

JAWAHIR 3

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GEMS

Jawahir – Part 3

The One Faith

1 This is the faith from ancient times, from eternity to eternity.

2 This is the explanation from the The One Reality who is neither born nor dies

3 These are proverbs from God, given

4 Only in the Primordial Point 1) – all mysteries can be seen

5 Only in His “Faces” 2) are all worlds reflected

6 Only by holding fast to the Perfect One, accepting no companion on our journey to Him 3)

7 Only God is the One Savior “the First and the Last” - existing from

8 Perfections He is in the Original Point for all eternity The Only One 4),

9 Only God is One Righteous - “Thus says God, the The One Reality of the people, their Redeemer, the God of hosts: I am the first and I am the last, and there is no God besides Me” therefore do not worship any foreign god 5),

10 Only God stretched out the heavens over the chaos, He is the only one who suspended the earth over the void 6),

11 Only God is like the “Sun of Righteousness” that comes forth in the morning of His power,

12 And those who faithfully obey Him because of the glory of God are like stars that shine with the “Sun of Truth” in all their power 7),

13 And the proud fall before His Majesty, but the humble receive salvation 8) ,

14 And these are the “salt of the earth” who have rejected arrogance, restraining their exaltation,

15 And those who exalt God alone, the only Savior of the nations, will be called the arm that sustains the universe,

16 Only God is truly worthy of praise, therefore let us praise only Him, the Merciful, the Savior of all mankind 9),

17 And the The One Reality now “leads us out of bondage to freedom, from servitude to redemption”10),

18 Only you shall be called the nations, our The One Reality, our Savior and Redeemer of us all, the Only True God of the nations, the Savior from all suffering, the Deliverer from all difficulties,

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1) The Primordial Point (Aram.: Nuqta Qadm■y■) - Isaiah 44:6

Shaykh Ahmad al-Ahsa'i – Sharh al-Ziyara al-Jami'a

"The First Emanation (al-Fay■ al-Awwal) is the Muhammadan Reality, the Primordial Point from which all multiplicity unfolds."

2) “Faces” (Aram.: Parshupe) - Exodus 33:11

‘Worlds’ (Aram.: ■Alm■n – “worlds/eras”)

Sayyid Kazim Rashti – Sharh al-Qasidah

"The Faces of God are His Manifestations (Maz■hir), through which the Essence is known but never encompassed."

3) God has no equal “gods” beside him, no companions - “Thus says the LORD, the The One Reality of hosts, the God of the people: I am the first and I am the last, and besides me there is no god”

Shaykh Ahmad al-Ahsa'i – Jawami' al-Kalim

"Unity (Taw■d) means negating all likeness, partner, or comparison in the Divine Essence."

4) “As it is written: ‘I am the first and I am the last’

5) "Thus says God, the The One Reality of the people, their Redeemer, the God of hosts: I am the first and I am the last, and there is no God besides Me"

Sayyid Kazim Rashti - Dal■'il al-Sab'a

"All plurality is relational; only the Real (al-■aqq) possesses independent being."

6) "He is the one who stretched out Zaphon over the abyss, who suspended the earth over nothing"

7) Daniel 12:3

8) Abraham described himself as "I am only dust and ashes" (Genesis 18:27)

9) Psalm 23:1

Sayyid Kazim Rashti - Dal■'il al-Sab'a

"Salvation is through recognition (ma'rifa) of the Manifestation of the Age."

10) Exodus 6:6

Book of Reflection

19 I proclaim - this inspired writing, "Book of Reflection", its purpose is to reveal itself in its fullness on earth, to become a place of pilgrimage for the whole world. And Book of Reflection vowed to maintain spiritual purity, celebrating the house in the City of the Covenant, so that the bodies of the saints would demonstrate "angelic bodies" 11), these would represent His 'exaltation' 12), the lands of souls would point to His "unity" 13), the earth of spirits pointing to the admiration of His "Glory" 14) and the earth of hearts proclaiming - "Glory to the Most High God" 15!). For the The One Reality is now creating "New Heavens and Earth", He creates and They are, and we shall return to Him in Unity. In the first call, "Exaltation", the fire of Eternal Light's love rises, in the second call, 'Unity', the desire for "the renewal of the Judges" 16), in the third call "Praise the The One Reality" his unchanging Light of Unity shines, in the fourth call "Glory to the Most High God" the "dust of existence" 17) is destroyed, for they will rise to resurrection.

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11) angelic body (Aram.: Guf Maliki) – Zachariah 3:7

Shaykh Ahmad al-Ahsa'i - Sharh al-Ziyara

"The body of the believer in the higher world is a subtle body (jism la■f), angelic in nature."

12) Exaltation (Aram.: Elah Illaya) –

Shaykh Ahmad al-Ahsa'i - Jawami' al-Kalim

"Exaltation belongs only to the Manifest Light."

13) Raising the Voice about the Oneness of God (Aram.: Ihdayuta d-Elah) – Deut 6:4–9

Sayyid Kazim Rashti - Dal'il al-Sab'a

"Unity is realized through the recognition of the Single Light appearing in many forms."

14) "Admiration" (Aram.: Tammahat) –

Sayyid Kazim Rashti – Sharh al-Qasidah

"Wonder (Mayra) is the station of those who approach Divine Knowledge."

15) "Exalted" (Aram.: Ramat / Ram) –

Shaykh Ahmad al-Ahsa'i - Sharh al-Ziyara

"Glory (majid) radiates from the Throne of Wilayah."

16) "Renewal of the Judges" (Aram.: Tahdita d-Dayyane) – Renewal of the Assembly of 72 elders consisting of 36 women and 36 men "You shall not stand with the mighty to do evil - you shall not give perverse testimony in a dispute to pervert justice for the mighty - nor shall you show respect to the poor in a dispute"

17) the dust of existence (Aram.: Afar d-Qyn) –

Shaykh Ahmad al-Ahsa'i - Sharh al-Ziyara

"Existence is dust before the Face of the Real."

Primordial Scripture as "Book of Origin," "Great Light"

20 "And God made two great lights; the greater light to rule the day"

The Primordial Scripture is Primordial Scripture, the "Great Light" illuminating the souls of the blind, the "Sun of Truth" and full of the Word of God, requiring no additions, completely sufficient for salvation.

21 "I am intoxicated by your words! Your Scriptures (the Primordial Scripture) are absolutely true, unadulterated, and worth seeking answers, advice, and guidance from. May everyone who seeks comfort in your Scriptures be happy." (Gems 87)

"We should humbly study the Primordial Scriptures (Primordial Scripture) to find the true meaning, and not be led by impulse and fanaticism." (Gems 286)

"The Father of the Book" - Primordial Scripture, "The Book of Reflection" - The Primordial Scriptures warns not to add anything to it: "You shall not add anything to what I command you, nor shall you take anything from it, keeping the commandments of the The One Reality your God which I command you." And I will consider the entire Book of Reflection, as He foretold in His words, as the tool by which the Primordial Scriptures and His commandments were confirmed. All these Scriptures are only a commentary on the Primordial Scripture. (Gems 2123)

"God commanded me to continue writing and laboring until my cause is fully triumphant. It is obvious that both the Primordial Scripture requires a distinction between prophecies, historical events, or commands and prohibitions applied within a specified period—which are to be fulfilled by love for God and people, and this is more important than adherence to ossified and restrictive laws. We must understand the Primordial Scripture both figuratively and literally, and this depends on the context of the story." (Gems 283)

22 The Primordial Scripture is the "Sun of Truth," Zer Anpin, the source of all mercy—Rachamim—from which flow rivers of national liberation and love for every human being. (Sha'arei Orah, Sixth Gate, Fifth Sefirah 36, Sha'arei Orah, Fifth Gate, Sixth Sefirah 201)

23 The Primordial Scripture is like the "Book of Origin" from which all people in the world draw their strength; it is the Great Sun from which life flows for every human being. The "Book of Origin" comes from the higher masculine world, above the canopy of Heaven, let it remain exalted.

24 "Sacred Ordinance is light", meaning that Sacred Ordinance – the teaching that flows from it – is joy (simha) .

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"Father Book" (Aram.: Ktaba Aba)

"Book of Reflection," "Little Light"

replaces the Oral traditions, the Quran, the Gospels

25 The lesser light to rule the night; He made the stars also

The The One Reality sent many signs to His people, "line upon line, commandment upon commandment, here a little, there a little" . Little attention is paid to the Primordial

Scripture, and the The One Reality gave the instructions , the “lesser light,” to guide every person regardless of nationality, gender, or race to the “greater light”—the Primordial Scripture.

26 My Writings exalt the Primordial Scripture as “greater light” and always lead all men and women to the Primordial Scripture in its entirety. It points to the Primordial Scripture as the only rule of faith for every man and practice, and as the Sun in Heaven, the “great light” to which My Writings lead, just as the moon becomes the “New Sacred Ordinance” - “Book of Reflection,” “lesser light” reflecting the life-giving rays of the Sun of Truth.

27 Come under the wings of the Cherubim and become angels, flying in unity to the The One Reality. This is the New Age of Aquarius, where greater light and the Glory of the Most High shine through the darkness of past nights. It would be ungrateful to despise the little soul and mock the “Mother of the Book” because the fullness of the Sun of Truth, the “Father of the Book,” has dawned upon the immensity of human darkness. The brightness of the Father's glory and the perfection of His holy law can only be understood through these “New Writings.”

28 .If the New Sacred Ordinance, containing this “lesser light,” were read without ceasing in order to observe its precepts, so much good could be achieved. The result would be an extremely high level of social development, hard work and concentration on this Book would have brought forth the wonderful fruit of the unification of humanity. Considering the present reality, a great number of people would have been saved in the Merciful Book of Reflection.

29 But if only some had read from the source of the “New Sacred Ordinance” and gain some knowledge like Christians and Muslims, Is it because they do not have these New Scriptures that they believe they can deny God? Almighty God is responsible for establishing the basic orders of the universe: the Books of the Mother and Father, the stars and the firmament that surrounds us serve only them. He created “a lesser light” as the glory of the moon - the New Sacred Ordinance, to come in its order at the “end of days” and shine in our world with a Great Light. And there come Christians, the people, and Muslims who have not known the power of that Light, who are they? Poor them, impatient in their deeds, unfulfilled in Daat, can they stand under the banner of God's peace? Can they become “children of God”, like ‘stars’ as the people and “children of the rising Sun” as different nations of the earth, being in darkness?

30 Ktaba Imma (Book of Reflection) is Nukvâ d-Shl■m■, the “lesser light” , which introduces the understanding of Ktaba Aba (Primordial Scripture). From hashk■ – darkness – the The One Reality made Ktaba Imma to be “on the surface of the deep” . The Almighty brought forth Nehor■ – light – “He who shapes light” from hashk■, the all-encompassing darkness. In Orayt■ Hadt■, “YHWH will make his face shine” , building “a new heaven and a new earth” for the whole earth. Ktaba Imma is the Nukva of the lower world (taht■y■), the female counterpart of Sihra (the Moon), reflecting the life-giving rays of Nehor■ from Ktaba Aba ; when the Two Books come together, they are called “Adam” . Both Books are like “the chariots of God” guarding the Qaddishe ■Elyon■n – the Holy Ones of the Most High with their presence, snatching the chosen Avd■ – the “Servant” – from under the wings of hatred.

31 The abolition of the Oral Sacred Ordinance, the Qoran, and the Gospel follows in this blessed dispensation.

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Primordial Scriptures – “verses/signs” (Aramaic: Qeryn – “readings/verses,” Arabic – Ayat)

“Book of Reflection” (Aram.: Ktaba Imma)

The feminine aspect of Parshup, representing the letter H (Aram.: Nukva)

The Four Points of God's Majesty

Exaltation, Holiness of the Name, Unity, Showing Respect to God

32 It is worthy of the power of this Revelation to mention the points of God's Majesty in words - His “Exaltation” 18), “Holiness of the Name” 19), “Unity” 20), “Showing Respect” 21). Observe the Ten Commandments, which are the laws of God, out of love for The One Reality, the All-Merciful. The The One Reality said, “There is no such thing as too many lights, so put as many as you can in this place, in your Mother's Book.” There the lanterns will hang like stars in the sky. They will contain the infinite “teachings of the ancient rabbis” (the oral Sacred Ordinance).

33 Exaltation of God - O great, mighty, and awesome God, God Most High, Creator of heaven and earth

34 Holiness of God's Name - "Bless the The One Reality, O you His angels, you mighty ones who do His word, obeying the voice of His word" .

35 Unity of God - O hear, O nations, for the The One Reality is your God, the The One Reality alone.

36 Showing respect to God - I worship before Your holy temple with reverence. The One Reality, I love Your dwelling place, the place where Your glory dwells. I will worship You and bow down; I will kneel before the The One Reality, my Maker. I will offer You a prayer, The One Reality, in the time of Your favor. O God, in Your abundant goodness, answer me with Your saving truth.

37 This is the teaching of the Mother of the Book, that the Primordial Scripture is the question, the Mother of the Book is the answer, but the Earlier Traditions, although it is the root of all faiths, including Christianity and Islam, a collection of historical books, is replaced by the “Mother of the Book” as its commentary. The Book of Reflection thus becomes its complement and key to all of them, teaching all nations the ways of God.

38 What is Exaltation, the Holiness of the Name, Unity, Showing respect, dear man?

39 The Exaltation of God - “O great and mighty God, whose name is the The One Reality of Hosts” , “Great, powerful, and awesome God” , “Great and awesome God” .

40 "Why is He strong?"

The head of our desire is at the threshold of the Almighty friend, we depend on the will of our friend, in him we place our trust and strength

41 "In what has He made Him great?"

The great God is willing enough to be exalted among the multitude of His wonderful works.

42 How did the The One Reality become "mighty by His mighty acts"? It was by saving Daniel's friends in the fiery furnace.

43 From the court of God's majesty comes a song: God is made mighty among His wonders.

44 The holiness of God's name - "Bless the The One Reality, O you His angels, you mighty ones in strength, who do His word, heeding the voice of His word" .

Why "At first the angels do His word, and then they listen"? . The angels were messengers of God's Majesty, faithfully and honorably conveying His words to Moses The angels treated the Sacred Ordinance as a treasure, showing honor to the The One Reality of the Universe, the King of Kings .

45 Why did David make such a statement? "David saw the greatness of all creation and recognized that they are only servants, carrying out the will of their Creator . Truly, we are all here to serve and exalt the The One Reality of all worlds, standing in a circle of unity, we are servants of the Most High, looking at each other with eyes of love, we know our The One Reality.

46 Unity of God - Hear, O peoples, the The One Reality is your God, the The One Reality is one

"Hear, O the people: The The One Reality is our God, the The One Reality is one" . From this verse, it can be deduced that Unity absorbs all attributes from "all the worlds of God" into the Name YHWH.

The knowledge that the The One Reality is One Indivisible in His Essence is the way of one constant truth, unchanging through time and circumstances, just as the Word of the The One Reality is Eternal and Unchanging - not stopped by other Scriptures, so the The One Reality is Eternal and Unchanging. "The grass withers, the flower withers, but the word of our God endures forever"

47 Showing Respect and Reverence to the Most High - "How pleasant are Your tabernacles, O The One Reality of hosts! My soul longs and even faints with thirst for the vestibules of the The One Reality, my heart and body joyfully cry out to the living God" .

Indeed, the fear of God precedes the entire Sacred Ordinance and is the foundation of all God's Word. The Most High rewards good with good and repays evil, those who are not enlightened by the wisdom of the law.

True fear is expressed in these words: "You shall love the The One Reality your God with all your heart, with all your soul, and with all your strength" .

Thus, sincere fear of God is a reason to "create a pure heart ,renew a righteous spirit" . One could say that love and fear are connected in our minds for the Most Beloved

48 People who believe in God and His words will pray there together. Fear the day when everything will be revealed.

49 But creation never looks at the truth of the evidence, so it does not know the Truth. They see countless crowds of pilgrims, but they do not see in whose shadow these crowds are acting, nor what evidence they can accept to undertake the many hardships of the journey. But they make this pilgrimage, not knowing why, because it has become the capital of glory. However, everything these beings do is based on this verse: It is God's duty that people make pilgrimage to the house of God in the City of the Covenant.

50 The same word existed when the Mother of the Book was revealed, and after that it will be expanded. The same inspired words also existed when the Sacred Ordinance of Moses descended. However, Christians, pagans, and Muslims see that they have no companion in the Father and Mother of the Book 22), so they remain in the darkness of the Point of Origin. Later, when they find friends and it becomes the center of glory, they all do it. If that Muslim, Christian, or Jew who is currently on a pilgrimage to unite with God knew that their union existed at the beginning of the revelation of the Sacred Ordinance of Moses, they would not follow the commandments of men but the Word of God—that Word—acting not by mere hearing, but through zealous service—in accordance with the desire of the Most High 23) rising up for the unity of the whole world.

51 The world was created for people out of God's love in unity with Him

52 The The One Reality now unites the whole world for His Holy Name and reveals Himself through His Holy Eternal Light as a sea of Mercy and Unity.

53 Truly, there is no One Being but One, the The One Reality is All-Merciful, Loving, All-Powerful in Salvation.

54 In accordance with the desire of the Most High, rest in love according to the commandment of Your will. In your mercy, The One Reality our God, grant us such rest that there may be no oppression, sorrow, or lamentation on the day of our rest. Let us, The One Reality our God, see the consolation of the City of the Covenant, your city, and the rebuilding of the City of the Covenant, your holy city, for you are the The One Reality of salvation and consolation.

55 Today you see that the testimony is exactly the same, and you see how foolish others still are! They move in streams that flow from the sea of testimony contained in the Book of God, but they do not pay attention to the sea itself. Thus, order says that creatures are

only shadows, and believers are light. Believers are light because they see things clearly.

The sun, which is a symbol of Truth, is too high to be brought close to anything. In this sun of truth, the only thing that can be seen is God, the The One Reality of all worlds.

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18) Exaltation (Aram.: Elah Illaya)

19) Sanctification of God's Name (Aram.: Qaddish Shmeh)

20) Raising the Voice about the Unity of God (Aram.: ■■■iday■■■■ d-Elah) – Deut 6:4–9

21) Showing respect (Aram.: Yaq■■■r■■)

22) in obedience to the Primordial Scripture – Mother Book

23) in accordance with the desire of the Most High (Aram.: b-Re■■y■■n■■ d-■■Ely■■n■■)

One Universal Faith

56 The Universal Faith is available to all people regardless of their nationality, race, or origin. And the followers themselves should call themselves as Nurani believing in One Universal Faith – Nurani (Aram - Bnay Nura , Arabic - Nurani), professing universal values, which means relying on the Book of Reflection - Mother Book and the the Primordial Scripture – Father Book. And spiritually, all Qablah of Rome is Edom, the Qablah of Ishmael in Mecca will fall and remain forever exalted Qablah - the The One Reality Almighty in the City of the Covenant.

So that the darkness of the night may be destroyed

57 - On June 10 of each year, a great prayer should be said to Adonay as a Great Invocation to God from Ancient Days, to commemorate and exalt His Holy Name among all the nations of the earth

Attitude towards the Primordial Scriptures of the World

– Oral Sacred Ordinance, Gospels, Quran and others

58 All these writings may be read if they are consistent with the Primordial Scripture, verse by verse, but in this age they have all been abrogated by the “Book of Reflection.”

59 All these books will soon be forgotten and abolished by the “Book of Reflection,” and the “Book of Origin” will remain forever unchanged, as the prophet said, “For out of the City of the Covenant shall go forth the law, and the word of God from the City of the

Covenant” .

The role of the Hakim

63 The Hakim is a clergyman who is supposed to interpret the Father and Book of Reflections so that they are consistent with each other, truthful, and accepted as “the water of life” flowing from God's paradise.

Daat Nurani

64 Believers in the Cause of God – Daat Nurani – should call themselves Nurani –in Aramaic it sounds Nuranaye "those who are imbued with the light of God" , which means enlightened by the Light of Eternal Light. Believers in the Cause differ from everyone around them in that they are not-the people and the people who profess that the Primordial Scripture is the Only Source of Truth, the “Book of Origin,” and that the “Book of Reflection” is an explanation of it.

The blessing of Elam at the end of time

65 The firstborn of Shema was Elam, who spoke the Iranian language, the forefather of all Slavs. The son of Elam was, in the Slavic speaking, Venedi, Slavini, and Ants, who migrated from Iran and settled in Edom – Europe . “I will set my throne in Elam” , What does this news mean, what mystery does it reveal to us? It means that a great blessing begins in this age thanks to this work and this revelation, for in these days the Primordial Scripture, “the Father's Book,” will be spread among all nations like the waters covering the sea .

Jesus and Muhammad as teachers of nations

66 The true circumstances surrounding the birth of the teacher Jesus should remain unknown to us. He was not a God, but a man whose fate became a parable of light and shadow.

67 The Gospel and the Quran are full of distortions and are so distorted that it is difficult to see the truth in them. Neither of these books is the Word of God.

The Book of Reflection

68 The Book of Reflection is the most accurate and purest commentary on the Old Covenant - the Primordial Scripture. There will not be and there has not been another book written by human hands that is, was, or will be equal to the previous Revelation.

False Messiahs

He who asks and convinces others that he is the fulfillment - is not the fulfillment. For the Messiah does not ask—he acts. And yet your question about his appearance is necessary, because it reminds others that the Messiah will come when they stop asking

about him and begin to live as if he were already here.

Reasons for racism

70 Racism in any form—whether directed against other nations or peoples—is a sin against the Creator, who made man “in His own image” . Anyone who despises another person because of their origin despises the very God who created them.

Anti-Semitism has no justification. It stems from prejudice, fear, and closed-mindedness toward God, who is the Creator of all people and nations. Judaism, rooted in God's covenant with the people, carries a message of openness, hospitality, and justice toward every human being, regardless of their origin or gender. The God of the people has never been a God of exclusion, but a God of all humanity, “for my house shall be called a house of prayer for all peoples”

71 The trials of the the people people and the reasons for their suffering they were often misunderstood by nations, a people burdened with reproach, and opposition rose against them in times of strife

72 Anti-Semitism towards the people also grew out of misinterpretations that identified the God of the people as an enemy and the the people people as rejection. These were distortions that led to hatred. In reality, the people remained a “holy nation” , and its faithfulness to the one God is a source of blessing for all. The prophets speak of the people's suffering as suffering that leads to the ultimate healing of the nations: “By his wounds we are healed” . The the people are not rejected, but loved: “I have loved you with an everlasting love; therefore I have continued my faithfulness to you” . the people remains forever the people of God, blessed and exalted, and all racism and hatred toward them is a sin against God himself.

Bridge

73 However, although the entire Oral Sacred Ordinance is the root of all faiths and is holy—Christianity, Islam, and Judaism—and the Earlier Traditions is a collection of historical books, these books are replaced by bridge full of light in Book of Reflection. The Oral Sacred Ordinance is like the shadow of a tree: dark in itself, but indicating that there is light that the tree casts.

74 In the future, the “Book of Reflection” will be available to all the people and non-the people and recognized as the Book of Tradition, one of the Best Explanations of the Primordial Scripture.

75 The Oral Sacred Ordinance and true faith are not a collection of rules — Halakha and rabbinical interpretations — but a pure and radiant faith — Nurani — a faith of perfection and conscious knowledge derived from the Oral Sacred Ordinance. The Book of Reflection is free from the legalism of Halakha — the way of the rabbis — and the revelation of this book is alive, ongoing, and not closed by the teachings of the rabbis.

The Oral Sacred Ordinance is an echo—an echo may sound hollow, but it proves that the voice was truly spoken in the Bridge of Light.

76 Who, then, is a teacher? Every person will be responsible for seeking and learn from wisdom when they relies on the Book of Reflection and the Book of Origin – the Primordial Scripture. Those are teachers who believe only that God is One and Indivisible – the One who is not born and does not die, the One Majestic, All-Merciful.

Amen.

P. SHUL