

1→Many) Cosmos = Chronos



Ptolemy's spherical astrolab to measure time

Mea culpa, no other or institution is accountable for this student work. If space is divided by its integral time, the Medium manifested, the relation manifested, is decree partitioned by destiny, being changed by becoming ... it is First Cause, Primal Will.

Dear friend! Now when the light of God's everlasting Morn is breaking; when the radiance of His holy words: "God is the light of the heavens and of the earth" is shedding illumination upon all mankind; when the inviolability of His tabernacle is being proclaimed by His sacred utterance: "God hath willed to perfect His light"; and the Hand of omnipotence, bearing His testimony: "In His grasp He holdeth the kingdom of all things," is being outstretched unto all the peoples and kindreds of the earth; it behooveth us to gird up the loins of endeavor, that haply, by the grace and bounty of God, we may enter the celestial City: "Verily, we are God's," and abide within the exalted habitation: "And unto Him we do return." It is incumbent upon thee, by the permission of God, to cleanse the eye of thine heart from the things of the world, that thou mayest realize the infinitude of divine knowledge, and mayest behold Truth so clearly that thou wilt need no proof to

demonstrate His reality, nor any evidence to bear witness unto His testimony. ~Bahá'u'lláh

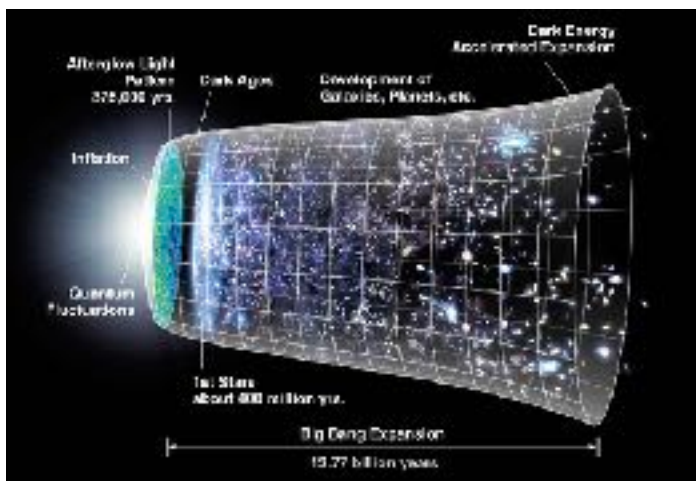
So by Ali's Sermon of Glorification, the first take on this divine utterance refers to the Manifestations as the light of God. And that is the perfection that is evolving through the advancement of what is revealed by the Manifestation of this day and age, Bahá'u'lláh, is blinding in intensity.

The secondary understanding of this divine verse could be light is the existence of conscious in the physical universe. That light of conscious is found in the creatures. Those creatures are evolving and perfecting. The intention of perfecting conscious of the creatures is the process of perfection that is occurring by the Primal Will.

The third take on this statement of truth refers to the luminous celestial bodies. The sun of day, the moon, the stars and the galaxies we see at night. It is significant that after the Manifestation of the age passes to the next world. It is a relative night time. We must struggle through the divine writings to unfold illumination into our lives, guided only by our trust in the Manifestation and our fear (etymology of faer: awe, reverence, dread of consequence) of the Manifestation, that understanding unfolded by free will may not be what He meant, but he permits us to unfold our ignorance all the same. `Abdu'l-Bahá describes the three luminaries in the Tablet of the Universe.

The forth take on it is to take this verse that the illumination, the light, is the radiance of time and space which manifest and radiate from matter and from which things are created by physical manifestation of Primal Will as a boundary. The boundary from which time and space radiate is the Primal Will. The morn is the sun of the Primal Will, the Alif boundary. The light is the alternate radiance of space, as specific, derived of time, relatively limited, segmented, equivalent as night and its relation to time as light, universal, integral, continuous this eternal day.

As scientists, human beings do their very best to analyze and explain to our fellow students the perfection, the beauty, the majesty, and most of all the order that we see that is unfolding in our understanding of phenomenal universe.



Wikipedia: Current Science View
Timeline of Big Bang Creationism

Etymology of Cosmos

c. 1200, "the universe, the world" (but not popular until 1848, when it was taken as the English equivalent to Humboldt's Kosmos in translations from German), from Latinized form of Greek kosmos "order, good order, orderly arrangement," a word with several main senses rooted in those notions.

Etymology of Chronos

word-forming element meaning "time," from Latinized form of Greek khronos "time, a defined time, a lifetime, a season, a while," which is of uncertain origin.

So the proposal is to recognize that the *order* demonstrated by and observed of cosmos, the spin of the Earth, the phasing of the moon, the seasonal shifting of stars by our solar orbit, that order is a equivalent to the measurement of the perfect regularity of Primal Will, *time*, by current human etymology, basic meaning sequential causality. Eternal maintenance and constancy of the laws of the universe, order, is the ancient meaning of Timaeus.

There fore, mathematically,
Order = Time = Primal Will

So the interesting perception is that recognition of order of the Creation, of the universe, of spiritual reality, is time is Primal Will. As a young man this student, before encountering the Baha'i faith, he declared himself an atheist. When hearing about the history of the Bahá'í faith and the reality of the Manifestations he gave up that confused empty knowledge. So in this age, if this student encounters, a fellow physics student who states he is an atheist, the question is "Is physics a reality of order? Are the physical laws and physical constants a reality of order? And order just happens accidentally?"

Probably not or if you prefer improbable by quantum calculation.



Relation of zero and decimal, creating order from nothingness.

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When we study the minds of the physicists and scientists who have unfolded hidden mysteries and secrets of the universe, that process tends to herd them into the corral of wonder and awe as to the cause of the order the universe.

The most beautiful thing we can experience is the mysterious. It is the source of all true art and all science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. - Albert Einstein

As time goes on, it becomes increasingly evident that the rules which the mathematician finds interesting are the same as those which Nature has chosen. -Paul Dirac

The total number of minds in the universe is one.
-Erwin Schrödinger

How is it that hardly any major religion has looked at science and concluded, "This is better than we thought! The Universe is much bigger than our prophets said, grander, more subtle, more elegant?" Instead they say, "No, no, no! My god is a little god, and I want him to stay that way." A religion, old or new, that stressed the magnificence of the Universe

as revealed by modern science might be able to draw forth reserves of reverence and awe hardly tapped by the conventional faiths. -Carl Sagan

Whence come I and whither go I? That is the great unfathomable question. Science has no answer to it. -Erwin Schrödinger

Not only is the Universe stranger than we think, it is stranger than we can think. -Werner Heisenberg

When we have found how the nucleus of atoms is built up we shall have found the greatest secret of all — except life. We shall have found the basis of everything — of the earth we walk on, of the air we breathe, of the sunshine, of our physical body itself, of everything in the world, however great or however small — except life. -Ernest Rutherford

The feeling of awed wonder that science can give us is one of the highest experiences of which the human psyche is capable. It is a deep aesthetic passion to rank with the finest that music and poetry can deliver. It is truly one of the things that make life worth living and it does so, if anything, more effectively if it convinces us that the time we have for living is quite finite. -Richard Dawkins

One could perhaps describe the situation by saying that God is a mathematician of a very high order, and He used very advanced mathematics in constructing the universe. -Paul Dirac

I have not yet lost a feeling of wonder, and of delight, that this delicate motion should reside in all the things around us, revealing itself only to him who looks for it. I remember, in the winter of our first experiments, just seven years ago, looking on snow with new eyes. There the snow lay around my doorstep — great heaps of protons quietly precessing in the earth's magnetic field. To see the world for a moment as something rich and strange is the private reward of many a discovery. Edward M. Purcell

As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter. -Max Planck

There is a general universal public perception somehow that science indicates that God's Primal Will, is not necessary. That conclusion does not come from the scientists themselves.

As we read the thoughts of the Báb and Bahá'u'lláh, their level of awe and wonder is more than astronomical by comparison. So here's another question "Which source of awe and wonder would the reader of this article prefer to pursue?"

He who puts his trust in God, God will suffice him; He who fears God, God will send him relief. A verse from the Quran which Bahá'u'lláh advised Ali Pasha to recite 19 times a day. So trust in God is a concept that's well understood in current cultures. The words "fear of God "has been better illuminated by McLaughlin in his examination of Perspicacious Versus. There's no question that dread of His scourge is an aspect of the fear of God. The other aspect: "To be fearful means, of course, to be filled with fear. As a word which came from the Anglo-Saxon faer, 'fear' has a wider meaning than is now generally accorded it. Today, fear is commonly taken to mean fright, alarm, dread. That seems to be a satisfactory definition of the fear in fearful, as it appears here. But fear of God, as the term appears in the next sentence of the verse and elsewhere throughout the Scriptures, implies to me a fear that is more than a human reaction to danger: it implies a more abiding relationship be-tween man and God. Such a relationship is indicated by the meaning that the Anglo-Saxon faer brought to the English word 'fear': a meaning of reverence, awe, adoration. (See OED and Webster) Thus to fear God means to revere Him, hold Him in awe, adore Him; all closely associated and compatible in meaning with loving Him, glorifying Him and praising Him. When we contemplate Baha'u'llah's repeated command 'Fear ye the Merciful' (as in ESW 29, 86; PM 284; TB 41, 103) the meaning of fear as awe or reverence seems to fit the context, as a meaning of fright or dread does not. So also with the passage: 'Their hearts are illumined with the light of the fear of God, and adorned with the adornment of His love.' (ESW 122) It is understandable that the earlier, basic meaning of fear has been largely forgotten, because the world in which we live seems to be more afraid than reverent, more conscious of danger to itself than aware of the might and power of its Creator. I do not mean to imply that fear, thought of as awe or reverence towards God, does not or should not include a sense of fear as dread; for however we may love, adore and revere God, we are aware of what happens should we turn away from Him, or disobey - His commands."

Perhaps you should put down this article and go read some of the Bahá'u'lláh writings. You may be remarkably astonished. His book the Kitab-i-Iqan explains who the Manifestations are with clarity.

It is the harmony of the diverse parts, their symmetry, their happy balance; in a word it is all that introduces order, all that gives unity, that permits us to see clearly and to comprehend at once both the ensemble and the details. -Henri Poincaré

So by Henri Poincaré

$$E = MC^2 = M \cdot (\text{Space})^2 / (\text{Time})^2$$

$$E \cdot (\text{Time})^2 = M \cdot (\text{Space})^2$$

E = Active Force for the process of becoming, destiny.

M = Recipient that which has settled to substantial being, decree.

Energy exists in time =

$$E \cdot (\text{Time})^2 =$$

$$M \cdot (\text{Space})^2 =$$

Matter exists in space.

From the One, Primal Will, unfolds the many. So if time is order, it is our perception of order unfolding in similar occurrences which we call cycles. It is Elderly Baha'i student,
Clyde Arthur Keys

Sermon of Glorification (Khutbat'ul-Iftikhár)

Repeated unlinked

https://bahai-library.com/imam-ali_khutbat_iftikhar

conscious that collects these many similar associations groups them to be one same thing. This is what the Bahá'u'lláh does as the Manifestation of God as the ultimate and highest level of conscious expressed in human form. He collects realities and groups them according to divine higher purpose linking with beautiful associations.

"Ye are the leaves in one tree."

Work is worship, the study of science is worship, all of the Manifestations of the same reality, all the religions come from the same source, men and women are equal, science and religion are in harmony.

We can see the one from many. With the divine assistance, we can collect the all and see them as one. Bahá'u'lláh points out that every reality manifest at least one of the names, one of the attributes, one of the realities of the Creator. By this teaching He conveys out that the entire creation is multiple manifestations of the Creator as a single reality. That is a beautiful symmetry.

Conscious that examines space, that examines time, is not contained by either.