

'Abdu'l-Bahá, Explanation of the Emblem of the Greatest Name (Sharh-i-Fass-i-Nigin-i-Ism-i-Azam)

'Abdu'l-Bahá

Translated. Original Persian



Explanation of the Emblem of the Greatest Name – Bahá'í Scriptures pp. 478

The Inscription is composed of two “Bá” and of four “Há.” The explanation of “Há” has been written in the commentary upon “Bism’illáh, al-rahmán, al-rahím”; it is very detailed, and not suitable for this letter: you must refer to the commentary.

The repetition of the “Bá” refers to the Invisibility and to the Presence.

With regard to the four “Há” which are the four columns of the Temple of Unity, their perfect number is ten: one plus one equals two; two plus one equals three; three plus three equals six; six plus four equals ten, and ten with this signification is found in the Qur’án, where it is said: “And we have made it (or him) perfect in the figure ten.” Furthermore, “Ha” has the value of five, and there “Há” is the Divine Essence and Reality. That is clear and visible for the number five, which is the number of the Báb.

It is because of this that upon the stone of the noble ring, the “Bá” has been combined with the “Há” and in the same way the Greatest Name appears in the inscription, for the number is nine. If you multiply nine, which is the number of Bahá, with that of the Báb, which is five, that makes nine times five or forty-five. And in the same way if you multiply five, which is the number of the Báb, with nine, which is the number of Bahá, that makes forty-five, and this number is equal to the number of Adam. Similarly, if you add together the units of nine, that also makes forty-five. If now you add together the units of the number of the Báb, that makes fifteen, which is equal to the number of Eve, and is in conformity with the Ḥadíth: “I and ‘Alí, we are the Father and Mother of this people.”

“Adam” signifies the overflowing Reality, distributive, active, which represents the appearance of the Names and Qualities of God, the Divine conditions (or stations); whereas Eve is the passive Reality, taking, dependent, receptive, existing through the



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Divine Names and Qualities. Briefly, such are the least of the mysteries of the composition of the Greatest Name upon the stone of the Divine ring.

Observe also that the three planes represent the world of God, the World of Command, and the World of Creation, which are the sources of the signs. The world of God is the source of Glorious Bounty; the world of Command is the pure and luminous Mirror which depends upon the Sun of Truth; and the world of Creation is the source of the acquisition of Lights which is due to the Supreme Conjunction: To take from God; to give to the creatures.

In brief: the true “Bá,” which is the universal Reality, once descended and distributed into the third degree from the Supreme Grade, to the inferior creatures, becomes the collector and creator of all the worlds.

Upon the horizon of Eternal Glory two luminous stars have arisen in brilliance: one to the right and one to the left. This supreme mystery is the two diagrams placed to the right and to the left of the Greatest Name upon the stone of the noble ring: this is the mystery of the appearance of the Beauty of ‘Abhá and of the Supreme Highness (the Báb). And though these two diagrams at the right and the left have the form of stars, they also represent the body of man, with the head, the two arms and the two legs, since this diagram has five points.