

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"**Study Guide No. 1**

1. "Absolute existence is strictly confined to God." The Baha'i Revelation, p. 71.
2. "Having created the world and all that liveth and moveth therein, He through the direct operation of His unconstrained and sovereign Will, chose to confer upon man the unique distinction and capacity to know Him and to love Him - a capacity that must needs be regarded as the generating impulse and the primary purpose underlying the whole of creation." The Covenant of Baha'u'llah, p. 40.
3. "I bear witness, O my God, that Thou hast created me to know Thee and to worship Thee. I testify, at this moment, to my powerlessness and to Thy might, to my poverty and to Thy wealth.
There is none other God but Thee, the Help in Peril, the Self-Subsisting." Baha'i Prayers, 'Short Obligatory Prayer', U.S. Publishing Trust edition, p. 117.
4. "O Son of man! Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty." The Hidden Words of Baha'u'llah, U.S. ed., p. 4.
5. "O Son of man! I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life." ibid.
6. "O Son of being! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion." op cit, p. 5.
7. "O Son of man! My eternity is My creation, I have created it for thee. Make it the garment of thy temple. My unity is My handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being." op cit, pp. 18 & 19.
8. "O Son of beauty! By My spirit and by My favor! By My mercy and by My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice." op cit, pp. 19 & 20.
9. "For the highest and most excelling grace bestowed upon man is the grace of 'attaining unto the Presence of God' and of His recognition, which has been promised unto all people." The Covenant of Baha'u'llah, p. 138.
10. "The door of the knowledge of the Ancient Being hath ever been, and will continue for ever to be, closed in the face of men." op cit, p. 42.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 1's Questions To Be Answered:

1. Why do you suppose the 'Short Obligatory Prayer' says: "I bear witness,....", rather than: "We bear witness, O our God,... etc."? Remember how the 'Lord's Prayer' reads - "Our Father who art in heaven...."? Is there any significance in this change in pronoun person?
2. What do you feel the meaning of quotation number five (5) to be when it says: "...that I may name thy name and fill thy soul with the spirit of life."?
3. What are some of the implications of quotation number seven (7) where it says: "My unity is My handiwork; I have wrought it for thee;...."?
4. With regard to quotation number one (1) and number seven (7) mentioned above, why is God's "oneness" the most fundamental of concepts to the Baha'i Faith?
5. Does there, in your mind, seem to be any conflict between quotation numbers nine (9) and ten (10)? Or, for that matter, between quotation numbers three (3) and ten (10)? If so, how do you resolve this seeming conflict?

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 2

1. "If it were possible to reach a limit of perfection, then one of the realities of the beings might reach the condition of being independent of God, and the contingent might attain to the condition of the absolute." The Baha'i Revelation, p. 277.
2. "The light of the sun becomes apparent in each object according to the capacity of that object. The difference is simply one of degree and receptivity." Selected Writings of 'Abdu'l-Baha, p. 30.
3. "From that which has been said it becometh evident that all things, in their inmost reality, testify to the revelation of the names and attributes of God within them. Each according to its capacity, indicateth, and is expressive of the knowledge of God." The Book of Certitude, p. 102.
4. "He has not created material phenomena after His own image and likeness but He has created man after that image and with potential power to attain that likeness." The Reality of Man, p. 57.
5. "All the powers and attributes of man are human and hereditary in origin, outcomes of nature's processes, except the intellect, which is supernatural." Foundations of World Unity, p. 60.
6. "...the animal is not capable of apprehending the divine teachings whereas man is worthy of them and possesses the capacity to understand. In the animal kingdom there is no such bestowal...." The Promulgation of Universal Peace, p. 58.
7. "God has opened the doors of ideal virtues and attainments before the faces of man. He has created in his being the mysteries of the divine kingdom. He has bestowed upon him the power of intellect so that through the attributes of reason when fortified by the Holy Spirit he may penetrate and discover ideal realities...." op cit, p. 297.
8. "The superiority of man over the rest of the created world is seen again in this, that man has a soul in which dwells the divine spirit; the souls of the lower creatures are inferior in their essence." Paris Talks, p. 25.
9. "...this human reality stands between the higher and the lower in man, between the world of the animal and the world of divinity."
"...the reality of man is clad in the outer garment of the animal,...."
"Therefore we say that man is a reality which stands between light and darkness. From this standpoint of view, his nature is threefold, animal, human, and divine." Foundations of World Unity, p. 110.
10. "That is to say, though the choice of good and evil belongs to man, under all circumstances he is dependent upon the sustaining help of life, which comes from the Omnipotent." Some Answered Questions, p. 289.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 2's Questions To Be Answered:

1. God "...has not created material phenomena after His own image and likeness...." but, nevertheless, "...all things, in their inmost reality, testify to the revelation of the names and attributes of God within them." How is this, what does it mean?
2. Are animals capable of "love"? And, if so, how does this love differ from man's capabilities?
3. We are told that man has a dual nature, or even a triple nature. Are these three natures all important to man? All of equal importance? Of some form of evolutionary importance? Are some unimportant?
4. Regarding quotation number ten (10), what does it say about Bahá'í obligatory prayers?
5. Looking at quotation number one (1), would you say that there has ever been a "perfect man"? What of the Manifestations of God?

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 3

1. "In man there are two natures; his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in man. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of the lower nature. The attributes of his Divine nature are shown forth in love, mercy, kindness, truth and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature." Paris Talks, p. 60.
2. "Know thou that, according to what thy Lord, the Lord of all men, hath decreed in His Book, the favors vouchsafed by Him unto mankind have been, and will ever remain, limitless in their range. First and foremost among these favors, which the Almighty hath conferred upon man, is the gift of understanding. His purpose in conferring such a gift is none other except to enable His creatures to know and recognize the one true God - exalted be His glory. This gift giveth man the power to discern the truth in all things, leadeth him to that which is right, and helpeth him to discover the secrets of creation." Gleanings from the Writings of Bahá'u'llah, p. 194.
3. "The human spirit which distinguishes man from the animal is the rational soul; and these two names - the human spirit and the rational soul - designate one thing." Bahá'i World Faith, p. 317.
4. "...man has a rational soul, the human intelligence. This intelligence of man is the intermediary between his body and his spirit.
When man allows the spirit, through his soul, to enlighten his understanding, then does he contain all creation;...
Illumined by the spirit through the instrumentality of the soul, man's radiant intelligence makes him the crowning-point of creation." The Reality of Man, pp. 12 & 13.
5. "Now concerning mental faculties, they are in truth of the inherent properties of the soul,...." Bahá'i World Faith, p. 337 & p. 346.
6. "The soul has two main faculties. (a) As outer circumstances are communicated to the soul by the eyes, ears, and brain of a man, so does the soul communicate its desires and purposes through the brain to the hands and tongue of the physical body, thereby expressing itself. The spirit in the soul is the very essence of life. (b) The second faculty of the soul expresses itself in the world of vision, where the soul inhabited by the spirit has its being, and functions without the help of the material bodily senses. There, in the realm of vision, the soul sees without the help of the physical eye, hears without the aid of the physical ear, and travels without dependence upon physical motion." Paris Talks, p. 86.
7. "Whom do you consult? Who is within you deciding this question? Surely there is a distinct power, an intelligent ego. Were it not distinct from your ego you would not be consulting it. It is greater than the faculty of thought. It is your spirit which teaches you, which advises and decides upon matters." Selected Writings of 'Abdu'l-Bahá, p. 39.
8. "...the soul is the intermediary between the body and the spirit." The Reality of Man, p. 14.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 3's Questions To Be Answered:

1. In these quotations we are told that man has two natures. Do these two natures even extend to that of a dual ego? (See Quotes 6 & 7) If so, how does this sort of system operate. Is this the foundation for some sort of elementary schizophrenia? Please explain to your own satisfaction! (See Quotes 6 & 7)
2. Knowing what we do about the "dual nature" of man, how do we explain our appetites and inclinations.
3. In Study Guide No. 2 we were told "...the souls of the lower creatures are inferior in their essence." Here in quotation number three (3) we are told: "The human spirit which distinguishes man from the animal is the rational soul;..." The word that stands out here is "rational". What makes a soul "rational"? What does a "rational soul" have that the other does not? What is meant by "rational"?
4. What does the rational soul have to do with the quotation from The Hidden Words of Baha'u'llah in Study Guide No. 1 that said: "All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been in accordance with thy capacity and understanding, not with My state and the melody of My voice."

5. What effect does any form of disunity, eg. backbiting, have on man's dual ego?

6. How does God's purpose for man fit in with man's dual nature? What happens when you consult with yourself as in Quotation 7?

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 4

1. "Therefore that reality in man is clearly and obviously other than his body, an ego with which man enters into consultation and whose opinion man seeks." Foundations of World Unity, p. 109.
2. "For the body of man is accidental; it is of no importance." The Reality of Man, p. 38.
3. "Spirit cannot be perceived by the material senses of the physical body, excepting as it is expressed in outward signs and works." Paris Talks, p. 86.
4. "Regarding the 'two wings' of the soul: These signify wings of ascent. One is the wing of knowledge, the other is faith, as this is the means of the ascent of the human soul to the lofty station of divine perfections." Bahá'i World Faith, p. 382.
5. "The spirit is changeless, indestructible. The progress and development of the soul, the joy and sorrow of the soul, are independent of the physical body.
If we are caused joy or pain by a friend, if a love prove true or false, it is the soul that is affected. If our dear ones are far from us - it is the soul that grieves, and the grief or trouble of the soul may react on the body.
Thus, when the spirit is fed with holy virtues, then is the body joyous; if the soul falls into sin, the body is in torment!
When we find truth, constancy, fidelity, and love, we are happy; but if we meet with lying, faithlessness, and deceit, we are miserable.
These are all things pertaining to the soul, and are not bodily ills. Thus, it is apparent that the soul, even as the body, has its own individuality." Paris Talks, p. 65.
6. "In the spiritual reality of man, however, all geometrical figures can be simultaneously conceived; while in physical realities one image must be forsaken in order that another may be possible. This is the law of change and transformation, and change and transformation are precursors of mortality. Were it not for this change in form, phenomena would be immortal; but because the phenomenal existence is subject to transformation, it is mortal." Selected Writings of 'Abdu'l-Bahá, p. 38.
7. "But with the human soul, there is no decline. Its only movement is towards perfection; growth and progress alone constitute the motion of the soul.
Divine perfection is infinite, therefore the progress of the soul is also infinite. From the very birth of a human being the soul progresses, the intellect grows and knowledge increases. When the body dies the soul lives on. All the differing degrees of created physical beings are limited, but the soul is limitless." The Reality of Man, p. 18.
8. "When a soul has in it the life of the spirit, then does it bring forth good fruit and become a divine tree." op cit, p. 14.
9. "It is this spirit to which the verse in the Old Testament refers when it states that man has been created 'after the image and likeness of God'." Foundations of World Unity, p. 91.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 4's Questions To Be Answered:

1. In quotation number four (4), why do you suppose 'Abdu'l-Baha makes the distinction between "knowledge" and "faith"?
2. How does quotation number six (6) relate to Shoghi Effendi's statement on page 131 of Guidance For Today And Tomorrow to the effect that: "...the fundamental principle which constitutes the bedrock of Baha'i belief, the principle that religious truth is not absolute but relative,...."?
3. Working from the information provided to date from the four Study Guides, what do you suppose the wisdom of "meditation" to be?
4. On page 25 of Paris Talks, 'Abdu'l-Baha says: "Man is the sum of every previous creation, for he contains them all." In light of the above quote and quotation number one (1) of this Study Guide, what can we say of material reality?
5. From what we have read in this Study Guide, what are we able to say of the effects of disunity upon the soul and why does it have this effect?

Study Guide No. 5

1. "Man possesses two kinds of susceptibilities; the natural emotions which are like dust upon the mirror, and spiritual susceptibilities, which are merciful and heavenly characteristics.
There is a power which purifies the mirror from dust and transforms its reflections into intense brilliancy and radiance so that spiritual susceptibilities may chasten the hearts and heavenly bestowals sanctify them. What is the dust which obscures the mirror? It is attachment to the world, avarice, envy, love of luxury and comfort, haughtiness and self-desire; this is the dust which prevents reflection of the rays of the Sun of Reality in the mirror." Promulgation of Universal Peace, p. 239.
2. "Souls are like unto mirrors, and the bounty of God is like unto the sun. When the mirrors pass beyond all coloring and attain purity and polish, and are confronted with the sun, they will reflect in full perfection its light and glory. In this condition one should not consider the mirror, but the power of the light of the sun, which hath penetrated the mirror, making it a reflector of the heavenly glory." Bahá'í World Faith, p. 367.
3. "Briefly; the journey of the soul is necessary. The pathway of life is the road which leads to divine knowledge and attainment. Without training and guidance the soul could never progress beyond the conditions of its lower nature which is ignorant and defective." Foundations of World Unity, p. 78.
4. "The soul does not evolve from degree to degree as a law - it evolves nearer to God, by the Mercy and Bounty of God." Paris Talks, p. 66.
5. "Likewise the human spirit has its limitations. It cannot comprehend the phenomena of the kingdom transcending the human station, for it is a captive of powers and life forces which have their operation upon its own plane of existence and it cannot go beyond that boundry." The Reality of Man, p. 36.
6. "As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's mercy.
From the moment the soul leaves the body and arrives in the heavenly world, its evolution is spiritual, and that evolution is: The approaching unto God." The Reality of Man, p. 27.
7. "Therefore in this world he must prepare himself for the life beyond. That which he needs in the world of the Kingdom must be obtained here.
That divine world is manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the kingdom of life everlasting; it must be attained during this vanishing existence.
By what means can man acquire these things? How shall he obtain these merciful gifts and powers? First, through the knowledge of God. Second, through the love of God. Third, through faith. Fourth, through philanthropic deeds. Fifth, through self-sacrifice. Sixth, through severance from this world. Seventh, through sanctity and holiness. Unless he acquires these forces and attains to these requirements he will surely be deprived of the life that is eternal."
Selected Writings of 'Abdu'l-Bahá, pp. 41 & 42

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 5's Questions To Be Answered:

1. What is the "...power which purifies the mirror from dust and transforms its reflections into intense brilliancy...." according to your understanding. Can you support your reasoning?
2. What is the "coloring" referred to in quotation number two (2) or possibly, the source of it? Can you support what you believe this to be?
3. Why do you suppose it is that "...the soul of man after death...remains in the degree of purity to which it has evolved during life in the physical body."? What then is the difference in the condition of the soul in this life and the next and what brings this difference about? Why?
4. How many different ways can you think of that we "bear witness" to God's unity and oneness?
5. From what you have learned to date, what do you think "God's purpose for man" to be?

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 6

1. "As a token of His mercy, however, and as proof of His loving-kindness, He hath manifested unto men the Day Star of His divine guidance, the Symbols of His divine unity, and hath ordained the knowledge of these sanctified Beings to be identical with the knowledge of His own Self." The Covenant of Baha'u'llah, p. 43.
2. "Therefore, whosoever, and in whatever Dispensation, hath recognized and attained unto the presence of these glorious, these resplendent and most excellent Luminaries, hath verily attained unto the 'Presence of God' Himself, and entered the city of eternal and immortal life. Attainment unto such presence is possible only in the Day of Resurrection, which is the Day of the rise of God Himself through His all-embracing Revelation." The Book of Certitude, p. 143.
3. "The purpose of the one true God in manifesting Himself is to summon all mankind to truthfulness and sincerity, to piety and to trustworthiness, to resignation and submissiveness to the Will of God, to forbearance and kindness, to uprightness and wisdom. His object is to array every man with the mantle of a saintly character, and to adorn him with the ornament of holy and goodly deeds." op cit, p. 43.
4. "God's purpose in sending His Prophets unto men is twofold. The first is to liberate the children of men from the darkness of ignorance, and guide them to the light of true understanding. The second is to ensure the peace and tranquillity of mankind, and provide all the means by which they can be established." ibid.
5. "The holy Manifestations of God come into the world to dispel the darkness of the animal or physical nature of man, to purify him from his imperfections in order that his heavenly and spiritual nature may become quickened, his divine qualities awakened, his perfections visible, his potential powers revealed and all the virtues of the world of humanity latent within him may come to life." Foundations of World Unity, p. 110.
6. "The purpose of the prophetic mission is no other than the education and guidance of the people. Therefore we must regard and be on the lookout for the man who is thus qualified; that is to say any soul who proves to be the educator of mankind and the teacher of the human race is undoubtedly the prophet of his age." op cit, p. 94.
7. "Were it not for the coming of these holy Manifestations of God all mankind would be found on the plane of the animal. They would remain darkened and ignorant like those who have been denied schooling and who never had a teacher or trainer." op cit, p. 111.
8. "What 'oppression' is more grievous than that a soul seeking the truth, and wishing to attain unto the knowledge of God, should know not where to go for it and from whom to seek it? For opinions have sorely differed, and the ways unto the attainment of God have multiplied. This 'oppression' is the essential feature of every Revelation. Unless it cometh to pass, the Sun of Truth will not be made manifest. For the break of the morn of divine guidance must needs follow the darkness of the night of error." The Book of Certitude, p. 31.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 6's Questions To Be Answered:

1. Looking at the last sentence in quotation number two (2), just how long do you suppose the "Day of Resurrection" lasts? Will it end before the next Manifestation comes? What makes you think this?
2. Why do you suppose God sends or provides us with another human being or person through whom He delivers his message of redemption?
3. What bearing do the following quotations from the Selected Writings of 'Abdu'l-Bahá, pages 35 and 29, respectively, have on the quotations of this Study Guide?
"God has created or deposited this love of reality in man."
"Some animals are isolated and lead a separate existence away from their kind. But this is impossible for man."
4. Considering the quotations on this Study Guide as well as the following quotation from page 40 of The Baha'i Revelation, "Your evil doings can never harm Us, neither can your good works profit Us.", what can we infer of God's ~~motive and~~ purpose in providing us with a Manifestation of Himself?
5. Taking into consideration all of the Study Guides to date, what can you now say about the following quotation from page 92 of Foundations of World Unity:
"His Holiness Abraham was the founder of reality. His Holiness Moses, His Holiness Christ, His Holiness Mohammed were the manifestations of reality. His Holiness Bahá'u'llah was the glory of reality. This is not simply an assertion; it will be proved."

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 7

1. "The holy, divine Manifestations did not reveal themselves for the purpose of founding a nation, sect or faction. They did not appear in order that a certain number might acknowledge their prophethood. They did not declare their heavenly mission and message in order to lay the foundation for a religious belief." Foundations of World Unity, p. 104.
2. "All men have been created to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving kindness towards all the people and kindreds of the earth." Gleanings from the Writings of Baha'u'llah, p. 215.
3. "If love and agreement are manifest in a single family, that family will advance, become illumined and spiritual; but if enmity and hatred exist within it destruction and dispersion are inevitable. This is likewise true of the city. If those who dwell within it manifest a spirit of accord and fellowship it will progress steadily and human conditions become brighter whereas through enmity and strife it will be degraded and its inhabitants scattered. In the same way, the people of a nation develop and advance toward civilization and enlightenment through love and accord, and are disintegrated by war and strife. Finally, this is true of humanity itself in the aggregate. When love is realized and the ideal spiritual bonds unite the hearts of men, the whole human race will be uplifted, the world will continually grow more spiritual and radiant and happiness and tranquillity of mankind will be immeasurably increased. Warfare and strife will be uprooted, disagreement and dissension pass away and Universal Peace unite the nations and people of the world." The Promulgation of Universal Peace, p. 136.
4. "As humanity plunges deeper into that condition of which Baha'u'llah wrote, 'to disclose it now would not be meet and seemly,' so must the believers increasingly stand out as assured, orientated, and fundamentally happy beings, conforming to a standard which, in direct contrast to the ignoble and amoral attitudes of modern society, is the source of their honor, strength, and maturity. It is this marked contrast between the vigor, unity, and discipline of the Baha'i community on the one hand, and the increasing confusion, despair, and feverish tempo of a doomed society on the other, which, during the turbulent years ahead, will draw the eyes of humanity to the sanctuary of Baha'u'llah's world-redeeming Faith." Wellspring of Guidance, pp. 79 & 80.
5. "This rectitude of conduct, with its implications of justice, equity, truthfulness, honesty, fair-mindedness, reliability, and trustworthiness, must distinguish every phase of life of the Baha'i community. 'The companions of God,' Baha'u'llah Himself has declared, 'are, in this day, the lump that must leaven the peoples of the world. They must show forth such trustworthiness, such truthfulness and perseverance, such deeds and character that all mankind may profit by their example.'" The Advent of Divine Justice, p. 19.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 7's Questions To Be Answered:

1. Why do the teachings of the Baha'i Faith advise Baha'is to take a position of: "...non-acceptance of political posts, non-identification with political parties, non-participation in political controversies, and non-membership in political organizations and ecclesiastical institutions." Advent of Divine Justice, p. 22.
2. Why do you suppose God created two sexes, not one or more than two? Why are there both male and female human beings. Why are the two required to create a third individual?
3. Why will marriage, according to the teachings of Baha'u'llah, continue to always be an "eternal institution" in the world of being?
4. How has mankind's knowledge or awareness of relativity been instrumental in bringing him to the state of universal confusion that he is presently in? How does this ~~do~~ hand in hand with his collective state of spiritual attainment. How is it that Baha'is should not be troubled the same way?
5. What is the relationship between "truthfulness" and "love"?

"WHAT IS BAHU'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 8

1. "Such a rectitude of conduct must manifest itself, with ever-increasing potency, in every verdict which the elected representatives of the Baha'i community, in whatever capacity they may find themselves, may be called upon to pronounce. It must be constantly reflected in the business dealings of all its members, in their domestic lives, in all manner of employment, and in any service they may, in the future, render their government or people. It must be exemplified in the conduct of all Baha'i electors, when exercising their sacred rights and functions. It must characterize the attitude of every loyal believer towards non-acceptance of political posts, non-identification with political parties, non-participation in political controversies, and non-membership in political organizations and ecclesiastical institutions. It must reveal itself in the uncompromising adherence of all, whether young or old, to the clearly enunciated and fundamental principles laid down by 'Abdu'l-Baha in His addresses, and to the laws and ordinances revealed by Baha'u'llah in His Most Holy Book. It must be demonstrated in the impartiality of every defender of the Faith against its enemies, in his fair-mindedness in recognizing any merits that enemy may possess, and in his honesty in discharging any obligations he may have towards him. It must constitute the brightest ornament of the life, the pursuits, the exertions, and the utterances of every Baha'i teacher, whether laboring at home or abroad, whether in the front ranks of the teaching force, or occupying a less active and responsible position. It must be made the hall-mark of that numerically small, yet intensely dynamic and highly responsible body of the elected national representatives of every Baha'i community, which constitutes the sustaining pillar, and the sole instrument for the election, in every community, of that Universal House whose very name and title, as ordained by Baha'u'llah, symbolizes that rectitude of conduct which is its highest mission to safeguard and enforce." The Advent of Divine Justice, p. 22.
2. "The most vital duty, in this day, is to purify your character, to correct your manners, and improve your conduct. The beloved of the Merciful must show forth such character and conduct among His creatures, that the fragrance of their holiness may be shed upon the whole world, and may quicken the dead, inasmuch as the purpose of the Manifestation of God and the dawning of the limitless lights of the Invisible is to educate the souls of men, and refine the character of every living man...." ibid.
3. "Wherefore it is incumbent upon all Baha'is to ponder this very delicate and vital matter in their hearts, that unlike other religions, they may not content themselves with the noise, the clamor, the hollowness of religious doctrine. Nay, rather they should exemplify in every aspect of their lives those attributes and virtues that are born of God and should arise to distinguish themselves by their goodly behavior. They should justify their claim to be Baha'is by deeds and not by name. He is a true Baha'i who strives by day and by night to progress and advance along the path of human endeavor, whose most cherished desire is so to live and act as to enrich and illuminate the world, whose source of inspiration is the essence of Divine virtue, whose aim in life is so to conduct himself as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a true Baha'i. For in this holy Dispensation, the crowning glory of bygone ages and cycles, true Faith is no mere acknowledgement of the Unity of God, but rather the living of a life that will manifest

"WHAT IS BAHÁ'U'LLÁH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 8, continued

all the perfections and virtues implied in such belief."
Selected Writings of 'Abdu'l-Bahá, p. 44.

4. "O ye Cohorts of God! Through the protection and help of the Blessed Perfection - may my life be a sacrifice to His beloved ones! - you must conduct and deport yourselves in such a manner that you may stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness and loving-kindness of his disposition and nature toward all the inhabitants of the world, that the people of the city may all cry out: 'This person is unquestionably a Bahá'í; for his manners, his behavior, his conduct, his morals, his nature and his disposition are of the attributes of the Bahá'ís.' Until you do attain to this station, you have not fulfilled the Covenant and the Testament of God. For according to the irrefutable texts, He has taken from us a firm covenant that we may live and act in accord with the divine exhortations, commands and lordly teachings." Bahá'í World Faith, pp. 400 & 401.
5. "It follows, therefore, that every man hath been, and will continue to be, able of himself to appreciate the Beauty of God, the Glorified. Had he not been endowed with such a capacity, how could he be called to account for his failure? If, in the Day when all the peoples of the earth will be gathered together, any man should, whilst standing in the presence of God, be asked: 'Wherefore has thou disbelieved in My Beauty and turned away from My Self,' and if such a man should reply and say: 'Inasmuch as all men have erred, and none hath been found willing to turn his face to the Truth, I, too, following their example, have grievously failed to recognize the Beauty of the Eternal,' such a plea will, assuredly, be rejected. For the faith of no man can be conditioned by any one except himself." Bahá'í World Faith, p. 119.
6. "Bring thyself to account ere thou art summoned to a reckoning, on the Day when no man shall have strength to stand for fear of God, the Day when the hearts of the heedless ones shall be made to tremble." Gleanings from the Writings of Bahá'u'lláh, p. 236.
7. "A good character is in the sight of God and His chosen ones and the possessors of insight, the most excellent and praiseworthy of all things, but always on condition that its center of emanation should be reason and knowledge and its base should be true moderation." Secrets of Divine Civilization, p. 61.
8. "As thou hast realized thy own shortcomings, rest thou assured that thou art firm in the Covenant and Testament, and in the love of the True One art steadfast and growing." Star of the West, Book 5, Vol. VIII, p. 228, and The Covenant of Bahá'u'lláh, p. 82.

"WHAT IS BAHÁ'U'LLAH'S PURPOSE FOR THE HUMAN RACE?"

Study Guide No. 8's Questions To Be Answered:

1. As you understand it, just what is Baha'u'llah's purpose for the human race?
2. Where and with whom does the fulfillment of the purpose start.
3. How is the purpose realized?
4. What does it all mean to you as an individual; as a part of the human race?
5. How do we turn "knowledge" into "action"?