

25) Compounded: The Structure of a Divine Symbol and Physics Equations



Mea culpa, no other or institution is accountable for this student work. Symbols are a Medium as in physics as in religion.

The twin stars convey compounded symbols. In physics the equivalent is squaring of quantum of qualitum. This will be addressed after the conscious substance of the symbol is examined.

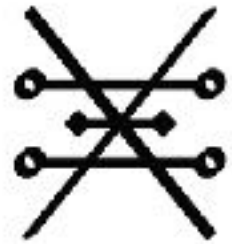
Know thou that every created thing is a sign of the revelation of God. Each, according to its capacity, is, and will ever remain, a token of the Almighty. Inasmuch as He, the sovereign Lord of all, hath willed to reveal His sovereignty in the kingdom of names and attributes, each and every created thing hath, through the act of the Divine Will, been made a sign of His glory. So pervasive and general is this revelation that nothing whatsoever in the whole universe can be discovered that doth not reflect His splendor. Under such conditions every consideration of proximity and remoteness is obliterated.... Were the Hand of Divine power to divest of this high endowment all created things, the entire universe would become desolate and void.
~Bahá'u'lláh

The foremost meaning of the ring symbol of the Baha'i Greatest Name above is that it shows the relationship between the Creator, top horizontal curved line, Manifestation, Medium line, and Creation, bottom line. The vertical line represents the Holy Spirit, the Primal Will, the relationship between the Creator and the creation is by way of the Manifestation. Each star represents the perfect Man, The Manifestation. This is discuss fully in the article by Abu'l-Qásim Faizí at this link: https://bahai-library.com/faizi_symbol_greatest_name

Once the important meaning is extracted respectfully then it is possible (permitted) to examine other meanings. The primary structure of the symbol goes back to man's first alphabet in the Phoenician letter of Samekh <<https://en.wikipedia.org/wiki/Samekh>> (𐤎). It is noted that Mr. Faizi made association to Phoenician alphabet in the first link above relating alif (l) and ba (b) to their origin. The ring symbol also calls to mind, the relationship of copper and its alchemical symbol.



Samekh



Copper

Man's ability to extract, purify, and use copper marked one the great advancements and developments of civilization. This metal because of its malleability, its conductivity, and transformation by polish to mirror beauty has captured our minds for many millennia. Copper has many associations to the human soul. The X in the symbol suggests mirrored light reflecting both to and by, while simultaneously passing through, the middle Medium plane, the Mediator, the Elixir.

Our soul can reflect light or light can pass right through it figuratively, literally, and metaphorically. The partially reflective mirror, a beam splitter, in quantum mechanics now and perhaps eternally has been a metaphor to provoke questions. By this article, it may be interpreted as an analogy. Light is associated to knowledge, love, and good deeds. Light literally, figuratively, materially, concretely, physically by the science of physics is at the boundary of space and time. And some sense it is the manifestation of light as a duality of particle and wave expresses this. The duality of the

Manifestation, human and divine, is the reality tenor we perceive in the vehicle as dual nature of light in physics if we choose to see. Duality defines physical existence interacting with non-physical existence. Light is therefore an eternal defining phenomenon.

In the symbol of copper, the two circles $\circ$ represent both unity and openness. The circles of the upper line indicate open relationship being reflected horizontal and vertical. Upper line is the Source, active force. The two circles in the lower line reflect the same reality in the lower realm as a reflection, as recipient.

The diagonal lines are the fire, water, justice and mercy interaction of the upper and lower lines. The middle line marks the boundary between the Uncreated Creator and the created creation. The two dark diamonds $\blacklozenge$ on each side of the middle line represent the relationship between closure to closure. A diamond is the greatest perfection in the mineral world, the physical world. The Báb's revelation has been decreed as closure of the prophetic age. It is complete and finished. That divine decree created the revelation of Bahá'u'lláh, which is still in the process of destiny, fulfillment, unfolding. But this diamond shape indicates it will be fulfilled. Diamond as the symbol of perfection of the mineral realm.

The multiple meanings in the copper symbol are expressed in the Baha'i Ring symbol. Copper's status as a metaphor for human soul is well described by Bahá'u'lláh in this quote regarding alchemy transformation.

For instance, consider the substance of copper. Were it to be protected in its own mine from becoming solidified, it would, within the space of seventy years, attain to the state of gold. There are some, however, who maintain that copper itself is gold, which by becoming solidified is in a diseased condition, and hath not therefore reached its own state.

Be that as it may, the real elixir will, in one instant, cause the substance of copper to attain the state of gold, and will traverse the seventy-year stages in a single moment. Could this gold be called copper? Could it be claimed that it hath not attained the state of gold, whilst the touch-stone is at hand to assay it and distinguish it from copper? ~Bahá'u'lláh

For this 70-year-old piece of copper in its own cave liquefied as flexible mind, the transformation is occurring as it should. The "real elixir" is the Logos, purposed to imbue the world and souls of humanity with Good, if we but choose to see it. "A fruitless tree is fit for the fire." Either way there will be good from it. First we get fruit and we then what else we need, firewood. It is all for the good. This old tree is now fruitless. So may the One burn all of these thoughts to dust as nothingness.

So if we examine the divine symbols of other religions, such as Christianity, you'll see that the core of the Samekh is in fact the cross that is a symbol of Christianity. That same core is within the Baha'i symbol of compounded perpendicular encounters. In the Baha'i writings Christ is referred to as the Spirit or Thy Spirit meaning the Holy Spirit so the vertical line is easily seen as the Holy Spirit that comes through Christ. Islam has Two points of the Crescent and the Five points of The Star of Al-najm. Two • Five = 10. The One, Al-lah, has zero partners.

The samekh is composed of four lines, three lines and their relation. Empedocles took four to be a sacred number. This is echoed by Socrates in Timaeus suggesting the tetrahedron was the underlying structure in relationships, four roots, four elements of the universe. This is consistent with Baha'i teachings. Creator, Manifestation, creation associated by Primal Will emanating from the Creator through the Manifestation to the creation is a structure of four. One and three realities created by the One.

A wave is a phenomenon occurring between two media. It is the transitional junction where the qualium of each media manifests energy by the nature of the two media. A particle surface is a media junction, it is a qualium to qualium relation that manifests energy according to its nature. Media associated media. Adjacent space, a media, qualium, interfacing, associating to an other media, qualium, time. So the shift of perspective is to see the space-particle-time junction, the surface of the particle interfaces the surface of space sequentially to "surface" of time. The media of time interacts with the media of space at the particle surface, the Alif boundary. Energy, the wave aspect related to mass, the particle aspect.

$$E=MC^2$$

$$E=M \cdot \text{space}^2 / \text{time}^2$$

$$E \cdot \text{time}^2 = M \cdot \text{space}^2$$

Energy of the wave compounded by the temporal duration manifesting it = Mass of the particle compounded by the spacial surface of its alternate manifestation.

It could be correct to say that the universe's energy and mass is created out of a density of time which flips and derives itself to a density of space.

The qualitum of energy as a wave has a quanta value. The qualitum of mass as a particle has a quanta value.

It would be correct to say that energy is emitted into space and absorbed from space as particles as Einstein hinted. It is also correct to say energy is emitted into time and absorbed from time as waves as Werner Carl Heisenberg's principle conveys.

The particle as an Arche electron with its containment of space in involutes, turns inside out, and ex-volutes its counterpart, anti-part, the Arche positron with its containment of time. This occurs in what appears to be a cyclic event, but it actually occurs 4π and then it's a completely new reality, a new unique event with constant similarity, demonstrated in math by fractal self similarity.

The structure of a durable physics equation is evidenced by a correlation of a quanta to itself.

It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Jesus, John 8:17

This law is the essence of the law identity that the Ancient Greeks deduced from observing nature. Jesus validates He is Who He is and God validates that law as Witness.

There is the reality of the thing which is a non-physical reality which creates the physical reality. **It is what it is.** As a consequence, "**It is**" as the non-physical aspect. "**What it is**", is the manifestation of that non-physical aspect. This is the most succinct way to state the validity of the forms Socrates, referred to and The Báb, Bahá'u'lláh and Jesus validates. The Manifestations use the laws that we are cognizant of to help us understand a relationship to our Creator.

Kinetic or linear energy is equated by the same standard correlation of a qualitum relation to itself.
 $E=1/2MV^2$

V =linear space derived by time= S/T . Each of the conceptual measurements are validated by themselves, S^2/T^2 . That relation or that ratio compounded to itself, V^2 , allows the physics equation to have self defining validity because it is anchor to something that is constant by definition.

The concept of velocity is validated by the phenomenon of velocity. It is what it is. The concept of light is validated by light itself. This is the structure of equations in physics. These equations of science keep emerging with squared values.

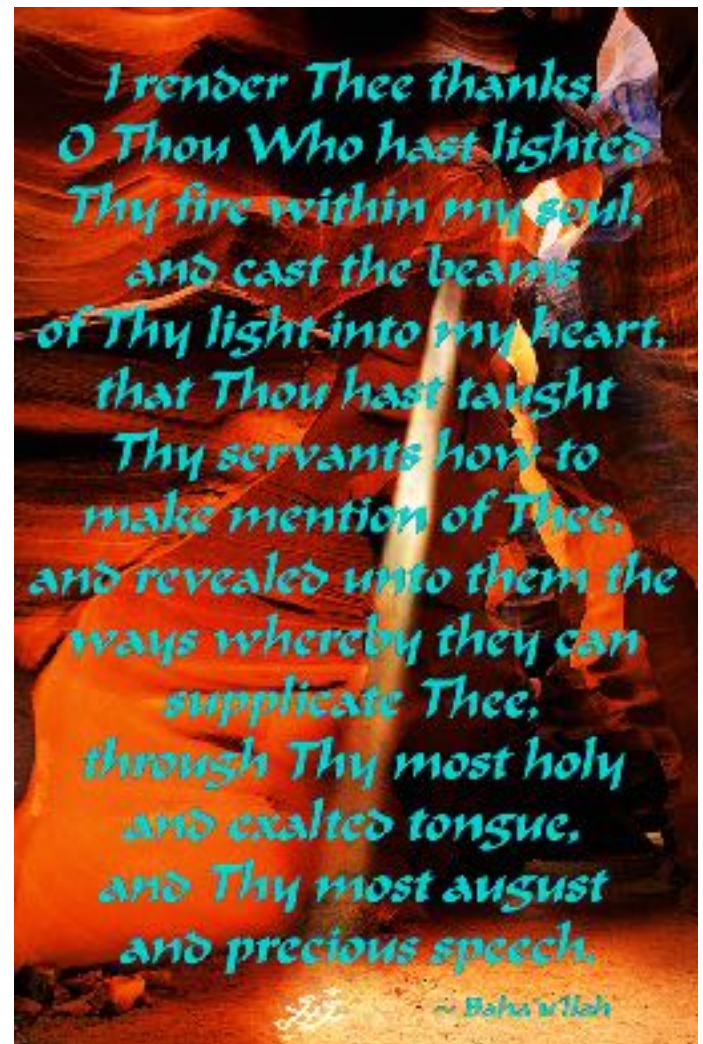
Form • Thing.

Qualitum • Quantum.

Essence • Object.

Idealism • Realism.

Self compounding realities, validate truth. This is evident in religious scripture, in mathematics, and in physics. *It is what it is*, is one of the foundational laws of logic. In today's phraseology in science, it is irreducible logic. That the Báb points to Bahá'u'lláh and then Bahá'u'lláh points to the Báb is the same symmetry. They are the same Reality compounded we live in a promised wondrous age. The Star in ring symbol validates the Star in the ring symbol.



Alchemy is the transfer of meaning from one symbol such as copper to another symbol such as gold. Reason is purposeful meaningful association for the good. When this student was young, imagination to

transfer the metallic qualities to another metal was the fantasy. It is much more powerful to understand the transfer of purposeful meaning of a symbol to another symbol of purposeful meaning. That is how mathematics creates its disclosure. That is how physics creates its disclosure. That is how we understand reality and our own selves if we so choose.

If this student could, he would print Rudyard Kipling's poem **If** in place of if every time the word if is used. This would be in love and memory of father and Father. So the Deeper Meaning, that the Father was speaking through Rudyard Kipling, who is writing to us. And this applies to all of us whether or not we have a womb to grow good, whether not we have the will to be good, and whether or not we have the will to write good.

<https://poets.org/poem/if>

If 25) as the compounding of 5) as Ha هـ. Ha=5. The Báb declared as the Promised One at 25 years old, then what he was at 5 years old was compounded at 25. . $B=2+A=1+B=2$. At five years old, His teachers were humbled in that they could not give him knowledge which He already had. At 25 He was whom He claimed to be, the Source of knowledge.

On the surface there are three sensible Arabic letters in this ring symbol.

H as Ha, (4) هـ = five abjad value

B as Ba, (2) ب = two

A as Alif, (1) ا = One

Bahá'u'lláh refers to prostrate Alif and upright Alif. Prostrate Alif (ا) and Upright Alif (هـ) In Arabic the expression of the dual "Al-muthanna" المثنى when added as a suffix "aan" لـان. The dual Alif, Alif upright and Alif prostrate as orthogonal the right character in the Arabic "aan" has the visual conveyance of dual and orthogonal.



In the ring symbol above, you can see the relationship of Ha هـ to the prostrate Alif ا and to the upright Alif هـ. This relation is present 4 times, just as two circles contain 4π , as two reflections, $(\odot + \odot) + (\ominus + \ominus)$.

In this article 4π , is one turn time/space and one turn in purpose/meaning. Time/space the lower line. Purpose/meaning the upper line. The link, the union, the transmutation, the association, the Medium as symbolized by the middle line is the Manifestation. In **4) The Containers of Time and Space** the Alif boundary functions as it described in that thesis. Therein 4π as one turn of time provokes one turn in space.

In the ring symbol is found Ha هـ, the four pillars of the divine world. It, 1), represents the Creator whose first reflection is the Primal Will, 2). Its symmetric reflection as the Manifestation 3), represents the Primal Will. The Manifestation's reflection as the good to, for, on, in and by humanity represents the Primal Will. Humanity's reflection, 4), on, by and of nature, physics, and even the creation including ourselves represents the Primal Will. As Hermes, indicated all is One.

Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. ~Bahá'u'lláh

O God, teach us Thy Oneness and give us a realization of Thy Unity, that we may see no one save Thee. Thou art the Merciful and the Giver of bounty! ~Bahá'u'lláh

These two Alif have a relation and additional relation. Alif the beginning of Alí, Siyyid Alí Muhammad, The Báb and Mirza Husayn Alí, Bahá'u'lláh. They represented the compounded Alif boundary. They repeatedly weave into their writings this co-lateral to co-literal as in letter-relation. Sometimes Bahá'u'lláh refers to Ali as himself and sometimes refers to Ali as the Báb. Sometimes the Báb refers to Ali as himself, and sometimes he refers to Ali as Bahá'u'lláh. They are the same Divine reality. The Báb repeatedly prostrates the reality of His personhood before the reality of Him Whom God shall Make Manifest. The complete symmetric beauty is that the Báb fore told the coming of He Whom God Shall Make Manifest, and He Whom God Shall Make Manifest, Bahá'u'lláh, has manifest in the Divinity that was revealed in the Bayán. Bahá'u'lláh repeatedly elevates the Báb in

His writings. And repeatedly Both prostrate before, unassociated to God as the Good. And **yet** They are the Manifestations of the Good. They be at the command of the Creator. They are upright before us in space as the Living Book; They are upright before us in time as the Witten Book. Associated to Good by humanity.

هـ

Bahá'u'lláh refers to the Ba, ب, as a prostrate Alif, ا. In the inner world, the *Dream Time* world referred to by us as aboriginal Australians, the **Divine** World referred to by `Abdu'l-Bahá, in that world, the Twin B's, Ba's, ب, The Báb and Bahá'u'lláh, are constantly prostrate before God. By contrast, in the outer world, *walk about world*, the **material** world the Twin Alif's, ا, Ali's, Muhammad Alí and Husayn Alí, are upright before us. Upright as orthogonal, upright as true, upright as righteous.

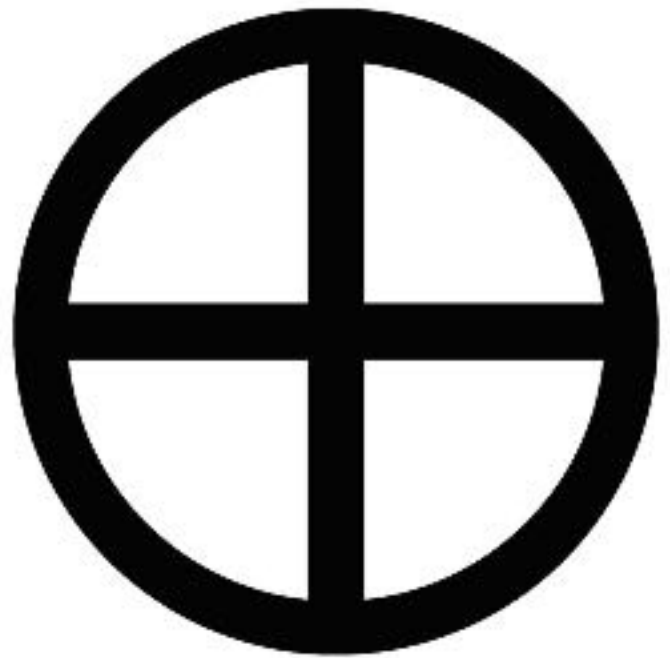
هـ

In the ring symbol, the prostrate Alifs, Ba, ب are between the two Ha's هـ. Bisecting the Ba's, ب, are the upright Alif's, ا, which is in the relationship to humanity to whom they are manifesting. They are prostrate Alif's, prostrate to God, Ha. They are upright to us.

"This figure resembles another allusion by Bahá'u'lláh to the process of creation that hints at the mathematical basis of the universe along Pythagorean lines. He relates: **'Know then, that God, praised and glorified be He, took a line, split it lengthwise into two, rotated the one about the other, and so made from them the universe. The line, however, formeth only from the point when you move it. Conceive ye then our meaning'** (unpublished Tablet, Bahá'i International Archives)" Keven Brown https://bahai-library.com/pdf/b/brown_perspective_origin_matter.pdf

The first meaning of the should be taken that the Twin Point is the Primal Will relationship as the Báb related to Bahá'u'lláh creates a line. A divine connection between. The split is that they are two different Persons in two different physical forms. The rotation of that line about itself creates a Primal Point and a Circle of Unity relationship.

The secondary meaning is the squaring of the circle.



This symbol is found among ancient, native, aboriginal glyphs. People conveyed the same deep relationship between the outside and the inside and the four aspects...Another is a reflection of you, and is not you. You are a reflection of Manifestation, and are not the Manifestation, the Bahá'u'lláh is a reflection of the Báb, and is not The Báb. The Primal Will is a reflection of The Creator, and is not the Creator.

The center of the ring symbol expresses four Alif. Two vertical and two horizontal. Rotated to orthogonal to each other. Alif, Ali as the Báb and Alif, Ali as Baha'u'llah. At the kernel, the core of the ring symbol is the rotated Alifs.



Baha = Baha' = Bahá

Baha', Bahá, Bh' = بهاء, بهاء', بهاء'

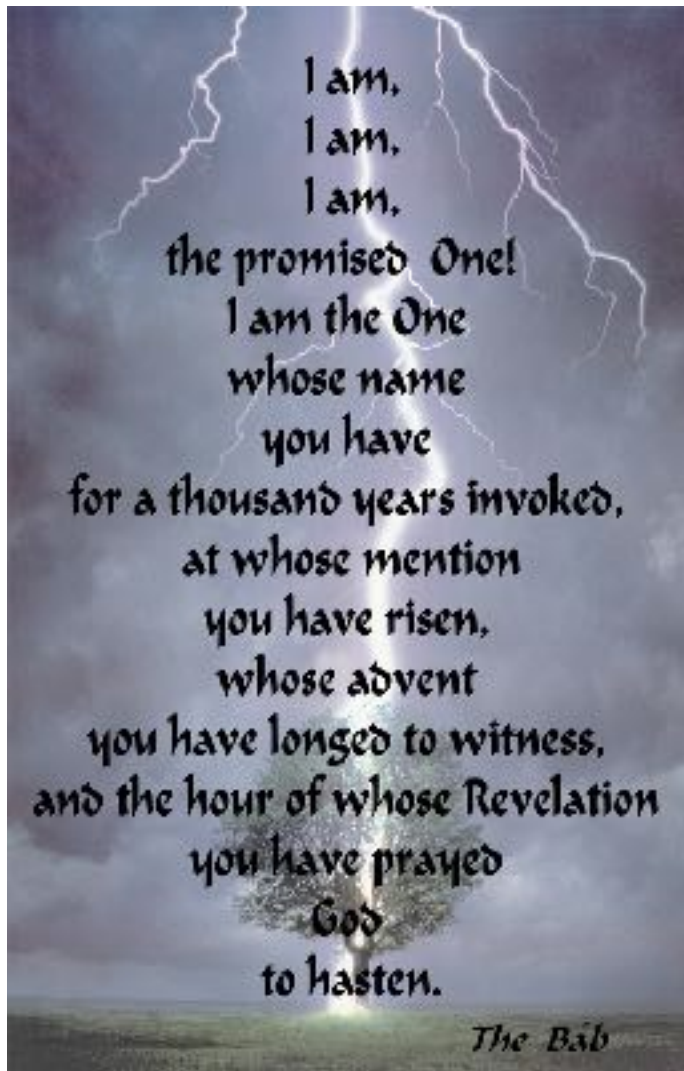
BHA' (followed by hamza) = بهاء

BHÁ ("a" with hamza) = بهاء

BH' (hamza with a implied) = بهاء

Don't forget the Hamza, the apostrophe, the accent, there is meaning and knowledge hidden with such

symbols. Meaning as accent is the ascent to purpose. The hamza is the meaning inside the ring symbol if you get its purpose. If it is not apparent now, at this time, then by the Will of God, in eternity it will be.



This student used to wonder why The Báb stated it in triple. Merely because repeating it, by emphasis, by accent, conveys meaning more effectively? There are many answers to a question. He is Who He is validated by the One.

He is he a man.
He is the Perfect Man.
He is the Manifestation of God.

Permutation of this is to tell them what you are going to tell them, tell them, then tell them what you told them. Previously it was considered that He was talking about a squared factor of the reality of God saying "I am that I am." self² Defined Reality. That the Báb is speaking in a cubic factor, indicating there is a deeper reality of divinity, another dimension by Self³ Defined Reality. There fore,

revealing a aspect, of physics for us to grasp. Such as the reality of a negative or positive charge of a particle or field. This, the cubed root of its temporal expression. {as $\sqrt{-1}$, i , $-1^{(1/2)}$ as is the current marker for temporal indication enhancement to Cartesian coordinates, the cubic $(-1)^{(1/3)}$ as a particular aspect $-/+$ could mark the charge}. The problem is the use of i , imaginary number for time, is the wrong progress of vectoring by purpose. Time and particle are separated from space by hierarchy in opposite directions. So the the use of $-1^{(1/3)}$, cubed root of -1 , would not follow current mathematical standards and the information is not apparent like a hamza.

However, now re-examining the three layers in the ring symbol of the greatest name that it becomes possible to this student that The Báb was stating as mouth piece of God, Huwa, It is that it is, commanded, **saying**

I am Primal Will,

I am Manifestation of God,

I am human being.

So if this student is trying to understand physics as a Baha'i, how does this translate?

I am Primal Will at this time,

I am Manifestation of God in this place,

I am particular reality as this human being.

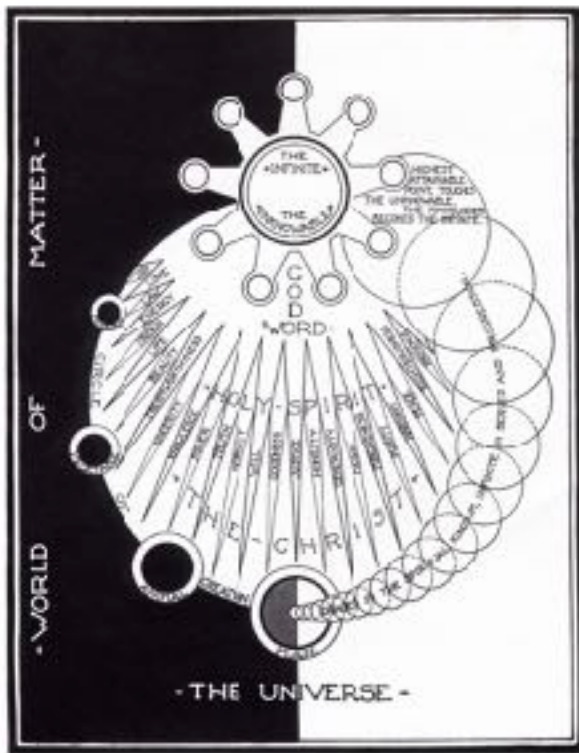
The meaning of His words depends on the context. He was purposefully answering with light, a dark question at an government/clerical inquisition from the crowned prince of Persia, "Who do you claim to be?" They choose to not see His Personhood as I am He.

The significance of him stating Himself as the Promised One is worthy of an exploration in the meaning and purpose of covenant, 'Ahd. The sequential to this thesis.

Elderly Baha'i student,
Clyde Arthur Keys

$$\partial^2 u / \partial t^2 = c^2 \cdot \partial^2 u / \partial x^2 \text{ d'Almbert standing wave equation}$$

Abdul Baha is very similar to the ringstone symbol. Abdul Baha traveled and taught and served his entire life, expressing to people the reality of who Bahá'u'lláh was, he was the example, the exemplar. Many people met him recognize who he was through his deeds, words, and his thoughts that emitted from his countenance and visual appearance. However, one of his titles is the Mystery of God. In that statement, there is meaning and depth to `Abdu'l-Bahá that the individual person has to find for themselves. The ring Stone also symbol has deeper meaning and this student will continue to examine its relationship to physics.



So examining Abdul Baha's diagram of the structure of reality, the ring symbol, and comparing it to someone's understanding, derived from his

Samekh

Semitic abjad

Samekh is the fifteenth letter of the Semitic abjads, including Phoenician samek 𐤌, Hebrew sāmek 𐤌, Aramaic samek ܫ, and Syriac semkat ܫ.

Wikwipedia Samekh

The Phoenician letter may continue a glyph from the Middle Bronze Age alphabets, either based on a hieroglyph for a tent peg or support, possibly the *djed* "pillar" hieroglyph[*clarification needed*] [1] (c.f. Hebrew root סמך s-m-kh 'support', סִמְךָ semekh 'support, rest', סִמְךָ somekh 'support peg, post', סִמְכָה somkha 'armrest', סִמְכָה smokha 'stake, support', indirectly *s'mikhah* סְמִיכָה; Aramaic סַמְכָא samkha 'socket, base', סַמְךָ smakh 'support, help'; Syriac ܫܝܬܐ semkha 'support').

Wikipedia on ring-stone symbol:

The *Ring-stone Symbol* was designed by 'Abdu'l-Bahá,[17] and, as its name implies, is the most common symbol found on rings worn by Bahá'ís, but it is also used on necklaces, book covers, and paintings. It consists of two stars (*haykal*) interspersed with a stylized *Bahá'*. The lower line is said to represent humanity and the world of creation, the upper line the world of God, and the middle line represents the special station of Manifestation of God and the world of revelation; the vertical line is the primal will or Holy Spirit proceeding from God through the manifestations to humanity. The position of Manifestation of God in this symbol is said to be the linking point to God. The two stars or haykals represent Bahá'u'lláh and the Báb.[18] It is also probably no coincidence that the shape of the symbol bears similarity to the Chinese characters for king 王, Jade Emperor 玉帝, and master 主.[19]

Source of Phoenician Font:

Juan-Jose Marcos

Professor of Classics.

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Developer of the ALPHABETUM Unicode font for ancient scripts.

<https://www.typonfonts.com/alphaeng.html>

NEW: Paleographic fonts for Greek script

<https://www.typonfonts.com/palegreek.html>

Prostrate and upright Alif --

"Observe now!

the mysteries which are deposited in this [letter] "A" (al-alif) for in all the Letters (al-ḥurūfāt) are theophanies (tajalliyyāt) of this "A" (al-alif). Then observe ye this! [2] Witness ye, for example, that in this [letter] ا "A" (al-alif) is the [letter] ب "B" (ḥarf al-bā') in an humbled, innocent condition (bi- khudū` a barā'a), utterly prostrate upon the dust its whole being manifesting fear before God (khushū` an li-lāhī) as thou mayest observe if thou beholds its shape (Arabic ا "A" = ب "B", leveled, turned on its side). [3]

Subsequently was it [the locus of "A" / "B"] manifested in the Temple of [the letter] د "D" (haykal al-dāl) exhibiting its prostration (al-rukū') before God, the Help in Peril, the Beloved One (note the bent, prostrate shape of the Arabic letter "D", د . And [4] And when it has prostrated itself before God the essence of the [letter] ص Ṣād (ayn al-ṣād) was made manifest. P[5] From this there floweth the [Cosmic] Watery Expanse (al-mā') through which God reviveth all who exist within the heavens and on the earth in the category of creatures (marātib al-khalq) [as would be evident] if thou should scrutinize the constituent nature of the creatures (āthār al-khalq). ~Bahá'u'lláh
Tafsīr al-ḥurūfāt al-muqatta`āt (Commentary on the Isolated Letters) of Baha'-Allah. | Hurqalya Publications: Center for Shaykhī and Bābī-Bahā'ī Studies

If

By Rudyard Kipling

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your
master;
If you can think—and not make thoughts your
aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings

And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

(We are all sons of man, those who have wombs to
grow good, and those who are womb-less, yet,
have will to grow good.)