

realm into a much-greater realm of elevated human experience.

Quotes on Physical Meanings

To give ourselves a starting point for this crossing of the bridge of meaning, here is a

basic description of the chemical identified as camphor in our everyday world:

Camphor is a waxy, flammable, white or transparent solid with a strong aroma.

It is a

terpenoid with the chemical formula $C_{10}H_{16}O$. It is found in the wood of the camphor

laurel (*Cinnamomum camphora*), a large evergreen tree found in Asia

(particularly in

Sumatra and Borneo islands, Indonesia) and also of the unrelated kapur tree, a tall

timber tree from the same region. It also occurs in some other related trees in the

laurel family, notably *Ocotea usambarensis*. The oil in rosemary leaves

(*Rosmarinus*

officinalis), in the mint family, contains 10 to 20% camphor, while camphorweed

(*Heterotheca*) only contains some 5%. Camphor can also be synthetically produced

from oil of turpentine. It is used for its scent, as an ingredient in cooking

(mainly in

India), as an embalming fluid, for medicinal purposes, and in religious

ceremonies. A

major source of camphor in Asia is camphor basil (the parent of African blue basil).¹

The literature on the material substance of camphor is extensive, fascinating, cautionary,

contradictory, and rich in detail in everything from its natural and artificial sources to its

applications in many cultures. References to it in religious scriptures, as mentioned

above, attest to its significant place in human experience. Its uses are many: in

embalming fluid, in explosives, in insect repellants, in food flavorings, in religious

ceremonies, and in medicinal applications.²

Camphor from the camphor laurel tree and the kapur tree has been in use medically, in

foods, and in religious ceremonies from antiquity, notably in the Vedic period in India

between 1500 and 500 BCE.

Camphor occurs naturally at various levels in many herbs used in cooking, including

basil (especially African basil), rosemary, marjoram, sage, bay leaves, tarragon, and

coriander.³ The camphor component amplifies both the sweetness and the pungency

(or bitterness) of the foods or beverages in which it appears. Many Indian dishes, particularly desserts, incorporate it as a flavoring. In ancient and medieval Europe, camphor was used as an ingredient in sweets. It was used in a wide variety of both savory and sweet dishes in medieval Arabic language cookbooks, such as al-Kitab al-Tabikh compiled by ibn Sayyâr al-Warrâq in the 10th century,⁴ and an anonymous Andalusian cookbook of the 13th century.⁵ It also appears in sweet and savory dishes in a book written in the late 15th century for the sultans of Mandu, the Ni'matnama.^{6, 7}

Camphor finds numerous medical uses: as a mild analgesic, as a topical rubefacient (dilating skin capillaries and improving blood circulation to the area), as a counterirritant and itch reliever, and as an inhalant to improve respiratory function. It can be taken orally, but is highly toxic in large doses. It excites the central nervous system, at small

From <https://en.wikipedia.org/wiki/Camphor>.

Ibid.

Reliable references to camphor's natural sources are too numerous to list here. Any online search for camphor and any of the herbs listed will demonstrate the point.

Quoted from Nasrallah, Nawal (2007). *Annals of the Caliphs' Kitchens: Ibn Sayyâr al-Warrâq's Tenth-century Baghdadi Cookbook*. Islamic History and Civilization, 70. Leiden, The Netherlands: Brill. ISBN 978-0-415-35059-4.

Quoted from An Anonymous Andalusian cookbook of the 13th century, translated from the original Arabic by Charles Perry.

Quoted from Titley, Norah M. (2004). *The Ni'matnama Manuscript of the Sultans of Mandu: The Sultan's Book of Delights*. Routledge Studies in South Asia. London, UK: Routledge. ISBN 978-0-415-35059-4.

Passage and citations taken from <https://en.wikipedia.org/wiki/Camphor>. doses creating feelings of warmth and comfort in the stomach, but at large doses causing seizures and even death.

Quotes on Elevated Meanings

Now we look outward across the bridge of meaning to see where it may be leading

us.

Here are some passages offering elevated usages of the term ‘camphor’, first a passage

from the Qur’án of Muhammad, and then two from the Writings of Bahá’u’lláh:

In a right way have we guided him, be he thankful or ungrateful.
For the Infidels we have got ready chains and collars and flaming fire.

But a wine cup tempered at the camphor fountain the just shall quaff:

Fount whence the servants of God shall drink, and guide by channels from place to place;

They who fulfilled their vows, and feared the day whose woes will spread far and wide;

Who though longing for it themselves, bestowed their food on the poor and the orphan and the captive:

‘We feed you for the sake of God: we seek from you neither recompense nor thanks:

A stern and calamitous day dread we from our Lord.’^{8 9}

Bahá’u’lláh, the Manifestation of God in our time, authenticates through His own

authority the mentions of camphor in the Qur’án and its outflow of traditions:

He who hath attained this station is sanctified from all that pertaineth to the world.

Wherefore, if those who have come to the sea of His presence are found to possess

none of the limited things of this perishable world, whether it be outer wealth or

personal opinions, it mattereth not. For whatever the creatures have is limited by their

own limits, and whatever the True One hath is sanctified therefrom; this utterance

must be deeply pondered that its purport may be clear. “Verily the righteous shall

drink of a winecup tempered at the camphor fountain.” If the interpretation of

“camphor” become known, the true intention will be evident. This state is that poverty

of which it is said, ‘Poverty is My glory.’¹⁰

Muhammad, The Qur’án, Sura 76:5 .--MAN [LII.] (tr. Rodwell).

An extensive article on this mention can be found at

<https://indomedieval.medium.com/camphor-in-the-qur%C4%81n-8201083b17f6> .

Bahá’u’lláh, The Seven Valleys and the Four Valleys, Seven Valleys, The Valley of True Poverty and Absolute

Nothingness, 3d para. This Valley is the last in the human spiritual journey, that condition described as “dying from self and the living in God, being poor in self and rich in the Desired One.” The Apostle of God—may the blessings of God and His salutations be upon Him—is reported to have said: ‘Blessed the man that hath visited ‘Akká, and blessed he that hath visited the visitor of ‘Akká. Blessed the one that hath drunk from the Spring of the Cow and washed in its waters, for the black-eyed damsels quaff the camphor in Paradise, which hath come from the Spring of the Cow, and from the Spring of Salván (Siloam), and the Well of Zamzam. Well is it with him that hath drunk from these springs, and washed in their waters, for God hath forbidden the fire of hell to touch him and his body on the Day of Resurrection.’¹¹

The Bahá’í Writings make frequent mention of the ‘fountain’ and the “camphor fountain”.¹²

Onto the Bridge of Meaning

The use of the term ‘camphor’ in religious writings as offered here appears to draw on the positive aspects of the physical experience of its effects, most particularly the excitation effect and its concomitant warmth and comfort. In order to grasp more fully the richer meanings in these writings concerning camphor, one must examine the metaphorical connections between the mundane and the religious usages. In innumerable poetic and religious works, metaphor serves as a primary conduit from mundane experience toward transcendence of thought and feeling beyond the possibilities of the everyday. Naturally the reader of such works begins with the mundane level of the text in order to follow the metaphorical conduit to some higher, otherwise-inaccessible meaning. In references to camphor as in the Qur’án, in the Writings of the Báb, or in the Writings of Bahá’u’lláh, the reader often begins with the beneficial effects for which camphor is known in our everyday experience: taste enhancement, cognitive elevation, healing, and soothing. In order to better comprehend the metaphorical connections bridging from

mundane
meaning to higher significances, one turns to ‘Abdu’l-Bahá’s words:
For physical things are signs and imprints of spiritual things; every lower
thing is an
image and counterpart of a higher thing. Nay, earthly and heavenly, material
and
spiritual, accidental and essential, particular and universal, structure and
foundation,
appearance and reality and the essence of all things, both inward and outward
-- all of
these are connected one with another and are interrelated in such a manner that
you
will find that drops are patterned after seas, and that atoms are structured
after suns
in proportion to their capacities and potentialities. For particulars in
relation to what

Bahá’u’lláh, The Epistle to the Son of the Wolf, from final pages.

See Mark A. Foster, Camphor Fountain: Compilation and Commentary, which lists
both Bahá’í and Islamic

sources and uses of the term. It is at:

https://bahai-library.com/foster_camphor_fountain.

is below them are universals, and what are great universals in the sight of
those whose

eyes are veiled are in fact particulars in relation to the realities and beings
which are
superior to them...13

The opening of this passage suggests to us that the things of our mundane
existence are
signs, imprints, images of corresponding things of our inner, spiritual
existence. Due to
our material beginnings and enduring bonds with this physical existence, we
start by
seeing the correspondence upside down: to us, the reality seems to be the
physical,
mundane world, while the derived, dependent ideas seem less meaningful. Which
is the
reality, and which is the sign or image? The question brings to mind the story
of Plato’s
Cave, in which the experience of the shadows seems the reality to the dwellers
of the
cave, while the reality is in truth the unseen entities casting those shadows.
Thus ‘camphor’, as we understand the term in our world, can be understood
as merely a
sign, an image, a token, for the divine bestowals on the elevated soul. To gain
appreciation for the true camphor of the divine realm requires that we detach
our

attention from the detailed, mundane associations of the term in this material world, gather potential elevated meanings from a harmonized sense of all of these mundane aspects, and grasp thereby some insight into the inner meanings of spiritual life that look toward the incomprehensible joy of drinking from “a wine cup tempered at the camphor fountain”.

To approach such insight is the work of a lifetime, akin to traveling a long and narrow bridge, spanning above a depthless abyss, from our everyday beginnings to our spiritual uplifting. We are born, live, and die in that great journey. In this life there is always bridge ahead of us, always more to learn.

A radiant, ethereal expression appears in one of the quotations offered earlier: ‘the black-eyed damsels quaff the camphor in Paradise’ The Arabic word used in such contexts for ‘damsel’ or ‘maiden’ is ‘húrí’, sometimes spelled ‘hourí’ when using French transliterations. Arabic weaves deep and intimate connections among its terms, and ‘húrí’ is closely related to the word ‘hára’, a word having an arresting series of meanings in its various forms, including these: ‘to return to or from, be perplexed, go back, become dazzled by a thing which one looked on so that the eyes were turned away from it’; ‘to converse with another, hold a conference, argue’; ‘intense whiteness of the eyeballs and lustrous blackness of the iris’; ‘pure and clean intellect; purity and beauty’; ‘one tried and found to be free from vice and faults; person of pure and unsullied character; one

‘Abdu’l-Bahá, from “Tablet of the Universe”, originally published in Makátib-i 'Abdu'l-Bahá, Volume 1, pages 13-32, 1997, translated anonymously and provisionally, and posted at http://bahai-library.com/abdulbaha_lawh_aflakiyyih . who advises or counsels or acts honestly and faithfully’.¹⁴ All of these meanings carry a shared thread of potent, glorious purity, and more.

Camphor: The Word

The Arabic word for ‘camphor’, ‘kafur’, has a root with a set of

meanings seemingly unrelated to its physical referent, the chemical substance. Its lone appearance in the Qur'án among usages related to the root meaning may puzzle some readers except for the fact that 'kafur' (كافور), appears to be simply a phonetic Arabic representation of the Malay name 'kapur' for the camphor tree, perhaps via Sanskrit 'karpuram'.¹⁵ The neutrality of this reference contrasts sharply with the character of the definitions given for the root 'kafara': 'To cover, deny, hide, renounce, reject, disbelieve, be ungrateful, negligent, expiate, darken.'; other meanings follow for 'Kafir': 'Disbeliever; Cultivator; Tiller; Husband; One who covers the sown seed with earth... Dark cloud; Night; Coat of mail; Impious.'¹⁶

To gather elevated meaning here is to generate an organic fusion or integration of all of these associations and references into a living entity beyond any worldly definition. That classical Arabic invites verbal play of contrastive meanings having closely-similar sounds, as exemplified in the use of 'kafur' here, suggests a sense of surprise bestowed in the revealed Word of Muhammad in the Sura quoted above; the initial mental reaction to the familiar root-related meanings in the context jars the hearer until the term for camphor can be summoned in the cognitive process.

This may seem an overly-subtle point for readers here whose backgrounds resemble the present author's, but the use of such verbal devices of association and contrast is widespread in Arabic and the Middle East, and deserves highlighting here. For example,

'Abdu'l-Bahá writes:

Call thou to mind the days of Christ, and the afflictions heaped upon Him by the people, and all the torments and tribulations inflicted upon His disciples. Since ye are lovers of the Abhá Beauty, ye also must, for His love's sake, incur the peoples' blame, and all that befell those of a former age must likewise befall you. Then will the faces of the chosen be alight with the splendors of the Kingdom of God, and will shine

down
the ages, yea, down all the cycles of time, while the deniers shall remain in
their
manifest loss. It will be even as was said by the Lord Christ: they shall
persecute you
for My name's sake.

'Abdul Mannan 'Omar, Dictionary of The Holy Qur'án: Arabic Words –
English Meanings (Noor Foundation
International 2010), pp.140-141.

Online Etymology Dictionary at
<http://www.etymonline.com/index.php?search=camphor> .

Mannan, op. cit.

Remind them of these words and say unto them: 'Verily did the Pharisees rise
up
against Messiah, despite the bright beauty of His face and all His comeliness,
and they
cried out that He was not Messiah [Masíh] but a monster [Masíkh], because
He had
claimed to be Almighty God, the sovereign Lord of all, and told them, "I am
God's
Son, and verily in the inmost being of His only Son, His mighty Ward, clearly
revealed
with all His attributes, all His perfections, standeth the Father." This,
they said, was
open blasphemy and slander against the Lord according to the clear and
irrefutable
texts of the Old Testament.' 17

This play on Masíh and Masíkh is also found in other places, attesting to its
potency. In a
study of the Qur'án, the title of Masíh for Jesus Christ is explored in the
holy text itself
and in the traditions, e.g.:

Qurtubí interprets masíh to mean "one who is anointed (mamsúh) with the
ointment of
blessings with which prophets were anointed. It is of sweet odor." Still
another
interpretation is that he was so called because he was anointed with beauty.
Qurtubí
offers still another curious interpretation which states that al-masíh is the
opposite of
al-masíkh, which means deformed, disfigured, or transmuted from a human into a
subhuman form. Thus, al-Masih is the righteous one while al-Masíkh is the one
eyed
liar, al-Dajjal.18

The word 'kafur' (?) ?????? appears only once in the

entire Qur'án, in Sura 76 as presented above. This sura's verses describe beautifully the realm of the righteous, contrasting it starkly with the abode of the wrongdoer. These verses celebrate the drinking of the wine tempered with camphor – an image seemingly at variance with the teachings of Islam and the Bahá'í Faith concerning the use of wine in any worldly sense.¹⁹ As with the mention of camphor, this image of drinking wine reveals a sharp contrast showing the vital divine realm against the backdrop shadow of the material realm, a seeming paradox that demands attention and stimulates wonder.

On The Bridge

Sharp contrast of meanings is often used in literature and memorization as a means of embedding ideas and experiences more firmly in one's memory. The deliberate, conscious practice of contrastive memorization dates to antiquity. In one Latin text on the subject, written around 90 BCE, the reader finds:

'Abdu'l-Bahá, Selections from the Writings of 'Abdu'l-Bahá, from No. 19.

Mahmoud M. Ayoub, *The Qur'án and Its Interpreters*, Volume II: Surah 3, p. 132 (SUNY Press)

See Frank Lewis, *Camphor and the Camphor Fountain*, which furnishes the reader with a great deal of valuable

insight. It appears here: https://bahai-library.com/lewis_camphor_fountain.

We ought, then, to set up images of a kind that can adhere longest in the memory. And

we shall do so if we establish likenesses as striking as possible; if we set up images

that are not many or vague, but doing something; if we assign to them exceptional

beauty or singular ugliness; if we dress some of them with crowns or purple cloaks, for

example, so that the likeness may be more distinct to us; or if we somehow disfigure

them, as by introducing one stained with blood or soiled with mud or smeared with red

paint, so that its form is more striking, or by assigning certain comic effects to our

images, for that, too, will ensure our remembering them more readily.²⁰

Consider the sweet, calming, stimulating effects of camphor in tempering a beverage,

contrasted with the resonant counter-meanings of concealment, shadowing, and covering

urged by the similar root term in Arabic. Integrate with this the purity and radiance of the damsels consuming the beverage, the darkness of their shining eyes hypnotically drawing one's gaze, and the image mounts into an ecstatic, vibrant, unforgettable scene.

The play of opposites of similar sound generates rhetorical, semantic, mnemonic, and cognitive potency that the use of 'kafur' can be seen to generate in the phrasing in the reported Islamic tradition quoted by Bahá'u'lláh Himself: 'the black-eyed damsels quaff the camphor in Paradise'.

In the glorious energy of this mystical scene we can sense flashes of warning. As with any element generating excitation, excess of use brings risk. In the mortal plane of existence, camphor's elevation of mood and feeling turns to intoxication and poisoning on continued consumption. By the same token, material camphor serves as an insecticide and preservative against the onslaught of microbes, protecting the cherished from that which corrupts it. This quality is a metaphorical mirror – an imprint of the higher meaning – for the quaffing of the inner truths of the greater world: in our unquenchable desire to gain understanding, we lose our lesser selves in annihilation in the splendor we approach. This process draws us toward the last of the Seven Valleys of the spiritual voyage, if for this stage we are well-conditioned: For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.²¹

In reflecting on these words we find ourselves witness to an intimate drama of blinding power and staggering, mysterious meaning. As we attempt to tease out some degree of

Cicero, *Rhetorica ad Herennium*, No. 22, tr. Harry Caplan (Loeb 1954). Found at http://www.laits.utexas.edu/memoria/Ad_Herennium_Passages.html. Bahá'u'lláh, *The Seven Valleys, The Valley of True Poverty and Absolute*

Nothingness, opening paragraph.

understanding from this luminescent flow of holy language, we take halting steps on the bridge to more-elevated meaning and understanding, that perilous bridge of life:

Take thou good heed that ye may all, under the leadership of Him Who is the Source of

Divine Guidance, be enabled to direct thy steps aright upon the Bridge, which is

sharper than the sword and finer than a hair, so that perchance the things which from

the beginning of thy life till the end thou hast performed for the love of God, may not,

all at once and unrealized by thyself, be turned to acts not acceptable in the sight of

God. Verily God guideth whom He will into the path of absolute certitude.²²

On this Bridge we all travel together.

The Báb, Selections from the Writings of the Báb, Excerpts from the Persian Bayán, VII, 2.

— Camphor and Metaphor (Used by permission of the curator)