

Throughout the world of existence it is the same; the smallest created thing proves that there is a creator. For instance, this piece of bread proves that it has a maker.

Praise be to God! the least change produced in the form of the smallest thing proves the existence of a creator: then can this great universe, which is endless, be self-created and come into existence from the action of matter and the elements? ... if the inner perception be open, a hundred thousand clear proofs become visible. Thus, when man feels the indwelling spirit, he is in no need of arguments for its existence.

*Bahá'í Faith, 'Abdu'l-Bahá*

### **Music**

Open Prayers

### **Music**

Closing Prayer

O God our Lord! Protect us through Thy grace from whatsoever my 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 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.

Bahá'í Faith, The Báb

### **Opening Prayer**

All praise, O my God, be to Thee Who art the Source of all glory and majesty, of greatness and honor, of sovereignty and dominion, of loftiness and grace, of awe and power. Whomsoever Thou wilt Thou causest to draw nigh unto the Most Great Ocean, and on whomsoever Thou desirest Thou conferrest the honor of recognizing Thy Most Ancient Name. Of all who are in heaven and on earth, none can withstand the operation of Thy sovereign Will. From all eternity Thou didst rule the entire creation, and Thou wilt continue for evermore to exercise Thy dominion over all created things. There is none other God but Thee, the Almighty, The Most Exalted, the All-Powerful, the All-Wise. Illumine, O Lord, the faces of Thy servants, that they may behold Thee; and cleanse their hearts that they may turn unto the court of Thy heavenly favors, and recognize Him Who is the Manifestation of Thy Self and the Dayspring of Thine Essence. Verily, Thou art the Lord of all worlds. There is no God but Thee, the Unconstrained, the All-Subduing.

*Bahá'í Faith, Bahá'u'lláh*

### **First Reading**

God said, Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to every thing that creeps on the earth, everything that has the breath of life, I have given every green plant for food. And it was so. And God saw every thing that he had made, and behold, it was very good.

*Judaism, Genesis 1:29-31*

### **Music**

### **Second Reading**

Nature is that condition, that reality, which in appearance consists in life and death ... in the composition and decomposition of all things. This Nature is subjected to an absolute organization, to determined laws, to a complete order and a finished design, from which it will never depart--if you look carefully and with keen sight, from the smallest invisible atom up to such large bodies of the world of existence as the globe of the sun or the other great stars and luminous spheres, whether you regard their arrangement, their composition, their form or their movement, you will

find that all are in the highest degree of organization and are under one law ... But when you look at Nature itself, you see that it has no intelligence, no will ... the nature of fire is to burn; it burns without will or intelligence. ... Thus it is clear that the natural movements of all things are compelled; there are no voluntary movements except those of animals and those of man. Man is able to resist and to oppose Nature because he discovers the constitution of things, and through this he commands the forces of Nature; all the inventions he has made are due to his discovery of the constitution of things ... man rules over Nature. ... this Nature, which has neither perception nor intelligence, is in the grasp of Almighty God, Who is the Ruler of the world of Nature; whatever He wishes, He causes Nature to manifest.

*Bahá'í Faith, 'Abdu'l-Bahá*

We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?

*Islam, Surah 41:53*

One of the things which has appeared in the world of existence, and which is one of the requirements of Nature, is human life. Considered from this point of view man is the branch; nature is the root. Then can the will and the intelligence, and the perfections which exist in the branch, be absent in the root? It is said that Nature in its own essence is in the grasp of the power of God, Who is the Eternal Almighty One: He holds Nature within accurate regulations and laws, and rules over it. One of the proofs and demonstrations of the existence of God is the fact that man did not create himself: nay, his creator and designer is another than himself. It is certain and indisputable that the creator of man is not like man because a powerless creature cannot create another being. The maker, the creator, has to possess all perfections in order that he may create. Can the creation be perfect and the creator imperfect? Can a picture be a masterpiece and the painter imperfect in his art? For it is his art and his creation. Moreover, the picture cannot be like the painter; otherwise, the painting would have created itself. However perfect the picture may be, in comparison with the painter it is in the utmost degree of imperfection.

*Bahá'í Faith, 'Abdu'l-Bahá*

## Music

## Third Reading

Even in a single leaf of a tree, or a tender blade of grass, the awe-inspiring Deity manifests Itself.

*Shinto, Urabe-no-Kanekuni*

The contingent world is the source of imperfections: God is the origin of perfections. The imperfections of the contingent world are in themselves a proof of the perfections of God. ... when you look at man, you see that he is weak. This very weakness of the creature is a proof of the power of the Eternal Almighty One, because, if there were no power, weakness could not be imagined. ... the whole contingent world is subjected to a law and rule which it can never disobey; even man is forced to submit to death, to sleep and to other conditions--that is to say, man in certain particulars is governed, and necessarily this state of being governed implies the existence of a governor. Because a characteristic of contingent beings is dependency, and this dependency is an essential necessity, therefore, there must be an independent being whose independence is essential. In the same way it is understood from the man who is sick that there must be one who is in health; for if there were no health, his sickness could not be proved. Therefore ... there is an Eternal Almighty One, Who is the possessor of all perfections, because unless He possessed all perfections He would be like His creation.

*Bahá'í Faith, 'Abdu'l-Bahá*

The whole of existence arises in me.

*Buddhism, Hevajra Tantra 8.41*