

DAYS PRING



A Bahá'í Magazine for Children
Issue 77

Dayspring
Produced under the auspices of the National Spiritual Assembly
of the Bahá'ís of the United Kingdom

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FREE COPIES of *Dayspring* are sent to the following children aged five until their thirteenth birthday: Bahá'í registered children in the United Kingdom; children of pioneers from the UK; unregistered children in the UK at the request of a Bahá'í parent or guardian. Teachers of children's classes in the UK may also receive free copies on request.

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- p. 16. "God's Drum" is used here with the kind permission of Hartley Burr Alexander's grandson, Professor Thomas Alexander.
- p. 8. "The Emperor and the Nightingale" was first written by Hans Christian Anderson and published in 1844. This version has been adapted from a website version of the story.
- p. 11. "Indian Dance and Mime" is from an online site.
- p.17. "A Legend about a Drum" from "The Story of the Drum" <www.firstpeople.us/FP-Html- Legends>
- pp. 18-19. "The Rabbit Dance" is from <www.gigorrin.org/mohawk-kids.tnCankuOta>
- p. 26. The News item is abbreviated from Bahá'í World Service 2 Feb 2006.
- p. 30. The words of Bahá'u'lláh wishing there had been music in the prison of 'Akka are from the Compilation on Music compiled by the Research Department of the Universal House of Justice.
- p. 30. The drawing of the prison is by Malcolm Lee.

November 2010 – February 2011
Issue 77

"Sing with beautiful melodies in the meetings."

`Abdu'l-Bahá

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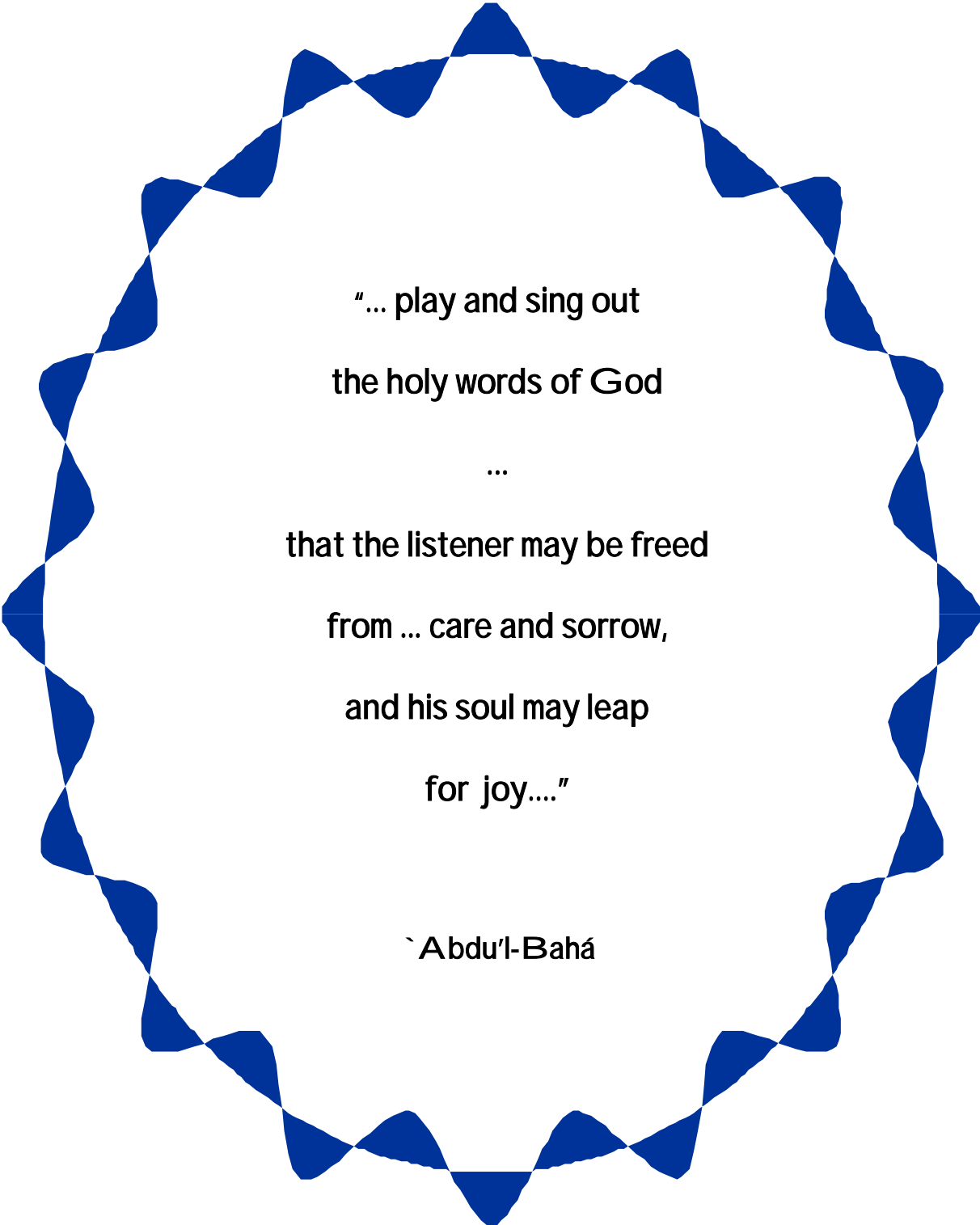
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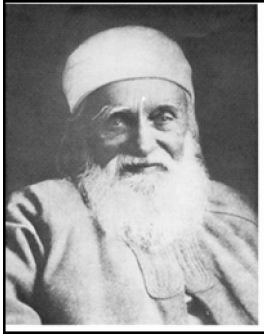


“... play and sing out
the holy words of God

...

that the listener may be freed
from ... care and sorrow,
and his soul may leap
for joy....”

‘Abdu’l-Bahá



Meeting `Abdu'l-Bahá

"Children Singing"

(adapted from *Three Gifts of Love*)

It was four o'clock in the afternoon and a carriage was being driven through the streets of Paris. Inside was 'Abdu'l-Bahá with some of the Bahá'ís.

The carriage left the wide streets and grand house where rich people lived, until it came to an area where the streets were very narrow. 'Abdu'l-Bahá was on His way to meet some children who lived in a very poor and rough part of the town, in an area where most people were too frightened to go.

The last street was so narrow it was impossible for the carriage to go down it, so 'Abdu'l-Bahá had to get out and walk. Bedding hung out of the windows of the houses, airing in the afternoon sun. And inside the houses could be heard the sound of men and women shouting.

A small gate at the end of the lane led to a wooden hut where the meeting was going to take place.

This meeting with the children was being held by two Bahá'ís called Mr and Mrs Ponsonaille. They too were poor, and they were very kind. Every day they went without their main meal and instead bought food for children who were orphans or had nobody to look after them properly. They had been holding meetings in a battered old car that did not work anymore, but recently they had managed to built a hut from planks of wood and nails which some other Bahá'ís had given them.

A group of rough boys were hanging around the hut, behaving badly

and making a noise, but they became quiet when they saw 'Abdu'l-Bahá.

Inside the hut a group of poor children were singing. They were all different ages. The youngest was just a baby and the oldest was fifteen years old. Their clothes did not fit them very well, some being too small and others being too big, but they were all very clean.

'Abdu'l-Bahá loved beautiful music, and when the children had finished their song, He walked to the front and told them:

"I love you very much. I have been in many beautiful houses, but this is more beautiful to me than all the others, for the spirit of the love of Bahá'u'lláh is here. You are all receiving the teachings of God and learning how to act and live, and some day you will be great and wise for having learned the truth. "

He told the children that they should love their dear friends, Mr and Mrs Ponsonaille.

"Your names will go down through all the ages," He told Mr and Mrs Ponsonaille. And before He left, He gave them some money to help in their work in looking after and teaching the children.

'Abdu'l-Bahá raised His hands and chanted a prayer, asking God to bless this lovely meeting. When He finished, the children gathered in a circle around Him, as close as possible, holding His hands and smiling.

'Abdu'l-Bahá left the hut to return to the carriage that was waiting at the top of the lane, the rough boys fell over each other in their eagerness to be close to Him and hold His hands too.



Singing God's Attributes

Kiser Barnes

Like you, children around the world adore this beautiful prayer: "O God, guide me, protect me, make of me a shining lamp and a brilliant star. Thou art the Mighty and the Powerful." The two attributes help us know and love the Creator. Here is a song in which you can choose attributes to express. Sing it through a few times. Then, instead of singing "He's Loving"; "He's Merciful" sing out two different attributes, such as "Gracious", "Powerful"; or "Seeing", "Hearing". Choose and sing as many attributes as you wish.

HE'S THE UNITY-LOVING GOD

Kiser Barnes

$\bullet = 120$

The musical score is written in 4/4 time with a tempo of 120 beats per minute. It consists of five staves of music. The lyrics are: "He's the Un - i - ty - Lov - ing God", "He's the Un - i - ty - Lov - ing God -", "He's Lov - ing He's", "Mer - ci - ful He's the Un - i - ty - Lov - ing", and "God He's the". The score includes a repeat sign at the beginning of the first line and a double bar line at the end of the fifth line.

He's the Un - i - ty - Lov - ing God

2
He's the Un - i - ty - Lov - ing God -

4
He's Lov - ing He's

6
Mer - ci - ful He's the Un - i - ty - Lov - ing

8
God He's the

Repeat first two lines ("He's a Unity-Loving God" x2) adding other attributes in the third and fourth lines (for example, "He's Gracious, He's Powerful").

The Emperor and the Nightingale

(This story has been adapted from an old Chinese story)

ANCIENT CHINA was the most beautiful place in the world—and the most beautiful thing in it was the song of the little brown nightingale in the forest by the sea.



When the Emperor of China heard the nightingale sing, her song was so beautiful it brought tears to his eyes. He ordered a gold cage for her, so that she could live at court in the palace from now on. Every day the nightingale sang for the Emperor, and everyone was talking about her.

One day, the Emperor of China received a gift from the Emperor of Japan. It was a tin nightingale covered in bright jewels. When it was wound up with a key it turned round and round and sang. Everyone was very impressed. It had a rather tinny-sounding voice, but because of its bright colours, everyone said “ooh” and “ah” and how marvellous it was. And they all wanted a turn to wind it up.

The Emperor and everyone at the court were so thrilled with the mechanical bird they forgot about the real nightingale, and eventually she stopped singing and flew away.

Nobody noticed she had gone because they were so taken with the novelty of the artificial bird, and they were dazzled by its glittering jewels. They wound it up so many times that eventually it broke. After that there was no more singing in the palace.

The Emperor became so sad he became ill and took to his bed expecting to die. He shut his eyes and began thinking of all the things he had done in his life, both the good things and the bad. And he thought about the real

nightingale and how her singing had been far more beautiful than the artificial one even though she was not covered in jewels. He missed the little brown nightingale and realised that she must have loved him very much to agree to live in a cage in the palace all those years instead of flying free in the forest.

Suddenly, he heard a familiar sound - it was a bird singing outside his window. The little nightingale had returned!

She sang to him all through the night, and in the morning, when the servants tiptoed into the Emperor's room expecting to find him dead, there he was, completely better, smiling and happy and calling out: "Good Morning!"

Every day the nightingale flew back to her home in the forest, but every night she returned to sing to the Emperor.



“...even as a nightingale
in this rose garden of God ...
glorify
the Lord of Hosts,
and become the teacher of
all who dwell on earth.”
`Abdu'l-Bahá

Word Search (across and down)

The words are from the Emperor and Nightingale Story

NIGHTINGALE TIN JEWELS JAPAN CAGE FOREST
SERVANTS MORNING NIGHT SAD EMPORER CHINA
PALACE HOME GOLD KEY FLEW HAPPY SONG

Z	E	F	O	R	E	S	T	F	N
E	W	N	I	G	H	T	S	P	I
M	J	E	W	E	L	S	O	A	G
P	D	J	A	P	A	N	N	L	H
E	M	O	R	N	I	N	G	A	T
R	C	H	I	N	A	F	C	C	I
O	G	O	L	D	K	L	A	E	N
R	L	T	I	N	E	E	G	H	G
H	A	P	P	Y	Y	W	E	O	A
S	E	R	V	A	N	T	S	N	L
S	A	D	P	H	O	M	E	G	E

A Nightingale in Berkeley Square

For over one thousand years poets have written about nightingales and their beautiful singing. During the Second World War, in 1940, a song was published about two friends who met in Berkeley Square in London. One of them said she was so happy, she imagined she heard a nightingale singing, even though none usually lived in the city because of the noise of the traffic.

The song is very simple, but it has been sung by many famous people since then, and everyone smiles and feels happy when they hear it. This is one of its verses:

*I may be right, I may be wrong,
But I'm perfectly willing to swear
That when you turn'd and smiled at me
A nightingale sang in Berkeley Square!*



Indian Dance and Mime

Indian dances are very graceful and often represent the natural world. Here are some ways you can mime with your hands the wonder and beauty of creation.



BIRDS. To represent birds, cross your right wrist over your left wrist.

Face your palms upwards and link your thumbs together.

To show that the “birds” are flapping their wings, wave each hand gently and at the same time.

FISH. To show the graceful movements of a fish, put your right hand completely over the top of your left hand, both palms facing downwards.

To show the “fish” moving, bend each thumb backwards and forwards, like fins.

FLOWERS. To show flowers opening, put your fists together facing each other. Then very slowly open your fists, keeping your thumbs and little fingers touching all the time.

STARS. To show the stars, lift both arms until they are at shoulder height. Bend the wrists so the hands point upwards. Now, to show the twinkling of stars, you slowly open and close your fingers.

How can you use your arms or hands to show the movement of a snake, a spider, or other creature?

Work out this Musical Puzzle

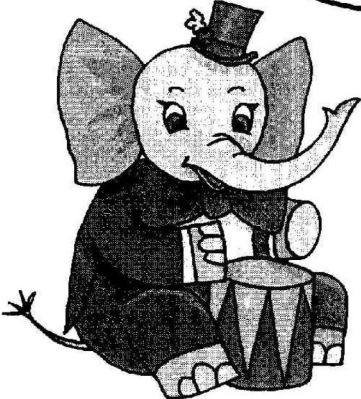

by Maggie Manvell. (Don't rush, and use a pencil!)

The puzzle consists of four rows of boxes:

- Row 1: 5 boxes, the first contains 'M'.
- Row 2: 2 boxes.
- Row 3: 10 boxes, the first contains 'P'.
- Row 4: 10 boxes.

Letters and arrows:

- 'S' and 'O' have arrows pointing to the 1st and 2nd boxes of Row 1.
- 'C' has an arrow pointing to the 1st box of Row 1.
- 'M' has an arrow pointing to the 3rd box of Row 1.
- 'A' has an arrow pointing to the 1st box of Row 2.
- 'I' has an arrow pointing to the 2nd box of Row 2.
- 'U' has an arrow pointing to the 1st box of Row 3.
- 'F' has an arrow pointing to the 2nd box of Row 3.
- 'R', 'C', 'P', 'N', 'O', 'T', 'E' have arrows pointing to various boxes in Row 4.





Hands of the Cause of God

Hermann Grossmann (1899-1968)

Hermann Grossmann was born in Argentina, where he had a very happy childhood. His parents were kind and loving, and Argentina was a good place to live because it was full of people from different countries who all lived happily together. And everyone was friendly with the Grossmann family, who originally came from Germany.

However, in 1909, when Hermann was ten years old, his parents decided that the family should return to Germany. But here it was very different. The Emperor who ruled Germany at the time was very proud and thought he was better than anyone else, and he did not like people from other countries. This made Hermann very unhappy because he loved everyone.

In 1914, the First World War broke out, and when Hermann was 17 years old, he had to go into the army. He was very sad about this and could not understand why people wanted to fight. He knew that God had sent different Messengers to earth to tell us to love one another. Perhaps, he thought, it was time for a new Messenger of God to come? But how could he find out? When the war ended, and Hermann returned home, he still had not found the answer.

In 1920, while Hermann was at university and still thinking about these things, two American Bahá'ís were on pilgrimage in the Holy Land. When they were leaving, `Abdu'l-Bahá asked them to travel to Germany on their way home and tell people about the teachings of Bahá'u'lláh. They happily obeyed, and when they arrived in Germany they were invited to speak about the Bahá'í Faith at a meeting in the town of Leipzig, where Hermann lived as a student.

Hermann was still searching for an answer that would stop all the bad things that were happening in the world, so when he heard about the meeting he decided to go. He arrived late, but just in time to hear the speaker saying that "all people are the leaves of one tree and the flowers of one garden".

Hermann was thrilled and knew he had found what he was looking for! He wrote to `Abdu'l-Bahá saying that he believed in Bahá'u'lláh. `Abdu'l-Bahá

wrote a loving letter in reply, saying he should thank God for this wonderful bounty.

When Hermann finished studying at university, he returned to Hamburg, where his family lived. To his great joy, when he told his mother and sister about the Faith, they became Bahá'ís too. Around this time he also got married, and he and his wife, Anna, who also became a Bahá'í, had a long and happy life together.

Hermann wrote many books and articles about the Faith, including a Bahá'í magazine in Esperanto, which was sent all over the world. He also wrote a magazine for children called *The Little Rose Garden*.

But then, suddenly, in 1937, there was an announcement in the newspaper saying that Hitler had made a new law banning the Bahá'í Faith in Germany and that nobody could speak about it any more. The homes of the Bahá'ís, including Hermann's, were raided and their books and papers were taken away and



destroyed. Many Bahá'ís were put in prison and some were even killed. Hermann's sister, Elsa Maria, was one of those arrested.

Hermann pleaded with the authorities on behalf of the believers, explaining the teachings of Bahá'u'lláh about love and unity and obedience to governments. Eventually they agreed to at least release his sister. But, later, Hermann and his wife were also arrested and put in jail for a time.

In 1945, as soon as the Second World War was over and the Baha'ís had been set free, Hermann helped the friends reform the Local and National Spiritual Assemblies which had been banned during the war. And in December 1951, Shoghi Effendi announced that Hermann Grossmann had been given the great honour of becoming a Hand of the Cause of God.

Before he died, Hermann Grossmann returned many times to South America to also help the friends there. As he grew older, he was often ill, but he continued to travel and serve the Cause of God with all the love in his heart.

God's Drum

by Hartley Burr Alexander (1873-1939)

The circle of the Earth is the head of a great drum;
With the day, it moves upward-booming;
With the night, it moves downward-booming;
The day and night are its song.

I am very small, as I dance upon the drum-head;
I am like a particle of dust, as I dance upon the drum-head;
Above me in the sky is the shining ball of the drumstick.

I dance upward with the day;
I dance downward with the night;
Some day I shall dance afar into space like a particle of dust.

Who is the Drummer who beats upon the earth-drum?
Who is the Drummer who makes me to dance his song?



“God’s Drum” is a lovely poem. Hartley Burr Alexander, who wrote it, had a great love and respect for Native American Indians, and he wrote poems and books about them. He collected many of their stories and traditions, which otherwise would have been lost by now. He understood that these stories had a good and wise meaning behind them. Native Americans are the very first people to have lived in America and Canada, long before other people discovered these countries. They were called Indians because Christopher Columbus thought he had discovered India when he first arrived in America! Nowadays they are called Native Americans in America, and First Nations in Canada.

Can you answer the question at the end? Who do you think the Drummer is?



A Legend about the Drum



This is a story which is told among the Abenaki Native Americans. It is a legend about a drum. Legends are usually made-up stories from the past, but they often have a lovely message to tell us.

At the beginning of time, when the Creator was deciding what to put in the world, He heard a loud BOOM coming closer and closer until finally it was right in front of Him.

"Who are you?" asked the Creator.

"I am the spirit of the drum," was the reply. "I have come here to ask you to allow me to take part in this wonderful world."

"How will you take part?" asked the Creator.

"I would like to accompany the singing of all things," said the drum. "When they sing from their hearts, I will sing with them as though I was the heartbeat of Mother Earth. In that way, all creation will sing in harmony."

The Creator agreed, and from that time on, the beat of the drum became the beat of Mother Earth and in the centre of all songs everywhere. And when everyone is singing in harmony with the beat of Mother Earth, their singing rises up to God in the highest heavens.



One meaning of Abenaki is "people of the dawn".

They live in America and Canada.

In their native language "woliwoni"

(pronounced woh-lee-woh-nee)

means "thank you".



The Rabbit Dance

(A Mohawk Legend told in the Canku Ota (Many Paths) Newsletter, issue 8,
Celebrating Native America)

Long ago, a group of hunters were out looking for game. They had seen no sign of animals, but they went slowly and carefully through the forest, knowing that at any moment they might find something. Just ahead of them was a clearing. The leader of the hunters held up his hand to tell the others to pause. He thought he had seen something. All the men dropped down on their stomachs and crept to the clearing's edge to see what they could see. What they saw amazed them. There, in the centre of the clearing, was the biggest rabbit any of them had every seen. It seemed to be as big as a small bear!!

The rabbit lifted its head and looked towards the men. Even though they were well hidden on the other side of the clearing, it seemed as if that giant rabbit could see them. But the rabbit did not run away. Instead, it just nodded its head. Then it lifted one of its feet and thumped the ground. As soon as it did so, other rabbits began to come into the clearing. They came from all directions and, like their chief, paid no attention to the hunters.



Now the big rabbit began to thump its foot against the ground in a different way.

Bar-pum

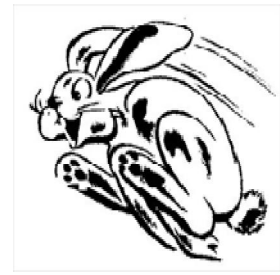
Bar-pum

Bar-pum

It was the sound of a drum beating. All the rabbits made a big circle and began to dance. They danced and danced. They danced in couples and moved in and out and back and forth. It was a very good dance that the rabbits did. The hunters who were watching found themselves tapping the earth with their hands in the same beat as the big rabbit's foot.

The, suddenly, the big rabbit stopped thumping the earth. All the

other rabbits stopped dancing too. BA-BUM! The chief of the rabbits thumped the earth one final time. Then it leaped high into the air, right over the men's heads, and it was gone. The other rabbits ran in every direction out of the clearing, and they were gone too.



The men were astonished by what they had seen. None of them had ever seen anything like it before. It was all they could talk about as they went back to their village.

When they reached the village, they went straight to the longhouse where the head of the Clan Mothers lived. She was a very wise woman and knew a great deal about animals. They told her the story. She listened closely. When they were done telling the story, she picked up a water drum and handed it to the leader of the hunters.

"Play the rhythm which the Rabbit Chief played," she said.

He did as she asked and played the rhythm of the rabbit's dance.

"That is a good sound," said the Clan Mother. "Now show me the dance which the Rabbit People showed you."

The hunters did the dance while their leader played the drum. The Clan Mother listened closely and watched. When they were done, she smiled at them.

"I understand what has happened," she said. "The Rabbit People know that we rely on them for food and clothing. The Rabbit Chief has given us this special dance so that we can honour its people for all they give to human beings. If we play their song and do their dance, they will know we are grateful for all they continue to give us. We must call this new song "The Rabbit Dance" and dance it together to say thank you to all rabbits everywhere."



And from that day on, the Mohawk Native Americans have danced this dance to say thank you to the rabbits.



**Match the right name to the right Musical Instrument below
by drawing a line between them in pencil**

(Do the ones you know first, If you don't know all of them, be sure to ask)



Piano



Drum



Saxophone



Recorder



Trumpet



Guitar



Tamborine



Harp



Cowhorn



Cymbols



Violin



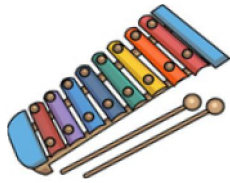
Bugle



Bassoon



Horn



Harmonica

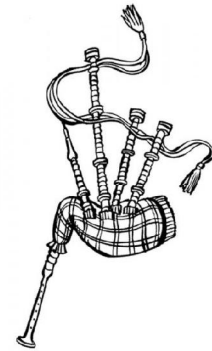


Panpipes

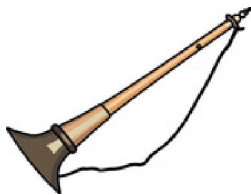


Banjo

Xylophone



Bagpipes



The human voice

Clarinet



u28539330 fotosearch.com

Musical Bahá'ís in the News

A few years ago, two Bahá'í musicians received separate nominations for a Grammy Award, the music industry's best-known and most prized award.

Singer-songwriter Red Grammer received a nomination for "best musical album for children" for his 2005 album, *BeBop Your Best*. This was Red's sixth album



for children. Its songs are about the development of moral character, with titles like "Truthfulness", "Responsibility", "Kindness" and "Integrity". It was co-written by songwriter Pamela Phillips Oland.

"One of the really cool things about getting a Grammy nomination for an album like this is that it is all about character...." said Red.

The "All Music Guide" said that one of Red Grammer's previous albums, *Teaching Peace*, was one of the "top five" children's recordings of all time.

* * *

Jazz singer Tierney Sutton received a nomination in the "jazz vocal album" category for her 2005 album *I'm With the Band*. Tierney's album was recorded live at Birdland in New York.

"Our band is very much run on Bahá'í principles," said Tierney. "...So there is a sense with everybody in the band that what we do is ... a spiritual thing."



Previously, Tierney Sutton won Jazz Week's Vocalist of the Year Award.

Your Work

Wellington Summer School in England 2010

A class of 20 children aged 5, 6 and 7 year olds became storytellers for a week at the summer school. They listened to stories and found different ways to tell stories themselves. They started every morning with a story about 'Abdu'l-Bahá and the children He met, and each day they had a different virtue to think about.

Their teacher Chris said: "One day we went outside to tell a story in different places. We would do lots of art afterwards.... There were puppets to make, canvases to paint, clay, paint and glueing. At the end of the morning there was time to share with the class what we had made, including stories, plays and songs.

I hope you like the pictures. xxx."

This is a clever picture showing wild animals in the snow. The sheet looks just like the snow on a mountain.

It is called
"The Long Winter"

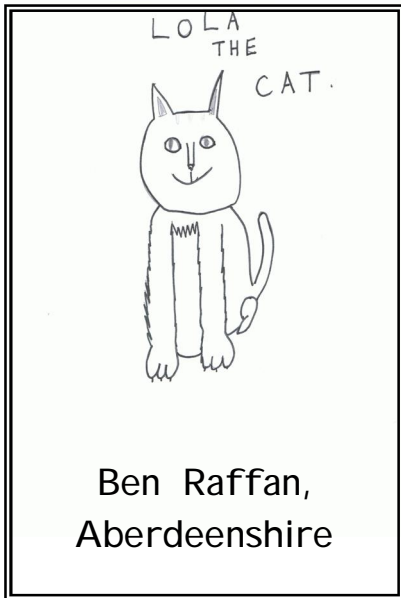


Puppets made by different children

This is a brilliant mask that was made by someone in the class.

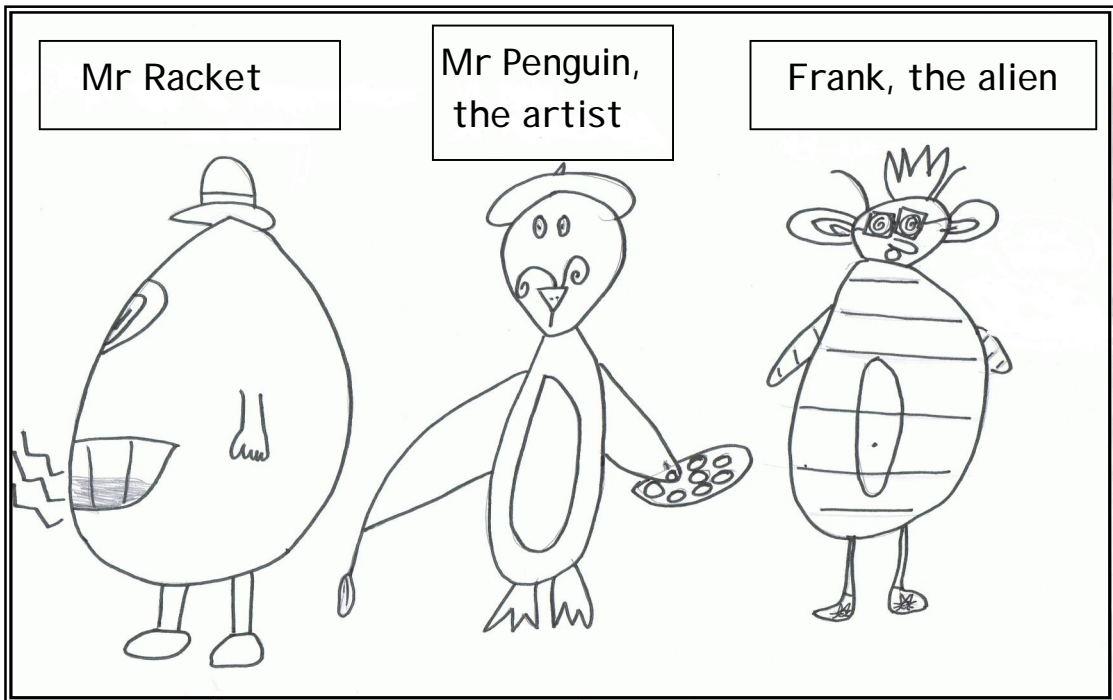


**Scottish Summer School,
Comrie Croft, 2010**



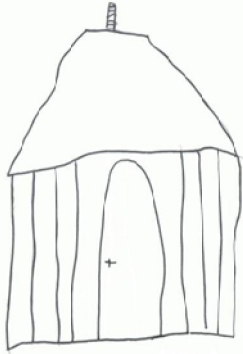
Summer School was really nice
Even when we ate the rice.
Breakfast, lunch, dinner and supper,
All went down with a lovely cuppa.
In free time was strawberry pickings,
And after that we fed the chickens.

Abigail



A picture for you to colour,
by Holly from Aberdeenshire.

Some of the children's activities took place in a yurt on the camping field. This is what it looked like.



James Myers, Scotland

Summer school is so fun

Useful for everyone.

Many people come

Many people go

Every day I think how much fun it would be to be here all the time.

Really I enjoy the forest more than anything.

Sometimes I miss my Mum

'Cause she couldn't come

Home is where I miss the most

Oh I really miss my Mum

Oh but how much fun I have

Luckily I can come next year!

Emily Williams, Edinburgh

Summer

Understanding

Music

Meals

Entertainment

Readings

School

Children

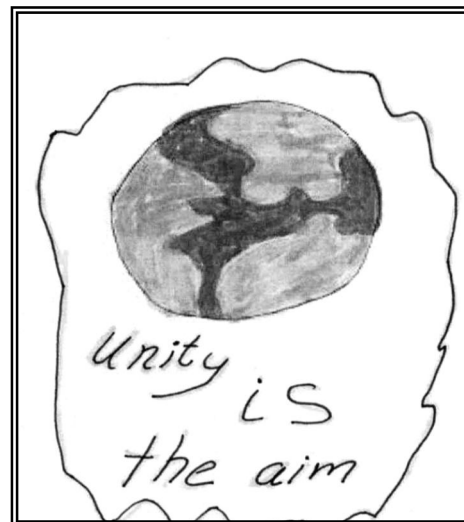
Happiness

Orange juice

Oppportunity

Love

Jodie Williams,
Edinburgh



Michael Nolan, Liverpool

JOKES



Milly: My big sister is black and blue because she puts on face cream, cold cream, wrinkle cream, vanishing cream, hair cream and skin cream every night.

Susie: But why does that make her black and blue?

Milly: She keeps slipping out of bed!



Knock Knock.
Who's there?
Oliver.
Oliver who?
O live e-round the corner!

(by Oliver, Cambridge)



Should you stir your tea with your right hand or your left?

Neither. You should use a spoon!

What do you get if you cross a cow with a duck?

Cream quackers!



I went to the dentist this morning.

Does your tooth hurt?

I don't know – the dentist kept it!



Is it really bad luck to have a black cat follow you?

Well, it depends on whether you're a mouse or not!



What room has no door, no windows, no floor and no roof?

A mushroom!

Why did a girl keep a cake in her comic?

She liked crummy jokes!



Can February March?

No, but April May!



Which months have 28 days?

All of them!

Amazing Stories from the Dawn-Breakers

Stories adapted by Jacqueline Mehrabi and illustrated by Malcolm Lee (published by the BPT of India)

(The story so far: *The Báb has been locked in the castle-prison of Máh-Kú for nine months. During this time the townspeople have come to realise that He is from God and they often gather outside the prison to hear Him chanting. The prison guard has also come to love and respect the Báb and even sometimes allows the believers to visit him, even though it is against the rules. One of these believers is Mullá Husayn, who was the first to believe in the Báb several years before, in May 1844.*)

Part 23

The Castle of Chihriq

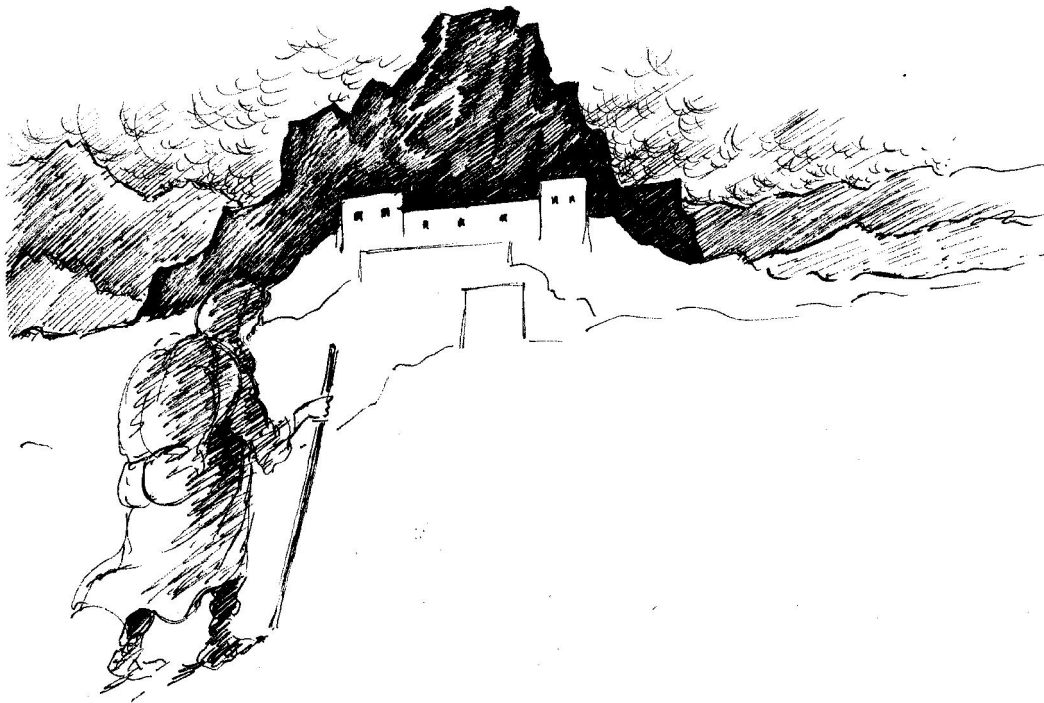
Eleven days after Mullá Husayn's visit to Máh-Kú, the Báb was sent to another prison. Government spies had reported to Áqásí, the King's wicked prime minister, that the prison warden at Máh-Kú had become devoted to the Báb and was treating Him too kindly. So Áqásí ordered his soldiers to take the Báb to the even more remote prison castle of Chihriq.

This castle was very bleak. A jagged mountain of bare rock loomed above it, cold and unwelcoming. The Kurdish people who lived in that part of Persia were suspicious of strangers. Áqásí felt pleased with himself and felt sure that in such an isolated spot it would not be long before everyone would forget about the Báb. He ordered the warden of the castle to be very strict and not to allow anyone to visit the prisoner.

However, as the days passed by, the warden felt his heart change because of the love of the Báb. Before long, he became a believer. The people who lived in that wild area also came to love the Báb. Every morning on their way to work they would look up towards the distant prison, bow their heads to the ground and call out the name of the Báb and ask for His blessing. They would tell each other about wonderful dreams they had had, and how the Báb had

changed their lives. Crowds gathered at the gates of the castle wanting to see Him, and the warden always let them in.

One day, a rich nobleman from India arrived in Chihríq. The Báb had appeared to him in a dream and told him to change his fine clothes for those of a poor dervish and to walk all the way to Chihriq.



“He gazed at me and won my heart completely,” the nobleman told everyone he met after he had seen the Báb, and many of them became believers. After some time, the Báb told him to return to his home in India and tell the people there about the Faith.

News of the excitement being caused by the Báb in Chihríq eventually reached the capital city of Tihrán. The government became uneasy when it heard that thousands of people were becoming Bábís – and not just the uneducated, ordinary people, but noblemen, religious leaders, writers and politicians.

The prime minister immediately ordered the Báb be taken to Tabríz to be questioned.

(To be continued...)



The Kitáb-i-Aqdas ~ The Most Holy Book

Lesson Fifteen

Bahá'u'lláh says in the Kitáb-i-Aqdas (verse 38):

"We, verily, have made music
as a ladder for your souls,
a means whereby they may be lifted up
unto the realm on high..."

1. What does Bahá'u'lláh say music is like? (see 2nd line of quote)
.....
2. Where does beautiful music lift our souls to? (see 4th line of quote)
.....
3. How do you feel when you listen to really lovely music? (Happy?
Light? Peaceful? Close to God?)
.....
4. There are many lovely songs in the world to choose from, written by
great songwriters and musicians. And the best of all, says Bahá'u'lláh,
is when we sing the Words of God, because these lift our souls to
the highest heaven.

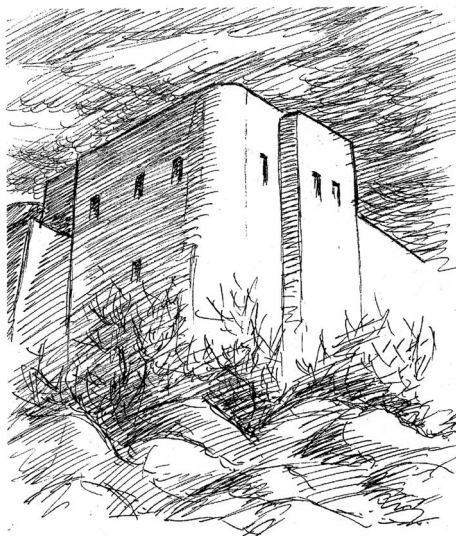


The Wish for Music in the Prison of 'Akká

Fifteen years after having to leave their home in Persia, Bahá'u'lláh and His Family and 70 of their companions arrived on a boat in 'Akká and put in prison. They had to sleep on the floor and there was never enough food. Many of them fell ill, including 'Abdu'l-Bahá. They were treated very badly at first by the guards who did not understand that they were innocent and had not done anything wrong.

Among the Baha'is there were several children and babies. Everyone did their best to stay cheerful but it was impossible to stop the babies crying when they were hungry. Bahá'u'lláh often went without a meal and made sure that the tastiest food was given to the children.

As the months went by, the children must often have looked through the bars on the windows and wished they were free. But they never remained sad for long because Bahá'u'lláh was with them, and that made them happier than anything else for they knew how much He loved them.

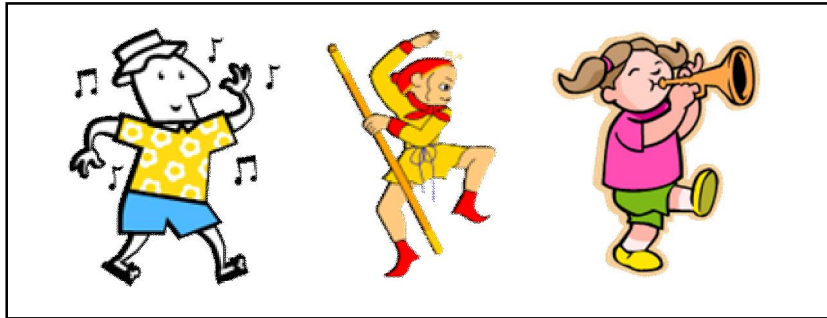


But life in the prison was very hard. And one day 'Abdu'l-Bahá heard Bahá'u'lláh say that if one of the friends "could have played a musical instrument, i.e., flute or harp, or could have sung, it would have charmed everyone."

So next time you, or somebody else, are singing the Words of God or playing a beautiful tune, think how happy that

would have made Bahá'u'lláh in the prison of 'Akká.

Guidance about Music and Dancing



Music

“Music, sung or played, is spiritual food for soul and heart.”

“...each child ... [should] know something of music, for without knowledge of this art the melodies of instrument and voice cannot be rightly enjoyed. Likewise, it is necessary that the schools teach it in order that the souls and hearts of the pupils may become vivified and exhilarated and their lives be brightened with enjoyment.”

“ ... set to music the verses and the divine words so that they may be sung with soul-stirring melody in the Assemblies and gatherings....”

(‘Abdu’l-Bahá)

Dancing

"In the teaching there is nothing against dancing, but the friends should remember that the standard of Bahá'u'lláh is modesty and chastity.... There is certainly no harm in classical dancing or learning dancing in school....”

“The harmful thing, nowadays, is not the art itself but the unfortunate corruption which often surrounds these arts. As Bahá'ís we need to avoid none of the arts, but acts and the atmosphere that sometimes go with these professions we should avoid.”

“Dancers may appear, but great care should be used that they are not indecently clad....”

(From a letter written on behalf of the Guardian)

“...hear the soft, delicate music
which is streaming down from
the kingdom of El-Abhá
[Heaven].”
(‘Abdu’l-Bahá)

