

Commentary of the Letter Wáw

In the Name of God, the Most Gracious,
the Most Merciful

1. It is narrated that after the expiration of the Alif Lám Mím Şád unto the Alif Lám Mím Rá the Mahdí shall arise, upon Whom be peace.

2. The Alif followeth the end of the Şád as the Şád spreadeth out into two subdivisions before thee. So how does one become two? So also the Wáw is Three Letters, a Six, an Alif, and a Six.

3. Indeed Six Days are past, and the Alif hath been completed without a word. So what could the *other* Six and the other Days possibly refer to other than the inevitability of the return? It is indeed the mystery of the Great Reversal in the Sign of the Sovereign.

4. Should the remaining Six be deduced through various processes, then the *divine* Principle would become evident and the Greatest Name appear within the Twain Upright Alifs through the Cipher which is as Two Letters from God. These Two amount to Eleven,¹ and within them there is Thirteen and the Wáw then appeareth as the Há.

(تفسير الواو)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أقول روي إنه بعد انقضاء المص بالمر يقوم المهدي عليه
السلام

والألف قد أتى على آخر الصاد والصاد عندكم أوسع من
الفخذين فكيف يكون أحدهما وأيضا الواو ثلاثة أحرف
سِتَّةٍ وَأَلْفٍ وَسِتَّةٍ [واو / 6-1-6]

وقد مضت ستة الأيام والألف هو التمام ولا كلام
فكيف الستة والأيام الأخر وإلا لما حصل العود
لأنه سر التنكيس لرمز الرئيس

فإن حصل من الغير الإقرار بالستة الباقية تم الأمر بالحجة
وظهر الاسم الأعظم بالألفين القائمين بالحرف الذي هو
حرفان من الله إذ هما أحد عشر وبهما ثلاثة عشر فظهر
واو الذي هو هاء

¹ 6+1+6=13 / Há (5) and Wáw (6) 5+6=11 - Huwa - هو

13-11=2 Alif (1) Alif (1)

the Há equals 7=5+1+1 Há (5) Alif (1) Hamza (1) 7+6=13

The 6 plus 1 makes 7, then it reverses: 7 minus 1 makes 6. In between the Alif is counted as Two, He is the First and the Last, the Seen and the Unseen!

5. So what significance is there except for the One that is between the Six and the Six that is proficient after the expiration of the Alif Lám Mím Şád unto the Alif Lám Mím Rá?

6. So there hath appeared the mystery of the Sixty Six within the *form of the Six* which is Its destination, and the Six hath been completed which is Its destination by virtue of the Alif merging with It. So Its mystery is the Revelation of the Alif from the Spread Out Point between the Six and the Six, and for the second time hath been revealed during the Blessed Night of the Eleventh.

7. And It is He Who is the Mystery of the Hidden Name the First, the Manifest, within the Mystery of the Fifth Day. The Mystery shall then be completed on the Day of Jumah as the FreshWater floweth the Day the Heavens are filled with this Evident Smoke, and all things shall be within the inverted Wáw from the whispered Há.

8. So what could be the connection with the arrangement of the differentiation be if not for the One, and there is nothing else other than the One between It? This is the Parable We hath brought forth for humanity, but none shall comprehend It except the learned.²

The End.

فأين الفصل ولكنّ الواحد ما بين الستّة والستّة مقدّر
بانقضاء المص بالمر

فظهر سرّ الستّة والستّين في سدسها الذي هو رابعها وتمام
السدس الذي هو الربع بالألف المندمجين فيه وسره تنزلُ
الألف من النقطة الواسعة بالستّة والستّة ونزل الثاني في
الليلة المباركة بالأحد عشر

وهي هو الذي هو السرّ والاسم المستسرّ الأوّل الظاهر في
سرّ يوم الخميس فيستتم السرّ يوم الجمعة ويجري الماء المعين
يوم تأتي السماء بدخان مبین هذا والكلّ في الواو
المنكوسة من الهاء المهموسة

فأين الوصل عند مُثَبِّتِ الفصل ليس في الواحد ولا بينه
غيرٌ وإلاّ لكان غير واحد وتلك الأمثال نضربها للنّاس
ولكن لا يعقلها إلاّ العالمون
انتهى

² The straightforward message of the Parable is the significance of the Alif and how It stands up between the Ages as the Manifestation of "I am Him!" יהוה YHWH - The Burning Bush on Mount Sinai.

Further deductions can be made: Şád (90) - Rá (200) 200-90=110= 'Alí
'Ayin (70) Lám (30) Yá (10)

9. We attest that every Word of these comprehensible Words is truly a Fountain from which springeth forth the Water of Life. Veiled within are copious meanings and utterances, and that which the vessel of the true seeker may attain unto, that they might demonstrate their evidence and draw out abundant knowledge, and declare: Blessed be the One True God, Who hath within His mighty grasp the Kingdoms of *divine* Knowledge, for He doth truly encompass all things!³

10. Thus do We attest that every Letter from It is truly a Lantern within which shineth the Flame of *divine* Knowledge and Wisdom. None, however, shall be illuminated by It except whosoever God willeth, for He is truly capable of all things!

11. The intention of these clear and precise words is the interpretation of the "Be",⁴ so peace be upon those who follow the truth. Should ye neglect to follow the Principle of thy Custodian, may God appear from thee to turn all unto their *true* Custodian and be detached from all save Him, for He is the All-Knowing, the Wise.

Provisional Translation by Brad Crawford

³ This Tafsir appears to have been revealed as a tool for the faithful to have fun with, as long as the main Principle of the Alif follows the explanation. Many variations can be expressed, all of which would appear to be useful. The terminology expressed is as the faithful riding around in a "Car" and pulling up to a "Reservoir" to fill up with provisions.

⁴ This word for "Be" was written in Farsi, apparantly so as not to draw too much literal emphasis on the Arabic imperative Kun (كن).

نشهد بأنّ كلّ كلمة من هذه الكلمات الدّريّات لبئر
معطّلة فيها ماء الحيوان وستر فيها غلام المعاني والبيان وما
ورد عليها سيّارة الطّلب ليدلّوا دلّوهم ويخرجوا بها غلام
العلم ويقولوا تبارك الله الذي في قبضته ملكوت العلم
وإنّه على كلّ شيء محيط

وكذلك نشهد بأنّ كلّ حرف منها لزجاجة فيها أضواء
سراج العلم والحكمة ولكن ما استضاء منه أحد إلّا من
شاء الله إنّّه على كلّ شيء قدير

باري مقصود أنّك اين كلمات بيان واضح مبين تفسير
شود والسّلام على من اتبع الحقّ وإنّك إن لم تتّبع أمر
مولاك عسى الله أن يظهر منك من يتوجّه إلى مولاه
وينقطع عمّا سواه إنّّه هو العليم الحكيم

"حضرة بهاء الله،" أقول روي إنّّه بعد إنتضاء المص بالمر يقوم المهدي

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