

... His mission is to proclaim that the ages of the infancy and of the childhood of the human race are past, that the convulsions associated with the present stage of its adolescence are slowly and painfully preparing it to attain the stage of manhood, and are heralding the approach of that Age of Ages when swords will be beaten into plowshares, when the Kingdom promised by Jesus Christ will have been established, and the peace of the planet definitely and permanently ensured. Nor does Bahá'u'lláh claim finality for His own Revelation, but rather stipulates that a fuller measure of the truth He has been commissioned by the Almighty to vouchsafe to humanity, at so critical a juncture in its fortunes, must needs be disclosed at future stages in the constant and limitless evolution of mankind.

The Bahá'í Faith upholds the unity of God, recognizes the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that it is gradually



God, working through His chosen Mouthpiece in this day, can ultimately succeed in bringing it about. It, moreover, enjoins upon its followers the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion of amity and concord, proclaims its essential harmony with science, and recognizes it as the foremost agency for the pacification and the orderly progress of human society....



Mirza Husayn-'Ali, surnamed Bahá'u'lláh (the Glory of God), a native of Mázindarán, Whose advent the Báb [Herald and Forerunner of Bahá'u'lláh] had foretold, ... was imprisoned in Tehran, was banished, in 1852, from His native land to Baghdad, and thence to Constantinople [Istanbul] and Adrianople [Edirne], and finally to the prison city of 'Akka [Acre, Israel], where He remained incarcerated for no less than twenty-four years, and in whose neighborhood He passed away in 1892. In the course of His banishment, and particularly in Adrianople and 'Akká, He formulated the laws and ordinances of His Dispensation, expounded, in over a hundred volumes, the principles of His Faith, proclaimed

His Message to the kings and rulers of both the East and the West, both Christian and Muslim, addressed the Pope, the Caliph of Islam, the Chief Magistrates of the Republics of the American continent, the entire Christian sacerdotal order, the leaders of Shi'ah and Sunni Islam, and the high priests of the Zoroastrian religion. In these writings He proclaimed His Revelation, summoned those whom He addressed to heed His call and espouse His Faith, warned them of the consequences of their refusal, and denounced, in some cases, their arrogance and tyranny....

The Faith which this order serves, safeguards and promotes is ... essentially supernatural, supranational, entirely non-political, non-partisan, and diametrically opposed to any policy or school of thought that seeks to exalt any particular race, class or nation. It is free from any form of ecclesiasticism, has neither priesthood nor rituals, and is supported exclusively by voluntary contributions made by its avowed adherents. Though loyal to their respective governments, though imbued with the love of their own country, and anxious to promote at all times, its best interests, the followers of the Bahá'í Faith, nevertheless, viewing mankind as one entity, and



profoundly attached to its vital interests, will not hesitate to subordinate every particular interest, be it personal, regional or national, to the over-riding interests of the generality of mankind, knowing full well that in a world of interdependent peoples and nations the advantage of the part is best to be reached by the advantage of the whole, and that no lasting result can be achieved by any of the component parts if the general interests of the entity itself are neglected....

—Shoghi Effendi, *The Promised Day is Come*, preface

Available online at:
<http://reference.bahai.org/en/t/se/PDC/pdc-1.html>

Bahá'í Prayers

O my God! O my God! Unite the hearts of Thy servants, and reveal to them Thy great purpose. May they follow Thy commandments and abide in Thy law. Help them, O God, in their endeavor, and grant them strength to serve Thee. O God! Leave them not to themselves, but guide their steps by the light of Thy knowledge, and cheer their hearts by Thy love. Verily, Thou art their Helper and their Lord.

—Bahá'u'lláh

All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou willest Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, The Most Exalted, the All-Powerful, the All-Wise.

Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Dayspring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

—Bahá'u'lláh

Blessed is the spot, and the house, and the place, and the city, and the heart, and the mountain, and the refuge, and the cave, and the valley, and the land, and the sea, and the island, and the meadow where mention of God hath been made, and His praise glorified.

—Bahá'u'lláh

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Bahá'í Faith

What is the Bahá'í Faith?

The fundamental principle enunciated by Bahá'u'lláh ... is that religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purposes are one and the same, that their teachings are but facets of one truth, that their functions are complementary, that they differ only in the nonessential aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society....