



Sunrise Dawn

(compilation)

O ye that are foolish, yet have a name to be wise! Wherefore do ye wear the guise of the shepherd, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the **dawn**, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition."

And likewise He saith: "O ye seeming fair yet inwardly foul! Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the Divine Assayer, not a drop is accepted. Yea, the sunbeam falls alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!"

And also He saith: "O essence of desire! At many a **dawn** have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory, and breathed it not in My retreats above unto the hosts of holiness."

And again He saith: "O bond slave of the world! Many a **dawn** hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came."

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 15

This Wronged One, rid of attachment unto all things, uttereth these exalted words: "Waves have encompassed the Ark of God, the Help in Peril, the Self-Subsisting. Fear not the tempestuous gales, O Mariner! He Who causeth the **dawn** to appear is, verily, with Thee in this darkness that hath struck terror into the hearts of all men, except such as God, the Almighty, the Unconstrained, hath been pleased to spare."

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 36

Thereupon, a Voice was raised from the direction of Hijaz, calling aloud and saying: "Great is thy blessedness, O 'Akká, in that God hath made thee the dayspring of His Most Sweet Voice, and the **dawn** of His most mighty signs. Happy art thou in that the Throne of Justice hath been established upon thee, and the Daystar of God's loving-kindness and bounty hath shone forth above thy horizon. Well is it with every fair-minded person that hath judged fairly Him Who is the Most Great Remembrance, and woe betide him that hath erred and doubted."

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 79

O God, my God! Debar not Thy servants from turning their faces towards the light of certitude, that hath **dawned** above the horizon of Thy will, and suffer them not to be deprived, O my God, of the oceans of Thy signs.

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 150

And he that saith in 'Akká: 'Glorified be God, and praise be unto God, and there is none other God but God, and most great is God, and there is no power nor strength except in God, the Exalted, the Mighty,' God will write down for him a thousand good deeds, and blot out from him a thousand evil deeds, and will uplift him a thousand grades in Paradise, and will forgive him his transgressions. And whoso saith in 'Akká: 'I beg forgiveness of God,' God will forgive all his trespasses. And he that remembereth God in 'Akká at morn and at eventide, in the night-season and at **dawn**, is better in the sight of God than he who beareth swords, spears and arms in the path of God -- exalted be He!"

Bahá'u'lláh, Epistle to the Son of the Wolf, p. 179

At this hour, when the sweet savours of attraction have wafted over Me from the everlasting city, when transports of yearning have seized Me from the land of splendours at the **dawning** of the Daystar of the worlds above the horizon of 'Iraq, and the sweet melodies of Hijaz have brought to Mine ears the mysteries of separation, I have purposed to relate unto thine eminence a portion of that which the Mystic Dove hath warbled in the midmost heart of Paradise as to the true meaning of life and death, though the task be impossible. For were I to interpret these words for thee as it hath been inscribed in the Guarded Tablets, all the books and pages of the world could not contain it, nor could the souls of men bear its weight. I shall nonetheless mention that which beseemeth this day and age, that it might serve as a guidance unto whosoever desireth to gain admittance into the retreats of glory in the realms above, to hearken unto the melodies of the spirit intoned by this divine and mystic bird, and to be numbered with those who have severed themselves from all save God and who in this day rejoice in the presence of their Lord.

Know then that "life" hath a twofold meaning. The first pertaineth to the appearance of man in an elemental body, and is as manifest to thine eminence and to others as the midday sun. This life cometh to an end with physical death, which is a God-ordained and inescapable reality. That life, however, which is mentioned in the Books of the Prophets and the Chosen Ones of God is the life of knowledge; that is to say, the servant's recognition of the sign of the splendours wherewith He Who is the Source of all splendour hath Himself invested him, and his certitude of attaining unto the presence of God through the Manifestations of His Cause. This is that blessed and everlasting life that perisheth not: whosoever is quickened thereby shall never die, but will endure as long as His Lord and Creator will endure.

The first life, which pertaineth to the elemental body, will come to an end, as hath been revealed by God: "Every soul shall taste of death."⁴² But the second life, which ariseth from the knowledge of God, knoweth no death, as hath been revealed aforetime: "Him will We surely quicken to a blessed life."⁴³ And in another passage concerning the martyrs: "Nay, they are alive and sustained by their Lord."⁴⁴

And from the Traditions: "He who is a true believer liveth both in this world and in the world to come."⁴⁵ Numerous examples of similar words are to be found in the Books of God and of the Embodiments of His justice. For the sake of brevity, however, We have contented Ourselves with the above passages. Bahá'u'lláh, *Gems of Divine Mysteries*

Wing then thy flight unto this divine Tree and partake of its fruits. Gather up that which hath fallen therefrom and guard it faithfully. Meditate then upon the utterance of one of the Prophets as He intimated to the souls of men, through veiled allusions and hidden symbols, the glad-tidings of the One Who was to come after Him, that thou mayest know of a certainty that their words are inscrutable to all save those who are endued with an understanding heart. He saith: "His eyes were as a flame of fire", and "brass-like were His feet", and "out of His mouth goeth a two-edged sword".⁵⁰ How could these words be literally interpreted? Were anyone to appear with all these signs, he would assuredly not be human. And how could any soul seek his company? Nay, should he appear in one city, even the inhabitants of the next would flee from him, nor would any soul dare approach him! Yet, shouldst thou reflect upon these statements, thou wouldst find them to be of such surpassing eloquence and clarity as to mark the loftiest heights of utterance and the epitome of wisdom. Methinks it is from them that the suns of eloquence have appeared and the stars of clarity have **dawned** forth and shone resplendent. Bahá'u'lláh, *Gems of Divine Mysteries*, p. 51

When thou art departed out of the court of My presence, O Muhammad, direct thy steps towards My House Baghdad House, and visit it on behalf of thy Lord. When thou reachest its door, stand thou before it and say: Whither is the Ancient Beauty gone, O most great House of God, He through Whom God hath made thee the cynosure of an adoring world, and proclaimed thee to be the sign of His remembrance unto all who are in the heavens and all who are on the earth? Oh! for the former days when thou, O House of God, wert made His footstool, the days when in ceaseless strains the melody of the All-Merciful poured forth from thee! What hath become of thy jewel whose glory hath irradiated all creation? Whither are gone the days in which He, the Ancient King, had made thee the throne of His glory, the days in which He had chosen thee alone to be the lamp of salvation between earth and heaven, and caused thee to diffuse, at **dawn** and at eventide, the sweet fragrance of the All-Glorious? Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 111

Every unbiased observer will readily admit that, ever since the **dawn** of His Revelation, this wronged One hath invited all mankind to turn their faces towards the Day Spring of Glory, and hath forbidden corruption, hatred, oppression, and wickedness. And yet, behold what the hand of the oppressor hath wrought! No pen dare describe his tyranny. Though the purpose of Him Who is the Eternal Truth hath been to confer everlasting life upon all men, and ensure their security and peace, yet witness how they have arisen to shed the blood of His loved ones, and have pronounced on Him the sentence of death.

The instigators of this oppression are those very persons who, though so foolish, are reputed the wisest of the wise. Such is their blindness that, with unfeigned severity, they have cast into this fortified and afflictive Prison Him, for the servants of Whose Threshold the world hath been created. The Almighty, however, in spite of them and those that have repudiated the truth of this "Great Announcement," hath transformed this Prison House into the Most Exalted Paradise, the Heaven of Heavens. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 115

He is indeed as one dead who, at the wondrous **dawn** of this Revelation, hath failed to be quickened by its soul-stirring breeze. He is indeed a captive who hath not recognized the Supreme Redeemer, but hath suffered his soul to be bound, distressed and helpless, in the fetters of his desires.

O My servants! Whoso hath tasted of this Fountain hath attained unto everlasting Life, and whoso hath refused to drink therefrom is even as the dead. Say: O ye workers of iniquity! Covetousness hath hindered you from giving a hearing ear unto the sweet voice of Him Who is the All-Sufficing. Wash it away from your hearts, that His Divine secret may be made known unto you. Behold Him manifest and resplendent as the sun in all its glory. Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 168

hat seeker should, also, regard backbiting as grievous error, and keep himself aloof from its dominion, inasmuch as backbiting quenches the light of the heart, and extinguisheth the life of the soul. He should be content with little, and be freed from all inordinate desire. He should treasure the companionship of them that have renounced the world, and regard avoidance of boastful and worldly people a precious benefit. At the **dawn** of every day he should commune with God, and, with all his soul, persevere in the quest of his Beloved. He should consume every wayward thought with the flame of His loving mention, and, with the swiftness of lightning, pass by all else save Him. He should succor the dispossessed, and never withhold his favor from the destitute. He should show kindness to animals, how much more unto his fellow-man, to him who is endowed with the power of utterance. He should not hesitate to offer up his life for his Beloved, nor allow the censure of the people to turn him away from the Truth. He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfil. With all his heart he should avoid fellowship with evil-doers, and pray for the remission of their sins. He should forgive the sinful, and never despise his low estate, for none knoweth what his own end shall be. How often hath a sinner attained, at the hour of death, to the essence of faith, and, quaffing the immortal draught, hath taken his flight unto the Concourse on high! And how often hath a devout believer, at the hour of his soul's ascension, been so changed as to fall into the nethermost fire!

Our purpose in revealing these convincing and weighty utterances is to impress upon the seeker that he should regard all else beside God as transient, and count all things save Him, Who is the Object of all adoration, as utter nothingness.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 265

Every discerning eye can, in this Day, perceive the **dawning** light of God's Revelation, and every attentive ear can recognize the Voice that was heard from the Burning Bush. Such is the rushing of the waters of Divine mercy, that He Who is the Day Spring of the signs of God and the Revealer of the evidences of His glory is without veil or concealment associating and conversing with the peoples of the earth and its kindreds.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 271

Be unrestrained as the wind, while carrying the Message of Him Who hath caused the **Dawn** of Divine Guidance to break.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, p. 339

Praised be Thou, O Lord my God! I bear witness that from eternity Thou wert exalted in Thy transcendent majesty and might, and wilt to eternity abide in Thy surpassing power and glory. None in the kingdoms of earth and heaven can frustrate Thy purpose; none throughout the realms of revelation and of creation can prevail against Thee. At Thy command Thou doest what Thou wilt, and by the power of Thy sovereignty Thou rulest as Thou pleasest.

I implore Thee, O Thou Who causest the **dawn** to appear, by Thy Lamp which Thou didst light with the fire of Thy love before all that are in heaven and on earth, and whose flame Thou feedest with the fuel of Thy wisdom in the kingdom of Thy creation, to make me to be of those who have soared in Thine atmosphere, and surrendered their will to Thy decree.

I am all wretchedness, O my Lord, and Thou art the Most Powerful, the Almighty. Have pity upon me by Thy grace and bountiful favor, and graciously aid me to serve Thee and them that are dear to Thee. Potent art Thou to do as Thou wilt. No God is there but Thee, the God of strength, of glory and wisdom.

Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 32

I pray Thee, O Thou Who causest the **dawn** to appear, by Thy Name through Which Thou hast subjected the winds, and sent down Thy Tablets, that Thou wilt grant that we may draw near unto what Thou didst destine for us by Thy favor and bounty, and to be far removed from whatsoever may be repugnant unto Thee. Give us, then, to drink from the hands of Thy grace every day and every moment

of our lives of the waters that are life indeed, O Thou Who art the Most Merciful! Make us, then, to be of them who helped Thee when fallen into the hands of those Thine enemies who are numbered with the rebellious among Thy creatures and the wicked amidst Thy people. Write down, then, for us the recompense ordained for him that hath attained Thy presence, and gazed on Thy beauty, and supply us with every good thing ordained in Thy Book for such of Thy creatures as enjoy near access to Thee.

Brighten our hearts, O my Lord, with the splendor of Thy knowledge, and illumine our sight with the light of such eyes as are fixed upon the horizon of Thy grace and the Day-Spring of Thy glory. Preserve us, then, by Thy Most Great Name, Which Thou didst cause to overshadow such nations as lay claim to what Thou hast forbidden in Thy Book. This, verily, is what Thou didst announce unto us in Thy Scriptures and Thy Tablets.

Cause us, then, to be so steadfast in our love towards Thee that we will turn to none except Thee, and will be reckoned amongst them that are brought nigh to Thee, and acknowledge Thee as One Who is exalted above every comparison and is holy beyond all likeness, and will lift up our voices amongst Thy servants and cry aloud that He is the one God, the Incomparable, the Ever-Abiding, the Most Powerful, the All-Glorious, the All-Wise.

Strengthen Thou, O my Lord, the hearts of them that love Thee, that they may not be affrighted by the hosts of the infidels that are turned back from Thee, but may follow Thee in whatsoever hath been revealed by Thee. Aid them, moreover, to remember and to praise Thee, and to teach Thy Cause with eloquence and wisdom. Thou art He Who hath called Himself the Most Merciful. Ordain, then, O my God, for me and for whosoever hath sought Thee what beseemeth the excellence of Thy glory and the greatness of Thy majesty. No God is there but Thee, the Ever-Forgiving, the Most Compassionate. Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 37

I give praise to Thee, O Lord my God! I entreat Thee by Thy Name through which Thou didst cause the **dawn** to appear, and the winds to blow, and the seas to surge, and the trees to bring forth their fruits, and the earth to be beautified with its rivers, that Thou wilt aid all them that are dear to Thee with both Thy visible and invisible hosts. Render them, moreover, victorious over all those who have so rebelled in Thy land, and dishonored Thy name, and disbelieved in Thy signs, and broken Thy Covenant, and cast behind their backs Thy laws, and have to such an extent risen up against Thee, that they carried into captivity Thy kindred, and flung the Manifestation of Thy Self into prison, and immured Him Who is the Day-Spring of Thine Essence in the most desolate of cities. Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 45

I have risen from my couch at this **dawn**-tide when the Day-Star of Thy oneness hath shone forth from the Day-Spring of Thy will, and hath shed its radiance upon the whole world, according to what had been ordained in the Books of Thy Decree.

Praise be unto Thee, O my God, that we have wakened to the splendors of the light of Thy knowledge. Send down, then, upon us, O my Lord, what will enable us to dispense with any one but Thee, and will rid us of all attachment to aught except Thyself. Write down, moreover, for me, and for such as are dear to me, and for my kindred, man and woman alike, the good of this world and the world to come. Keep us safe, then, through Thine unfailing protection, O Thou the Beloved of the entire creation and the Desire of the whole universe, from them whom Thou hast made to be the manifestations of the Evil Whisperer, who whisper in men's breasts. Potent art Thou to do Thy pleasure. Thou art, verily, the Almighty, the Help in Peril, the Self-Subsisting. Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 232

I beseech Thee, O my God, by the fire of Thy love which drove sleep from the eyes of Thy chosen ones and Thy loved ones, and by their remembrance and praise of Thee at the hour of **dawn**, to number me with such as have attained unto that which Thou hast sent down in Thy Book and manifested through Thy will. Thou seest me, O my God, holding to Thy Name, the Most Holy, the Most Luminous, the Most

Mighty, the Most Great, the Most Exalted, the Most Glorious, and clinging to the hem of the robe to which have clung all in this world and in the world to come.
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 291

The praise which hath **dawned** from Thy most august Self, and the glory which hath shone forth from Thy most effulgent Beauty, rest upon Thee, O Thou Who art the Manifestation of Grandeur, and the King of Eternity, and the Lord of all who are in heaven and on earth!
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 310

I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I" which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the **Dawn** of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.
Bahá'u'lláh, *Prayers and Meditations by Bahá'u'lláh*, p. 321

It is enjoined upon every one of you to engage in some form of occupation, such as crafts, trades and the like. We have graciously exalted your engagement in such work to the rank of worship unto God, the True One. Ponder ye in your hearts the grace and the blessings of God and render thanks unto Him at eventide and at **dawn**. Waste not your time in idleness and sloth. Occupy yourselves with that which profiteth yourselves and others. Thus hath it been decreed in this Tablet from whose horizon the day-star of wisdom and utterance shineth resplendent.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 26

Since the **dawn** of this Revelation the embodiments of selfishness have, by resorting to cruelty and oppression, striven to extinguish the Light of divine manifestation. But God, having stayed their hands, revealed this Light through His sovereign authority and protected it through the power of His might until earth and heaven were illumined by its radiance and brightness. Praise be unto Him under all conditions.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 33

The first Taraz and the first effulgence which hath **dawned** from the horizon of the Mother Book is that man should know his own self and recognize that which leadeth unto loftiness or lowliness, glory or abasement, wealth or poverty.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 34

The mysteries of Resurrection and the events of the Last Hour are openly manifest, but the people are sunk in heedlessness and have suffered themselves to be wrapt in veils. 'And when the seas shall boil... And when the Scriptures shall be unrolled.' [1] By the righteousness of God! The **Dawn** hath truly brightened and the light hath shone forth and the night hath receded. Happy are they that comprehend. Happy are they that have attained thereunto. [1 *Qur'án*81:6, 10.]
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 40

The Glory which hath **dawned** above the horizon of My tender mercy rest upon thee and upon whosoever is with thee and giveth ear to thy words concerning the Cause of God, the Almighty, the All-Praised.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 53

Lauded and glorified is He Who hath called the creation into being. He is the sovereign Truth, the Knower of things unseen. The Mother Book is revealed and the Lord of Bounty is established upon the most blessed seat of glory. The **Dawn** hath broken, yet the people understand not. The signs have been ushered in, while He Who hath revealed them is overwhelmed with manifest sorrow. Indeed I have endured that which hath caused the world of existence to lament.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 75

In Thy holy Books, in Thy Scriptures and Thy Scrolls Thou hast promised all the peoples of the world that Thou Thyself shalt appear and shalt remove the veils of glory from Thy face, even as Thou didst announce in Thy words unto Thy Friend [1] through Whom the Day-Star of Revelation shone brightly above the horizon of Hijaz, and the **dawning** light of divine Truth shed its radiance among all men, proclaiming: 'The Day when mankind shall stand before the Lord of the worlds.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 114

Darkness hath been chased away by the **dawning** light of the mercy of thy Lord, the Source of all light. The breeze of the All-Merciful hath wafted, and the souls have been quickened in the tombs of their bodies. Thus hath the decree been fulfilled by God, the Mighty, the Beneficent. They who reject the truth have said: 'When were the heavens cleft asunder?' Say: 'While ye lay in the graves of waywardness and error.'
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 118

The religion of God and His divine law are the most potent instruments and the surest of all means for the **dawning** of the light of unity amongst men.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 129

Magnified be Thy Name, O Lord of all beings and Desire of all created things! I beseech Thee, by the Word which hath caused the Burning Bush to lift up its Voice and the Rock to cry out, whereby the well-favoured have hastened to attain the court of Thy presence and the pure in heart the dayspring of the light of Thy countenance, and by the sighing of Thy true lovers in their separation from Thy chosen ones and by the lamentation of them that long to behold Thy face before the **dawning** splendour of the light of Thy Revelation, to graciously enable Thy servants to recognize what Thou hast ordained for them by Thy bounty and Thy grace. Prescribe for them then through Thy Pen of Glory that which will direct their steps to the ocean of Thy generosity and will lead them unto the living waters of Thy heavenly reunion.

O Lord! Look not at the things they have wrought, rather look unto the loftiness of Thy celestial bounty which hath preceded all created things, visible and invisible. O Lord! Illumine their hearts with the effulgent light of Thy knowledge and brighten their eyes with the shining splendour of the day-star of Thy favours.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 177

ALL praise be to Thee, O my God, inasmuch as Thou hast adorned the world with the splendour of the **dawn** following the night wherein was born the One Who heralded the Manifestation of Thy transcendent sovereignty, the Dayspring of Thy divine Essence and the Revelation of Thy supreme Lordship. I beseech Thee, O Creator of the heavens and Fashioner of names, to graciously aid those who have sheltered beneath the shadow of Thine abounding mercy and have raised their voices amidst the peoples of the world for the glorification of Thy Name.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 232

In this Day the faculty of hearing exclaimeth, 'This is my Day, wherein I hearken unto the wondrous Voice coming from the precincts of the Prison of my Lord, the Perspicuous, the Hearing.' And the faculty of sight calleth aloud, 'Verily this is my Day, for I behold the Dayspring of glory shining resplendent at the bidding of Him Who is the Ordainer, the All-Powerful.' Blessed the ear that hath heard the call, 'Behold, and thou shalt see Me.' [1] and happy the eye that hath gazed upon the most wondrous Sign, **dawning** from this luminous horizon. [1 *Qur'án* 7:139.]
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 239

The glory that hath **dawned** resplendent from the heaven of Mine utterance rest upon thee and upon them that have directed themselves towards thee and inclined their ears to the words which thy mouth hath uttered concerning this glorious, this august Revelation.

BY the righteousness of God! The Mother Book is made manifest, summoning mankind unto God, the Lord of the worlds, while the seas proclaim: The Most Great Ocean hath appeared, from whose waves one can hear the thundering cry: 'Verily, no God is there but Me, the Peerless, the All-Knowing.' And the trees raising their clamour exclaim: O people of the world! The voice of the Divine Lote-Tree is clearly sounding and the shrill cry of the Pen of Glory is ringing loud: Give ye ear and be not of the heedless. The sun is calling out: O concourse of the divines! The heaven of religions is split and the moon cleft asunder and the peoples of the earth are brought together in a new resurrection. Fear ye God and follow not the promptings of your passions, rather follow Him unto Whom have testified the Scriptures of God, the All-Knowing, the All-Wise.
Bahá'u'lláh, *Tablets of Bahá'u'lláh*, p. 247

Reflect, O people, on the grace and blessings of your Lord, and yield Him thanks at eventide and **dawn**. Waste not your hours in idleness and sloth, but occupy yourselves with what will profit you and others. Thus hath it been decreed in this Tablet from whose horizon hath shone the day-star of wisdom and utterance. The most despised of men in the sight of God are they who sit and beg. Hold ye fast unto the cord of means and place your trust in God, the Provider of all means.
Bahá'u'lláh, *The Kitáb-i-Aqdas*, p. 30

Blessed is he who, at the hour of **dawn**, centring his thoughts on God, occupied with His remembrance, and supplicating His forgiveness, directeth his steps to the Mashriqu'l-Adhkar and, entering therein, seateth himself in silence to listen to the verses of God, the Sovereign, the Mighty, the All-Praised. Say: The Mashriqu'l-Adhkar is each and every building which hath been erected in cities and villages for the celebration of My praise. Such is the name by which it hath been designated before the throne of glory, were ye of those who understand.
Bahá'u'lláh, *The Kitáb-i-Aqdas*, p. 60

These Tablets are embellished with the seal of Him Who causeth the **dawn** to appear, Who lifteth up His voice between the heavens and the earth. Lay hold on this Sure Handle and on the Cord of My mighty and unassailable Cause.
Bahá'u'lláh, *The Kitáb-i-Aqdas*, p. 61

I entreat Thee by Thy footsteps in this wilderness, and by the words "Here am I. Here am I" which Thy chosen Ones have uttered in this immensity, and by the breaths of Thy Revelation, and the gentle winds of the **Dawn** of Thy Manifestation, to ordain that I may gaze on Thy beauty and observe whatsoever is in Thy Book.
Bahá'u'lláh, *The Kitáb-i-Aqdas*, p. 96

Thus the mists of error may be dispelled, and the all-resplendent light of divine guidance **dawn** forth above the horizon of human hearts. In God We put Our trust, and to Him We cry for help, that haply there may flow from this pen that which shall quicken the souls of men, that they may all arise from their beds of heedlessness and hearken unto the rustling of the leaves of Paradise, from the tree which the hand of divine power hath, by the permission of God, planted in the Ridvan of the All-Glorious.
Bahá'u'lláh, *The Kitáb-i-Iqán*, p. 19

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the **dawn**, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.
Bahá'u'lláh, *The Persian Hidden Words*

O ESSENCE OF DESIRE!

At many a **dawn** have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the

realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.
Bahá'u'lláh, *The Persian Hidden Words*

O BOND SLAVE OF THE WORLD!

Many a **dawn** hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.
Bahá'u'lláh, *The Persian Hidden Words*

O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath **dawned** above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.
Bahá'u'lláh, *The Persian Hidden Words*

Blessed is the man that inhaled the fragrance of the Most Merciful, and turned unto the **Dawning**-Place of His Beauty, in this resplendent **Dawn**.
Bahá'u'lláh, *The Proclamation of Bahá'u'lláh*, p. 33

O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning **dawn**. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me, but the heart of My faithful servant containeth Me." [1] And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One. [1 Hadith, i.e. action or utterance traditionally attributed to the Prophet Muhammad or to one of the holy Imams.]
Bahá'u'lláh, *The Seven Valleys*, p. 21

When the luminary of divine verses **dawneth** upon you from the horizon of the Pen of the King of all names and attributes, fall ye prostrate upon your faces before God, the Lord of the Worlds. For to bow down in adoration at the threshold of His door is indeed better for you than the worship of both worlds, and to submit to His Revelation is more profitable unto you than whatsoever hath been created in the heavens and on the earth.
Bahá'u'lláh, *The Summons of the Lord of Hosts*

In like manner, consider how numerous, in these days, are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at **dawn**. We behold them clinging to My name, yet veiled from My Self. This, verily, is a strange thing.
Bahá'u'lláh, *The Summons of the Lord of Hosts*

O followers of the Son! We have once again sent John unto you, and He, verily, hath cried out in the wilderness of the Bayan: O peoples of the world! Cleanse your eyes! The Day whereon ye can behold the Promised One and attain unto Him hath drawn nigh! O followers of the Gospel! Prepare the way! The Day of the advent of the Glorious Lord is at hand! Make ready to enter the Kingdom. Thus hath it been ordained by God, He Who causeth the **dawn** to break.

Give ear unto that which the Dove of Eternity warbleth upon the twigs of the Divine Lote-Tree: O peoples of the earth! We sent forth him who was named John to baptize you with water, that your bodies might be cleansed for the appearance of the Messiah. He, in turn, purified you with the fire of love and

the water of the spirit in anticipation of these Days whereon the All-Merciful hath purposed to cleanse you with the water of life at the hands of His loving providence. This is the Father foretold by Isaiah, and the Comforter concerning Whom the Spirit had covenanted with you. Open your eyes, O concourse of bishops, that ye may behold your Lord seated upon the Throne of might and glory.

Say: O peoples of all faiths! Walk not in the ways of them that followed the Pharisees and thus veiled themselves from the Spirit. They truly have strayed and are in error. The Ancient Beauty is come in His Most Great Name, and He wisheth to admit all mankind into His most holy Kingdom. The pure in heart behold the Kingdom of God manifest before His Face. Make haste thereunto and follow not the infidel and the ungodly. Should your eye be opposed thereto, pluck it out.¹⁰ Thus hath it been decreed by the Pen of the Ancient of Days, as bidden by Him Who is the Lord of the entire creation. He, verily, hath come again that ye might be redeemed, O peoples of the earth. Will ye slay Him Who desireth to grant you eternal life? Fear God, O ye who are endued with insight.

Bahá'u'lláh, *The Summons of the Lord of Hosts*, p. 62

Blessed is the man that hath inhaled the fragrance of the Most Merciful, and turned unto the **Dawning-Place** of His Beauty, in this resplendent **Dawn**.

Bahá'u'lláh, *The Summons of the Lord of Hosts*, p. 89

Blessed is the man that hath inhaled the fragrance of the Most Merciful, and turned unto the **Dawning-Place** of His beauty, in this resplendent **Dawn**.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 60

A friend asked: "How should one look forward to death?"

"Abdu'l-Bahá answered: "How does one look forward to the goal of any journey? With hope and with expectation. It is even so with the end of this earthly journey. In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more **sunrise**, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation.

'Abdu'l-Bahá, *'Abdu'l-Bahá in London*, p. 95

The cause spread first in Persia and from there through other countries. Many of those who speak of these ideals of unity are slow to realize that they emanate from Baha'o'llah - they talk as though the ideals emanate from themselves. The earth will receive the perfect **sunrise** when the teachings of Baha'o'llah are world-spread. When he says, "Ye are all the leaves of one branch," he infers the inherent differences between men, differences like unto the leaves. Nature manifests in various forms, but the basic element is the same. There is unity of essence and variety of expression.

Such differences as between the wolf and the sheep, for instance, between light and darkness, water and fire, are the cause of enmity. Water extinguishes fire in the same way that religious differences cause annihilation. Reflect on what is taking place today. men have forgotten the divine principles.

I hope you will become manifest lights.

'Abdu'l-Bahá, *Divine Philosophy*, p. 61

The great splendor of the day of Christ has gradually merged into the night, so that in this age there is hardly a ray of that great spiritual luminary lighting the world; but after the drought of summer and the cold of winter comes the new life of spring. After each sunset comes a **sunrise**.

The spiritual light of the world has risen again from the eastern horizon. The night is finished; the day is come and the first rays of the **dawn** are destroying the shadows, dispersing the clouds, making the

plants to grow, the trees to become verdant and ornamenting the flower-beds with roses. The sun of reality hath reappeared with tremendous power and soon the light of BAHÁ'O'LLAH will be diffused throughout the world. See how the light of Christ's shining star took three hundred years to shed its rays on the world, whereas the light of Baha'o'llah has permeated all regions in less than half a century. His cause has been spread in every country and the mention of Baha'o'llah made in every tongue. In nearly every country there is an assembly of friends from Teheran to Paris, to San Francisco, to Japan. This is a different age and light is spreading with great rapidity.

'Abdu'l-Bahá, *Divine Philosophy*, p. 80

If the mountains, hills and plains of the material world are left wild and uncultivated under the rule of nature, they will remain an unbroken wilderness; no fruitful tree to be found anywhere upon them. A true cultivator changes this forest and jungle into a garden, training its trees to bring forth fruit and causing flowers to grow in place of thorns and thistles. The holy Manifestations are the ideal gardeners of human souls, the divine cultivators of human hearts. The world of existence is but a jungle of disorder and confusion, a state of nature producing nothing but fruitless, useless trees. The ideal gardeners train these wild uncultivated human trees, cause them to become fruitful, water and cultivate them day by day so that they adorn the world of existence and continue to flourish in the utmost beauty.

Consequently we cannot say that the divine bounty has ceased, that the glory of divinity is exhausted or the Sun of Truth sunk into eternal sunset, into that darkness which is not followed by light, into that night which is not followed by a **sunrise** and **dawn**, into that death which is not followed by life, into that error which is not followed by truth. Is it conceivable that the Sun of Reality should sink into an eternal darkness? No! the sun was created in order that it may shed light upon the world and train all the kingdoms of existence. How then can the ideal Sun of Truth, the Word of God, set forever? For this would mean the cessation of the divine bounty, and the divine bounty by its very nature is continuous and ceaseless. Its sun is ever shining, its cloud is ever producing rain, its breezes are ever blowing, its bestowals are all-comprehending, its gifts are ever perfect. Consequently we must always anticipate, always be hopeful and pray to God that he will send unto us his holy Manifestations in their most perfect might, with the divine penetrative power of his Word, so that these heavenly ones may be distinguished above all other beings in every respect, in every attribute, just as the glorious sun is distinguished above all stars.

Although the stars are scintillating and brilliant, the sun is superior to them in luminous effulgence. Similarly these holy divine Manifestations are and must always be distinguished above all other beings in every attribute of glory and perfection, in order that it may be proven that the Manifestation is the true teacher and real trainer; that he is the Sun of Truth endowed with a supreme splendor and reflecting the beauty of God. Otherwise it is not possible for us to train one human individual and then after training him, believe in him and accept him as the holy Manifestation of divinity. The real Manifestation of God must be endowed with divine knowledge and not dependent upon learning acquired in schools. He must be the educator, not the educated; his standard intuition instead of tuition. He must be perfect and not imperfect, great and glorious instead of being weak and impotent. He must be wealthy in the riches of the spiritual world and not indigent. In a word, the holy divine Manifestation of God must be distinguished above all others of mankind in every aspect and qualification, in order that he may be able to effectively train the human body politic, eliminate the darkness enshrouding the human world, uplift humanity from a lower to a higher kingdom, be able through the penetrative power of his Word to promote and spread broadcast the beneficent message of universal peace among men, bring about the unification of mankind in religious belief through a manifest divine power, harmonize all sects and denominations and convert all nativities and nationalities into one nativity and fatherland.

It is our hope that the bounties of God will encompass us all, the gifts of the divine become manifest, the lights of the Sun of Truth illumine our eyes, inspire our hearts, convey to our souls cheerful glad-tidings of God, cause our thoughts to become lofty and our efforts to be productive of glorious results. In a word, it is our hope that we may attain to that which is the summit of human aspirations and wishes. .

'Abdu'l-Bahá, *Foundations of World Unity*, p. 111

O ye beloved of God! As long as ye can strive to set aglow the hearts with love, be attracted to one another and be members of each other. Every soul of the beloved ones must adore the other and withhold not his possession and life from them, and by all means he must endeavor to make that other joyous and happy. But that other the recipient of such love must also be disinterested and life-sacrificing. Thus may this **Sunrise** flood the horizons, this melody gladden and make happy all the people, this divine remedy become the panacea for every disease, this Spirit of Reality become the cause of life for every soul.

'Abdu'l-Bahá, *Tablets of 'Abdu'l-Bahá v1, p. 146*

Therefore, if the religions investigate reality and seek the essential truth of their own foundations, they will agree and no difference will be found. But inasmuch as religions are submerged in dogmatic imitations, forsaking the original foundations, and as imitations differ widely, therefore, the religions are divergent and antagonistic. These imitations may be likened to clouds which obscure the **sunrise**; but reality is the sun. If the clouds disperse, the Sun of Reality shines upon all, and no difference of vision will exist. The religions will then agree, for fundamentally they are the same. The subject is one, but predicates are many.

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. Now the people of religion have lost sight of the essential reality of the spiritual springtime. They have held tenaciously to ancestral forms and imitations, and because of this there is variance, strife and altercation among them. Therefore, we must now abandon these imitations and seek the foundation of the divine teachings; and inasmuch as the foundation is one reality, the divergent religionists must agree in it so that love and unity will be established among all people and denominations.

'Abdu'l-Bahá, *The Promulgation of Universal Peace, p. 126*

The question has been asked: Will the spiritual progress of the world equal and keep pace with material progress in the future? In a living organism the full measure of its development is not known or realized at the time of its inception or birth. Development and progression imply gradual stages or degrees. For example, spiritual advancement may be likened to the light of the early **dawn**. Although this **dawn** light is dim and pale, a wise man who views the march of the **sunrise** at its very beginning can foretell the ascendancy of the sun in its full glory and effulgence. He knows for a certainty that it is the beginning of its manifestation and that later it will assume great power and potency. Again, for example, if he takes a seed and observes that it is sprouting, he will know assuredly that it will ultimately become a tree. Now is the beginning of the manifestation of the spiritual power, and inevitably the potency of its life forces will assume greater and greater proportions. Therefore, this twentieth century is the **dawn**, or beginning, of spiritual illumination, and it is evident that day by day it will advance. It will reach such a degree that spiritual effulgences will overcome the physical, so that divine susceptibilities will overpower material intelligence and the heavenly light dispel and banish earthly darkness.

'Abdu'l-Bahá, *The Promulgation of Universal Peace, p. 131*

The physical sun has its rising and its setting. The earthly world has its day and its night. After each sunset there is a **sunrise** and the coming of a new **dawn**. The Sun of Reality, likewise, has its rising and setting. There is a day and a night in the world of spirituality. After each departure there is a return and the **dawning** light of a new day.

'Abdu'l-Bahá, *The Promulgation of Universal Peace, p. 271*

Now, therefore, we must be admonished and realize that mere imitation of fathers and ancestors is fruitless. Nay, rather, we must exert ourselves to the utmost in investigating and turning toward the Sun of Reality, no matter from what dayspring or **dawning** point it may appear. The phenomenal sun is one sun. If tomorrow it should rise in the West, it is the same sun. We cannot say, "This is not the sun because it has appeared in the West." For East and West are but earthly and imaginary directions. In the station of the sun there is neither East nor West. It is ever shining from its place in the heavens. In the focal point of the solar circle there is no rising, no setting. Therefore, **sunrise** and sunset have relation to earthly observation and not to the luminary itself. Nay, rather, night in the solar orb is inconceivable. In that center of effulgence, constant light and illumination prevail. Its risings and settings are, therefore, only apparent and not actual. They have relation to our earthly point of view. We could not consider it the sun if there were a cessation of its light, heat and splendor. To do so would be equivalent to calling a black stone a diamond. This would be meaningless. If a man is a miser and you call him generous, it will produce no change in him.

The purport of this is that God is almighty, but His greatness cannot be brought within the grasp of human limitation. We cannot limit God to a boundary. Man is limited, but the world of Divinity is unlimited. Prescribing limitation to God is human ignorance. God is the Ancient, the Almighty; His attributes are infinite. He is God because His light, His sovereignty, is infinite. If He can be limited to human ideas, He is not God. Strange it is that, notwithstanding these are self-evident truths, man continues to build walls and fences of limitation about God, about Divinity so glorious, illimitable, boundless. Consider the endless phenomena of His creation. They are infinite; the universe is infinite. Who shall declare its height, its depth and length? It is absolutely infinite. How could an almighty sovereignty, a Divinity so wondrous, be brought within the limitations of faulty human minds even as to terms and definition? Shall we then say that God has performed a certain thing and He will never be able to perform it again? That the Sun of His effulgence once shone upon the world but now has set forever? That His mercy, His grace, His bounty once descended but now have ceased? Is this possible? No! We can never say nor believe with truth that His Manifestation, the adored verity, the Sun of Reality, shall cease to shine upon the world.

'Abdu'l-Bahá, *The Promulgation of Universal Peace*, p. 274

Day and night, morn and eve, at **sunrise** and at sunset, we are remembering with all our hearts and souls, the friends of the Merciful One, asking God's help and confirmation that the believers of the pure territory, the Holy Land, may become excellent in all conditions of morality, characteristics, behaviour, manners, conduct and actions, that they may appear with ecstasy, enthusiasm, love, consciousness, assurance, steadfastness, firmness, concord and harmony, with bright faces and splendid beauty in the community of the world.

Compilations, *Baha'i Scriptures*, p. 359

They heard by day and by night, from His own lips, verses - majestic, commanding, compassionate - which betokened the **sunrise** of the Day of Days, and they basked continuously in the life-giving rays of that Sun.

H.M. Balyuzi, *Bahá'u'lláh - The King of Glory*, p. 220

Little wonder if one of Europe's preeminent thinkers, honored for his wisdom and restraint, should have been forced to make so bold an assertion: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the **dawn** of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have perished and are born."

Shoghi Effendi, *The World Order of Bahá'u'lláh*, p. 32