

21) Gate of Paradise



Mea culpa, no other or institution is accountable for this student work. Our stories that are not literally true, can be Medium for truth, if we look down the passage, with fear and trust, knowing what we seek.

So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Genesis, King James

The man, singular reality, female male, heads or tails one coin.

East as Sunrise, Sun of Truth, the Manifestation. Steve Amos messaged back to his brother after death, "Look to the East!" So in the morning look to the East, there be a Gate.

There was an ancient prophesy that the Messiah would return to Jerusalem by way of the eastern Gate. There was no eastern Gate. So thousands of years ago one was built, it had to be replaced and renewed 542 AD. However, out of misplaced forgotten hate, a muslim grave yard was placed before the gate, since by jewish tradition a holy person would not walk on the grave of the deceased. Even this student was raised by the standard that we are respectful and do not walk on the grave of the dead; that ground is holy.

The divine reality that will return to Jerusalem by way of the eastern Gate is the knowledge of The Báb, The Gate. He was to the east of Jerusalem as the Sun of Truth. It is time for the corpses of forgotten hate for Jewish people that lies in the Muslim heart to be removed. Muhammad did not teach hate. He taught that respect is due even though we think a person to be an infidel. The living and the dead are in the hands of God, whether they know it or believe it. All are in the hands of God, as in the Will of God, as in the Cause of God.

Cherubim: plural cherubs. So plural could be two or could be a million, but this student thinks in binary. If it mattered how many cherub the number would have been specified. It was specified as more than one, therefore it is two.

Two guardians: Two cherubs, two angels, two daemons, two virtues, two emotions, two jinn, two subconscious tendencies, two spiritual dispositions. Source of concept word: Genesis, Enoch, Hermes, Socrates, Brown-Bell 1), Freud, `Abdu'l-Bahá. Language evolves. Meaning is timeless.

Trust in God, Fear of God.

He who trusts in God, God will suffice him; he who fears God, God will send him relief.

~Bahá'u'lláh 2) All of our needs met; relief as needed, enter paradise by two virtues, two emotions.



One flaming sword turns every which way. Reason does turn and incise all realities. Reason determines, splits asunder, separates right from wrong, truth from denial. Mathematics by reason, physics by reason, law by reason, by reason we examine the divine teachings and come to our understanding, split away a meaning of our own. The flame - the energy, the intensity - inseparable from sword, essential. Conscious intention ⇔ intensive Reason. The sword's intensity as flame and incision as intention. How much a student wants to understand is the intensity of reason that opens the door of knowledge and understanding. `Abdu'l-Bahá says "make of your will a door".

In the writings of The Báb the seven stages of the creation process are identified. First stage in the creative process: **WILL** of God that created paradise. This is known by two components of will we reflect, we will to Trust and will to Fear. Trust God Fear God. You got the power to trust, the will to fear, then do so.

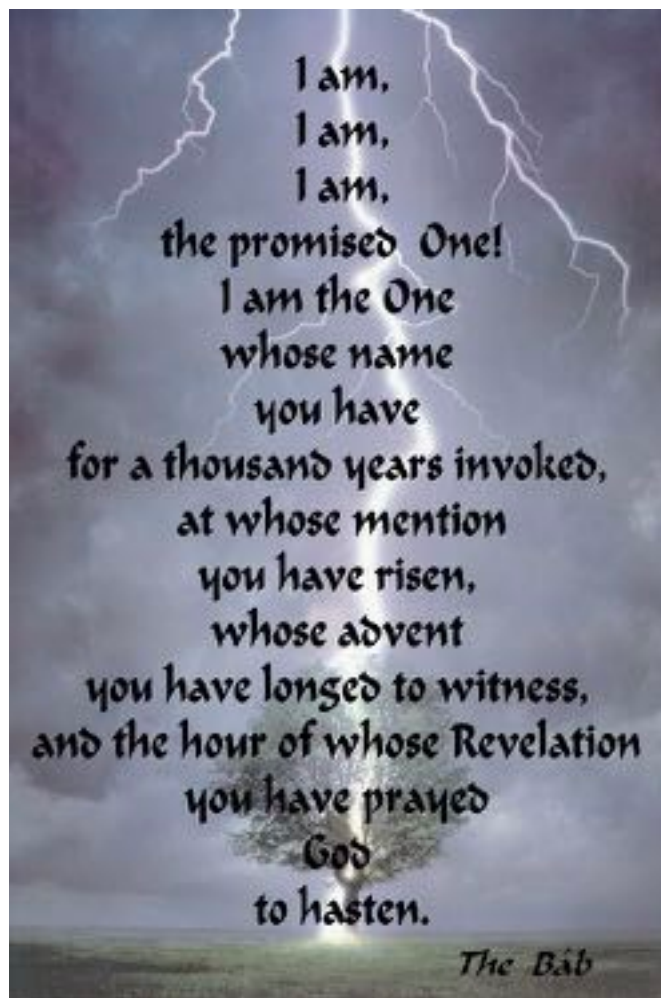
So in this age, there are words we have stopped using. So this discussion may not be agreeable or comprehensible because of words you don't use like fear of God. Consider this: trust the good. Trust the good in yourself, trust the good in the people you love, trust the good in life, trust the good that things are happening as they should. This word good you understand. If you replace it with God, it is the same=same meaning.

Do you have fear of not doing good? Do you have fear of not being good? Do you have fear of not having good in your life? Do you have fear of the good leaving you behind? Do you have fear of losing the good between you and those you love? Fear the good; fear God in that He gave you free will, and you may walk away from the good. Sometimes we just have to translate terms that we may understand the old meaning that was conveyed in to words used at this time.

The second stage in the creative process is **DETERMINATION**, reason as conscious. Two components, Primal Will as the Manifestation, and our will as we do not know God's Will except by the Manifestation.

Third stage in the creative process, **DESTINY** (QADAR) Becoming, time, God's Will unfolding to our conscious, not yet complete, not yet fully created.

DECREE (QADÁ) Ideal is being, it is what it is, the now as present, in the presence of the Will of God. As Erwin Schrödinger, the physicist, indicated the *present is never ending*. It is an eternal moment, not fleeting if we so choose to see as eternally renewed.



The Gate is a movie documentary about the Primal Point, the Báb. It is on YouTube. <https://youtu.be/GPKEkSXhtgw>

PERMISSION (IDHN) Perception possibility, feedback loop to determination. We may need more time to will to understand being, our being eternal as possible.

TERM (AJAL) Duration, time segmented by meaning, time to live as animal sensory which ends. Time to live as outside of time, as eternal being.

BOOK (KITAB) Living/Written Book purpose conveyed. Every book, every life, every dispensation has meaning and purpose at the end of book so says Truth. Living Book ends. Written Book is as long as it is read and meaning conveyed. This student chooses to read and learn for five hundred thousand years as commanded.

We will all, verily, abide by the will of God.

Baha'i marriage vow. Marriage as a "fortress for wellbeing" much like a garden, a paradise.

Two meanings? Nay more:

1. We all choose (will) sooner or later to abide by the Will of God.
2. We all are destined (will) abide by the will of God whether we know it, choose to, or believe it.
3. At the injunction of the institution, the will of each spouse becomes the Will of God. Should we live by this command we reflect the Unity of God's Will.
4. We as a singularity abide by the Will of God, that we be united.
5. We all as community abide by the will of the two as one.
6. The Will of God as the Primal Will as the Manifestation created the institution as Law.
7. The Will of God as written, let it be so.
8. Your meanings ...

At a later date, there comes evidence that there is another meaning. Arabic in the 1870s did not have any punctuation so the English translation with punctuation is added by the infallible insights of Shoghi Effendi. So primitive transliteration would not have punctuation. This corresponds to the English translation: "We will all verily abide by the will of God" The transliteration in Roman characters is: "Sanaltazimu kulluna haqqa(n) bi-mashii'ati 'llah" in Arabic this would be written as,

سَنَتَمَسِّكُ بِمَشِيئَةِ اللَّهِ

"We will" could be understood as the Manifestation speaking that **"all will abide by the will of God"**

Haqqa means in reality or verily or truly.

Thomas Aquinas perceived that the soul needed the body to be a whole human being. He proposes that a body without a soul is dead and is not a human being; it is a corpse. He proposes that soul without a body is not a human being also. This is a mistake that justified physical resurrection.

The soul needs the will of God for it to exist, not a body. So, as the body exists in space and time, that is how this soul is associated in the physical world, associated with a body. Previous writings of this student, indicate how particle, time and space are actually derivatives of the Will of God. When the soul is no longer associated to the realm of space and time, but is in the realm of meaning, and purpose, it no longer is associated

with a body, but it still needs the Will of God to exist, which provides meaning and purpose as the substance of the next world.

As a younger student, this student thought that the free will ended with the disassociation of the soul with the body. This invoked further reasoning through the probability that free will was a function of the brain, as opposed to a function of the soul. However, after examining closely the Baha'i writing, and reading the thoughts of others, and now it becomes apparent that the soul in the next life also has free will. John Hatcher, the well-known author for Baha'i books, posed a very important question "If we have no free will in the next life, then what's the point?" The soul would have no personal relation to meaning or purpose if there is no free will. The Arche electron scurries around at the command of the Primal Will. Apparently, when the Creator created us, we have an existence above the Arche electron; we have reason. Reason requires choice. So using Hatcher's question, and questions are more powerful than any answers, it is proposed between the realm of meaning and the realm of purpose is a field of possibility. That field provides the existence of free will. Although this student has delineated and numbered the realms as particular, space, time, meaning, (possibility,) and purpose. Bahá'u'lláh is very clear that the worlds of God are infinite in number and unlimited in their range. It's also apparent that as one begins to study the worlds of God that the concept of between is very difficult to translate, whether it is between as spacial relation, because of temporal sequence, because of causality, whether it be derived by meaning, whether to be derived by purpose. It is very difficult to apply relationships that we have comprehended from the world we are in now to the world we will be in after death. Such relationships dependent on the Will of God, the Primal Will.

So we have a very clear indication, as to where the gate leads. As to what paradise is. If both of the virtues that allow us to enter paradise are about God, then is reasonable to see, that paradise itself is love of God. Fear of God and trust in God both lead to the enhancement and substantiation for love of God.

O SON OF BEING! Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion. ~ Bahá'u'lláh

The Báb ⇔ The Gate

A Twofold Mission - Bahai World

There were two trees in the garden of Eden. The tree of life, which is the teachings of the Manifestation, which gives us an eternal understanding of who we might be, how we can become better, and to how make the world better for The Good. The other tree is the tree of the world. If we turn to the physical world for our values, then what we trust and fear will be what the world of nature dictates to us, which will result in animal behavior dictated by our animal senses. If we trust as primary our animal instincts, as in trusting the serpent, then there are consequences. If we fear as primary our animal instincts, as fearing the serpent, there will be consequences. The serpent is merely a symbol of our relationship to the world of nature as an animal creature. If we turned to the divine world, which `Abdu'l-Bahá repeatedly encourages us to do so, then our trust and fear of the divine world will guide us to higher behavior to make the world better for the Good.

It is interesting, how that if you look at the world currently as in our technology. It is apparent that when you dictate a note, and the artificial intelligence uses crowd sourcing as to what you intend, this puts down words that are not your words. If you examine using crowd sourcing for your values rather than the Manifestation, you will run into the exact same problem. Every day that you use dictation your telephone is trying to tell you don't use crowd sourcing, use your relationship with your Creator to put down words as to what you think and what you mean. Otherwise, you are going to end up with something that is not, what you intended if you do not act personally to the messages your Creator gives to you personally. The essence of religion as mystical is to recognize with our native blood that the Creator speaks to us personally.

Elderly HS Student
Clyde Arthur Keys

Source of images:

Garden gate an old postcard with this quote superimposed: "At the gate of the garden some stand and look within, but do not care to enter. Others step inside, behold its beauty, but do not penetrate far. Still others encircle this garden inhaling the fragrance of the flowers, having enjoyed its full beauty, pass out again by the same gate. But there are always some who enter and, becoming intoxicated with the splendor of what they behold, remain for life to tend the garden." quote attributed to 'Abdu'l-Bahá for Inez Greeven during her 1921 Pilgrimage, found in Frances Esty, The Garden of the Heart

2) The word "emotion" has existed in English since the 17th century, originating as a translation of the French *émotion*, meaning a physical disturbance. It came into much wider use in 18th-century English, often to refer to mental experiences, becoming a fully fledged theoretical term in the following century, especially through the influence of two Scottish philosopher-physicians, Thomas Brown and Charles Bell. This article relates this intellectual and semantic history to contemporary debates about the usefulness and meaning of "emotion" as a scientific term.

<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3573683/>

Dust covering knowledge be gone: cherubs, angels, daemons, virtues, emotions, subconscious tendencies, spiritual dispositions are terms for the heart. Scientific terms⇌religious

terms, quantum⇌qualitum, mind⇌heart, two

sides one coin. Binary so says reason that splits the coin in twain.