

*I created Thee, enriched Thee, nurtured Thee, loved Thee, roused Thee,
and established Thee as the Manifestation of Myself,
that Thou mayest recite My Verses and call forth all I have created unto My Faith.
This is the inimitable, glorious Path.*

'All things' hath acquired and shall acquire their capacity through Him according to His Own objectivity and are actualized according to His Own intention, and through Him hath God generated 'all things' and by Him shall He regenerate the creation of 'all things', and for Him He caused every beautiful Name to be and to persist.

The depths of His Identity are consecrated from every name and attribute, His Pure Camphor is exalted beyond every glory and honor, and His Individual Essence is absolute beyond every sanctification and grandeur.

He is the First but cannot be known as such; He is the Last but cannot be described as such; He is the Apparent but cannot be defined as such; and, He is the Hidden but cannot be discerned as such.

He is the first Who believeth 'in Him Whom God shall make manifest' and He is the first Who hath believed 'in Whom is manifest', and He is 'a corporated thing' Who hath generated 'all things' through the fact of Him being created, and 'all things' are being sustained through the sustenance provided for Him, the death of 'all things' through His death made apparent, the life of 'all things' through His life made obvious, and the revival of 'all things' through His revival made apparent.

The eye of creation hath not seen His semblance, not from before nor from after that, for the Name of Divinity and the Visage of Abiding Lordship abideth under the shade of the Countenance of Sacredness, and the Instructor of the Sovereign of Incorporation.

If I only knew that all things might imbue His affection, I would not even mention the Fire, that is, whatsoever shall not acquiesce unto Him, for its own condition hath been generated because of that which occureth within it and because of it; otherwise, were everything to imbue of His affection, they would be light from light within light unto light upon light, for God guideth by His Light whosoever He willeth and God honoreth whosoever He pleaseth, for He is the Originator, the Divine.

He is the One Whom the Almighty hath singled out for His Own Self, through Whose appearance eighteen other Souls were generated prior to 'all things', that They might be established as the Sign of His recognition throughout the subtle realities of 'all things' and embolden the essential nature of each individual to testify that He is the Prime Váhid, the Living One without end.

He hath not sanctioned any circumstance except through the agency of His Own Self and the intimacy of His Own inherent nature, for all save Him hath been generated by virtue of His Command, to Him belongeth the realms of creation and Revelation, from even before and after that, to the Lord of all the worlds.

His creation hath also invariably existed within the limits set by its own condition.

Whosoever is certain that It is the Point of the Qur'an at Its end, and the Point of the Bayán at Its beginning, that It is the Primal Will that is self-existing within Itself, and that 'all things' are being generated by Its Command and hath been upraised through It, hath indeed affirmed their fervor for the intimate communion of their Lord.

The Second Báb of the First Váhid:

The synopsis of this Báb is the return of Muḥammad, blessings upon Him and His Family, and the embodiment of His phenomenal personality. The Devotees between the Hands of God on the Day of Resurrection are the first to acknowledge His Individuality, convey all the Verses of His Báb, and consummate His Promise which He hath spoken of in the Qur'an (28:5):

﴿ Our plan is to confide in those who are despondent upon the earth,
Establish them as models of excellent behavior and appoint them as the inheritors. ﴾