

Cover

**A Compilation of Passages**  
from the  
**Writings of the Báb**



Bahá'í Faith

**A Compilation of Passages**  
**from the**  
**Writings of**  
**The Báb**

Compiled by  
Research Department of the  
Universal House of Justice  
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[Complete Compilation in English](#)

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Bahá'í Faith

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## Preface

### Message from

## The Universal House of Justice

### Bahá'í World Centre

#### Release of a Compilation on *Inspiring the Heart*

24 October 1979

To all National Spiritual Assemblies

Dear Bahá'í friends,

The provision and dissemination of a balanced supply of Bahá'í literature is one of the aims set forth in the Seven Year Plan. The Universal House of Justice has been considering this aspect of the Plan, and has asked us to convey its comments to you.

The House of Justice hopes that every National Spiritual Assembly will provide the believers under its jurisdiction with publications of the Words of Bahá'u'lláh, the Báb, and 'Abdu'l-Bahá. It is explicit in the Holy Text that the followers of the Most Great Name should recite the verses daily. How is this possible for the thousands of Bahá'ís who do not have access to these Holy Words in a language which they can understand? Furthermore, the way is open for the consolidation and maturing of the Bahá'í community when the hearts of its members can be exposed to the Divine Teachings in their pure form.

With these principles in mind, the House of Justice asked a committee at the World Centre to prepare a compilation from previously published texts covering a broad range of subjects dealt with by the Central Figures of the Faith, including material which can be easily comprehended, inspire the

heart, strengthen the spirit of faith, and enrich the spiritual understanding of the reader.

Such a compilation has now been prepared, and it is being sent to you by airmail under separate cover. It is not meant to supersede any material you may have already compiled. It is a sample of what can be done in this vital area of Bahá'í activity. You should, therefore, feel free to use or translate as much or as little of this material as you wish, to add selections from the Writings which you feel are particularly applicable to the friends in your area, and to publish and distribute your own compilations as quickly and inexpensively as possible.

The compilation was published under the title *Inspiring the Heart* by the Bahá'í Publishing Trust of the United Kingdom.

It is the hope of the Universal House of Justice that the workers in the Divine Vineyard in every land will always and increasingly have recourse to the Writings revealed by the Central Figures of our Faith, will appreciate the potency of the Holy Word, and will allow its ennobling and spiritualizing influence to stimulate and direct their personal lives and guide them in devoted services to the Cause of God.

With loving Bahá'í greetings,

Department of the Secretariat

cc: International Teaching Centre  
Counsellors  
Bahá'í Publishing Trusts

## Tablet to the First Letter of the Living

1<sup>1</sup>

*This is that which We have revealed for the First Believer in Him Whom God shall make manifest, that it may serve as an admonition from Our presence unto all mankind.*

IN THE NAME OF THE ALMIGHTY, THE BEST-BELOVED.

Lauded and glorified is He Who is the sovereign Lord of the kingdoms of heaven and earth and whatever is between them. Say, verily unto Him shall all return, and He is the One Who guideth at His Own behest whomsoever He pleaseth. Say, all men beseech His blessings and He is supreme over all created things. He is indeed the All-Glorious, the Mighty, the Well-Beloved.

This is an epistle from the letter Thá unto him who is the First Believer. Bear thou witness that verily He is I, Myself, the Sovereign, the Omnipotent. He is the One Who ordaineth life and death and unto Him shall all return. Indeed there is none other God but Him and all men bow down in adoration before Him. Verily Thy Lord, God, shall presently recompense every one as He ordaineth, even swifter than uttering the words "Be thou, and it is."

God hath in truth testified in His Book and so also have testified the company of His angels, His Messengers and those endued with divine knowledge, that thou hast believed in God and in His signs and that everyone is guided aright by virtue of thy guidance. This is indeed a boundless grace which God, the Ever-Living, the Self-Subsisting, hath graciously conferred upon thee aforesaid and will confer hereafter. And since thou didst believe in God before the creation, He hath in truth, at His own behest, raised thee up in every Revelation. There is no God but Him, the Sovereign Protector, the All-Glorious.

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<sup>1</sup> Selections from the Writings of the Báb, pg 9-10

It behooveth you to proclaim the Cause of God unto all created things as a token of grace from His presence; no God is there but Him, the Most Generous, the All-Compelling.

Say: All matters must be referred to the Book of God; I am indeed the First to believe in God and in His signs; I am the One Who divulgeth and proclaimeth the Truth and I have been invested with every excellent title of God, the Mighty, the Incomparable. Verily I have attained the Day of the First Manifestation and by the bidding of the Lord and as a token of His grace, I shall attain the Day of the Latter Manifestation. There is no God but Him and at the appointed hour everyone shall bow down unto Him in adoration.

I render thanks and yield praise unto God for having been chosen by Him as the Exponent of His Cause in bygone days and in the days to come; there is none other God save Him, the Glorified, the All-Praised, the Ever-Abiding. Whatever is in the heavens and on the earth is His and through Him are we guided aright.

O people of the Bayán! Those who embrace the Truth must turn unto Me, as ordained in the Book and divine guidance will be vouchsafed to whosoever attaineth My presence.

## Extracts from an Epistle to Muḥammad Sháh

### 2<sup>1</sup>

The substance wherewith God hath created Me is not the clay out of which others have been formed. He hath conferred upon Me that which the worldly-wise can never comprehend, nor the faithful discover.... I am one of the sustaining pillars of the Primal Word of God. Whosoever hath recognized Me hath known all that is true and right and hath attained all that is good and seemly, and whosoever hath failed to recognize Me hath turned away from all that is true and right and hath succumbed to everything evil and unseemly.

I swear by the righteousness of Thy Lord, the Lord of all created things, the Lord of all the worlds! Were a man to rear in this world as many edifices as possible and worship God through every virtuous deed which God's knowledge embraceth, and attain the presence of the Lord, and were he, even to a measure less than that which is accountable before God, to bear in his heart a trace of malice towards Me, all his deeds would be reduced to naught and he would be deprived of the glances of God's favour, become the object of His wrath and assuredly perish. For God hath ordained that all the good things which lie in the treasury of His knowledge shall be attained through obedience unto Me, and every fire recorded in His Book, through disobedience unto Me. Methinks in this day and from this station I behold all those who cherish My love and follow My behest abiding within the mansions of Paradise, and the entire company of Mine adversaries consigned to the lowest depths of hellfire.

By My life! But for the obligation to acknowledge the Cause of Him Who is the Testimony of God... I would not have announced this unto thee.... All the keys of heaven God hath chosen to place on My right hand, and all the keys of hell on My left....

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 11-12



I am the Primal Point from which have been generated all created things. I am the Countenance of God Whose splendour can never be obscured, the Light of God Whose radiance can never fade. Whoso recogniseth Me, assurance and all good are in store for him, and whoso faileth to recognize Me, infernal fire and all evil await him....

I swear by God, the Peerless, the Incomparable, the True One: for no other reason hath He—the supreme Testimony of God—invested Me with clear signs and tokens than that all men may be enabled to submit to His Cause.

By the righteousness of Him Who is the Absolute Truth, were the veil to be lifted, thou wouldst witness on this earthly plane all men sorely afflicted with the fire of the wrath of God, a fire fiercer and greater than the fire of hell, with the exception of those who have sought shelter beneath the shade of the tree of My love. For they in very truth are the blissful....

## Extracts from a Tablet containing words addressed to the Sherif of Mecca

### 3<sup>1</sup>

O Sherif!... All thy life thou hast accorded worship unto Us, but when We manifested Ourselves unto thee, thou didst desist from bearing witness unto Our Remembrance, and from affirming that He is indeed the Most Exalted, the Sovereign Truth, the All-Glorious. Thus hath Thy Lord put thee to proof in the Day of Resurrection. Verily He is the All-Knowing, the All-Wise.

For hadst thou uttered "Here am I" at the time We sent thee the Book, We would have admitted thee to the company of such of Our servants as truly believe, and would have graciously praised thee in Our Book, until the Day when all men shall appear before Us for judgment. This is in truth far more advantageous unto thee than all the acts of worship thou hast performed for thy Lord during all thy life, nay, from the beginning that hath no beginning. Assuredly this is what would have served and will ever serve thy best interests. Verily We are cognizant of all things. Yet notwithstanding that We had called thee into being for the purpose of attaining Our presence in the Day of Resurrection, thou didst shut thyself out from Us without any reason or explicit Writ; whereas hadst thou been among such as are endowed with the knowledge of the Bayán, thou wouldst have, at the sight of the Book, testified forthwith that there is no God but Him, the Help in Peril, the Self-Subsisting, and wouldst have affirmed that He Who hath revealed the Qur'án, hath likewise revealed this Book, that every word of it is from God, and unto it we all bear allegiance.

However, that which was preordained hath come to pass. Shouldst thou return unto Us while revelation still continueth through Us, We shall transform thy fire into light. Truly We are powerful over all things. But if thou failest in this task, thou shalt find no way open to thee other than to embrace the Cause of God and to implore that the

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 29-30

matter of thine allegiance be brought to the attention of Him Whom God shall make manifest, that He may graciously enable thee to prosper and cause thy fire to be transformed into light. This is that which hath been sent down unto Us. Should this not come to pass, whatever We have set down shall remain binding and irrevocably decreed by God, the Help in Peril, the Self-Subsisting, and We shall therefore banish thee from Our presence as a token of justice on Our part. Verily we are equitable in Our judgment.

**Excerpts from the Qayyúmu'l-Asmá'**  
(Commentary on the Súrîh of Joseph)

4<sup>1</sup>

Do not say, "How can He speak of God while in truth His age is no more than twenty-five?" Give ye ear unto Me. I swear by the Lord of the heavens and of the earth: I am verily a servant of God. I have been made the Bearer of irrefutable proofs from the presence of Him Who is the long-expected Remnant of God. Here is My Book before your eyes, as indeed inscribed in the presence of God in the Mother Book. God hath indeed made Me blessed, wheresoever I may be, and hath enjoined upon Me to observe prayer and fortitude so long as I shall live on earth amongst you.<sup>2</sup>

5<sup>3</sup>

O people of the earth! By the righteousness of the One true God, I am the Maid of Heaven begotten by the Spirit of Bahá, abiding within the Mansion hewn out of a mass of ruby, tender and vibrant; and in this mighty Paradise naught have I ever witnessed save that which proclaimeth the Remembrance of God by extolling the virtues of this Arabian Youth. Verily there is none other God but your Lord, the All-Merciful. Magnify ye, then, His station, for behold, He is poised in the midmost heart of the All-Highest Paradise as the embodiment of the praise of God in the Tabernacle wherein His glorification is intoned.

At one time I hear His Voice as He acclaimeth Him Who is the Ever-Living, the Ancient of Days, and at another time as He speaketh of the mystery of His most august Name. And when He intoneth the anthems of the greatness of God all Paradise walleth in its longing to gaze on His Beauty, and when He chanteth words of praise and glorification of God all Paradise becomes motionless like unto ice locked in the heart of a frost-bound mountain. Methinks I visioned Him moving along a straight middle path wherein every paradise was

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 47

<sup>2</sup> Chapter IX

<sup>3</sup> *Selections from the Writings of the Báb*, pg 54-55

His Own paradise, every heaven His Own heaven, while the whole earth and all that is therein appeared but as a ring upon the finger of His servants. Glorified be God, His Creator, the Lord of everlasting sovereignty. Verily He is none other but the servant of God, the Gate of the Remnant of God your Lord, the Sovereign Truth.<sup>1</sup>

## 6<sup>2</sup>

O Thou the Supreme Word of God! Fear not, nor be Thou grieved, for indeed unto such as have responded to Thy Call, whether men or women, We have assured forgiveness of sins, as known in the presence of the Best-Beloved and in conformity with what Thou desirest. Verily His knowledge embraceth all things. I adjure Thee by My life, set Thy face towards Me and be not apprehensive. Verily Thou art the Exalted One among the Celestial Concourse, and Thy hidden Mystery hath, of a truth, been recorded upon the Tablet of creation in the midst of the Burning Bush. Erelong God will bestow upon Thee rulership over all men, inasmuch as His rule transcendeth the whole of creation.<sup>3</sup>

## 7<sup>4</sup>

Issue forth from your cities, O peoples of the West and aid God ere the Day when the Lord of mercy shall come down unto you in the shadow of the clouds with the angels circling around Him,<sup>1</sup> exalting His praise and seeking forgiveness for such as have truly believed in Our signs. Verily His decree hath been issued, and the command of God, as given in the Mother Book, hath indeed been revealed....

Become as true brethren in the one and indivisible religion of God, free from distinction, for verily God desireth that your hearts should become mirrors unto your brethren in the Faith, so that ye find yourselves reflected in them, and they in you. This is the true Path of God, the Almighty, and He is indeed watchful over your actions.<sup>5</sup>

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<sup>1</sup> Chapter XXIX

<sup>2</sup> *Selections from the Writings of the Báb*, pg 55

<sup>3</sup> Chapter XXXI

<sup>4</sup> *Selections from the Writings of the Báb*, pg 56

<sup>5</sup> Chapter XLVI

8<sup>1</sup>

Whenever the faithful hear the verses of this Book being recited, their eyes will overflow with tears and their hearts will be deeply touched by Him Who is the Most Great Remembrance for the love they cherish for God, the All-Praised. He is God, the All-Knowing, the Eternal. They are indeed the inmates of the all-highest Paradise wherein they will abide forever. Verily they will see naught therein save that which hath proceeded from God, nothing that will lie beyond the compass of their understanding. There they will meet the believers in Paradise, who will address them with the words "Peace, Peace" lingering on their lips....

O concourse of the faithful! Incline your ears to My Voice, proclaimed by this Remembrance of God. Verily God hath revealed unto Me that the Path of the Remembrance which is set forth by Me is, in very truth, the straight Path of God, and that whoever professeth any religion other than this upright Faith, will, when called to account on the Day of Judgment, discover that as recorded in the Book no benefit hath he reaped out of God's Religion....

Fear ye God, O concourse of kings, lest ye remain afar from Him Who is His Remembrance [the Báb], after the Truth hath come unto you with a Book and signs from God, as spoken through the wondrous tongue of Him Who is His Remembrance. Seek ye grace from God, for God hath ordained for you, after ye have believed in Him, a Garden the vastness of which is as the vastness of the whole of Paradise. Therein ye shall find naught save the gifts and favours which the Almighty hath graciously bestowed by virtue of this momentous Cause, as decreed in the Mother Book.<sup>2</sup>

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 62-63

<sup>2</sup> Chapter LXIII

## 9<sup>1</sup>

Should it be Our wish, it is in Our power to compel, through the agency of but one letter of Our Revelation, the world and all that is therein to recognize, in less than the twinkling of an eye, the truth of Our Cause....

Truly other apostles have been laughed to scorn before Thee,<sup>2</sup> and Thou art none other but the Servant of God, sustained by the power of Truth. Erelong We shall prolong the days of such as have rejected the Truth by reason of that which their hands have wrought,<sup>3</sup> and verily God will not deal unjustly with anyone, even to the extent of a speck on a date-stone.<sup>4</sup>

## 10<sup>5</sup>

O ye peoples of the earth! By the righteousness of God, the True One, the testimony shown forth by His Remembrance is like unto a sun which the hand of the merciful Lord hath raised high in the midmost heart of the heaven, wherefrom it shineth in the plenitude of its meridian splendour....

With each and every Prophet Whom We have sent down in the past, We have established a separate Covenant concerning the Remembrance of God and His Day. Manifest, in the realm of glory and through the power of truth, are the Remembrance of God and His Day before the eyes of the angels that circle His mercy-seat.<sup>6</sup>

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 68

<sup>2</sup> cf. Qur'án 6:10.

<sup>3</sup> cf. Qur'án 3:172.

<sup>4</sup> Chapter LXXXVII

<sup>5</sup> *Selections from the Writings of the Báb*, pg 68

<sup>6</sup> Chapter XCI

## 11<sup>1</sup>

This Religion is indeed, in the sight of God, the essence of the Faith of Muḥammad; haste ye then to attain the celestial Paradise and the all-highest Garden of His good-pleasure in the presence of the One True God, could ye but be patient and thankful before the evidences of the signs of God.<sup>2</sup>

## 12<sup>3</sup>

As a token of pure justice, We have indeed sent tidings unto every Prophet concerning the Cause of Our Remembrance, and verily God is supreme over all the peoples of the world.<sup>4</sup>

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 71

<sup>2</sup> Chapter XLVIII

<sup>3</sup> *Selections from the Writings of the Báb*, pg 74

<sup>4</sup> Chapter LXXXIII



## Excerpts from the Persian Bayán

### 13<sup>1</sup>

It is better to guide one soul than to possess all that is on earth, for as long as that guided soul is under the shadow of the Tree of Divine Unity, he and the one who hath guided him will both be recipients of God's tender mercy, whereas possession of earthly things will cease at the time of death. The path to guidance is one of love and compassion, not of force and coercion. This hath been God's method in the past, and shall continue to be in the future! He causeth him whom He pleaseth to enter the shadow of His Mercy. Verily, He is the Supreme Protector, the All-Generous.

There is no paradise more wondrous for any soul than to be exposed to God's Manifestation in His Day, to hear His verses and believe in them, to attain His presence, which is naught but the presence of God, to sail upon the sea of the heavenly kingdom of His good-pleasure, and to partake of the choice fruits of the paradise of His divine Oneness.<sup>2 3</sup>

### 14<sup>4</sup>

Worship thou God in such wise that if thy worship lead thee to the fire, no alteration in thine adoration would be produced, and so likewise if thy recompense should be paradise. Thus and thus alone should be the worship which becometh the one True God. Shouldst thou worship Him because of fear, this would be unseemly in the sanctified Court of His presence, and could not be regarded as an act by thee dedicated to the Oneness of His Being. Or if thy gaze should be on paradise, and thou shouldst worship Him while cherishing such a hope, thou wouldst make God's creation a partner with Him, notwithstanding the fact that paradise is desired by men.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 77

<sup>2</sup> The Bayán is divided into váhids and chapters, to which these numbers refer.

<sup>3</sup> Váhíd II, Ch 16

<sup>4</sup> *Selections from the Writings of the Báb*, pg 77-78

Fire and paradise both bow down and prostrate themselves before God. That which is worthy of His Essence is to worship Him for His sake, without fear of fire, or hope of paradise.

Although when true worship is offered, the worshipper is delivered from the fire, and entereth the paradise of God's good-pleasure, yet such should not be the motive of his act. However, God's favour and grace ever flow in accordance with the exigencies of His inscrutable wisdom.

The most acceptable prayer is the one offered with the utmost spirituality and radiance; its prolongation hath not been and is not beloved by God. The more detached and the purer the prayer, the more acceptable is it in the presence of God.<sup>1</sup>

## 15<sup>2</sup>

There is no paradise, in the estimation of the believers in the Divine Unity, more exalted than to obey God's commandments, and there is no fire in the eyes of those who have known God and His signs, fiercer than to transgress His laws and to oppress another soul, even to the extent of a mustard seed. On the Day of Resurrection God will, in truth, judge all men, and we all verily plead for His grace.<sup>3</sup>

## 16<sup>4</sup>

God loveth those who are pure. Naught in the Bayán and in the sight of God is more loved than purity and immaculate cleanliness....

God desireth not to see, in the Dispensation of the Bayán, any soul deprived of joy and radiance. He indeed desireth that under all conditions, all may be adorned with such purity, both inwardly and outwardly, that no repugnance may be caused even to themselves, how much less unto others.<sup>5</sup>

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<sup>1</sup> Váhid VII, Ch 19

<sup>2</sup> *Selections from the Writings of the Báb*, pg 79

<sup>3</sup> Váhid V, Ch 19

<sup>4</sup> *Selections from the Writings of the Báb*, pg 18

<sup>5</sup> Váhid V, Ch 14

## 17<sup>1</sup>

Ye perform your works for God from the beginning of your lives till the end thereof, yet not a single act is for the sake of Him Who is the Manifestation of God, to Whom every good deed reverteth. Had ye acted in such manner, ye would not have suffered so grievously on the Day of Resurrection.

Behold how great is the Cause, and yet how the people are wrapt in veils. I swear by the sanctified Essence of God that every true praise and deed offered unto God is naught but praise and deed offered unto Him Whom God shall make manifest.

Deceive not your own selves that you are being virtuous for the sake of God when you are not. For should ye truly do your works for God, ye would be performing them for Him Whom God shall make manifest and would be magnifying His Name. The dwellers of this mountain who are bereft of true understanding unceasingly utter the words, "No God is there but God"; but what benefit doth it yield them? Ponder awhile that ye may not be shut out as by a veil from Him Who is the Dayspring of Revelation.<sup>2</sup>

## 18<sup>3</sup>

God hath, at all times and under all conditions, been wholly independent of His creatures. He hath cherished and will ever cherish the desire that all men may attain His gardens of Paradise with utmost love, that no one should sadden another, not even for a moment, and that all should dwell within His cradle of protection and security until the Day of Resurrection which marketh the dayspring of the Revelation of Him Whom God will make manifest.

The Lord of the universe hath never raised up a prophet nor hath He sent down a Book unless He hath established His covenant with all men, calling for their acceptance of the next Revelation and of the

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 86

<sup>2</sup> Váhid VIII, Ch 19

<sup>3</sup> *Selections from the Writings of the Báb*, pg 86-87

next Book; inasmuch as the outpourings of His bounty are ceaseless and without limit.<sup>1</sup>

## 19<sup>2</sup>

How vast the number of people who are well versed in every science, yet it is their adherence to the holy Word of God which will determine their faith, inasmuch as the fruit of every science is none other than the knowledge of divine precepts and submission unto His good-pleasure.<sup>3</sup>

## 20<sup>4</sup>

O people of the Bayán! Be on your guard; for on the Day of Resurrection no one shall find a place to flee to. He will shine forth suddenly, and will pronounce judgment as He pleaseth. If it be His wish He will cause the abased to be exalted, and the exalted to be abased, even as He did in the Bayán, couldst thou but understand. And no one but Him is equal unto this. Whatever He ordaineth will be fulfilled, and nothing will remain unfulfilled.<sup>5</sup>

## 21<sup>6</sup>

Since all men have issued forth from the shadow of the signs of His Divinity and Lordship, they always tend to take a path, lofty and high. And because they are bereft of a discerning eye to recognize their Beloved, they fall short of their duty to manifest meekness and humility towards Him. Nevertheless, from the beginning of their lives till the end thereof, in conformity with the laws established in the previous religion, they worship God, piously adore Him, bow themselves before His divine Reality and show submissiveness toward His exalted Essence. At the hour of His manifestation, however, they all turn their gaze toward their own selves and are thus shut out from Him, inasmuch as they fancifully regard Him as one like

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<sup>1</sup> Váhid VI, Ch 16

<sup>2</sup> *Selections from the Writings of the Báb*, pg 88

<sup>3</sup> Váhid II, Ch 1

<sup>4</sup> *Selections from the Writings of the Báb*, pg 92

<sup>5</sup> Váhid VII, Ch 9

<sup>6</sup> *Selections from the Writings of the Báb*, pg 92

unto themselves. Far from the glory of God is such a comparison. Indeed that august Being resembleth the physical sun, His verses are like its rays, and all believers, should they truly believe in Him, are as mirrors wherein the sun is reflected. Their light is thus a mere reflection.

## 22<sup>1</sup>

The reason why privacy hath been enjoined in moments of devotion is this, that thou mayest give thy best attention to the remembrance of God, that thy heart may at all times be animated with His Spirit, and not be shut out as by a veil from thy Best-Beloved. Let not thy tongue pay lip service in praise of God while thy heart be not attuned to the exalted Summit of Glory, and the Focal Point of communion. Thus if haply thou dost live in the Day of Resurrection, the mirror of thy heart will be set towards Him Who is the Daystar of Truth; and no sooner will His light shine forth than the splendour thereof shall forthwith be reflected in thy heart. For He is the Source of all goodness, and unto Him revert all things. But if He appeareth while thou hast turned unto thyself in meditation, this shall not profit thee, unless thou shalt mention His Name by words He hath revealed. For in the forthcoming Revelation it is He Who is the Remembrance of God, whereas the devotions which thou art offering at present have been prescribed by the Point of the Bayán, while He Who will shine resplendent in the Day of Resurrection is the Revelation of the inner reality enshrined in the Point of the Bayán—a Revelation more potent, immeasurably more potent, than the one which hath preceded it.<sup>2</sup>

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 93-94

<sup>2</sup> Váhid IX, Ch 4

## 23<sup>1</sup>

It is seemly that the servant should, after each prayer, supplicate God to bestow mercy and forgiveness upon his parents. Thereupon God's call will be raised: "Thousand upon thousand of what thou hast asked for thy parents shall be thy recompense!" Blessed is he who remembereth his parents when communing with God. There is, verily, no God but Him, the Mighty, the Well-Beloved.<sup>2</sup>

## 24<sup>3</sup>

As this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself. Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient. The converse is likewise true.

Therefore, it hath been ordained that the dead body should be treated with the utmost honour and respect.<sup>4</sup>

## 25<sup>5</sup>

The One true God may be compared unto the sun and the believer unto a mirror. No sooner is the mirror placed before the sun than it reflects its light. The unbeliever may be likened unto a stone. No matter how long it is exposed to the sunshine, it cannot reflect the sun. Thus the former layeth down his life as a sacrifice, while the latter doeth against God what he committeth. Indeed, if God willeth, He is potent to turn the stone into a mirror, but the person himself

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 94

<sup>2</sup> *Váhid VIII*, Ch 16

<sup>3</sup> *Selections from the Writings of the Báb*, pg 95

<sup>4</sup> *Váhid V*, Ch 12

<sup>5</sup> *Selections from the Writings of the Báb*, pg 103

remaineth reconciled to his state. Had he wished to become a crystal, God would have made him to assume crystal form. For on that Day whatever cause prompteth the believer to believe in Him, the same will also be available to the unbeliever. But when the latter suffereth himself to be wrapt in veils, the same cause shutteth him out as by a veil. Thus, as is clearly evident today, those who have set their faces toward God, the True One, have believed in Him because of the Bayán, while such as are veiled have been deprived because of it.<sup>1</sup>

## 26<sup>2</sup>

Praise be to God that He hath enabled us to become cognizant of Him Whom God shall make manifest in the Day of Resurrection, so that we may derive benefit from the fruit of our existence and be not deprived of attaining the presence of God. For indeed this is the object of our creation and the sole purpose underlying every virtuous deed we may perform. Such is the bounty which God hath conferred upon us; verily He is the All-Bountiful, the Gracious. Know thou, that thou wilt succeed in doing so if thou believest with undoubting faith. However, since thou canst not attain the state of undoubting faith, due to the intervening veils of thy selfish desires, therefore thou wilt tarry in the fire, though realizing it not. On the Day of His manifestation, unless thou truly believest in Him, naught can save thee from the fire, even if thou dost perform every righteous deed. If thou embracest the Truth, everything good and seemly shall be set down for thee in the Book of God, and by virtue of this thou wilt rejoice in the all-highest Paradise until the following Resurrection.

Consider with due attention, for the path is very strait, even while it is more spacious than the heavens and the earth and what is between them. For instance, if all those who were expecting the fulfilment of the promise of Jesus had been assured of the manifestation of Muḥammad, the Apostle of God, not one would have turned aside from the sayings of Jesus. So likewise in the Revelation of the Point of the Bayán, if all should be assured that this is that same Promised

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<sup>1</sup> Váhid VI, Ch 4

<sup>2</sup> *Selections from the Writings of the Báb*, pg 110-111

Mihdí [One Who is guided] whom the Apostle of God foretold, not one of the believers in the Qur'án would turn aside from the sayings of the Apostle of God. So likewise in the Revelation of Him Whom God shall make manifest, behold the same thing; for should all be assured that He is that same "He Whom God shall make manifest" whom the Point of the Bayán hath foretold, not one would turn aside.<sup>1</sup>

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<sup>1</sup> Váhid IX, Ch 3



## Excerpts from the Dalá'il-i-Sab'ih (The Seven Proofs)

### 27<sup>1</sup>

Thou hast asked concerning the fundamentals of religion and its ordinances: Know thou that first and foremost in religion is the knowledge of God. This attaineth its consummation in the recognition of His divine unity, which in turn reacheth its fulfilment in acclaiming that His hallowed and exalted Sanctuary, the Seat of His transcendent majesty, is sanctified from all attributes. And know thou that in this world of being the knowledge of God can never be attained save through the knowledge of Him Who is the Dayspring of divine Reality.

### 28<sup>2</sup>

Gracious God! Within the domains of Islám there are at present seven powerful sovereigns ruling the world. None of them hath been informed of His [the Báb's] Manifestation, and if informed, none hath believed in Him. Who knoweth, they may leave this world below full of desire, and without having realized that the thing for which they were waiting had come to pass. This is what happened to the monarchs that held fast unto the Gospel. They awaited the coming of the Prophet of God [Muḥammad], and when He did appear, they failed to recognize Him. Behold how great are the sums which these sovereigns expend without even the slightest thought of appointing an official charged with the task of acquainting them in their own realms with the Manifestation of God! They would thereby have fulfilled the purpose for which they have been created. All their desires have been and are still fixed upon leaving behind them traces of their names.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 117

<sup>2</sup> *Selections from the Writings of the Báb*, pg 117

29<sup>1</sup>

Let Me set forth some rational arguments for thee. If someone desireth to embrace the Faith of Islám today, would the testimony of God prove conclusive for him? If thou dost contend that it would not, then how is it that God will chastise him after death, and that, while he lives, the verdict of “nonbeliever” is passed upon him? If thou affirmest that the testimony is conclusive, how wouldst thou prove this? If thy assertion is based on hearsay, then mere words are unacceptable as a binding testimony; but if thou deemest the Qur’án as the testimony, this would be a weighty and evident proof.

Now consider the Revelation of the Bayán. If the followers of the Qur’án had applied to themselves proofs similar to those which they advance for the nonbelievers in Islám, not a single soul would have remained deprived of the Truth, and on the Day of Resurrection everyone would have attained salvation.

Should a Christian contend, “How can I deem the Qur’án a testimony while I am unable to understand it?” such a contention would not be acceptable. Likewise the people of the Qur’án disdainfully observe, “We are unable to comprehend the eloquence of the verses in the Bayán, how can we regard it as a testimony?” Whoever uttereth such words, say unto him, “O thou untutored one! By what proof hast thou embraced the Religion of Islám? Is it the Prophet on whom thou hast never set eyes? Is it the miracles which thou hast never witnessed? If thou hast accepted Islám unwittingly, wherefore hast thou done so? But if thou hast embraced the Faith by recognizing the Qur’án as the testimony, because thou hast heard the learned and the faithful express their powerlessness before it, or if thou hast, upon hearing the divine verses and by virtue of thy spontaneous love for the True Word of God, responded in a spirit of utter humility and lowliness—a spirit which is one of the mightiest signs of true love and understanding—then such proofs have been and will ever be regarded as sound.”

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 119-120

### 30<sup>1</sup>

Rid thou thyself of all attachments to aught except God, enrich thyself in God by dispensing with all else besides Him, and recite this prayer:

Say: God sufficeth all things above all things, and nothing in the heavens or in the earth or in whatever lieth between them but God, thy Lord, sufficeth. Verily, He is in Himself the Knower, the Sustainer, the Omnipotent.

Regard not the all-sufficing power of God as an idle fancy. It is that genuine faith which thou cherishest for the Manifestation of God in every Dispensation. It is such faith which sufficeth above all the things that exist on the earth, whereas no created thing on earth besides faith would suffice thee. If thou art not a believer, the Tree of divine Truth would condemn thee to extinction. If thou art a believer, thy faith shall be sufficient for thee above all things that exist on earth, even though thou possess nothing.

### 31<sup>2</sup>

It is recorded in a tradition that of the entire concourse of the Christians no more than seventy people embraced the Faith of the Apostle of God. The blame falleth upon their doctors, for if these had believed, they would have been followed by the mass of their countrymen. Behold, then, that which hath come to pass! The learned men of Christendom are held to be learned by virtue of their safeguarding the teaching of Christ, and yet consider how they themselves have been the cause of men's failure to accept the Faith and attain unto salvation! Is it still thy wish to follow in their footsteps? The followers of Jesus submitted to their clerics to be saved on the Day of Resurrection, and as a result of this obedience they eventually entered into the fire, and on the Day when the Apostle of God appeared they shut themselves out from the

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 123

<sup>2</sup> *Selections from the Writings of the Báb*, pg 123-124

recognition of His exalted Person. Dost thou desire to follow such divines?

Nay, by God, be thou neither a divine without discernment nor a follower without discernment, for both of these shall perish on the Day of Resurrection. Rather it behooveth thee to be a discerning divine, or to walk with insight in the way of God by obeying a true leader of religion.

In every nation thou beholdest unnumbered spiritual leaders who are bereft of true discernment, and among every people thou dost encounter myriads of adherents who are devoid of the same characteristic. Ponder for a while in thy heart, have pity on thyself and turn not aside thine attention from proofs and evidences. However, seek not proofs and evidences after thine idle fancy; but rather base thy proofs upon what God hath appointed. Moreover, know thou that neither being a man of learning nor being a follower is in itself a source of glory. If thou art a man of learning, thy knowledge becometh an honour, and if thou art a follower, thine adherence unto leadership becometh an honour, only when these conform to the good-pleasure of God. And beware lest thou regard as an idle fancy the good-pleasure of God; it is the same as the good-pleasure of His Messenger. Consider the followers of Jesus. They were eagerly seeking the good-pleasure of God, yet none of them attained the good-pleasure of His Apostle which is identical with God's good-pleasure, except such as embraced His Faith.

**Excerpts from the Kitáb-i-Asmá'**  
(The Book of Names)

**32<sup>1</sup>**

Should a person lay claim to a cause and produce his proofs, then those who seek to repudiate him are required to produce proofs like unto his. If they succeed in doing so, his words will prove vain and they will prevail; otherwise neither his words will cease nor the proofs he hath set forth will become void. I admonish you, O ye who are invested with the Bayán, if ye would fain assert your ascendancy, confront not any soul unless ye give proofs similar to that which he hath adduced; for Truth shall be firmly established, while aught else besides it is sure to perish.

How numerous the people who engaged in contests with Muḥammad, the Apostle of God, and were eventually reduced to naught, inasmuch as they were powerless to bring forth proofs similar to that which God had sent down unto Him. Had they been abashed and modest, and had they realized the nature of the proofs wherewith He was invested, they would never have challenged Him. But they regarded themselves as champions of their own religion. Therefore God laid hold on them according to their deserts and vindicated the Truth through the power of Truth. This is what ye clearly perceive today in the Muḥammadan Revelation.

Who is the man amongst you who can challenge the exalted Thrones of Reality in every Dispensation, while all existence is wholly dependent upon Them? Indeed, God hath wiped out all those who have opposed Them from the beginning that hath no beginning until the present day and hath conclusively demonstrated the Truth through the power of Truth. Verily, He is the Almighty, the Omnipotent, the All-Powerful.<sup>2</sup>

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 131-132

<sup>2</sup> XVII, 11

### 33<sup>1</sup>

Consider how at the time of the appearance of every Revelation, those who open their hearts to the Author of that Revelation recognize the Truth, while the hearts of those who fail to apprehend the Truth are straitened by reason of their shutting themselves out from Him. However, openness of heart is bestowed by God upon both parties alike. God desireth not to straiten the heart of anyone, be it even an ant, how much less the heart of a superior creature, except when he suffereth himself to be wrapt in veils, for God is the Creator of all things.

Wert thou to open the heart of a single soul by helping him to embrace the Cause of Him Whom God shall make manifest, thine inmost being would be filled with the inspirations of that august Name. It devolveth upon you, therefore, to perform this task in the Days of Resurrection, inasmuch as most people are helpless, and wert thou to open their hearts and dispel their doubts, they would gain admittance into the Faith of God. Therefore, manifest thou this attribute to the utmost of thine ability in the days of Him Whom God shall make manifest. For indeed if thou dost open the heart of a person for His sake, better will it be for thee than every virtuous deed; since deeds are secondary to faith in Him and certitude in His Reality.<sup>2</sup>

### 34<sup>3</sup>

Ponder upon the people unto whom the Gospel was given. Their religious leaders were considered as the true Guides of the Gospel, yet when they shut themselves out from Muḥammad, the Apostle of God, they turned into guides of error, notwithstanding that all their lives they had faithfully observed the precepts of their religion in order to attain unto Paradise; then when God made Paradise known unto them, they would not enter therein. Those unto whom the Qur'án is given have wrought likewise. They performed their acts of devotion for the sake of God, hoping that He might enable them to

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 133

<sup>2</sup> XVII, 15

<sup>3</sup> *Selections from the Writings of the Báb*, pg 143

join the righteous in Paradise. However, when the gates of Paradise were flung open to their faces, they declined to enter. They suffered themselves to enter into the fire, though they had been seeking refuge therefrom in God.

Say, verily, the criterion by which truth is distinguished from error shall not appear until the Day of Resurrection. This ye will know, if ye be of them that love the Truth. And ere the advent of the Day of Resurrection ye shall distinguish truth from aught else besides it according to that which hath been revealed in the Bayán.

How vast the number of people who will, on the Day of Resurrection, regard themselves to be in the right, while they shall be accounted as false through the dispensation of Providence, inasmuch as they will shut themselves out as by a veil from Him Whom God shall make manifest and refuse to bow down in adoration before Him Who, as divinely ordained in the Book, is the Object of their creation.<sup>1</sup>

## 35<sup>2</sup>

How great the number of people who deck themselves with robes of silk all their lives, while clad in the garb of fire, inasmuch as they have divested themselves of the raiment of divine guidance and righteousness; and how numerous are those who wear clothes made of cotton or coarse wool throughout their lives, and yet by reason of their being endowed with the vesture of divine guidance and righteousness, are truly attired with the raiment of Paradise and take delight in the good-pleasure of God. Indeed it would be better in the sight of God were ye to combine the two, adorning yourselves with the raiment of divine guidance and righteousness and wearing exquisite silk, if ye can afford to do so. If not, at least act ye not unrighteously, but rather observe piety and virtue....

But for the sole reason of His being present amongst this people, We would have neither prescribed any law nor laid down any prohibition.

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<sup>1</sup> XVII, 4

<sup>2</sup> *Selections from the Writings of the Báb*, pg 149

It is only for the glorification of His Name and the exaltation of His Cause that We have enunciated certain laws at Our behest, or forbidden the acts to which We are averse, so that at the hour of His manifestation ye may attain through Him the good-pleasure of God and abstain from the things that are abhorrent unto Him.

Say, verily, the good-pleasure of Him Whom God shall make manifest is the good-pleasure of God, while the displeasure of Him Whom God shall make manifest is none other than the displeasure of God. Avoid ye His displeasure, and flee for refuge unto His good-pleasure. Say, the living guides to His good-pleasure are such as truly believe in Him and are well assured in their faith, while the living testimonies of His displeasure are those who, when they hear the verses of God sent forth from His presence, or read the divine words revealed by Him, do not instantly embrace the Faith and attain unto certitude.<sup>1</sup>

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<sup>1</sup> XVI, 14



## Excerpts from Various Writings

### 36<sup>1</sup>

Say, God is the Lord and all are worshippers unto Him.

Say, God is the True One and all pay homage unto Him.

This is God, your Lord, and unto Him shall ye return.

Is there any doubt concerning God? He hath created you and all things. The Lord of all worlds is He.

### 37<sup>2</sup>

The glory of Him Whom God shall make manifest is immeasurably above every other glory, and His majesty is far above every other majesty. His beauty excelleth every other embodiment of beauty, and His grandeur immensely exceedeth every other manifestation of grandeur. Every light paleth before the radiance of His light, and every other exponent of mercy falleth short before the tokens of His mercy. Every other perfection is as naught in face of His consummate perfection, and every other display of might is as nothing before His absolute might. His names are superior to all other names. His good-pleasure taketh precedence over any other expression of good-pleasure. His preeminent exaltation is far above the reach of every other symbol of exaltation. The splendour of His appearance far surpasseth that of any other appearance. His divine concealment is far more profound than any other concealment. His loftiness is immeasurably above every other loftiness. His gracious favour is unequalled by any other evidence of favour. His power transcendeth every power. His sovereignty is invincible in the face of every other sovereignty. His celestial dominion is exalted far above every other dominion. His knowledge pervadeth all created things, and His consummate power extendeth over all beings.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 153

<sup>2</sup> *Selections from the Writings of the Báb*, pg 156-157

## 38<sup>1</sup>

All men have proceeded from God and unto Him shall all return. All shall appear before Him for judgment. He is the Lord of the Day of Resurrection, of Regeneration and of Reckoning, and His revealed Word is the Balance.

True death is realized when a person dieth to himself at the time of His Revelation in such wise that he seeketh naught except Him.

True resurrection from the sepulchres means to be quickened in conformity with His Will, through the power of His utterance.

Paradise is attainment of His good-pleasure and everlasting hellfire His judgment through justice.

The Day He revealeth Himself is Resurrection Day which shall last as long as He ordaineth.

Everything belongeth unto Him and is fashioned by Him. All besides Him are His creatures.

## 39<sup>2</sup>

*In the Name of God, the Most Exalted, the Most High.*

Verily I am God, no God is there but Me, and aught except Me is but My creation. Say, worship Me then, O ye, My creatures.

I have called Thee into being, have nurtured Thee, protected Thee, loved Thee, raised Thee up and have graciously chosen Thee to be the manifestation of Mine Own Self, that Thou mayest recite My verses as ordained by Me, and may summon whomsoever I have created unto My Religion which is none other than this glorious and exalted Path.

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<sup>1</sup> Selections from the Writings of the Báb, pg 157-158

<sup>2</sup> Selections from the Writings of the Báb, pg 158-159

I have fashioned all created things for Thy sake, and I have, by virtue of My Will, set Thee sovereign Ruler over all mankind. Moreover, I have decreed that whoso embraceth My religion shall believe in My unity, and I have linked this belief with remembrance of Thee, and after Thee the remembrance of such as Thou hast, by My leave, caused to be the "Letters of the Living," and of whatever hath been revealed from My religion in the Bayán. This, indeed, is what will enable the sincere among My servants to gain admittance into the celestial Paradise.

Verily, the sun is but a token from My presence so that the true believers among My servants may discern in its rising the dawning of every Dispensation.

In truth I have created Thee through Thyself, then at My Own behest I have fashioned all things through the creative power of Thy Word. We are All-Powerful. I have appointed Thee to be the Beginning and the End, the Seen and the Hidden. Verily We are the All-Knowing.

No one hath been or will ever be invested with prophethood other than Thee, nor hath any sacred Book been or will be revealed unto anyone except Thee. Such is the decree ordained by Him Who is the All-Encompassing, the Best-Loved.

The Bayán is in truth Our conclusive proof for all created things, and all the peoples of the world are powerless before the revelation of its verses. It enshrineth the sum total of all the Scriptures, whether of the past or of the future, even as Thou art the Repository of all Our proofs in this Day. We cause whomsoever We desire to be admitted into the gardens of our most holy, most sublime Paradise. Thus is divine revelation inaugurated in each Dispensation at Our behest. We are truly the supreme Ruler. Indeed no religion shall We ever inaugurate unless it be renewed in the days to come. This is a promise We solemnly have made. Verily We are supreme over all things....

40<sup>1</sup>

*He is God, the Sovereign Lord, the All-Glorious.*

Say: Praise be to God Who graciously enableth whomsoever He willeth to adore Him. Verily no God is there but Him. His are the most excellent titles; it is He Who causeth His Word to be fulfilled as He pleaseth and it is He Who leadeth those who have received illumination and seek the way of righteousness.

Fear thou God, thy Lord, and make mention of His Name in the daytime and at eventide. Follow not the promptings of the faithless, lest thou be reckoned among the exponents of idle fancies. Faithfully obey the Primal Point Who is the Lord Himself, and be of the righteous. Let nothing cause thee to be sore shaken, neither let the things which have been destined to take place in this Cause disturb thee. Strive earnestly for the sake of God and walk in the path of righteousness. Shouldst thou encounter the unbelievers, place thy whole trust in God, thy Lord, saying, Sufficient is God unto me in the kingdoms of both this world and the next.

The Day is approaching when God shall bring the faithful together. In truth no God is there other than Him.

May the peace of God be with those who have been guided aright through the power of divine guidance.

41<sup>2</sup>

*He is God, the Supreme Ruler, the Sovereign Truth,  
He Whose help is implored by all.*

Glorified is He to Whom pertaineth the dominion of the heavens and of the earth, in Whose hand lieth the kingdom of all created things and unto Whom shall all return. It is He Who setteth the measure

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<sup>1</sup> Selections from the Writings of the Báb, pg 160

<sup>2</sup> Selections from the Writings of the Báb, pg 160-163

assigned to each and every thing and revealeth His goodly gifts and blessings in His sacred Book for the benefit of those who offer gratitude for His Cause.

Say, this earthly life shall come to an end, and everyone shall expire and return unto my Lord God Who will reward with the choicest gifts the deeds of those who endure with patience. Verily thy God assigneth the measure of all created things as He willeth, by virtue of His behest; and those who conform to the good-pleasure of your Lord, they are indeed among the blissful.

Thy Lord hath never raised up a prophet in the past who failed to summon the people to His Lord, and today is truly similar to the times of old, were ye to ponder over the verses revealed by God.

When God sent forth His Prophet Muḥammad, on that day the termination of the prophetic cycle was foreordained in the knowledge of God. Yea, that promise hath indeed come true and the decree of God hath been accomplished as He hath ordained. Assuredly we are today living in the Days of God. These are the glorious days on the like of which the sun hath never risen in the past. These are the days which the people in bygone times eagerly expected. What hath then befallen you that ye are fast asleep? These are the days wherein God hath caused the Daystar of Truth to shine resplendent. What hath then caused you to keep your silence? These are the appointed days which ye have been yearningly awaiting in the past—the days of the advent of divine justice. Render ye thanks unto God, O ye concourse of believers.

Let not the deeds of those who reject the Truth shut you out as by a veil. Such people have warrant over your bodies only, and God hath not reposed in them power over your spirits, your souls and your hearts. Fear ye God that haply it may be well with you. All things have been created for your sakes, and for the sake of naught else hath your creation been ordained. Fear ye God and take heed lest forms and apparels debar you from recognizing Him. Render ye thanksgiving unto God that perchance He may deal mercifully with you.

This mortal life is sure to perish; its pleasures are bound to fade away and ere long ye shall return unto God, distressed with pangs of remorse, for presently ye shall be roused from your slumber, and ye shall soon find yourselves in the presence of God and will be asked of your doings.

Say, how dare ye flagrantly deny the verses sent down from the heaven of justice, yet ye read the Books of God revealed in the past? How do ye repudiate the meeting with your Lord which was appointed with you aforetime, and fail in this Day to heed His warning? Indeed, by adhering to forms and by following the promptings of your selfish desires, ye have deprived yourselves of the good-pleasure of your Lord, except those whom their Lord hath endowed with knowledge and who in this Day render thanks unto Him for the bounty of being identified with the true Faith of God. Therefore announce ye the Message unto those who manifest virtue and teach them the ways of the One True God, that haply they may comprehend.

Withhold thy tongue from uttering that which might grieve thee and beseech God for mercy. Verily He is fully cognizant of the righteous, for He is with such of His servants as truly believe in Him, and He is not unaware of the actions of the mischief-makers, inasmuch as nothing whatever in the heavens or on the earth can escape His knowledge.

These verses, clear and conclusive, are a token of the mercy of thy Lord and a source of guidance for all mankind. They are a light unto those who believe in them and a fire of afflictive torment for those who turn away and reject them.

42<sup>1</sup>

God testifieth that there is none other God but Him, the Almighty, the Best-Beloved.

Fix your gaze upon Him Whom God shall make manifest in the Day of Resurrection, then firmly believe in that which is sent down by Him.

Say, God hath undisputed triumph over every victorious one. There is no one in heaven or earth or in whatever lieth between them who can frustrate the transcendent supremacy of His triumph. He calleth into being whatsoever He willeth through the potency of His behest. Verily God is the mightiest Sustainer, the Helper and the Defender.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 163-164

## Prayers and Meditations

### 43<sup>1</sup>

Verily I am Thy servant, O my God, and Thy poor one and Thy suppliant and Thy wretched creature. I have arrived at Thy gate, seeking Thy shelter. I have found no contentment save in Thy love, no exultation except in Thy remembrance, no eagerness but in obedience to Thee, no joy save in Thy nearness, and no tranquillity except in reunion with Thee, notwithstanding that I am conscious that all created things are debarred from Thy sublime Essence and the entire creation is denied access to Thine inmost Being. Whenever I attempt to approach Thee, I perceive nothing in myself but the tokens of Thy grace and behold naught in my being but the revelations of Thy loving-kindness. How can one who is but Thy creature seek reunion with Thee and attain unto Thy presence, whereas no created thing can ever be associated with Thee, nor can aught comprehend Thee? How is it possible for a lowly servant to recognize Thee and to extol Thy praise, notwithstanding that Thou hast destined for him the revelations of Thy dominion and the wondrous testimonies of Thy sovereignty? Thus every created thing beareth witness that it is debarred from the sanctuary of Thy presence by reason of the limitations imposed upon its inner reality. It is undisputed, however, that the influence of Thine attraction hath everlastingly been inherent in the realities of Thy handiwork, although that which beseemeth the hallowed court of Thy providence is exalted beyond the attainment of the entire creation. This indicateth, O my God, my utter powerlessness to praise Thee and revealeth my utmost impotence in yielding thanks unto Thee; and how much more to attain the recognition of Thy divine unity or to succeed in reaching the clear tokens of Thy praise, Thy sanctity and Thy glory. Nay, by Thy might, I yearn for naught but Thine Own Self and seek no one other than Thee.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 174-175



## 44<sup>1</sup>

Lauded be Thy Name, O God. Thou art in truth our Lord; Thou art aware of whatsoever is in the heavens and on the earth. Send down then upon us a token of Thy mercy. Verily Thou art unsurpassed among them that show mercy. All praise be unto Thee, O Lord. Ordain for us from Thy presence that which will comfort the hearts of the sincere among Thy servants. Glorified art Thou, O God, Thou art the Creator of the heavens and the earth and that which lieth between them. Thou art the sovereign Lord, the Most Holy, the Almighty, the All-Wise. Magnified be Thy Name, O God, send down upon them who have believed in God and in His signs a mighty succour from Thy presence such as to enable them to prevail over the generality of mankind.

## 45<sup>2</sup>

Praise be unto Thee, O Lord. Forgive us our sins, have mercy upon us and enable us to return unto Thee. Suffer us not to rely on aught else besides Thee, and vouchsafe unto us, through Thy bounty, that which Thou lovest and desirest and well beseemeth Thee. Exalt the station of them that have truly believed and forgive them with Thy gracious forgiveness. Verily Thou art the Help in Peril, the Self-Subsisting.

## 46<sup>3</sup>

O God our Lord! Protect us through Thy grace from whatsoever may be repugnant unto Thee and vouchsafe unto us that which well beseemeth Thee. Give us more out of Thy bounty and bless us. Pardon us for the things we have done and wash away our sins and forgive us with Thy gracious forgiveness. Verily Thou art the Most Exalted, the Self-Subsisting.

Thy loving providence hath encompassed all created things in the heavens and on the earth, and Thy forgiveness hath surpassed the

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 176

<sup>2</sup> *Selections from the Writings of the Báb*, pg 177

<sup>3</sup> *Selections from the Writings of the Báb*, pg 178

whole creation. Thine is sovereignty; in Thy hand are the Kingdoms of Creation and Revelation; in Thy right hand Thou holdest all created things and within Thy grasp are the assigned measures of forgiveness. Thou forgivest whomsoever among Thy servants Thou pleasest. Verily Thou art the Ever-Forgiving, the All-Loving. Nothing whatsoever escapeth Thy knowledge, and naught is there which is hidden from Thee.

O God our Lord! Protect us through the potency of Thy might, enable us to enter Thy wondrous surging ocean, and grant us that which well befitteth Thee.

Thou art the Sovereign Ruler, the Mighty Doer, the Exalted, the All-Loving.

#### 47<sup>1</sup>

Glory be unto Thee, O Lord my God! Nothing whatsoever escapeth Thy knowledge, nor is there anything that could slip from Thy grasp, or anything that could thwart Thy Purpose, whether in the heavens or on the earth, of the past or of the future.

Thou seest Paradise and the inmates thereof; Thou beholdest the realm below and the dwellers thereof. All are but Thy servants and are held within Thy grasp.

O Lord! Render victorious Thy forbearing servants in Thy days by granting them a befitting victory, inasmuch as they have sought martyrdom in Thy path. Send down upon them that which will bring comfort to their minds, will rejoice their inner beings, will impart assurance to their hearts and tranquillity to their bodies and will enable their souls to ascend to the presence of God, the Most Exalted, and to attain the supreme Paradise and such retreats of glory as Thou hast destined for men of true knowledge and virtue. Verily Thou knowest all things, while we are but Thy servants, Thy thralls, Thy

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 178-178

bondsmen and Thy poor ones. No Lord but Thee do we invoke, O God our Lord, nor do we implore blessings or grace from anyone but Thee, O Thou Who art the God of mercy unto this world and the next. We are but the embodiments of poverty, of nothingness, of helplessness and of perdition, while Thy whole Being betokeneth wealth, independence, glory, majesty and boundless grace.

Turn our recompense, O Lord, into that which well beseemeth Thee of the good of this world and of the next, and of the manifold bounties which extend from on high down to the earth below.

Verily Thou art our Lord and the Lord of all things. Into Thy hands do we surrender ourselves, yearning for the things that pertain unto Thee.

## 48<sup>1</sup>

Glorified be Thy Name, O Lord! In whom shall I take refuge while Thou art in truth my God and my Beloved; unto whom shall I turn for shelter while Thou art my Lord and my Possessor; and towards whom shall I flee while Thou art in truth my Master and my Sanctuary; and whom shall I implore while Thou art in truth my Treasure and the Goal of my desire; and through whom shall I plead before Thee, while Thou art in truth my highest aspiration and supreme desire? Every hope hath been frustrated save the yearning for Thy heavenly grace, and every door is barred except the portal leading to the wellspring of Thy blessings.

I beseech Thee, O my Lord, by Thy most effulgent splendour, before whose brightness every soul humbly boweth down and prostrateth itself in adoration for Thy sake—a splendour before whose radiance fire is turned into light, the dead are brought to life and every difficulty is changed into ease. I entreat Thee by this great, this wondrous splendour and by the glory of Thine exalted sovereignty, O Thou Who art the Lord of indomitable power, to transform us

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 179-180

through Thy bounty into that which Thou Thyself dost possess and enable us to become fountains of Thy light, and graciously vouchsafe unto us that which beseemeth the majesty of Thy transcendent dominion. For unto Thee have I raised my hands, O Lord, and in Thee have I found sheltering support, O Lord, and unto Thee have I resigned myself, O Lord, and upon Thee have I placed my whole reliance, O Lord, and by Thee am I strengthened, O Lord.

Verily there is no power nor strength except in Thee.

### 49<sup>1</sup>

I am aware, O Lord, that my trespasses have covered my face with shame in Thy presence, and have burdened my back before Thee, have intervened between me and Thy beauteous countenance, have compassed me from every direction and have hindered me on all sides from gaining access unto the revelations of Thy celestial power.

O Lord! If Thou forgivest me not, who is there then to grant pardon, and if Thou hast no mercy upon me who is capable of showing compassion? Glory be unto Thee, Thou didst create me when I was non-existent and Thou didst nourish me while I was devoid of any understanding. Praise be unto Thee, every evidence of bounty proceedeth from Thee and every token of grace emanateth from the treasuries of Thy decree.

### 50<sup>2</sup>

I beg Thee to forgive me, O my Lord, for every mention but the mention of Thee, and for every praise but the praise of Thee, and for every delight but delight in Thy nearness, and for every pleasure but the pleasure of communion with Thee, and for every joy but the joy of Thy love and of Thy good-pleasure, and for all things pertaining unto me which bear no relationship unto Thee, O Thou Who art the Lord of lords, He Who provideth the means and unlocketh the doors.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 182

<sup>2</sup> *Selections from the Writings of the Báb*, pg 182-183

## 51<sup>1</sup>

Glory be to Thee, O God! Thou art the God Who hath existed before all things, Who will exist after all things and will last beyond all things. Thou art the God Who knoweth all things, and is supreme over all things. Thou art the God Who dealeth mercifully with all things, Who judgeth between all things and Whose vision embraceth all things. Thou art God my Lord, Thou art aware of my position, Thou dost witness my inner and outer being.

Grant Thy forgiveness unto me and unto the believers who responded to Thy Call. Be Thou my sufficing helper against the mischief of whosoever may desire to inflict sorrow upon me or wish me ill. Verily Thou art the Lord of all created things. Thou dost suffice everyone, while no one can be self-sufficient without Thee.

## 52<sup>2</sup>

I implore Thee by the splendour of the light of Thy glorious face, the majesty of Thine ancient grandeur and the power of Thy transcendent sovereignty to ordain for us at this moment every measure of that which is good and seemly and to destine for us every portion of the outpourings of Thy grace. For granting of gifts doth not cause Thee loss, nor doth the bestowing of favours diminish Thy wealth.

Glorified art Thou, O Lord! Verily I am poor while in truth Thou art rich; verily I am lowly while in truth Thou art mighty; verily I am impotent while in truth Thou art powerful; verily I am abased while in truth Thou art the most exalted; verily I am distressed while in truth Thou art the Lord of might.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 186

<sup>2</sup> *Selections from the Writings of the Báb*, pg 186-187

53<sup>1</sup>

Do Thou ordain for me, O Lord, every good thing Thou hast created or wilt create, and shield me from whatever evil Thou abhorrest from among the things Thou hast caused or wilt cause to exist. In truth Thy knowledge embraceth all things. Praised be Thou, verily no God is there but Thee, and nothing whatsoever in the heavens or on the earth and all that is between them can ever thwart Thy Purpose. Indeed potent art Thou over all things.

Far be it from the sublimity of Thy Being, O my God, that anyone seek Thy loving-kindness or favour. Far be it from Thy transcendent glory that anyone entreat Thee for the evidences of Thy bestowals and tender mercy. Too high art Thou for any soul to beseech the revelation of Thy gracious providence and loving care, and too sanctified is Thy glory for anyone to beg of Thee the outpourings of Thy blessings and of Thy heavenly bounty and grace. Throughout Thy kingdom of heaven and earth, which is endowed with manifold bounties, Thou art immeasurably glorified above aught whereunto any identity could be ascribed.

All that I beg of Thee, O my God, is to enable me, ere my soul departeth from my body, to attain Thy good-pleasure, even were it granted to me for a moment tinier than the infinitesimal fraction of a mustard seed. For if it departeth while Thou art pleased with me, then I shall be free from every concern or anxiety; but if it abandoneth me while Thou art displeased with me, then, even had I wrought every good deed, none would be of any avail, and had I earned every honour and glory, none would serve to exalt me.

I earnestly beseech Thee then, O my God, to graciously bestow Thy good-pleasure upon me when Thou dost cause me to ascend unto Thee and make me appear before Thy holy presence, inasmuch as Thou hast, from everlasting, been the God of immense bounty unto

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 187-188

the people of Thy realm, and the Lord of most excellent gifts to all that dwell in the exalted heaven of Thine omnipotence.

## 54<sup>1</sup>

How numerous the souls raised to life who were exposed to dire humiliation in Thy Path for exalting Thy Word and for glorifying Thy divine Unity! How profuse the blood that hath been shed for the sake of Thy Faith to vindicate the authenticity of Thy divine Mission and to celebrate Thy praise! How vast the possessions that were wrongfully seized in the Path of Thy love in order to affirm the loftiness of Thy sanctity and to extol Thy glorious Name! How many the feet that have trodden upon the dust in order to magnify Thy holy Word and to extol Thy glory! How innumerable the voices that were raised in lamentation, the hearts that were struck with terror, the grievous woes that none other than Thee can reckon, and the adversities and afflictions that remain inscrutable to anyone except Thyself; all this to establish, O my God, the loftiness of Thy sanctity and to demonstrate the transcendent character of Thy glory.

These decrees were ordained by Thee so that all created things might bear witness that they have been brought into being for the sake of naught else but Thee. Thou hast withheld from them the things that bring tranquillity to their hearts, that they might know of a certainty that whatever is associated with Thy holy Being is far superior to and exalted above aught else that would satisfy them; inasmuch as Thine indomitable power pervadeth all things, and nothing can ever frustrate it.

Indeed Thou hast caused these momentous happenings to come to pass that those who are endued with perception may readily recognize that they were ordained by Thee to demonstrate the loftiness of Thy divine Unity and to affirm the exaltation of Thy sanctity.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 188-189

## 55<sup>1</sup>

Glory be unto Thee, O Lord! Although Thou mayest cause a person to be destitute of all earthly possessions, and from the beginning of his life until his ascension unto Thee he may be reduced to poverty through the operation of Thy decree, yet wert Thou to have brought him forth from the Tree of Thy love, such a bounty would indeed be far better for him than all the things Thou hast created in heaven and earth and whatsoever lieth between them; inasmuch as he will inherit the heavenly home, through the revelation of Thy favours, and will partake of the goodly gifts Thou hast provided therein; for the things which are with Thee are inexhaustible. This indeed is Thy blessing which according to the good-pleasure of Thy Will Thou dost bestow on those who tread the path of Thy love.

How numerous the souls who in former times were put to death for Thy sake, and in whose names all men now pride themselves; and how vast the number of those whom Thou didst enable to acquire earthly fortunes, and who amassed them while they were deprived of Thy Truth, and who in this day have passed into oblivion. Theirs is a grievous chastisement and a dire punishment.

O Lord! Provide for the speedy growth of the Tree of Thy divine Unity; water it then, O Lord, with the flowing waters of Thy good-pleasure, and cause it, before the revelations of Thy divine assurance, to yield such fruits as Thou desirest for Thy glorification and exaltation, Thy praise and thanksgiving, and to magnify Thy Name, to laud the oneness of Thine Essence and to offer adoration unto Thee, inasmuch as all this lieth within Thy grasp and in that of none other.

Great is the blessedness of those whose blood Thou hast chosen wherewith to water the Tree of Thine affirmation, and thus to exalt Thy holy and immutable Word.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 189-191



Ordain for me, O my Lord, and for those who believe in Thee that which is deemed best for us in Thine estimation, as set forth in the Mother Book, for within the grasp of Thy hand Thou holdest the determined measures of all things.

Thy goodly gifts are unceasingly showered upon such as cherish Thy love and the wondrous tokens of Thy heavenly bounties are amply bestowed on those who recognize Thy divine Unity. We commit unto Thy care whatsoever Thou hast destined for us, and implore Thee to grant us all the good that Thy knowledge embraceth.

Protect me, O my Lord, from every evil that Thine omniscience perceiveth, inasmuch as there is no power nor strength but in Thee, no triumph is forthcoming save from Thy presence, and it is Thine alone to command. Whatever God hath willed hath been, and that which He hath not willed shall not be.

There is no power nor strength except in God, the Most Exalted, the Most Mighty.

### 56<sup>1</sup>

O Lord! Enable all the peoples of the earth to gain admittance into the Paradise of Thy Faith, so that no created being may remain beyond the bounds of Thy good-pleasure.

From time immemorial Thou hast been potent to do what pleaseth Thee and transcendent above whatsoever Thou desirest.

### 57<sup>2</sup>

Vouchsafe unto me, O my God, the full measure of Thy love and Thy good-pleasure, and through the attractions of Thy resplendent light enrapture our hearts, O Thou Who art the Supreme Evidence and the All-Glorified. Send down upon me, as a token of Thy grace, Thy

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 191

<sup>2</sup> *Selections from the Writings of the Báb*, pg 191-192

vitalizing breezes, throughout the daytime and in the night season, O Lord of bounty.

No deed have I done, O my God, to merit beholding Thy face, and I know of a certainty that were I to live as long as the world lasts I would fail to accomplish any deed such as to deserve this favour, inasmuch as the station of a servant shall ever fall short of access to Thy holy precincts, unless Thy bounty should reach me and Thy tender mercy pervade me and Thy loving-kindness encompass me.

All praise be unto Thee, O Thou besides Whom there is none other God. Graciously enable me to ascend unto Thee, to be granted the honour of dwelling in Thy nearness and to have communion with Thee alone. No God is there but Thee.

Indeed shouldst Thou desire to confer blessing upon a servant Thou wouldst blot out from the realm of his heart every mention or disposition except Thine Own mention; and shouldst Thou ordain evil for a servant by reason of that which his hands have unjustly wrought before Thy face, Thou wouldst test him with the benefits of this world and of the next that he might become preoccupied therewith and forget Thy remembrance.

## 58<sup>1</sup>

Glory be unto Thee, O Lord, Thou Who hast brought into being all created things, through the power of Thy behest.

O Lord! Assist those who have renounced all else but Thee, and grant them a mighty victory. Send down upon them, O Lord, the concourse of the angels in heaven and earth and all that is between, to aid Thy servants, to succour and strengthen them, to enable them to achieve success, to sustain them, to invest them with glory, to confer upon them honour and exaltation, to enrich them and to make them triumphant with a wondrous triumph.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 192-193

Thou art their Lord, the Lord of the heavens and the earth, the Lord of all the worlds. Strengthen this Faith, O Lord, through the power of these servants and cause them to prevail over all the peoples of the world; for they, of a truth, are Thy servants who have detached themselves from aught else but Thee, and Thou verily art the protector of true believers.

Grant Thou, O Lord, that their hearts may, through allegiance to this, Thine inviolable Faith, grow stronger than anything else in the heavens and on earth and in whatsoever is between them; and strengthen, O Lord, their hands with the tokens of Thy wondrous power that they may manifest Thy power before the gaze of all mankind.

## 59<sup>1</sup>

O Lord! Unto Thee I repair for refuge and toward all Thy signs I set my heart.

O Lord! Whether traveling or at home, and in my occupation or in my work, I place my whole trust in Thee.

Grant me then Thy sufficing help so as to make me independent of all things, O Thou Who art unsurpassed in Thy mercy!

Bestow upon me my portion, O Lord, as Thou pleasest, and cause me to be satisfied with whatsoever Thou hast ordained for me.

Thine is the absolute authority to command.

## 60<sup>2</sup>

O Lord! Thou art the Remover of every anguish and the Dispeller of every affliction. Thou art He Who banisheth every sorrow and setteth

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 193

<sup>2</sup> *Selections from the Writings of the Báb*, pg 193

free every slave, the Redeemer of every soul. O Lord! Grant deliverance through Thy mercy and reckon me among such servants of Thine as have gained salvation.

## 61<sup>1</sup>

Throughout eternity Thou hast been, O my Lord, and wilt ever remain the One true God, while all else save Thee are needy and poor. Having clung tenaciously to Thy Cord, O my God, I have detached myself from all mankind, and having set my face towards the habitation of Thy tender mercy, I have turned away from all created things. Graciously inspire me, O my God, through Thy grace and bounty, Thy glory and majesty, and Thy dominion and grandeur, for no one mighty and all-knowing can I find beside Thee. Protect me, O my God, through the potency of Thy transcendent and all-sufficing glory and by the hosts of the heavens and the earth, inasmuch as in no one can I wholly place my trust but in Thee and no refuge is there but Thee.

Thou art God, my Lord, Thou knowest my needs, Thou seest my state and art well aware of what hath befallen me by reason of Thy decree, and of the earthly sufferings I have endured by Thy leave and as a token of Thy bounty and favour.

## 62<sup>2</sup>

The glory of glories and the most resplendent light rest upon Thee, O my God. Thy majesty is so transcendent that no human imagination can reach it and Thy consummate power is so sublime that the birds of men's hearts and minds can never attain its heights. All beings acknowledge their powerlessness to praise Thee as beseemeth Thy station. Immeasurably exalted art Thou. No one can glorify Thy Being, or fathom the evidences of Thy bounty as it exists in Thine inmost Essence, since Thou alone knowest Thyself as Thou art in Thyself.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 194

<sup>2</sup> *Selections from the Writings of the Báb*, pg 194-195

I yield praise unto Thee, O Lord our God, for the bounty of having called into being the realm of creation and invention—a praise which shineth resplendent through the potency of Thine inspiration which none other but Thee can befittingly appraise. I glorify Thee moreover and render Thee thanks as beseemeth Thine awe-inspiring presence and the glory of Thine overpowering majesty, for this sublime blessing, this wondrous sign which is manifest in Thy kingdoms of Revelation and Creation.

All glory be unto Thee. Immeasurably exalted is that which beseemeth Thee. Verily no one hath ever adequately grasped the loftiness of Thy station, nor hath anyone except Thee recognized Thee as beseemeth Thee. Thou art manifest through the outpourings of Thy bounty, while no one besides Thee can fathom the sublimity of Thy Revelation.

Magnified be Thy name. Hath aught else save Thee any independent existence so as to be capable of hinting at Thy nature, and doth anyone but Thee possess any trace of identity wherewith I could recognize Thee? All that is known owes its renown to the splendour of Thy Name, the Most Manifest, and every object is deeply stirred by the vibrating influence emanating from Thine invincible Will. Thou art nearer unto all things than all things.

Lauded and glorified art Thou. Too exalted is Thy loftiness for the hands of such as are endued with understanding to reach unto Thee, and too profound is Thy fathomless depth for the rivers of men's minds and perceptions to flow out therefrom.

## 63<sup>1</sup>

O my God! There is no one but Thee to allay the anguish of my soul, and Thou art my highest aspiration, O my God. My heart is wedded to none save Thee and such as Thou dost love. I solemnly declare that

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 204-205

my life and death are both for Thee. Verily Thou art incomparable and hast no partner.

O my Lord! I beg Thee to forgive me for shutting myself out from Thee. By Thy glory and majesty, I have failed to befittingly recognize Thee and to worship Thee, while Thou dost make Thyself known unto me and callest me to remembrance as beseemeth Thy station. Grievous woe would betide me, O my Lord, wert Thou to take hold of me by reason of my misdeeds and trespasses. No helper do I know of other than Thee. No refuge do I have to flee to save Thee. None among Thy creatures can dare to intercede with Thyself without Thy leave. I hold fast to Thy love before Thy court, and, according to Thy bidding, I earnestly pray unto Thee as befitteth Thy glory. I beg Thee to heed my call as Thou hast promised me. Verily Thou art God; no God is there but Thee. Alone and unaided, Thou art independent of all created things. Neither can the devotion of Thy lovers profit Thee, nor the evil doings of the faithless harm Thee. Verily Thou art my God, He Who will never fail in His promise.

O my God! I beseech Thee by the evidences of Thy favour, to let me draw nigh to the sublime heights of Thy holy presence, and protect me from inclining myself toward the subtle allusions of aught else but Thee. Guide my steps, O my God, unto that which is acceptable and pleasing to Thee. Shield me, through Thy might, from the fury of Thy wrath and chastisement, and hold me back from entering habitations not desired by Thee.

## 64<sup>1</sup>

O my God! I have failed to know Thee as is worthy of Thy glory, and I have failed to fear Thee as befitteth my station. How can I make mention of Thee when I am in this condition, and how can I set my face towards Thee when I have fallen short of my duty in worshipping Thee?

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 205-206

Thou didst not call me into being to demonstrate the potency of Thy might which is unmistakably manifest and evident; for Thou art God Who everlastingly existed when there was naught. Rather Thou didst create us through Thy transcendent power that a bare mention may be graciously made of us before the resplendent manifestation of Thy Remembrance.

I have no knowledge of Thee, O my God, but that which Thou hast taught me whereby I might recognize Thy Self—a knowledge which reflecteth only my failure and sinfulness. Here am I then, O my God, wholly consecrated unto Thee, willing to do what Thou desirest. Humbly I cast myself before the revelations of Thy mercy, confessing that Thou art God, no God is there but Thee, and that Thou art incomparable, hast no partner and naught is there like Thee. Unto this Thou Thyself bearest witness, as well becometh Thy glory.

### 65<sup>1</sup>

O my God, my Lord and my Master! I have detached myself from my kindred and have sought through Thee to become independent of all that dwell on earth and ever ready to receive that which is praiseworthy in Thy sight. Bestow on me such good as will make me independent of aught else but Thee, and grant me an ampler share of Thy boundless favours. Verily Thou art the Lord of grace abounding.

### 66<sup>2</sup>

I adjure Thee by Thy might, O my God! Let no harm beset me in times of tests, and in moments of heedlessness guide my steps aright through Thine inspiration. Thou art God, potent art Thou to do what Thou desirest. No one can withstand Thy Will or thwart Thy Purpose.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 209

<sup>2</sup> *Selections from the Writings of the Báb*, pg 210

## 67<sup>1</sup>

I beg Thy forgiveness, O my God, and implore pardon after the manner Thou wishest Thy servants to direct themselves to Thee. I beg of Thee to wash away our sins as befitteth Thy Lordship, and to forgive me, my parents, and those who in Thy estimation have entered the abode of Thy love in a manner which is worthy of Thy transcendent sovereignty and well beseemeth the glory of Thy celestial power.

O my God! Thou hast inspired my soul to offer its supplication to Thee, and but for Thee, I would not call upon Thee. Lauded and glorified art Thou; I yield Thee praise inasmuch as Thou didst reveal Thyself unto me, and I beg Thee to forgive me, since I have fallen short in my duty to know Thee and have failed to walk in the path of Thy love.

## 68<sup>2</sup>

Lauded be Thy Name, O Lord our God! Thou art in truth the Knower of things unseen. Ordain for us such good as Thine all-embracing knowledge can measure. Thou art the sovereign Lord, the Almighty, the Best-Beloved.

All praise be unto Thee, O Lord! We shall seek Thy grace on the appointed Day and shall put our whole reliance in Thee, Who art our Lord. Glorified art Thou, O God! Grant us that which is good and seemly that we may be able to dispense with everything but Thee. Verily Thou art the Lord of all worlds.

O God! Recompense those who endure patiently in Thy days and strengthen their hearts to walk undeviatingly in the path of Truth. Grant then, O Lord, such goodly gifts as would enable them to gain admittance into Thy blissful Paradise. Exalted art Thou, O Lord God. Let Thy heavenly blessings descend upon homes whose inmates have

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 210

<sup>2</sup> *Selections from the Writings of the Báb*, pg 210-211



believed in Thee. Verily, unsurpassed art Thou in sending down divine blessings. Send forth, O God, such hosts as would render Thy faithful servants victorious. Thou dost fashion the created things through the power of Thy decree as Thou pleasest. Thou art in truth the Sovereign, the Creator, the All-Wise.

Say: God is indeed the Maker of all things. He giveth sustenance in plenty to whomsoever He willeth. He is the Creator, the Source of all beings, the Fashioner, the Almighty, the Maker, the All-Wise. He is the Bearer of the most excellent titles throughout the heavens and the earth and whatever lieth between them. All do His bidding, and all the dwellers of earth and heaven celebrate His praise, and unto Him shall all return.

## 69<sup>1</sup>

*In the Name of Thy Lord, the Creator, the Sovereign, the All-Sufficing, the Most Exalted, He Whose help is implored by all men.*

Say: O my God! O Thou Who art the Maker of the heavens and of the earth, O Lord of the Kingdom! Thou well knowest the secrets of my heart, while Thy Being is inscrutable to all save Thyself. Thou seest whatsoever is of me, while no one else can do this save Thee. Vouchsafe unto me, through Thy grace, what will enable me to dispense with all except Thee, and destine for me that which will make me independent of everyone else besides Thee. Grant that I may reap the benefit of my life in this world and in the next. Open to my face the portals of Thy grace and graciously confer upon me Thy tender mercy and bestowals.

O Thou Who art the Lord of grace abounding! Let Thy celestial aid surround those who love Thee and bestow upon us the gifts and the bounties Thou dost possess. Be Thou sufficient unto us of all things, forgive our sins and have mercy upon us. Thou art Our Lord and the Lord of all created things. No one else do we invoke but Thee and

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<sup>1</sup> Selections from the Writings of the Báb, pg 212-213

naught do we beseech but Thy favours. Thou art the Lord of bounty and grace, invincible in Thy power and the most skilful in Thy designs. No God is there but Thee, the All-Possessing, the Most Exalted.

Confer Thy blessings, O my Lord, upon the Messengers, the holy ones and the righteous. Verily Thou art God, the Peerless, the All-Compelling.

## 70<sup>1</sup>

Glorified art Thou, O Lord my God! Thou art in truth the King of kings. Thou dost confer sovereignty upon whomsoever Thou willest and dost seize it from whomsoever Thou willest. Thou dost exalt whomsoever Thou willest and dost abase whomsoever Thou willest. Thou dost render victorious whomsoever Thou willest and dost bring humiliation upon whomsoever Thou willest. Thou dost bestow wealth upon whomsoever Thou willest and dost reduce to poverty whomsoever Thou willest. Thou dost cause whomsoever Thou willest to prevail over whomsoever Thou willest. Within Thy grasp Thou dost hold the empire of all created things and through the potency of Thy sovereign behest Thou dost call into being whomsoever Thou willest. Verily Thou art the Omniscient, the Omnipotent, the Lord of power.

## 71<sup>2</sup>

PRAISED and glorified art Thou, O God! Grant that the day of attaining Thy holy presence may be fast approaching. Cheer our hearts through the potency of Thy love and good-pleasure and bestow upon us steadfastness that we may willingly submit to Thy Will and Thy Decree. Verily Thy knowledge embraceth all the things Thou hast created or wilt create and Thy celestial might transcendeth whatsoever Thou hast called or wilt call into being. There is none to be worshipped but Thee, there is none to be desired except Thee, there is none to be adored besides Thee and there is naught to be loved save Thy good-pleasure.

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 213-214

<sup>2</sup> *Selections from the Writings of the Báb*, pg 214

Verily Thou art the supreme Ruler, the Sovereign Truth, the Help in Peril, the Self-Subsisting.

## 72<sup>1</sup>

Thou knowest full well, O my God, that tribulations have showered upon me from all directions and that no one can dispel or transmute them except Thee. I know of a certainty, by virtue of my love for Thee, that Thou wilt never cause tribulations to befall any soul unless Thou desirest to exalt his station in Thy celestial Paradise and to buttress his heart in this earthly life with the bulwark of Thine all-compelling power, that it may not become inclined toward the vanities of this world. Indeed Thou art well aware that under all conditions I would cherish the remembrance of Thee far more than the ownership of all that is in the heavens and on the earth.

Strengthen my heart, O my God, in Thine obedience and in Thy love and grant that I may be clear of the entire company of Thine adversaries. Verily I swear by Thy glory that I yearn for naught besides Thyself, nor do I desire anything except Thy mercy, nor am I apprehensive of aught save Thy justice. I beg Thee to forgive me as well as those whom Thou lovest, howsoever Thou pleasest. Verily Thou art the Almighty, the Bountiful.

Immensely exalted art Thou, O Lord of the heavens and earth, above the praise of all men, and may peace be upon Thy faithful servants and glory be unto God, the Lord of all the worlds.

## 73<sup>2</sup>

Praise be to Thee, O Lord, my Best-Beloved! Make me steadfast in Thy Cause and grant that I may be reckoned among those who have not violated Thy covenant nor followed the gods of their own idle fancy. Enable me, then, to obtain a seat of truth in Thy presence, bestow

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 214-215

<sup>2</sup> *Selections from the Writings of the Báb*, pg 215-216

upon me a token of Thy mercy and let me join with such of Thy servants as shall have no fear nor shall they be put to grief. Abandon me not to myself, O my Lord, nor deprive me of recognizing Him Who is the Manifestation of Thine Own Self, nor account me with such as have turned away from Thy holy presence. Number me, O my God, with those who are privileged to fix their gaze upon Thy Beauty and who take such delight therein that they would not exchange a single moment thereof with the sovereignty of the kingdom of heavens and earth or with the entire realm of creation. Have mercy on me, O Lord, in these days when the peoples of Thine earth have erred grievously; supply me then, O my God, with that which is good and seemly in Thine estimation. Thou art verily the All-Powerful, the Gracious, the Bountiful, the Ever-Forgiving.

Grant, O my God, that I may not be reckoned among those whose ears are deaf, whose eyes are blind, whose tongues are speechless and whose hearts have failed to comprehend. Deliver me, O Lord, from the fire of ignorance and of selfish desire, suffer me to be admitted into the precincts of Thy transcendent mercy and send down upon me that which Thou hast ordained for Thy chosen ones. Potent art Thou to do what Thou willest. Verily Thou art the Help in Peril, the Self-Subsisting.

### 74<sup>1</sup>

O my God, O my Lord, O my Master! I beg Thee to forgive me for seeking any pleasure save Thy love, or any comfort except Thy nearness, or any delight besides Thy good-pleasure, or any existence other than communion with Thee.

### 75<sup>2</sup>

Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants and all abide by His bidding!

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<sup>1</sup> *Selections from the Writings of the Báb*, pg 216

<sup>2</sup> *Selections from the Writings of the Báb*, pg 217