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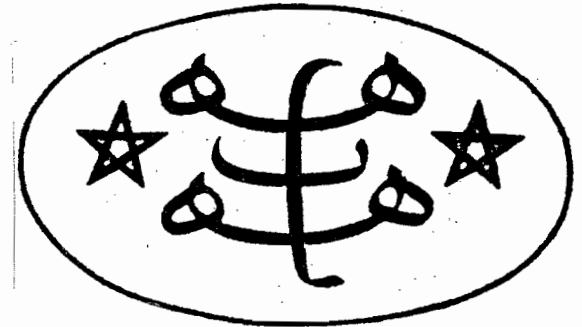
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ESSELMONT'S SURVEY OF THE BAHAI COMMUNITY IN 1919-1920:Part VIII: Miscellaneous

- edited by Moojan Momen

The following are some miscellaneous typed papers that were also in the file together with the accounts presented previously. The first two are apparently written by Esslemont himself although it is not clear what he has used as his source. The rest are extracts from "Shoghi Effendi's Diary".

Constantinople

During the residence of Baha'u'llah and his friends in Constantinople, none of the Turks were interested or cared to listen to the New Call. The Sultan, Abdul Aziz was strongly opposed to the Bahais, and this opposition was maintained by his successor, Abdul Hamid [II]. During the past nineteen years, however, several Turks have accepted the Bahai faith, the teachings having been brought to them by pilgrims from Persia and Turkestan who passed through Constantinople on their way to and from the Holy Land. During the Turkish regime these believers were unable to speak openly of their new faith, because of the fanatical and despotic attitude of the Government. But with the defeat of the Turks and the occupation of Constantinople during the recent World-war, conditions have been changed and the believers have seized the opportunity of teaching and thus increasing their numbers. There are at present about forty believers, most of whom were previously Moslems or Christians.

Switzerland

In Switzerland students of Universities as well as professors are gaining interest in the Cause and are getting into intimate relations with the friends of that land.

Damascus

The call of the Beloved bidding the friends arise with one accord, fling away the veil of concealment, and deliver the Divine message, has resounded throughout all regions and has penetrated to countries hitherto the bulwark of conservatism. The city of Damascus has shaken off her somnolence, and, thanks to the activity of a few enthusiastic friends has awakened to the Spirit of the New Age. This morning an eager visitor from Damascus, Haji Mohamad Yazdi, was ushered into the presence of the Beloved...His news was refreshing copious and significant. With a smile and nod of appreciation the Beloved greeted every item and was glad to know that a reaction to the passivity and inaction of the past had set in. "Deliver the Divine message with prudence and wisdom" was the Beloved's recommendation to the teachers

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1. Between the reigns of 'Abdul-Majid and 'Abdu'l-Hamid, there was the brief three-month reign of Sultan Muhammad Murad V.

who are serving in those regions.

(Shoghi's Diary, 13:2:19)

Germany

Three weeks ago a central committee was established which took up regular correspondence with the surrounding centres of the Cause, began the translation of Baha'i pamphlets, Tablets and treatises, and the writing and publication of articles in different newspapers, - all this in addition to the individual work which is being carried out by every sincere and zealous Bahai...The people are becoming interested in the Movement; seekers attend the weekly meetings and ever increase in number.

(from letter quoted in Shoghi's Diary of 18:3:19)

We have lately founded the Covenant meeting and also a publication for the Bahai literature.

(Frau Schwarz, Shoghi's Diary, 20:3:19)

Had we emerged victorious and satisfied from this war, undoubtedly material conflicts and even bitterer struggles would have been indefinitely prolonged, and the chain of future wars would have been interminable. Every day a fresh conflict and new aggression would have happened, armies would have swept in wave after wave over the countries of the world, and the fruits we have reaped from this tree of militarism would have become the more bitter and disappointing. Soon, it is hoped, our land will rest under the shadow of the Cause of God and shall be trained through the inculcation of Divine Principles and Teachings, and shall attain a civilisation and a culture which no material conquest or victory can secure.

(Letter from German believer, Shoghi's Diary, 29:4:19)

New Zealand

In New Zealand the Bahai Movement is taking a new and happy turn, and eager souls are being awakened...A certain doctor who had met Abdul Baha in London...has started there, fresh and enthusiastic, excellent work which has proved to be quite successful [2].

(S.D. 30:3:19)

Australia

From Sydney an Australian youth has expressed his admiration for the

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2. This doctor was Dr. Felkin. See M.J. Ross, "Some Aspects of the Baha'i Faith in New Zealand", M.A. Thesis, History, University of Auckland, 1979, p. 23

utterances of Baha'u'llah, which he was privileged to read in a book on the movement, his keen desire to meet in person the leader of the Cause, and his profound joy in the anticipation of receiving some Bahai books that a friend is planning to send him.

(S.D. 1:7:19)

#### Greece

One of the first Greeks to accept the Bahai Revelation writes to A.B. ['Abdu'l-Baha]:- "Dear Father, I am very glad to be the first of the Greeks to believe in your Name. How could I do otherwise than believe? Many times my mind is so tired that I feel like a bird when its feathers are wet with the rain and it cannot fly, but when I take your picture and read one of your prayers, I am like the same bird when the sun's rays come out and it is happy and can fly from tree to tree. That is how I feel always when I make my prayers in your name and I cannot rest all my life until I become an apostle in your name to my country..."

#### Jugoslavia

The Beloved Master will rejoice to hear of Ioan Filipacs, a Yugoslav, who was drawn to the Convention [3] as if by miracle, and whose heart is now on fire. He feels that he must see the Master and then take the message to his own country, just emerging as a Republic - must, in the inception of his own country's new life, infuse that new life with the Divine Teachings. Though only two weeks have elapsed since the Convention, already he has started to translate the Master's addresses in Paris, gathered in the volume of "Divine Philosophy" into the Jugo-Slav language (sic).

#### Hungary

In the new Hungarian Republic, papers have already been published in the Magyar language, with the Beloved's portraits and dealing with the Bahai History and Principles

(S.D. 17:6:19)

#### China

Even China is shewing forth promising signs, and already in Shanghai Persian [4], Russian and Chinese friends are to be found.

(S.D. 15:6:19)

#### Arabia

The news about the progress of the Cause in Arabia, particularly along its southern and western shores, in the province of Hedjaz, as reported by our active friend, Hosein Ruhy, is indeed promising. As a result of his observations and the experience of his father, who forty years ago sowed the seeds of the Cause in that region, he has come to the conclusion that the people of Arabia, both the nomadic tribes of the interior and the more civilised people who come in contact with European civilization, are ready to accept the Cause and assimilate its teachings.

The Bahais in those regions number about thirty, of whom twenty-five reside in Geddeh. These friends gather in Geddeh every Friday for their weekly Bahai meetings, chant the Tablets of Baha'u'llah, discuss Bahai topics, and commemorate all the Feasts and anniversaries of the Cause. One of them has made a translation of "The Traveller's Narrative" into Arabic, and other members of the gathering are also displaying great activity. The Persians in Geddeh, who formerly showed great bitterness and resentment, have now become tolerant and abandoned their fanatical opposition.

(S.D. 10:11:19)

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3. Presumably the Convention of the Baha'i Temple Unity in the U.S.A.

4. The Iranian mentioned is Husayn Uskuli who remained in Shanghai until his death in 1956. See Baha'i World, Vol. 13, pp. 871-3.

There are many open questions regarding Bahá'u'lláh's exile from Adrianople to 'Akká. For example, the various eyewitness accounts of the circumstances surrounding the banishment and the journey itself differ, and the identity of the two vessels which carried Bahá'u'lláh and His companions from Gallipoli to Alexandria and hence to Haifa in the course of this journey is not known. This paper reports the preliminary results of research carried out in the archives of the Lloyd Triestino and in the Biblioteca Civica in Trieste. The deductions regarding the identities of the Lloyd vessels which carried Bahá'u'lláh and His companions from Gallipoli to Alexandria and from Alexandria to Haifa were made on the basis of information on the arrivals and departures of Lloyd steamships as well as the timetables found there.

During the latter part of Bahá'u'lláh's residence in Adrianople, the Bahá'í Faith was shaken "to its roots" by "a crisis of the first magnitude": the rebellion of Mírzá Yahyá seriously weakened the Faith and thus played into the hands of its external enemies, both civil and ecclesiastical.<sup>1</sup> The unfounded accusations and stories which they and the followers of Mírzá Yahyá circulated about the deeds and plans of the Bahá'ís so alarmed 'Alí Páshá, the Prime Minister of the Ottoman Empire, and Fu'ád Páshá, the Minister of Foreign Affairs--already concerned about the volatile situation in European Turkey<sup>2</sup>--that they pressed the Sulṭán to take action against Bahá'u'lláh, the recognized head of the Bahá'í community. 'Abdu'l-'Azíz thus issued a farman dated 26 July 1868 condemning Bahá'u'lláh to perpetual banishment in the notorious penal colony of 'Akká (St. Jean d'Acres), stipulating His close confinement, and forbidding Him any association with other Bahá'ís or with the local inhabitants.

The farman reached Adrianople by 5 August 1868, as documents in the British Public Records Office show.<sup>3</sup> On that date, the local authorities informed 'Abdu'l-Bahá that Bahá'u'lláh, His family and several other believers<sup>4</sup> were to proceed to Gallipoli and pressed for their earliest possible departure. Áqá Ḥusayn-i-Áshchí, who served as a cook in Bahá'u'lláh's household, recalled that two days' time were given to prepare for renewed banishment;<sup>5</sup> Bahíyyih Khánun, Bahá'u'lláh's daughter, speaks of three days for preparations.<sup>6</sup> This Bahá'u'lláh refused, as His household still owed substantial sums in the bazaars of Adrianople, and He would not leave until these were paid.

The accounts of various Bahá'ís living in Adrianople during this period record that the consuls of the European powers resident there offered Bahá'u'lláh their assistance. The discrepancies between these accounts and the records contained in Austrian, British and French archives have been treated in detail in an earlier paper.<sup>7</sup>

The Bahá'ís were not informed of the conditions or the ultimate place of exile--indeed, it appears that the authorities did not know themselves.<sup>8</sup> Rumors spread throughout Adrianople: the British Consul, Blunt, and the French Vice-Consul, Ronzevalle, reported to their respective ambassadors that the prisoners were to be deported to the interior of Africa;<sup>9</sup> whereas the Austrian Consul, Camerloher, believed that they were going to be turned over to agents of the Persian government in Gallipoli.<sup>10</sup>

The authorities did indicate that only certain people were to be allowed to accompany Bahá'u'lláh into exile.<sup>11</sup> Thus, the fear of separation from their beloved Lord spread throughout the community of believers. Following protests by the Bahá'ís and an exchange of telegrams with the Sublime Porte, it was decided to transport the entire group to Gallipoli.<sup>12</sup> In preparation for the journey, the goods belonging to the believers were sold at half price or less.<sup>13</sup> Carts organized to transport baggage (Ḥusayn-i-Áshchí places their number at about fifty<sup>14</sup>), and Mírzá Yahyá, his family and Siyyid Muḥammad-i-Iṣfahání were sent ahead to Gallipoli. Fearing he was to be left behind, a newly-arrived Bahá'í, Ḥájí Ja'far-i-Tabrízí, attempted to cut his throat rather than endure separation from Bahá'u'lláh.<sup>15</sup>

On Wednesday, 12 August 1868,<sup>16</sup> Bahá'u'lláh and the remaining believers set out for Gallipoli, escorted by a squad of soldiers under the command of Captain Ḥasan Effendí. In the course of this journey,<sup>17</sup> Bahá'u'lláh revealed the Súriy-i-Ra'ís, addressed to 'Alí Páshá, in which He states that no power on earth can quench the fire which God hath enkindled; rather, the acts of the Sublime Porte will increase its burning and its blaze. The fires of the Revelation of God, Bahá'u'lláh prophesied, will encompass the earth and whosoever is thereupon.<sup>18</sup>

"The day is approaching when the Land of Mystery (Adrianople), and what is beside it shall be changed, and shall pass out of the hands of the king .... The course of things shall be altered, and conditions shall wax so grievous, that the very sands on the desolate hills will moan, and the trees on the mountain will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress."<sup>19</sup>

The exiles remained in Gallipoli for some days.<sup>20</sup> Here they were informed that, in accordance with the Sultān's farman, Bahā'u'llāh and several others were sentenced to perpetual banishment in 'Akkā, whereas Mīrzā Yaḥyā and four Bahā'īs were to be deported to Cyprus. The remaining Bahā'īs were to be taken to Constantinople and then scattered to various fortresses throughout the Ottoman Empire.<sup>21</sup> Bahā'u'llāh refused to comply with this edict. After a further exchange of telegrams with Constantinople, the original order was revoked through the instrumentality of 'Umar Effendi, the major in command of their military escort for the remainder of the journey.<sup>22</sup> It was eventually decided to send all of the Bahā'īs, with the exception of the four destined for Cyprus, to 'Akkā.<sup>23</sup> However, the Ottoman government would pay passage only for those persons whose names appeared on their lists.<sup>24</sup> Much to the surprise of the officials in Gallipoli, several Bahā'īs not included on the Ottoman registers came forward to pay for their own passage on a steamship to "an unknown prison in an unknown land."<sup>25</sup>

As Ḥasan Effendi called to take his leave, Bahā'u'llāh reiterated the prophecies made in the Sūriy-i-Ra'īs: "Tell the king that this territory will pass out of his hands, and his affairs will be thrown into confusion. Not I speak these words, but God speaketh them."<sup>26</sup> The captain humbly promised to convey His message.

Finally, one evening their baggage was taken to be loaded on a steamer. The next morning, Friday, 21 August 1868, the group and their escort boarded the vessel--according to Bahīyyih Khānum, seventy-two exiles, two officers and ten soldiers.<sup>27</sup> She later recalled "the unspeakable conditions" on the ship: the exiles were crowded together for "eleven days of horror," with inadequate space to lie down, and only that little food which they had been able to bring on board with them. Most were "very ill indeed."<sup>28</sup>

During a two-day layover in Smyrna, one of the believers, Mīrzā Āqā-i-Munīb, entitled Jīnāb-i-Munīr, became so ill that he had to be removed to the hospital, where he died shortly thereafter. 'Abdu'l-Bahā, who accompanied him ashore, made arrangements with the hospital's director for a simple funeral.<sup>29</sup>

Some days later, the steamship arrived in Alexandria. The Bahā'ī historian, Mullā Muḥammad-ī-Zarandī, known as Nabīl-ī-A'ẓam, is cited as recording that the ship arrived in the morning, and the exiles were transhipped to a second vessel, which left at night.<sup>30</sup> However, he also recounts seeing one of the Bahā'īs from his prison cell, which was located close to the harbor, on Thursday (27 August) and watching the ship leave on Friday morning (28 August).<sup>31</sup>

The conditions on the second ship were much the same as on the first: "There were also some Tartar passengers in the boat. To be near them was very uncomfortable; they were dirty beyond description."<sup>32</sup>

This vessel arrived in Haifa on Monday, 31 August 1868. Bahīyyih Khānum relates they were carried in chairs to the shore, where they were allowed to remain for a few hours. The crossing of the bay from Haifa to 'Akkā was made in open sailing boats and required eight hours, due to the prevailing calm. Bahīyyih Khānum speaks of "eight hours of positive misery," with no shelter from the burning rays of the sun. The landing in 'Akkā was also difficult; the ladies again had to be carried ashore in chairs.<sup>33</sup>

A small group of exiles remained on the steamer for transport to Cyprus.<sup>34</sup> One of the Bahā'īs who had been condemned to separation from Bahā'u'llāh, Āqā 'Abdu'l-Chaffār, cast himself into the bay in desperation. He was subsequently rescued and forced to continue his journey with the party of Mīrzā Yaḥyā.<sup>35</sup> The steamship arrived at Larnaca, the main port of Cyprus, on Wednesday, 2 September.

Although Bahīyyih Khānum speaks of boarding a "small Turkish boat" in Gallipoli,<sup>36</sup> all other sources are unanimous in recording that the exiles were transported from Gallipoli to Alexandria and hence to Haifa in steamships belonging to the Austrian Lloyd.



The Austrian Lloyd was founded in 1833 in Trieste, the foremost port in the Adriatic Sea, by seven insurance companies. It was to collect maritime and commercial information of interest to the insurers, ship owners and merchants of that city. The driving force behind this association, analogous to Lloyds of London, was Karl Ludwig von Bruck, who became one of its first directors.<sup>37</sup>

According to its articles of association, the Austrian Lloyd was to gather information on the arrivals and departures of ships in the harbor of Trieste as well as on their cargoes and to catalogue these goods in lists of imports and exports according to category and port of departure or destination. It further assembled maritime reports, such as weather encountered, facilities of harbors visited and incidents experienced en route, from ships traveling to or from Trieste. In addition, the Lloyd had the duties of compiling a register of ships sailing under the Austrian flag, assembling a collection of geographic and hydrographic maps, and accumulating all pertinent trade and shipping treaties or other information of interest to merchants, sailors or insurers, such as exchange rates, weights and measures in different countries, and current prices in various markets. Information was collected by Lloyd agents in the main ports of Europe and the Levant as well as in important ports in other parts of the world. It was then forwarded to Trieste, where it was made available to members and the general public in the Lloyd's reading rooms, together with important newspapers, magazines and books dealing with economic, maritime and commercial subjects from around the world. Later, this information was augmented by extracts from the reports of Austrian consular agents, stock exchanges and chambers of commerce in various countries. In this function, the Austrian Lloyd was comparable to a news agency which specialized in information of particular interest to Trieste.<sup>38</sup>

In 1835, the Austrian Lloyd inaugurated the Giornale des Lloyd Austriaco di notizie commerciali e maritime as a newsletter for the members of the association, and complemented it in 1836 with a German language edition; the Journal des österreichischen Lloyd. These offered the latest information and reports on commercial and maritime events, Trieste's imports and exports and on various markets within the Austrian Empire and its trading partners, as well as informing their readers of the newest prices for goods and commodities and current exchange rates, weights and measures, and shipping and insurance fees. From their common origin as a four page, semiweekly newsletter, these journals--in particular, the German Journal--developed into widely read, daily financial newspapers, which were highly regarded even outside the Austrian Empire. Articles "borrowed" from the Journal des österreichischen Lloyd were to be found in almost every important German language newspaper.<sup>39</sup>

The success of the Austrian Lloyd as a gatherer and purveyor of commercial information soon made the need for regular lines of communication between the ports of the Austrian Empire--in particular, Trieste--and those in the Levant apparent. Therefore, a second section of the Austrian Lloyd was created in 1836 to organize regularly scheduled steamship lines between these ports, with Trieste as its main base. Again, Karl Ludwig von Bruck was the initiator of the idea. The first section, responsible for commercial and maritime information, and the new second section were separate entities, with only a common internal administration, the Direzione Generale.<sup>40</sup>

With the second section's initial capital of 1,000,000 Florentine guildens, six steamships were purchased, workshops for their maintenance and repair constructed in Trieste, and coal depots and Lloyd agencies established in each port of call. Regularly scheduled steamship service in the Adriatic Sea and the Levant was inaugurated in 1837. The most important route was between Trieste and Constantinople.<sup>41</sup>

A contract concluded with the Imperial Austrian postal service in 1841 gave the Austrian Lloyd exclusive rights to carry Austrian mail in the Adriatic sea and the Levant. To further facilitate the transport of passengers and post, Lloyd initiated scheduled service between Constantinople, Smyrna and Syria<sup>42</sup> the same year. Three years later, the Lloyd service in the Levant was further expanded by adding several new routes in the Levant and a biweekly trip to Trebizond, a port in the Black Sea through which trade with Persia passed.

By 1847, ten years after its establishment, the Austrian Lloyd had twenty-one steamships in service and another four under construction. The number of yearly voyages had risen from 87 in 1837 to 726 in 1847, totaling 334,555 sea miles.<sup>43</sup>

A direct, monthly express Lloyd steamship line was inaugurated between Trieste and Alexandria in 1848. Alexandria was the door to India and the Far East, the harbor through which passed the bulk of the passenger and mail service to India and beyond. The mail which the Lloyd steamers brought to Alexandria was transferred to small sailing boats which carried it up the Nile to Cairo, then transported in armed caravans to Suez, where it was placed on English ships bound for India. This route, although arduous, was forty days shorter than that around the Cape of Good Hope.<sup>44</sup> As the route between Alexandria and Trieste was of particular importance to the Austrian Lloyd throughout its existence, its best steamships were placed into service here, with the result that the Lloyd line was the quickest connection between Europe and Egypt.<sup>45</sup> A second trip was added in 1851, giving biweekly service.

A further innovation in 1848 was the establishment of a third, "literary and artistic" section of the Lloyd, which was henceforth responsible for the collection and dissemination of information, and thus for the newspapers, the printing shops and the reading rooms. The first section was hereafter purely an association of insurance companies.<sup>46</sup>

During the 1850's the Lloyd fleet was expanded and modernized, with the first ships constructed of iron and the first propeller driven vessels going into service. However, ships with paddlewheels were still ordered, such as the Arciduca Ferdinando Massimiliano, named after Emperor Francis I's brother who later became the Emperor of Mexico, which was commissioned in 1855.<sup>47</sup> The same year saw a further improvement in the Lloyd service between Trieste and Constantinople through the establishment of an express line between these two ports.

Haifa was added as a station on the Syrian Line between Constantinople and Alexandria in 1855. Oskar Stark, who served on this line in later years, considered Haifa to be the most beautiful as well as the most important port in Palestine. However, due to the shallowness of the harbor, the Lloyd steamships were not able to tie up at the quay. Passengers and goods bound for Haifa were transferred into small Arab boats which surrounded the steamship as soon as it dropped anchor to offer their services as transport to shore.<sup>48</sup>

At the close of Lloyd's second decade, it was operating sixty-five steamships which made 2,229 voyages totaling 1,042,284 sea miles during 1857.<sup>49</sup>

During the first twenty years of its existence, the transport of passengers and mail had been the Austrian Lloyd's principal source of revenue. However, at the beginning of the 1860's, changes in the economic situation due to the construction of railroads throughout Europe, which facilitated the transport of merchandise, as well as the increasing competition for existing trade by new steamship companies caused the conveyance of commodities and goods to gain importance. The Lloyd required a new type of steamship: existing ships were lengthened to add cargo space and new vessels built according to its changed needs--larger, with more horsepower and additional room for cargo. Whereas the first Lloyd steamships had between forty and one hundred horsepower, had been rated between 310 and 350 gross registered tons and had carried fifty passengers in a single class, the steamships constructed at this time had 400 horsepower, and 2,000 gross registered tons and carried seventy-six passengers in first- and second-class compartments, and further travellers on deck.

By the end of 1867, the Austrian Lloyd fleet consisted of sixty-four steamships which had made 1,265 voyages and covered 961,460 sea miles during that year. The number of yearly voyages had declined during the past decade, but the distance traveled each year had remained almost constant, the result of closing shorter, less profitable routes on Italian lakes and rivers and in the Adriatic Sea and the simultaneous concentration on the growing trade in the Levant. The size of the steamship fleet had remained fairly constant, for as new ships were commissioned, the older, less economical vessels were sold or scrapped.<sup>50</sup>

An important event in the Levant trade was the opening of the Suez Canal in 1869. In preparation for the changes in trading patterns which the opening of the Canal would bring about, the Austrian Lloyd had, following negotiations with the Austrian Imperial Ministry of Trade,<sup>51</sup> inaugurated two Circle Lines in May 1868, which, originating in Trieste, served Alexandria, Beirut, Smyrna, Constantinople, Syros and Corfu. Each steamer leaving Trieste for Constantinople would return to Trieste more than a month later from Alexandria, and every steamer bound for Alexandria would return from Constantinople, having called on every port on the Lines. This new schedule connected Trieste with both Constantinople and Alexandria by weekly steamers, eliminated the need for



transfers of passengers and freight at several ports, and permitted longer layovers for service and provisioning in either Constantinople or Alexandria. Five new steamships of 2,000 gross registered tons with four hundred horsepower were ordered for use on the Circle Lines, the first of which, the Saturno,<sup>52</sup> went into service on 11 March 1868.

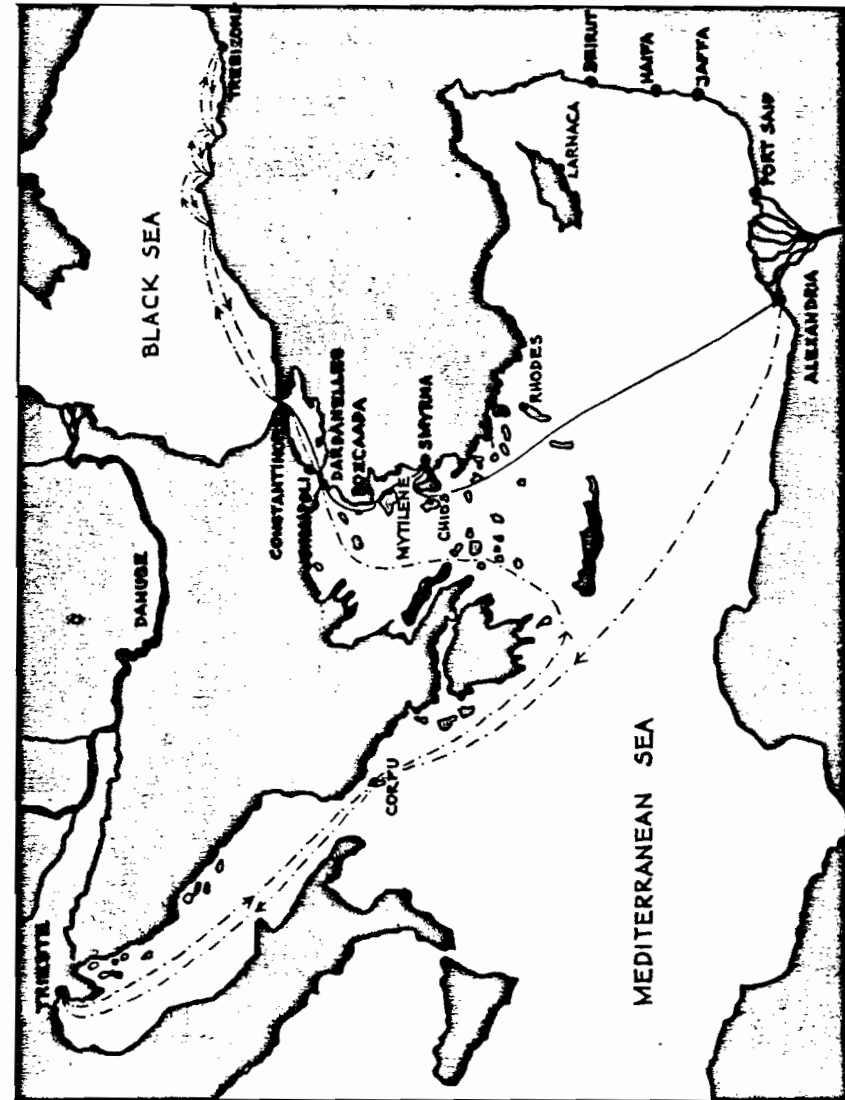
A comparison of official Lloyd timetables for the Circle Lines with the information on the arrivals and departures of Bahá'u'lláh and His companions as contained in the various eyewitness accounts is contained in Table 1. With small variations, the eyewitness accounts correspond with the timetables, which confirms that the vessels which carried Bahá'u'lláh and His companions from Gallipoli to Alexandria and on to Haifa were steamships from the Austrian Lloyd fleet.

Table two is a list of arrivals and departures of Austrian Lloyd steamships from the harbor of Trieste from the end of July to the end of October 1868. According to the Lloyd timetables for these routes,<sup>53</sup> the voyage from Trieste to Constantinople required five days, and that from Trieste to Alexandria five and a half days. For example, the Pilade, which left Trieste on 15 August, arrived in Constantinople at 17.00 (5.00 p.m.) on 20 August.

The ship which was to carry the exiles to Alexandria departed from Constantinople at 16.00 on 20 August, and must therefore have left Trieste on either 1 or 8 August and arrived in Constantinople on 6 or 13 August. As it is extremely unlikely that this vessel remained at anchor in Constantinople's harbor for one or two weeks, it must have been used on one of the Lloyd routes in the Black Sea before setting out from Constantinople bound for Alexandria.

Notices regarding the departures of Lloyd steamships from Trieste published in L'Osservatore Triestino show that passengers and mail for such Black Sea ports as Varna, Odessa and Trebizond were carried on the vessel bound for Constantinople.<sup>54</sup> Comparisons of the timetables for the various Black Sea lines<sup>55</sup> show that the single combination of arrival in Constantinople from Trieste, departure for a Black Sea port, and return to Constantinople in time to depart on 20 August at 16.00 for Alexandria would be for a ship departing from Trieste on Saturday, 1 August (at 02.00), which would arrive in Constantinople on Thursday, 6 August at 17.00. This vessel then journeyed on to Trebizond, departing Constantinople on Friday, 7 August at 12.00, and arriving in Trebizond on Monday, 10 August at 15.00. On the return trip, the steamer left Trebizond on Thursday, 12 August and arrived back at Constantinople on

## VOYAGE OF THE ARCIDUCA FERDINANDO MASSIMILIANO



1 AUG - 4 SEPT 1868

MAP 1

Monday, 16 August at 24.00, in time to be reprovisioned for its further journey on the Circle Line to Alexandria. As Table 2 shows, the steamship leaving Trieste on 1 August 1868 bound for Constantinople was the Arciduca Ferdinando Massimiliano, under the command of Captain Mazzarovich.

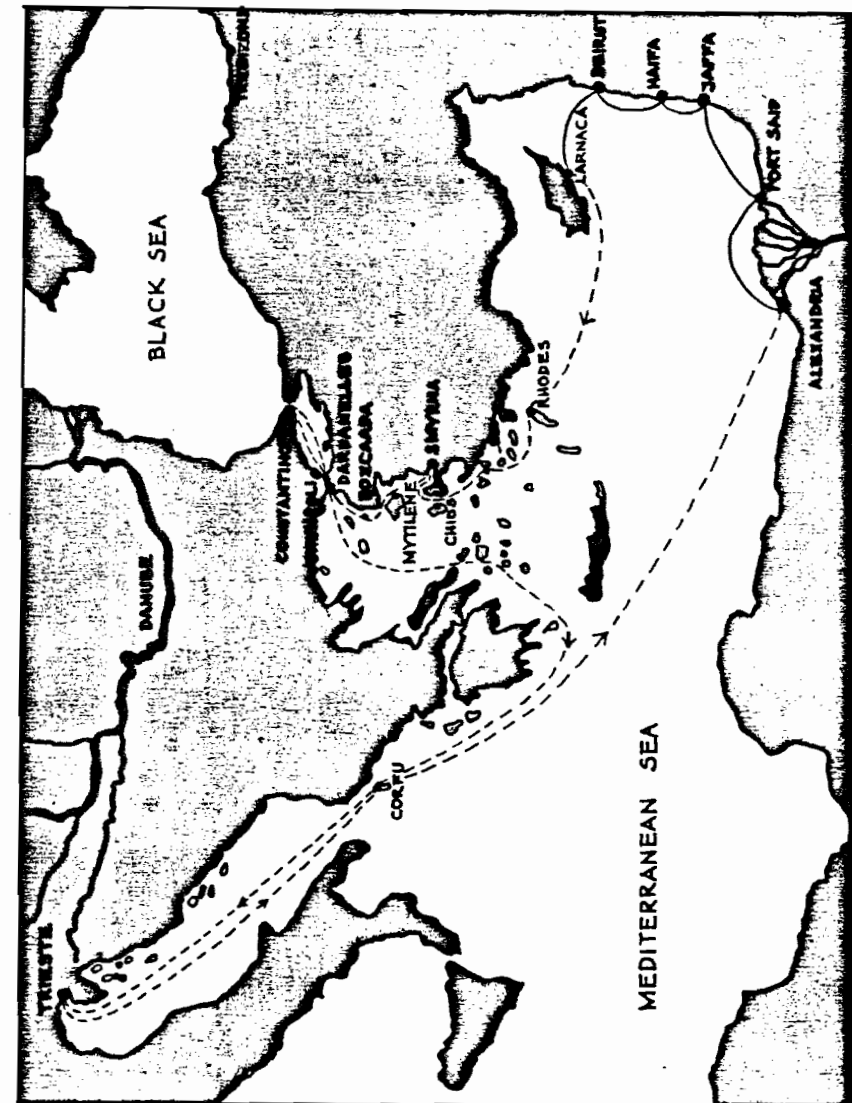
According to the Lloyd timetable, the vessel which carried Bahá'u'lláh and His companions from Gallipoli to Alexandria would have departed from Alexandria on Sunday, 30 August--after taking on passengers and mail from the Indian packet--and reached Trieste on Friday, 4 September. L'Osservatore Triestino records that the Arciduca Ferdinando Massimiliano arrived in Trieste on 4 September 1868, coming from Alexandria, and confirms thereby that it was the vessel which navigated the Circle Line from Constantinople to Alexandria at the time in question. Map 1 shows this voyage of the Arciduca Ferdinando Massimiliano.

The steamer which carried the exiles from Alexandria to Haifa would have had to depart from Trieste on 22 August. According to L'Osservatore Triestino, the Saturno left Trieste on 22 August, bound for Alexandria under the command of Captain Leva.<sup>56</sup> The Saturno was due in Alexandria on Friday, 28 August at 05.00 and departed at 11.00 on the same day for Syria and Constantinople. The exiles must have therefore remained on board the Arciduca Ferdinando Massimiliano until the Saturno arrived.<sup>57</sup>

According to the timetable, the Saturno reached Constantinople on Wednesday, 10 September 1868, and departed from there bound for Trieste on Saturday, 19 September. L'Osservatore Triestino confirms that she reached that port on Friday, 25 September, more than a month after leaving. The voyage of the Saturno is shown in Map 2.

It is to be hoped that the deductions in this paper regarding the Austrian Lloyd steamships will be confirmed at some time in the future by the log books or passenger lists of the ships in question. The Lloyd archives are currently being reorganized and perhaps additional information will become available at a later date.

## VOYAGE OF THE SATURNO



20/21.

Table 1

		LLOYD TIMETABLE No 136			BAHÁ'Í HISTORY		
	Arrival	Duration of STOP	Departure	Arrival	Duration of STOP	Departure	Source
Constantinople			Thursday 20 August 16.00				
Gallipoli	Friday 21 August 05.00	30 min	Friday 21 August 05.30			Friday 21 August before noon	A Aqá Ríqá B Nabfl
Dardenelles	Friday 21 August 08.00	1 hr	Friday 21 August 09.00				
Bozcaada (Tenedos)	Friday 21 August 12.00	30 min	Friday 21 August 12.30				
Mytilene (Hercilino) (Madeliff)	Friday 21 August 18.45	1 hr 15 min	Friday 21 August 20.00	same day sunset	few hours	at night	A Balyuzi B Nabfl
SMYRNA	Saturday 22 August 03.00	1 day 9 hrs	Sunday 23 August 16.00	sunrise	2 days	at night	A Balyuzi B Nabfl
ALEXANDRIA	Wednesday 26 August 02.00			two days later morning			C Balyuzi B Nabfl
		LLOYD TIMETABLE No 135			BAHÁ'Í HISTORY		
	Arrival	Duration of STOP	Departure	Arrival	Duration of STOP	Departure	Source
ALEXANDRIA			Friday 28 August 11.00			mid-morning at night	D Nabfl B Nabfl
Port Said	Saturday 29 August 05.00	12 hrs	Saturday 29 August 17.00	morning	*	same day at night	B Nabfl
Jaffa	Sunday 30 August 10.00	8 hrs	Sunday 30 August 17.00			midnight	B Nabfl
HAIFA	Monday 31 August 01.00	7 hrs	Monday 31 August 08.00	Monday 31 August morning			B Nabfl
Beirut	Monday 31 August 16.30	1 day 7 hrs 30 min	Tuesday 1 September 24.00				
Cyprus (Larnaca)	Wednesday 2 September 13.00	11 hrs	Wednesday 2 September 24.00				
Constantinople	Wednesday 9 September 02.30						

A: Quoted in Balyuzi, Bahá'u'lláh, p. 264  
 B: The Bahá'í World, vol. XVII, p. 393  
 C: Bahá'u'lláh, p. 265  
 D: "Unpublished history," quoted in Balyuzi, Bahá'u'lláh, p. 268.

Table 2

AUSTRIAN LLOYD STEAMSHIPS IN TRIESTE  
1868

DEPARTURES				ARRIVALS			
date	steamship	captain	to	date	steamship	captain	from
27 Jul	Trebisonda	Lombardich	Constantinople	30 Jul	Juno Trebisonda	Druscovich Lombardich	Constantinople Alexandria
1 Aug	Arciduca Ferdinando Massimiliano Apollo	Mazzarovich Giurovich	Constantinople Alexandria	7 Aug	Ceres Progresso	Calvi Forti	Constantinople Alexandria
8 Aug	Trebisonda Juno	Lombardich Grassi	Constantinople Alexandria	13 Aug	Saturno	Benich	Constantinople
15 Aug	Pilade Progresso	Columbo Forti	Constantinople Alexandria	20 Aug 21 Aug	Austria Aquila Imperiale	Rassol Giurovich	Constantinople Alexandria
22 Aug	Minerva Saturno	Lombardini Leva	Constantinople Alexandria	28 Aug	Diana Oreste	Uroopina Steyskal	Constantinople Alexandria
29 Aug	Aquila Imperiale Ceres	Giurovich Calvi	Constantinople Alexandria	4 Sep	Apollo Arciduca Ferdinando Massimiliano	Giurovich Mazzarovich	Constantinople Alexandria
4 Sep	Diana	Uroopina	Alexandria	10 Sep 11 Sep	Juno Trebisonda	Grassi Lombardich	Constantinople Alexandria
5 Sep	Vulcan	Florio	Constantinople	18 Sep	Jupiter	Lazzarich	Alexandria
12 Sep	Arciduchessa Carlotta Apollo	Druscovich Giurovich	Constantinople Alexandria	24 Sep 25 Sep	Minerva Saturno	Lombardini Leva	Alexandria Constantinople
19 Sep 21 Sep	Trebisonda Juno	Lombardich Grassi	Constantinople Alexandria	26 Sep	Oreste Austria	Benich Rassol	Constantinople Alexandria
3 Oct	Saturno Minerva	Leva Lombardini	Constantinople Alexandria	1 Oct 2 Oct	Ceres Aquila Imperiale	Calvi Giurovich	Constantinople Alexandria
10 Oct	Jupiter Ceres	Lazzarich Calvi	Constantinople Alexandria	8 Oct	Diana Pilade	Uroopina Columbo	Constantinople Alexandria
17 Oct	Pilade America	Columbo Grubissich	Constantinople Alexandria	15 Oct	Vulcan Apollo	Florio Giurovich	Alexandria Constantinople
				22 Oct	Trebisonda	Lombardich	Alexandria

I wish to thank the Direzione Generale of the Lloyd Triestino for giving me access to their archives and permission to copy and publish historical information therefrom, Capitano Angelo Bronzin of Lloyd Triestino's Archivio Storico for his patience in assisting me in my search and in answering my sometimes tiresome questions, Paolo Valenti of the Associazione Marinara "Aldebaran" in Trieste and D. J. Lyon of the National Maritime Museum in Greenwich for providing further detailed information on the Lloyd steamships, Dipl. Ing. Kambiz Poostchi for giving me the original impetus and Mrs. Anna Manavi for translating the Italian material into German for the Austrian Bahá'í archives.

Kent D. Beveridge  
Revised February 1986  
Copyright

FOOTNOTES

- 1 Shoghi Effendi, God Passes By, (Wilmette: Bahá'í Publishing Trust, 1970), p. 163.
- 2 See Kent D. Beveridge, "Anton Graf Prokesch von Osten: the Adrianople Episode," (unpublished manuscript), p. 25, note 47. Bahíyyih Khánúm, one of Bahá'u'lláh's daughters, confirms that "libels" were the reasons for the order of banishment to 'Akká. Quoted in The Chosen Highway, (Wilmette: Bahá'í Publishing Trust, 1967), p. 61.
- 3 Published in Moojan Momen, The Bábí and Baha'í Religions, 1844-1944: Some Contemporary Western Accounts, (Oxford: George Ronald, 1981), chap. 11.
- 4 According to a letter assumed to be from 'Abdu'l-Bahá, 'Abbás to Rev. Mr. Rosenberg, enclosure to dispatch Camerloher to Prokesch-Osten, 12 September 1868, Consular & Diplomat. Correspondenz 1864-71, Nachlass Prokesch-Osten, Haus-, Hof- und Staatsarchiv, Vienna - "our honored Lord and Master (Shaykh Husayn 'A.) and two brothers, along with one other and two enemies of the Shaykh." The two brothers of Bahá'u'lláh were Mírzá Músá and Mírzá Muḥammad-Qulí, the other, Darvish Šidq-'Alí, and the two enemies, Siyyid Muḥammad-i-Iṣfahání and Áqá Ján Big. Adib Taherzadeh, The Revelation of Bahá'u'lláh, vol. 2, Adrianople, 1863-68, (Oxford: George Ronald, 1977), adds the names of Mírzá Yaḥyá and four followers of Bahá'u'lláh: Mírzá Husayn, entitled Mishkín Qalam, 'Alí-i-Sayyáh, Muḥammad Bâqir-i-Qahvîh-chí, and 'Abdu'l-Ghaffâr. who were condemned to life imprisonment in Famagusta on Cyprus (p. 402). Mírzá Muḥammad Javád-i-Qazvíní, whose manuscript was translated by E.G. Browne and published as "An Epitome of Bábí and Bahá'í History to A.D. 1898, Translated from the Original Arabic of Mírzá Muḥammad Jawád of Qazvín" in Materials for the Study of the Bábí Religion, (Cambridge: University Press, 1918), states the edict named Bahá'u'lláh and His "brother Áqá Mírzá Músá, Mírzá Muḥammad-Qulí ... and Darvish Šidq-'Alí of Qazvín, one of the servants...." (p. 26).
- 5 Áqá Husayn-i-Āshchí, quoted in Taherzadeh, Revelation, vol. 2, p. 405. In his letter to the British consul in Adrianople dated 5 August 1868, the Reverend Leon Rosenberg states that the Bahá'ís "await exile in two days." Quoted in Momen, Religions, p. 188.
- 6 Chosen Highway, p. 62. Had the exiles left on 7 or 8 August as originally planned, they would have reached Gallipoli in time to board the steamer departing on 14 August. This steamer also called in Haifa, which would have eliminated the need to transship in Alexandria.
- 7 Beveridge, "Prokesch von Osten".
- 8 See Momen, Religions, p. 188n. As the First Dragoman of the British Embassy contacted 'Alí Páshá on 12 August, he was informed that the exiles were to be banished to Cyprus and St. Jean d'Acre (Momen, p. 191). Yet the Austrian internuncio to the Sublime Porte, Graf Prokesch von Osten, was informed in an audience with Fu'ád Páshá on the same day that the group was to be deported to Tripoli!
- 9 See Momen, Religions, pp. 189-90.
- 10 See Momen, Religions, pp. 189-90. Camerloher also reported this opinion to Prokesch-Osten, as is evident from the latter's reply dated 19 August, contained in Nachlass Prokesch-Osten, Consular & Diplomat. Correspondenz, 1864-71.
- 11 Mírzá Áqá Ján, Bahá'u'lláh's amanuensis, states "only those twelve companions who had accompanied Bahá'u'lláh to Adrianople were to travel with Him to Gallipoli." Quoted in Taherzadeh, Revelation, vol. 2, p. 403. Áqá

- Muḥammad-Riḏāy-i-Qannad-i-Shírāzī, another eyewitness, later recalled: "whoever had his name recorded in a register would be allowed to go, but those whose names were not there would not be permitted to leave." Quoted in H.M. Balyuzi, Bahá'u'lláh, The King of Glory, (Oxford: George Ronald, 1980), p. 258.
- 12 Bahíyyih Khánúm, quoted in Chosen Highway, p. 62.
- 13 Ronzevalle and Áqá Riḏā record that "the local authorities had [the Bahá'ís'] belongings sold at public auctions." (Quoted in Momen, Religions, p. 190 and Balyuzi, Bahá'u'lláh, p. 255.) Rosenberg noted that the Bahá'ís were compelled "to sell their businesses and their furniture at great losses." (Momen, p. 194.) The promissory notes given for some of these goods were never paid. (Áqá Riḏā, cited in Balyuzi, p. 258.)
- 14 Quoted in Taherzadeh, Revelation, vol. 2, p. 408.
- 15 He later recovered and joined Bahá'u'lláh in 'Akká. See Balyuzi, Bahá'u'lláh, pp. 258-9 and Taherzadeh, Revelation, vol. 2, pp. 406-8.
- 16 Interestingly enough, both Blunt and Rosenberg give the date of departure as Monday, 10 August. Rosenberg also mentions the time of departure: 1.00 p.m. See Momen, Religions, pp. 193 and 196.
- 17 The sources differ on the length of this journey. Bahíyyih Khánúm speaks of three days (quoted in Chosen Highway, p. 62); Nabíl-i-A'ẓam (cited in The Bahá'í World, vol. XVII, 1976-1979, (Haifa: Bahá'í World Centre, 1981), p. 393) and Shoghi Effendi (God Passes By, p. 180), of four; and Balyuzi (Bahá'u'lláh, p. 260), of five. The letter cited in note 4 gives the duration of the journey as six days.
- 18 "Súriy-i-Ra'ís," in H. Holley (ed), Bahá'í Scriptures: Selections from the Utterances of Bahá'u'lláh and 'Abdu'l-Bahá, (New York: Brentano's, 1923), pp. 88-94. See also Taherzadeh, Revelation, vol. 2, pp. 413-8 for a summary of its contents.
- 19 Quoted in Shoghi Effendi, The Promised Day Is Come, (Wilmette: Bahá'í Publishing Trust, 1967), p. 62. These events came about within the decade as 'Alí Páshá died in 1871 and Sulṭán 'Abdu'l-'Azíz lost his throne and his life in 1876. Roumelia, the province of which Adrianople was the capital, was lost to the Russians and Bulgarians during the disastrous war of 1877-78. The fulfillment of this prophecy was to have a profound effect on the life of two men who were to be of great importance to the Bahá'í Faith. The first was Mírzá Abu'l-Faḍl of Gulpáygán, who had conditioned his acceptance of Bahá'u'lláh on the fulfillment of the prophecies of the Súriy-i-Ra'ís. "And when it happened and nemesis descended upon 'Abdu'l-'Azíz and his ramshackle realm, he made doubly sure that the report of the downfall of the Sulṭán was correct. Then he dedicated his life, his powerful pen and his vast, unsurpassed erudition to the service of Bahá'u'lláh." (Balyuzi, Bahá'u'lláh, p. 262.) The second was E. G. Browne, in whom accounts of the siege and fall of Plenva during the Turko-Russian war had first awakened his lifelong interest in the Near East. See also Balyuzi, Edward Granville Browne and the Bahá'í Faith, (Oxford: George Ronald, 1970), chap. 1.
- 20 The length of stay also varies according to the source: Balyuzi writes of three days (Bahá'u'lláh, p. 263); Shoghi Effendi of three nights (God Passes By, p. 181); and Bahíyyih Khánúm of a week (Chosen Highway, p. 62).
- 21 'Abbás to Rev. Mr. Rosenberg, Nachlass Prokesch-Osten. See also God Passes By, p. 181.

- 22 Bahíyyih Khánum also mentions the assistance of the governor of Gallipoli. Chosen Highway, p. 62.
- 23 God Passes By, p. 181, Chosen Highway, pp. 62-3, Balyuzi, Bahá'u'lláh, p. 263.
- 24 According to the Tariffa Passaggieri per le Linee del Levante, the first-class fare from Gallipoli to Alexandria on the Egyptian line was sixty-six Florentine gulden, second-class, forty-nine gulden, and third-class, eighteen gulden. The first-class fare from Alexandria to Haifa was thirty-five gulden, second-class, twenty-six gulden and third-class, nine gulden. Meals were not included in this price.
- 25 Balyuzi, Bahá'u'lláh, pp. 263-4.
- 26 Quoted in Shoghi Effendi, God Passes By, p. 181.
- 27 Bahíyyih Khánum, quoted in Chosen Highway, p. 63. There is some confusion regarding the actual number of exiles: in a letter dated 5 August 1868, Rev. Rosenberg writes that Bahá'u'lláh "and forty others await exile" (quoted in Momen, Religions, p. 188); a statement bearing the seal Husayn-'Alí gives the number of persons who accompanied Him from Baghdád as fifty-four (Momen, p. 200); Camerloher writes of "more than sixty" Bahá'ís living in Adrianople in January 1866 (Camerloher to Prokesch-Osten 14 January 1866, Consular & Diplomat. Correspondenz 1864-71, Nachlass Prokesch-Osten); and Rosenberg, in a second letter dated 15 August, states that seventy were "carried off" into exile (quoted in Momen, p. 197). Mírzá Javád recorded that "sixty-eight souls in all" departed from Adrianople (Materials, p. 29), and that "about seventy souls embarked in boats for the Austrian-Lloyd steamer" in Gallipoli (p. 31). Balyuzi lists the names of sixty-seven Bahá'ís who arrived in 'Akká, (Bahá'u'lláh, pp. 277-9).
- 28 Quoted in Chosen Highway, pp. 62-6.
- 29 According to 'Abdu'l-Bahá, Memorials of the Faithful, (Wilmette: Bahá'í Publishing Trust, 1971), pp. 145-7, Jináb-i-Munír was seriously ill prior to the departure from Adrianople, but refused to remain behind. He had to be carried on board the steamship at Gallipoli by three men. On board the vessel, his condition worsened to such an extent that the captain had him removed to the hospital in Smyrna. 'Abdu'l-Bahá, who accompanied him to the hospital, but was only allowed to remain with him for a short time, states that Jináb-i-Munír was alive as He was required to leave. The "spoken chronicle" of Bahíyyih Khánum seems to be in error in this respect.
- 30 "Historical Data Gleaned from Nabíl's Narrative Regarding Bahá'u'lláh," Bahá'í World XVII, p. 393. Mírzá Javád also records a departure "at the close of day" (Materials, p. 32).
- 31 "Unpublished history," quoted in Chosen Highway, pp. 247-9 and Balyuzi, Bahá'u'lláh, pp. 265-8, and cited in Taherzadeh, The Revelation of Bahá'u'lláh, vol. 3, 'Akká, The Early Years: 1868-77, (Oxford: George Ronald, 1983), pp. 5-11. In this account, Nabíl records that he and a fellow believer in that prison, Dr. Fáris, had given messages for Bahá'u'lláh to a young man. This young man rowed out to the steamship on Friday morning to deliver these messages, but the vessel got underway before he reached it. Unexplicably, it stopped and waited for him. It will be of interest to see, when the log book of the steamship is found, if this incident is mentioned there. According to the official time-tables, the steamer was to depart on Friday at 11.00.
- 32 Quoted in Chosen Highway, p. 66.

- 33 Quoted in Chosen Highway, p. 66.
- 34 According to the records of the authorities on Cyprus reproduced by E. G. Browne as an appendix to his translation of ['Abdu'l-Bahá], A Traveller's Narrative Written to Illustrate the Episode of the Báb, (Cambridge: University Press, 1891), pp. 384-9, Mírzá Yahyá was accompanied by his family, consisting of two wives, three sons and four daughters, and by two servants.
- 35 Although Bahíyyih Khánum, in recounting her memories almost thirty years later, speaks of this incident as having taken place in Alexandria, there is no doubt that it was 'Akká. 'Abdu'l-Chaffár was subsequently able to escape from Cyprus--according to the above records, on 29 September 1870--and reach 'Akká, where he lived under an assumed name.
- 36 Chosen Highway, p. 63.
- 37 Die Dampfschiffahrt-Gesellschaft des Österreichisch-Ungarischen Lloyd von ihrem Entstehen bis auf unsere Tage (1836-1886), (Trieste: Buchdruckerei des Österreichisch-Ungarischen Lloyd, 1886), pp. 4-5; Martin Riedlinger, "Das Journal des Österreichischen Lloyd: Seine Stellung zur Regierung," (unpublished PhD. thesis, Universität Wien, 1948), pp. 26-7, 40-1.
- 38 Riedlinger, "Journal", pp. 43-5.
- 39 Riedlinger, "Journal", p. 48.
- 40 Riedlinger, "Journal", p. 28.
- 41 Öster-Ungar. Lloyd, pp. 6-9; Riedlinger, "Journal", pp. 28-9.
- 42 At that time, Lebanon formed a part of Syria, which in turn was a province of the Ottoman Empire.
- 43 Öster-Ungar. Lloyd, pp. 23 and 45.
- 44 Oskar Stark, Eine Versunkene Welt: Die Geschichte des Österreichischen Lloyd; Fahrten und Ende seiner 62 Schiffe, (Vienna: Rohrer Verlag, 1959), p. 12-3.
- 45 Stark, Versunkene Welt, p. 47.
- 46 Öster-Ungar. Lloyd, p. 28; Riedlinger, "Journal", pp. 33, 47-8.
- 47 The Arciduca Ferdinando Massimiliano, an iron ship with paddle wheels, four hundred horsepower and one thousand-sixty gross registered tons, was built by Mare & Co. in Great Britain at a cost of 472,500 gulden. The vessel carried forty-eight first- and twenty-eight second-class passengers in addition to its crew of twenty-five and its cargo. It was in service until 1900, when it was sold for scrap. See appendix 1.
- 48 Stark, Versunkene Welt, pp. 58-9. At the same time, an Imperial Austrian Levant post office was established at the port.
- 49 Öster-Ungar. Lloyd, p. 63.
- 50 Öster-Ungar. Lloyd, p. 82.
- 51 The correspondence is contained in the Haus-, Hof- und Staatsarchiv in Vienna, Administrative Registratur, Fach 34SR, Karton 36.
- 52 According to the Austrian Lloyd's records, the Saturno was built in the Denny Shipyards at Dumbarton, Scotland at a cost of 506,000 gulden. An iron,

propeller-driven vessel with auxillary sails, the Saturno had four hundred horsepower and two thousand gross registered tons, and carried fifty-one first-and twenty-eight second-class passengers as well as a crew of forty. It was sold for demolition in 1910. See appendix 1 for further information from The Denny List.

53 Timetable No. 51 for the route between Trieste and Constantinople and No. 134 for the route between Trieste and Alexandria.

54

205 p.

  
 Navigazione a Vapore del Lloyd Austriaco  
**SERVIZIO POSTALE**  
 Partenze dei Piroscali da Trieste  
 dal 17 al 23 agosto 1868.

Per **Alessandria** sabato 22 a mezzanotte via **Corfù**.  
 Questa corsa sta in congiunzione coi battelli diretti da **Suez** per **Aden e Bombay**.

- **Atene, Braila, Burgas, Candia, Corfù, Constantinopoli, Dardaneli, Galatz, Gallipoli, Kustendje, Metellio, Odessa, Scio, Sira, Sulina, Sullina, Tulcea e Varna** sabato 22 alle 2 ore p. m.
- **Incholl, Rodi, Samsun, e Trebisonda** sabato 22 alle 2 ore p. m.
- **Beruto, Calla, Cipro, Jaffa e Porto-Said** sabato 22 a mezzanotte, via **Alessandria**, per passeggeri.
- **Cavalla, Lagos, Salouco e Volo** (nessuna partenza).
- **Ancona, Argostoli, Brindisi, Corigo, Corfù, Sira, e Zante** martedì 18 alle 4 ore p. m.
- **L'Isola, Fiume, Portoré, Azize e Segna** lunedì 17 alle 10 ore a. m.
- **L'Isola, Fiume e la Croazia** venerdì 21 alle 10 ore antimerid.
- **Veglia e Lussingrande** lunedì 17 e venerdì 21 alle 10 ore ant.
- **la Dalmazia** martedì 18 a mezzogiorno, giovedì 20 alle 5 ore a. m., sabato 22 a mezzogiorno.
- **L'Albania** giovedì 20 alle 5 ore a. m., sabato 22 a mezzogiorno.
- **Venezia** martedì 18, giovedì 20 e sabato 22 a mezzanotte.
- **Ravenna** mercoledì 19 del mese, di sera.

NB. Mercè per **Sulina** non vengono assunte che col battello che parte al martedì in linea **Greco-Orientale**.  
 Mercè per le **Indie** devono venir qui affaccate.

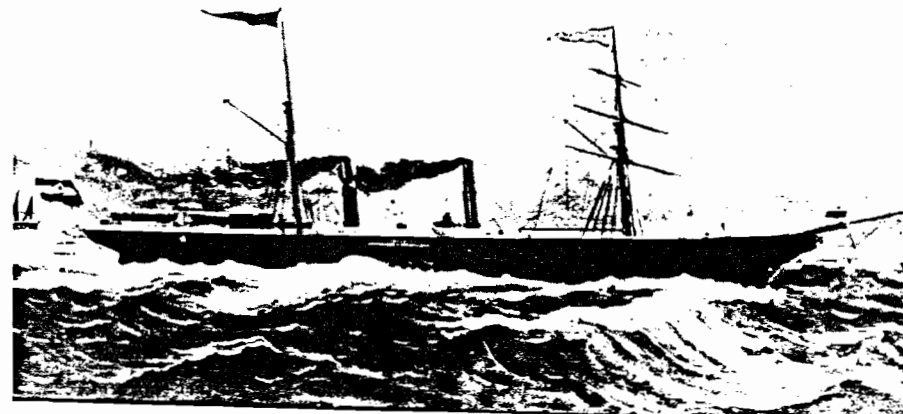
55 Timetable No. 130 for the route between Constantinople and Varna, No. 131 for the line to Odessa, and No. 117 for the Trebizond line.

56 According to the records in the archives of the Lloyd Triestino, Capitano Agostino Leva joined the Austrian Lloyd on 12 November 1845 and promoted to captain on 17 August 1849. At the time of this voyage, Captain Leva was fifty-six years of age and Lloyd's senior captain.

57 The statement made by Muhammad Labib on his Map of Stages in Bahā'u'llāh's Successive Exiles from Tihrán to 'Akkā, January 12, 1853-August 31, 1868, "the boat [sic] touched at the following ports en route: ... 76. Alexandria (transshipped the same day for Haifa)" is therefore incorrect.

appendix 1

Arciduca Ferdinando Massimiliano

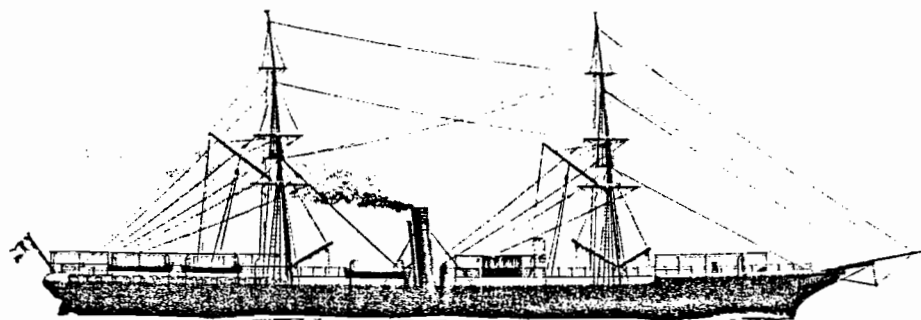




## Saturno

appendix 2

## LLOYD AGENTS AND AUSTRIAN CONSULAR AGENTS IN THE LEVANT



SATURNO

125-6 CERES, SATURNO 1867

ss passenger/cargo steamers for the Austrian Lloyd S.N. Co.

SATURNO First vessel built at the Leven Yard

274½' x 34' x 18' /26' + 18½' 2,960 displ/1,535 dwt/1,562 bm/1,761 g/1,197 n

99,375 cu ft cargo 48 cabin, 28 steerage passengers 254 tons coal

Machinery Nos. 133-4: Inverted direct acting surface condensing 54" .54" x 36" 194 nhp

Two tubular boilers, fired athwartships 25 lbs. 4 bladed screw

Contract: Austrian Lloyd wanted a steamer 6' longer than the JUNO (102) and her sisters, which had proved to be better sea-boats than the APOLLO (119) and MINERVA (113). The company had received a number of very favourable tenders from other British yards, but professed a wish to continue business 'with your respectable firm'. Austrian Lloyd asked for a price of £38,000 and an 8 month delivery time. The final price was settled at £39,000, but during negotiations the purchasers had agreed to order another similar vessel, which was to be priced at £38,000.

Order: 9 April 67 125 launched 14 November 67/trial 26 December 67

126 launched 11 January 68/trial 23 February 68/arrived at Trieste 11 March 68

Trials : 125 2,930 tons/12.08 knots/1,000 ihp/54 rpm

MM trial: 1,552 tons on board/11 1/6 knots/.....

126 2,050 tons/11.88 knots/739 ihp/48 rpm

Expected Performance: 11½ knots average/970 ihp/24 to 28 tons of coal per day

Description: Brig rig, arrangement generally similar to APOLLO (119). Handsomely carved figurehead to fit the name of the ship. Two 9 pounder signal guns

Careers: Sold for breaking up in 1902 and 1908 respectively.

Plans: Rig/lower d/main & spar d  
Boiler/MA

Photos: None

source: The Denny List, copyright D.J. Lyon,  
National Maritime Museum, Greenwich

Documents: Specification

1868

LLOYD AGENTS

Alexandria	Giovanni de Battisti
Beirut	Giovanni Laurella
Constantinople	Pio Terenzio
Gallipoli	A. C. Siderides
Haifa/'Akká	M. Scopinich
Lanarka	Joseph Pascotini
Smyrna	Oscar Marinich

CONSULAR AGENTS

Adrianople	Gustav Wilhelm von Camerloher, vice-consul
Alexandria	Gustav Ritter von Schreiner, consul general
Constantinople	Anton Graf Prokesch von Osten, <u>internuncio</u>
Gallipoli	A. C. Siderides, vice-consul
Haifa/'Akká	Joseph Anton Scopinich, vice-consul
Smyrna	Karl August Freiherr von Baum, consul general

sources: Annuario Marittimo per l'Anno 1869, (Trieste: Stabilimento Letterario Artistico, 1869);Hof- & Staatshandbuch des Kaisertums Österreich für das Jahr 1868, (Wien: Manz, 1868).

THE MYSTERIES OF THE CALL OF MOSES: TRANSLATION AND NOTES ON A TABLET OF  
BAHĀ'U'LLĀH ADDRESSED TO JINĀB-I KHALĪL.

Stephen N. Lambden

Among the alwāh ("Tablets") of Mīrzā Husayn 'Alī Bahā'u'llāh (1817-92) published in volume four of the late 'Abd al-Hamīd Ishrāq Khāvarī's compilation Mā'ida-yi Āsmānī (9 Vols. 129 Baḍī<sup>c</sup> + reprints) is that described as a "Blessed Tablet about the mission of His Holiness Moses.." (Vol.4. pp. 38-41). The Arabic Tablet so described is in fact the first part of an epistle of Bahā'u'llāh / [ Mīrzā Āqā Jān ] Khādīmāllāh addressed to a certain Khalīl ( a Bahā'ī of uncertain identity; = Ibrahim ? ). Its unpublished second (largely Persian parts begins ....

ای برادر من ای خلیل and ends,  
Khādīm [allāh] =) الیهاء علیک وعلى کل من آمن بالله الفرد الاخصر مع آدم  
text from an uncatalogued ['Tehran Bahā'ī Archives' MS ] photocopy in my possession ).

It is clear from the Persian section of the "Lawh-i Jināb i Khalīl" that the whole Tablet was written during the late 'Akka period of Bahā'u'llāh's ministry (1868-92; most probably the late 1880's ). The Khalīl addressed therein had evidently written to Bahā'u'llāh (through Khādīmāllāh as was usual during the late 'Akka period ) asking advice and posing questions about, so it seems, the following issues : [1] About (Khalīl's personal ) service to the Bahā'ī cause; [2] About the doings of wayward [Azālī?] souls [?]; [3] About listening in at the time of the revelation of verses [by Bahā'u'llāh] and [4] About visiting or settling at Tiberius and the circumstances of (a certain Bahā'ī referred to as) Jināb-i Ḥakīm. Bahā'u'llāh/ Khādīmāllāh's reply to these issues is prefaced by several pages (in Persian ) about the greatness of the Bahā'ī revelation and the fulfilment of various proof-texts-quoted (in Arabic) from the Hebrew Bible ( Isaiah 33:20b; Psalm 108:10a; 137:3-4 and Isaiah 2:10[49+21] ); details cannot be gone into here ). Towards the beginning of the Persian section (Pt.II ) it is, furthermore, made clear that the first Arabic section (Pt.I. = Mā'ida-yi Āsmānī, Vol.4 pp. 38-41; see above ) was revealed by Bahā'u'llāh in honour of one referred to as Jināb-i Ḥakīm. This Ḥakīm, almost certainly a Jewish physician and convert to the Bahā'ī Cause originally resident in Iran ( a fair number of Iranian Jews who became Bahā'īs were named or known as Ḥakīm ), had apparently visited Bahā'u'llāh at (or near) 'Akkā, settled or was temporarily resident at Tiberius (not far distant from the 'Akka-Haifa area ), and had had personal links with (the abovementioned ) Khalīl ( possibly also a Jewish convert ? ).

The Mysteries of the Call of Moses

The first (largely) Arabic part of the Lawh-i Jināb-i Khalīl revealed in honour of (a certain) Jināb-i Ḥakīm is a kind of mystical midrash on the Exodus account of the Call of Moses and the disclosure of God's names. In a large number of his thousands of Arabic and Persian epistles (alwāh) Bahā'u'llāh refers to Moses and to the events that, according to the Bible and the Qur'ān, took place on Sinai. Details cannot be gone into here but it is important to note that Bahā'u'llāh frequently and in various ways allegorizes the scriptural accounts of Moses' encounter with the Divine and sets them in spiritual pre-eternity. i.e. in a primordial, pre-existent or transcendent celestial realm. The Sinaitic experiences of Moses and the Divine epiphany sometimes symbolize the primordial encounter of the reality of the Prophets with (pre-existent) Bahā'u'llāh or the (indirect) manifestation of Divinity in the interior Self (= mystically, Sinai) of Moses. (= the archetypal reality of the Prophets or of the true seeker). In the Lawh-i Khalīl the Exodus texts drawn on are set in mystic pre-eternity and related to the primordial disclosure of "Greatest Name" (Bahā' ) or the person of Bahā'u'llāh. This, in part, as determined by the nature of the Arabic translation of Exodus 3 and 6:3 made by Cornelius Van Dyck ([+ Eli Smith] Beirut 1865 + later editions ).

Lying behind Bahā'u'llāh's mystical midrash on Exodus 3+ 6:3 are those Islamic traditions and writings that speak of important events having taken place before the creation of the world/ universe; including, for example, the creation and epiphany of the light of Divinity which is the light of Muhammad and the Imāms; the primordial commissioning of the prophets and the taking of a covenant with all human souls. A multitude of Muslim mystics and theologians as well as the Shi'ī Imāms are recorded as having spoken about cycles of spiritual existence lasting for many aeons or millions of years before the creation of this world. Such teachings are drawn on and elaborated by Bahā'u'llāh and given a variety of interpretations by 'Abdu'l-Bahā in the light of the ultimate Bahā'ī rejection of human pre-existence. (cf. for example, Selections From the Writings of 'Abdu'l-Bahā [Haifa 1978 ] No.181 p.207 ). In order then, to understand the first part of the Lawh-i Jināb-i Khalīl it is necessary to bear in mind a) the Van Dyck Arabic text of Exodus 3+ 6:3; b) the Islāmic traditions about mystic pre-eternity and c) various Qur'ānic texts and Ḥabī-Bahā'ī doctrines.

1. Cf. Qur'an 7:172f; 20:115.

Worth noting at this point is the fact that after speaking about the creation of the Prophets and the theophany of God as "Almighty God" (= EL SHADDAI) Bahā'u'llāh sets forth details about the successive disclosure of the Divine Names in terms of Moses' being four times called by God :\*

- a) Moses is called from the midst of the Fire (= the Sinaitic Burning Bush); then, after 81,000 + 9,000,000 "years" ( of 'pre-eternity' ) see II- III ),
- b) From the "Supreme Horizon" (= the point of the disclosure of Divinity; see IV-VI );
- c) From the "supremely pure region, the most luminous holy place [station]" ( see VII ) and,
- d) From the "Furthermost[Sinaitic]Tree" (see VIII f ).

Without going into details (see the commentary below ) the import of that part of the Lawh-i Khalīl translated below ( pp. 37-40 ) may be summed up as follows:

THE LAWH-I JINĀB-I KHALĪL (Pt. I ),  
PROVISIONAL TRANSLATION, TEXTS AND  
COMMENTARY.

- [ I ] The archetypal beauty of the (pre-Mosaic ) Prophets was created and subject to the theophany of God (= Bahā'u'llāh ) as "Almighty God" (= EL SHADDAI; see Exodus 6:3 );
- [ II ] In view of pre-eternal souls having forgotten the primordial covenant God raises up Moses and identifies Himself to him (cf. Exod 3:4b+6a );
- [ III ] Moses' pre-eternal encounter with God (cf. Exod 3:6b );
- [ IV ] The celestial commissioning of Moses.
- [ V ] God's "hidden people" and Moses' mission to them (cf. Exod. 3:7a );
- [ VI ] On the disclosure of the tetragrammaton (YHWH; cf. Exod. 3:15 );
- [ VII ] The testimony of Moses;
- [ VIII ] The enduring importance of the tetragrammaton (YHWH ) as a sign of the advent of Divinity in eschatological times (cf. Exodus 3:15b );
- [ IX ] God's epiphany as "Almighty God" (EL SHADDAI; Exod. 6:3 ) and the mystery of His ultimate manifestation as the "Greatest Name" (Bahā');)
- [ X ] On the primordial and alphabetic configuration of the "Greatest Name" (Bahā') or pre-existent locus of the being of Mirza Husayn 'Alī Bahā'u'llāh.

\* Roman numerals indicate the paragraphs of my provisional translation.

LAWH-I JINAB-I KHALIL (PT.I): PROVISIONAL TRANSLATION.

In the Name of Our Lord Who hath described Himself through His Own Self by virtue of its Namesake among the Names.

- I. The Sovereign of the Divine Realm and King of Life Who dieth not hath so established and ornamented the Kingdom of Majesty and Beauty and the Spiritual Realm of Might and Magnificence that through but a breeze of the breezes of the Hidden Sea of Ink which hath exuded from the Supreme Pen the Beauty of the Prophets was made manifest. They, through the Sun of the Blessed Word, "I, verily, am Almighty God, Powerful over all things!" which shone forth from the Mouth of the Divine Will, were irradiated [through the Divine theophany] and filled with Light. Exalted be His Command and His Power! Exalted be His Might and His Sublimity! Exalted be His Grandeur and His Sovereignty!
- II. A beam from the lights and splendours of this bright, luminous and resplendent Sun became manifest and evident in the horizons of existent Being and the contingent Realities until the veils of forgetfulness intervened and eyes were withheld from witnessing. Then the Countenance of the Speaker [= Moses] appeared from the horizon of the [Divine] Intention of the Living One, the Ancient. Praised be He Who caused him [Moses] to be made manifest! And praised be He Who raised him [Moses] up [to be His Messenger]! And exalted be He Who spoke unto him [Moses] from the midst of the [Sinaitic] Fire [saying]: "Moses, Moses, I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob!" [= Exodus 3: (4b + ) 6a (Arabic version)].
- III. When he [Moses] heard the [Divine] Call from the midst of the [Sinaitic] Fire he was captivated by the charm of the All-Compelling [Divinity] and veiled his face out of fear, being unable to look at Him [cf. Exod.3:6b and Qur'anic //s]. Thunderstruck he swooned away on account of the Call of the Lord for a period of 81,000 years until the Bounty of his Lord encompassed him and the fragrance of reunion blew upon him. When he came out of his swoon he [Moses] exclaimed: "Unto Thee be praise, O Thou Who hast enlivened me through Thy most-sweet Call and raised me up once again, O Lord of Names, through the Spirit of Thine Exposition." He [Moses] then rose up and stood before
- the Lord, submissive, humble, praising, given to remembrance [of God], glorifying, magnifying [his Lord] in his inmost self for a period of 9,000,000 years.
- IV. Then yet again was the [Divine] Call made manifest from the Supreme Horizon: "Moses, Moses! Go in My peace and [with] the fragrance of My garment unto the retreats of My Holiness and the regions of Mine Intimacy; then unto the Cities of the Realm of Unknowing, the Kingdoms of My Spirit, the Worlds of Exaltedness, the Plains of Flashing Light, the Most-Sublime Heights and the Gardens of Eternity. It is permitted that you ascend every Heaven, enter every Ocean and ride in every Ark, but beware, beware lest you cross over the gulf of the Ocean of Grandeur, approach the Crimson Arks or draw nigh unto the sacred Show-White Land for therein is a region [or station] in which the realities of Names are consumed."
- V. [And God said to Moses (see Exod.3:7f)] "I verily, when I heard the cry for succour of my hidden people, hearkened unto the longing of my beloved ones about whom none is informed save Myself, and became aware of their lamentation in their separation from Me, their tortured cries in the Land of the One Who is Invoked [for help; fi barr al-mustaghath] in their ardent desire for the Meeting with Me and their request for reunion with Me, and when I came to a knowledge of their thirst and burning desire for the Kawthar of My Hidden and Treasured Name, I desired to send you [Moses] unto them with My fragrances and My perfumes, My sweet-scents and My bounties, with My glad-tidings, My manifestations and My graces."
- VI. Then the Speaker [Moses] presented his plight unto the Lord, the Ancient: [He said to Him] "If I come unto them [the people] and say to them, 'Your Beloved hath sent me unto you' and they ask me 'What is His name?', what reply shall I give to them?" [See Exodus 3: 13 (Arabic version)]. Then did the Lahut of Might quake, the Jabarut of Power shake and the Malakut of Loftiness and Exaltedness swoon away. The most elevated Heaven of Heavens trembled by reason of the [Divine] Call which was raised from the Hidden Retreat of Grandeur and the reverberation of the voice of the Lord

displaced every ancient mountain. Say: 'I AM [HE] WHO [IS] I AM WHO I AM [= ahyahi'lladhi ahyah ashar ahyah = אהיה אשר אהיה ]. I AM hath sent me [Moses] unto you [= ahyah shalahnu alakhim(sic.)= אהיה ששלחני אליכם ; see Exodus 3:14 Hebrew+ Arabic ]. O Moses! This you shall say unto the thirsty ones who desire the Kawthar of union with Me : 'YHWH [ יהוה = the tetragrammaton יהוה, 'Jehovah'; 'the Lord' ] your Beloved hath sent me [Moses] unto you in order that I might give you the glad-tidings of His manifestation, His [future] advent, His nearness and the [eschatological] Meeting with Him\* ( see Exodus 3:15 Hebrew + Arabic ).

VII. Subsequently he [Moses] heard the [Divine] Call again from the supremely pure region, the most luminous and holy station [or, place] Say : " YHWH it is Who, from the Realm of Unknowing [ ghayb al-<sup>c</sup>ama ], hath enabled me [Moses] to hearken unto His voice and be attentive to His Call but I have neither seen Him nor gazed upon Him. He [simply] commanded me that I should turn unto you with [but] a fragrance of the garment of the Beloved One in order that patience might be established in your hearts on account of His [personal] absence and separation [from you] to the end that you be comforted in view of the many days of your remoteness from Him."

VIII. Then again was the [Divine] Call made manifest from the Furthermost [Sinaitic] Tree that had grown up from the midst of the [Divine] Throne in the Snow-White Heights of the most concealed [realm of] Grandeur: " O Moses! This is My Name and My Memorial unto them [the people] throughout their holy and blessed generations. It will endure throughout the ages of Eternity and Everlastingness and throughout times having neither beginning nor end. This is My Sign among them [the people] of the Day of My coming unto them and through which I shall make Myself known unto them and draw aside the veil which conceals My Beauty. They shall know naught save Me and, apart from this My Name and this My Memorial, shall nothing ever be mentioned among them. These are My servants whom I did not command to prostrate themselves when I created Adam. The inhabitants of My concealed pavilions and the Concourse of the realm of My Unknowing were not informed about them." [ See Exodus 3: 15b Arabic ].

IX. " O Moses! Bear thou witness that I, verily, am the Lord! I was alone, a God sanctified above all Names in Mine Essence. I remained unknown for an eternity of eternities. In the hiddenness of My Bahā' [ = Splendour ] I shall not be known until the end of all ages. I verily, appeared unto Abraham and Isaac and Jacob through My Name " Almighty God, [ الإله العزير = (Heb.) אל שדי , EL SHADDAI ], Powerful over all things" but by My Name YHWH I did not make Myself known until this Day. [ See Exodus 6:3 Arabic ]. This is the treasured secret of My Hidden Name. This is the mystery of My Concealed Name. This is the cipher of My Concealed and Guarded Beauty. It hath ever been and will ever be—as long as the ancient Eternity of Mine Essence and the Locus of My Being endures—hidden and concealed in the Treasuries of My Command and the Storehouses of My Custodianship; secreted beneath the Veils of My Glory and wrapped under the Coverings of Mine Infallibility and Power. I have hidden it [ the hidden name Bahā' ] beneath the Robe of My Greatness and the Canopy of My Grandeur until such time as it will be made known on My part in a land that is concealed and hidden in the Veils of Mine Occultation and the all-encircling Ocean of My Knowledge. I (alone) shall determine the appointed time for its disclosure . And He, verily, is I Myself in al-mustaghāth [ = abjad 2001 indicative of the time of the manifestation of man yuzhiruhu'llāh = Bahā'u'llāh = the 'Hidden Name' ]. I shall decree when this Treasure [= Bahā' ] shall be made manifest through the Sovereign of My Will and I shall break its seal through the Fingers of My Might and the Fingertips of My Power. I shall cause that Hidden Pearl to emerge, by the submersion of My Supreme Pen, from the concealed, inaccessible, pure and untainted Oman of Mine Ink. "

X When the [Divine] Call was ended and the Mighty, Hidden Letters [ = the الذات of الذات, Bahā' ? ] came to be in the form of a Triad in the Fourfold Temple [ = Husayn 'Alī (? = 4+3 letters ), Bahā'u'llāh ] and the Innermost Mystery and Secreted Treasure was made manifest and eight illumined Letters bore up the [Heavenly] Throne [see Qur'ān 67:17 ] then was the Temple of the Greatest Name perfected and sealed with a sacred, guarded Seal. Blessed be he who gazes upon the Seal of the Beloved One and becomes aware of that which hath been decreed in it of the mysteries deposited in the treasuries of the Books of old on the part of One All-Knowing, All-Wise.

اخرى من روح بيانك يا مولى الاسماء اذ اقام و وقف تلقاء الر  
تسعة الف الف سنة خاضعا خاشعا حامدا زاكرا مجددا  
مسبحا فى سر السرى ثم ظهر النداء من الافق الاعلى مرة  
بعد اخرى موسى اذ هب بسلامى وعرف قميصى الى  
مكامن قدسى ومواقع انسى ثم الى مدائن العما وممالك  
الروحي وعوالم العليا وميادين السناء والرفارف القصى  
وحقائق البقاء ولك ان تصعد كل سماء وتدخل كل بحر  
وتركب كل سفينة ولكن اياك اياك ان تعبر الى خليج بحر  
الكبريا وتقرّب سفائن الحمراء وتقرّب ارض المقدسة  
البيضاء لان هنالك مقام تحترق فيه حقائق الاسماء انسى  
لما اصفيت اغائة شعبي المكنونه وسمعت حنين احبائى  
الذين لم يحالغ بهم غيرى واطلعت بصريخهم فى فراقى  
وضجيجهم فى يرا المستغاث شوقا للقائى وطلبها لوصولى  
وعلمت طمائهم واحتراقهم لكوثر اسمى المكنون المخزون  
اردت ان ارسلك اليهم بنفحاتى وفوحاتى وتضوعاتى ثم  
عناياتى وبشاراتى وظهوراتى والطافى فعرض الكليم  
للرب القديم اذا وصلت اليهم وقلت لهم محبوبكم ارسلتسى  
اليكم وقالوا لى ما اسمك فماذا حبيبهم اذا تزلزل لاهوت  
العظمة وتحرك جبروت القوة وانضغ ملكوت العزة والرفعة  
ثم ارتعدت سموات العلى بما ارتفع النداء من غيب الكبريا

لوح مبارك دربارہ بعثت حضرت موسى عليه السلام جمال  
قدم ميغراميند قوله تعالى :  
” بسم ربنا الذى وصف نفسه بنفسه لسميها عن الاسماء  
ملكوت جلال و جمال و جبروت عظمت واجلال سلطان لاهوت  
ومليك حى لا يموت رابرازنده وزيبنده كه بنفحه اى ازنفحات  
بحرمدار مكنون كه ازقلم ترشح نمود جمال انبياء ظاهر  
وبشمس كلمه مباركه اتى انا الله القا درعلى كل شهنى كه ازفم  
مشيت اشراق نموده متجلى ومستنير گشتند تعالى امره  
وقدره وتعالى عزه وشأنه وتعالى عظمته وسلطانه وپرتو  
انوار وتجليات اين شمس مشرقه منيره لائحہ در آفاق وجود  
ممكنات وحقايق موجودات ظاهر و مشهود تا آنكه حجابات  
نسيان حایل شد و ابصار را از مشاهده منع نمود در اين هنگام  
طلعت كليم از اغق اراده حى قديم ظاهر و مشهود سبحان  
من اطهره و سبحان من بعثه وكلمه من بحبوحة النار موسى  
موسى انا اله ابيك اله ابراهيم واله اسحق واله يعقوب  
فلما سمع النداء من قطب النار واخذه جذب الجبار غطى  
وجهه من الخوف ولا يقدر ان ينظر اليها وانضغ من نداء  
القرب واحد وثمانين الف سنة نهر به از اتقرّب اليه  
فضل ربه و هب عليه عرف الوصال فلما وجد افاق وقال لك  
الحمد يا من احببتنى من عرف نداك الاحلى وبعثتنى مرة

واخذ اهتزاز صوت الرب كل الجبال القديم قل اهيه الذي  
اهيه اشراهيه / ارسلنى اليكم يا موسى هكذا تقول للنظمانين  
الذين ارادوا كوثر وصالى ~~يهوه~~ محبوبكم ارسلنى اليكم  
لا بشركم بطهوره ووصاله وقربه ولقائه ثم سمع نداء آخر  
عن الشطر الا طهر المقام القدس الا نور قل يهواه هواياته  
من غيب العما اسمعنى صوته واصفانى ندائه ولكن انى  
ما رأيتة وما نظرت اليه قد امرنى بان اتوجه اليكم بعرف  
قميصه المحبوب لالقى الصبر فى قلوبكم على هجره وفراقه  
واسليكم فى بعدكم عن طول آياته ثم ظهر النداء عن شجرة  
القصى المنبته من كبد العرش فى رفار البيضاء عن سر  
الكبرياء يا موسى هذا اسمى وذكرى لهم فى اجيالهم  
المقدسة المباركة التى لا تنتهى بدهور الازل والابد ولا يتم  
بازمنة القدم والسرد وهذه علامة مجئى اليهم بهذ  
اعرف لهم نفسى وبهذا اكشف لهم السر عن جمالى لانهم  
لا يعرفون سوائى وغير اسمى هذا وذكرى هذا لن يذكر  
عندهم ابدا هوأء عبادى الذين ما امرتهم بالسجود حين  
خلقت آدم وما اطلع بهم اهل سراق غيبى وملاء عمائى  
يا موسى فاشهد باننى انا الرب قد كنت وحده الهامقدسا  
عن الاسماء كلها بذاتى ما عرفت من قدم الاقدام وبغيب  
بهائى لن اعرف الى ابدا لاعباد قد ظهرت لاهراهم و

اسحق ويعقوب باسمى الاله القادر على كل شئى واما باسمى  
يهوه فلم عرفت نفسى الى هذا اليوم وهذا كنز اسمى المكنون  
وهذا سر اسمى المخزون وهذا رمز جمالى المستور المصون  
قد كان ويكون من ازلية ذاتى وهوية كينونتى مكنونا مخزونا  
فى خزائن امرى وكنائز حفظى ومستورا فى حجبات جلالى  
وسر عظمى واقدارن قد اخفيتة تحت رداء عظمى و  
خباء كبريائى الى وقت يكون معلوما عندى فى ارض تكون  
مستورة مخفيه فى حجبات غيبى وبحر علمى المحييط  
واعين بذلك ميعادا وهو انه انا بالمستغاث اقضى اذا طهر  
هذا الكنز سلطان مشيئى وافك ختمه بأصبع قدرتى وانا مل  
قوتى واخرج ذلك اللؤلؤ المكنون بغواص قلبي الاعلى  
عن عمان مدادى الغيب الممتنع البحت البسيط فلم  
انتهى النداء وتمت الاحرف العزيرة الغيبية على هيئة  
التثليث فى هيكل الربيع وظهر السر الاسر والكنز الا خفى  
وحمل العرش الاحرف الثمانية النورا اذ اتم وكمل وختم  
هيكل الاسم الاعظم فى خاتم قدس حفيظ طوبى لمن نظر  
الى خاتم المحبوب وعرف ما قدر فيه من الاسرار المودعة  
فى كنائز كتب القبل من لدن عليم حكيم انتهى .

الوصال قلباً وجداً آفاق وقال لك الحمد يا من اجتنبني  
 من عرف نذائك الاحلى وبعثني نرة اضري من  
 روح بيانك يا مولد الاسماء اذا قام ووقف تلقاء الرب  
 تعة الف الف سنة خاضعاً خاضعاً حامداً ذا كراماً ممتداً  
 متجافاً سر السرى ثم طهر النذر من الافق الاعلى نرة بعد  
 اضري موسى موسى اذ حب سبلاى وعرف قمبي الى  
 مكان قدسى ومواقع النى ثم الى مداين العماة ومجا  
 الروحي وعواطم العليا ومبادين السناء والترقارف العصى  
 وصدائق البقاء ولك ان تصعد كل سماء وتدخل كل بحر  
 وتركب كل سفينة ولكن اياك اياك ان تعبر الى خليج  
 بحر الكبرياء او تقرب سفابن الحمراء او تقرب ارض المقدية  
 البيضاء لان هناك مقام تحرق فيه حقايق الاسماء  
 ان لما اصغيت اغاثة شعبي المكنونه وسمعت خنين اجلاء  
 الذين لم يطلع بهم غيرى واظلمت بصركم في فراقى وضحيم  
 في بر المستغاث شوقاً للقاء وطلباً لوصالى واعلمت ظاهم  
 واخر اقمهم للوثرى سمي المكنون المحزون اردت ان اسلك  
 اليهم بنفحاته وفوحاته وتضوعاته ثم عاباته ولبارك والبر

بسم ربنا الذي وصف نفسه بنفسه  
 بسمها عن الاسماء

ملكوت جلال وجمال وجبروت عظمت واصلال سلطان  
 لا يموت وملك حتى لا يموت رابر ازنده وزينه هه بفسحه  
 از نفحات بحر مداد مكنون هه از قلم اعلى ترشح نمود جمال  
 انبيا طاير وشمس كلمه مباركه اله اله القادر على كل شى هه از  
 فم مثبت اشراق بمنو منجلى ومستير كنهه تعالى امره وقدره  
 وتعالى عزه وثانته وتعالى عظمنه وسلطانه وپرتو انوار  
 وتجليات اين شمس مشرقه بغيره لايحه وآفاق وجهه ملكا  
 وحقايق موججات ظاهر ومشهود با آنكه حجات نسيان  
 حایل شد و ابصار از مشاهده منع نمود و بينك نام طلعت  
 كلمه از افق اراده حى قدیم طاير ومشهور سبحان من ظهره وسبحان  
 من بعثه وتعالى من ارسله وكلمه من محو حة النار موسى موسى  
 انما اله ابيك اله ابراهيم واله اسحق واله يعقوب فلما سمع ندا  
 من قطب النار واخذ جذب الجبار غطى وجهه من الخوف ولا  
 يقدر ان ينظر اليها وانصعق من نداء الرب واحمد وثمانين  
 الف سنة ومرتبه اذا تقرب اليه فضل ربه وهب عليه عرف



والطاف فعرض الكلم للرب القديم اذا وصلت اليهم و  
 لهم مجيهم ارسلني اليكم وقالوا لي يا اسمع فماذا اجيبهم  
 اذا انزلزل لاهوت العظمه وسحرك جبروت القوة واضع  
 ملكوت العزه والرفعه ثم ارتعدت سماء سموات العلي بما  
 ارتفع النداء من غيب الكبرياء واخذ اهتزاز صوت  
 الرب لكل الجبال القديمه قل آهيه الذي آهيه سراً  
 شلاهوا الخيمه ارسلني اليكم يا موسى هكذا نقول  
 للظلمين الذين اراحوا كوشروصالي يحموه مجيهم ارسلني  
 اليكم لا بشركم بظهوره ووصاله وقربه ولقائه ثم سمع  
 نداء الصرخ من الشطر الاطرالمقام المقدس الانوار قل  
 يحيوا هو اياه من غيب السماء السمعني صوته واصعالي بذاته  
 ولكن اني مارايته وانظرت اليه قد امرت بان اوجه اليكم  
 بعرف قميصه المحبوب لالقي القبر في قلوبكم على حجره وقرته  
 واسليكم في بعدكم عن طول ايامه ثم ظهر النداء عن شجره  
 القصوى المنبته من كبد العرش في رافرف البيضاء  
 عن ستر ستر الكبرياء يا موسى هذا اسمي وذكرني لهم  
 في اجيالهم المقدسه المباركه التي لا تنتهي بدهور الانزل

والابد ولا تيمم بازمته القديمه والسرمد وهذه علامتي فيهم  
 يوم مجيهم اليهم بهذا اعرف لهم نفسي وبهذا الكشف لهم  
 انشر عن حجابي لا تخيم لاجبروت سواك وغير اسمي هذا  
 وذكرني هذا لن يذكركم عندهم ابداً هؤلاء عبادي الذين  
 ما امرتهم بالسجود حينما خلفت ادم وما اطلع بهم اهل سرادق  
 غيبي وملائكته يا موسى فاشهد بانك انا الرب قد كنت  
 وصده الملقاً مقدساً عن الاسماء كلها بذاتك ما خوفت من  
 قدم الاقدام وبغيب جحائك لن اعرف الى ابد الاعداد  
 قد ظهرت لابراهيم واسحق ويعقوب باسمي الاله القادر  
 على كل شيء وانا باسمي يحموه فلم عرف نفسي الى هذه اليوم  
 وبذا الكثر اسمي المكنون وهذا ستر اسمي المخزون وهذا  
 رمز حجابي المستور المصون قد كان ويكون من ازلته ذات  
 وهويته كينونتي مكنوناً محزوناً في ضرائن امرى وكناز  
 حفضي وميسوراً في حجابات حلاله وستر عصمتي واقدا  
 قد اخفيته تحت رداء عظمتي وجباء كبرياءه الى وقت  
 يكون معلوماً عندي في ارض تكون متوره محفيتها في  
 حجابات غيبي وسجرت علمي المحيط واعين بذلك ميعاداً

وهو انه انه انا بالمتقيما اقضى اذا ظهر هذا الكفر لسلطان  
 مشيتي واقلت ختمه باصبع قدرته واغسل قوته واخرج  
 ذلك اللؤلؤ المكنون بعواص قلبي الالهي عن عمان يدالي  
 الغيب الملتغ الحجت البسيط فلما انتهى النداء وتمت الابحار  
 العزبة الغيبية على هيئة التثليث في صيكل الترتيع وظهر  
 السر الاسرى والكنز الاخفى وحمل العرش الاصحف  
 الثمانية النوراء اذا تم وحل وختم صيكل الاسم الاعظم  
 في خاتم قدس حفيظ طوب لمن نظر الى خاتم المحبوب وعرف  
 ما قدر فيه من الاسرار المودعة في كتاب كتب القبل من لدن  
 عليم حكيم امي برادر من انجيليل دست بايدياين  
 بنده وشما وجمع فرسان لرب جليل بسملت تمام  
 كه اولاً لعنابت بدعيه

اين نقيبه لوجي است در صفحه ۲۸  
 صحت دار فتم اخبار در اني تحريه

EXODUS CHAPTER 3 AND CHAPTER 6:1-9  
 ACCORDING TO THE HEBREW (MT), VAN  
 DYCK ARABIC TRANSLATION AND ENGLISH  
 (RSV).

6 וַיֹּאמֶר

יְהוָה אֱלֹהֵי מֹשֶׁה עֲתָה תֵרְאֶה אֲשֶׁר אֲעִשֶׂה לְפָרְעָה כִּי הִנֵּה מִנְקָה  
 וְיִשְׁלַח יְהוָה מַנְקְדֵי וְגַרְשָׁם מֵאֶרֶץ מִצְרָיִם  
 8 וַיַּדְבֵּר אֱלֹהִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי יְהוָה: וַיֹּאמֶר אֶל־  
 אַבְרָהָם אֶל־יִצְחָק וְאֶל־עִשְׂבָק בְּאֵל שְׁבַי וּשְׁמִי יְהוָה לֹא נִדְעִיתִי  
 לָקָם: וְגַם נִקְמַתִי אֶת־דְּבָרֵי אֲתָם לְתֵת לָהֶם אֶת־אֶרֶץ כְּנָעַן אֵת  
 אֶרֶץ מִגְדֵי'הֶם אֲשֶׁר־גָּדְרוּ כֹה: וְגַם אֲנִי שָׁמַעְתִּי אֶת־נְאֻמֹתַי כִּי  
 יִשְׂרָאֵל אֲשֶׁר מִצְרַיִם מַעֲבִירִים אֲתָם וְאֹכְרִי אֶת־דְּבָרֵי: לְלִפְנֵי אָמַר  
 לְבְנֵי־יִשְׂרָאֵל אֲנִי יְהוָה וְהוֹצֵאתִי אֹתְכֶם מִמִּצְרַיִם סְבֻלַת מִצְרַיִם  
 וְהִצַּלְתִּי אֹתְכֶם מִמִּצְרַתְּם וְגִאֲלֹתִי אֹתְכֶם כִּי־נִשְׁמַע נְטוּיָה וּבִשְׂפָטִים  
 גְּדֹלִים: וְלִקְחֹתִי אֹתְכֶם לִי לְעָם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיִּדְעֹתָם כִּי  
 אֲנִי יְהוָה אֱלֹהֵיכֶם הַמּוֹצִיא אֹתְכֶם מִמִּצְרַיִם סְבֻלַת מִצְרַיִם: וַיַּהֲבִאתִי  
 אֹתְכֶם אֶל־הָאֶרֶץ אֲשֶׁר נִשְׁאַלְתִּי אֶת־יְהוָה לָתֵת אֵלָהּ לְאַבְרָהָם לְיִצְחָק  
 וְלְעִשְׂבָק וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁה אֲנִי יְהוָה: וַיַּדְבֵּר מֹשֶׁה בֵּן אֶל־  
 בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצֶר רִיחַ וּמִמִּצְרַת כֹּשֶׁה:

8 וַיִּמְשָׁה הַיָּהּ רֵעָה אֶת־צֵאֵן יְהוָה הִתְנוּ כִּתְנוּ מִתְנוּ וְהִתְנוּ אֶת־  
 הַצֵּאֵן אֶת־הַמִּדְבָּר וַיִּבֶא אֱלֹהֵי הַהָאֱלֹהִים הַרְבֵּה: וַיֹּאמֶר מִלֵּאד  
 יְהוָה אֵלָיו בְּלִפְתֵי־אֵשׁ מִתּוֹךְ הַסֵּנֶה וַיֵּרָא וְהִנֵּה הַסֵּנֶה בַּעַר בְּאֵשׁ  
 וְהַסֵּנֶה אֵינֶנּוּ אֶבֶל: וַיֹּאמֶר מֹשֶׁה אֶתְרֵה־נָא וְאֵרְאֶה אֶת־הַמִּדְבָּר  
 הַגָּדֹל הַזֶּה מִדְּנִי לֹא־יִדְבַּע הַסֵּנֶה: וַיֹּאמֶר יְהוָה כִּי סַר לְרְאִיתִי  
 מִקְרָא־אֵלָיו אֱלֹהִים מִתּוֹךְ הַסֵּנֶה וַיֹּאמֶר מֹשֶׁה מֹשֶׁה וַיֹּאמֶר הֲנִי:  
 וַיֹּאמֶר אֶל־תִּקְרַב הַלֵּם שֶׁל־נִעְלִיף־י מֵעַל דַּגְלִיף־י כִּי הַסֵּנֶה אֲשֶׁר  
 אִתָּה סוּפֵד עָלָיו אֶדְמֵת־קֶרֶשׁ הוּא: וַיֹּאמֶר אֲנִי־אֵלֶיךָ אֲבִי־י אֶלֶּן  
 אַבְרָהָם אֱלֹתֵי יִצְחָק וְאֵלֵי עִשְׂבָק וַיִּסְתֵּר־י מֹשֶׁה לִפְנֵי כִּי יֵרָא  
 מִהַבֵּיט אֶל־הָאֱלֹהִים: וַיֹּאמֶר יְהוָה רְאֵה רְאִיתִי אֶת־עֵינֶיךָ עָלֶיךָ אֲשֶׁר

בְּמִצְרַיִם וְאֶת־צַעֲקֹתֶם שָׁמַעְתִּי מִפְּנֵי נִגְשׁוֹי כִּי יִדְעִיתִי אֶת־מַכְאֵבֵי־י:  
 וַיֹּאמֶר־י לְהִצִּילִי מִכַּף מִצְרַיִם וְלִהְיוֹתִי מִן־הָאֶרֶץ הַזֹּאת אֶל־אֶרֶץ  
 מוֹבֵדָה וְהַרְבֵּה אֶל־אֶרֶץ וּבֵת חֶלֶב וּדְבַשׁ אֶל־מִקְוֵים הַכְּנָעִנִי וְהַחִתִּי  
 וְהָאֱמֹרִי וְהַפְרִזִּי וְהַחִתִּי וְהַיְבוּסִי: וְעַתָּה הִנֵּה צַעֲקַת בְּנֵי־יִשְׂרָאֵל  
 בָּאָה אֵלַי וְגַם־דִּיאֵתִי אֶת־הַלֵּחַץ אֲשֶׁר מִצְרַיִם לְחַצִּים אֲתָם: וְעַתָּה  
 לָכֵן וְאֲשַׁלְחֶךָ אֶל־פָּרְעֹה וְהוֹצֵא־י אֶת־עַמִּי בְנֵי־יִשְׂרָאֵל מִמִּצְרַיִם:  
 וַיֹּאמֶר מֹשֶׁה אֶל־הָאֱלֹהִים מִי־אֲנִי כִּי אֵלֶיךָ אֶל־פָּרְעֹה וְכִי אֹצִיא  
 אֶת־בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם: וַיֹּאמֶר־י קִרְאֵנִה עִמָּךְ וְהִדַּלְתֶּךָ הַיּוֹם  
 כִּי אֲנִי שְׁלַחְתִּיךָ בְּהוֹצִיאֶךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים  
 עַל־הַהָר הַזֶּה: וַיֹּאמֶר מֹשֶ׈ה אֶל־הָאֱלֹהִים הַזֶּה אֲנִי כֹה  
 אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹתֵי אֲבוֹתֵיכֶם שְׁלַחְתִּי אֵלֵיכֶם  
 וְאָמַרְתִּי מַה שְׁמוֹ מַה אָמַר אֱלֹהִים: וַיֹּאמֶר אֱלֹהִים אֶל־מֹשֶׁה  
 אֲדַעֲהָ אֲשֶׁר אֲדַעֲהָ וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲדַעֲהָ שְׁלַחְתִּי  
 אֵלֵיכֶם: וַיֹּאמֶר־י עַד אֱלֹהִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי  
 יִשְׂרָאֵל יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֵלֵי  
 עִשְׂבָק שְׁלַחְתִּי אֵלֵיכֶם וְהַשְׁמִי לְעֵלְם וְהַזְכִּיר לְדַד דְּרִי: וַיִּקְרָא וְאָסַפְתָּ  
 אֶת־זִקְנֵי יִשְׂרָאֵל וְאָסַרְתָּ אֲלֵהֶם יְהוָה אֱלֹהֵי אֲבוֹתֵיכֶם וַיֵּרָא אֵלָיו  
 אֱלֹתֵי אַבְרָהָם יִצְחָק וְעִשְׂבָק לֵאמֹר פִּקְדוֹתֵי אֲתָתָם וְאֶת־הַשְׁמִיעִי  
 לָכֶם בְּמִצְרַיִם: וַיֹּאמֶר אֱלֹהֵי אֲתָתָם מַעֲנֵן מִצְרַיִם אֶל־אֶרֶץ הַכְּנָעִנִי  
 וְהַחִתִּי וְהָאֱמֹרִי וְהַפְרִזִּי וְהַחִתִּי וְהַיְבוּסִי אֶל־אֶרֶץ וּבֵת חֶלֶב וּדְבַשׁ:  
 וַיִּשְׁמָעוּ לְקִלְקֹף וּבֹאֵת אִתָּהּ וְזִקְנֵי יִשְׂרָאֵל אֶל־מֹשֶׁה וְאָמַרְתֶּם  
 אֵלָיו יְהוָה אֱלֹהֵי הַעֲבָרִים נִקְרָה עָלֵינוּ וְשָׁמַר נִלְכְּדָה נָא תִרְדָּךְ  
 שְׁלִישֵׁת יָמִים כַּמִּדְבָּר וְנִזְבַּחַת לַיהוָה אֱלֹהֵינוּ: וַיֹּאמֶר יְדַעְתִּי כִּי  
 לֹא־יָמֵן אֲתָתָם מִלֵּךְ מִצְרַיִם לְחַלְקֹךָ וְלֹא־יִגְדֵי תִנְקָה: וַיִּשְׁלַחְתִּי אֶת־  
 יְדִי וְהַחִפְזִי אֶת־מִצְרַיִם כָּבֵל וְהִלְאֵתִי אֲשֶׁר אֲעִשֶׂה בְּקִרְבּוֹ וְאֶחְרִיבֵן  
 וְיִשְׁלַח אֹתְכֶם: וַיִּנְתְּנִי אֶת־חַן הַקִּסְיָהּ כִּשְׁעֵי מִצְרַיִם וְהָיָה כִּי  
 תִּלְבְּדוּן לֹא תִּלְבְּדוּ רִיבָם: וַיִּשְׁאַלְהָ אֲשֶׁר־י מִשְׁבֹּתָהּ וּמִגְבַּת בֵּיתָהּ  
 כְּלִרְבָּסָה וְכִלְיוֹנָהּ וּשְׁמֹלֶת וּשְׁמֹתָם עַל־בְּנֵיכֶם וְעַל־בְּנֵי־לֵבָבְכֶם וְעַל־לִבְּכֶם  
 אֶת־מִצְרַיִם:

الاصحاح الثالث

١ وَاَمَّا مُوسَى فَكَانَ يَتَرْتَمِنُ غَيْمٌ يَبْرُوتُ حَيْثُ كَانَ كَاهِنٌ مِدْيَانِ . فَسَاقَ الْغَيْمُ إِلَى وَرَاءِ  
 ٢ الْبُرِّيَّةِ وَجَاءَ إِلَى جَبَلِ اللَّهِ خُورَيْبَ . وَظَهَرَ لَهُ مَلَاكُ الرَّبِّ بِلَهَبِ نَارٍ مِنْ وَسْطِ  
 ٣ عُلْفَيْهِ . فَظَنَّرَ وَإِذَا الْعُلْفَةُ نَافَتْ بِالنَّارِ وَالْعُلْفَةُ لَمْ تَكُنْ تَخْتَرِقُ . فَقَالَ مُوسَى امِيلْ  
 ٤ الْآنَ لِأَنْظُرْ هَذَا الْمَنْظَرَ الْعَظِيمَ . لِمَاذَا لَا تَخْتَرِقُ الْعُلْفَةُ . فَلَمَّا رَأَى الرَّبُّ أَنَّهُ مَا لَمْ  
 ٥ لِيَنْظُرْ نَادَاهُ اللَّهُ مِنْ وَسْطِ الْعُلْفَةِ وَقَالَ مُوسَى مُوسَى . فَقَالَ هَا أَنَا . فَقَالَ لَا تَقْتَرِبْ إِلَى  
 ٦ هَهُنَا . أَخْلَعُ جِذَاءَكَ مِنْ رِجْلِكَ . لِأَنَّ الْمَوْضِعَ الَّذِي أَنْتَ وَاقِفٌ عَلَيْهِ أَرْضٌ مُقَدَّسَةٌ  
 ٧ ثُمَّ قَالَ أَنَا إِلَهُ آبَيْكَ إِلَهُ إِبْرَاهِيمَ وَإِلَهُ إِسْحَقَ وَإِلَهُ يَعْقُوبَ . فَغَطَّى مُوسَى وَجْهَهُ  
 ٨ وَسَمِعَتْ صُرَاخَهُمْ مِنْ أَجْلِ مَخْجَرِهِمْ . إِنِّي عَلِمْتُ أَوْجَاعَهُمْ . فَتَرَلْتُ لِأَنْقِذَهُمْ مِنْ أَيْدِي  
 ٩ الْبَصْرِيِّينَ وَأُصْعِدَهُمْ مِنْ تِلْكَ الْأَرْضِ إِلَى أَرْضِ جَدَّةٍ وَوَالِيسَةٍ . إِلَى أَرْضِ قَيْصُ لَبْنَا  
 ١٠ وَعَسَلَا . إِلَى مَكَانِ الْكَعْبَائِيِّينَ وَالْحِثِّيِّينَ وَالْأَمُورِيِّينَ وَالْفِرِزِّيِّينَ وَالْحَوِزِيِّينَ وَالْيَبُوسِيِّينَ .  
 ١١ وَالْآلَاتِ هُوَذَا صِرَاحُ بَنِي إِسْرَائِيلَ قَدْ أَتَى إِلَيَّ وَرَأَيْتُ أَيْضًا الضِّيئَةَ الَّتِي بَضَافَهُمْ بِهَا  
 ١٢ الْبَصْرِيُّونَ . فَقَالَ لَآنَ هَلُمَّ فَأَرْسِلْكَ إِلَى فِرْعَوْنَ وَخُجِرْ شَعْبِي بَنِي إِسْرَائِيلَ مِنْ مِصْرَ .  
 ١٣ فَقَالَ مُوسَى لَلَّهِ مِنْ أَنَا حَتَّى أَذْهَبَ إِلَى فِرْعَوْنَ وَحَتَّى أَخْرِجَ بَنِي إِسْرَائِيلَ مِنْ  
 ١٤ مِصْرَ . فَقَالَ إِنِّي أَكْرُبُ مَعَكَ وَهَدِيءٌ تَكُونُ لَكَ الْعَلَامَةُ أَنِّي أَرْسَلْتُكَ . حِينَئِذٍ أَخْرِجُ  
 ١٥ الشَّعْبَ مِنْ مِصْرَ تَعْبُدُونَ اللَّهَ عَلَى هَذَا الْجَبَلِ . فَقَالَ مُوسَى لِلَّهِ مَا أَنَا إِلَهِي بَنِي إِسْرَائِيلَ  
 ١٦ وَأَقُولُ لَهُمْ إِلَهُ آبَائِكُمْ أَرْسَلَنِي إِلَيْكُمْ . فَمَاذَا قَالُوا لِي مَا أَنَسُهُ فَمَاذَا أَقُولُ لَهُمْ . فَقَالَ  
 ١٧ اللَّهُ لِمُوسَى أَهْبِ الْوَيْهَةَ . وَقَالَ هَكَذَا نَقُولُ لِبَنِي إِسْرَائِيلَ أَهْبِ أَرْسَلَنِي إِلَيْكُمْ  
 ١٨ . وَقَالَ اللَّهُ أَيْضًا لِمُوسَى هَكَذَا نَقُولُ لِبَنِي إِسْرَائِيلَ يَهُوَهَ إِلَهُ آبَائِكُمْ إِلَهُ إِبْرَاهِيمَ  
 ١٩ وَإِلَهُ إِسْحَقَ وَإِلَهُ يَعْقُوبَ أَرْسَلَنِي إِلَيْكُمْ . هَذَا أَسْمِي إِلَى الْأَبِيدِ وَهَذَا ذِكْرِي إِلَى جُورِ قَدُورِهِ  
 ٢٠ إِذْهَبْ وَاجْمَعْ شُعْبَ إِسْرَائِيلَ وَقُلْ لَهُمُ الرَّبُّ إِلَهُ آبَائِكُمْ إِلَهُ إِبْرَاهِيمَ وَإِسْحَقَ  
 ٢١ وَيَعْقُوبَ ظَهَرَ لِي قَائِلًا إِنِّي قَدْ أَفْتَدَيْتُكُمْ وَمَا صَنَعَ بِكُمْ فِي مِصْرَ . فَقُلْتُ أُصْعِدُكُمْ

١٨ مِنْ مِصْرَ إِلَى أَرْضِ الْكَعْبَائِيِّينَ وَالْحِثِّيِّينَ وَالْأَمُورِيِّينَ وَالْفِرِزِّيِّينَ وَالْحَوِزِيِّينَ  
 ١٩ وَالْيَبُوسِيِّينَ إِلَى أَرْضِ قَيْصُ لَبْنَا وَعَسَلَا  
 ٢٠ ١٨ فَإِذَا سَمِعُوا لِقَوْلِكَ تَدْخُلُ أَنْتَ وَشُعْبُوكَ بَنِي إِسْرَائِيلَ إِلَى مَلِكِ مِصْرَ وَتَقُولُونَ  
 ٢١ لَهُ الرَّبُّ إِلَهُ الْعِبْرَانِيِّينَ الْبَنَانَا . فَالآنَ نَمْضِي سَفْرَ ثَلَاثَةِ أَيَّامٍ فِي الْبُرِّيَّةِ وَنَذْجُ لِلرَّبِّ  
 ٢٢ إِلَهِنَا . ١١ وَأَكْبِي أَعْلَمُ أَنَّ مَلِكَ مِصْرَ لَا يَدْعُكُمْ نَمْضُونَ وَلَا يَدُ قُوَيْهِ . ٢٠ فَأَمْتُ يَدَيْ  
 ٢٣ وَأَضْرَبْتُ مِصْرَ بِكُلِّ عَجَائِبِي الَّتِي أَصْنَعُ فِيهَا . وَبَعْدَ ذَلِكَ يُطْلِقُكُمْ . ٢١ وَأَعْطِي نِعْمَةً لِهَذَا  
 ٢٤ الشَّعْبِ فِي عِيُونِ الْبَصْرِيِّينَ . فَيَكُونُ حِينَئِذٍ نَمْضُونَ أَنْكُمْ لَا نَمْضُونَ فَارِعِينَ . ٢٢ بَلْ  
 ٢٥ تَطْلُبُ كُلُّ امْرَأَةٍ مِنْ جَارِيهَا وَمِنْ تَرْبَلَةٍ بَيْنَهَا مِئْتَةٌ فِضَّةً وَمِئْتَةٌ ذَهَبًا وَنِيَابًا  
 ٢٦ وَتَضَعُونَهَا عَلَى نِيَتِكُمْ وَنِيَابَتِكُمْ . فَتَسْلُطُونَ الْبَصْرِيِّينَ

الاصحاح السادس

١ فَقَالَ الرَّبُّ لِمُوسَى الْآنَ نَنْظُرُ مَا أَنَا أَفْعَلُ بِفِرْعَوْنَ . فَإِنَّهُ يَدُ قُوَيْهِ يُطْلِقُهُمْ وَيَدُ  
 ٢ قُوَيْهِ يَطْرُدُهُمْ مِنْ أَرْضِهِ  
 ٣ ثُمَّ كَلَّمَ اللَّهُ مُوسَى وَقَالَ لَهُ أَنَا الرَّبُّ . وَأَنَا ظَهَرْتُ لِإِبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ  
 ٤ بِأَنَّ إِلَهَ الْفَادِرِ عَلَى كُلِّ شَيْءٍ . وَأَنَا بَاسِي يَهُوَهَ فَلَمْ أَعْرِفْ عِنْدَهُمْ . وَأَيْضًا أَنْتَ مَعَهُمْ  
 ٥ عَهْدِي أَنْ أُعْطِيَهُمْ أَرْضَ كَعْبَانَ أَرْضَ غُرْتِيهِمْ الَّتِي تَعْرَبُوا فِيهَا . وَأَنَا أَيْضًا قَدْ سَمِعْتُ  
 ٦ أَنِّي بَنِي إِسْرَائِيلَ الَّذِينَ يَسْتَعْبِدُهُمُ الْبَصْرِيُّونَ وَتَذَكَّرْتُ عَهْدِي . لِذَلِكَ قُلْ لِبَنِي  
 ٧ إِسْرَائِيلَ أَنَا الرَّبُّ . وَأَنَا أَخْرِجُكُمْ مِنْ تَحْتِ أَثْقَالِ الْبَصْرِيِّينَ وَأَنْقِذُكُمْ مِنْ عُبُودِيَّتِهِمْ  
 ٨ وَأَخْلِصُكُمْ بِدِرَاعٍ مَبْدُودَةٍ وَبِأَحْكَامٍ عَظِيمَةٍ . وَأَتَّخِذُكُمْ لِي شَعْبًا وَتَكُونُ لَكُمْ الْهَيَا .  
 ٩ فَتَعْلَمُونَ أَنِّي أَنَا الرَّبُّ إِلَهُكُمْ الَّذِي أَخْرِجُكُمْ مِنْ تَحْتِ أَثْقَالِ الْبَصْرِيِّينَ . وَأَدْخَلْتُكُمْ  
 ١٠ إِلَى الْأَرْضِ الَّتِي رَفَعْتُ يَدِي أَنْ أُعْطِيَهَا لِإِبْرَاهِيمَ وَإِسْحَقَ وَيَعْقُوبَ . وَأَعْطَيْتُكُمْ إِيَّاهَا  
 ١١ مِيرَاثًا . أَنَا الرَّبُّ . فَكَلَّمَ مُوسَى هَكَذَا بَنِي إِسْرَائِيلَ . وَلَكِنْ لَمْ يَسْمَعُوا لِمُوسَى مِنْ صَخْرِ  
 ١٢ النَّاسِ وَمِنْ الْعَبْدِيَّةِ الْفَاسِيَةِ

**3** Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Mid'ian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. <sup>2</sup>And the angel of the LORD appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. <sup>3</sup>And Moses said, "I will turn aside and see this great sight, why the bush is not burnt." <sup>4</sup>When the LORD saw that he turned aside to see, God called to him out of the bush, "Moses, Moses!" And he said, "Here am I." <sup>5</sup>Then he said, "Do not come near; put off your shoes from your feet, for the place on which

you are standing is holy ground." <sup>6</sup>And he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And Moses hid his face, for he was afraid to look at God.

<sup>7</sup> Then the LORD said, "I have seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters; I know their sufferings, <sup>8</sup> and I have come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land to a good and broad land, a land flowing with milk and honey, to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. <sup>9</sup> And now, behold, the cry of the people of Israel has come to me, and I have seen the oppression with which the Egyptians oppress them. <sup>10</sup> Come, I will send you to Pharaoh that you may bring forth my people, the sons of Israel, out of Egypt." <sup>11</sup> But Moses said to God, "Who am I that I should go to Pharaoh, and bring the sons of Israel out of Egypt?" <sup>12</sup> He said, "But I will be with you; and this shall be the sign for you, that I have sent you: when you have brought forth the people out of Egypt, you shall serve God upon this mountain."

<sup>13</sup> Then Moses said to God, "If I come to the people of Israel and say to them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?' what shall I say to them?" <sup>14</sup> God said to Moses, "I AM WHO I AM." <sup>15</sup> And he said, "Say this to the people of Israel, 'I AM has sent me to you.'" <sup>16</sup> God also said to Moses, "Say this to the people of Israel, 'The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you'; this is my name for ever, and thus I am to be remembered throughout all generations. <sup>17</sup> Go and gather the elders of Israel together, and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, 'I have observed you and what has been done to you in Egypt; <sup>18</sup> and I promise that I will bring you up out of the affliction of

Egypt, to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" <sup>19</sup> And they will hearken to your voice; and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, we pray you, let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.'" <sup>20</sup> I know that the king of Egypt will not let you go unless compelled by a mighty hand. <sup>21</sup> So I will stretch out my hand and smite Egypt with all the wonders which I will do in it; after that he will let you go. <sup>22</sup> And I will give this people favour in the sight of the Egyptians; and when you go, you shall not go empty, <sup>23</sup> but each woman shall ask of her neighbour, and of her who sojourns in her house, jewelry of silver and of gold, and clothing, and you shall put them on your sons and on your daughters; thus you shall despoil the Egyptians."

**6** <sup>1</sup> But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, yea, with a strong hand he will drive them out of his land."

<sup>2</sup> And God said to Moses, "I am the LORD. <sup>3</sup> I appeared to Abraham, to

Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. <sup>4</sup> I also established my covenant with them, to give them the land of Canaan, the land in which they dwelt as sojourners. <sup>5</sup> Moreover I have heard the groaning of the people of Israel whom the Egyptians hold in bondage and I have remembered my covenant. <sup>6</sup> Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great acts of judgment, <sup>7</sup> and I will take you for my people, and I will be your God; and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. <sup>8</sup> And I will bring you into the land which I swore to give to Abraham, to Isaac, and to Jacob; I will give it to you for a possession. I am the LORD.'" <sup>9</sup> Moses spoke thus to the people of Israel; but they did not listen to Moses, because of their broken spirit and their cruel bondage.

COMMENTARY \*

[1] In this syntactically complex opening Persian (+ Arabic ) paragraph ( which could be translated in several different ways) the spiritual worlds of malakūt and jabarūt are spoken of as having been established and adorned by the King of the uppermost heavenly realm, the sphere of Lāhūt (= Divinity ). God, the "King of Life Who dieth not", through the instrumentality of a drop of ink from the primordial "Supreme Pen" ( qalam-i a<sup>c</sup> lā [so MS ] = the pen of destiny ) brought the archetypal/ pre-existent beauty of the Prophets ( jamāl-i anbiyā' ) into being. It was the primordial declaration of Divinity, " I, verily, am Almighty God, Powerful over all things" uttered by the creative Divine Will ( mashiyyat ) that transfigured and illuminated the pre-existent realities of the Prophets. They were subject to the shining forth of the glory of the Divine theophany ( tajallī ). It may be that the mystic pre-eternal encounter of the Prophets with Bahā'u'llāh as the "Almighty God" ( see below ) is intended.

Where MA has " I, verily, am God, Powerful over all things" ( انى انا الله ) the MS has "I, verily, am Almighty God, Powerful over all things" ( انى الله القادر على كل شىء ). This latter reading is almost certainly the correct one for it is an exact quotation of the Van Dyck (Arabic ) translation ( see above ) of the Hebrew יְהוָה שַׁדַּי = EL SHADDAI, (loosely ) "Almighty God" at Exodus 6:3. Bahā'u'llāh alludes to Exodus 6:3 understood in terms of the primordial / pre-Mosaic Divine theophany. Exodus 6:3 speaks of God's being known to Abraham, Isaac and Jacob (= the 'Prophets') as "God Almighty" only later making himself known ( to Moses ) as YHWH ( see further below on IX ). Thus, in [I] the scenes set for God's appearing to Moses by referring to His epiphany to the (pre-Mosaic) 'Prophets' as EL SHADDAI / "Almighty God". Exodus 6:3 is understood in terms of a primordial Divine theophany.

To sum up. The first paragraph of the first part of the Lawh-i Khalīl should be understood in terms of the primordial creation of the (pre-Mosaic) prophets and God's / Bahā'u'llāh's [?] epiphany to them as EL SHADDAI or

\* In the following notes MA (= Mā'ida-yi Āsmānī ) and MS = the text reproduced above ( see pp. 41-49 ).

o Alternatively, " I, verily, am the God Who is powerful over all things"(MS).

"Almighty God" as indicated at Exodus 6:3 ( Van Dyck Arabic ),

EL SHADDAI

The meaning of the Hebrew יְהוָה שַׁדַּי , 'El shaddai is not precisely known. Indicative of God it occurs in this form or simply as shaddai in the "P" pentateuchal source and in the Book of Job ( x 31 ; this book being set in patriarchal times ). In the LXX (Greek) shaddai is at certain points rendered theos (= God), kurios (= Lord) and pantokrātōr (= "all powerful" ) while the (Latin) Vulgate has omnipotens; hence the English translation "Almighty". The Hebrew verb shādad (cf. Arabic shadda ) means 'to overpower', 'treat violently', 'to devastate' and shaddai might thus be taken to indicate 'the Destroyer' , 'the One who shows great Power', 'The Over-Powerer' or the like. In Assyro-Babylonian, on the other hand, shadū signifies a "mountain" and some scholars thus associate ( 'ēl ) shaddai with a pre-Mosaic mountain Deity or with a God thought to be firm, high or solid like a mountain. Consciousness of this etymology was however, probably lost among the Hebrews and though the rendering "Almighty" for shaddai and "Almighty God" for 'ēl shaddai is uncertain it may be on the right lines. The Divine declaration quoted by Bahā'u'llāh in [I] from the Arabic translation of Van Dyck ( انى الله ) presupposes (cf. the LXX and the Vulgate) that יְהוָה שַׁדַּי indicates "Almighty God". For some further details see on [IX ] below.

[II] Reference is made in the opening sentence of this paragraph to the previously mentioned "Sun of the Blessed Word" [ see I ] ; that is, to the Divine utterance of Exodus 6:3 ( Arabic ), "I am Almighty God, Powerful over all things" addressed to the (pre-Mosaic) Prophets in primordial times. It was the radiance of this creative declaration of God that illumined the inhabitants of the pre-eternal realm until the primordial covenant was forgotten — this notion of souls having forgotten the pre-eternal covenant is common in Sufi literatures and is quite frequently attested in Bahā'ī scripture ( see for example, 'Hidden Words' Persian No. 19 and No. 71 ).\* When souls had become negligent and veiled from the light of Divinity Moses was manifested from the celestial horizon. From the midst of the heavenly Sinaitic Fire — which is symbolic of Moses' inward Self— Moses hears God bid him say, "Moses, Moses, I am the God of your father, the God of Abraham, the God of Isaac and the God of Jacob " which is an exact quotation of the Arabic ( Van Dyck ) translation of Exodus 3:4b + 6a .

While then, Bahā'u'llāh in I alludes to the pre-eternal creation of the realities of the (pre-Mosaic ) Prophets and God's making himself known as

\* Cf. Qur'an 20:115.

"Almighty God", II. has to do with the manifestation of Moses and God's making Himself known to him in pre-eternity as the God of the Prophets. In view of the forgetting of the initial primordial declaration of the Divine identity Moses is called into being.

[III] This paragraph follows on from II. Moses, having heard God announce Himself as the God of the Prophets (see Exodus 3: 1-6), was spiritually enraptured by the Divine attractiveness. The words, "and [he] veiled his face out of fear, being unable to look at Him [or "it", (the God in)the Fire] .." are a paraphrase of Exodus 3:6b in Van Dyck's translation:

Van Dyck Arabic = فَغَطَّى مُوسَى وَجْهَهُ لِأَنَّهُ خَافَ أَنْ يَنْظُرَ إِلَى اللَّهِ ..  
 Bahā'u'llāh [III]= غطى وجهه من الخوف ولا يقدر أن ينظر إليها  
 "And [he] veiled his face out of fear, being unable to look at Him [it]".

As a result of his encounter with God, Bahā'u'llāh continues to state, Moses fell down in a swoon for 81,000 years until he was revived by God's bounty.\* It is perhaps significant that the number 81,000 is  $9 \times 9 \times 1,000$ ; 9 being the numerical value of Bahā' (ب = 2 + ه = 5 + ا = 1 + ه = 1, = 9) and, as the last integer, symbolic of totality. It is probably a figure symbolic of a "perfect" length of (pre-eternal) "time". Cf. the 144,000 (=  $12 \times 12 \times 1,000$ ) of Rev. 7: 4 symbolic of the totality of the eschatologically redeemed (new) Israel. In pre-eternity where the "timescale" is different Moses swooned away at the Divine theophany (of pre-existent Bahā'u'llāh?) for a "perfect" period. That on his Divinely aided recovery he praised God and then stood before his Lord "for 9,000,000 years" (=  $9 \times 9 \times 1,000$ ) is a statement that is likewise indicative of the perfect (pre-eternal) duration of his humble glorification of God. The reference to Moses' praying and being given to humble remembrance [in III] may be rooted in Qur'ān 20: 14 (see the context): "I, verily am God, no god is there except Me! So serve [worship] Me [only]. And observe ( 'be upright', 'continue in' ) prayer in My remembrance" (وَأَقِمُّوا زِكْرِي الصَّلَاةَ = words addressed to Moses). As in Islamic literatures primordial events are spoken of as having lasted for many thousands or even millions of years so is Moses' reaction to his pre-eternal Call said by Bahā'u'llāh to have spanned 81,000+ 9,000,000 years. That these figures are multiples of 9 indicates their mystic or symbolic import.

\* Cf. Qur'ān 7:143b.

[IV] Here Moses is addressed a second time by God from the "Supreme Horizon" of the pre-eternal spiritual realm. He is commissioned to convey the fragrance of Divinity to certain elevated celestial spheres. While he may freely ascend the heavens and traverse supernatural oceans in the arks or ships peculiar to them he is forbidden access to an especially holy region in which "the realities of Names are consumed [or burned up]". This forbidden sphere is evidently beyond the "Ocean of Grandeur", has "Crimson Arks" (= Red Ships) and is characterised as the "Snow-White Land". In all likelihood it is the pre-existent sphere of Bahā'u'llāh's Divinity or the primordial mystic Sinai. Moses in pre-eternity is not permitted a full comprehension of the mystery of the Bahā'ī revelation or allowed to directly experience God by encountering (in pre-eternity) God's eschatological epiphany through Bahā'u'llāh. The reference to "Crimson Arks" is an allusion to the LVIIIth sūra of the Bāb's Qayyūm al-Asmā' where it is stated that:

"God, verily, created around this Gate (al-bāb) oceans of celestial water, tinged crimson with the oil of existence and vitalized through the animating power of the desired fruit. For it God decreed arks of ruby, tender [or: refreshingly cool], crimson-coloured, wherein none shall ride save the people of Bahā'..."

Note that the Bāb states that "none shall ride" the "crimson arks" save the "People of Bahā'" (ahl al-bahā' = 'people of splendour'). Since in a number of his epistles (al-wāh) Bahā'u'llāh identifies the ahl al-bahā' mentioned in this part of the Qayyūm al-Asmā' (as well as other writings of the Bāb) with his own followers it is clear that Moses is forbidden access to a realm accessible to the devotees of Bahā'u'llāh. Lying behind IVb are probably also those Biblical/Qur'anic texts that have it that Moses was not allowed direct vision of God (= mystically Bahā'u'llāh) or entrance into the Promised Land (= mystically the 'Akka-Haifa area).

That the "realities of Names" are consumed in the most holy elevated sphere is probably related to the mainstream Shī'ī and Bābī-Bahā'ī teaching that in the sphere of the absolute Divine Oneness all names and attributes are subsumed in the Divine Essence (= the dogma of the "unity of the divine essence", tawhid-i dhātī). As the manifestation of Bahā'u'llāh represents the advent of "Divine Oneness [Unicity]" (al-ahadiyya) those who approach him or his celestial sphere must relinquish all "names", "attributes" and "designations"; the limitations of multiplicity-

-ity and negated before the essential oneness of Bahā'u'llāh as a manifestation of Divinity. Theologically speaking neither Moses nor any soul can approach the Bahā'ī realm unless all divine attributes are negated in the sphere of Bahā'u'llāh's Divinity (cf. the opening section of the Tablet of the Holy Mariner). Though elevated souls may claim divinity or become part of the divine pleroma (so to speak, cf. the Bābī claims to divinity) this must give way to the essential oneness of Bahā'u'llāh's Divinity.

To sum up. Paragraph IV appears to teach that God commissioned Moses (in pre-eternity) to communicate His Divinity to the inmates of the celestial realms. The Israelite Prophet is forbidden however, to enter the pre-existent realm of Bahā'u'llāh's Divinity or full access to the Bahā'ī sphere. This in view of the fact that it is the inaccessible sphere of the Divine Oneness to be disclosed in eschatological times through Bahā'u'llāh.

[V] In this paragraph God informs Moses of his being conscious of the lamentation of the inmates of the pre-eternal celestial realm who yearn for Him to be present and disclose the secret of His "Hidden and Treasured Name". God tells Moses about a secret community or "hidden people" to whom he is to communicate His presence and give the glad-tidings of his eschatological manifestation. The implication is that there are souls in the pre-eternal realm (= 'proto Bahā'īs') who yearn for the eschatological advent of Divinity (= the manifestation of Bahā'u'llāh) and to whom Moses was sent.

Paragraph V is rooted in the Arabic Van Dyck version of Exodus 3:7-11. It is a mystical midrash on these verses: some parts of this text being omitted and others allusively elaborated. While in Exodus 3:7-11 God says that he has "heard the affliction of my people who are in Egypt..". Bahā'u'llāh speaks of God's hearing the "cry for succour of my hidden people". In these verses from Exodus God expresses His desire to deliver the Israelites from bondage in Egypt and to send Moses to Pharaoh to accomplish the exodus. Bahā'u'llāh on the other hand, alludes to the desire of God to send Moses to a celestial company who yearn for His eschatological manifestation. He transforms the lamentation of the enslaved Israelities into the longing of a company of "hidden people". The opening words of paragraph IV are a partial quotation of Exodus 3:7 (Van Dyck Arabic).

While in Exodus 3:7-11 the suffering Israelities in Egypt are mentioned Bahā'u'llāh associates the "hidden people" with the "Land of the One Who is Invoked" (barr al-mustaghāth). By means of the latter expression allusion is made to qabbalistic prophecies of eschatological import in the writings of the Bāb. In his Persian Bayān and other writings the Bāb relates the time of the appearance of man yuzhiruhu'llāh with the numerical values of the words ghiyāth, ahyath (= abjad 1511) and mustaghāth (= abjad 2001) which are all derivatives of (Arabic) غوث = (IV) 'to help, succour, go to the aid of'. (see Persian Bayān II.16,17; III.15; VII.10). In certain of his writings Bahā'u'llāh has claimed to be the Bābī Messiah man yuzhiruhu'llāh (= 'He whom God shall make manifest') who appeared in the time of al-mustaghāth (= the eschatological terminus ad quem). Paragraph V then, has eschatological implications. The "hidden" people" lament in the "Land of al-mustaghāth" inasmuch as they yearn for the advent of Divinity through Bahā'u'llāh at the eschatological consummation. The lamentation of the Israelites in Egypt has become the tortured cries of those who yearn for the advent of Bahā'u'llāh in eschatological times, for the Kawthar (= paradisaical fountain) of God's "Hidden and Treasured Name" (= Bahā' as the greatest name of God; Cf. IX)

[VI] This paragraph is a midrashic rewrite of the Van Dyck Arabic version of Exodus 3: 13-15. Before Moses goes to God's "hidden people" he asks God to divulge His name: "The Speaker" (al-kalīm) is a common Islāmic title accorded Moses. Bahā'u'llāh goes beyond the Exodus text in stating that the celestial realms (Lahūt= the sphere of Divinity, (above) Jabarūt = the sphere of the exalted angels or of the Divine Decree, (above) Malakūt= the 'Kingdom of God') were thunderstruck and ancient mountains displaced at God's declaration: "I AM WHO I AM..I AM hath sent me to you.." (= Exodus 3:14).

In the Van Dyck Arabic at Exodus 3: 14 we read: فَقَالَ اللَّهُ لِمُوسَى أَهْيَهِ أَهْيَهِ أَهْيَهِ . وَقَالَ هَكَذَا تَقُولُ لِبَنِي إِسْرَائِيلَ أَهْيَهِ أَهْيَهِ أَهْيَهِ إِلَيْكُمْ  
= (Literal trans. ) " God said to Moses, EHYEH who EHYEH ( ahyahi'lladhi ahyah [sic.]. And He [God] said, 'Say this to the children of Israel, EHYEH (ahyah) hath sent me [Moses] unto you.' "

The Hebrew אהיה = "I AM" has been transliterated into Arabic as أَهْيَهِ, ahyah. The declaration "I AM WHO I AM", Hebrew = אהיה אשר אהיה EHYEH ASHER EHYEH has become أَهْيَهِ الَّذِي أَهْيَهِ, ahyahi'lladhi ahyah, the two "I AM"'s (EHYEH's) being transliterated and the ASHER (אשר = the Hebrew [indeclinable] relative pronoun= 'who, which, etc. ) being translated by the masc. sing. Arabic relative pronoun الَّذِي alladhi (= 'who, which, etc. ).



Bahā'u'llāh's version of Exodus 3:14 is modelled on the Van Dyck rendering though the text printed in MA and as contained in the MS differ: The MS but not MA includes an Arabic transliteration of the Hebrew **שְׁלַחְנִי אֵלֵיכֶם** *sh'lahnī alākēm* = "sent me unto you" (= [MS] **شلاحنوا إليكم** [sic!]) as well as its Arabic translation ( *arsalnī ilaykum* ):

Exodus 3:14

MA=

قُلْ أَهْيَيْهِ الَّذِي أَهْيَيْهِ أَشْرَ أَهْيَيْهِ  
أَرْسَلَنِي إِلَيْكُمْ

MS=

قُلْ أَهْيَيْهِ الَّذِي أَهْيَيْهِ أَشْرَ أَهْيَيْهِ  
شلاحنوا إليكم

Trans. = " Say: EHYEH [= "I AM"] who EHYEH [= "I AM"] ASHER [= WHO ] EHYEH [= "I AM"] SHALĀHNŪ ALĀKHIM [ (sic! MS only) = hath sent me ] hath sent me unto you."

It is not clear which if either of these texts (MA or MS) might have the correct reading. Though the Van Dyck translation appears to have been drawn on, both MA and MS (unlike the Van Dyck version) transliterate the Hebrew **אשר**, ASHER = "WHO" despite its also being translated by **الذي**. The **شلاحنوا إليكم** of MS (only) is a rather garbled transliteration (see above) not found in the Van Dyck translation. All things considered the text of the Lawh-i Khalīl appears to be corrupt at this point—doubtless due to copyists being ignorant of the Hebrew at Exodus 3:14 and the fact that this verse is partly transliterated and partly translated into Arabic. Transliterated (into Arabic) versions of Exodus 3:14 it should also be noted, are contained in Islamic occult literatures, i.e. in Kitāb Shams al-Ma'arīf of al-Būnī (d. 1225 CE).

"I AM WHO I AM" (**אֶהְיֶה אֲשֶׁר אֶהְיֶה**).

At Exodus 3:14 God introduces his name to Moses by stating "I AM WHO I AM" (EHYEH ASHER EHYEH). The Hebrew of this statement could be translated in various ways, or mean something other than God's being self-existent. It could be rendered, "I AM, THAT IS WHO I AM" or "I WILL BE WHAT I WILL BE" (cf. The New English Bible). It could imply that God does not wish to disclose his name, that He is eternally existent or that He will ever be what He intends to be. Whatever the exact sense of EHYEH ASHER EHYEH it is clear that the first person form EHYEH (= "I AM") is closely related to the mysterious tetragrammaton, YHWH (on this see below).

The latter part of paragraph VI is based upon the Van Dyck (Arabic) version of Exodus 3:15a. God tells Moses to inform the inhabitants of the pre-eternal realm that He is YHWH (Heb. = **יהוה**, Arabic = **يهوه**) the tetragrammaton. It is YHWH who has sent Moses to communicate the glad tidings of His (= Bahā'u'llāh's) eschatological advent. Bahā'u'llāh replaces the words "the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob" with the expression "your Beloved".

YHWH, **يهوه** (= **יהוה**).

The name of God YHWH contains four Hebrew consonants (**יהוה** = **يهوه**) and is thus sometimes referred to as the tetragrammaton (Greek = 'having four letters'). After the Babylonian exile (539 BCE) or in late 'Old Testament' times Jews refrained from publicly pronouncing this most sacred name of God. It is sometimes represented by the artificial, hybrid form JEHOVAH which is a 16th century CE result of the combination of the tetragrammaton (**יהוה**) with the substitute vowel reading of Adonai (**אֲדֹנָי** = the Hebrew term for 'Lord'). From about the 6-7th centuries CE the Masoretic text (the received text of the Hebrew Bible punctuated and furnished with vowel points) came to be fixed and Adonai was read instead of the tetragrammaton (hence **יהוה** = J[Y]H[W]AH), JEHOVAH is thus an artificial form of the name of God **יהוה** resulting from the pronunciation of the consonants of Y[J].H.W[V].H (= **יהוה**) and the vowels of Adonai, namely "e" (ֵ), "ō" (ֹ) and "ā" (ָ). Many other possible pronunciations of **יהוה** have been proposed; including, for example; (most commonly) Y<sup>eh</sup>W<sup>eh</sup>H (Yahweh, so the Jerusalem Bible); Y<sup>eh</sup>ōHā, Y<sup>eh</sup>ōāH, YahūH and YahōH. The pronunciation JEHOVAH has become well known in view of its use in early editions of the King James Bible (1611 CE) and in the American Standard Version (1901) and other editions. Today there is no certainty as to the original or "correct" pronunciation of the tetragrammaton or what its "original" form was: **יהוה** "YAH" (X 25, cf. Hallelu-yah, a cultic cry), and other shortened forms of YHWH are found in the Hebrew Bible. Among other names for God (e.g. **אלהים** ELOHIM) YHWH occurs more than 6,000 times in the Hebrew Bible though there is no attempt to make its meaning clear. If the search for the original form of YHWH is not to be found in the form "YAHU", rooted in the interjection YA HUWA (= "O He/ O That One") or associated with Ugaritic HWT (= "to speak") or Arabic HWY (= "to be passionate") then it may be that (for example) it is patterned according to the finite verb as descriptive of the God of Moses. The tetragrammaton may be a verbal form, an imperfect of the simple (Qal) stem of the verb "to be" expressing the meaning "The One Who is" (or

the like ) or a causitive (Hiph'il/ H-Stem ) form of the verb indicating the God who is "He Who causes to be, creates, brings to pass," (or the like ) or who is "The Sustainer", "Maintainer" or "Establisher" (causitive passive ). It should be noted however, that the basic sense of the root היה (later form) = היה (\*HWY > \*HWH) [Bib.Heb.] HYH ? ) is uncertain. Details cannot be given here.

Of more direct interest in connection with the first part of Bahā'u'llāh's Lawn-i Khalīl is that the Bahā'ī Prophet claimed to be the eschatological manifestation of YHWH in epistles (alwah) written during the Akkā' period of His ministry (1868-1892 ). This claim appears to be presupposed in the Lawn-i Khalīl and is in line with Bahā'u'llāh's claim to be the eschatological advent of the Godhead predicted in the Bible and the Qur'ān as well as the "Speaker on the Mount" (Sinai ) or One who conversed with Moses from the 'Burning Bush.'

In an unpublished epistle of Bahā'u'llāh addressed to a certain Aqā Jān and other Bahā'īs of Jewish background we, at one point, read:

"The Face of the Ancient One [ Bahā'u'llāh ] hath turned towards the sages (hukamā') in al-hā' and al-mīm [= Hamadān ] and announceth unto them the glad tidings of the Riqwān of God, the Lord of all the worlds. So rejoice! for He Who sitteth upon the Throne hath mentioned thee and since these who are nigh unto God hath caught from Him the sweet fragrance of God, the King, the Mighty, the All Praised. By God! He hath come who hath been named Jehovah ( יהוה = Yahweh/Jehovah, YHWH ) in the Torah and the " Comforter" (al-mu'azzī) in the Gospel (al-injīl) as well as the "Great Announcement" (al-nabā' al-azīm) in the Qur'ān.."

Not only did Bahā'u'llāh claim to be YHWH but also YHWH S<sup>EB</sup>OT, the "YHWH of hosts", "the Lord of Hosts", (יהוה צבאות), occurs 267 times in the Hebrew Bible ). This Divine epithet, originally expressive of God as Lord of the Israelite army, heavenly beings, stars, gods or angels (there are several possibilities - the meaning of "hosts" is uncertain ), is accorded Bahā'u'llāh in the letters of 'Abdu'l Bahā and Shoghi Effendi and in the writings of Bahā'ī apologists. As the pre-existent Divinity the Bahā'ī Prophet represented Himself as the God of the patriarchs and prophets of old; though not the absolute and transcendent Godhead. Though the names YHWH and YHWH S<sup>EB</sup>OT are expressive of the transcendent God Bahā'u'llāh applied these names to himself as the eschatological manifestation of Divinity. The latter day advent of YHWH/YHWH S<sup>EB</sup>OT is explicitly announced

in the Hebrew Bible. Cf., the eschatological "meeting with God" (liqā' allāh) mentioned in the Qur'ān.

[VII] Moses is here addressed by God from an holy and celestial realm. He is commanded to announce unto the inmates of the primordial realm that it is none other than YHWH whom he has encountered. YHWH is, furthermore, connected with or located in the ghayb al-<sup>c</sup>amā', the depths of the 'cloud of unknowing' which is the transcendent sphere of occulted Divinity associated with the Divine Essence. Though Moses heard the voice and was attentive of the call of YHWH he must confess to the celestial souls that he has not seen Him. Both the Bible and the Qur'ān teach that Moses was unable to see God directly (see Exodus 33: 17-23; Qur'ān 7:143 ). As proof of his encounter with YHWH the Israelite Prophet is to communicate "a fragrance of the garment of the Beloved One" (= YHWH [= Bahā'u'llāh] ). This in order that God's primordial "hidden people", those who long for YHWH's (= Bahā'u'llāh's ) eschatological manifestation, might be comforted for they must endure "many days" before the Divine theophany (of Bahā'u'llāh ).

[VIII] Here God (YHWH) again addresses Moses from the celestial Sinaitic sphere of Divinity; from the "Furthermost Tree" ( this expression is Qur'ānic; see Qur'ān 53:14 ). The Divine address is rooted in Exodus 3:15b:

(Van Dyck = ) هَذَا أَنَسِي إِلَى الْأَبَدِ وَ هَذَا ذِكْرِي إِلَى دَوْرٍ مَدَوْرٍ

Trans. = "... This is My Name for ever, and this is My Memorial throughout all generations."

These words are expanded and become words of YHWH to Moses about the all enduring nature of His Name (YHWH) as a sign of God's (= Bahā'u'llāh's) advent in eschatological times. The Divine name YHWH is a sign, not for the historical Israelites but for God's primordial "hidden people". These lofty souls are to become privy to God's special name YHWH and thereby invoke him in mystic pre-eternity. Exodus 3:15b is transcendentalized and set in pre-eternity.

That the primordial souls to whom Moses is to appear are said not to have prostrated themselves when God created Adam is a teaching related to those Qur'ānic texts that outline the legend of the prostration of the angels before Adam and the fall of Iblis ( Satan ; for details see Qur'ān 2: 30f; 7:11f; 15:26f; 17:61f; 18:50; 20:116 ). That there were elevated souls who

did not prostrate themselves before Adam is a notion found in Islamic sources (see for example, Dabistān al-Madhāhib [ "The School of Religions"; written in Persian in the 17th century CE and well known in 19th century Iran ] trans., Shea and Troyer [ 3 Vols. Paris 1843 ] Vol. III, pp. 146-7 referring to the Rasā'il Ikhwān al-Safā' ). Bahā'u'llāh in paragraph VIII associates these souls with pre-eternal beings who are perpetually mindful of YHWH; that is, such as adore God as YHWH or pre-existent Bahā'u'llāh; 'proto-Bahā'is' who inhabit the most elevated realm and about whom the loftiest celestial beings are uninformed.

That the latter part of paragraph VIII is to be understood in this way is indicated in a number of Bahā'u'llāh's writings in which those who did not prostrate themselves before Adam are identified with the souls of the Bahā'is in mystic pre-eternity. In his Sūrat al-Haykal ( early Akka period ) Bahā'u'llāh at one point ( speaking with the voice of God ) addresses the "Maid of Paradise" ( hūriyyat al-firdaws ) and bids her emerge from the sphere of Divinity ( lāhūt ) and proffer the "wine of the spiritual realm" ( khamr al-jabarūt ) to the "people of the human sphere" ( ahl al-nasūt ); that is, announce unto mortals the advent of Bahā'u'llāh. Should this Maiden not find anyone ready to receive the "crimson wine" ( khamr al-hamrā' ) or accept the Bahā'ī revelation she is to leave the inhabitants of the mortal world to themselves and return to the celestial "Pavilion of Grandeur". In this "Pavilion of Grandeur" there exist a company of souls the "lights" ( anwār ) of whose "faces radiate light like the sun" at its zenith. They occupy themselves "praising and magnifying their Lord" according to the name al-abhā' ( "The All Glorious" = Bahā'/Bahā'u'llāh ) and are such an heavenly host that:

"..thou shalt not hear from them aught save My holy and beloved remembrance ( dhikrī al-muqaddas al-mahbūb )."

They are, furthermore, elevated beings of whom Bahā'u'llāh says:

" And none hath comprehended [ or: known ] them among such as were created through the Word of God ( kalimat allāh ) throughout the eternity of eternities.. They, verily, were not commanded to prostrate before Adam and were not bidden to divert their faces from the Face of thy Lord. At all times are they graced through the sanctified [ Divine ] Bounty.."

Evidently identifying the heavenly beings who ever adore God through His name Bahā' ( al-abhā' ) as Bahā'is, Bahā'u'llāh states:

"God shall manifest these [souls ] on earth. Through them shall His remembrance be lifted up, His traces be spread abroad, His Word validated and His signs [ or verses ] promulgated in spite of [ the existence of ] such as disbelieved, turned aside and were veiled from the signs [ or: verses ] of God."

( See Sūrat al-Haykal in Athār-i Qalam-i A'ālā Vol. IV [ pp. 268-300 ], pp. 274-5 ).

In spite of Bābī/Azālī opposition to his claims, Bahā'u'llāh indicates that there exists a company of his devotees in the mystic realm who will appear on earth and promulgate His Cause. These are those who, in primordial times, were not commanded to prostrate before Adam and who were an heavenly host ever mindful of God through his name al-abhā'.

What Bahā'u'llāh says about his celestial devotees in the Surat al-Haykal is then, similar to that which is said in the Lawh-i Khalīl ( I ) about the "hidden people" of God whom Moses is to comfort with the knowledge of the name YHWH and the eschatological advent of Divinity through Bahā'u'llāh. In both of these alwāh it is indicated that the Bahā'is were those who, in view of their transcendent holiness, ~~were~~ exempt from prostrating before Adam.

[ IX ] The first part of this address of God to Moses is an expanded rewrite of Exodus 6:2-3 ( Van Dyck Arabic ); the "P" account of God's call of Moses parallel to the original call in Exodus chapter 3. In their pentateuchal setting these verses express the teaching that YHWH used the name ELOHIM (= God ) before the time of Abraham and then made Himself known as EL SHADDAI ( see above ) to Abraham and his descendants. Israel's ancestors worshipped the same God as Moses but did not know His name YHWH. \*

In IX Bahā'u'llāh transforms Exodus 6: 2-3 into a testimony of God about the original hiddenness of His essence and the successive disclosure of His special names. Moses is informed that God will not become known as Bahā' ( through Bahā'u'llāh ) until "the end of all ages". God appeared to the

\* Though the name YHWH was doubtless given new currency in Mosaic circles it is clear from the "J" strand of pentateuchal tradition that the worship of YHWH pre-dated Moses ( 13th century BCE ; see for example Gen, 4:26 ). It is in the "later" pentateuchal traditions ( "P"; cf. "E" ) that it is consistently maintained that YHWH first made himself known by this name to Moses ( Exod. 6: 2-3 ). While some modern Biblical scholars maintain that the name YHWH was unknown before the time of Moses others subscribe to the so-called "Kenite hypothesis", the view that YHWH, God of Israel was in pre-Mosaic times the God of the Kenites or Midianites from whom Moses learned this name ( through his father in law Jethro ).

patriarchs as "God Almighty" (EL SHADDAI) and disclosed His name YHWH to Moses. but will not be made manifest as BAHĀ until the "latter days". It seems most likely that it is not YHWH but BAHĀ as the "Greatest Name of God" that is referred to by Bahā'u'llāh as God's "Hidden Name", etc. (as in many other alwāh of Bahā'u'llāh ). This "Concealed Name" is to be divulged in a mystic "land" at a time known to and determined by God. The words, "And He, verily, is I Myself in al-mustaghāth" (so MA., MS corrupt) indicate that Bahā'u'llāh as the hidden and "Greatest Name" (Bahā') will appear at the eschatological consummation ( al-mustaghāth [abjad 2001]; see above on V ) as the manifestation of Divinity ( "And He [= Bahā'], verily, is I [= God] Myself..." ).

[X] In this final paragraph it is indicated that after God's address to Moses in mystic pre-eternity the archetypal letters of the alphabet assumed the form of the "Greatest Name", Bahā', relative to the pre-existent reality of the person of Bahā'u'llāh whose name is Husayn ʿAlī. In somewhat abstruse qabbalistic/talismanic terms it is taught that the alphabetic locus of the person of Bahā'u'llāh mounted the throne of Divinity upheld by "eight illumined Letters" in primordial times. As the "Innermost Mystery and Secreted Treasure" the name of God Bahā' was "sealed with a sacred, guarded seal" for it is not to be divulged until the eschatological consummation, the time of the advent of Bahā'u'llāh, as the manifestation of the "Greatest Name". Something of the sealed mystery of the "Greatest Name", it is also intimated, can be learned from the Holy Books, the "Books of old" (= the Bible ).

#### The "form of a Triad in the Fourfold Temple"

The expression "form of a Triad in the Fourfold Temple" ( ḥaṭt al-tathlīth fī ḥaykal al-tarbiʿ ) could be translated in various ways; alternatively, for example, "Triangular shape in Quadrate form", "Threefold form in Fourfold shape". tathlīth could be translated "Triad" (so above), "Trinity" (this would be misleading ), "Threefold", "Triangular" or the like and tarbiʿ, "Fourfold", "Quadrate", "Quadrangular" or "Square". The basic sense is that certain "Mighty, Hidden Letters" ( of the alphabet ) assumed triangular or threefold shape relative to a fourfold or quadrangular form or "temple". As indicated in the translation it seems very likely that the letters of the "Greatest Name" as Bahā' ( بهاء ) are intended by the "Mighty, Hidden Letters". That they "came to be in the form of a Triad in the Fourfold Temple" perhaps signifies the primordial association of the name of God Bahā' with the locus of the person of Bahā'u'llāh whose name, [Mirza] Husayn ʿAlī, is

made up of 'two names' having four and three letters respectively: i.e. Husayn = [1] ح + [2] سى + [3] ي + [4] ن = "the Fourfold Temple" ( ḥaykal al-tarbiʿ ); ʿAlī = [1] ع + [2] ل + [3] ي = "the form of a Triad" ( ḥaṭt al-tathlīth ). Other explanations are however possible for in both the writings of the Bāb and Bahā'u'llāh various forms of the talismanic/qabbalistic expression "form of a Triad in the fourfold Temple" are to be found in a variety of contexts. In considering the following notes it should be borne in mind that the kalimat al-tawhīd, "There is no god except God" لا إله إلا الله, lā ilāha illa allāh ( a sentence of central importance in Islamic theosophy and Bābī qabbalism ) is composed of three different letters of the Arabic alphabet ( [1] ا , [2] ل and [3] ه ), there are 12 letters counting without repetition ) in four words ( [1] لا [2] إله [3] إلا [4] الله ). This fact is fundamental to expressions like هيئة التثليث في هيكل التربيع as is the fact that the names of the Prophet Muhammad and Imam ʿAlī have four ( [1] م + [2] ح + [3] م + [4] و = محمد, Muhammad ) and three ( [1] ع + [2] ل + [3] ي = علي, ʿAlī ) letters respectively. Cf. also the name of the Bāb, [Mirza] ʿAlī Muhammad = 3+4 letters.

Having made these points the following are a few examples of passages of interest in select writings of the Bāb and Bahā'u'llāh along with occasional notes.

#### a) Writings of the Bāb

Many of the writings of the Bāb are permeated with talismanic and qabbalistic speculations which are often difficult to interpret including a good many uses of phrases like "triadic shape in threefold form". In the X0th sūra of the Qayyūm al-Asmāʾ the following lines are found:

" O Solace of the Eyes!  
The denizens of the Divine Cloud ( ahl al-ʿamāʾ ) will enquire:  
'Art thou indeed the Joseph of the Divine Unicity?'  
Say: ' Yea! By my Lord! I am the Fourfold Form ( shakl al-rub )  
in the Joseph of Origination and this is my brother the Threefold  
Form ( shakl al-thulth ) in the image of the Seal ( sūrat al-khatm )."

These words and those following constitute the Bāb's exegetical rewrite of Qurʾān 12:90. Without going into details it appears to be indicated that

the Bāb is to inform celestial souls that he, as the mystic Joseph and one named <sup>°</sup>Alī ( 3 letters ) Muhammad ( 4 letters ), is the locus of the kalimat al-tawhīd. Alternatively, it may be that the intimate relationship between Imam Husayn (or the Hidden Imam as the celestial Joseph) and the Bāb (Joseph's "brother" and the Bāb to the Hidden Imam) as the alphabetic incarnations of the principles of nubuwwa (= prophethood; cf. the 4 letters of Muhammad and Husayn) and wilāya (= guardianship; cf. the 3 letters of <sup>°</sup>Alī) is intended. By the "image [or: shape] of the Seal" the pentalpha ( ★ ) as the talismanic sign of the human form of the Bāb may be alluded to (cf. paragraph X of the Lawn-i Khalīl translated above).

The second section of the Bāb's early Sahīfa Bayn al-Haramayn ("Epistle [written] between the Two Shrines [= Mecca and Medina]) deals with talismanic mysteries in response to a question posed by the leading Shaykhī Mīrzā Muhammad Husayn, Muḥit-i Kirmānī. The Bāb first refers to Kirmānī's question. It had to do with the "paths of the Triad and the Rectangle" ( subul al-tathlīth wa'l-tarbīc ); with, "that which, with the permission of thy Lord, pertaineth to the decree regarding talismans (tilismāt) according to an upright Path." He then exhorts Kirmānī to seek for certain knowledge of the science of talismans by directing his gaze towards the "Face [or: shape] of the [Primal] Will" ( wajh al-mashiyyat ; the creative hypostasis ) in the light of the impossibility of comprehension outside of Divine guidance. Having made these preliminary points the Bāb writes ( the translation is tentative ):

"Consider thou the Face [or: Shape] of [the Paradise of] the Sixth (wajh [jannat] al-sādis). Then differentiate, by virtue of thy Lord, between the two talismans; the Triadic form ( shakl al-tathlīth) and the ~~Fourfold~~ Temple ( or: Rectangular Tabernacle; haykal al-tarbīc ). And be not like the "Associate [or: Master] of the Fish" (sāhib al-hūt = dhu'l nūn = Yunus, Jonah; see Qur'ān 21:87; 68:48) [who was] in a fathomless ocean.

Then know thou that God hath forbidden the [spiritual] wayfarers in the firmament of this Air mention of aught save the mention of the Fire in line with their particular modes of being. And He, verily, no god is there save Him, the Mighty, the Wise.

Fill, as thou desirest, the houses of the talismans (buwūt al-tilismāt = the divisions within the talismanic form) with the Names of thy Lord. And naught shalt thou witness within it save Water alone. With the permission of thy Lord the Letters (al-hurūf; in the talismans) shall radiate forth in all directions. They [the Letters] shall conjoin contrarities (al-muta-dāddāt) in the Word of the Guides (kalimat al-dalālat) and shall differentiate homogeneities (al-mutajānisāt) in the Letter of the Indicators (or: erudite ones; harf al-illāmāt). From the inmost hearts of the Letters in the world of splendors (ʿālam al-subhāt) shall be manifested that which forms no part of the knowledge of the people of the Book (ahl al-kitāb = primarily, Jews and Christians). For this is the provision of God (hukm allāh) for the [true] believers whom God hath created in [or: established

upon] the [heavenly] Throne of the Divine Purpose (ʿarsh al-irādāt). So be thou conscious of the command of God (amr allāh) if thou be of such as are righteous.

And if thou art numbered among the denizens of a [celestial] Ocean (taṣṭām) which surgeth amidst the sublimity of rapture, then know thou of thine own self the wisdom of the Triadic talisman; (hukm al-tathlīth) and view it not according to the Christians who derived the form of the cross (haykal al-salīb) from this shape and [taught] the descent of the Divine (al-lāhūt) in the human sphere (al-nasūt). Praise be God and exalted be thy Lord, Elevated and Mighty, above that which the doubters allege!...

Know thou of a certainty that God, praised be He, created this Depth (or: celestial ocean/abyss/deep; al-lujjāt) and what is in it from Fire the exterior of which is Water and the interior of which is Air [= from the three archetypal elements]; from Water the exterior of which is Fire and the interior of which is Fire, namely, Fire upon Fire. The Air is not touched by the heat of the Fire nor sprinkled upon by the Water. Thus doth God strike similitudes (al-amthāl) in the Book perchance the people might be certain about the signs [or: verses] of God [cf. Qur'ān 24:35]."

In these paragraphs -- which cannot be commented on in detail -- the Bāb invites Kirmānī to differentiate between the "triangular" and "rectangular" talismans; that is, to first consider the "triangular" talisman (shakl al-tathlīth) -- unlike Jonah whose being in the "fish" is symbolic of the conjunction of the "triangular" and "rectangular" talismans or of the celestial and terrestrial spheres. The "triangular" talisman is not the Christian cross but symbolizes the celestial Ocean of the Primal Will made up of three of the four elements (not earth) in perfect equilibrium, the element Fire predominating (i.e. Fire = Air + Water). Talismanic speculations are related to Jābirian type cosmological theories and to the Qur'ānic light verse (Qur'ān 24:35). Letters forming names of God inscribed in the "triangular" talisman maintain the equilibrium (Fire = Air = Water) and also the differentiation (Fire + Air + Water) between the inseparable yet distinct archetypal elements.

After some further paragraphs the Bāb comments on the significance of the "triangular" as well as the "rectangular" forms of talisman. He relates the former talisman, as the "threefold word" (kalimat al-tathlīth), with the "mystery of [the letter] al-kāf (sirr al-kāf)" which, it should be noted, is the first letter of the creative Qur'ānic imperative كن, kun = "Be!" -- the utterance of which brought all things into being. Allusion may be made to the three letters which make up the formula la ilāha illa allāh (= ل, ا, ه and ه) viewed as a creative "word" or qabbalistic extension of kun, "Be!". Alternatively and more probably, it is presupposed by the Bāb (see below) that the "threefold word" is the name [of Imam] <sup>°</sup>Alī (which has three

letters: ع + ج + ي ) the first letter of which ( ع ) has an abjad value of 70 like the imperative kun, "Be!" ( ك = 20 + ن = 50 = 70 ). The probable correctness of this latter line of interpretation is supported and clarified by the fact that the Bāb associates the "rectangular" talisman, as the "word of praise" ( kalimat al-hamd ), with the Prophet Muhammad whose name has four letters ( م + ح + م + د = Muhammad ) and then writes:

"The Threefold [or Triadic] Word ( kalimat al-tathlīth ) indicateth naught but His legatee ( waliy = Imām <sup>c</sup>Alī ) and the Fourfold Form [of talisman] ( shakl al-tarbi<sup>c</sup> ) naught save His Beloved (= Muhammad ).."

That, it may be noted here, such talismanic expressions as shakl al-tathlīth and haykal al-tarbi<sup>c</sup> are to be equated on one level with the names of Imām <sup>c</sup>Alī ( as the principle of wilāya ) and the Prophet Muhammad ( as the locus of nubuwwa ) is also clear from a letter of <sup>c</sup>Abdu'l-Bahā. Responding to a question about the significance of the number twelve the son of Bahā'u'llāh draws attention to the outer sun and 12 zodiacal signs and to the "Sun of Reality" ( shams-i haqiqat ) and 12 zodiacal signs of the inner "heaven of the Divine Unicity" ( falak-i shadiyya ). In the latter connection he equates tathlīth (= 'triad' or the triune astronomical aspect) with the "reality of wilāyat" and tarbi<sup>c</sup> (= 'fourfold' or the quartile astronomical aspect) with the "reality of nubuwwat" also pointing out that 3x4 = 12. He quotes a maxim ascribed to astrologer/astronomers ( munajjimān ), namely, that "The triune [aspect] is the essence of the quartile [aspect]" ( inna al-tathlīth <sup>c</sup>ayn al tarbi<sup>c</sup> ) and notes that both the "Word of the Divine Unity" ( kalimat-i tawhīd = لا اله الا الله ) and the "Word of Prophethood" ( kalimat-i nubuwwat = محمد رسول الله , Muhammad is the Messenger of God ) contain 12 letters of the alphabet. (For full details see Mā'ida-yi Āsmānī, Vol.9. [ Tehran 129 Badī<sup>c</sup> ], pp.45 6 ).

Within the writings of the Bāb there are many more uses of the terms tathlīth and tarbi<sup>c</sup> in talismanic and other contexts. In the Tafsīr Sūrat al-Hamd for example, the Shirazi Siyyid mentions one in whose name is "manifest the Fourfold Temple ( haykal al-tarbi<sup>c</sup> ) before the Triple Countenance ( tal<sup>c</sup>at al-muthallath ) in the shape of a convex cross ( shakl al-salib al-muhaddab )" possibly alluding to a Bābī named Muhammad <sup>c</sup>Alī (for whom this commentary was

\* In summing up and translating parts of the second section of the Ṣahīfa Bayn al-Haramayn I have consulted the MS Or.Ms.F.7 (9) [ not a very satisfactory Ms ] of the E.G. Browne collection (Cambridge University Library; pp. 27-37 ).

written ? ; see the text in INBA (MS), Vol.69.p. 123 ). It is the name of Eve ( Hawā; حواء abjad = 15 ) which is said to have "tripartite form ( shakl al-thulth ) according to the number of al-hā' ( ه = abjad 5; nb. 5x3 = 15; cf. Adam = abjad 45 + 3 = 15 ) in the Bāb's Risāla-yi Nubuwwat-i Khassih ( text in INBA (MS), Vol. 14 p.235[b] ). Apart from the verses of the Qayyūm al-Asmā' referred to above there are others in this work in which are of particular interest. In sūra XXXII for example, the Bāb writes in a pericope addressed to the "people of earth and heaven"

"God did not fashion you on the part of Our most exalted Servant except according to the shape of the Triad ( ḥaḥt al-tathlīth ) in the Fourfold Form ( ḥi<sup>c</sup> shakl <sup>c</sup>an al-tarbi<sup>c</sup> ) in an ocean of congealed blood which existeth about the Gate ( al-bāb )."

Expressions in which the terms tathlīth and tarbi<sup>c</sup> are variously related have then, talismanic, cosmological and prophetological import in the writings of the Bāb.

#### b) Writings of Bahā'u'llāh.

Like the Bāb, though to a lesser extent, Bahā'u'llāh juxtaposes the terms tathlīth and tarbi<sup>c</sup> in certain of his more recondite alwāh of the Baghdad as well as the Constantinople-Adrianople and <sup>c</sup>Akka periods of his ministry ( between 1853 and 1892 ). His use of these and related terms is not always easy to understand.

In an untitled revelation of the Baghdad period (most probably ) Bahā'u'llāh says:

He is the Living One ( al-hayy ).

The [Primordial] Point of the realm of the Divine Cloud ( nuqta-yi <sup>c</sup>amā' ) was set in motion until it cried out from the [heavenly] Throne of Utterance ( Carsh-i nutq ). Then were the tabernacles of the Abhā' Letters ( hurūf-i abhā' = 'most splendid letters' [of the alphabet] set in the edifice of a wondrous garment. The Blessed Word was made manifest from the evident .... [ ? -i mubīn ; text unclear ] and perfected through the [letter] thā' of the triad before the quadrangle ( thā<sup>c</sup>-yi tathlīth gabl-i tarbi<sup>c</sup> ), until it became concealed in the wondrous robe of "So blessed be God, the Best of Creators" [= Qur'ān 23: 24 ]. And from the graces of "He is the Absolute, no god is there save Him" the whole earth was blessed such that the power of the Divine Word ( kalimat-i illāhī ) was established and the Lordly, All-Enduring Fruit ( thamarat-i samadāniyya-yi rabbāniyya ) was made manifest.

May peace be with thee ( wa'l-salām ).

This brief text evidently has to do with the coming into being of the locus of the Divine Manifestation from the primordial Point. By the [letter] thā' of the [loosely] 'triad before the quadrangle' an exalted individual is most likely intended, thā' standing for thamara (= "Fruit";

being its first letter ) and the 'triad before the quadrangle' being (in all likelihood ) <sup>°</sup>Alī (= 3 letters ) before Muḥammad (= 4 letters). By the 'Fruit of <sup>°</sup>Alī before Muḥammad' Mīrzā Yahyā, referred to as thamara, the 'Fruit [of the Bayān ]' and the one time successor of the Bāb may be indicated ( especially if this letter of Bahā'u'llāh dates from the early Baghdad period ). Bahā'u'llāh, alternatively, may be alluding to himself as the representative of Siyyid <sup>°</sup>Alī Muḥammad the Bāb. <sup>1</sup>.

Another brief revelation probably also dating from the same period is reminiscent of parts of the second section of the Sahīfa Bayn al-Haramayn. It begins;

He is God

The Point of Origination ( nuqta-yi bad'iyya ), after traversing heavenly worlds ( awālim-i malakiyya ) was made manifest in a sealed Ornament ( tirāz-i khatmiyya ). It was on account of its being built up that diverse forms appeared and the Most Great Form ( shakl-i a'zam ) was completed.... <sup>2</sup> 1.

In a fairly lengthy epistle of the Adrianople period Bahā'u'llāh describes various celestial "Ridwāns" or paradises from each of which flow seven ever more spiritually elevated "rivers". Of the sixth (nb.  $3 = 1+2+3 = 6$  ) of these "rivers" he writes:

" And among them is a river which floweth in the form of a Triad ( alā hai't al-tathlīth ) in the Fourfold Word ( kalimat[?] al-tarbi<sup>°</sup> ). And God is mentioned through its flowing if thou art of them that comprehend. Assembled about it are the denizens of Paradise who desire to hearken unto that which is mentioned of the remembrance of God, the Triumphant, the Powerful. Whosoever drinketh but a drop of it [ the river ] shall be united with that which protecteth [?] him and shall attain a station which none hath ever attained save such as God [ and His Messenger ? text unclear ] hath willed. Thus do We communicate unto thee the wonders of the artistry of God perchance thou mightest hasten towards Him." <sup>2</sup>.

The phrase " Fourfold Temple in the form of a Triad" occurs in an important revelation of the early Adrianople period ( c. 1864 ? ) addressed to Mīrzā Ḥabīballāh-i Maraghī'ī (= Aqā-yi Munṭab ) and variously known as the Lawḥ-i Ḥabīb and Sūrat al-Ashāb; <sup>3</sup>.

1. The text of the two alwāh of Bahā'u'llāh referred to above are contained in INBA (MS) Vol. 38, pp. 56 and 80 respectively.
2. Text in INBA (MS), Vol. 36, pp. 1-9 . (lines translated= pp. 4-5 ).
3. Full text in Āthār-i Qalam-i A'lā Vol.4. ( 132 Badī<sup>°</sup> ), pp. 1-22 . cf. Ishrāq Khavarī, Ganj-i Shāyigān, pp.77-8.

" Say: 'The pre existent Tent hath been raised up. O people of the Bayān [Bābīs]! withhold not yourselves therefrom. Dwell then at its threshold! By God! The Lote Tree of Bahā' hath borne fruit in this Ridwān which hath appeared in the Fourfold Temple ( haykal al-tarbi<sup>°</sup> ) in the form of the Triad ( hai't al-tathlīth ). O denizens of the arks of Bahā' ( sufun al-bahā'; or sufun al-baqā', arks of eternity ), draw thou nigh unto it and find pleasure in its fruits."

Here, as in the epistle referred to above, the " Fourfold Temple in the form of the Triad" is related to paradise or Ridwān. It almost certainly indicates the person of Bahā'u'llāh as Ḥusayn (= 4 letters = the haykal al-tarbi<sup>°</sup> ) <sup>°</sup>Alī (= 3 letters = the hai't al-tathlīth ).

Probably written during the Adrianople (or Akka?) period there exists an epistle of Bahā'u'llāh/ Khādimallāh to a certain Ḥajji Mullā Mihdī ( resident in Yā' = Yazd ) which contains, among other points of interest, the following lines:

" And when He desired to announce unto the world the Most Great Mystery ( al-sirr al-a'zam ) He manifested He who had settled upon the Throne of the Triad ( arsh al-tathlīth ) in order that the people might attain unto the Hidden Secret ( al-sirr al-maknūn ) and Concealed Treasure which appeared as the Fourfold Temple ( haykal al-tarbi<sup>°</sup> )..."

Allusion may here be made to the advent of the Bāb as "he who settled upon the Throne of the Triad" or was named <sup>°</sup>Alī and the manifestation of Bahā'u'llāh as the mystery of the "Greatest Name" ( Bahā' ) and the (loosely) "Fourfold Temple" or one named Ḥusayn. (cf. Bahā'u'llāh's claim to be the return of Imām Ḥusayn expected by Shī'ī Muslims ). As one named Ḥusayn <sup>°</sup>Alī Bahā'u'llāh alone may however, be intended.

Finally but not exhaustively, reference should be made to an Arabic and Persian letter of Bahā'u'llāh of the Akka period (so it seems) written in reply to questions posed by the Bahā'ī Mīrzā Ibrahim (= Khalīl ) Muballigh-i Shirāzī. <sup>1</sup>. Most of this epistle consists of an explanation of the talismanic and prophetic implications of the latter part of the Bāb's Kitāb-i Panj Sha'n referred to as the Kitāb-i Ḥayākil-i Wāhid. <sup>2</sup>.

1. Bahā'u'llāh's letter to Mīrzā Ibrahim Shirāzī ( incorrectly attributed to the Bab ) is catalogued as MS. 3003C in the Iran National Bahā'ī Archives. I am grateful to Dr. Denis MacEoin for loaning me a copy (unfortunately incomplete) of this text.
2. Refer D. MacEoin, The Identity of the Bab's Lawḥ-i Hurūfāt, Bahā'ī Studies Bulletin Vol.2.No. 1 (June 1983), pp. 78-9 and idem., Nineteenth Century Babi Talismans, Studia Iranica 14 (1985).

It is in the opening part of Bahā'u'llāh's rather abstruse epistle to Ibrahim-i Shirāzī that reference is made to the qabbalistic and talismanic importance of the creative potencies of the "fourfold" (al-tarbi<sup>c</sup>) and "triadic" (al-tathlīth) aspects of prophetological reality. Bahā'u'llāh first praises God in the light of His ornamenting the heavenly "tablets" (al-wāh) according to the number of al-wāhid which is 19 ( 9 = 6 + 1 = 1 + 2 = 8 + 3 = 4 , total = 19 ). The Divine Epiphany (tajallī) upon the "pillars" of this name is associated with the number 4 the sum of the integers of which is 10 ( 1+2+3+4 = 10 ; symbolic of totality ) and the emergence of the talisman of al-wāw and al-hā' (nb. 9 = abjad 6 and 3 = abjad 5 , total = 11; 9 + 3 = 12 "He is [God]", representative of the Divine Ipseity ). This talisman, representative of the Divine Ipseity, is the "First Talisman" (al-haykal al-awwāl) and the qabbalistic source of talismans up to the nineteenth.<sup>1.</sup>

Having thus explained Bahā'u'llāh continues:

"Then We accomplished the rising up of the talismans (hayakīl) and the numbers (al-a<sup>c</sup>dād; or: arrangement, al-i<sup>c</sup>dād) and designations (al-musammayāt) of these [Divine] Names (al-asmā') through the manifestation of the Square (al-tarbi<sup>c</sup>; rectangular talismanic form) in this Triad (al-tathlīth) at which all on earth were thunderstruck save such as had taken hold of the Luminous Handle (al-<sup>c</sup>urwat al-nūrā'). It [ the Triad ] is the Triplicity (al-muthallath) which was the origin and genesis of forms and the source of numbers (al-a<sup>c</sup>dād) and their sovereign. Outwardly it hath equilateral sides the symmetrical lines of which admit of no declivity. Its inward aspect is understood by none save God, the King of the [ heavenly ] Throne and the [ lowly ] earth ( [read] al-tharā') and the Cleaver of earth and heaven." (MS. 3003G pp. 3-4).

It may be gathered from these difficult lines that the conjunction of the talismanic "Square" (al-tarbi<sup>c</sup>) and "Triad" (or: equilateral triangle, al-tathlīth) was of great moment. in terms of the qabbalistic emergence of the succession of talismans.

It will be obvious from the foregoing notes that there exists a rich and many faceted use of the terms tathlīth and tarbi<sup>c</sup> in the writings of the Bāb and Bahā'u'llāh. In a variety of contexts they may be said to have talismanic, qabbalistic, cosmological, prophetological and other senses including their being indicative of the personal names of the Bāb and Bahā'u'llāh.

1. For background details reference should be made to D. MacEoin's excellent paper, Nineteenth Century Babi Talismans ( see p.76 [above] fn. ).

The "eight illumined Letters" that uphold the "Throne".

In paragraph X Bahā'u'llāh not only alludes to himself in terms of the formation of the "First Talisman" and the "Greatest Name" but refers to "eight illumined Letters" that support the heavenly "Throne" (= the talismanic locus of his being ). This teaching is rooted in qabbalistic understanding of Qur'ān 69:17 : "And the angels will be upon its sides and eight, that Day, shall support above them the throne of thy Lord." Taken literally and in context this verse indicates that with the cosmic catastrophe of the time of the end the Divine Throne will continue to be supported by eight angelic beings ( 2 at each of the four corners of the throne ? ). By various Sufi and Shī'ī exegetes however, Qur'ān 69:17 was mystically and qabbalistically understood. The Bāb sometimes interprets the mention of "eight" imamologically and sometimes qabbalistically in terms of the letter ʿ which has an abjad value of eight and is the second letter of the name Muhammad and the first letter of that of (Imam) Husayn ( see for example, Tafsīr Bismillāh., Tehrah Bahā'ī Archives MS 6014C pp. 326-7 ).

What exactly Bahā'u'llāh intended by the "eight illumined Letters" which support the "throne" is not immediately obvious. The general implication is that, qabbalistically speaking, eight letters of the alphabet ( possibly symbolic of elevated souls ) support the talismanic locus of his being (= the "throne" ? ). There may be some connection with the fact that the name Bahā'u'llāh ( بهاء الله ) contains eight letters ( ب , ه , ا , ل , ل , ل , ه , ا ) though this is far from certain ( cf. also the abjad value of bahā', discounting hamza, = 8 ).

All things considered, paragraph X of the Lawh-i Khalīl could be interpreted in a variety of ways — apart from the suggestions outlined above. The basic sense appears to be that the reality of Husayn <sup>c</sup>Alī Bahā'u'llāh as the "First Talisman" of the Primal Will was enthroned in mystic pre-eternity such that the secret of the "Greatest Name" of God was expressed but "sealed" or kept secret.



ADDENDUM

[VI ] The reference here to "every ancient mountain" being displaced as a result of God's disclosure of His identity is probably inspired by Qur'ān 7:143b<sup>Q</sup> , " And when ~~the~~ theophany of his [Moses'] Lord was realized before the Mountain [Sinai] it was reduced to dust.."

In addition to the passage quoted in the commentary ( p. 65 above ) in which Bahā'u'llāh identifies himself as the eschatological manifestation of YHWH the following lines may be noted:

" He [Bahā'u'llāh] it is Who in the Old Testament [lit: Torah ] hath been named Jehovah <( ~~YHWH~~ = YHWH ), Who in the Gospel (al-injil) hath been designated as the Spirit of Truth (rūh-al-haqq ), and in the Qur'ān acclaimed as the Great Announcement. ( al-nabā' al-azim )." (Text in Athār-i Qalam-i A'clā, Vol. 2. p. 28 [ from a letter of Bahā'u'llāh addressed to Mirzā 'Alī Ashraf, 'Andalīb and other Bahā'īs ] trans., Shoghi Effendi in The Dispensation of Bahā'u'llāh [ London 1981 ], p. 13 ).

[ X ] Commentary ( p. 76 )

The complete Arabic text of the letter of Bahā'u'llāh/Khādimalīh to Hajji Mirzā Mihdi (Yazdī ) is contained in INBA (MS) Vol. 32 pp. 241-243 ( lines translated= p. 241 ).

THE INFLUENCES ON MARK TOBEY

BY

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## THE INFLUENCES ON MARK TOBEY

Graham Hassall

Mark Tobey did not belong to the mainstream of American painting.<sup>1</sup> Most things which influenced him did not influence other painters of his time. While the majority of America's modern painters were busy absorbing European breakthroughs, and launching, therefrom, into their respective styles, Tobey remained apart from the European tradition, and sought inspiration from alternative sources (which can be broadly categorized as non-Western). By taking this different path, Tobey explored at his own peril, for it affected not only his art, but his art public and critics.

Tobey's paintings were often bittersweet to the critic, who acknowledged their significance, but recoiled from their origins. One result of this posture has been a lack of adequate biographical and art historical material on Mark Tobey. There is a need for an authoritative analysis of his life and art, which both identifies and accounts for his 'influences' and in the process dissolves some misconceptions which surround his work.

Some of these misconceptions about the visual aspects of Tobey's work have resulted from failure to attribute each to its' correct origin: "Too little has been written about his work by way of real, essential analysis, and too few of his works have been reproduced...such a volume will no doubt be forthcoming...it matters little who does it, as long as the writer shows true understanding and is willing to go beyond cliches, historical platitudes and the fads and fashions of the moment."<sup>2</sup> There are numerous instances of Tobey's influences being attributed, with a single stroke, to the 'Orient': "...a devotee of Eastern Mysticism..."<sup>3</sup>, "...his esthetic and spiritual searchings show strongest gravitational pull to the Orient..."<sup>4</sup> are typical examples. Some statements of this sweeping kind indicate that little analysis of investigation has taken place. They are an excuse for work not done.

Four main influences can be seen in Tobey's work. These are the Philosophy of Zen, Chinese Calligraphy, the Baha'i Faith, and the Western painting tradition.

TOBEY AND ZEN

The most common notion that links Tobey to Zen is that he somehow 'discovered it' while staying at a Zen Buddhist Monastery in Kyoto, Japan, for one month in 1934. This is unreasonable. Tobey 'experienced' it in this month, but he already knew its' philosophy.<sup>5</sup>

From Zen, Tobey absorbed attitudes. Zen offered no visual help: it did not advocate particular colours, shapes, or subjects. It offered a method of working, which could be used equally as a method for executing any activity. For art, Zen offers the guidance that "... the artist must try to make the execution of a painting as nearly simultaneously with the inspiration as possible."<sup>6</sup> This approach is markedly different to the traditional Western practice of making many sketches and studies before executing a work. (One thinks of the time that Gericault spent preparing for his "Raft of the Medusa").

Zen taught that an object, for example a flower, must be rendered not as a static object, "but as a living thing which thrusts up into the universe. That which the painter should understand and convey is the thrust, not the inert flower."<sup>7</sup> Thus, Zen gave Tobey a way of looking at objects - it was not a new way, but one which confirmed his existing ideas on the process called 'seeing'. Zen offered Tobey a method of meditation, which he reportedly failed to master.<sup>8</sup> Zen offered Tobey a way of seeing which involved a time period. According to a canon of Japanese aesthetics, hidden beauty was "that which doesn't look like anything, but in time discloses its' jewels".<sup>9</sup> Tobey often stated that it was his aim to 'arrest and detain the viewer'.

It is incorrect to state, as does Lucie-Smith, that Tobey "...became a convert to Buddhism",<sup>10</sup> It is also incorrect to state, as did Vallier, that "...It was the substance of the Zen theories that gave rise to the spiritual elevation from which his painting proceeds."<sup>11</sup> The substance of the Zen theories gave rise to specific visual and technical processes: being theories, they gave ideas, not being religion, they did not give spiritual elevation.

#### TOBEY AND CALLIGRAPHY

Tobey was introduced to the techniques of Chinese calligraphy in 1923, by a Chinese friend and artist, Teng Kwei. Whereas Zen had given Tobey a method of approaching art (spontaneity), and ideals to aim for (beauty hidden in time, the illusion of movement and growth), calligraphy offered tools to work with, brushes, inks and papers, and characters, or visual symbols, to emulate. Calligraphy also offered approaches to the use of line, and the use of pictorial space

#### PICTORIAL SPACE

The use of line in Tobey's work is important. The way in which lines are placed relative to each other is referred to as use of pictorial space. In Tobey's work the lines never cover the surface to the outer corners, (as de Pollock's), but are placed in the manner of Classical Chinese painting, against a blank background. Tobey refers to this as 'white writing'. This was begun in England in 1934. It was a breakthrough for a Western artist, and few could appreciate it. The avant-garde, however, accepted it, and it was exhibited. From this time forward, Tobey's work was part of the modern abstract art. He would have to begin explaining it, and he would have to explain his sources, the use of space in his work, and his concepts of time, energy and beauty.

Unlike the original calligraphic symbols, each of which carries a specific meaning, Tobey's use visual similarity, but none is an exact copy of the original symbol, and none carries a specific meaning: "His thrusts and curves use few actual Chinese strokes".<sup>12</sup> The 'white writing' carries similarities in appearance to the work of some Abstract Expressionists, notably Pollock, but the intentions of these two artists are manifestly different: as described by the collector Sydney Janis, Tobey's 'white writing' shows "...sensitively controlled freedom...presumably different from psychic automation...in that it is essentially under conscious direction..."<sup>13</sup>

While it is true to say that Calligraphic art had a 'decisive influence' on his subsequent art<sup>14</sup>, and that it was a 'major element in the development of his mature work'<sup>15</sup>, it should be noted that there was a long period between Tobey's original interest in Chinese brush technique and his first use of the calligraphic line<sup>16</sup>: that when he did employ it, it "differs radically from the concise restraint of its original sources"<sup>17</sup>, and that Tobey did not seek out this calligraphy on his travels in order to subsume it in his work. As he said in an interview with Watt: "I went to the East and studied Chinese calligraphy, but without ever thinking I would use it."<sup>18</sup>

#### TOBEY AND THE BAHAI FAITH

We have seen that from Zen Tobey obtained processes with which to work, and from calligraphy visual images to employ. The Baha'i faith could not offer these to Tobey. It has no inherent images. It has no code by which to represent objects, or to execute material processes. It offers no set format for meditation. To the acquisition of none of

these skills can it be associated. "Tobey has insisted that he is not a "Baha'i artist", but an artist who is also a Baha'i. "You know the Guardian freed art before his death," he wrote to a friend in 1963, and quoted the words of Shoghi Effendi, great-grandson of Baha'u'llah and late Guardian of the Baha'i Faith: "There is no official Baha'i Art, as this is not a new religion, but religion renewed."<sup>19</sup> The Baha'i teachings gave Tobey his world view. They allowed him to absorb both East and West. They gave him security and purpose, and no less, they inspired his range of subject matter. This role of the Baha'i teachings in Tobey's art has been only dimly perceived by most art critics. Even those who took the time to study his work in depth, like William Seitz, would otherwise have been mistaken as to the role of Baha'i in Tobey's work. Seitz wrote to Arthur Dahl Snr the comment "In studying some of the ideas of the Baha'i Faith in connection with Mark's ideas, I was amazed to discover how much Baha'i has influenced his art."<sup>20</sup> Critics have written that the Faith was important to him, but few can pinpoint the exact reasons why. The poverty of present work on Tobey is that it rarely gets inside his beliefs, and thus seldom shows the crucial link between Tobey's Faith and art.

In an honest article on Tobey's painting one critic admits "The fact that they are religious in mood seems to be a rather frightening aspect these days."<sup>21</sup> The value of Tobey's religious impulses lie in their admonition to activity in both the material and spiritual worlds: admitting the primacy of religious feeling when one knows the Baha'i teachings, is not denying the material world, but rather, increasing its' value. Lorenz Eitner is one art historian who understood Tobey's struggle: "He had to strive for symbols to express his religious impulses, and he is linked to the Romantic tradition, his Faith plays a big part, but it is not all."<sup>22</sup>

By seeking to express his ideals Tobey is joining human history, not evading it. By 'being religious' is meant having a wide range of interests - in cultural matters, both secular and spiritual. When Tobey was asked "What are your sources?", he replied "Mine are the Orient, the Occident, science, religion, cities, space, and writing a picture instead of building it up in the Renaissance tradition".<sup>23</sup>

It is important to note that Tobey's religious beliefs enhance, rather than hinder his examination of nature. His work is not 'otherworldly', and he delights in meditating on the microscopic.

Nevertheless, Tobey's being a Baha'i was a stumbling block for many critics. Faunce considered Tobey's involvement with problems of pictorial form to be overshadowed by his dedication to a set of religious ideas, and further, "We neither ask nor try to find a deep awareness of medium or plastic form where we know that this is not the artists first concern."<sup>24</sup> The problem with Faunce's stance is that she must reconcile her formalist view<sup>24</sup> with Tobey's own, embodied in this statement he made three years before the Faunce article: "The central problem lies, I think, in rhythm and plastic form, often in the emotion of the application of colour - what one might call structure. As I have no hard and fast ideas, no philosophical affinities with preconceived methods, my work obviously changes all the time, or at least looks like it."<sup>25</sup> The assertion that Tobey's dominant motive was advancing his religious ideas is diminished by Waddington's suggestion (1969) that Tobey's influences may run as far afield as "a connection with scientific ideas of the electro-magnetic field, or...a continuum of events..."<sup>26</sup>

The objection by Faunce to adherence to a set of religious ideas has also to be reconciled with the whole of the Christian painting tradition (To refer to the Western tradition), or, in the twentieth

century, one might ask about Marc Chagall.

Many commentaries on Tobey refer to the Baha'i Faith. Most try to give it a brief description, using it to account for Tobey's subject matter. For example, "...a mystical, ecumenical doctrine based on the oneness of mankind and on the eventual unification of all peoples in a single, peaceful, progressive, world state." <sup>27</sup>

Other writers prefer to pass judgement on Baha'i, often without first giving it description. For example "Tobey must certainly be considered a profoundly religious man, but his religion, in so far as it is formalized, is not a Quaker, nor even a Christian one. He announces himself as a Baha'i by conviction, and a Zen Buddhist by adoption. Although the latter category has recently had a period of modishness, both these doctrines are sufficiently exotic to carry very little precise meaning to most Western Europeans." <sup>28</sup>

Weiland Schmied, author of a Tobey monograph, says that Tobey's encounter with the Orient was more important to his art than was Baha'i. He supports this with the statement made by Tobey "Baha'i sought me, but I sought Zen." <sup>29</sup>

There is evidence to suggest that Tobey was misread by some critics. At the least, they fitted him to a definable commodity - 'a prophet', 'the Sage from Wisconsin', 'West Coast Mystic' - all titles he shunned, but in which he was nevertheless typecast. This characterization by art critics was not overtly derogatory, rather, it was by necessity, for Tobey was not only radical in his beliefs, he was also radical in his painting. The misunderstanding he faced was experienced generally by progressive artists of his generation.

#### TOBEY AND THE WEST

Despite all debate concerning Tobey's artistic and spiritual roots, there is no doubt that he was primarily an American Midwest Painter. As he put this: "Some critics accuse me of being an Orientalist and using Oriental models. This is not so, for I realized, while struggling in Japan and China with Sumi ink and brush in an attempt to understand their calligraphy, that I could never be anything but the Occidental I am." <sup>30</sup>

Tobey shared such general characteristics with the New York School as the impulses toward abstraction, subjectivity, and revelation. Where he differed from the group in New York was in age, training and West Coast orientation, which meant, according to one historian, that Tobey didn't share their urgency, brutality, and physical nature. <sup>31</sup> This perception is half true, as a half of the answer. Tobey was never in a hurry artistically. If he had been, he would have moved to New York and stayed there. <sup>32</sup> Yet Tobey participated fully in the art world, and was as influenced by European artists as was any other American painter. While Pollock came to his famous painting style in 1943, Tobey had arrived at the same stage in 1935. Hence the comment by Rosenberg that Tobey was a "40's artist mature in the 30's". <sup>33</sup> Tobey was the pioneer. In 1940 his 'Modal Tides' won \$100 first prize at the 26th Annual Exhibit of North West Artists, and it "jolted the social and artistic scene of Seattle". <sup>34</sup> Two of the city's papers ran the picture upside down, and one critic said it "looks like an air-view of a weeks washing, still in the basket". <sup>35</sup> This type of treatment by the press spread Tobey's early fame. By 1948 Tobey was one of the three names circulating most among members of the European avant-garde, together with Pollock and De Kooning. It is generally accepted that his fame was greater in Europe

than in the United States of America. Speaking of Tobey's 1965 Retrospective show in Paris at the Musee des Arts Decoratifs, one critic explains: "In order for the French fully to accept an American artist it helps if they can convince themselves that he is neglected in America." Ashberry goes on to deny this situation, but still admits "On the one hand, it is true that Tobey's reputation in his own country has got misplaced, if not actually lost, in the shuffle of the last few years. His work is quiet as a whisper next to the stentorian voices of Kline and Pollock." <sup>36</sup>

Tobey won many coveted art awards, the most significant of which was the 1958 Venice Biennale, he being the first living artist to do so. In the early 1960's he was acknowledged as being America's greatest living artist. <sup>37</sup> In 'Forty American Moderns', a 1944 exhibition, Tobey's work was shown with the works of Davis, Pollock, Baziotas, Gottlieb, Matta, Motherwell, Rothko and Graves. He was exhibited many times with this foremost group of Americans, but he was not of the same school. Some writers try to link him with other painters as a school of 'Midwest Mystics' but ultimately "his independence is his importance". <sup>38</sup>

#### TOBEY AND THE CRITICS

It is asserted by some that Tobey was not given his due acclaim in America because his inspiration was the cosmology of religious ideas that he discovered in his Eastern travels. <sup>39</sup> By trying to break with Renaissance tradition <sup>40</sup> Tobey alienated himself from Western critics. For example, he tries to eliminate mass, and dematerialize the brushstroke in his effort to balance energy and matter.

The critics were not always able to discern Tobey's real intentions. This is clearly illustrated by Lucie-Smith's explanation of Tobey's Eastern travels: "Tobey's journeys to the Orient were made with the

specific purpose of studying Chinese calligraphy, and they had an avowed effect on his painting." <sup>41</sup> This statement is opposite to one by Tobey: "I did not go to China and Japan in order to find something new for my work. I went to those countries simply because I had the opportunity to go there." <sup>42</sup> On another level Tobey defied the critics by not fitting into a national, or group context. For this reason he could be less easily used as a tool for American glorification. The relationship between Tobey and the art press was strained rather than broken. While Tobey concentrated on his Eastern lessons, historians were nevertheless able to find in his works evidence of his debt to the West. They felt they could trace his 'all over' textures back to Seurat and some of Van Gogh's drawings. <sup>43</sup> In addition, Greenberg in a number of places states his belief that Tobey was 'freed' by the explorations of Klee: "One really became aware of Klee's painterliness only when it was 'blown up' later on by artists like Wols, Tobey and Dubuffet." <sup>44</sup>

#### CONCLUSIONS

From these brief notes it can be concluded that by becoming a Baha'i, Tobey placed himself on a path which sought new forms with which to express new spiritual energy. This path led him to cultures of both the East and West. One consequence of his search was the rejection of much of the Western, Renaissance tradition - leading to his partial alienation from art critics and public. This alienation was endured by Tobey in company with many expressionist painters. But Tobey's alienation went further than that endured by others, for his adherence to the Baha'i Faith pulled an additional veil over the eyes of many, who confused the new visual forms with the new beliefs, and not understanding the former, decided they could not understand the latter. Yet at the same time some

painters and art critics who were not Baha'is were able to see his art clearly. On occasion, Tobey was defended by fellow North West painter Kenneth Callahan: "It is not a deep metaphysical art. It is as natural and as expressive as any with which we are familiar".<sup>45</sup> Tobey, along with many painters of his generation, had to defend his own work: "Some people call my paintings absolute mysteries of absolute nonsense. All things are easily explained if persons will take the trouble to see. Just as the new music of today requires a new ear, the new art needs a new eye."<sup>46</sup>

Tobey's growing adulation in the art world was matched by an undercurrent of misunderstanding. He was not alone in this respect, as many painters suffered ridicule for their 'abstract' artforms, as they also suffered at the hands of self-righteous critics. Mark Tobey developed his art over an extended period of time. Appreciation of his work will also require an extended period of time to develop.<sup>47</sup>

#### NOTES

1 - This is not an obvious statement. The mainstream can be considered to be the group of artists which inherited Cubism, Expressionist and Geometrical Abstraction, plus Surrealism from Europe. This was built on by the Abstract Expressionists in America. Tobey cannot be strictly compared with artists of this school - Rothko, Kline, Motherwell, and Pollock, because while their works may share similarities, their intentions were basically different. Tobey may have shared some intentions with the Abstract Expressionists, notably a desire for spontaneity, but the impulses behind each differed. In addition, the Abstract Expressionists were, as the term suggests, giving expression to abstractions. Tobey, in contrast, did not work with total abstraction: they show, according to H.B. Chipp, "a pervasive strain of realism" ART NEWS 59:58, Summer 1960. In contrast to the work of most Abstract Expressionists, whose work lacked 'content', Tobey's are always contemplations of some object, not merely expressions of emotion.

- 2 - Wright, Clifford, Mark Tobey: Homo Ludens and Humanist, STUDIO 168:24-7 July, 1964.
- 3 - Rose, Barbara, American Painting, Skira, Switzerland, pp78-9.
- 4 - Canaday, John, "VIBRANT SPACE OF MARK TOBEY", New York Times, Sept 9, 1962.
- 5 - This point, missed by so many commentators, was made early by Canaday: "His discoveries from the East have been not so much revelations as confirmations of directions he had set for himself. Take Zen, for instance. Tobey was exploring Zen when the current crop of Zenites didn't know Zen from Rablum." Canaday, op. cit. p.72.
- 6 - *ibid*, p. 72.
- 7 - Devree, Howard., "Award at Venice", New York Times, June 22, 1958,.
- 8 - Franc, Helen., "An Invitation to See", Museum of Modern Art, N.Y., 1973.p173
- 9 - Canaday, op.cit.
- 10 - Lucie-Smith, Edward., Movements in Art since 1945, Thames & Hudson, London, 1969, p.46.
- 11 - Vallier, Dora., Abstract Art.
- 12 - Taylor, Joshua C., Tribute to Mark Tobey, Smithsonian Institution Press, 1974,.
- 13 - Barr, A.H., Three Generations of Twentieth Century Art: the Sidney and Harriet Janis Collection of the Museum of Modern Art, p116-7.
- 14 - Devree, op. cit.
- 15 - Taylor, op.cit.
- 16 - *ibid*.
- 17 - *ibid*:
- 18 - Watt, Alexander, Paris Commentary, Studio, 162:222-4+, Dec. 1961.
- 19 - Dahl, Joyce & Arthur, Mark Tobey: Paintings from the Collection of Joyce and Arthur Dahl, Department of Art and Architecture, Stanford University, 1967, p 15.
- 20 - *ibid*, p 15.
- 21 - Wright, op. cit., p 26.
- 22 - Eitner, Lorenz, quoted in Dahl, Joyce & Arthur, op. cit., pp16-17. The title of the essay is "Mark Tobey and the Romantic Tradition", a work reproduced in Society of Tobey Bulletin Number Two, Dec. 1980.
- 23 - Kuh, Kathrine, The Artist's Voice: Talks with Seventeen Artists, Harper & Row, N.Y., 1960.
- 24 - Faunce, Sarah C., Tobey: Painter or Prophet?, Art News, 68:41, Sep.1962.

- 24 - (cont) In this article Faunce goes further: "Unlike Blake, his religious convictions are neither original, nor are they poetry, much less great poetry."
- 25 - Courtois, M., Tobey, Cahiers du Musee de Poche, 1 March 1959, pp59-88, in Leymarie, Jean, Abstract Art Since 1945, Thames & Hudson, London, 1971.
- 26 - Waddington, C.H., Mark Tobey by Weiland Schmied - Review., Studio, 173: Supp 8, March 1967.
- 27 - Contemporary Art 1942-72, Albright-Knox Art Gallery.
- 28 - Waddington, op. cit.
- 29 - Schmied, Weiland, Tobey, Harry N. Abrams, Inc., N.Y., 1966. p 7: the full passage for this reads: "Although he says little about Baha'i, an unshakable devoutness rings through all he says, the devoutness of a widely travelled, cosmopolitan man, who looks at the world in which he lives from a critical distance. Baha'i, a religion which unites all religions, with its sense of the unity of all mankind, has been the polestar and compass by which he has guided himself all his life. But his art, which, since those first Broadway paintings, those first 'white writings' of 1933-36, has developed continuously and without great breaks, probably owes more to his encounter with the Orient, the spirit of Zen painting, the calligraphic impulse he received in Japan. "Baha'i sought me, but I sought Zen," he says."
- 30 - Wright, op. cit.
- 31 - Wilmerding, John., American Art, Penguin, England, 1976, p 203.
- 32 - Tobey's relationship with New York is described by Henry Geldzahler: " New York stands for a style of life to the artist, a reference point and a base of operations. Even if he is in no way associated with New York, except as one of the places he exhibits ( one thinks of Mark Tobey, Sam Francis ... Larry Bull, and Robert Irwin, all West Coast artists ), he makes the occasional talismanic visit to the city, most often simply to see what is happening.", New York Painting and Sculpture: 1940-70, E.P. Dutton & Co, Inc., N.Y., 1969, p 16.
- 33 - Fuller, Richard E., & Bowen, Betty, Tobey's 80: a Retrospective, University of Washington Press, U.S.A., 1970.
- 34 - *ibid.*
- 35 - *ibid.* An amusing aside: In January 1968 'Autumn Field' was hanging upside down outside President Johnson's office at the White House. There followed a one week debate as to which way was up!

- 36 - Ashberry, John. Mark Tobey's Life Work Displayed at Paris Museum, Herald Tribune, 1965. Thanks to Roger White for obtaining this article as well as other valuable information on Mark Tobey.
- 37 - Wright, op. cit.
- 38 - Canaday, op. cit.
- 39 - American Art; Prentice-Hall, Inc. 1979.
- 40 - " Tobey sees the break-up of Renaissance perspective and illusionism as parallel to the gradual breaking down of barriers between individuals, nations, and cultures. Space is subject matter also, not just illusion; that is, outer space as well as the 'inner space' conceived by the mind. Tobey says, 'My mind, it would seem, has its own geography'." - from an unpublished essay by Jennifer Rutz-Gemmel. There are many passages in which Tobey explains the inadequacies he finds in traditional Renaissance methods.
- 41 - Lucie-Smith, op. cit.
- 42 - Courtois, M. op. cit. p 59.
- 43 - Waddington, C.H., Behind Appearance, Edinburgh University Press, 1969, p5.
- 44 - Greenberg, Clement. Post-Painterly Abstraction - Catalogue of an Exhibition at Los Angeles County Museum, 1964, in Rose, Barbara, (ed) Readings in American Art 1900-75, Praeger, N.Y., 1975.
- 45 - Fuller, Richard. op. cit.
- 46 - *ibid.*
- 47 - The founding of the 'Society of Tobey' by his one-time secretary Mark Ritter, and Hans Greub-Walker will add momentum to this process. Increasing knowledge of the Baha'i teachings, as they gradually, and globally, affect all areas of endeavour, will change understanding of the creative processes, and of the contribution of Mark Tobey.



From a Memorandum of an ad hoc committee, Baha'i World Centre (Haifa Israel ) dated 20th March 1983 in reply to questions posed by Mr. Robert Stauffer in a letter dated 9 February 1983.

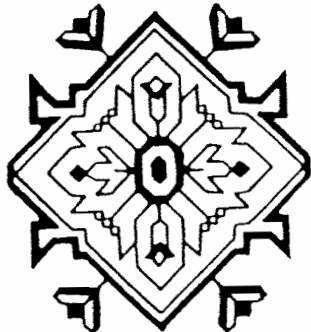
Note 1. on Sargis Mubagajian, Atrpet's book Imamat: Strana Poklonnikov Imamov [ Imanat: The Country of the Worshipper's of the Imams ; Alexandropol 1909 ; Pt.II., Bábís and Bahá'ís = pp. 87- 208 ].

"In an earlier search for Atrpet Sargis Mubagajian's sources of information for his book "Babizm i Bekhaizm", a report was found among the documents filed by Shoghi Effendi indicating that Mubagajian went to Tabriz to investigate the Baha'i Faith. He, unfortunately, met with Jalíl Miskar Khu'i, a Covenant breaker, and received his information from this man. What Mubagajian was told, particularly about the period after Baha'u'llah, was grossly incorrect. Jalíl also sold Mubagajian other pictures and portraits which later appeared in the book. The report further states that the portraits identified as those of Bahá'u'lláh, the Báb, and Táhirih are obviously forged. However, the drawing made of 'Abdu'l Bahá in his youth bears, of course, a great resemblance to the original picture."

[ Kindly communicated by R. Stauffer. [Ed] ].

NOTES, COMMUNICATIONS  
& BIBLIOGRAPHICAL  
MISCELLANY.

# THE AFNAN LIBRARY TRUST



## THE AFNAN LIBRARY TRUST

### About the Trust

The Afnan Library Trust is an independent charitable trust set up in 1985. It was set up in accordance with the wishes of the late Hasan M. Balyuzi that his collection of papers, books, manuscripts, photographs and newspaper cuttings be formed into a library, named the Afnan Library, founded in the name of Muvaqqaru'd-Dawlih and his wife Munavvar Khanum and dedicated to Khadijeh Bagum, the wife of the Bah.

The object of the Library is to promote this study of the Baha'i Faith by maintaining and expanding Mr. Balyuzi's collection. The range of subjects to be covered in the collection includes, apart from material directly about the Baha'i Faith itself, the fields of British, European and World History, Middle Eastern studies and comparative religion.

Apart from the Library, which constitutes the main concern of the Trust, the Trustees are also empowered to promote the study of the Baha'i Faith by sponsoring lectures, classes and conferences, by the publication of books and periodicals, and by the awarding of grants and scholarships for study, travel and the provision of materials.

The Trustees consist of three persons nominated by Mr. Balyuzi:

Mrs. Mary Balyuzi  
Mr. Robert Balyuzi  
Dr. Moojan Momen

as well as a representative of the National Spiritual Assembly of the Baha'is of the United Kingdom. The Trust was registered with the Charity Commission for England and Wales on 20th June, 1985 (Registration Number 291949).

The Trust has also received support from the Universal House of Justice which "views the final accomplishment of the wishes of the late Hand of the Cause as of the very greatest importance".

The income of the Trust consists solely of donations and bequests. Annual accounts will be available for inspection.

## The Appeal

Thus far the Trust has principally been engaged in cataloguing the books bequeathed by Mr. Balyuzi and adding to the collection by the purchase of papers and books. However, the Trustees have decided that in pursuing the objects of the Trust, priority must now be given to the purchasing or leasing of suitable premises to serve as a library and the furnishing and equipping of these. This is an essential step in order to realise the wish of Mr. Balyuzi that the collection be made available "to all who seek knowledge". In addition the Trustees will be endeavouring to keep the Library up-to-date by the purchase of such books and periodicals as funds will allow.

The Trustees envisage that when funds become available, the other activities indicated above will expand in a number of directions. They to be in a position to award scholarships and grants in furtherance of the aims of the Trust; to undertake publications; and to sponsor conferences and other educational activities.

It is to carry out these plans that the Trust is now launching an appeal for donations. Donations may be general or specified for any of the objectives outlined above. For residents of the United Kingdom, the Trust, as a registered charity, is able to recover income tax on payments made under Deeds of Covenant; gifts in the form of stocks and shares are not liable to capital gains tax, nor are gifts or bequests liable to capital transfer tax. Gifts and bequests of relevant books and papers as well as suitable pieces of furniture for the Library and offices will be most welcome.

Should you feel able to make a donation, please send this to the address of the Treasurer of the Trust indicated. To covenant an annual sum of to the Trust, please be so kind as to fill in the attached Banker's Order and Covenant Forms, sending both to the address indicated.

## THE AFNAN LIBRARY TRUST

### Deed of Covenant

I (full name in capitals) .....

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covenant with the Afnan Library Trust that for four years from the present date or during my lifetime (whichever period shall be the shorter) I will pay to the Trust in every year such a sum as, after deduction of income tax at the standard rate for the time being in force, amounts to £ ..... (please insert amount per year even if you wish to pay monthly or quarterly).

Signed by me this ..... day of ..... 19 .....

Signature .....

in the presence of (signature of witness) .....

(name and address of witness) .....

### Banker's Order

To the Manager (name and address of your Bank) .....

Please pay the sum of £ ..... each year/quarter/month (delete as applicable) to Lloyds Bank PLC, 40 Rosslyn Hill, Hampstead, London NW3 (Code No. 30 93 80) for the account of THE AFNAN LIBRARY TRUST.

(Account No. 0600088) on ..... and thereafter for the following four years.

SIGNED ..... ACCOUNT NUMBER .....

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To be sent to: The Treasurer, The Afnan Library Trust, 3 Lyndhurst Road, Hampstead, London NW3.