



170 B.E.

Praised be Thou, O my God, that Thou hast ordained Naw-Rúz as a festival unto those who have observed the fast for love of Thee and abstained from all that is abhorrent unto Thee. Grant, O my Lord, that the fire of Thy love and the heat produced by the fast enjoined by Thee may inflame them in Thy Cause, and make them to be occupied with Thy praise and with remembrance of Thee.

Since Thou hast adorned them, O my Lord, with the ornament of the fast prescribed by Thee, do Thou adorn them also with the ornament of Thine acceptance, through Thy grace and bountiful favor. For the doings of men are all dependent upon Thy good-pleasure, and are conditioned by Thy behest. Shouldst Thou regard him who hath broken the fast as one who hath observed it, such a man would be reckoned among them who from eternity had been keeping the fast. And shouldst Thou decree that he who hath observed the fast hath broken it, that person would be numbered with such as have caused the Robe of Thy Revelation to be stained with dust, and been far removed from the crystal waters of this living Fountain.

Thou art He through Whom the ensign “Praiseworthy art Thou in Thy works” hath been lifted up, and the standard “Obeyed art Thou in Thy behest” hath been unfurled. Make known this Thy station, O my God, unto Thy servants, that they may be made aware that the excellence of all things is dependent upon Thy bidding and Thy word, and the virtue of every act is conditioned by Thy leave and the good-pleasure of Thy will, and may recognize that the reins of men’s doings are within the grasp of Thine acceptance and Thy commandment. Make this known unto them, that nothing whatsoever may shut them out from Thy Beauty... Supply them, then, with that which will profit them, in both this life and in the life beyond. Thou, in truth, art the All-Knowing, the All-Wise.

~ Bahá’u’lláh, *Prayers and Meditations by Bahá’u’lláh*, pp. 67-69

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## Music

### ☉ MY BROTHER!



Hearken to the delightful words of My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.

~ Bahá’u’lláh, *The Persian Hidden Words*, No. 33

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...because these days are the days of Naw-Rúz, you have come to my mind and I am sending you this greeting for this glorious feast. All the days are blessed, but this feast is the national fete of Persia. The Persians have been holding it for several thousand years past. In reality every day which man passes in the mention of God, the diffusion of the fragrances of God and calling the people to the Kingdom of God, that day is his feast. Praise be to God that you are occupied in the service of the Kingdom of God and are engaged in the promulgation of the religion of God by day and by night. Therefore all your days are feast days. There is no doubt that the assistance and the bestowal of God shall descend upon you.



~ ‘Abdu’l-Bahá, *Tablets of the Divine Plan*, p. 11

This period of time is the Promised Age, the assembling of the human race to the “Resurrection Day” and now is the great “Day of Judgment.” Soon the whole world, as in springtime, will change its garb. The turning and falling of the autumn leaves is past; the bleakness of the winter time is over. The new year hath appeared and the spiritual springtime is at hand. The black earth is becoming a verdant garden; the deserts and mountains are teeming with red flowers; from the borders of the wilderness the tall grasses are standing like advance guards before the cypress and jessamine trees; while the birds are singing among the rose branches like the angels in the highest heavens, announcing the glad-tidings of the approach of that spiritual spring, and the sweet music of their voices is causing the real essence of all things to move and quiver. ~ ‘Abdu’l-Bahá, *Bahá’í World Faith*, p. 352



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This sacred day, when the sun illumines equally the whole earth, is called the equinox, and the equinox is the symbol of the Manifestation of God. The Sun of Truth rises on the horizon of Divine Mercy and sends forth its rays. This day is consecrated to commemorate it. It is the beginning of Spring.



When the sun appears at the equinox, it causes a movement in all living things. The mineral world is set in motion, plants begin to shoot, the desert is changed into a prairie, trees bud and every living thing responds, including the bodies of animals and men.

The rising of the sun at the equinox is the symbol of life, and likewise it is the symbol of the Divine Manifestations of God, for the rising of the Sun of Truth in the Heaven of Divine Bounty established the signal of Life for the world. The human reality begins to live, our thoughts are transformed and our intelligence is quickened. The Sun of Truth bestows Eternal Life, just as the solar sun is the cause of terrestrial life.

~ ‘Abdu’l-Bahá, *Star of the West*, Vol. 5, p. 4

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## Music

The Divine Springtime is come, O Most Exalted Pen, for the Festival of the All-Merciful is fast approaching. Bestir thyself, and magnify, before the entire creation, the name of God, and celebrate His praise, in such wise that all created things may be regenerated and made new. Speak, and hold not thy peace ...

God grant that, in these days of heavenly delight, ye may not deprive yourselves of the sweet savors of the All-Glorious God, and may partake, in this spiritual Springtime, of the outpourings of His grace. Arise in the name of Him Who is the Object of all knowledge, and, with absolute detachment from the learning of men, lift up your voices and proclaim His Cause.

~ Bahá’u’lláh, *Gleanings from the Writings of Bahá’u’lláh*, p. 27-28 & p. 84

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The appearance of Bahá’u’lláh was like a new springtime which appeared with holy breezes, with the hosts of everlasting life, and with heavenly power. It established the Throne of the Divine Kingdom in the center of the world and, by the power of the Holy Spirit, revived souls and established a new cycle ... The meaning of eternal life is the gift of the Holy Spirit, as the flower receives the gift of the season, the air, and the breezes of spring. Consider: this flower had life in the beginning like the life of the mineral;



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but by the coming of the season of spring, of the bounty of the clouds of the springtime, and of the heat of the glowing sun, it attained to another life of the utmost freshness, delicacy and fragrance.

~ ‘Abdu’l-Bahá, *Some Answered Questions*, p. 144 & 241

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The divine religions are like the progression of the seasons of the year. When the earth becomes dead and desolate and because of frost and cold no trace of vanished spring remains, the springtime dawns again and clothes everything with a new garment of life. The meadows become fresh and green, the trees are adorned with verdure and fruits appear upon them. Then the winter comes again, and all the traces of spring disappear. This is the continuous cycle of the seasons—spring, winter, then the return of spring. But though the calendar changes and the years move forward, each springtime that comes is the return of the springtime that has gone; this spring is the renewal of the former spring. Springtime is springtime, no matter when or how often it comes. The divine Prophets are as the coming of spring, each renewing and quickening the teachings of the Prophet Who came before Him. Just as all seasons of spring are essentially one as to newness of life, vernal showers and beauty, so the essence of the mission and accomplishment of all the Prophets is one and the same.



~ ‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, pp. 126-27

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☪ Lord, my Lord!

This is the day which Thy Sacred Tongue and Thy Pen of Glory both have sanctified, and made it a day of heavenly blessings, of divine benediction and favour. Thou hast honoured it with Thy bestowals, endued it with Thy Grace, and invested it with Thy Glory, and caused it to be a day of joy and gladness unto them that have turned to the Light of Thy Divine Revelation; that the hearts may thereby be gladdened, that the radiance of happiness may illumine the lives of them that remember the manifestation of Thy Glory upon Thy Sacred Mount.

Hallow it, O Lord, with Thy grace, and make it a day of joy and blessedness for Thy loved ones that have stood fast and firm in Thy Covenant, Thy friends that have sung Thy praise, and especially for this servant of Thine that hath turned his face to Thy Holy Kingdom, supplicated the glory of Thy might and power, circled Thy throne of grandeur and fell prostrate at Thy threshold of Divine Mercy. Thou art the Gracious, the Bountiful, the All Merciful.

~ ‘Abdu’l-Bahá, published June, 1923 in *Star of the West*, Vol. 14, p. 82. “A prayer revealed by ‘Abdu’l-Bahá in memory of the Day of Naw-Rúz. Translated by Shoghi Effendi.”

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## Music

Glory to Thee, O my God! The first stirrings of the spring of Thy grace have appeared and clothed Thine earth with verdure. The clouds of the heaven of Thy bounty have rained their rain on this City within whose walls is imprisoned Him Whose desire is the salvation of Thy creatures. Through it the soil of this City hath been decked forth, and its trees clothed with foliage, and its inhabitants gladdened.



The hearts of Thy dear ones, however, will rejoice only at the Divine Springtime of Thy tender mercies, whereby the hearts are quickened, and the souls are

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renewed, and the trees of human existence bear their fruits.

The plants that have sprung forth, O my Lord, in the hearts of Thy loved ones have withered away. Send down upon them, from the clouds of Thy spirit, that which will cause the tender herbs of Thy knowledge and wisdom to grow within their breasts. Rejoice, then, their hearts with the proclamation of Thy Cause and the exaltation of Thy sovereignty.



Their eyes, O my Lord, are expectantly turned in the direction of Thy bounty, and their faces are set towards the horizon of Thy grace. Suffer them not, through Thy bounty, to be deprived of Thy grace. Potent art Thou, by Thy sovereign might, over all things. No God is there but Thee, the Almighty, the Help in Peril, the Self-Subsisting.

~ Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 199-200

**Naw-Rúz**, literally 'New Day', is the Bahá'í and Iranian new year, which occurs on the date of the vernal equinox, around 21 March. It is one of the nine Bahá'í holy days on which work is suspended. Since ancient times it has been the great national holiday of Persia (Iran), the only holiday celebrated by more than one religious group. The origins of **Naw-Rúz** are unknown but most likely began as a pastoral fertility festival. Legend attributes its foundation to the mythical antediluvian ('before the flood') king Jamshid. **Naw-Rúz** and Mihrajan, the corresponding festival of the autumnal equinox in September, are the two great annual festivals of Zoroastrianism. Later **Naw-Rúz** gradually became a secular holiday and as such it continued to be observed even after the triumph of Islam in Iran. Muslim kings in Iran, like their Zoroastrian predecessors, celebrated **Naw-Rúz** with great magnificence. As late as the nineteenth century **Naw-Rúz** was the only day the Shah would dine with other people.

In the Badí' calendar of the Báb, **Naw-Rúz** is the day of Bahá of the month of Bahá, a day called by the Báb 'the Day of God' (yawmu'llah). It was also the 'Day of the Point' (yawm-i-nuqtih) - i.e. the day of the Báb. Finally, it was a day associated with Him Whom God shall make manifest, the Promised One of the Báb. The remaining eighteen days of the month were associated with the eighteen Letters of the Living, an indication that the Báb envisioned the **Naw-Rúz** festivities encompassing the nineteen days of the month of Bahá, just as the traditional Iranian **Naw-Rúz** festivities last thirteen days. During **Naw-Rúz** the Báb permitted the use of musical instruments and other luxuries prohibited at other times. During the night of **Naw-Rúz** each believer was to recite 361 times the verse 'God beareth witness that there is no God but Him, the Ineffable, the Self-Subsistent'; and during the day, 'God beareth witness that there is no God but Him, the Precious, the Beloved'. Bahá'u'lláh adopted the Bábí holy day of **Naw-Rúz** as the feast day following the nineteen Bahá'í Fast and stressed that it is associated with the Most Great Name, bearing as it does Bahá'u'lláh's own name. 'Abdu'l-Bahá explained the significance of **Naw-Rúz** in terms of the symbolism of the new life of spring. Bahá'u'lláh defines **Naw-Rúz** as the Bahá'í day on which the vernal equinox occurs. Thus, even if the equinox should occur just before sunset, that day - which in the Bahá'í calendar began at the moment of sunset on the previous day - is **Naw-Rúz**. At present, however, **Naw-Rúz** is fixed as 21 March for Bahá'ís in all countries outside the Middle East, regardless of exactly when the equinox occurs.

