

He Whom God Shall Make Manifest

Some Notes (Gematria, Tetractys, The Báb's identification of HWGSMM, Opposition to Bahá'u'lláh as HWGSMM)

by Grover Gonzales

The Bahá'í Faith is the latest of the world religions. The Báb and Bahá'u'lláh are the co-founders of the Bahá'í Faith. The writings of the former, besides claiming divine revelation, centers in the awaiting on the Person who He names **He Whom God Shall Make Manifest**,

In His Will & Testament, 'Abdu'l-Bahá, the successor appointed by Bahá'u'lláh wrote of Him: "His Holiness the Abhá Beauty (may my life be a sacrifice for His steadfast friends) is the Supreme Manifestation of God and the Dayspring of His Most Divine Essence" ('Abdu'l-Bahá, *The Will and Testament*, p. 19)

In his history of the first hundred years of the Faith, Shoghi Effendi, the Guardian appointed by 'Abdu'l-Bahá called Bahá'u'lláh: "the Judge, the Lawgiver and Redeemer of all mankind, as the Organizer of the entire planet, as the Unifier of the children of men, as the Inaugurator of the long-awaited millennium, as the Originator of a new "Universal Cycle."

For the world religions, Bahá'u'lláh is "To Israel, He was neither more nor less than the incarnation of the "Everlasting Father"; the "Lord of Hosts" come down "with ten thousands of saints"; to Christendom: Christ returned "in the glory of the Father," to Shí'ah Islám the return of the Imám Ḥusayn; to Sunní Islám the descent of the "Spirit of God" (Jesus Christ); to the Zoroastrians the promised Sháh-Bahrám; to the Hindus the reincarnation of Krishna; to the Buddhists the fifth Buddha."

All religions expect an extraordinary event to happen in the "Last Days" in which a new Messiah will establish the Paradise on this earth. This has been the hope, not only of Prophets, but also saints, philosophers, poets and even non-believers. Bahá'u'lláh proclaims that this Promised Day is Come.

The Báb, to have His disciples find **He Whom God Shall Make Manifest**, uses every kind of proofs and methods. However, due in part, to the Imami Shi'i background of His initial audience, and its preoccupation with mystical formulae, employed, He prefers the use of talismans and the science of numbers

In His *Persian Bayán 3:16*, He writes: “Concerning this, that it is not permissible to act otherwise than according to the writings of the **Nuqti-i-Bayán. Let men not occupy themselves with other writings; but strive in the knowledge of the Letters, and Conjunctions of the Numbers of God's Names, and Conjunctions of like Words.**”

In the *Kitáb-i-Panj Sha'n*, p. 315, the Báb wrote: “The length of time from this revelation to the revelation of him whom God shall manifest is known to God. **But it is possible for men to know it from what they deduce through the science of letters [gematria]...**” The period separating one manifestation from another, is known only to God or to those whom God has given the science of letters....” McEoin, in his *Hierarchy, Authority and Eschatology in Early Bábí Thought*, p. 12 adds: “Among other things, the final sections of the *Panj sha'n* are devoted to the **revelation of the science of letters, with the aim of enabling men to recognize him whom God was to manifest on his appearance.** And it seems to be the case that speculation employing gematria was used by many Bábís to "decipher" the rather abstruse statements found in these passages.”

In many cases the writings of the Báb use gematria (see p. 4) and the construction of amulets and talismans, using them only with the names and attributes of God, as an eternal reminder of God and His Manifestations. The Báb plays with words and numbers in an astonishing manner, as grammatical gymnastics in some way.

The Báb's series of numbers cited in the *Kitáb-i-Panj Sha'n* (Denis MacEoin): **1, 10, 11, 100, 101, 110, 111, 1000, 1001, 1010, 1011, 1100, 1101, 1110, 1111**; I understand represent the succession of the numbers from 1 to 15 of our decimal system, written by the Báb in the binary system used to-day in computer science.

The Báb has extensively used these kinds of cabbalistic methods to train His disciples, on how to find HWGSMM, the **Hidden Treasure, the Greatest Name (n.6)**

Bahá'u'lláh, being that **Treasure**, used much less; ‘Abdu’-Bahá even less and Shoghi Effendi truly little.

Some scholars think that Bahá'u'lláh's writings, in the Iran-Iraq period, were mystic and esoteric, while the ones from the Ottoman period were ethical and practical. However, when He cancelled the Báb's provision of not asking Him questions; some believers, among other things, asked how to change base metals into gold and all the marvels of alchemy.

‘Abdu’l-Bahá uses a more didactical approach, as His explanations of the Most Great Name and other subjects. It must be noticed that the finding of inner meanings in the writings of the Báb is a **logical pursuit** because it is known that they were **written with a purpose**. To find a secret meaning in other books, holy or not, is not warranted; although some cabbalists, know the answer wanted *a priori*, and used a method, of the hundreds that were invented, and find the answer. Of course, many of them are pious and sincere. ‘Abdu’l-Bahá has used certain simple arithmetical operations to have meanings; for example, his correlation of Adam and Eve as the physical parents of humanity, with Bahá'u'lláh and the Báb as being their spiritual ones, as shown below:

$2+1+2=5$	$2+0+5+1=9$
BAB	BaHA'
1 + 2 + 3 + 4 + 5 + 6 + 7 + 8 + 9	
3 6 10 15 21 28 36 45	
Eve	Adam
H a W A	A D a M
$8+0+6 +1=15$	$1+4+0+40=45$

(‘Abdu’l-Bahá: *Bahá'í Scriptures*, (1923) p.441,804, Brentano Publisher, USA).

Jehovah's Witness believe that 144,000 witnesses will go to heaven but, it may also be that the 000 represents a multitude or a people and 144 (1+4+4=9): Bahá', i.e.: **The People of Bahá'** (*Rev.8:4*)

The alpha and omega, the first and last letters of the Greek alphabet, is found in *Revelation* 1:8; 21:6; 22:13. The gematrical value is; $\alpha=1$ and $\omega=800$, (1+800=801) $8+0+1=9$; Nine is the gematrical value of **Bahá'** i.e.:

$B=2, a=0, H=5, A=1, ' =1$
$(2+0+5+1+1 = 9)$

The principle of parsimony states that, the simple answer is often the easiest way to solve a problem. Traditionally Jewish and Islamic background used **Gematria** and **Tetractys** to find a meaning in words and numbers. The Cabbala has hundreds of methods, one more confusing than the other. Gematria and Tetractys are the simplest ones. This will be applied to a few important words of the Báb's Persian Bayán, and other works.

The words are: MaN YuZHiRuHu'LLAH, MuSTaGhATh, GhiYATh, VA H i D and the Bahá'í Tetragrammaton.

GEMATRIA

Gematria is “A cryptograph in the form of a word whose letters have the numerical values of a word taken as the hidden meaning.” (Merriam Webster).

The alphanumerical system has been used since ancient times, each letter having a corresponding number. It is mostly used in Hebrew, Greek and Arabic, and extensively by cabbalists and mystics,

An example of its use is in the telephone numbers: 2=ABC, 3=DEF, 4=GHI and so on. You can write a word with numbers, but those numbers can give you multiple names; some think that these names have, somehow, a mystical relationship among them.

The Ábjad notation is a method used for Arabic, in which a value is assigned to each letter. (see **Table I**). The same is used for Hebrew, Greek and other languages. There are several notations, the one used by The Báb and the Bábís is the best to use, in this case. See McEoin's, *Hierarchy, Authority and Eschatology in Early Bábí Thought*, p. 12. The Abjad sometimes had been used to upraise a name or conceal it, For example:

M u <u>H</u> a MM a D 40+0+8+0 +40 +0+4 = <u>92</u>	and	N a B I L 50 + 0 + 2+ 10+30 = <u>92</u>
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Bahá'u'lláh, the Báb and the believers used this method extensively. The Báb calls Himself ‘Alí before Nabíl, meaning ‘Alí-Muhammad (the Báb).

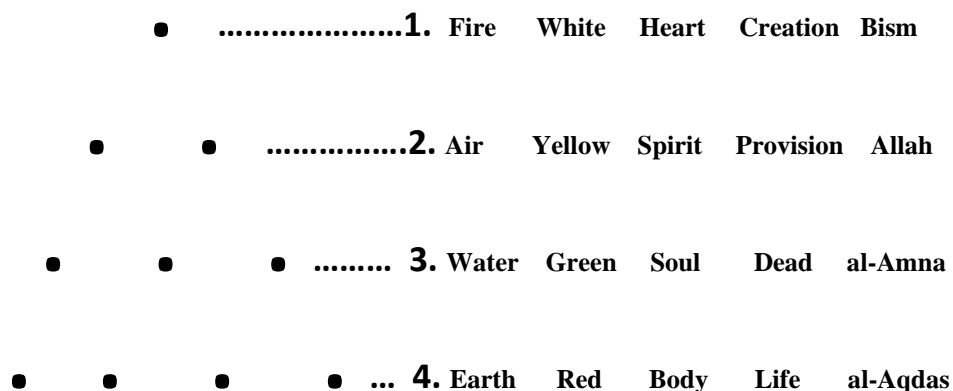
N.B. The transliteration is the one recommended by Shoghi Effendi, except in some cases where for convenience, the Arabic short vowels (that have no gematrical value) are represented in lower case, as above.

TETRACTYS

TETRACTYS is a triangular figure consisting of ten points arranged in four rows: one, two, three, and four points in each row. These points can be represented by a letter or their numerical value. As a mystical symbol, it was important to the Pythagoreans and occultists, readers of the tarot and magic.

Ten Points

Four Lines



1 2 3 4 5 6 7 Seven Columns

H S Y N - 'a L I	حسين علي	Seven letters
'a L I - M H M D =	علي محمد	Seven letters

The TETRACTYS, may have more than four lines, (Pythagorean Triangle); they are equilateral triangles. The technique consists in placing the gematrical number of the word to be analyzed at any side of the triangle and then, advancing to the opposite angle, taking out the last number and continue taking out the last number. This triangle, has some interesting arithmetic characteristics; the contraction of the summation of the numbers

in the triangles, will be the same, be vertically, horizontally aligned to the right, horizontally aligned to the left, or diagonally right or left. For example, the number **2001**, below:

Horizontal aligned left	TETRACTYS	Horizontal aligned right
2	2	2
20	2 0	20
200	2 0 0	200
2001	2 0 0 1	2001
<hr/> 8001	<hr/> 2+ 2 + 2 + 2 + 0 +0 +1 = 9	<hr/> 2223
8+0+0+1 = 9	Vertical = 9	2+2+2+3 = 9

Diagonal right: **3+2+2+2 = 9**

Diagonal left: **8+0+0+1 = 9**

Columns: **2+2+2+2+0+0+1 =** The Báb uses squares, pentacles and circles and correlations of four and seven. Cabbalists use all, but the simple area is a triangle, to advance to more complicated polygons and reach the circle. We have not seen the triangle used by the Báb. However, Denis MacEoin in his *Babi Talismans*, p.89, writes: “**Triangular** talismans are referred to in the *Sahifa bayna'l-haramayn*”

In some letters, the Báb refers to Bahá’u’lláh with the cypher **238**, which is the gematrical value of His name Husayn-‘Alí.

$$\text{H:}8 + \text{S:}60 + \text{Y:}10 + \text{N:}50 + \text{'a:}70 + \text{L:}30 + \text{I:}10 = \mathbf{238}$$

The Báb call Himself “The Man of the Seven Letters.” It is the same with Husayn-‘Alí, and others.

The numbers seven and four have been thought of as having hidden meanings that generally are correlated among them, as four elements, seven days of the week, and countless other related words.

Regarding these four lines of the Tetractys, it is interesting what the Báb says in the *Persian Bayán* 8:5: “It is incumbent on him who is able to take three diamonds according to the number of BiSM and four yellow amethysts [topaz] according to the number of ALLaH and six emeralds, the number of AL-AMNA and six rubies, the number of AL-AQDaS, that he should take them, and salute (or submit himself to) **Him whom God shall manifest** and the Letters of the Living in the day of His manifestation”

The Báb is using the Bábí Bismalláh: BiSM ALLaH AL-AMNA AL-AQDaS (In the Name of God, the Unapproachable, the Most Holy); *Bayán* 3:11. This Bismilláh of the Bayán is like the one of the Qur’án, both having 4 words, that follow the pattern of three, four, six and six letters.

Many of the statements of the Báb cannot be understood except by utilizing His interpretations, or those of Bahá’u’lláh.

For example, He associates:

Diamond with white and white with heart, corresponding to 3 letters	بسم
Topaz with yellow and yellow with spirit	” 4 الله
Emerald with green and green with soul	” 6 الرحمن
Ruby with red and red with body	” <u>6</u> الرحيم
	19 = واح د

In the NAME of GOD, the MERCIFUL, the COMPASIONED بسم الله الرحمن الرحيم: The ONE (see VAHiD below)

What the Báb is telling: “Give to Bahá’u’lláh your heart, your spirit, your soul and body.” This is a much higher order than just stones.

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The Báb uses squares, pentacles and circles and correlations of four and seven. Cabbalists use all, but the simpler area is a triangle, to advance to more complicated polygons and reach the circle. We have not seen the triangle used by the Báb. However, Denis MacEoin in his *Babi Talismans*, p.89, writes: “**Triangular** talismans are referred to in the *Sahifa bayna'l-haramayn*”

HE WHOM GOD SHALL MAKE MANIFEST: MaN YuZHiRuHu'LLAH

مَنْ يُظَهِّرُهُ اللَّهُ

The Báb had formally designated Him (Bahá'u'lláh) as “He Whom God shall Make Manifest” and had alluded to Him as the “Abhá Horizon” wherein He Himself lived and dwelt (Shoghi Effendi, 1944, *God Passes By* p. 97).

In the Persian Bayán alone, there are about 500 references to Him Whom God shall make manifest. A few selections are cited, in E. G. Browne translations.

3:8 ...that if He whom God shall manifest shall order anything, none shall say 'Why?', or 'Wherefore?'. All the Letters of the Paradise of the Bayán return to **Him whom God shall manifest, who is the First Paradise, the Most Great Name manifested by Divinity.**

5:3 ... it is named by God the month of **Bahá**, seeing that the splendor (**Bahá**) of all the months is included in it. **For God hath set it apart for Him whom God shall manifest.**

4:5 ...**the Manifestation of God will appear how God pleases**

6:3 **God knows in what limit of years He will manifest him;** but watch from the beginning of the Manifestation until the number of the **Wáhid (19)** for in each year Faith in one of the letters will appear

6:8 **He whom God shall manifest shall appear. It is impossible that anyone other than He whom God shall manifest can lay claim to this Matter... If anyone makes such a claim, and verses appear from Him, none must oppose Him**

6:8 Ye must read this chapter once in every 19 days and ponder on what has been revealed by night and day, that **perchance ye may not be veiled from Him whom God shall manifest by states other than (revealed) verses.**

6:5 O people of the Bayán, for **the Manifestation of God will appear how God pleases,** therefore think not untruly concerning the Truth, for **his verses are a sign to all.**

7:9 O people of the Bayán! be watchful, for there will be no place of refuge in that Day of Resurrection, and **He will arise suddenly.**

7;11 No happiness is greater than that men should hear the words of Him whom God shall manifest, and understand their meaning, and not say ‘Why’, or ‘Wherefore’ ... **Be careful not to**

believe in Him whom God shall manifest by the belief of the people of the Bayán; but believe in Him by reason of himself. This is the meaning of 'Know God by God'...

4:8 And if anyone comprehend **one state of the states of Him whom God shall manifest, it is better for him than that he should understand all the states of the Bayán.**

5:8 I swear by God that if in the Day of Him whom God shall manifest one should **hear a single verse from Him and should repeat it, it is better than that he should recite the whole Bayán 1000 times.**

6:1 Take care that in the Day of Manifestation of the Truth **you make not of these words a veil from him**, for the whole of the Bayán is his previous manifestation and he is the most wise of all concerning that he has revealed, for the spirits of all are in his grasp **The Bayán is like a treasure given over in trust: all of it must be restored to Him whom God shall manifest in His day**

3:13 **No Proof is greater for Him than His own Self.** 3:14 “All the **Bahá** of the Bayán is **man yuzhiruhu'lláh**”

3:15 Concerning this, that **whosoever believeth in Him whom God shall manifest, it is as though he believed in God** ... and he who believeth not (even though he believe in God, and what God hath commanded in former time), it is as though he had not believed, and he shall enter the Fire... The "Primal Will" (Reality of the Manifestation of God), in each "Dispensation", is said to have been **Bahá'u'lláh** ("the Glory of God")

7 :3 In that day the **Nuqta-i- Bayán (the Báb) is the same as He whom God shall manifest.**

3:8 All the Letters of the Paradise of the Bayán return to **Him whom God shall manifest**, who is the First Paradise, **the Most Great Name manifested by Divinity.**

Most of the Bábís were well trained by the Báb in the science of numbers, so, it is difficult to think that they were not aware of the promptly coming of Bahá'u'lláh as He Whom God Shall Make Manifest. Apart from a few, the great majority of the Bábís accepted His proclamation.

A late interpretation on HWGSMM is given by Bahá'u'lláh Himself in the Kitáb-i-Badí' (see Nader Saeidi, 2000, *Logos and Civilization*, Ch. 6)

MaN YuZHiRuHu'LLAH

مَنْ يُظْهِرُهُ اللَّهُ

Gematría:

X M:40+N:50+Y:10+ Z:900+H:5+R:200+H:5+' :1+L:30+L:30+A:1+H:5 = 1277

$$1+2+7+7 = 17$$

$$1+7 = 8 = \text{BaHA (بها)}$$

This comment is from Mehdi Wolf: “As to the meaning of the *17*, which is the reduction of 1277, faithful Muslims repeat *Al-Fatihah* exactly *17* times in their daily prayers.

The year 1277 A.H. refers to the revelation of the *Íqán* is, of course, the main Work of Bahá'u'lláh that most strongly connects with the Mission of the Báb; in that Work, Bahá'u'lláh is both defending the Advent of the Báb, while also hinting at His Own forthcoming Mission, as it was *revealed* by the *Bá* and the *Há*”

It must be added, that the *Íqán* completes the *Bayán* that was left uncompleted by the Báb; what indicates the unity and continuity of the twin Manifestations.

VAHID

$$\text{V:6+a:1+H:8+i:o+D:4=19}$$

$$(1 + 9 = 10) \{ 1 + 0 = 1, \text{ the ONE} \}$$

The Báb writes: “No name amongst the names of God is equal to Mustagháth as regards its **number**, and that is the supreme fruit of the Names which has reached the Extreme of Manifestation, and wherein naught is manifest but the first **Váhid**. And in the first **Váhid** is naught but the **Primal Váhid**..and after the *Bayán* it will be **He whom God shall make manifest.**” *Persian Bayán 7:1*

And in the *Persian Bayán 6:3* ”: **And concerning the manifestation of Him whom God shall manifest**, God knows in what limit of years He will manifest him; but watch from the beginning of the Manifestation [1844] until the number of **Váhid (19)** for in each year Faith in one of the letters will appear.

$$1844 + 19 = 1863 \text{ (*Riḍván*)}$$

The Bahá'í Tetragrammaton

BaHA' بهاء or ABHA ابهى

The **Tetragrammaton**, is a word that consists of four letters, used primarily for the **Hebrew** word YHWH in the Bible. It is the name the God. Since He has come with a New Name, I consider that New Tetragrammaton is BaHA' بهاء or ABHA ابهى

Bahá'u'lláh, proclaims: “By God! He Who hath been named Jehovah in the Torah hath come” (Shoghi Effendi, *The of Dispensation Bahá'u'lláh*, p. 13). The Bible recognizes His name YHWH, Who in the Last Days will come with another Name: “**The Lord God shall ... call his servants by another name.**” *Isaiah 65:15*

“To him that overcometh will I give to eat of the hidden manna and will give him a white stone, and in the stone a **new name** written, which no man knoweth save he that receiveth it.” *Rev. 2:17*

“**I will write upon him the name of my God, ... I will write upon him my new name.**” *Rev.: 3:12* “...**shalt be called by a new name**, which the mouth of the Lord shall name.” *Isa. 6:22*

Since He has come with a New Name, there needs to be some correlations between the old and new Names.

Equivalence

Gematria on YHVH

$$10 + 5 + 6 + 5 = 26$$

26 = 26

Tetractys on BHA'

بهاء

$$\begin{array}{cccc}
 & & 2 & \\
 & 5 & & 2 \\
 & 1 & 5 & 2 \\
 1 & 1 & 5 & 2
 \end{array}$$

$$1+1 +6+7+ 7 +2 +2 = 26$$

Tetratys on Y H V H

10, 5, 6, 5

9 = 9

$$\begin{array}{cccc}
 & & 10 & \\
 & 5 & & 10 \\
 6 & 5 & & 10
 \end{array}$$

5 6 5 10

$$5+6+11+15+15+10+10 = 72 \quad (7+2=9)$$

Gematria on BHA'

بهاء

$$2+5+1+1=9$$

OPOSITION TO HE WHOM GOD SHALL MADE MANIFEST

The proclamation of Bahá'u'lláh as the Promised One of the Báb was accepted by all the Bábís, except for a very few. The leader of the Babis, pending the coming of the Promised One was Mírzá Yahyá, who considered himself the Successor of the Báb. He was a younger half-brother of Baha'u'llah, Who took care of him since he was a child until his rebellion, of not accepting the New Revelation. Mírzá Yahyá, urged by his mentor Siyyid Muhammad, had the temerity of defying his Brother to meet at a mosque to have a ritual called “mubáhalih”, to call God to curse the liar. Mírzá Yahyá failed to attend in two opportunities, and this was the beginning of his end.

Some Bábís and Western scholars as E. G. Browne and A.L.M. Nicolas, have considered the brothers as “rivals” in the successorship. This cannot be since Bahá'u'lláh never claimed to be “successor” to anybody.

There is no date of the appointment of Mírzá Yahya, probably it was at the end of 1849. The secretary of the Báb, Abdu'l Karim Qazviní (“Mírzá Ahmad” Katib) a good friend of the Núrí family, together with Bahá'u'lláh, Mírzá Musa and possibly Mírzá Yahya, proposed to the Báb the appointment of a leader. ‘Abdu'l-Bahá writes: “...they did not consider an **outsider** as suitable, they cast the lot of this augury to the name of Bahá'u'lláh's brother Mírzá Yahyá.” (*A Traveller's Narrative*, 1930, p. 62). The majority of the Bábís knew about this only after the Báb's martyrdom.

Comte de Gobineau in *Les Religions et les philosophies dans l'Asie Centrale*, ed.1928, p. 228, writes: “The chiefs [of the Bábís] met, they came from everywhere, from all the provinces. There was some hesitation regarding the successor of the Báb.” At the end he was not elected but, due to certain considerations, Mírzá Yahyá was recognized as the second Báb, “He was a young man, sixteen years old...”

M. Clement Huart has this interesting note: “After the death of the first Báb, his disciples got together in the Council of Teheran and appointed unanimously Mírzá Yahyá as leader of the new religion, under the name of Azal or “the Eternal.” (Huart, 1887, *Trois Ouvrages Babis* p. 144)

The appointment of Mírzá Yahyá as leader of the Bábí community, came as a complete surprise. The Báb, undoubtedly, knew of the political and social

prestige of the Núrí family and the standing as Bábís of some of them, like Mírzá Husayn-‘Alí Núrí, Mírzá Musa Núrí, Mírzá Muhammad Qulí Núrí and Mírzá Yahyá Núrí.

In 1851, the vizier, Amir Kabir, sent Bahá'u'lláh to Iráq, to avoid problems in Iran, assuming that He was the leader of the Bábís. The next vizier Mírzá Aqa Khán Núrí, a cousin of Bahá'u'lláh, brought Him back; unfortunately, the attempt to the life of the Sháh occurred then; and again, thinking that He was the chief of the Bábís, was sent to prison. He was declared not guilty. However, He was still sent into exile for life. Mírzá Yahyá was not mentioned at all in the exile decree. Later, Bahá'u'lláh was exiled again by a concerted effort of the Turkish and Iranian governments; but again, Mírzá Yahyá was not included in the exile decree. The documents sent to Browne by the Babi Nicolas (*Materials* p. 276 to 287), showed that Mirza Yahya was unnoticed by the governments of Persia and the Ottomans.

The bulk of the Bábí Community was in Iran and needed a leader, but Mírzá Yahyá preferred to go incognito and join the caravan of Bahá'u'lláh.

E. G. Browne published a truly short document given to him by Mírzá Yahyá (Şubḥ-i-Azal), who considered it as his appointment as successor of the Báb. (*The New History of Mírzá ‘Alí-Muhammad the Báb*, p. 426). Sepehr Manucherí, the best apologist of Mírzá Yahyá, translated a different document sent by the Báb to Azal (Mírzá Yahyá) and named it, incorrectly, “The Will and Testament of the Báb” (Lawh-i-Wasiyyat), what it is not. In the copy of the Afnan Library that title appears but, in another hand (Ahang Rabbani, personal communication). Mírzá Yahyá himself would have been surprised by this name. In his book *Mustayqiz*, he quotes parts of it and never considered it a will and testament. (see **n.7**)

Jelal Azal, in his translation of the same Tablet called it, more properly, “*Testamentary Dispositions of the Báb.*” He omits, for a reason, the important *verse 8*, where the Báb tells Mírzá Yahyá Azal: “**I live in the Abhá Horizon.**” Also, Manucherí, for the same reason, changes this formal translation. The Báb clearly tells Mirza Yahyá Azal, that He will continue living in Bahá.

It is really surprising that the Bábí A.L.M. Nicolas, in the Preface to his translation of the Arabic Bayan includes this “Testamentary Dispositions”

(pp. 53 to 66), but leaves ellipsis at that important point, implying that the (Azali ?) manuscript in which he based his translation, has this verse left blank.

In his book *Mustayqiz*, Mírzá Yahyá portrays himself thus: “I was of all my family the meanest and most illiterate” (E. G. Browne. *Materials for the Study of the Bábí Religion*, p. 218, Cambridge 1918). In another work says, “**I first read the [Báb’s] tablets in 1266 when I was 19 years of age**” (B.M., Or. 5108 in *ibid.* p.212), i.e. the year of the martyrdom of the Báb. This is an important admission.

E. G. Browne requested to Dr. Ahmad Khan, his friend and colleague, to read and give an opinion on the writings of Mírzá Yahyá Azal, kept at the British Library. He gave an abstract of the manuscripts, an added his comment: “...it does not appear why, or in what sense, by what standard, or by what title...should [Yahyá Azal] name his absurdities: ‘scriptures revealed from heaven’” (Browne, *Materials.* p. 214.)

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The Báb had serious concerns about Mírzá Yahyá Azal, as seen in both, the *Testamentary Dispositions* and the *Kitáb-i-Panj Sha'n*.

In the *Testamentary Dispositions* (wrongly named *Lawh-i-Vasiyat*, "Will and Testament of The Báb") the Báb orders Azal (Mírzá Yahyá):

Verse 27: We order you to obey Him Whom God Shall Make Manifest.

Verse 24: We have verily taught the jewels of knowledge and wisdom to the person (Siyyid Husayn-i-Yazdí) who is at the presence of your Lord. So, take news (advise) from him for We are the all-informing. Pay respects to him on behalf of your Lord, as much as you can.

Besides, anticipating the future, The Báb advises Mírzá Yahyá Azal, thus:

Verse 33: “And if God does not manifest victory in your time, be patient with what has been revealed and **do not forge a letter**. This is an order from God.” and

Verse 34: “Invite to what is revealed. **Do not alter anything** so that people do not dissent in the religion of God...”

And reminds him:

Verse 8; “**I live in the Abhá Horizon.**”

In the *Kitáb-i-Panj Sha'n*, Book of Five Grades (Azalí publication; this part translated by Ahang Rabbani. The addressee is shown in the index), the Báb tells Mírzá Yahyá Azal:

“And in the Days of **Him Whom God Will Manifest, whenever He chooses to appear**, on that Day, this Word [i.e. the Manifestation] will not be recognized except through believing in Him and **do not look upon the Witnesses of the Bayán**. Because their blessings [i.e. station] was due to believing in the Primal Point, and similarly for the faithful’s (teachers) of ‘Him whom God will manifest’ and believing in Him. And nothing else is worthy, both in the past and the future.”

“Strive to acquire higher qualifications. Perhaps you will be enabled to render assistance to God in thy essence. And acquire spiritual qualities and radiate rays of pure ones, so that, **perchance, in the Day of Resurrection [appearance of whom God will manifest], if you will not make God thy Lord happy, at least you will not make Him sad.** (Middle of page 128)

And again: “It will please God, to exalt the station of this Word (the Báb), for exaltation of His own Self in the Day of Him whom God will manifest. **Be watchful from this day, lest God, thy Creator and His believers will appear and you [Yahyá Azal] be among those unaware. because now (soon) is the time of coming of Him whom God will manifest along with His followers.** Recognize Him and His believers if you believe in the Primal Point and His believers. Therefore, your faith in the Bayán, at the Day of His Manifestation, is believing in Him and nothing else.” “**Do not wonder of the Cause of God. Perhaps the Cause of God will appear and you [Yahyá Azal] remain unaware and be veiled of the Throne of Manifestation.**” (p. 130, line 7)

And again: “The Throne of the Truth became manifest **and you [Mírzá Yahyá Azal] failed to recognize Him** and all things created through Him.” (p. 131)

The non-recognition of Bahá’u’lláh as the Promised One of the Báb by the nominee and leader of the Bábís, as well as the misinterpretation of certain verses of the Bayán, made an unnecessary rift in the Community. The great majority followed Bahá’u’lláh; a small and diminishing group in Iran, only followed the Báb, and are called Bayánís (Kull-i-Shay’s) and third

one that considered the Báb and Mírzá Yahyá Azal as equals, are called Azalís. This latter group, by reasons of their own, call themselves Bayánís.

Critics of Bahá'u'lláh have alleged that HWGSMM was intended to appear either 1511 or 2001 (years after the Báb, or in 1511 or 2001). A verse in the Persian Bayán reads in part: “Should He come in the number of **Ghiyáth** (1511) all men shall enter in, not one shall remain in the Fire; and if he comes to **Mustagháth** (2001) all men shall enter in, not one shall remain in the Fire.” (*Persian Bayán 2:16*) (See n.5)

Peter Terry, in a personal communication wrote: “The Báb calculates everything from the date of His declaration, so here are 1511 and 2001. If they add 1511 or 2001 years to 1260 the dates are 2771 hijra and 3261 hijra.” and “The prophecies in Jewish literature that point to the coming of Mashiach, specifically, the prophecy in the Zohar, which was believed by many Jews to be fulfilled in **1840/5600**, and which could be said to be fulfilled four years later: Wed, 22 May 1844 (after sunset) = **5th of Sivan, 5604**. This corresponded to Erev Shavuot, the evening before the beginning of Shavuot, the commemoration of the revelation of Torah, corresponding to Pentecost in Christian calendar.”

This part of Jewish studies, particularly in their Tradition, merits more attention regarding prophesy since they still are awaiting their Messiah.

. If the interpretation of 1511 and 2001 is correct or not, that verse was obliterated by later verses of the same Book:

7:11 No happiness is greater than that men should hear the words of Him whom God shall manifest, and understand their meaning, and not say 'Why', or 'Wherefore' ... **Be careful not to believe in Him whom God shall manifest by the belief of the people of the Bayán;** but believe in Him by reason of himself. This is the meaning of 'Know God by God'...

6:8 **He whom God shall manifest shall appear. It is impossible that anyone other than He whom God shall manifest can lay claim to this Matter... If anyone makes such a claim, and verses appear from Him, none must oppose Him.**

The Báb in the *Arabic Bayán* writes: “**The Qiblih is indeed He Whom God will make manifest;** whenever He moveth, it moveth, until He shall come to rest.” It was not possible for the Bábís not to have a Qiblih for 2001 years.

Besides, Mírzá Yahyá himself, was told by the Báb, that the Bábí messiah will come soon, and most of the Bábís understood so. The Bábís always had a good understanding of the doctrine of Badá', the change of God's mind during the life of the Manifestation.

After His proclamation, Bahá'u'lláh wrote: **“O ye who are inly blind! Whether too soon or too late, the evidences of His effulgent glory are now actually manifest...God's inscrutable Wisdom hath fix its hour beforehand.”** (*Gleanings* 50)

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The names Ghiyáth (Helper) and Mustagháth (He who is invoked) will be analyzed by Gematria and Tetractys.

Ghiyáth غياث

Gematria: Gh:1000 +i:0+ Y:10 +A:1 + Th:500 = 1511

Tetractys:

			1000					1000
			1000		10			1010
		1000		10		1		1011
1000			10			1	500	1511
1000	1000	1010	1010	11	1	500	=	<u>4532</u>

1000								1000
1000	10							1000
1000	10	1				1000	10	1
1000	10	1	500			1000	10	1
4000	30	2	500	=	<u>4532</u>	=	1000+1010+1011+1511	

4+5+3+2= 14

1+4= 5 : **BAB**

Mustagháth موستاغات

The Báb states: “No name amongst the names of God is equal to **Mustagháth** as regards its **number...**” *Persian Bayán 7:10*

By gematria:

$$\mathbf{M:40 + u:0 + S:60 + T:400 + a:0 + Gh:1000 + A:1 + Th:500 = 2001}$$

By applying Tetractys to that value:

2		2		2	=	2
20		2	0	2	=	20
200		2	0	0	2	= 200
<u>2001</u>		<u>2</u>	<u>0</u>	<u>0</u>	<u>1</u>	<u>3</u> = <u>2001</u>
8001		2+2+ 2+2+ 0 +0+1 = 9				2223
{8+0+0+1=9}		<u>9=B H A</u> ’				{2+2+2+3=9}
		بهاء				

It is quite interesting that the words **Mustagháth** موستاغات (He who is invoked) and **Ghiyáth** غياث (Helper or coadjutor) give the words **Bahá (9)** and **Báb (5)**, respectively to the Twin Manifestations of God. The results develop by applying Tetractys to the gematrical value of the words analyzed.

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I think that Christian students of prophesy would not have much of a problem solving the verse 2:16 of the Persian Bayan (1511 and 2001). It became axiomatic that “**for God one day is as a year and one year is as a day.**” Their bases are Biblical passages like *Numbers 14:34*, *Ezequiel 4:6* and others.

“Should HWGSMM come in the number of Ghiyáth [1511 days] all men shall enter in, not one shall remain in the Fire; and if he comes to Mustagháth [2001 days] all men shall enter in, not one shall remain in the Fire.” (*Persian Bayán 2:16*)

The starting point of the Bábí Calendar is His Declaration on 5 Jumádá I 1260 (May 22, 1844). The events that occurred after 1511 and 2001 days respectively are: The Conference of Badašt on mid-1848 and the Martyrdom of the Báb on mid-1850.

It was in Badašt that Mírzá Husayn-‘Alí for the first time unveiled his name **Bahá’**, in a way that of the Bábís who behold His Glory, “no one shall remain in the fire”, and after the dead of the Báb, the Bábís who recognized Him, “no one shall remain in the fire.”

I do not know if this year = day correlation has been used on the writings of the Báb, but ‘Abdu’l-Bahá uses it in other interpretations.

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8 or **9**

Modern Bahá’ís know that **BaHA’** has the numerical value of **Nine**. However, many Babi-Bahais of old considered it as being **eight**. (see also **n.8**). Shoghi Effendi writing in English, always wrote this Persianized word as Bahá.

The contraction of the gematrical value of **He Whom God Shall Make Manifest is 8.**

Bahá'u'lláh referred to Himself by the cypher **152** (1+5+2=8)
152 = AHB = 8

Baron Rosen, based on the cypher **١٥٢** (1+5+2=8), corrected Browne in his misattribution of Baha'u'llah's Súriy-i-Mulúk (E. G. Browne, 1892, *Remarks on Babi Texts* ed. Baron Rosen, p. 27)

E.G. Browne in his resume of the Aqdás, writes: “The number of its members [House of Justice] is to be according to the number of Beha, which will be **eight if we take the values of the letters in that word, ...**” (*The Babís of Persia*, II, JRAS, p. 974)

The letter Hamza **ء** in Arabic is indispensable, not much so in Persian. The Bábís of that time gave to the Arabic loan word Bahá, the value of **8**.

Frank Lewis writes in his *Overview of the Abjad numerological system*, 1999-04 : “Does it not seem unlikely in the extreme that something this elementary (and theologically important) could have escaped the notice of the Babis or their enemies? If the word Bahá was supposed to total **nine** but according to the **normal mode of calculation** it had totaled **eight** would this not have cast some doubt on the Bab's writings? (Karim Khan or the orthodox Shíte ulama would have certainly added this charge to that of ungrammaticality of the Bab's Arabic)? It is easy with the benefit of hindsight or in the light of subsequent scientific knowledge, to develop a sense of hubris about the superior understanding of matters of history we have compared to the actual participants in the events had. However, those participants had as much common sense and often more part of our procedural methodology, we would do well to ask ourselves if we are correctly understanding what we read or if one of our assumptions or might not be amiss.”

The important word **Mustagháth** gives the value of **9 (BaHA')**

The number **95 (n.6)** renders 9+5=14 (1+5): BAB and 9x5=45 (4+5=9) i.e. BaHA', or 9+5=14 (1+4=5) i.e.: the BAB.

The expected Year Nine (BaHA') is 1269 A.H.; by applying gematria to this year: (1+2+6+9=18), 1+8=9, The year 1269 is the year of BaHA'; also,

the Báb points to the name of the Promised One, that contrary to the names of the days and the months, to the year nine He names BaHA'

Note that, "The cabalistic rule of 'Colel' states that one digit can be added to, or subtracted from, the gematria value of a word without affecting its value. This seems to modern ears to be a cheat, however the cabalists explained the rule by pointing out that for them 'One' was not a number – the Monad symbolizes the Divinity and could come and go as 'He' pleased, adding nothing and taking nothing away." (*MasonCode.com*)

Bahá is 8 and Bahá' is 9. Nineteen (19), means: The Manifest Alláh (1) and the Occult Bahá' (9), i.e. **Bahá'Alláh**. Besides, $1+9=10$; $1+0=1$ (One, i.e. God)

The calendar is made up of **19** so, that according to Psalm "**19**" of the Bible (Bahá'u'lláh's Psalm): "The heavens declare the **Glory of God**; the skies proclaim the work of His hands", that is, at all time the firmament is chanting: **Bahá'u'lláh, Bahá'u'lláh, Bahá'u'lláh,...**

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There are so many clear, outward and manifest proofs given by the Báb that Bahá'u'lláh is the Supreme Manifestation of God, **He Whom God Shall Make Manifest**, that the use of old and sometimes suspicious techniques, now that the Sun is in its plenitude, appears to be little constructive, although it could be appealing.

The use of some cabbalistic devises enters the veiled and concealed language that could be dangerous for the malevolent. This touchstone has been extensively used by the Báb. The followers of the Sour Fruit were deprived of the favors of God just because they trapped themselves within the simple word Mustagháth,

"... The Birds of Heaven and Doves of Eternity speak a twofold language. One language, the outward language, is devoid of allusions, is

unconcealed and unveiled; ...The other language is veiled and concealed, so that whatever lieth hidden in the heart of the malevolent may be made manifest and their innermost being be disclosed. ...This is the divine standard; this is the Touchstone of God, wherewith He proveth His servants.” *Kitáb-i-Íqán*

My sincere thanks to Dr. Peter Terry for his critical review of the present article and his suggestions to improve it.

Grover Gonzales

NOTES

n.1

Bahá'u'lláh, Born Mírzá Husayn-'Alí Núrí (b. Tehran, 2 Muharram 1233 A.H. (Nov. 12, 1817); d. 'Akká, 2 Dhi'l-Qa'dih 1309 A.H. (May 29, 1892). His parents were Mírzá 'Abbás (Buzurg) and Khadijih Khánum. In Iran, His family was political and economically prominent. Soon, after the Báb declared His mission, He became an enthusiastic follower of Bábism. The Sháh exiled Him to Baghdad. Later the Sultán brought Him to Istanbul and then, exiled Him to Edirne and finally to 'Akká, where died and is buried. His extensive writings cover the mystical, ethical, social and political interests, all envisioned the New World Order and the Most Great Peace.

n.2

The **Báb**, Born 'Alí Muhammad Shírání (b. Shíráz, 1 Muharram 1235 (Oct. 21, 1819), d. Tabriz, 28th of Sha'bán 1266 A.H. (July 9, 1850). His parents were Mírzá Muḥammad Riḍa and Fátimih Bagum. He belonged to a family of merchants. In 1844 He received divine inspiration and presented Himself as a báb, as the Imám, as the Imám Mahdí and finally as an independent Manifestation of God, a la par with Moses, Jesus, and Muhammad. His writings are prodigious and, for his short career, quite impressive and daunting. He wrote about every subject but, His main concern was a Personage that will come after Him, referred to as "**He Whom God Shall Make Manifest.**"

The Báb is in the words of Shoghi Effendi: "The "Qá'im" promised to the Shí'ahs, the "Mihdí" awaited by the Sunnis, the "Return of John the Baptist" expected by the Christians, the "Úshídar-Máh" referred to in the Zoroastrian scriptures, the "Return of Elijah" anticipated by the Jews, Whose Revelation was to show forth "the signs and tokens of all the Prophets."

n.3

'**Abdu'l-Bahá**, Born Mírzá Abbás (b. Teheran, May 23, 1844; d. Haifa, Nov. 28, 1921). Son of Bahá'u'lláh and Ásiyyih Khánum (Navváb). He was appointed by Bahá'u'lláh, "The Center of His Covenant and Interpreter of His Teachings."

n.4



Shoghi Effendi. (b. 'Akká circa 1897; d. London, Nov 4, 1957) Son of Mírzá Hadí Shírání and Diya'i'yih (Ziaiyih) Khánum. He descends from both, the family of Bahá'u'lláh and the Báb. He was appointed by 'Abdu'l-Bahá as "The Guardian of the Cause."



n.5

A letter dated 28 May 2004, indicates that The Research Department has not, to date, been able to locate an authoritative interpretation of the passage from the Persian Bayán in the Writings. (This refers to the *Persian Bayán*, verse 2:16 and the Mustaghath). However, Nabil in *The Dawn-Breakers*, p. 304) writes that "Bahá'u'lláh adduced from the statements of the Báb irrefutable evidence proving that the appearance of the Man-Yuzhiruhu'lláh [Bahá'u'lláh] must needs to occur no less than nineteen years after the Declaration of the Báb. The mystery of the Mustaghath had long baffled the most searching minds among the people of the Bayán and had proved an unsurmountable obstacle to their recognition of the promised One."

n.6

The **Greatest Name of God**, (ism-i-a`zam) is **BaHA'** (GLORY) بهاء or **ABHA** (THE MOST GLORIOUS) ابهى In the Most Holy

Book Baha'u'llah commands to repeat 95 times every day **ALLAH-u ABHA** (اللهُ أَهْيَى) i.e. God is al-ABHA. There are not special symbols in the Faith; however, Shoghi Effendi suggests that a pentagram  would be more appropriated. It is formed by five lines (Ha = 5: masculine) and six areas (W=6: feminine). From this comes HW (He) and is used at the beginning of a writing: "He is God." Besides, it is the symbol of the Báb and of Bahá'u'lláh in the 'Ring Symbol.' The exclamation of the Most Great Name "Yá Bahá al-Ábhá!" (Oh, Thou Glory of the Most Glorious)  was calligraphed by Mishkin Qalam. The symbol devised by 'Abdu'l-Bahá

 is becoming more popular, probably because is more didactic and is best received by certain cultures, that see in the former one certain negative suggestion. The Most Great Name, representing the Godhead, has the same sacredness as the Jewish YHWH. In both cases, for example, it must not be placed on tombs. The nine-pointed star  could be used; its meaning is only the representation of the number nine (9=**Bahá'**)

n.7

The Will and Testament of the Báb, was written in Shíráz, the 21 of Rabi'u'Avval, 1262 A.H. (1846 A.D.) In that day, "He bequeathed to them The Will and all His possessions and transferred to their names the title to His property. In a document which He Himself wrote and signed, He directed that His house and its furniture, as well as the rest of His estate, should be regarded as the exclusive property of His mother and His wife; and that upon the death of the former, her share of the property should revert to His wife." (Nabil, *DB*, p. 191).

n.8

Stephen Lambden writes that in one of Bahá'u'lláh's *Alchemical Tablets* He gives the letter hamza ʾ (') a value of six in Persian script. This would give Bahá' a value of 14 (2+5+1+6=14), or Báb (1+4=5).

TABLE I

Gematrical Values

Value	Letter	Name	Trans-literation	Value	Letter	Name	Trans-literation	Value	Letter	Name	Trans-literation
1	أ	'alif	' / ā	10	ي	yā'	y / ī	100	ق	qāf	q
2	ب	bā'	b	20	ك	kāf	k	200	ر	rā'	r
3	ج	jīm	j	30	ل	lām	l	300	ش	shīn	sh
4	د	dāl	d	40	م	mīm	m	400	ت	tā'	t
5	ه	hā'	h	50	ن	nūn	n	500	ث	thā'	th
6	و	wāw	w / ū	60	س	sīn	s	600	خ	khā'	kh
7	ز	zāy/zayn	z	70	ع	'ayn	'	700	ذ	dhāl	dh
8	ح	ḥā'	ḥ	80	ف	fā'	f	800	ض	ḍād	ḍ
9	ط	ṭā'	ṭ	90	ص	ṣād	ṣ	900	ظ	ẓā'	ẓ
								1000	غ	ghayn	gh

