



O thou teacher of the children of the Kingdom!

Thou hast arisen to perform a service which would justly entitle thee to vaunt thyself over all the teachers on earth. For the teachers of this world make use of human education to develop the powers, whether spiritual or material, of humankind, whilst thou art training these young plants in the gardens of God according to the education of Heaven, and art giving them the lessons of the Kingdom.

The result of this kind of teaching will be that it will attract the blessings of God, and make manifest the perfections of man.

Hold thou fast to this kind of teaching, for the fruits of it will be very great. The children must, from their infancy, be raised to be spiritual and godly Bahá'ís. If such be their training, they will remain safe from every test.

From a Tablet of 'Abdu'l-Bahá - translated from the Persian



Notes to Teachers of Grade 3

Dear Teachers,

Thank you so much for your willingness to participate in this vital area of service - to contribute to the spiritual development of the children of our community - our most precious resource.

The following resources are provided for your convenience in preparing for the localised summer schools this year. It is recognised that not all those who might wish to teach the Grade 3 materials this year would have had the opportunity to participate in the training for this Grade or to teach it before, so some simple suggestions have been provided to support teachers in this vital service. However, the suggestions for working with the curriculum are in no way prescriptive - each individual teacher and teaching team can consult as to the best way to approach the delivery of the material, taking into account their own strengths, the resources available to them, and most importantly, the particular cohort of children they will be teaching.

The following guidance from Unit 1 of Book 10 may prove helpful in shaping our thinking around this:

"It is wonderful to see how resourceful teachers can be. Many create elements to complement those given in the lesson, say, by writing a song, or adapting a story or a game originating in our own culture. These resources they share with one another.... And what is encouraging is that the teachers do not think of creativity in terms of a series of senseless activities to be added arbitrarily to those suggested in the books.... This is disciplined creativity working within the parameters of the program and focused on its aims."

Book 10, Unit 1, Section 23

Although formatted resources and suggested approaches have been provided both within this document and on the Summer School website, there will still be a need for individual teachers and teaching teams to prepare further before Summer School begins in order to be ready to teach the lessons effectively.

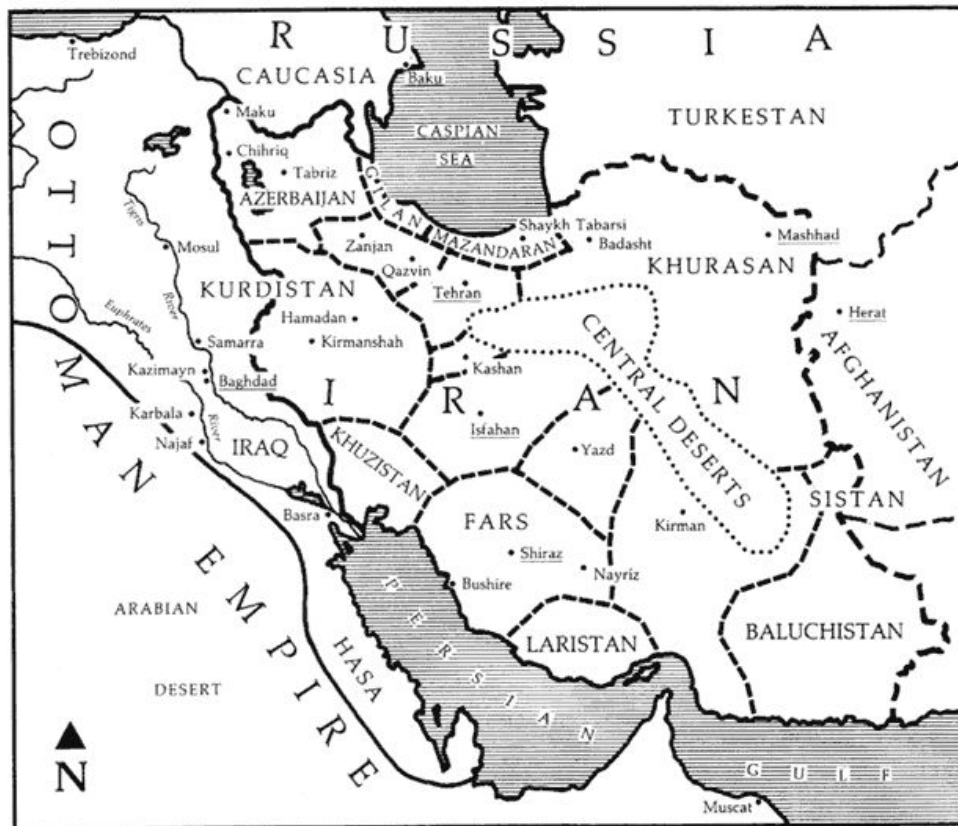
General Preparation:

The goal for this Summer School is help the children to advance in their understanding of the concepts presented in this set of lessons. As well as introducing the principal theme of each lesson, you should be able to tell one or more episodes from each in both the mornings and afternoons (and have the children begin to develop the capacity to narrate these). If the children can learn the prayer and the three primary lesson quotes by heart, that will be fantastic.

Have blank books prepared for the children to stick their work in as they learn. These can just be several A4 sheets of paper folded and centre-stapled into an A5 booklet. The prayer, quotes and songs can be glued into the booklets as they are encountered in the lessons. It can also be useful to print the images used in the

lessons passport-sized (e.g. 9 to a page) for the children to glue into their booklets to help them remember the concepts in the vignettes.

You may also wish to have maps available for the children to map the significant events on. This could also be stapled into the booklet.



The books on The Bab and Baha'u'llah that were produced for the bicentenaries are a useful source of pictures for this grade.

- 1) Incorporate some getting to know you / team building games or activities on Day 1.
- 2) It is important that all of the lesson components are included in each day.
- 3) Ensure the historical episodes are told rather than read. You will no doubt want to read and practise them well before telling them to the class.
- 4) Ensure that Manifestations of God are not portrayed in either art work or drama, as this would not be respectful.
- 5) Feel free to add or adapt any other activities that you feel would help reinforce the theme and purpose of the lesson. Likewise, don't feel obliged to include any or all of the supplementary activities. These are just suggestions for your consideration.
- 6) As well as the collaborative games that are played inside the classroom, choose a few that are suitable to play outside, or incorporate sports or other physical activities (e.g. collaborative yoga) into the schedule.

Other activities that encourage collaboration and teamwork can also be incorporated (e.g. tower or bridge building with newspaper, paper straws and masking tape, or a paper rubbish bag spiritual superhero costume design) when the children need some time with a different focus. If such activities can be related in some way to the lesson theme, all the better. Likewise, learning different art/craft techniques or musical games/activities can be integrated into the programme.

- 7) The last session of the day might be a suitable time to be working towards a performance item for the final concert, focus on craft, music or a service project.

Elements of Grade 3:

Grade 3 is a significant step up from the previous grades and requires both teachers and students to develop new capacities and strengthen those built in previous grades.

Devotions:

In Grade 3, the children begin to undertake a new area of service:

'The opening devotions will set the tone for the time you spend together with your students and will serve as spiritual preparation for learning. By the third grade, the children may be eager to organize this portion of the class themselves, so, after the first session of the years, you could ask a few students to plan the opening devotions for each of the subsequent class periods. *Grade 3, Unit 2, p.15*

The children studying Grade 3 may wish to organise the opening and closing devotions for all of the children each day of the Summer School after the first day.

It is useful to have a set of materials, such as prayer books and decorations for them to use in their preparations.

If the venue permits, they may wish to gather flowers or greenery each day for their devotions.

Access to a picnic mat or similar can give the children the flexibility to host the opening and closing devotions in an uplifting space outside if they wish.

Memorising prayers:

‘... you should take care to avoid the trap of devising methods, such as games, that would not preserve the sacredness of the Word of God. While you want to facilitate their efforts to learn the prayers, you are, above all, trying to cultivate the life-long habit of committing Divine verses to memory and the devotional attitudes that accompany it.’

Grade 3, Unit 1, p.6

Introducing the principal theme:

‘...introducing the principal theme is seen as the core of every lesson, together with the memorisation of a short passage from the Writings....

[The introduction is] presented in the form of an extended conversation and include questions that teachers might naturally ask in conversing with their students. As you share with your students ideas and concepts related to the principal theme of the lesson, the questions you pose will assist you in eliciting their participation....

Whatever the kinds of questions you introduce into your discussions, they are not to be employed as means of “testing” the understanding of your students or of making them feel pressured in any way. This period of the class should be characterised by its liveliness and joy.’

Grade 3, Unit 1, p.6

Explanation of the quote:

‘Explanatory sentences like those in the lessons for the first two grades have not been given in the third grade, and the teachers are expected to draw upon their previous experience to help the children understand the meaning of the quotations they are being asked to learn. In this, you are encouraged to avoid the tendency of defining words for children every time.... when a word is placed in sentences in different contexts, children are able to gradually form an intuitive understanding of the meaning of the word and its subtleties. Care, of course, needs to be taken that

such illustrative sentences are in keeping with the spirit of your teaching enterprise and do not convey attitudes and ideals contrary to what you wish to teach.'

Grade 3, Unit 1, p.8

We do this by using concrete examples of the unfamiliar words that are suited to the children's level of understanding and context, rather than dictionary definitions. Each example typically has two or three sentences. In the first phrase/sentence, a situation or scenario is given or the context is set. In the second phrase/sentence, an example is given in words that the children can understand relatively easily. This is often a resolution to the scenario given in the first part. In the third phrase/sentence, the target word is used to describe the same concept.

e.g. For the Book 3 quote:

The Great Being saith: 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. -
Baha'u'llah

There are so many stars in the sky. In fact, there are more stars in the universe than we can count or even imagine. There are an inestimable number of stars in the universe.

Each target word also typically has two or three examples given. The first one is very tangible – based on physical objects or situations. The second tends to be more abstract – dealing with qualities, attributes or spiritual themes. This brings us closer to understanding the spiritual concept underlying the word as it is used in the prayer or quote. A third example or linking phrase brings us back to the exact meaning/context as used in the text.

Songs:

"Singing songs is a source of joy to the children, and during this period of the class they will want to sing a few that they have learned in previous years. However the lessons in this set also offer you an opportunity to introduce several new songs to your students. The collection provided with the Grade 2 material contains a few possibilities, in particular ones that address the concept of fulfillment: "Rise Up and Sing", "Sing a New Song", "The Promised One", "The Singing Wind", "Who is the Prophet of God for Today". But, in general, you are encouraged to identify other songs, including those composed locally, that lend themselves to the themes of the lessons, which you could add to the songbook you are compiling for use in your classes." (Section 1.6, Unit 2, Teaching Children's Classes Grade 3)

"We long to see," the Universal House of Justice writes, "the emergence of captivating songs from every part of the world, in every language, that will impress

upon the consciousness of the young the profound concepts enshrined in the Baha'i teachings.”

Grade 3, Unit 1, p.9

Note that while you may select certain songs to teach the children to sing, other relevant songs, which may prove too challenging to learn to sing at this stage, can be played during art or recreational activities to heighten understanding and elevate the environment.

The MP3s of the songs, lyrics sheets with guitar chords, and some instrumental tracks from the Grade 2 (and above) songbook, can be found at:

<http://www.ruhi.org/resources/songs.php>

The quotes and prayers for Grade 1, Grade 2 and some of Grade 3 have been put to music by individuals from around the world have been gathered by Los Nice Guys and are available at:

<http://www.losniceguys.com/ruhi-book-3-songs.html>

The Baha'i Song Project has a wide range of songs written by individuals, many of which match the quotes, prayers and themes in the children's class curriculum. It has videos with the guitar fingering clearly shown. It can also be downloaded as an app.

<http://bahai-song-project.de/>

The Soundcloud app and website also have numerous Baha'i quotes and prayers put to music. Check out the Baha'i Blog channel on Soundcloud for downloadable MP3s, and the Baha'i Blog website for videos, or the Baha'i Blog Studio Sessions channel on Youtube.

<https://soundcloud.com/bahai-blog/>

<http://bahaiblog.net/site/video-category/music-videos/>

An evolving Soundcloud playlist for this set is available at:

<https://soundcloud.com/su-ellis/sets/grade-3-set-1>

Some possible songs for this set include:

Reality is One <https://soundcloud.com/jtdubss/reality-is-one>

What Mankind has to Learn is another song that is popular with the children that could be sung over the few days. This is also available on

<http://www.ruhi.org/resources/songs.php>

Another version of the melody can be found here:

<https://soundcloud.com/su-ellis/what-mankind-has-to-learn-audio?in=su-ellis/sets/grade-3-set-2>

Tenei Tāku <https://soundcloud.com/user-864607086/mo-te-tupu-o-te-wairua>

'Show that Love'

<https://soundcloud.com/bahai-blog/show-that-love-goleta-burrison-sophie-nelson?in=su-elis/sets/grade-2>

'Verily I Say' <https://soundcloud.com/bahai-blog/verily-i-say-nadia-roshan>

I'm Building Me a Home is also quite a fun song that builds awareness of the importance of focusing on the life of the soul

<https://www.youtube.com/watch?v=HgshhXux41A>

Note: Other possible songs are embedded in each lesson.

Stories and Narration:

"... rather than accounts already prepared for narration to students as in Grade 1 & 2, the episodes and stories in this grade are written for the study of the teacher. You will need to learn to recount them with zeal and enthusiasm, in your own words, in a way that your students can grasp....

The stories and accounts provided here are of a very particular kind. They can be seen as a means of instilling in the children a sense of history, the history of the people of Bahá, with all the heroism and self-sacrifice, all the nobility and dignity, all the hopefulness and certainty that bind us together. As they learn these stories, the children become the inheritors of a priceless heritage....

... unlike other kinds of stories, they actually become less effective when garnished with too many details and elements that divert the listener's attention from the spiritual truths they are trying to convey. Further, while props and visual aids may bring to life some aspect of the story, they should never become the centrepiece of storytelling....

There are other kinds of pitfalls that we should exert our utmost to avoid when telling stories about God's Manifestations. For example, it is true that, in an effort to make a story more relevant to the children, it needs to be told in a language accessible to them. But young people today are exposed to all kinds of media - news and movies - which portray Manifestations from earlier Dispensations as though they were men, like all of us. The tendency to make all things equal is a strong force in society, and the language of familiarity, like "this guy" and "that guy" is gaining ascendance. Even your students can fall into this habit if care is not taken." *Grade 3, Unit 1, Section 9*

The First Morning:

The nature of the first morning will be determined by the number of children and how well they already know each other. If it is an existing class, there will be less need to spend time orienting the children and to incorporate whakawhanaungatanga activities. However, the more diverse the group, the more time will need to be spent on this in the first hour or so together.

It might look something like this:

Have something for the children to do as they arrive, e.g. give them a ringstone symbol card for them to colour in (e.g. from <https://delighted-hearts.com/category/bahai-symbols/>), give them their booklets and get them to write their names on them (and see if they can copy the ringstone symbol onto the cover or

Alternatively, have a game running such as '**Museum**' (one child is a guard patrolling the 'museum', the other are stationary exhibits - if the guard spots an 'exhibit' moving, they swap roles), #10 **Collaborative Statues**, # 11 **Captain's Coming** or # 14 **All Aboard**. (See the Collaborative Games files on the website for instructions).

Start with devotions once the children have all arrived. Include a few songs the children already know if possible.

Introduce the outline of the next few days and the purpose of the booklet.

Set class guidelines collaboratively and make into a poster for the wall. Get everyone to sign it.

Play a few getting to know you games, e.g. # 20 **This is Me**, #24 **The Bridge Line Up** or #19 **Decisions, Decisions**, or # 29 **All My Friends** (Fruit Salad) (or spread these throughout the day).

Move into the first few lesson components.

Note: the instructions for the collaborative games can be found in the files on the Summer School website.

LESSON 1

A. Reciting and memorizing prayers

The opening devotions will set the tone for the time you will spend together with your students and will serve as spiritual preparation for learning. By the third grade, the children may be eager to organize this portion of the class themselves, so, after the first session of the year, you could ask a few students to plan the opening devotions for each of the subsequent class periods.

We suggested, in the sections preceding these lessons, one particular prayer that the children might learn by heart in this set. Following devotions, then, they could focus on this activity. You may, of course, select more prayers for your students to commit to memory, if the circumstances of your class call for it.

“O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose habitation is my goal, Whose praise is my hope, Whose providence is my companion, Whose love is the cause of my being, Whose mention is my solace, Whose nearness is my desire, Whose presence is my dearest wish and highest aspiration, I entreat Thee not to withhold from me the things Thou didst ordain for the chosen ones among Thy servants. Supply me, then, with the good of this world and of the next.

“Thou, truly, art the King of all men. There is no God but Thee, the Ever-Forgiving, the Most Generous.”¹

E koe, Nōu te kanohi te whāinga o tōku kōingo, Nōu te ātaahua, tōku piringa, Nōu te kāinga, tōku whāinga, Nōu te korōria, tōku tūmanako, Nōu anō te manaakitanga, tōku hoa piritata, Nōu hoki te aroha tōku pūtaketanga, Nōu anō te kōrero, tōku oranga ngākau, Nōu rā te tatanga mai, tōku Tōmina, Nōu te pātata, tōku tino pīrangi, tōku taumata tiketike, tēnei ahau te inoi nei ki a Koe kia kaua ēnei tūāhua e tātāwhia atu i ahau Nāu i tuku ki ngā kōwhiringa o waenga i Āu pononga. Ā tēna, hōmai koa ki ahau ko te painga o tēnei ao me tērā e whai muri mai.

Ko Koe, tūturu, te Kīngi o ngā tāngata katoa. Kāhore he Atua i tua atu i a Koe, e te PoumurungaHara i ngā Wā Katoa, te Tino Marere.

The Báb

Note: A formatted version of this prayer will be available on the Summer School website.

It is recommended that you introduce a few phrases of this prayer each day, and practise them both morning and afternoon, so by the end of the four day period, the children have a firm grasp of the whole prayer and are able to recite it from memory.

Remember to explain the meaning of each of the phrases, using concrete examples as necessary, and link the concepts to those in the lessons each day.

A link to a sung version of the prayer:

<https://soundcloud.com/bahai-blog/i-entreat-thee-michele-jubilee-davey-hatcher>

The above song can be played, along with other songs relevant to the lesson set, during art periods to familiarise the children with the words.

B. Introducing the principal theme

As already mentioned, the aim of the three lessons in this set is to impress upon the children that seeking knowledge of God should be the central concern of their lives and that His Manifestations shine the light of His knowledge on the world of humanity, guiding it and helping it to advance, materially and spiritually. This first lesson should enhance the children's understanding of the truth that God's Manifestations are the source of our knowledge of that which is good, for these special Beings reflect, to the utmost perfection, all of His names and attributes.

Since this is the first lesson of the third grade, it would be natural to dedicate some time during the initial class period to reminding the children of what they have done and learned together over the last two years. This is an opportunity for you to express great joy at noting the progress they have made. You can shower them with praise, which will in no way be empty, for they have surely advanced well in their efforts to acquire spiritual qualities and develop a character befitting their nobility. You could then ask them to name as many qualities as they are able, encouraging them to think of all their friends in the class and seeing how the qualities of love, kindness, generosity, trustworthiness and so forth are reflected in them and in their actions.

This review should prepare the way for you to pose a question that will introduce the children not only to this first set of lessons but to all three sets in this grade: "How do we know about all these wonderful qualities we should develop? How did we learn, for example, that we must be truthful, loving and kind?" You could guide the conversation that ensues along these lines: "It is correct to say that we learned about these fundamental truths from our parents and our teachers. But who taught them? And who taught the ones that taught them? If we keep asking this question, we finally see that in every region of the world people heard about these truths from the Manifestations of God. In the same way that we have studied quotations from the Writings of Bahá'u'lláh, the Manifestation of God for today, people throughout time have read and heard the words of earlier Manifestations of God. The names of some of these Manifestations may be familiar to you. Abraham is one. Can you name some others?" You could help your students to mention Moses, Krishna, Buddha, Zoroaster, Jesus, and Muḥammad, as well as the Báb.

Now you could move the conversation towards the theme of this lesson by sharing the following: "The Manifestations of God teach us about Him and about His names and attributes. Just as God is all-loving, for example, His Manifestations teach us what it means to be loving. Just as God is all-merciful, His Manifestations teach us what it means to be forgiving. To help us think about the Manifestations of God and their teachings, let us consider the sun. We know that the rays of the sun bring its light and warmth to earth, giving life to all created things. So it is that we see the effects of the rays of the sun all around us, although the sun itself does not descend to the earth. In a similar way, the signs of God, our Creator, are everywhere around us. But, just as with the sun, He does not descend to the earth. Now, what happens if we take a polished mirror and point it toward the sun. The

image of the sun and its light are perfectly reflected in it, are they not? God's Manifestations are like perfect Mirrors that reflect the light of God. All the perfection, the bounty, and the splendor that come from God are visible in His Manifestations, like the sun is resplendent in a clear polished mirror."

If possible, it can be good to take the children with mirrors to try to get a clear reflection of the sun (being conscious of bright light in their eyes). Sets of tiny mirrors can be purchased in the craft sections of \$2 shops can be used for this purpose, and the children can later glue them onto their quote or integrate them into their art work. Otherwise the teacher can use a mirror and a torch (or the torch function on their phone).

A supplementary activity to demonstrate the oneness of the essential spiritual qualities taught by the Manifestations is a 'Golden Rule treasure hunt'.

C. Memorizing quotations

In the quotation below, Bahá'u'lláh tells us about the Manifestations of God. He explains to us that the Manifestations of God reflect nothing but God's attributes. You should help the children memorize it, remembering to explain any difficult or unfamiliar words to them through concrete examples, which you can write down in the space provided.

"These Prophets and chosen Ones of God are the recipients and revealers of all the unchangeable attributes and names of God. They are the mirrors that truly and faithfully reflect the light of God."²²

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

It can be helpful to ask the children to name some of the attributes and names of God when explaining the meaning of the quote. These can later be incorporated into the mirror art.

An envelope or gift box handed to a child can be helpful to explain **recipient**.

A scarf or piece of paper covering the children's list of attributes and names of God can be removed to demonstrate **revealer**.

A torch or candle and mirror can be useful in explaining the second sentence. To provide an understanding of **truly and faithfully reflect**, you can use two mirrors - one which is clear and polished, and another which is smeared with something which distorts the image (e.g. Vaseline/Vegemite). A quick review of the game 'Touch Telephone' from Grade 1 also helps demonstrate this concept.

D. Songs

From the songbook you are compiling as a children's class teacher and from other sources available to you, choose a few songs that you feel will reinforce the concepts being taught in the lesson and sing them with the children. You may also wish to include songs from the previous grades which your students could choose.

"**The Soul is the Sun**" is a simple song that the children can learn and sing as a round.

<http://www.ruhi.org/resources/songs.php>

"**What Mankind has to Learn**" is another song that is popular with the children that could be sung over the few days. This is also available on

<http://www.ruhi.org/resources/songs.php>

Another version of the melody can be found here:

<https://soundcloud.com/su-ellis/what-mankind-has-to-learn-audio?in=su-ellis/sets/grade-3-set-2>

"**Reality is One**" is another song that is popular with classes for Grade 3. It can be sung in parts (or not) depending upon your group of children.

<https://soundcloud.com/jtdubss/reality-is-one?>

'**Show that Love**' focuses on expressing spiritual qualities in our actions

<https://soundcloud.com/bahai-blog/show-that-love-goleta-burrison-sophie-nelson>

Strive (*either version*) is another possible song that links to the idea of the spiritual qualities that humanity strives to develop as a reflection of the attributes of God.

<https://www.bahaisongproject.com/strive-that-day-by-day>

See also the songs suggested at the beginning of this set.

E. Stories

As explained in the preparatory sections for teachers, you are provided in each lesson with a few stories and written accounts from the annals of the Faith that are much like the ones you narrated to the children in the first and second grades. **Whether you share all of them with your students, or only one or two, will depend on the circumstances of your class.** For this particular lesson, several vignettes from the lives of Bahá'u'lláh and the Báb have been selected which offer some insight into its **principal theme: that the Manifestations of God, like perfect Mirrors, reflect His attributes and shed His light on humanity.**

Vignette 1:

You know that every Manifestation of God exhorts us to be truthful and honest. We are to be fair and just in all of our dealings with one another; the Manifestations of God themselves reflect these qualities to the utmost perfection in what they do and what they say. Even before He declared His Mission, the Báb had become widely known for His undeviating fairness. At the age of around fifteen, He had left His home in Shíráz and joined His uncle in business in Búshihr. His uncle was a merchant, and the Báb soon took over the complete management of the trading-house in Búshihr. Often those who were closely associated with Him in those days testified to the purity of His character, to the charm of His manners, and to His high integrity. A certain man once gave Him some goods to sell on his behalf. When the

man received the funds for the goods, he was surprised to find that the sum was much greater than what he had expected. He immediately wrote to the Báb, requesting Him to explain the reason and offering to return some of the amount. But the Báb refused to accept it! "What I have sent you is entirely your due," the Báb replied. You see, there had been a time when the price of the goods had been higher than what the Báb had finally sold them for. So, the Báb, setting the highest standard of honesty and justice, had added some of His own money and sent the man the amount he would have received if the goods had been sold at the peak price.

Although He always acted generously towards all those with whom He had dealings, the Báb refused to do something that would perpetuate dishonesty. Several years later, when He was in Chihríq, His followers bought some honey for Him, but He found the quality inferior and the price too high. He told them to return it, saying that they could surely purchase better quality honey at a lower price. "I who am your example have been a merchant by profession," He said. "It behooves you in all your transactions to follow in My way. You must neither defraud your neighbor nor allow him to defraud you."

Pictures of Bushihr and Chihríq would be helpful when telling this story as well as a picture of the Shrine of the Bab.

The teacher can write the quote on the back of a picture of a pot of honey to help with narration.





Vignette 2:

Forgiveness is an attribute of God, and just as God is patient and merciful with each one of us, we are to forgive one another and overlook the faults of others. In the lives of God's Manifestations we see how they looked upon all with the eyes of forgiveness, even those who were cruel and unkind to them. Not long after the Báb declared His Mission, He set out for pilgrimage to the holy cities of Mecca and Medina with His companion Quddús. In another lesson, when we study the life of the Báb, we will learn about this pilgrimage. For now, you need to know that He and Quddús embarked on a vessel that took about two months to reach its destination. Also on board the vessel were two brothers from Shíráz. One of them was captivated by the charm and the sublime bearing of the Báb. The other brother, however, was extremely jealous of the Báb because He was treated with such respect by all those who met Him. Day by day this man became more arrogant and rude, not only towards the Báb but towards other passengers as well. At one point the captain of the vessel became so angry that he ordered the man to be seized and thrown into the sea. The Báb stepped forward and encouraged the captain to be patient. But the captain was beside himself and determined to get rid of the troublesome passenger. When the Báb noticed that the sailors were actually about to throw him overboard, He caught hold of him and earnestly requested the captain to pardon the wrongdoer. The captain was astonished. It was, after all, the Báb Who had suffered the most from the cruelty of this rude man. Yet the Báb explained that, since people who behaved in such a manner harmed only themselves, one should be tolerant and forgiving towards them.

Pictures of Mecca, Medina, a map of the journey, and a ship at sea can be helpful in telling this story.

This story could be retold/enacted by the children as a conversation between the captain and his friends following the journey. The children might enjoy using a 'frozen scenes' slideshow style to illustrate the story as it is told. (See **Collaborative Games Set 2 # Y**) Naturally, they would not portray the Bab in any of the scenes.

The Grade 3 children could retell/perform this story for the younger children, or as part of a final Summer School performance.

Vignette 3:

Bahá'u'lláh was the essence of kindness. In even the smallest of gestures He reflected the infinite love that God has for every one of His creatures. Perhaps you know that, in the later years of Bahá'u'lláh's life, His beloved Son 'Abdu'l-Bahá rented the Mansion of Bahjí for His Father. Now, every Friday the believers would gather there to attain the presence of Bahá'u'lláh. They would stay all day, using the lower rooms of the house, while Bahá'u'lláh's family occupied the upper floor. One of the believers, only a boy of four or five at the time, had a very special encounter there, indeed. At noon, when all the grown-ups were resting during the midday heat, he happened to wander off by himself, making his way to the upper floor of the Mansion, where he entered a large hall. Ambling about, he eventually came to a room in which food was stored. What do you think he saw there? A bag filled with sugar cubes. Without thinking, he took a few and put them in his mouth. Then he took some more and left the storeroom. Back in the hall, he suddenly froze in his tracks. There was Bahá'u'lláh pacing back and forth. He slowly approached the little boy and looked at his hands. And how do you think He treated this boy who had done something naughty? He led the boy towards a large table in the middle of the hall, picked up a plate of candies, and offered him one. "It seems you like sweets," Bahá'u'lláh said. "Enjoy! Goodbye. And may God protect you."

A picture of the Mansion of Bahji and the internal stairs would be helpful when telling this story. You might like to have some sugar cubes handy (or at least a picture of some), and a beautiful plate of candies to give to each child (with parental consent).

The children could practise telling this story to each other in pairs. They could draw a picture of the child with the candy and sugar cubes.

They might like to work in pairs to narrate the story and act it out. One in each pair could be the narrator, and the other could act the part of the child in the story. Of course, we would not portray Baha'u'llah; instead the narrator could read out His words to the child.

A simplified version of this story told by a child can be found here:

<https://vimeo.com/234384207>

The song "**Let Your Heart Burn**" would complement this story well. The song and chords can be found here:

<https://www.bahaisongproject.com/let-your-heart-burn>





Vignette 4:

In this world where there is so much corruption and greed, where so many people want to take all for themselves, the Manifestations of God have come to establish justice. Justice is most pleasing in the sight of God, and His Manifestations tell us that we should not take what rightfully belongs to others. Even as a youth, Bahá'u'lláh displayed unmatched courage in standing up for what was right. At that time in Persia, taxes were not regulated by law according to each person's earnings. Corrupt officials, princes and, sometimes, even the king took advantage of people and forced them to pay more than what was fair. Now, one such tax collector, who did not walk in the ways of honesty and justice, came to see Bahá'u'lláh's father and demanded that he pay a certain amount. The first time this happened, His father paid the official without any protest. But then the tax collector came back a second time, asking for more money, and a third time, asking for still more. Bahá'u'lláh carefully observed the situation and decided to do something about the unfair behavior of the tax collector. Although he was very young, He rode His horse for two days until He arrived at the capital city, Tīhrán. There, he went to see the highest officials in the court and presented His father's case. His presentation was so convincing, His words and arguments so eloquent, that an order was issued to dismiss the unjust tax collector.

Everyone was astonished by the fact that, at such a tender age, Bahá'u'lláh was already so tireless a champion of justice.

An image of the court of the Shah can be helpful in relating this story.

A simplified version of this story told by a child can be found here:

<https://vimeo.com/234387071>



Vignette 5:

All the believers who lived while Bahá'u'lláh walked on this earth yearned to meet Him. And there are so many accounts of those who were fortunate enough to enter His presence. One such person has related the following: "The very first time I was privileged to attain the presence of the Blessed Beauty, He was residing in 'Akká. I was overcome by excitement and timidity when an attendant directed me to enter. At that moment I heard the voice of Bahá'u'lláh bidding me to come. With a profound sense of humility, I went into His presence; after expressing my utter servitude at His threshold, I seated myself. At His request I was served tea. He then recited some of the sacred writings, after which He stated: 'Let your acts be a guide unto all mankind, that from your behavior and conduct they may be enabled to recognize the signs and commandments of God.'"

A picture of 'Akká and one of Baha'u'llah's room would be helpful when relating this story.

This story could be told just before closing prayers, and the quote could be given to all the children to take home.



You may wish to write down here how you will go about sharing these vignettes with your students and what you hope they will understand from each one.

F. Cooperative games

We suggest that, in this part of class, you go back to the cooperative games the children learned in Grade 1, select a few, and repeat them. Of course, you may know some other suitable cooperative games or may wish to devise a new one for your students to play together.

Matau/maui is an excellent cooperation game if you have access to a set of rakau, e.g. doweling broom handles from an emporium, straight harakeke (flax) stems or similar. (Take care that these are not used for other purposes!)

The children stand in a circle with their rakau held in one hand - standing straight up and touching the floor. The rakau are not meant to move - only the children move.

One person gives the instructions and the others attempt to follow them all at the same time.

“Haere ki te taha matau” - means let go of your rakau and step to your right to catch your neighbour’s rakau.

“Haere ki te taha mauī” - means let go of your rakau and step to your left to catch your neighbour’s rakau.

“Haere ki roto” - means let go of your rakau and step into the centre of the circle to catch it again.

“Haere ki waho” - means let go of your rakau and step to the outside of the circle to catch it again.

You can no doubt think of other variations.

Other collaborative games can be found in the two sets available on the Summer School website. On Day 1 it is good to choose games that focus on whakawhanaungatanga.

G. Narration

The narration of stories from the annals of the Faith is a wonderful aspect of the culture of the Bahá’í community. No doubt, a number of the children in your class will be ready to begin to develop the skills required, and the vignettes in this set may serve as a starting point for them. You will not, of course, hold unrealistic expectations of your students. Some will demonstrate more aptitude for this activity than others. There are those who will be able to recall a sequence of events with greater ease and who possess a higher level of language proficiency. But many, with your loving assistance, should be able to advance in their ability to narrate a simple story, which they can then strengthen as they grow. You are encouraged to write down a few thoughts about how you will proceed in this first lesson.

It can be useful, if circumstances allow, to show the children one or two of the vignettes from the ‘Stories of Baha’u’llah’ selection from Westwind Pictures which give examples of children narrating short episodes from the life of Baha’u’llah

<https://www.bahaiblog.net/2017/09/stories-bahaullah-told-children/>

If you are able to video (with the parents’/guardians’ permission) the children relating the vignettes to share with their parents or at the Feast following the Summer School, that may motivate the children to put their best effort into their narration.

Naturally, if the children are willing to share their narration at some point during the Summer School with others - either within the class, for a younger class, or for a group performance, that would be highly desirable, but even if they are just able to share their narration with a partner, that is good too.

The children can be assisted to take turns to narrate one of the vignettes.

One way to give the children simple practise with narration is to seat them in a ‘story circle’. The teacher begins by narrating the first sentence of the episode, and each child adds a sentence as you go around the circle. If the children gain enough confidence with

this process, you could then ask them to script their part of the story and perform it for other classes

It can be helpful to elicit the events in the story from the children and to bullet point them on a whiteboard or butcher paper before they attempt to tell the vignette.

If there are enough children, you could choose two vignettes, and after sufficient preparation, the children can be put into pairs, and each practise narrating one of the stories to the other. The children can then swap partners and stories. This can be arranged as an inside-outside circle of chairs (a doughnut) or just in different parts of the room.

If you have told the story using basic storyboarding with simple images, symbols, dates and names, either on the whiteboard, A5 paper or palm-sized cards, these will be an assistance to the children in their own narration of the story.

H. Drawing

It is suggested that you ask the children to depict some kind of image or scene that will reinforce the ideas you are trying to teach. You could, for example, have the children draw or paint a large sun, whose rays are being reflected in a mirror, which, in turn, is giving light to all of its surroundings. Here is some space for you to outline your plan.

The children might also enjoy collaging the image suggested above - either individually or collaboratively.

Other options for art/craft include:

Crafting 'mirrors' using gold & silver doilies from a \$2 shop and tinfoil or foil/metallic paper. These could be arranged under a collaboratively painted sun - with each ray painted with a different design.



I. Review

You should find some suitable time, perhaps at the end of every class period, to help the children **review the passage that they are learning by heart in this lesson** and one that they memorized in Grade 2:

“The purpose of God in creating man hath been, and will ever be, to enable him to know his Creator and to attain His Presence.”²³

It is important that the concepts in the quote are linked back to those in the lesson when introducing it.

If the children are already familiar with the quote, a simple whiteboard progressive rub out or jigsaw phrase reconstruction should be sufficient to review the quote.

This quote has been put to a simple melody by ‘Los Nice Guys’:

<https://soundcloud.com/larrymagee/07-the-purpose-of-god-sung-by>

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

J. Closing prayers

This is a wonderful opportunity to end the day on a spiritually uplifting note. You may wish to sing one or two of the songs you have learnt, or that the children already know, particularly if they are from the Writings. One or two of the children can be selected to recite the part of the prayer they have memorised, and another child can recite or sing a prayer that they know in full by heart.

Before starting your closing prayers, you may wish to get the children to be of service by helping to bring orderliness and cleanliness to the environment, and preparing a space for the closing devotions. It can be useful to have a variety of conducive elements, such as a photo of 'Abdu'l-Baha or the Shrine of the Bab, a cloth or mat, a candle or fairy lights for the children to select from to arrange the space. Instrumental music can be played on the guitar or quietly in the background briefly at the beginning (and end) of the devotions to help the children settle and centre their thoughts on God during this special period of the class. Alternatively, a recorded or sung song which serves this same purpose could be used, such as **"O God my God"**

<https://soundcloud.com/bahai-blog/o-god-my-god-friends-in-malaysia>

<https://www.youtube.com/watch?v=C0Z8j7itnMA>

DAY 2: LESSON 2

On arrival:

As well as engaging children as they arrive in the preparation for opening devotions (see below), you may also wish to have a playlist of the songs, prayer and quotes learnt so far playing in the background and prepared exercises for reviewing memorisation available for the children to practise with, e.g. the prayer/quotes cut into phrases ready to reconstruct (if magnetic dots are put on the back, these can be mixed up and put on a whiteboard for each child to try as they arrive).

One way to incorporate review and games is to state or mis-state a fact from the lesson the previous day and have the children run to one end of the room if it is correct, or the other end if it is incorrect.

Some of the ideas from the **Concept/Vocabulary Review** section (# 28) in the Collaborative Games Set 1 file on the Summer School website may also be useful to incorporate each day to review lesson content.

A. Reciting and memorizing prayers

The first children to arrive could help prepare the space for opening devotions, and can be asked to prepare to recite or sing a prayer by heart, or the part of the prayer or quote they memorised yesterday. The teacher can also say a prayer for children, or the full prayer for this set (again, by heart ideally). The children may also choose to integrate songs of prayers and Writings set to music for the group to sing. The more the children can be supported to plan and execute the devotions, the better (see Closing Prayer section from Lesson 1). They may also welcome the class and explain the order of the devotions that day, and even remind the other children of the qualities

“O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose habitation is my goal, Whose praise is my hope, Whose providence is my companion, Whose love is the cause of my being, Whose mention is my solace, Whose nearness is my desire, Whose presence is my dearest wish and highest aspiration, I entreat Thee not to withhold from me the things Thou didst ordain for the chosen ones among Thy servants. Supply me, then, with the good of this world and of the next.

“Thou, truly, art the King of all men. There is no God but Thee, the Ever-Forgiving, the Most Generous.”¹

E koe, Nōu te kanohi te whāinga o tōku kōingo, Nōu te ātaahua, tōku piringa, Nōu te kāinga, tōku whāinga, Nōu te korōria, tōku tūmanako, Nōu anō te manaakitanga, tōku hoa piritata, Nōu hoki te aroha tōku pūtakekanga, Nōu anō te kōrero, tōku orange ngākau, Nōu rā te tatanga mai, tōku Tōmina, Nōu te pātata, tōku tino pīrangī, tōku taumata tiketike, tēnei ahau te inoi nei ki a Koe kia kua ēnei tūāhua e tātāwhia

atu i ahau Nāu i tuku ki ngā kōwhiringa o waenga i Āu pononga. Ā tēna, hōmai koa ki ahau ko te painga o tēnei ao me tērā e whai muri mai.

Ko Koe, tūturu, te Kīngi o ngā tāngata katoa. Kāhore he Atua i tua atu i a Koe, e te PoumurungaHara i ngā Wā Katoa, te Tino Marere.

The Báb

Remember to explain the meaning of each of the phrases, using concrete examples as necessary, and link the concepts to those in the lessons each day.

The pronunciation of **solace** (solis) is also worth clarifying.

A link to a sung version of the prayer:

<https://soundcloud.com/bahai-blog/i-entreat-thee-michele-jubilee-davey-hatcher>

The above song can be played, along with other songs relevant to the lesson set, during art periods to familiarise the children with the words.

B. Introducing the principal theme

The purpose of this lesson is to enhance the children’s understanding that we know God through His Manifestations and that, by listening to and following their words, we do what is pleasing to God.

You could begin the exploration of this theme by saying that the Manifestations of God tell us about the Will of God and the purpose of our lives, that we were created to know God and to worship Him, and that we should learn to live according to His Will. You could then proceed along the following lines: “God knows what is best for us. He has created us and bestowed upon us great capacities that we must each develop. To do so, we must recognize the Manifestations of God and follow their teachings. For example, we all have the capacity to be generous to our friends, not wanting everything for ourselves. The Manifestations of God teach us how to be generous and when we follow this teaching, we are acting in a way that is pleasing to God. When we forgive others, as all the Manifestations have taught us to do, we know we are doing what God desires.” You could continue in this way with other exhortations—that we should love one another and be kind to each other, that we should tell the truth and be sincere, and so on.

The next idea the children should consider is that the knowledge brought to humanity by God’s Manifestations is not acquired through book learning or schooling. You could discuss this idea with them by sharing the following: “The Manifestations of God know exactly what we need. They are all-knowing and all-wise, for their knowledge comes directly from God, Whose knowledge holds all things. What does it mean that God’s knowledge holds all things? Is there anything whatsoever that can escape God?” After discussing these questions with the children, you could go on: “The Manifestations of God are the source of His knowledge on earth. What they say is true, and through their teachings we are able to distinguish between right and wrong. They reflect the beauty of God, which we learn to love

and cherish. The more we follow their teachings, the closer we get to God. And we help the world become more beautiful, as He created it to be.”

For the first part of the introduction, you will be able to elicit many of the spiritual qualities from the children. It might also be useful to then encourage them to commit to striving to display these over the day and the rest of Summer School.

The children can be given 1 minute to write some of the things they know, then you could elicit from them some of the things they don't know.

A box with a picture of the universe and an atom inside, and perhaps a lamp, hearts, a path/ladder can help the children get a glimpse of 'God's knowledge holds all things'.

A supplementary vignette that might be interesting here

You could also elicit from the children some of the things Baha'u'llah has helped us learn are right and wrong. You could also get them to stand up in a line, and make a number of statements. The children then move/jump/step to the left (or backward) if something is wrong and to the right (or forward) if something is right. For example, 'We should gossip about others' (left), 'We should show kindness to all' (right), 'Girls are better than boys', 'Men and women are

A picture of the Baha'i friends ascending the steps to the Shrine of the Bab is a nice image for the children to connect with in the final part of the introduction.

C. Memorizing quotations

In the following passage, Bahá'u'lláh speaks of the duty of every human being to recognize God's Manifestation on earth and to follow that which He ordains—this, out of our love for God. In the space below, you can write down the explanations you formulate for any words or phrases your students may find difficult or unfamiliar.

“Say: O ye lovers of the One true God! Strive, that ye may truly recognize and know Him, and observe befittingly His precepts.”²⁴

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

This quote can be quite easily memorised by putting it to a beat. Actions also work well.

Words and phrases that will explanation and concrete examples will probably be:

strive - this will be familiar, but it is useful to review

truly recognize - this will be important to clarify in terms of recognition of the Manifestation

observe befittingly - the children could be asked about how we can observe befittingly a reverent approach to the period of prayers
precepts - you can elicit from the children some of the precepts or teachings of Baha'u'llah

As a supplementary exercise, it can be interesting for the children to match two halves of various principles of the Faith (see the website for an example).

D. Songs

Either version of “**Strive**” would be a suitable song for this lesson - linking it to the idea of observing befittingly the precepts of the Manifestation of God.

Short version:

<https://www.bahaisongproject.com/strive-that-day-by-day>

Long version:

https://www.youtube.com/watch?v=f_l6gYN0ROU

A beautiful song with a similar theme (though a more challenging melody is “**Be Kind**”

<https://soundcloud.com/bahai-blog/be-kind-nickole-best-alex-vedovi>

Any of the songs from the previous day would also be relevant, particularly “**What Mankind has to Learn**”.

<http://www.ruhi.org/resources/songs.php>

<https://soundcloud.com/su-ellis/what-mankind-has-to-learn-audio?in=su-ellis/sets/grade-3-set-2>

I’m Building Me a Home is also quite a fun song that builds awareness of the focusing on the life of the soul.

<https://www.youtube.com/watch?v=HgshhXux41A>

E. Stories

There are so many accounts in the history of the Faith that offer insight into the theme of this lesson, that God’s Manifestations shine forth the light of His knowledge, brightening the world of humanity and illuminating human hearts. For this lesson we have chosen a few stories that will enable you to help the children understand what it means that the Báb and Bahá’u’lláh possessed innate knowledge.

It will generally be sufficient to select one vignette from this lesson to narrate to the children in the morning, and a second vignette for the afternoon.

Vignette 1:

The father of the Báb passed away when He was a small child, and He was raised by His uncle, who placed Him in school around the age of five. The Báb, of course, was endowed by God with innate knowledge and did not need to be instructed by any man. But He obeyed His uncle's wishes and attended school with the other boys. He was told by His uncle, who had already noticed His extraordinary qualities, that, while in class, He should follow the example set by His fellow students.

Now, the schoolmaster was a man of great learning, and he taught the boys how to read and recite verses from the Qur'án, the Holy Book of Islám. One day, he asked the Báb to recite the opening words of the Qur'án. The Báb hesitated. He then replied that, unless He was told what the words meant, He would not attempt to recite them aloud. The schoolmaster pretended not to know their meaning, and so the Báb asked for permission to explain them. He then spoke with such knowledge and clarity that the schoolmaster was struck with amazement. Never before had he heard or read such an eloquent explanation of these words, and he immediately recognized the great capacity of the Báb and realized there was nothing that he could teach Him. He decided to take the Báb back to His uncle and tell him that he was unworthy to instruct so remarkable a child. He found the uncle alone in his office and said: "I have brought Him back to you and commit Him to your vigilant protection. He is not to be treated as a mere child . . ." The uncle turned to the Báb and said: "Have You forgotten my instructions? Have I not already admonished You to follow the example of Your fellow-pupils, to observe silence, and to listen attentively to every word spoken by Your teacher?" Promising to follow His uncle's wishes, the Báb returned to school. But do you think anything could stop the flow of His intuitive knowledge? Surely not, and day after day, His teacher was amazed by the signs of wisdom and greatness that were manifest in Him.

The children should already be quite familiar with Vignette 1, so, after asking 'Do you remember the story of when the Bab's uncle sent Him to school as a young child?', try to elicit as much of the story from them as possible, adding and correcting as necessary.

Afterwards, get the children into pairs to retell the episode. If they can do this well, they could tell this story collaboratively as a performance on the final day.

Hand of the Cause William Sears tells this story wonderfully well on the Ayyam-i-Ha album if you have access to it.

If you have a copy of a Qu'ran, you could bring this, or show the children a picture of one.

A picture of the House the Bab was born in might also be of interest to the children.

Vignette 2:

There are many stories from the time of Bahá'u'lláh that demonstrate how people were attracted to His knowledge and awed by it. One such story is about the visit Bahá'u'lláh

made to Núr, the district of His birth in Mázindarán in Persia, soon after He accepted the truth of the Báb's Revelation.

The enthusiasm with which the people of Mázindarán greeted Bahá'u'lláh was indeed extraordinary. They were spellbound by the eloquence of His speech. The arguments and proofs He set forth, as He announced the dawning of a new Day, convinced them of the greatness of the Cause of the Báb. They admired His enthusiasm and were deeply impressed by His detachment and self-effacement. No one dared oppose Him except His own uncle 'Azíz, who became jealous of the love and respect Bahá'u'lláh was receiving from the people.

Alarmed by Bahá'u'lláh's success, 'Azíz decided to seek the assistance of a well-known clergyman in the region, presumably the possessor of great knowledge. "Behold what has befallen the Faith," exclaimed 'Azíz. "A youth, a layman, attired in the garb of nobility, has come to Núr, has invaded the strongholds of orthodoxy, and disrupted the holy Faith of Islám. Arise, and resist his onslaught." The clergyman did not find in himself the strength to confront Bahá'u'lláh, so he did his best to quiet 'Azíz, assured him that he would be protected, and dismissed him. But the Message Bahá'u'lláh had brought to the region was rapidly spreading, and the clergyman's students kept pressuring him to visit Bahá'u'lláh in person and find out for himself the nature of this new Revelation. Finally, after much delay, he decided to send two of the most learned and trusted individuals in his company to visit Bahá'u'lláh and determine the true character of the Message He had brought. He promised to everyone that he would accept the judgment of these two trusted souls and would abide by their decision.

When these two emissaries reached the presence of Bahá'u'lláh, He was in a gathering, engaged in revealing a commentary on one of the chapters of the Qur'án. With great self-assurance, they entered the meeting and sat down, prepared to ask questions and examine the extent of Bahá'u'lláh's knowledge. But as they listened to the voice of Bahá'u'lláh, they were enraptured by the eloquence of His speech and the profound meaning of His statements. Mullá 'Abbás, one of these two emissaries, was entirely overwhelmed. He arose from his seat, walked back slowly and stood beside the door in an attitude of utter submissiveness. "You behold my condition," he told his friend as he trembled with emotion and with eyes full of tears. "I am powerless to question Bahá'u'lláh. The questions I had planned to ask Him have vanished suddenly from my memory. You are free either to proceed with your inquiry or to return alone to our teacher and inform him of the state in which I find myself. Tell him from me that 'Abbás can never again return to him. He can no longer forsake this threshold." His companion found himself in a similar state. "I have ceased to recognize my teacher," he replied. "This very moment, I have vowed to God to dedicate the remaining days of my life to the service of Bahá'u'lláh, my true and only Master."

So the two emissaries of the famous clergyman never went back to their teacher. The news of their conversion traveled fast. It awakened the people from their sleep. People of all walks of life journeyed to Núr in order to enter the presence of Bahá'u'lláh and partake of His Divine knowledge. A considerable number of them accepted the new Faith of God. But as you know, this and the many other early successes of the Cause aroused the envy of those who took advantage of the people's ignorance in order to rule over them. Soon a tremendous wave of persecution arose throughout the entire country, bringing unimaginable sufferings to both the Báb and Bahá'u'lláh.

If there is time, and the children have energy, tell Vignette 2, introducing it as another story about teachers, students and God-given knowledge, but this time about Baha'u'llah.

Either have the children retell in pairs if this is working well – or do a ball toss retell in a circle (prompting as necessary).

Vignette 3:

Shaykh Ḥasan was a devoted follower of the Báb, who, for many years, lived in the city of Karbilá. The Báb had instructed Shaykh Ḥasan to go to Karbilá and remain in that city, for there he would see with his own eyes “the beauteous countenance of the promised Ḥusayn”. “Countenance” means “face”, and by “the promised Ḥusayn” the Báb meant Bahá'u'lláh. At that time Bahá'u'lláh had not yet declared that He was the Promised One of All Ages, so His station was not known to people. The Báb, Who Himself was a Manifestation of God, of course knew this hidden truth.

Thus Shaykh Ḥasan made his home in Karbilá. Days, weeks and months went by, and he did not meet the Promised One; yet, he did not lose heart. He was certain that the day would come when he would enter into His presence. Shaykh Ḥasan lived a simple life. He worked as a scribe, and although the pay was not good and he was not without hardship, he was content. He was careful not to talk too much about the Báb because there were many enemies of the Faith in Karbilá at that time who were ready to create trouble for the Bábís whenever they could. More important still, he spoke to no one about the Báb's special promise to him.

Then the day arrived when the eyes of Shaykh Ḥasan fell upon the countenance of Bahá'u'lláh. It was the fall of 1851, and Bahá'u'lláh had traveled to Karbilá. Bahá'u'lláh's majesty, His kindliness, the sweetness of His smile, all had a profound effect on Shaykh Ḥasan's soul. He was an old man by then, bowed with age. Bahá'u'lláh lovingly took him by the hand and said in a humorous tone: “This very day I have purposed to make you known as a Bábí throughout Karbilá.” Still holding his hand in His, He continued to converse with him. He walked with him along the market-street and showered love and affection upon him. Shaykh Ḥasan was beside himself. His heart was full of joy but he did not understand why he felt such happiness. Then, in a voice that was at once powerful and loving, Bahá'u'lláh told him: “Praise be to God that you have remained in Karbilá, and have beheld with your own eyes the countenance of the promised Ḥusayn.”

Shaykh Ḥasan instantly knew that the Báb's promise had been fulfilled. He was indeed gazing on the countenance of the promised Ḥusayn. His faithful years of patience had been rewarded with the greatest of gifts: to have recognized the Manifestation of God for today.

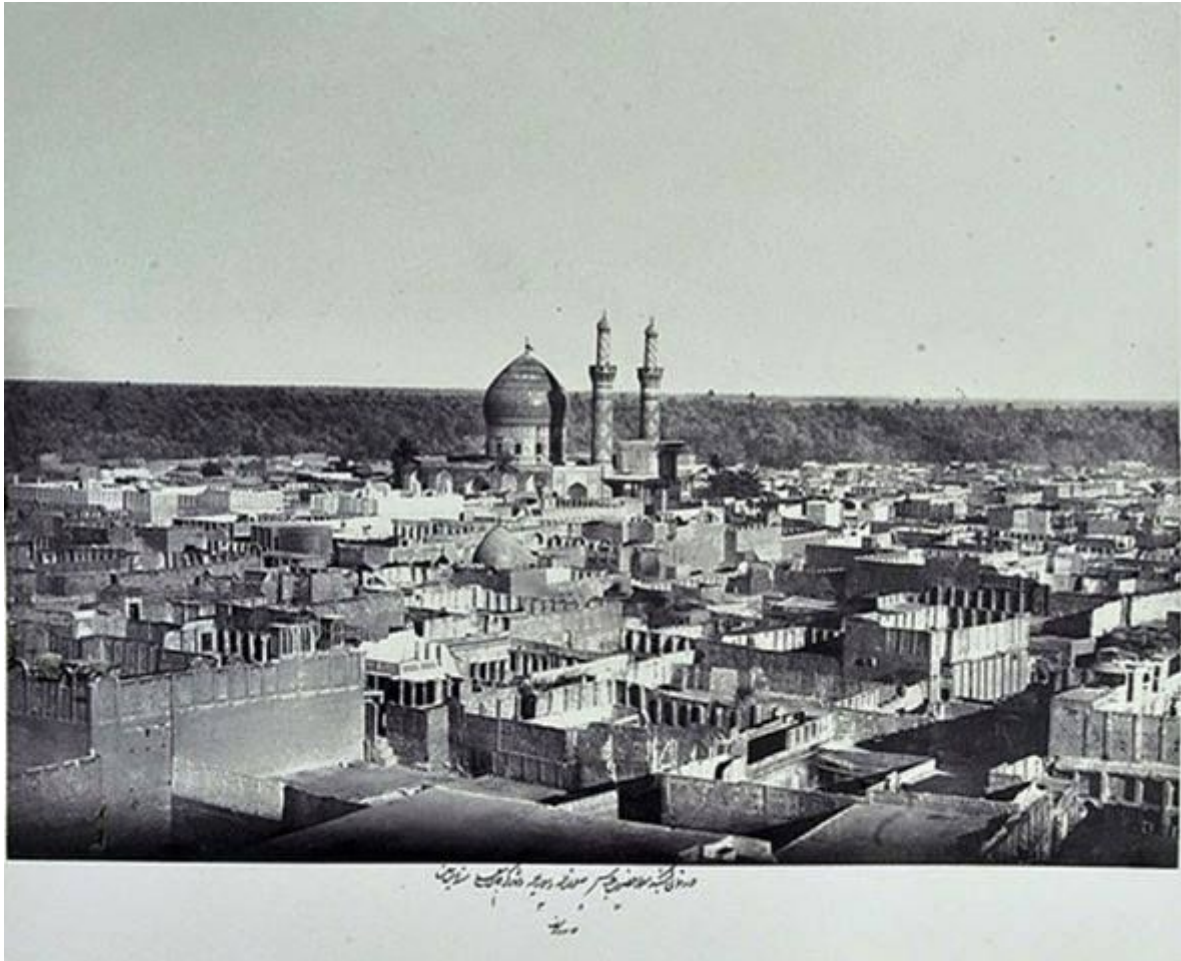
A picture of Karbila might be helpful to provide context.

The children might find it interesting to draw an outline of the city of Karbila (see below), and write: The Promised One - Ḥusayn - Bahá'u'lláh
or: The Promised Ḥusayn - Bahá'u'lláh in decorative writing within the city outline.
Alternatively, they could write the final quote from the story around or inside the city

outline.

A finishing touch would be to colour the background with a watercolour or dye wash.

Before helping the children to narrate the story, you could help the children to explore how Shaykh Ḥasan demonstrated patience and how this patience was rewarded, and the spiritual qualities Bahá'u'lláh displayed during their encounter.



Vignette 4:

God watches over us, and we live under the protection of His Manifestation, Whose knowledge is bestowed on Him by God. There once was an Egyptian merchant by the name of 'Abdu'l-Karím who was on fire with the love of God and had a burning desire to enter the presence of Bahá'u'lláh. So he wrote for permission to visit the Holy Land. Bahá'u'lláh answered that he could come on pilgrimage, but only after he had paid all his debts.

Now, 'Abdu'l-Karím had a very large business and also many, many debts. When he received Bahá'u'lláh's answer, he instantly obeyed and began to pay the money he owed to his creditors. But, to his surprise, this did not turn out to be so easy. He had to stop expanding his business. Each time he received some money, he paid a debt instead of buying new merchandise to sell. So business shrank and shrank until finally, after five years, when all his debts were paid, 'Abdu'l-Karím was no longer a rich man. In fact he only had enough money to provide for his wife's needs and buy a ticket on a boat to the Holy Land.

And he did not travel in the comfort to which he had grown accustomed as a wealthy merchant; he remained on deck and could hardly keep himself warm from the chill of the wind.

The day 'Abdu'l-Karím's boat was to arrive in Haifa, Bahá'u'lláh told His family that He was expecting an honored guest. A carriage was sent to the port to pick up the respected merchant and drive him to 'Akká. But the man who went looking for 'Abdu'l-Karím was expecting a wealthy guest and did not recognize the poorly dressed man who came off the boat carrying only a few possessions. So he went back and reported that the guest had not arrived.

Try to imagine 'Abdu'l-Karím's disappointment when he saw that there was no one at the port to receive him. He had no addresses in Haifa and did not even have enough money to take a carriage to 'Akká. He sat on a bench drowned in sorrow. Unwanted thoughts kept creeping into his head: Had Bahá'u'lláh actually forgotten him? Had he freed himself of every obligation so that he could enter the presence of his Lord only to find himself in a strange land with no one to turn to? Oh, how happy he had been while he was preparing himself for pilgrimage. Was this to be the end to all those years of preparation?

In spite of the report He had received, Bahá'u'lláh of course knew that His guest had arrived. So, this time He asked 'Abdu'l-Bahá to go to Haifa and bring the respected merchant to His presence. When 'Abdu'l-Bahá arrived at the port, He immediately recognized that the honored guest was none other than the lonely man sitting on the bench lost in sadness. He approached him, greeted him with love and affection, and explained to him what had happened. It was now late and night was falling. He asked 'Abdu'l-Karím if he desired to go to 'Akká that very night or wait until morning. With all the bitter thoughts that had passed through his mind, 'Abdu'l-Karím no longer felt ready to enter the presence of Bahá'u'lláh. He wanted to spend the night in prayer and meditation to prepare himself for the great bounty that awaited him. 'Abdu'l-Bahá, of course, understood this. He sat on the bench by 'Abdu'l-Karím, opened the long cloak He was wearing and wrapped it around him so they would both have some protection from the cold. All throughout that night, 'Abdu'l-Bahá and 'Abdu'l-Karím prayed and let their souls be filled with the joy of the Kingdom. Then in the morning 'Abdu'l-Karím, freed and purified, appeared before Bahá'u'lláh and received a plentiful share of Divine love and bounty.

As you did in the last lesson, you may wish to write down here how you will go about sharing these vignettes with your students and what you hope they will understand from each one.

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F. Cooperative games

“What are you doing?” # 22 is a fun game for the children to play together.

Crossing the Lava #16 or **Beatmaster** #17 are other options

Choose a few other games from the collaborative games sets on the Summer School website..

G. Narration

The children can be assisted to take turns to narrate one of the vignettes.

One way to give the children simple practise with narration is to seat them in a ‘story circle’. The teacher begins by narrating the first sentence of the episode, and each child adds a sentence as you go around the circle. If the children gain enough confidence with this process, you could then ask them to script their part of the story and perform it for other classes

It can be helpful to elicit the events in the story from the children and to bullet point them on a whiteboard or butcher paper before they attempt to tell the vignette.

If there are enough children, you could choose two vignettes, and after sufficient preparation, the children can be put into pairs, and each practise narrating one of the stories to the other. The children can then swap partners and stories. This can be arranged as an inside-outside circle of chairs (a doughnut) or just in different parts of the room.

If you have told the story using basic storyboarding with simple images, symbols, dates and names, either on the whiteboard, A5 paper or palm-sized cards, these will be an assistance to the children in their own narration of the story.

H. Drawing

For this activity, think of some drawing that will reinforce what the children are learning in the lesson, bearing in mind that it might not be feasible to use the stories as the basis for ideas, since they revolve around the Central Figures of the Faith.

Draw or collage a poutama with a sun above it to represent the progressive revelation of religious truth, or a sun with different patterned rays. These could be individual or collaborative art projects.

Another option would be to draw a series of kete of different designs and increasing size to represent the divine knowledge that Manifestations have brought to humanity over the ages.

I. Review

“O Son of Man! Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.”²⁵

It is good to link this quote back to the concepts from the lesson, particularly with regard to the precepts referred to in the lesson quote.

This quote has been put to a simple melody which can be found here:

<https://soundcloud.com/larrymagee/06-neglect-not-my-commandments>

As well as on the Grade 3 Unit 1 Soundcloud playlist.

Another version by Goleta Burrison can be found here (in English & French):

<https://www.youtube.com/watch?v=B3oyxZ8ZJkU>

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

J. Closing prayers

As for Day 1, it is useful if the children can be supported to prepare as much as possible for the closing devotions after tidying up the classroom space. For Day 2, they may wish to invite the younger children to join them for closing devotions.

DAY 3 & 4: LESSON 3

On arrival:

As well as engaging children as they arrive in the preparation for opening devotions (see below), you may also wish to have a playlist of the songs, prayer and quotes learnt so far playing in the background and prepared exercises for reviewing memorisation available for the children to practise with, e.g. the prayer/quotes cut into phrases ready to reconstruct (if magnetic dots are put on the back, these can be mixed up and put on a whiteboard for each child to try as they arrive).

Running true-false review of facts from yesterday's lesson can also be happening as the children arrive, or following the opening prayers.

A. Reciting and memorizing prayers

“O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose habitation is my goal, Whose praise is my hope, Whose providence is my companion, Whose love is the cause of my being, Whose mention is my solace, Whose nearness is my desire, Whose presence is my dearest wish and highest aspiration, I entreat Thee not to withhold from me the things Thou didst ordain for the chosen ones among Thy servants. Supply me, then, with the good of this world and of the next.

“Thou, truly, art the King of all men. There is no God but Thee, the Ever-Forgiving, the Most Generous.”¹

E koe, Nōu te kanohi te whāinga o tōku kōingo, Nōu te ātaahua, tōku piringa, Nōu te kāinga, tōku whāinga, Nōu te korōria, tōku tūmanako, Nōu anō te manaakitanga, tōku hoa piritata, Nōu hoki te aroha tōku pūtakeanga, Nōu anō te kōrero, tōku orange ngākau, Nōu rā te tatanga mai, tōku Tōmina, Nōu te pātata, tōku tino pīrangi, tōku taumata tiketike, tēnei ahau te inoi nei ki a Koe kia kaua ēnei tūāhua e tātāwhia atu i ahau Nāu i tuku ki ngā kōwhiringa o waenga i Āu pononga. Ā tēna, hōmai koa ki ahau ko te painga o tēnei ao me tērā e whai muri mai.

Ko Koe, tūturu, te Kīngi o ngā tāngata katoa. Kāhore he Atua i tua atu i a Koe, e te PoumurungaHara i ngā Wā Katoa, te Tino Marere.

The Báb

Remember to explain the meaning of each of the phrases, using concrete examples as necessary, and link the concepts to those in the lessons each day.
entreat, **withhold** and **ordain** are the words in this part of the prayer that are most likely to require explanation.

A link to a sung version of the prayer:

<https://soundcloud.com/bahai-blog/i-entreat-thee-michele-jubilee-davey-hatcher>

The above song can be played, along with other songs relevant to the lesson set, during art periods to familiarise the children with the words.

B. Introducing the principal theme

This, the third and final lesson of the set, will provide you with an opportunity to go over what the children have studied so far and introduce the next theme for discussion: that **the promise of universal peace made by all the Manifestations of God Who have appeared down the ages has been fulfilled in the Person of Bahá'u'lláh**. It is suggested that you open the discussion by reviewing the concept of “manifestation”: “You have already learned that the Manifestations of God are very special Beings Who come from time to time to guide humanity. ‘To manifest something’ is to show forth its qualities, and the Manifestations of God reflect the attributes of God as a mirror reflects the light of the sun. Through them, we learn about God and His attributes.” You can then ask the children to name some of the attributes of God mentioned in the previous classes.

Next you could go on to say: “We have also learned that the Manifestations of God shed the light of God upon humanity. When there is light, we are able to see, are we not? The light that the Manifestations bring is the light of the knowledge of God. It enables us to understand how He wants us to live and to behave towards one another. We know that, when we follow their teachings, the capacities God has given us—like the capacity to love, to forgive, to be merciful—develop. We grow spiritually and help the world become as He created it to be. It is our love for the beauty of God that makes us want to follow His commandments as given to us through His Manifestations.”

After discussing the above ideas with your students, you could share with them the following: “We could say that God’s Manifestations are like Divine Teachers, or Educators, Who have appeared all throughout history among diverse peoples. Soon we are going to learn about the lives and teachings of some of these Manifestations and see how they have all come for the purpose of educating people and establishing bonds of unity and love among them. But there is another important message they all brought. Each One has given the promise that a time would eventually come when all humanity would learn how to live in peace and happiness. Injustice, hatred and war would disappear, and the nations of the world would join in friendship. For centuries, people everywhere have anxiously awaited this Promised Day of God. We are fortunate, indeed, to know that this new Day has dawned and that the time to build a new world has come. So special is this Day that God sent not one but two Manifestations to guide humanity to His Kingdom: the Báb appeared first to prepare the way for the coming of the Promised One of All Ages, Bahá'u'lláh, Whose teachings will enable humanity to do away with war and establish lasting peace. The Báb and Bahá'u'lláh are the Twin Manifestations of God for today.

Remember to keep this section of the class interactive, so that it becomes a conversation with the children.

Having the mirror and torch available again at the beginning of the introduction may be helpful.

It might be nice to have two candles or lamps to light as you talk about the two Manifestations.

The ‘ringstone symbol’ and the significance of the two stars representing the Twin Manifestations could be introduced at the end of the introduction.

C. Memorizing quotations

In the following passage, Bahá'u'lláh confirms that the time which humanity has so long awaited has arrived. You should help the children memorize it, explaining any difficult or unfamiliar words to them through concrete examples. There is some space provided below for this purpose.

“The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled.”²⁶

It is helpful to prepare copies of the quote for the children to add to their booklets or to make into devotions/memorisation cards to take home, as well as preparing a larger version of the quote for display during the learning process - either by printing the version on the website, or writing it on A3 paper.

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

This quote can be memorised well through:

- a) actions
- b) replacing some of the words with pictures on a whiteboard
- c) say a phrase, add a phrase
- d) image cards for each phrase
- e) jigsaw phrases or human quote line up.

The words and phrases that are likely to need explanation through concrete examples are:

- foreordained
- kindreds
- recorded
- holy Scriptures - a copy of The Hidden Words and a Baha'i prayer book could serve as examples. You could also elicit from the children the names of other holy Scriptures - whether from the Baha'i writings or another Faith
- fulfilled

D. Songs

Any of the below songs would be appropriate, but you may know of other songs that would reinforce the concepts in this theme.

Tenei Tāku - <https://soundcloud.com/user-864607086/mo-te-tupu-o-te-wairua>

Baha'u'llah - <http://www.ruhi.org/resources/songs.php>

Shine Your Light on Me, Baha'u'llah

Hemia Dei - <https://soundcloud.com/bahai-blog/hemai-dei-this-is-the-day-carmel-zein?>

(In English during second run through)

Verily I Say - <https://soundcloud.com/bahai-blog/verily-i-say-nadia-roshan> (good to play during art)

I Entreat Thee -

<https://soundcloud.com/bahai-blog/i-entreat-thee-michele-jubilee-davey-hatcher>

I Have Found Baha'u'llah - <http://www.ruhi.org/resources/songs.php>

If Thou Lovest Me - <https://www.bahaisongproject.com/if-thou-lovest-me>

“Rise Up and Sing”, “Sing a New Song” or “Who is the Prophet of God for Today”

<http://www.ruhi.org/resources/songs.php>

E. Stories

In recounting the stories of this lesson to the children, you will need to explain to them that, around the time of the appearance of God's Manifestation, certain souls become aware that a new Day in the life of humanity is approaching. They come to know that marvelous teachings are soon to be revealed to guide humanity and help it progress. And then, after the new Manifestation has declared His Mission, as His Message begins to spread to regions near and far, there are many other special souls who, ardently searching for the truth, embrace His Cause and form the community of His first few followers among their people. In this Day, you could mention, when the teachings of Bahá'u'lláh have spread to every corner of the world, there are numerous stories of such souls from every nationality and background. You could then tell the children that you will share with them a few of these stories now, though you are sure that they will hear many more as they grow.

Select the few stories that you feel would most resonate with your particular cohort of students. One or two vignettes each morning or afternoon will be sufficient.

Explain that we are going to learn today about how some people around the world recognised the Manifestations of God for today. Get the children to mark their locations on a world map as you tell them.

With this lesson, you may also wish to relate similar stories that you are well familiar with that convey a similar theme related to the recognition of the Manifestation for this Day, perhaps from the Aotearoa New Zealand context, for example about **Ephraim Te Paa**, **Albert White** or **Margaret Stevenson**.

A supplementary activity that might also be of interest to the children would be to interview adults attending the Summer School about their search for the truth, and their recognition of Baha'u'llah. This could be done in one of two ways. Either the children could be assisted to construct appropriate interview questions, and then during a break in the adult programme, they could work in pairs to interview youth and adults. Alternatively, especially chosen youth or adults could be invited into the classroom, and they can be invited to tell their story based on questions from the children. This activity would be good to do on Day 4. It could even be possible to create a video presentation based on this.

Vignette 1:

Before the Báb declared His Mission, several people around the world knew deep in their hearts that the Promised Qá'im—He who ariseth—would soon appear. One of these saintly personages was Siyyid Kázim. Siyyid Kázim, who was renowned for his knowledge, had many students whom he was preparing for the coming of the long-awaited Qá'im. He taught them to purify their hearts, rid themselves of the superstitions that would prevent them from recognizing Him, and pray ardently to attain His presence. As to the Person of the Manifestation, he told them that He was of medium height, abstained from smoking, and was of extreme devoutness and piety. He was a descendant of the Prophet Muḥammad, young in age, and possessed of innate knowledge. "My knowledge," he would say, "is but a drop compared with the immensity of His knowledge; my attainments a speck of dust in the face of the wonders of His grace and power. Nay, immeasurable is the difference."

Now, Siyyid Kázim lived in the city of Karbilá, and very early one morning he called one of his students to his presence and asked him to accompany him on a visit to a highly esteemed and distinguished Person Who had arrived in the city. Walking through the streets of Karbilá, they soon reached a house, at the door of which stood a Youth Who seemed to expect their arrival. He wore a green turban, a sign that He was a descendant of the Prophet Muḥammad, and had a face that showed great humility and kindness. He quietly approached the two visitors, extended His arms towards Siyyid Kázim and lovingly embraced him. He led the two to a room in the upper floor of the house that was filled with flowers and their beautiful fragrance. The Host asked His two guests to be seated. Have you already guessed that this youthful Host was none other than the Báb? He had come from Persia to Karbilá to visit the holy sites in that city. After His guests were seated, He handed Siyyid Kázim a silver cup and said, quoting a verse from the Holy Qur'án: "A drink of a pure beverage shall their Lord give them." He then handed Siyyid Kázim's student a cup of beverage as well. No further words were spoken, and when His guests had finished refreshing themselves, He rose from His seat, accompanied them to the door of the house, and said farewell.

Of course the student of Siyyid Kázim was not aware of the station of the Báb at the time, but he was struck by His dignity and marveled at the degree of reverence shown to Him by Siyyid Kázim. Then another event happened that served to deepen his sense of wonder even further. "Three days later," the student explained, "I saw that same Youth arrive and take His seat in the midst of the company of the assembled disciples of Siyyid Kázim. He sat close to the threshold, and with the same modesty and dignity of bearing listened to the discourse of the Siyyid." But, as soon as Siyyid Kázim saw the Youth, the student went on, he "discontinued his address and held his peace." One of his other students begged him to continue. "What more shall I say?" replied Siyyid Kázim, looking towards the Báb. "Lo, the Truth is more manifest than the ray of light that has fallen upon that lap!" The student immediately observed that the ray to which Siyyid Kázim referred had fallen upon the lap of that same Youth Whom they had recently visited.

Siyyid Kázim passed away on 31 December 1843 and left behind him "a band of earnest and devoted disciples" who set out in quest of the Promised Qá'im. Among them was Mullá Ḥusayn who, five months later, would meet the Báb at the gate of the city of Shíráz and become His first follower.

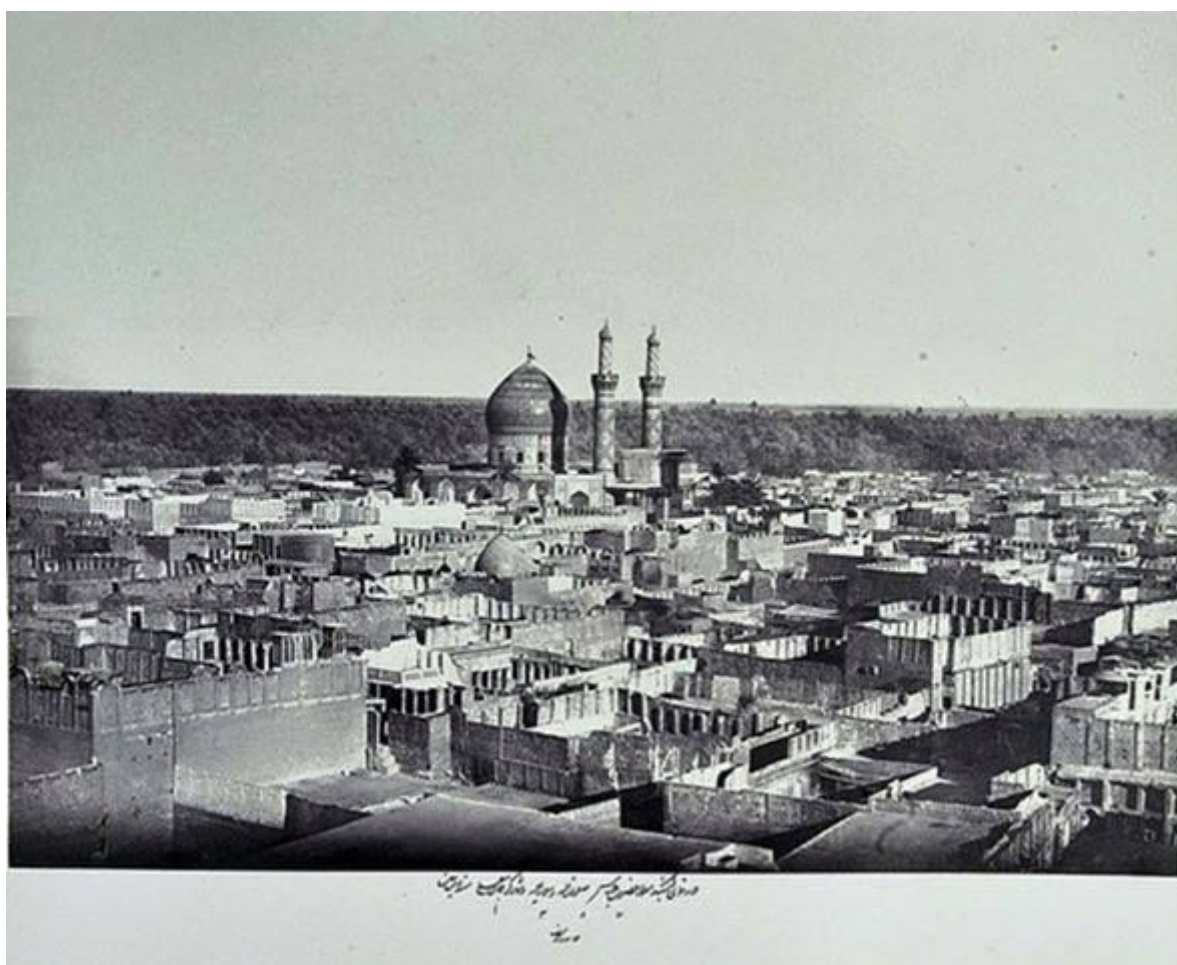
Tell Vignette 1, showing a picture of Siyyid Kazim, using the whiteboard or notepaper prompts to present key names, dates, symbols, etc.

A picture of Karbila and a silver cup would be helpful. If you are able to have a vase of flowers, and a jug of cold water to serve to the children during the story, this would also enhance the atmosphere.

At the end, you could show the children the picture of the gate of the city of Shíráz.

Two options for art exercises based on this story are:

- 1) Drawing or collaging a silver cup (e.g. with aluminium foil or metallic/foil paper) and then writing the phrase spoken by the Bab around it or inside it (this could be done in blue lines so it is like the water in the cup);
- 2) Drawing the shaft of light through a window onto the ground/a small mat in the room (to represent the spot the Bab was sitting) with the quote: "Lo, the Truth is more manifest than the ray of light that has fallen upon that lap!" incorporated into the picture.





Vignette 2:

You know that, in the early days of the Faith in Persia, the believers were persecuted because they accepted the Báb and His teachings. They were often ridiculed and beaten by those who blindly followed their power-hungry leaders. On one such occasion a believer was so badly beaten that he could barely drag himself to the outskirts of the town where, exhausted, he fell asleep. While sleeping, he had a dream about a great Personage. Though he had never seen or met this Personage before, he was sure that He was the Promised One foretold by the Báb. In the dream this Holy Being addressed him with these words: “Despite the injuries heaped upon you, We extended Our protection that you might remain alive. Be not grieved, and come to Us in Baghdád.”

“But I have no money,” the man replied, “nor am I able to stand on my feet.” “You surely rely upon God,” were His next words. “I have always relied upon God,” was his answer.

At that moment the man awoke, and to his great surprise, he saw a group of travelers that had set up camp on the banks of a nearby river. Just then, he spotted someone emerge from one of the tents and make his way over to him. He was asked to come to the camp, which he accepted to do, though still weak from his injuries. Entering the tent, he found a distinguished gentleman who asked him to be seated and who then explained that, during the night, he had had a dream in which a Holy Man had given him responsibility to care for someone whose face and appearance were exactly like this believer’s. He had been told that he should show this person the utmost hospitality and invite him to accompany him on his travels to Karbilá. “So, you are my guest as far as Karbilá,” the distinguished man announced, and soon they set off on their way.

When the group of travelers reached Baghdád, the believer informed his distinguished host, “This is where we part.” He thanked him for his invitation to continue on to Karbilá, but explained that he, too, had had a dream of the same blessed Personage. This Personage,

he said, had invited him to come to Baghdád. And so he bade his host farewell, and they parted company.

Not knowing where to look for the Promised One, the believer went immediately in search of the Báb's followers in the city. At that time, Bahá'u'lláh had not yet declared His Mission to the generality of the believers, and so they remained unaware of His great station. Can you imagine, then, the joy this believer felt when he saw Bahá'u'lláh and recognized Him as the Holy Personage of his dream? His entire being was filled with unspeakable gratitude and happiness. Having been willing to accept death in the path of the Cause of God, he had been given a new life and had been led by the Hand of the Almighty directly into the presence of the Beloved of all hearts.

A picture of Baghddad, and an encampment of tents could be helpful in narrating this vignette.

If you have time, you can ask the children to try to write a poem about "The Voyage" as a haiku or acrostic, either individually, in pairs or collaboratively. This could also be divided up into haiku verses for each part of the episode.

After asking the children to retell the vignette in pairs, get them to draw a picture of the two men from the story – one sleeping on the ground outside and one in the tent, both dreaming the same dream of a bright sun.





Vignette 3:

The small village in Persia where Mihrabán Rustam Bulbulán was born was a quiet place, and the people there led a quiet life. Many were farmers, as were the father of Mihrabán and his father before him. As a child Mihrabán spent more time in the fields than he did in school. For a couple of years, he went regularly to the Zoroastrian temple, where he learned the alphabet and committed some prayers to memory. But that was all the education he received.

As a young man Mihrabán began to work in the fields himself, and from that time on, he had the same routine every day, summer and winter: at the first light he would go to his fields, and there he would remain until sunset, tilling the land and tending to his crops. Mihrabán had a strong faith in God and often thought about His Will and Purpose. He would look up at the sky and marvel at the greatness of the universe. The beauty he saw in nature confirmed his devotion to God, the Unseen. He would visit the Zoroastrian temple and would pray with the full intensity of heart and soul. At times he would ask the priests questions about God, about the Prophet Zoroaster, and about the coming of the Promised One of All Ages that Zoroaster had foretold. But Mihrabán found the replies given by the priests confusing. Occasionally doubts would arise in his mind: "Will the Promised One come? Will He come only to free the Zoroastrians who are so ill treated in this country? Or will the Promised One at long last unite all of humankind?"

Then, one afternoon, something most unusual happened. While he was working on the land, Mihrabán noticed two men running towards him. They were clearly in distress. "Save our lives," they pleaded to him. "Give us asylum; we are being pursued by assassins." Without a word, he took them into his barn, showed them a place to hide, and then locked the door. No

sooner had he done so than an angry mob appeared. They asked Mihrabán about the two strangers, but seeing the hatred in their eyes, he said nothing, and they left.

Towards dawn, while it was still dark, the two strangers borrowed Mihrabán's donkey and, thanking him for his kindness, safely set off. To his surprise, they returned the next day in order to pay him for the animal, but he would not accept the money and gave the donkey to them as a gift. He then asked them why they had been hounded and pursued. They explained that they were followers of Bahá'u'lláh, the Manifestation of God Who was exiled and imprisoned in 'Akká; in fact, they were going to travel to that city to seek His blessing. Mihrabán was puzzled by their explanation, but his heart was touched and he told them: "When you reach your destination, be so good as to remember me to Him, as well."

Now, after a long and difficult journey, the two men finally reached 'Akká and attained the presence of Bahá'u'lláh. For several glorious days, they listened to His words. They also gave Bahá'u'lláh messages from some of His followers in Persia who were unable to visit Him themselves. When they sought Bahá'u'lláh's permission to return home to Persia, He astonished them by saying: "But you did not deliver unto Us all that with which you were entrusted." "What was meant by that statement?" the two asked themselves. Had they not faithfully delivered all the messages given to them? What was it they had forgotten? The two men thought and thought throughout the night and, at last, one of them recalled the Zoroastrian farmer who had saved their lives and had requested to be remembered to the Blessed Beauty. They hastened to Bahá'u'lláh the next day and told Him the whole story of Mihrabán's act of kindness.

The compassionate heart of Bahá'u'lláh was moved. One who wishes to love God, He told the two men, must show love to the friends of God; Mihrabán had extended love spontaneously to these two and had risked his own life to protect them without thought of favor or reward. And then Bahá'u'lláh revealed a Tablet for Mihrabán and arranged for it to be sent to him. With these words did the Tablet end:

"Thy name was mentioned before Us and We have remembered thee in Our Tablet. This remembrance is like unto a sapling that We have planted with the hand of loving-kindness. Erelong will it grow verdant and flourishing, laden with abundant fruits. Thus hath the Lord God ordained, and thus hath He shown the way.

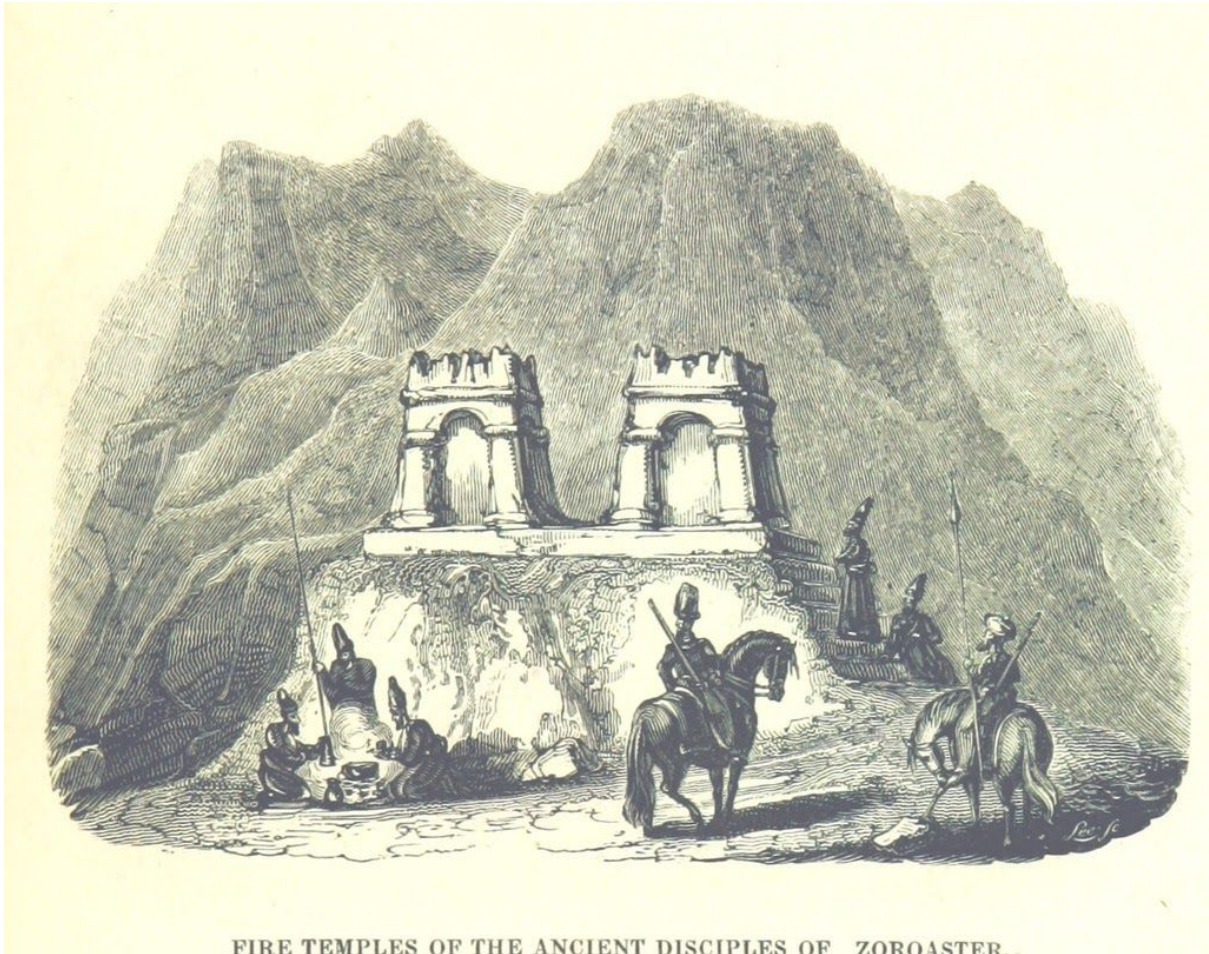
"He is the Mighty, the Seeing, the Lord of Utterance and Wisdom."

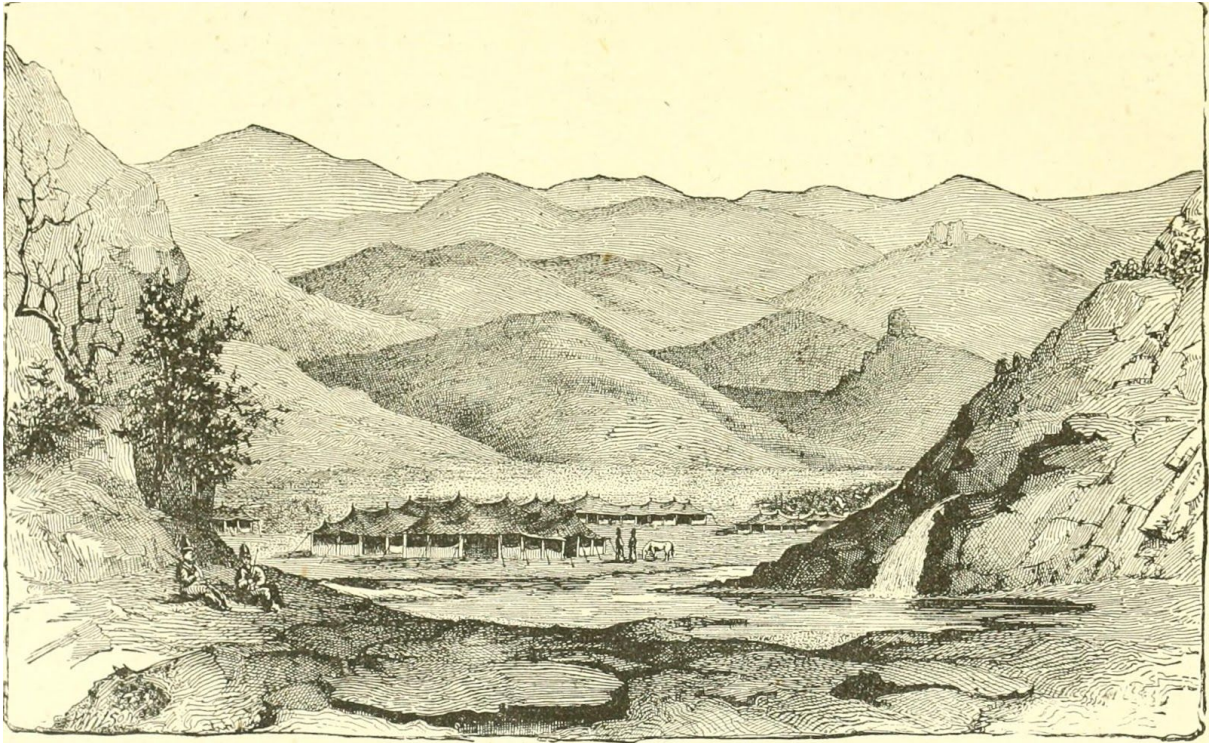
And so it was that Mihrabán came to recognize the Promised One and began to follow the teachings of a new age. He eventually settled in India and lived to be some eighty years old, long enough to witness the gradual expansion of the Faith of Bahá'u'lláh in that vast land and the emergence of a strong community of His followers.

The children will enjoy this story and will be keen to narrate and enact it. This is a good story for the children to act out and perform on the final day. Some children can be the Zoroastrian priests, Mihraban, the two Baha'is, the mob (don't let them go overboard), and even the donkey. Obviously we won't portray the meeting with Baha'u'llah, but we can show them knocking on the door, leaving puzzled, and discussing their meeting back at the caravanserai. This could also be performed 'Slideshow' style with narration (see **Collaborative Games Set 2 # Y**).

Images of a donkey and a Zoroastrian temple might be useful. To conclude the story, you could show an image of the Indian House of Worship.

They might like to draw a picture of Mihrabán Rustam Bulbulán in the field 'looking at the sky and marvelling at the universe'. The children might enjoy drawing this scene with light coloured pencils on black paper.





Vignette 4:

Ellen McBride Moore was born in a small rural town in the United States in 1843 when, throughout the world, there was a spirit of excitement. Many people believed that a new day would soon be dawning in the life of humanity, and they eagerly searched for the Promised One Who would bring a new Message from God. In the United States, one group even

awaited His appearance at a specific date and place. When He did not appear there, as they had predicted, some became disheartened. But the spirit of a new age did not die, and many still felt that there was great change ahead. Ellen McBride Moore grew up to be one of these people.

Ellen had a highly inquisitive mind and was full of questions: Had a new Manifestation of God already appeared? Had He gone unrecognized? Was He perhaps living somewhere on earth? She longed to know the truth. Later, after she had married and was raising children, she would often ask questions at the church attended by her family. But her questions did not make the pastor of the church very happy. One day he visited her home and spoke to her husband. "There are some things that are very difficult to answer," said the pastor. In those days, women were expected to sit quietly, and the pastor asked her husband to make sure that Ellen no longer bothered others with her questions. Ellen agreed, and she kept silent from then on. However, she was pregnant at the time, and she prayed that the child she carried in her womb would be given the chance to speak out and to know the truth.

The baby, a beautiful girl, was the sixth of ten children. Her parents named her Louisa, but everyone called her Lua. Lua was intelligent and inquisitive, like her mother. She had a beautiful singing voice, and when she was about twenty years old, she was encouraged to study theater. For some reason that she could not explain, she chose to study in Chicago, a large city very far from her home. There, she spent any free time she had searching for a faith that would satisfy her spiritual longing. She went to many churches and different societies that studied spirituality and philosophy. Though she did not find any that quenched her thirst for truth, she never became discouraged.

Then, when Lua was twenty-two years old, a most important meeting took place in Chicago: the World's Parliament of Religions. Some two hundred speakers from across the globe were invited to give presentations at that event. Most of them were Christian ministers, but several other religions were also represented. There a paper written by a Christian missionary in Syria was read that made mention of Bahá'u'lláh, a "Persian sage" that had died a few months prior to the gathering. The words of Bahá'u'lláh were quoted: "That all nations should become one in faith and all men as brothers; that bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the 'Most Great Peace' shall come . . ."

Lua happened upon a newspaper reporting the event. Almost immediately, she set out to learn more about this great Personage, Bahá'u'lláh. Soon an opportunity came for her to study the Faith systematically, and all the questions she had carried in her heart were answered, one after the other: Bahá'u'lláh was, indeed, the Manifestation that her mother had encouraged her to search for and find. Lua's love for Bahá'u'lláh grew day by day, and she eventually became a great teacher of the Faith. One of the first things she did, of course, was to return home to her mother and share with her the good news that she had long awaited, that God's new Manifestation had appeared. Ellen McBride Moore's prayers had been answered.

It is helpful to have the words of Baha'u'llah quoted in the story written up for the children to read at the appropriate point in the vignette.
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Pictures of:

- Lua Getsinger, perhaps one with 'Abdu'l-Baha
- The World Parliament of Religions
- Chicago





Vignette 5:

Everything in his life seemed to have prepared Cao Yunxiang for the day when Martha Root came to visit him and his wife in Beijing in 1923. He was then President of what would become one of the most high-ranking universities in China. What he heard from Martha Root that day opened before him a wider path of service to his country.

Not long after Cao Yunxiang was born, great changes began to sweep across China. People there were looking for new ways for this ancient country to organize its affairs. With bright hopes for the future of their homeland, many Chinese students wished to attend universities abroad in order to learn new things and acquire new knowledge. Thousands took exams for this purpose, but so accomplished was Cao Yunxiang as a student that he did not need to do so; he was given the opportunity to study at a prestigious university in America because of his great ability and remarkable intellect.

After seven years of study, when he completed his degree in 1914, Cao Yunxiang had to choose from among the many possibilities to serve his country. He decided that his best choice was a position at a college in Beijing. But he was asked by his government to go to the United Kingdom, instead, to represent his country, and he dutifully set out for London. While there, Cao Yunxiang married a lovely lady who, like him, was greatly interested in the betterment of society. After another five years abroad, when his mission in London was completed, he once again looked forward to returning home; but, again, it was not to be so. Now he was asked to go to Copenhagen in Denmark, and he dutifully went off to that country as requested.

Another two years would pass before his dream of settling in China was realized. Finally in 1922, back in Beijing after some fifteen years, Cao Yunxiang was appointed President of Tsinghua and he set about to reorganize it into a fully-fledged university. It was to this college in 1923 that Martha Root went to visit its President and his wife. Perhaps you know that Martha Root was one of the early Bahá'ís of the West known for her heroic deeds and courage. Today, when the Bahá'í Faith is well known, it is easy to reach people of all walks of life and give them the Message of Bahá'u'lláh. In those early days, scarcely anyone knew about the Faith, and it took a great deal of courage to proclaim the Cause, especially to influential and prominent people. But, with complete trust in God, she went to speak to Cao Yunxiang and his wife about the Bahá'í Faith, and they listened most attentively. Cao Yunxiang realized at once how essential were the Bahá'í teachings for the progress of the world. His service to his country now had new meaning. He continued to serve China in whatever way he could, but the advancement of the Cause of Bahá'u'lláh in the land he loved so much was foremost on his mind. He wrote this around that time: "After studying the Bahá'í Faith," he said, "and the reviving effect it produces over the heart and mind of man, I came to the conclusion that the only way to regenerate China is to introduce the Bahá'í teachings to China, and therefore I began to translate the Bahá'í books into Chinese, so that the Chinese nation may be benefited too by this heavenly Manifestation. That is why every day after leaving my office, though very tired, I go home and start working on the translations of the Bahá'í teachings, and usually I forget that I am tired."



Vignette 6:

When Max Kanyerezi was a sixteen-year-old student in Uganda, a country in the eastern part of the vast African continent, he had a most vivid and striking dream. He had the dream

not only once, but two times during the very same night. In the dream, Max saw a large figure looming upwards who started to roll up the earth, as one would roll up a newspaper. People were running in panic. Meanwhile, three officials sat on a hill where people were to register in the “Book of Life”. In the dream, young Max approached the table where they were writing down names. The eldest said to him, “Go and learn to register your friends, thereafter you will also be registered.”

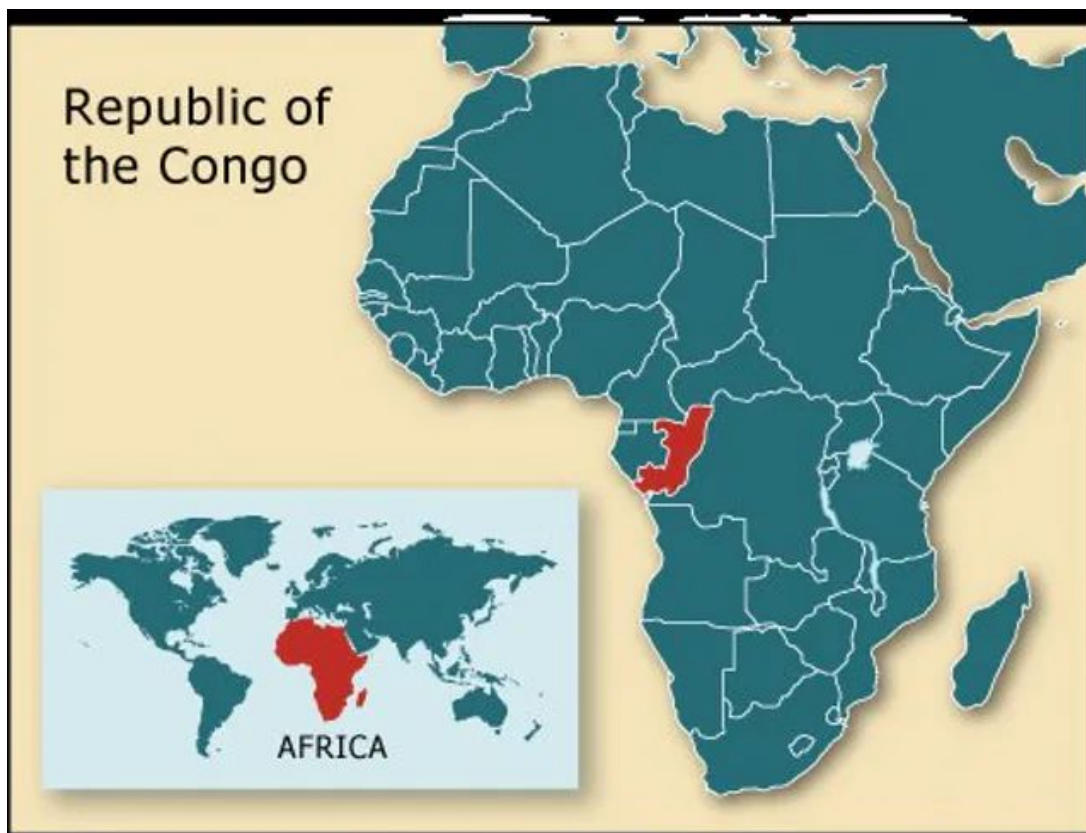
It was 1934 at the time, and Max was convinced that the dream held profound significance. He was sure that it was some kind of divine calling. The phrase “divine calling” refers to the belief, very deep in one’s heart, that God is calling one to service. Of course, in those days, the Bahá’í Faith had not yet reached that part of Africa and no one there knew about the appearance of God’s new Manifestation. So Max thought that perhaps the dream meant he should become a Christian minister like his father. He decided to follow in his father’s footsteps, but it soon became clear that this was not the path for him. He then tried to become a farmer, but that, too, did not seem to go well. And so he eventually left his home and went to Kampala, the capital of Uganda, where he found a job as a clerk in an office. Though he was happy in his work, the vivid scene that he had dreamt when he was sixteen years old never left him. “What was the true meaning of the dream?” he wondered.

Then, one morning in 1952, nearly twenty years after he had had that dream, a co-worker in his office told him about a new Faith. This new Faith, the co-worker said, accepted the teachings of all other religions. Soon Max learned that one of his own relatives knew about this Faith, and they happened, by chance, to meet each other. Of course, by now, Max was very eager to hear more, and so he gladly went with his relative to the home of Bahá’ís who had recently arrived in Kampala. He was struck by their kindness, and immense joy filled his heart in the days and weeks that followed as he learned from them about the teachings of Bahá’u’lláh. During one particular meeting, which lasted from 9:00 one morning until 3:00 of the next morning (eighteen hours!), Max had all of his questions answered to his satisfaction. He soon declared his belief in Bahá’u’lláh—the seventh soul in Africa to recognize God’s Manifestation during the first great surge of growth of the Faith that swept across the continent. Of course, you have already realized that Max’s dream so many years before had readied him to receive the divine Message. His heart was open, and the words of Bahá’u’lláh immediately touched it, setting it aglow with the fire of the love of God. Not long after Max’s declaration of faith, he left Uganda and went to a nearby country to look for other ready souls, as envisioned in the dream, to share with them the good news that Bahá’u’lláh had appeared to do away with war and hatred and to establish a new and just world order. “By My Self!” are Bahá’u’lláh’s words. “The day is approaching when We will have rolled up the world and all that is therein, and spread out a new order in its stead.”

A picture of the Uganda House of Worship is nice to have available for this story. More information about the impact of Max’s pioneering efforts in the Congo are available here: <https://news.bahai.org/story/246/>

A follow up art project - that could be done individually or collaboratively, is for the children to draw the world being rolled up like a carpet and write the quote from the story along the edge. This could be done as a large collage on a long sheet of butcher paper. Old wallpaper books from decorating stores can often be obtained for free and are excellent for collage.





Vignette 7:

High up in the Andes Mountains in Bolivia live the Aymara people. They have lived in the Andes for hundreds of years, long before the Spanish arrived. Someday you may learn more about the history of Bolivia, but for now you should know that the Aymara people were able to maintain their identity and culture, even though they had a difficult life and suffered greatly when the newcomers came and took over the land and resources. They were treated cruelly on what was once their land, struggling to survive and suffering from injustice.

In the 1950s, there were many villages of Aymara people scattered throughout the mountains. As part of the organization of their communities, the people chose worthy men to act as their mayors to guide them. Their authority was exercised through signed and sealed papers given to each mayor by Toribio Miranda. A wise man who lived on the shores of Lake Poopó up in the mountains, Toribio Miranda was revered by the Aymara people. They considered him a spiritual father, one who counseled them on their daily living habits: to be pure and clean and to abandon drinking, smoking, and chewing the coca leaves, which seemed to give them a temporary sense of well-being and caused them to forget their constant hunger.

In the village of Vilacollo, a man by the name of Andrés Jachakollo Ticona was elected the mayor, and he took the responsibility of mayor very seriously indeed. He always felt a sense of spiritual destiny while searching for a better way of life for his people. By “destiny” is meant something that is sure to happen in the future, and Andrés would often visit Miranda on the shores of Lake Poopó and discuss with him the destiny of the Aymara people. They both believed that someday the terrible oppression brought by the newcomers would end and that God, their Creator, would come to their aid.

Then, one day in April in 1956, Andrés visited the city of La Paz with two others. While wandering about, he happened to read a poster outside the Bahá'í Center which read "Universal Teachings for This Day". Could this be the answer that he sought for his people? Inquisitive, Andrés rang the doorbell. He and his two friends were invited inside, and there he had the bounty of hearing for the first time about the Bahá'í Faith. Gradually, in the weeks that followed, Andrés learned about Bahá'u'lláh and His teachings, which centered on the oneness of humanity. In His teachings, Andrés soon came to realize, the religion of their ancestors found its fulfillment. He knew in his heart that he had, at long last, reached his goal.

So what do you think Andrés decided to do next? He invited some Bahá'í teachers to visit his village of Vilacollo, and most of the community accepted the Faith. But his dedication to his new Faith did not end there. He and others set out on foot to travel the Andes Mountains and to bring Bahá'u'lláh's Message to community after community. And the number of Bahá'ís among the Aymara people continually grew.

In 1963, Andrés attended the Bahá'í World Congress in London, at which were gathered some six thousand Bahá'ís from across the globe to celebrate the one-hundred-year anniversary of Bahá'u'lláh's Declaration. Those who were at the conference could never forget the man from Bolivia, dressed in Aymara clothing, who arose and addressed the gathering with a powerful voice: "Why have we come? We have come to remember the centenary of the Declaration of Bahá'u'lláh calling for the unity of all nations and all races." In his attendance at that great gathering, and in the service he rendered to the Cause for the remainder of his life, Andrés Jachakollo stood as a symbol of the power of the Faith of Bahá'u'lláh to bring all of humanity together as one family.

Pictures of Andrés, a map of South America, the Andes, La Paz and the Bahá'í World Congress in London would be helpful in telling this story.







Vignette 8:

Everyone in Stanley's village in Papua New Guinea is a member of the Bahá'í community. Papua New Guinea is a country in the Pacific Ocean, and Stanley's village is somewhat difficult to reach. During the generation of his parents, the entire village had recognized Bahá'u'lláh as God's Manifestation for today and had accepted the Faith. How do you think they all found the truth and recognized it so easily? Well, many years before, the village elders had, through dreams and visions, foretold the coming of a new religion. This new

religion, they had said, would unite all people and help them to live as one; it would enable all people to participate in decision making and would have nine leaders as its head. The elders had prepared the people of the village for the arrival of such a religion. And so they waited and waited. Then one day a Bahá'í came, and he told them about the teachings of Bahá'u'lláh, Who had come to unite humanity, and about the Bahá'í community, which was guided by the Universal House of Justice, a body made up of nine members. And, of course, they immediately understood that this was the religion foretold by their ancestors.

A picture of the Seat of the Universal House of Justice, a map of the Pacific showing Papua New Guinea in relation to Aotearoa, and a picture of a village from PNG might be useful.

The children might also be interested to watch part of the excerpt from 'A Widening Embrace' that relates to a Baha'i village in PNG.

<https://www.bahai.org/widening-embrace/>



Below is some space for you to organize your thoughts about this portion of the class and what you hope your students will glean from the vignettes you chose to share.

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F. Cooperative games

A **Blindfold Walk** or **Lighthouse & Ships** #31 might be good games for this lesson - emphasizing the need for the light of God's guidance.

Concentration #25 or **Superheroes** # 27 would also be enjoyable for the children.

G. Narration

See Lessons 1 and 2 for suggestions on how to manage this section of the class. Allow the children to select which vignette they would like to narrate, and allow them to practise with visual cues.

H. Drawing

The theme of this lesson and the stories provided to illustrate it offer many possibilities for this period of the class. For example, setting aside the first vignette that involves the Person of the Báb, you could ask your students to depict any one of the scenes that unfold in the stories. Surely there are other possibilities that you can think of as well.

Max's dream of the world being rolled up is one possible option. This would also work well as an individual or collective collage. This could be done as a large collage or painting on a long sheet of butcher paper with the quote from the story along the edge. This could then be rolled up and presented by the children on the final day.

As a variation of the above, the children could work on two large views of the world - one depicting some of the things in the world they would like rolled up, and the second depicting a brighter future. When presenting these to the audience, they could roll up the first and unroll the second to replace it.

Either draw or collage two bright stars in the sky (representing the Twin Manifestations) and a person looking up and recognising them.

Related to the above, the children might enjoy crafting stars using harakeke, ribbon or stiff paper strips. Video instructions include: (see below for images)

<https://www.youtube.com/watch?v=kZf5ewNd-q4>

<https://www.youtube.com/watch?v=nl82OTTriNg>

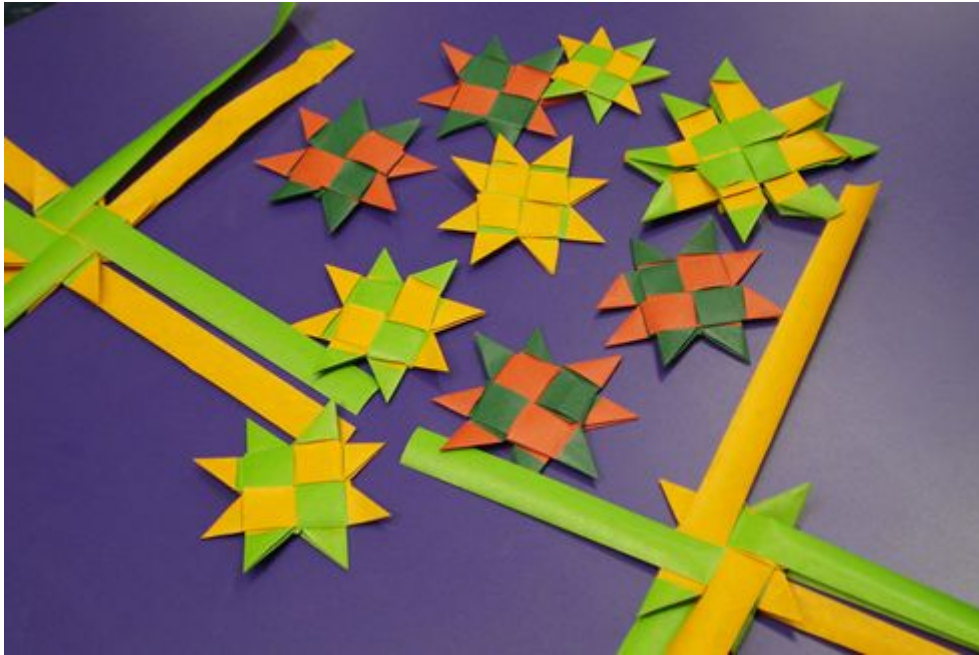
<https://www.youtube.com/watch?v=WIPXj6H2src>

An image of expectant people/faces from all around the world awaiting the Promised Day of God would be another. Their faces could be gazing up at twin stars (representing the Twin Manifestations) or towards the dawn of a new Day with elements they are looking forward to embedded in/beyond the sunrise.

A lamp shining out with symbolic representations of the different elements of the new Day drawn either in the light from the lamp or in the panels of glass of the lamp is a third possibility.

Another option is to draw a poutama with each step given a different design, or with lamps of different designs on each step.

Decorating and framing a ringstone symbol to emphasize the Twin Manifestations would be another possibility.



I. Review

“So powerful is the light of unity that it can illuminate the whole earth.”²⁷

Again, it is important to link this back to the concepts in the lesson.

Note: A formatted version of this quote is available on the Summer School website - both in a full page format for displaying in class, and four to a page for the children to glue into their booklets or onto memorisation/devotions cards. The A4 version can also be cut into strips for the children to practise a jigsaw-style reconstruction of the phrases in the quote.

There are several versions of this quote put to music, such as:
<https://www.bahaisongproject.com/so-so-powerful> (which has the chords and instrumentation as well)

A general lesson review can also be useful at this stage in the lesson in which you state or mis-state a fact from one of the previous lessons and have the children run to one end of the room if it is correct, or the other end if it is incorrect.

J. Closing Prayers

As for the previous days, it is useful if the children can be supported to prepare as much as possible for the closing devotions after tidying up the classroom space. Again, they may wish to invite the younger children to join them for closing devotions.

Day 4 – Lesson 3B

Today is an opportunity to complete any aspects of three lessons that you feel the children need more time with. Lesson 3, particularly, gives plenty of scope for telling more of the vignettes, and perhaps expanding on this with interviews or similar. The children could even run a survey including questions such as, 'What is your favourite principle of the Faith?'

One option to consider is to hold the three review quotes from the lessons for use on this final day.

Much of the time this final day is also likely to be spent finishing artwork, reviewing memorisation and polishing performance items.

Morning

Devotions including some of the songs already learnt.

Finish learning the prayer.

C. Reciting and memorizing prayers

“O Thou Whose face is the object of my adoration, Whose beauty is my sanctuary, Whose habitation is my goal, Whose praise is my hope, Whose providence is my companion, Whose love is the cause of my being, Whose mention is my solace, Whose nearness is my desire, Whose presence is my dearest wish and highest aspiration, I entreat Thee not to withhold from me the things Thou didst ordain for the chosen ones among Thy servants. Supply me, then, with the good of this world and of the next.

“Thou, truly, art the King of all men. There is no God but Thee, the Ever-Forgiving, the Most Generous.”¹

E koe, Nōu te kanohi te whāinga o tōku kōingo, Nōu te ātaahua, tōku piringa, Nōu te kāinga, tōku whāinga, Nōu te korōria, tōku tūmanako, Nōu anō te manaakitanga, tōku hoa piritata, Nōu hoki te aroha tōku pūtaketanga, Nōu anō te kōrero, tōku orange ngākau, Nōu rā te tatanga mai, tōku Tōmina, Nōu te pātata, tōku tino pīrangī, tōku taumata tiketike, tēnei ahau te inoi nei ki a Koe kia kaua ēnei tūāhua e tātāwhia atu i ahau Nāu i tuku ki ngā kōwhiringa o waenga i Āu pononga. Ā tēna, hōmai koa ki ahau ko te painga o tēnei ao me tērā e whai muri mai.

Ko Koe, tūturu, te Kīngi o ngā tāngata katoa. Kāhore he Atua i tua atu i a Koe, e te PoumurungaHara i ngā Wā Katoa, te Tino Marere.

The Báb

Ideally, the children should only have the closing two sentences of the prayer left to learn today.

Remember to explain the meaning of each of the phrases, using concrete examples as necessary, and link the concepts to those in the lessons each day. These phrases link well to the concepts introduced in Lesson 1 and 2 about how the Manifestations enable us to learn about the names and attributes of God.

Even if the children have only learnt the English version of this karakia on Days 1-3, it would be wonderful if they can be encouraged to learn these last two sentences and their meaning in Te Reo as well.

A link to a sung version of the prayer:

<https://soundcloud.com/bahai-blog/i-entreat-thee-michele-jubilee-davey-hatcher>

The above song can be played, along with other songs relevant to the lesson set, during art periods to familiarise the children with the words.

Teach a new song, e.g.: ‘**Show that Love**’

<https://soundcloud.com/bahai-blog/show-that-love-goleta-burrison-sophie-nelson?in=su-ellis/sets/grade-2> and/or ‘**Verily I Say**’

<https://soundcloud.com/bahai-blog/verily-i-say-nadia-roshan> (or just play this one during the art)

Play a collaborative game, e.g. state or mis-state a fact from one of the previous lessons and have the children run to one end of the room if it is correct, or the other end if it is incorrect.

Review the Lesson 3 quote. Could also do the review quote with the song “So, So Powerful’ <http://bahai-song-project.de/so-so-powerful/>

Explain that we are going to learn today about how some other people around the world recognised the Manifestations of God for today. Get the children to mark their locations on a world map as you tell them.

First, tell the story of Ellen McBride Moore. Give the children the words of Baha’u’llah read on that occasion to glue into their booklets.

Ask the children to retell the story to each other/in a group. This is another story that would lend itself to a public retelling (with or without ‘Slideshow’ graphics).

Play a cooperative game.

After morning tea, tell the story of Max Kanyerezi (Vignette 6).

Give the children the quote to glue into their books, or get them to write it in themselves.

Get the children to draw a picture of the world being rolled up.

The children could also write a Haiku entitled ‘The Time has Come’ or ‘The Promised Day’ to add to their artwork. Alternatively, they could try an acrostic poem using the word ‘Recognition’.

4th Day Afternoon

This afternoon is left relatively free to make final decisions about performance items and practise these as well as to complete unfinished artwork.

Review the prayer.

If time, tell Vignette 7, showing pictures as appropriate.

If there is time, you may wish to play a few more collaborative games, practise narrating the stories, review the memorisations, etc.

Another option is a summary or collaborative artwork of the type below:



Be sure to close with devotions.