

Big History  
Threshold 1  
The Big Bang and the Creation of the Universe  
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1. Everything must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world-- a world which is adorned with the splendours of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.

Bahá'u'lláh: *Tablets of Baha'u'llah Revealed After the Kitáb-i-Áqdas*, p. 141

2. As to thy question concerning the origin of creation. Know assuredly that God's creation hath existed from eternity, and will continue to exist forever. Its beginning hath had no beginning, and its end knoweth no end. His name, the Creator, presupposeth a creation, even as His title, the Lord of Men, must involve the existence of a servant.

Bahá'u'lláh: *Gleanings*, p. 150

3. Nature is God's Will and is its expression in and through the contingent world.

Bahá'u'lláh: *Tablets of Baha'u'llah Revealed After the Kitáb-i-Áqdas*, p. 142

4. That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being through the heat generated from the interaction between the active force and that which is its recipient. These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious structure. Such as communicate the generating influence and such as receive its impact are indeed created through the irresistible Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.

Bahá'u'lláh: *Tablets of Baha'u'llah Revealed After the Kitáb-i-Áqdas*, p. 140

5. Regard thou the one true God as One Who is apart from, and immeasurably exalted above, all created things. The whole universe reflecteth His glory, while He is Himself independent of, and transcendeth His creatures. This is the true meaning of Divine unity. He Who is the Eternal Truth is the one Power Who exerciseth undisputed sovereignty over the world of being, Whose image is reflected in the mirror of the entire creation. All existence is dependent upon Him, and from Him is derived the source of the sustenance of all things. This is what is meant by Divine unity; this is its fundamental principle.

Bahá'u'lláh: *Gleanings*, p. 166

7. How wondrous is the unity of the Living, the Ever-Abiding God -- a unity which is exalted above all limitations, that transcendeth the comprehension of all created things! He hath, from everlasting, dwelt in His inaccessible habitation of holiness and glory, and will unto everlasting continue to be enthroned upon the heights of His independent sovereignty and grandeur.

Bahá'u'lláh: *Gleanings*, pp. 261-262

6. Glorified, immeasurably glorified art Thou, in Whose hands is the empire of whatsoever is in the heavens and whatsoever is on earth, Thou, Who through but one word of Thy mouth, caused all things to expire and dissolve asunder, and Who, by yet another word, caused whatever had been separated to be combined and reunited! Magnified be Thy name, O Thou Who hast power over all that are in the heavens and all that are on earth, Whose dominion embraceth whatsoever is in the heaven of Thy Revelation and the kingdom of Thy creation. None can equal Thee in Thy created realms; none can compare with Thee in the universe Thou hast fashioned. The mind of no one hath comprehended Thee, and the aspiration of no soul hath reached Thee. I swear by Thy might! ...

Bahá'u'lláh: *Prayers and Meditations*, pp. 132-133

8. ... Know thou of a truth that the worlds of God are countless in their number, and infinite in their range. None can reckon or comprehend them except God, the All-Knowing, the All-Wise.

Bahá'u'lláh: *Tablets of Baha'u'llah Revealed After the Kitáb-i-Áqdas*, p. 187; *Gleanings*, p. 151

9. By nature is meant those inherent properties and necessary relations derived from the realities of things. And these realities of things, though in the utmost diversity, are yet intimately connected one with the other.

'Abdu'l-Bahá: *The Bahá'í Revelation*, p. 223

10. Praise be to God, the Eternal that perisheth not, the Everlasting that declineth not, the Self-Subsisting that altereth not. He it is Who is transcendent in His sovereignty, Who is manifest through His signs, and is hidden through His mysteries. He it is at Whose bidding the standard of the Most Exalted Word hath been lifted up in the world of creation, and the banner of "He doeth whatsoever He willeth" raised amidst all peoples. He it is Who hath revealed His Cause for the guidance of His creatures, and sent down His verses to demonstrate His Proof and His Testimony, and embellished the preface of the Book of Man with the ornament of utterance through His saying: "The God of Mercy hath taught the Qur'án, hath created man, and taught him articulate speech." No God is there but Him, the One, the Peerless, the Powerful, the Mighty, the Beneficent.

Bahá'u'lláh: *Epistle to the Son of the Wolf*, p. 1

11. He, in truth, hath, throughout eternity, been one in His Essence, one in His attributes, one in His works. Any and every comparison is applicable only to His creatures, and all conceptions of association are conceptions that belong solely to those that serve Him. Immeasurably exalted is His Essence above the descriptions of His creatures. He, alone, occupieth the Seat of transcendent majesty, of supreme and inaccessible glory. The birds of men's hearts, however high they soar, can never hope to attain the heights of His unknowable Essence. It is He Who hath called into being the whole of creation, Who hath caused every created thing to spring forth at His behest. Shall, then, the thing that was born by virtue of the word which His Pen hath revealed, and which the finger of His Will hath directed, be regarded as partner with Him, or an embodiment of His Self? Far be it from His glory that human pen or tongue should hint at His mystery, or that human heart conceive His Essence. All else besides Him stand poor and desolate at His door, all are powerless before the greatness of His might, all are but slaves in His Kingdom. He is rich enough to dispense with all creatures.

Bahá'u'lláh: *Gleanings*, p. 193

12. To every discerning and illumined heart it is evident that God, the unknowable Essence, the

divine Being, is immensely exalted beyond every human attribute, such as corporeal existence, ascent and descent, egress and regress. Far be it from His glory that human tongue should adequately recount His praise, or that human heart comprehend His fathomless mystery. He is and hath ever been veiled in the ancient eternity of His Essence, and will remain in His Reality everlastingly hidden from the sight of men. "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving." No tie of direct intercourse can possibly bind Him to His creatures. He standeth exalted beyond and above all separation and union, all proximity and remoteness. No sign can indicate His presence or His absence; inasmuch as by a word of His command all that are in heaven and on earth have come to exist, and by His wish, which is the Primal Will itself, all have stepped out of utter nothingness into the realm of being, the world of the visible.

Bahá'u'lláh: *Kitáb-i-Íqán*, p. 98

13. How great is Thy power! How exalted Thy sovereignty! How lofty Thy might! How excellent Thy majesty! How supreme is Thy grandeur--a grandeur which He Who is Thy Manifestation hath made known and wherewith Thou hast invested Him as a sign of Thy generosity and bountiful favor. I bear witness, O my God, that through Him Thy most resplendent signs have been uncovered, and Thy mercy hath encompassed the entire creation. But for Him, how could the Celestial Dove have uttered its songs or the Heavenly Nightingale, according to the decree of God, have warbled its melody?

Bahá'u'lláh: *Prayers and Meditations*, p. 295

14. This world of existence, this endless universe, has neither beginning nor end.... It may be that one of the parts of the universe, one of the globes, for example, may come into existence, or may be disintegrated, but the other endless globes are still existing; the universe would not be disordered nor destroyed; on the contrary, existence is eternal and perpetual.

'Abdu'l-Bahá: *Some Answered Questions*, p. 209-210

15. In the beginning matter was one, and that one matter appeared in different aspects in each element; thus various forms were produced, and these various aspects as they were produced became permanent, and each element was specialized.... Then these elements became composed, and organized and combined in infinite forms.... From the composition and combination of elements, from their decomposition, from their measure, and from the effect of other beings on them, resulted forms, endless realities, and innumerable beings.

'Abdu'l-Bahá: *Some Answered Questions*, p. 210-211

16. In the physical realm of creation, all things are eaters and eaten: the plant drinketh in the mineral, the animal doth crop and swallow down the plant, man doth feed upon the animal, and the mineral devoureth the body of man. Physical bodies are transferred past one barrier after another, from one life to another, and all things are subject to transformation and change, save only the essence of existence itself - since it is constant and immutable, and upon it is founded the life of every species and kind, of every contingent reality throughout the whole of creation.

'Abdu'l-Bahá: *Selections from the Writings of 'Abdu'l-Bahá*, p. 157