

shall make manifest instantly so that He will not be forced to go through such a concealment of His true station.

The identity of the Primal Unity and the nineteen years of the Dispensation of the Báb is the essence of a complex and difficult tablet written in honour of Dayyán, called the Tablet of the Letters (*Lawḥ-i-Ḥurúfát*), or the Tablet of Nineteen Temples (*Lawḥ-i-Hayákil-i-Váhid*).³² While a detailed analysis of the nineteen temples referred to in the tablet is beyond the scope of this study, the relevant point with regard to the issue discussed here is that the Báb identifies these temples with His Primal Unity, but the last temple ends with the name *Huva'l-Mustagháth*—the name of Him Whom God shall make manifest. Although the numerical value of that name is 2052, the Báb is alluding to the fact that in nineteen years, corresponding to the Primal Unity of His Dispensation, the year of *Mustagháth* will be realized and He Whom God shall make manifest will reveal Himself. The fact that this tablet was revealed for Dayyán, who was to become the third believer in Him Whom God shall make manifest, makes the meaning of the tablet even more evident. The Báb's identification of the year of *Mustagháth* (equalling 2001) and the name of the Promised One, *Huva'l-Mustagháth*, with the nineteenth temple clearly shows that the Bábí cycle will be completed in nineteen years, corresponding to the nineteen temples. Besides the statements quoted from the Persian Bayán (where the Báb equated each letter of His Primal Unity with one year) and those in the Interpretation of the Letter Váv, in yet another tablet the Báb explicitly identifies His nineteen temples with nineteen years:

As the Persian children say, the root principles of religion are five and its derivatives six. This indeed is thy Temple, manifest in the sign of the Most Great Name, whose outward aspect is 5 and its inward, 6. . . . Verily, We have sent forth unto thee the Temples of the Primal Unity [Nineteen Temples]. Though those who possess keen vision perceive all those stations to be present at the time of the Revelation, yet on account of the people's remoteness, I verily have ordained each station to be one year. . . .³³

The Law of the Sword in the Writings of the Báb

Those who adopt an approach to the study of the Báb's writings based on the assumption that the religion of the Báb must be treated as disconnected