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Foreword

FOLLOW every true civilization to its hidden sources and there is found some book of meditation—the spring season of the soul whence are sown those seeds of vital hope whose fruits are increased power over nature, larger love for man.

Hidden Words is the book of meditation for this new age, renewing the eternal vision of the spirit revealed by every prophet to his own people, now fulfilled by the assurance of the unity of mankind.

That this age is essentially spiritual at core, however non-religious according to traditional standards, is proved by the fact that such a book as Hidden Words has appeared. Since their utterance by Baha'u'llah during the period of his exile in Baghdad nearly seventy years ago, Hidden Words have become the daily inspiration of many people of all the various religions and creeds.

Words of Wisdom

*In the Name of God, the Exalted,
the Most High*

The Sun of Truth is the word of God, upon which depends the training of the people of the country of thought. It is the spirit of reality and the water of life. All things owe their existence to it. Its manifestation is ever according to the capacity and coloring of the mirror through which it may reflect. For example: Its light, when cast on the mirrors of the wise, gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries.

All things of the world arise through man and are manifest in him, through whom they find life and development; and man is dependent for his (spiritual) existence upon the Sun of the word of God. All the good names and lofty

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qualities are of the Word. The word is the fire of God which, glowing in the hearts of people, burns away all things that are not of God. The minds of the lovers are ever aflame with this fire. It is the essence of water, which has manifested itself in the form of fire. Outwardly it is the burning fire, while inwardly it is calm light. This is the water which giveth life to all things.

We beg of God that we may partake of this life-giving water of heaven and quaff from the spiritual chalice of rest, and thus be free from all that tends to withhold us from approaching His love.

Glory be upon the people of Glory!

O son of man! Wert thou to observe mercy thou wouldst not regard thine own interest, but the interest of mankind. Wert thou to observe justice, choose thou for others what thou choos-est for thyself.

Verily, man is uplifted to the heaven of glory and power through meekness; again, through pride, is he degraded to the lowest station.

O ye discerning ones of the people:
Verily the words which have descended
from the heaven of the will of God are
the source of unity and harmony for the
world. Close your eyes to racial differ-
ences and welcome all with the light of
oneness. Be the cause of the comfort
and promotion of humanity. This hand-
ful of dust, the world, is one home: let it
be in unity. Forsake pride, it is a cause
of discord. Follow that which tends to
harmony.

Consort with all the people with love
and fragrance. Fellowship is the cause of
unity, and unity is the source of order in
the world. Blessed are they who are kind
and serve with love.

In this day he who seeks the light of
the Sun of Truth must free his mind from
the tales of the past, must adorn his head
with the crown of severance, and his
temple with the robe of virtue. Then
shall he arrive at the ocean of oneness
and enter the presence of singleness.
The heart must become free from the fire
of superstitions, that it may receive the
light of assurance, and that it may per-
ceive the Glory of God.

Oneness, in its true significance, means that God alone should be realized as the one power which animates and dominates all things, which are but manifestations of its energy.

God, singly and alone, abideth in His own place which is holy above space and time, mention and utterance, sign, description and definition, height and depth.

O my God! O my God! Adorn the heads of Thy chosen ones with the crown of love, and their temples with the robes of virtue.

The people of Baha must serve the Lord with wisdom, teach others by their lives and manifest the light of God in their deeds. The effect of deeds is in truth more powerful than that of words.

The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily, man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is

free from the names, seeking the shore of the sea of purity, and loving the melody of the dove of virtue.

In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance. Some are content with words, but the truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man. The words must be according to what has proceeded from the mouth of the will of God and is recorded in Tablets.

The source of all good is trust in God, submission unto His command, and contentment with His holy will and pleasure.

The essence of wisdom is the fear of God, the dread of His scourge and punishment, and the apprehension of His justice and decree.

The essence of religion is to testify unto that which the Lord hath revealed, and follow that which He hath ordained in His mighty book.

The source of all glory is acceptance of whatsoever the Lord hath bestowed, and contentment with that which God hath ordained.

The essence of love is for man to turn his heart to the beloved one, and sever himself from all else but Him, and desire naught save that which is the desire of his Lord.

True remembrance is to make mention of the Lord, the all-praised, and forget ought else beside Him.

True reliance is for the servant to pursue his profession and calling in this world, to hold fast unto the Lord, to seek naught but His grace, inasmuch as in His hands is the destiny of all His servants.

The essence of detachment is for man to turn his face towards the courts of the Lord, to enter His presence, behold His countenance, and stand as witness before Him.

The essence of understanding is to testify to one's poverty, and submit to the will of the Lord, the sovereign, the gracious, the all-powerful.

The source of courage and power is the promotion of the word of God, and steadfastness in His love.

The essence of charity is for the servant to recount the blessings of His Lord, and to render thanks unto Him at all times and in all conditions.

The essence of wealth is love for Me; whoso loveth Me is the possessor of all things, and he that loveth Me not is indeed of the poor and needy. This is that which the finger of glory and splendor hath revealed.

The essence of faith is fewness of words and abundance of deeds; he whose words exceed his deeds, know verily his death is better than his life.

The source of all evil is for man to turn away from his Lord and set his heart on things ungodly.

The most burning fire is to question the signs of God, to dispute idly that which He hath revealed, to deny Him and carry one's self proudly before Him.

The source of all learning is the knowledge of God, exalted be His glory, and this cannot be attained save through the knowledge of His divine Manifestation.

The essence of abasement is to pass out from under the shadow of the Merciful, and seek the shelter of the evil one.

The source of error is to disbelieve in the one true God, rely upon aught else but Him, and flee from His decree.

True loss is for him whose days have been spent in utter ignorance of his self.

The essence of all that We have revealed for thee is justice, is for man to free himself from idle fancy and imitation, discern with the eye of oneness His glorious handiwork, and look into all things with a searching eye.

Thus have We instructed thee, manifested unto thee Words of Wisdom, that thou mayest be thankful unto the Lord, thy God, and glory therein, amidst all peoples.



Hidden Words

(FROM THE ARABIC)

He is the Glory of Glories

THIS is that which hath descended from the realm of glory, uttered by the tongue of power and might and revealed unto the messengers of old, the quintessence whereof We have taken and arrayed in the garment of brevity, as a token of grace unto the righteous that they may stand faithful unto the Covenant of the Lord, that they may fulfill in their lives His trust, and may in the realm of the spirit obtain for themselves the priceless gem of divine virtue.

(1) O SON OF SPIRIT!

My first counsel is this: Possess a pure, kindly and radiant heart, that thine may be a sovereignty, heavenly, ancient, imperishable and everlasting.

(2) O SON OF SPIRIT!

Of all things Justice is the best beloved in My sight; turn not away therefrom if thou desirest Me, and neglect it not that

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I may confide My trust to thee. By its aid thou shalt see with thine own eyes and not with the eyes of others, and shalt know by thy own understanding and not by the understanding of thy neighbor. Ponder this in thy heart; how it behoveth thee to be. In truth Justice is My gift to thee and the sign of My loving-kindness unto thee. Set it then before thine eyes.

(3) O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My self, I felt My love for thee; hence, I created thee, have graven on thee the image of My likeness and revealed to thy sight the beauty of My countenance.

(4) O SON OF MAN!

I loved thy creation, hence I created thee. Wherefore, do thou love Me, that I may name thy name and fill thy soul with the spirit of life.

(5) O SON OF BEING!

Love Me, that I may love thee. If thou lovest Me not, My love can in no wise reach thee. Know this, O servant.

(6) O SON OF BEING!

Thy Eden is My love, and reunion

with Me thy heavenly home. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted paradise.

(7) O SON OF MAN!

If thou lovest Me, turn away from thyself; and if thou seekest My pleasure, regard not thy own; that thou mayest utterly die in Me and I eternally live in thee.

(8) O SON OF SPIRIT!

There is no rest for thee except if thou dost renounce thyself and turn unto Me; for it behoveth thee to glory in My name and not in thine, and to put thy trust in Me and not in thyself. For I desire to be loved alone above all else.

(9) O SON OF BEING!

My love is My stronghold; he that entereth therein shall be safe and secure, and he that turneth away shall surely stray and perish.

(10) O SON OF UTTERANCE!

Thou art My stronghold; enter therein that thou mayest abide in safety. My love is in thee, know it, that thou mayest find Me nigh unto thee.

(11) O SON OF BEING!

Thou art My lamp and My light is in thee. Get thee light therefrom and seek none other than Me, for I have created thee rich and have bountifully favored thee.

(12) O SON OF BEING!

With the hands of power I made thee and with the fingers of might I created thee; and in thee have I placed the essence of My light. Be thou content with it above all else, for My work is perfect and My command is binding. Question it not and have thou no doubt.

(13) O SON OF SPIRIT!

I have created thee rich, wherefore impoverish thyself? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I manifested thee, why seekest thou any one beside Me? Of the clay of love I molded thee, why dost thou busy thyself with another? Turn thine eyes unto thyself, that in thee thou mayest find Me abiding, mighty, powerful and self-subsisting.

(14) O SON OF MAN!

Thou art My dominion and My do-

minion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why darest thou extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be destroyed. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

(15) O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all else but Me; for My sovereignty endureth and My dominion perisheth not. Wert thou to seek another than Me, surely thou shalt fail, shouldst thou search the universe for evermore.

(16) O SON OF LIGHT!

Forget all else but Me and commune with My spirit. This is the essence of My command, turn unto it.

(17) O SON OF MAN!

Be thou content with My self and seek no helper but Me, for none but Me can ever suffice thee.

(18) O SON OF SPIRIT!

Ask not of Me that which thou desirest

not for thyself and be content with that which We have ordained for thee, for this is that which profiteth thee, if there-with thou dost content thyself.

(19) O SON OF THE WONDROUS VISION!

I have breathed in thee a breath of My spirit, that thou mayest love Me. Why hast thou forsaken Me and sought a beloved other than Me?

(20) O SON OF SPIRIT!

Great is my claim upon thee, it cannot be forgotten. Abounding is My grace unto thee, it cannot be veiled. My love is dwelling in thee, it cannot be concealed. Manifest is My light unto thee, it cannot be hidden.

(21) O SON OF MAN!

From the tree of effulgent glory I have ordained for thee the choicest fruit; wherefore hast thou turned away and contented thyself with that which is baser? Return then unto that which is better for thee in the realm of glory.

(22) O SON OF SPIRIT!

Noble have I created thee, yet thou hast abased thyself. Rise then unto that for which thou wast created.

(23) O SON OF THE SUPREME!

To the imperishable I call thee, yet
thou dost seek that which perisheth.
What hath made thee turn away from
Our desire and seek thine own?

(24) O SON OF MAN!

Transgress not thy limits, nor claim
that which beseemeth thee not. Prostrate
thyself before the countenance of
thy God, the Lord of might and power.

(25) O SON OF SPIRIT!

Vaunt not thyself over the poor, for
I lead him on his way and behold thee
in thy grievous plight and confound thee
for evermore.

(26) O SON OF BEING!

Why hast thou forgotten thine own
faults and busied thyself with the faults
of others? Who doeth this, is condemned
by Me.

(27) O SON OF MAN!

Breathe not the sins of others so long
as thou art a sinner. Shouldst thou do
otherwise, accursed art thou, and to this
I testify.

(28) O SON OF SPIRIT!

Of a truth, know thou: He that bid-
deth men to be just and committeth
iniquity assuredly is not of Me, even
though he bear My name.

(29) O SON OF BEING!

Attribute not to any soul that which
thou desirest not for thyself, and say not
that which thou doest not. This is My
command unto thee, do thou observe it.

(30) O SON OF MAN!

Turn not away My servant should he
ask anything from thee; for his face is
My face; be then ashamed before Me.

(31) O SON OF BEING!

Bring thyself to account each day ere
thou art summoned to a reckoning; for
death, unheralded, shall come upon thee
and thou shalt be called to give account
for thy deeds.

(32) O SON OF THE SUPREME!

Death have I ordained even as glad
tidings for thee; wherefore dost thou sor-
row? Light have I made to illumine
thee, why veil thyself from it?

(33) O SON OF SPIRIT!

With the joyful tidings of light I hail thee; do thou rejoice therein. To the court of holiness I summon thee; abide therein that thou mayest repose for evermore.

(34) O SON OF SPIRIT!

The spirit of holiness beareth unto thee the joyful tidings of reunion; wherefore dost thou grieve? The spirit of power giveth thee grace in His cause; why dost thou veil thyself? The light of His countenance is lifted upon thee; how canst thou go astray?

(35) O SON OF MAN!

Sorrow not save at thy remoteness from Us, and rejoice not save in thy nearness and thy returning unto Us.

(36) O SON OF MAN!

Rejoice in the gladness of thine heart, that thou mayest be worthy to gaze upon Me and mirror forth My beauty.

(37) O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fount, that thirst to all eternity may not afflict thee.

(38) O SON OF BEING!

Walk in My statutes as a token of thy love for Me and deny thyself that which thou desirest if thou seekest My pleasure.

(39) O SON OF MAN!

Wert thou to scan the immensity of space and traverse the expanse of the heavens, surely thou shalt find no rest save in submission to Our command and humbleness before Our countenance.

(40) O SON OF MAN!

Magnify My cause, that I may make manifest unto thee the secret of My greatness and shine upon thee with everlasting light.

(41) O SON OF MAN!

Humble thyself before Me, that I may deign to visit thee. Arise for the triumph of My cause, that in the realm below thou mayest obtain the victory.

(42) O SON OF BEING!

Make mention of Me on My earth, that in My heaven I may remember thee; thus shall Mine eyes and thine be solaced.

(43) O SON OF THE WONDROUS THRONE!

Thy hearing is My hearing; do thou hear therewith. Thy sight is My sight; do thou observe therewith, that in thy inmost soul thou mayest testify unto My sanctity and glory, and that I may bear witness unto a glorious station for thee.

(44) O SON OF BEING!

Seek martyrdom in My path, content with My pleasure and thankful unto My decree, that thou mayest repose with Me beneath the canopy of majesty beyond the tabernacle of glory.

(45) O SON OF MAN!

Ponder and reflect. Desirest thou to die upon thy couch or to be martyred in My path upon the dust, and so become the manifestation of My cause and the revelation of My light in the all-highest paradise? Judge, O servant!

(46) O SON OF MAN!

By My beauty! The tingeing of thy hair with thy blood is greater in My sight than the creation of the universe and the light of both worlds. Strive then to attain it, O servant!

(47) O SON OF MAN!

Unto everything there is a sign. The sign of love is fortitude in My decree, and patience in My trials.

(48) O SON OF MAN!

The true lover yearneth for tribulation even as doth the rebellious for forgiveness and the sinful for mercy.

(49) O SON OF MAN!

If adversity befall thee not in My path, how canst thou walk in the ways of them that are content with My pleasure? Were not trials to afflict thee in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

(50) O SON OF MAN!

My calamity is My providence; outwardly it is but fire and vengeance, yet inwardly it is naught but light and mercy. Hasten thereunto, that thou mayest become an eternal light and an immortal spirit. This is My command unto thee, do thou observe it.

(51) O SON OF MAN!

Should prosperity befall thee, rejoice not; and should abasement come upon

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thee, grieve not; for both shall pass away and be no more.

(52) O SON OF BEING!

If poverty overtake thee, grieve not; for the Lord of wealth shall visit thee. Fear not abasement, for His glory shall one day rest upon thee.

(53) O SON OF BEING!

Shouldst thou love the eternal and imperishable dominion, and the ancient, everlasting life, forsake this mortal and fleeting sovereignty.

(54) O SON OF BEING!

Busy not thyself with this world, for with fire We assay gold, and with gold test Our servants.

(55) O SON OF MAN!

Thou desirest gold, and I desire thy purification therefrom. Thou hast recognized the wealth of thy soul therein, and I have recognized thy wealth as being thy sanctity therefrom. By My life! this is My knowledge, and that is thine imagining; how can My view agree with thine?

(56) O SON OF MAN!

Bequeath My wealth to My poor, that in heaven thou mayest draw from stores of unfading glory and treasures of imperishable power. But, by My life! to offer up thy soul is a more glorious thing if with Mine eyes thou seest.

(57) O SON OF MAN!

The temple of being is My tabernacle; cleanse it of all things, that therein I may abide and thereon be enthroned.

(58) O SON OF BEING!

Thy heart is My habitation; sanctify it for My descent. Thy spirit is My vision; cleanse it for My revelation.

(59) O SON OF MAN!

Put thy hand into My bosom, that I may rise above thee, radiant and resplendent.

(60) O SON OF MAN!

Ascend unto My heaven, that thou mayest obtain the joy of eternal reunion and quaff the peerless wine from the chalice of imperishable glory.

(61) O SON OF MAN!

Many a day hath passed over thee, whilst thou hast busied thyself with thy fancies and idle imaginings. How long art thou to slumber upon thy couch? Lift up thy head from slumber for the Sun is at the zenith, haply it may shine upon thee with the light of beauty.

(62) O SON OF MAN!

The light hath shone upon thee above the horizon of the sacred mount and the spirit of purity hath breathed in the Sinai of thy heart. Wherefore, free thyself from the veils of idle fancies and enter into My court, that thou mayest be fit for everlasting life and worthy to gaze upon My face, so that death may not come upon thee, neither toil nor sorrow.

(63) O SON OF MAN!

My eternity is My creation; I have created it for thee. Make it the garment of thy temple. My unity is My work; I have designed it for thee. Attire thyself therewith, that thou mayest be to all eternity the revelation of My eternal being.

(64) O SON OF MAN!

My majesty is My bestowal to thee, and My grandeur the token of My mercy

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unto thee. That which beseemeth Me none shall understand, nor can any one recount. Verily! I have treasured it in My hidden storehouses and in the tabernacles of My command, as a token of My loving-kindness unto My servants and mercy unto My people.

(65) O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me, and souls shall be perturbed at My mention; for minds cannot grasp Me nor hearts contain Me.

(66) O SON OF BEAUTY!

By My spirit and My favor! By My mercy and My beauty! All that I have revealed unto thee with the tongue of power, and have written for thee with the pen of might, hath been according to thy measure and thine understanding and not after My state and My utterance.

(67) O CHILDREN OF MEN!

Do ye know why We have created you from one clay? That no one should exalt himself over the other. Ponder in your hearts, how ye were created. It be-

hoveth you, since We have created you all from the same substance to be even as one soul, in such wise that ye may walk with the same feet, eat with the same mouth and dwell in the same land; that from your inmost being, by your deeds and actions, the signs of oneness and the essence of detachment may be made manifest. This is My counsel unto you, O ye concourse of light! Heed ye this counsel, that ye may obtain the fruit of holiness from the tree of wondrous glory.

(68) O YE SONS OF SPIRIT!

Ye are My treasures, for in you I have treasured the pearls of My mysteries and the gems of My knowledge. Guard them from the strangers amidst My servants and the ungodly amongst My people.

(69) O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee the sweet savors of holiness, and given thee forth My utterance, have perfected through thee My favor and have desired for thee that which I have desired for My self. Be then content with My pleasure and thankful unto Me.

(70) O SON OF MAN!

Write that which We have revealed unto thee with the ink of light upon the tablet of thy spirit. Should this not be in thy power, then make thine ink the essence of thy heart, and if thou canst not do this, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that thereby its light may endure for ever.



Hidden Words

(FROM THE PERSIAN)

*In the Name of the Lord of
Utterance, the Mighty*

(1) O YE PEOPLE OF INSIGHT AND DIS- CERNMENT!

The first call of the Beloved is this:
O mystic nightingale! Abide not but in
the rose-garden of the spirit. O messenger
of the Solomon of love! Seek thou
no shelter except in the Sheba of the well-
beloved; and O immortal phoenix! dwell
not save on the mount of faithfulness.
Therein is thy habitation, if on the wings
of thy soul thou soarest to the realm of
the infinite.

(2) O SON OF SPIRIT!

The bird seeketh its nest; the nightin-
gale the charm of the rose; whilst those
birds, the hearts of men, content with
mortal dust, have strayed from their
eternal nest, and with eyes turned to-
wards the mire of negligence are bereft of
the splendor of the divine presence.
Alas! how strange and pitiful: for a mere

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cupful, they have turned away from the billowing ocean of the realms above, and remained far from the heaven of glory.

(3) O FRIEND!

In the garden of thy heart, plant not but the rose of love, and from the nightingale of desire and yearning loosen not thy hold. Treasure the companionship of the righteous, and withdraw thyself from fellowship with the ungodly.

(4) O SON OF JUSTICE!

Whither can a lover go but to the land of his beloved? and what seeker findeth rest away from his heart's desire? 'To the true lover, reunion is life, and separation is death. His breast is void of patience and his heart hath no peace. A myriad lives he would forsake to hasten to the retreat of his beloved.

(5) O SON OF DUST!

Verily I say unto thee: of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning.

(6) O SON OF EARTH!

Know, verily, the heart wherein the

least remnant of envy yet lingers, shall never attain My everlasting dominion, nor inhale the sweet savors of sanctity breathing from My holy kingdom.

(7) O SON OF LOVE!

But one step separateth thee from the glorious heights above and from the celestial tree of love. Take thou one step, and with the next advance toward the immortal realm and enter the tabernacle of eternity. Give ear then to that which hath been revealed by the pen of glory.

(8) O SON OF GLORY!

Be alert in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the most high.

(9) O FLEETING SHADOW!

Pass from the baser stages of doubt, and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the manifest Beauty and exclaim: Hallowed be the Lord, the most excellent of all creators!

(10) O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognize the everlasting beauty, and the lifeless heart shall delight in naught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

(11) O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet accents of My voice; empty thyself from all learning, that thou mayest partake of My knowledge; and sanctify thyself from riches, that thou mayest obtain a lasting share from the ocean of My eternal wealth. Blind thine eyes, that is, to all save My beauty; stop thine ears to all save My call; empty thyself from all learning save the knowledge of Me; that with a clear vision, a pure heart and an attentive ear thou mayest enter the court of My holiness.

(12) O MAN OF TWO VISIONS!

Close one eye, and open the other. Close the one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.

(13) O MY CHILDREN!

I fear lest, bereft of the melody of the celestial dove, ye should repair to the realms of perdition, and not having gazed upon the beauty of the rose, return to water and clay.

(14) O FRIENDS!

Abandon not the everlasting beauty for a charm that fadeth, and set not your affections on this mortal world of dust.

(15) O SON OF SPIRIT!

The time cometh, when the nightingale of sanctity shall no longer unfold the inner mysteries, and ye will all be bereft of the celestial melody and the voice from on high.

(16) O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues are made vocal in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas! there is no ear to hear, nor heart to understand.

(17) O COMRADES!

The portals of the placeless are open and the habitation of the loved one is adorned with the lovers' blood, yet, all

but a few remain bereft of this celestial city, and even of these few, naught but the smallest handful hath been beheld with a pure heart and sanctified spirit.

(18) O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the assured ones that within the realms of holiness, nigh unto the celestial paradise, a new garden hath been made manifest, round which circle the denizens of the realm on high and the immortal dwellers of the exalted paradise. Strive then, that ye may attain that station, that ye may unravel from its wind-flowers the mysteries of love and know from its eternal fruit the secret of divine and consummate wisdom. Solaced are the eyes of them that enter and abide therein!

(19) O MY FRIENDS!

Have ye forgotten that true and radiant morn, when in those hallowed and blessed surroundings ye were all gathered in My presence, neath the shade of the tree of life, planted in the all-glorious paradise? Ye all hearkened in bewilderment, as I gave utterance to these three most holy words: O friends! Prefer not

your will to Mine, never desire that which I have not desired for you, and approach Me not with lifeless hearts, defiled with worldly hopes and desires. If ye but sanctify your souls, ye would, at this present hour, recall that place and those surroundings, and the truth of My utterance shall unto all of you be made manifest.

In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

(20) O YE THAT ARE LYING AS DEAD
ON THE COUCH OF HEEDLESSNESS!

Agnes have passed away, and your precious lives are well-nigh at their end, yet no pure breath of yours hath reached Our court of holiness. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. He whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth vain and self-satisfied, heedless that My land is weary of you, and everything therein shunneth you. Were ye but to open your eyes, ye would, in truth, prefer

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a myriad griefs unto this joy, and account death itself better than this life.

(21) O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst have no trust in Me. The sword of thy rebelliousness hath felled the tree of thy hope. At all times I am near unto thee, but thou art ever far from Me. Imperishable glory I have chosen for thee, yet boundless degradation thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

(22) O SON OF DESIRE!

The learned and the wise have for years striven and failed to attain the presence of the all-glorious; they spent their lives in their search for Him, yet did not behold the beauty of His countenance. Whereas, with no effort, thou didst attain thy aim, and with no search hast obtained the object of thy quest. Yet, notwithstanding, thou didst remain so wrapt in the veil of self, that thine eyes beheld not the beauty of the Beloved, nor did thy hand touch the hem of His robe. Wonder thereat, O ye people of insight!

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(23) O DWELLERS OF THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle and the beauty of the celestial Youth is veiled with the darkness of dust. The chief of the monarchs of love is wronged by the subjects of tyranny and the dove of holiness lies prisoned in the clutch of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, and yet ye repose in the realm of negligence, and count yourselves among the faithful friends. How vain are your imaginings!

(24) O YE THAT ARE FOOLISH, YET
HAVE A NAME TO BE WISE!

Wherefore wear ye the guise of the shepherd, yet inwardly are but wolves, intent upon My fold? Ye are even as the star that precedeth the dawn, which appeareth radiant and luminous, and yet leadeth the wayfarers of My city astray into the paths of perdition.

(25) O FAIR IN SEMBLANCE YET IN-
WARDLY FOUL!

Ye are even as clear yet bitter water, which to outward seeming is but crystal pure, but when proved by the divine assayer, not a drop thereof shall be

accepted. Yea, the sunbeam is cast alike upon the dust and the mirror, yet differ they in reflection even as doth the star from the earth: nay, immeasurable is the difference!

(26) O MY FRIEND IN WORD!

Ponder a while. Hast thou ever heard that friend and foe should abide in one heart? Cast out then the stranger, that the Friend may enter His home.

(27) O SON OF DUST!

/ All that is in heaven and on earth I have ordained for thee, except the human heart which I have made the habitation of My beauty and glory; yet thou didst give My home and dwelling to another than Me; and whensoever the manifestation of My holiness repaired unto His abode a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding, I have refused to divulge thy secret and desired not thy shame.

(28) O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the placeless unto thine

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abode, and found thee upon the bed of ease occupied with others than Myself. Thereupon, even as the flash of the spirit, I repaired to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

(29) O SON OF BOUNTY!

Out of the wastes of nothingness, with the clay of My command I made thee to appear, and have ordained for thy training every atom in existence and the essence of all created things. Thus, ere thou didst issue from thy mother's womb, I destined for thee two founts of radiant milk, eyes to watch thee and hearts to love thee. Out of My lovingkindness, neath the shade of My mercy I nurtured thee, and by the essence of My grace and favor protected thee. And My purpose in all this was that thou mayest attain My everlasting dominion, and become worthy of My unseen bestowals. And yet heedless thou didst remain, and when attaining maturity, thou didst neglect all My bounties and busied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and hast turned away from the portals of the friend to abide within the courts of My enemy.

(30) O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My lovingkindness wafted over thee and found thee upon the bed of negligence fast asleep; and bewailing then thy plight, it returned whence it came.

(31) O SON OF EARTH!

Wouldst thou have Me, seek none else but Me; and wouldst thou gaze upon My beauty, close thine eyes to the world and all that is therein, for My will and the will of another than Me, even as fire and water, cannot abide in one heart.

(32) O BEFRIENDED STRANGER!

The candle of thine heart is lit with the hand of My power; quench it not with the adverse winds of self and passion. The healer of all thy ills is thy remembrance of Me, forget it not. Make My love thy all-precious treasure and cherish it even as thine own sight and life.

(33) O MY BROTHER!

Hearken to My delightful words from My honeyed tongue, and quaff the stream of mystic holiness from My sugar-shedding lips. Sow the seeds of My

divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up verdantly in the sacred city of thy heart.

(34) O DWELLERS OF MY PARADISE!

I have planted with the hands of lovingkindness the sapling of your love and friendship in the holy garden of paradise and have watered it with the goodly showers of My tender grace; now that its hour of yielding fruit is at hand, strive that it may be protected, and be not consumed with the flame of desire and passion.

(35) O MY FRIENDS!

Quench ye the lamp of error, and kindle within your hearts the everlasting torch of divine guidance. For ere long the assayers of mankind shall, in the holy presence of the adored one, accept naught but the essence of virtue and pure and holy deeds.

(36) O SON OF DUST!

The wise are they that speak not unless they obtain a hearing, even as the cup-bearer who proffereth not his cup

till he findeth a seeker, and the lover who
yearneth not till he gazeth upon the
beauty of his beloved. Wherefore sow
the seeds of My wisdom and knowledge
in the pure soil of the heart, and conceal
them from view, till the hyacinths of
divine wisdom may spring from the
heart and not from mire and clay.

*In the first line of the Tablet, it is recorded
and written, and within the sanctuary of
the tabernacle of God is hidden:*

(37) O MY SERVANT!

Abandon not for carnal lusts an im-
perishable dominion, and forfeit not
celestial sovereignty for a worldly desire.
This is the stream of everlasting life that
hath flowed from the well-spring of the
pen of the merciful; well is it with them
that drink!

(38) O SON OF SPIRIT!

Burst thy cage asunder, and even as
the phoenix of love soar into the heavens
of holiness. Renounce thyself and, filled
with the spirit of mercy, abide in the
realm of celestial sanctity.

(39) O OFFSPRING OF DUST!

Content not thyself with the ease of a passing day, and deprive not thyself from the everlasting rest. Barter not the garden of eternal delight for the dust-heap of a mortal world. Up from thy prison ascend unto the glorious meads above, and from thy mortal cage wing thy flight unto the paradise of the placeless.

(40) O MY SERVANT!

Free thyself from the fetters of this world, and loose thy soul from the prison of self. Seize thy chance, for it will come to thee no more.

(41) O SON OF MY HANDMAID!

Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world. But to conceal the one from thee, and reveal the other unto thee, is a mystery which none but the pure in heart can comprehend.

(42) O MY SERVANT!

Purge thy heart from malice and, free from all envy, hasten to the celestial court of holiness.

(43) O MY FRIENDS!

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is but the pleasure of His people; that is, none shall enter the house of his friend save at his pleasure, nor lay his hands upon his treasures, nor advance his will over that of his friend, and in no wise prefer himself unto him. Ponder thereon, O men of insight!

(44) O COMPANION OF MY THRONE!

Hear no evil, and see no evil; abase not thyself, nor bewail and lament. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear as great; and wish no abasement for anyone, that thine own abasement may not be made manifest. Live then the days of thy life that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified; so that, free and content, thou mayest put away this mortal frame and repair unto the mystic paradise, and abide in the eternal kingdom for evermore.

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(45) ALAS! ALAS! O LOVERS OF
WORLDLY DESIRE!

Even as the swiftness of lightning ye have passed by the beloved one, and have set your hearts on satanic fancies. Ye bow the knee before your vain imaginings, and call it truth. Ye turn your eyes towards the thorn, and name it a flower. Not a pure breath have ye breathed, nor hath the breeze of detachment been wafted from the meadows of your hearts. Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.

(46) O BRETHREN IN THE PATH!

Wherefore have ye neglected the mention of the loved one, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions. The sweet savors of holiness are breathing and the breath of bounty is wafted, yet ye are all sorely afflicted and deprived thereof. Alas for you and for

them that walk in your ways and follow
in your footsteps!

(47) O CHILDREN OF DESIRE!

Put away the garment of vainglory,
and divest yourselves of the attire of
haughtiness.

*In the third of the most holy lines, writ and
recorded in the Ruby Tablet by the pen of
the unseen, this is revealed:*

(48) O BRETHREN!

Forbear one with the other and set
not your affections on things below.
Pride not yourselves in glory, and be not
ashamed of abasement. By My beauty!
From dust I have created all things, and
to dust will I return them all.

(49) O CHILDREN OF DUST!

Tell the rich of the midnight sighing
of the poor, lest haply negligence may
lead them unto the path of destruction;
nor deprive them of their share of the
tree of wealth. Mine is benevolence and
bounty; well is it with him that adorneth
himself with My virtues.

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(50) O QUINTESSENCE OF PASSION!

Put thou away all greed and seek contentment; for the greedy hath ever been deprived and the contented ever loved and praised.

(51) O SON OF MY HANDMAID!

Be not troubled in poverty nor confident in riches, for poverty is followed by riches, and riches are followed by poverty. But to be poor in all save God is a wondrous gift, belittle not the value thereof for in the end it shall make thee rich in God, and thus shalt thou know the secret of the utterance: "In truth, ye are the poor," and the holy words: "God is the all-possessing" shall even as the true morn break forth gloriously resplendent, from the horizon of the lover's heart, and abide secure on the throne of wealth.

(52) O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have let My enemy enter My house and cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the friend and turn towards His paradise.

Outward friends in search of their own good, appear to love one the other, whereas the true friend hath loved and doth love you for your own sakes; nay, He hath suffered for your guidance countless afflictions. Be not unfaithful to such a friend, nay rather hasten unto Him. Such is the day-star of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open ye your ears that ye may hearken unto the word of God, the help in peril, the self-subsisting.

(53) O YE THAT PRIDE YOURSELVES ON
MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier betwixt the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain unto the court of His presence nor enter the city of content and resignation. Well is it then with that rich one whose riches hinder him not from the eternal kingdom, nor deprive him of the imperishable dominion. By the most great name! The splendor of such a wealthy man shall illumine the dwellers of heaven, even as the sun shineth upon the people of the earth.

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(54) O YE RICH ONES ON EARTH!

The poor in your midst are My trust;
guard ye My trust, and busy not yourselves wholly with your ease.

(55) O SON OF PASSION!

Purge thyself from the defilement of riches and, in perfect confidence, advance into the realm of poverty; that from the well-spring of detachment thou mayest quaff the wine of immortal life.

(56) O MY SON!

The companionship of the ungodly increaseth sorrow, whilst fellowship with the righteous cleaneth the rust from off the heart. He that seeketh to commune with God let him betake himself to the companionship of His loved ones; and he that desireth to hearken unto the word of God, let him give ear to the words of His chosen ones.

(57) O SON OF DUST!

Beware! Walk not with the ungodly and seek not fellowship with him, for such companionship turneth the radiance of the heart into infernal fire.

(58) O SON OF MY HANDMAID!

Wouldst thou seek the grace of the holy spirit, enter then into fellowship with the righteous, for he hath quaffed the cup of eternal life at the hands of the immortal cup-bearer and doth quicken and illumine, even as doth the true morn, the hearts of the dead.

(59) O HEEDLESS ONES!

Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and stand manifest in the holy Presence.

(60) O FRIENDS!

Verily I say, whatsoever ye have concealed within your hearts is to Us open and manifest as the day; but that it is hidden is of Our grace and favor, and not of your deserving.

(61) O SON OF MAN!

A dewdrop out of the fathomless ocean of My mercy I have shed upon the peoples of the world, yet found none turn thereunto, inasmuch as every one hath turned away from the celestial wine of oneness unto the foul dregs of impurity and, content with mortal cup, hath put

away the chalice of immortal beauty.
Vile is that wherewith he is content!

(62) O SON OF DUST!

Turn not away thine eyes from the peerless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take at the hands of the divine cup-bearer the chalice of immortal delight, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the unseen realm. Say, ye that are of low aim! Wherefore have ye turned away from My voice and immortal wine unto mortal waters?

(63) O YE PEOPLES OF THE WORLD!

Know verily that an unforeseen calamity followeth you and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. Nay, by My beauty! all your doings hath My pen graven with open characters upon tablets of chrysolite.

(64) O OPPRESSORS ON EARTH!

Withhold your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the

preserved tablet, and set thereon My seal of glory.

(65) O REBELLIOUS ONES!

My forbearance hath emboldened you and My long-suffering made you negligent, in such wise that ye have spurred on the fiery charger of passion into perilous ways that lead unto destruction. Have ye thought Me negligent or unaware?

(66) O EMIGRANTS!

The tongue I have designed for the mention of Me, defile not with slander. Were the fire of self to overcome you, remember your faults and not the faults of My creatures, as everyone of you knoweth his own self better than others.

(67) O CHILDREN OF FANCY!

Know verily, that as the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds wrought in the gloom of night, shall be revealed and made manifest unto the peoples of the world.

(68) O WEED THAT SPRINGETH OUT OF DUST!

Wherefore have not thy soiled hands

touched first thine own garment, and wherefore with thine heart defiled with desire and passion dost thou seek to commune with Me and enter My sacred realm? Remote are ye from that which ye desire.

(69) O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory; strive, haply your deeds may be cleansed from the dust of self and pretence and find favor at the court of glory; for ere long, the assayers of mankind shall in the holy presence of the adored one accept naught but the essence of virtue and pure and holy deeds. This is the day-star of wisdom and divine mystery that hath shone above the horizon of the divine will. Well is it with them that turn thereunto.

(70) O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereunto; glorious is the realm of eternity, shouldst thou pass beyond this mortal world; sweet is the holy ecstasy, if thou quaffest the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this sta-

tion thou shalt be freed from death and perdition, from toil and sin.

(71) O MY FRIENDS!

Call ye to mind the covenant ye have entered into with Me upon the Mount of Paran, situate within the hallowed precincts of Zaman. Thereunto have I taken to witness the celestial concourse and the dwellers of the immortal city, yet now none do I find faithful unto the covenant. Of a certainty, pride and rebelliousness have effaced it from the hearts, in such wise that no trace thereof remaineth. Yet, knowing this, I waited and revealed it not.

(72) O MY SERVANT!

Thou art even as a well-tempered sword that lieth concealed in the darkness of its sheath and the value thereof is unknown to the expert eye. Wherefore unsheath thyself from desire and passion, that thy merit may be made resplendent and manifest unto all the world.

(73) O MY FRIEND!

Thou art the day-star of the heavens of My holiness, let not the defilement of

the world eclipse thy splendor. Rend asunder the veil of negligence, that from behind the clouds thou mayest emerge resplendent and array all things with the robe of life.

(74) O CHILDREN OF VAINGLORY!

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with mortal hues, and pride yourselves therein. By My beauty! All will I gather neath the unicolored canopy of dust, and efface all these diverse colors save them that choose My own, and that is purging from all colors.

(75) O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the heedless bird that with full confidence warbleth upon the bough; yet of a sudden the hunter Death hurleth it upon the dust, and no trace of the melody, the form, and the color thereof remaineth. Wherefore, take you good heed, O bondslaves of passion!

(76) O SON OF MY HANDMAID!

Guidance hath ever been in words,

and now it is given by deeds. That is, every one must show forth deeds that are pure and holy, for in words all partake, whereas such deeds as these are special to Our loved ones. Strive then with heart and soul to distinguish yourselves by your deeds. In this wise We counsel you in this holy and resplendent tablet.

(77) O SON OF JUSTICE!

In the night-season, the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu'l-Muntaha, and wailed with such a wailing, that the celestial concourse and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, why the wailing and weeping? He made reply: As bidden, I waited expectant upon the hill of faithfulness, yet inhaled not from the dwellers on earth the fragrance of fidelity. Then summoned to return, I beheld, and lo! certain doves of holiness were sore-tried in the claws of dogs of earth. Thereupon the Maid of heaven hastened forth, unveiled and resplendent, from Her mystic mansion, and asked of their names, and all were told but one. And when urged,

the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far, and no farther." Verily We bear witness to that which they have done and which they are doing.

(78) O SON OF MY HANDMAID!

Quaff from the tongue of the merciful the stream of divine mystery, and behold from the dayspring of divine utterance the manifest splendor of the day-star of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the water of certitude, that the hyacinths of knowledge and wisdom may spring verdantly from the holy city of the heart.

(79) O SON OF DESIRE!

How long wilt thou soar in the realms of passion? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not to the regions of satanic fancy. The comb, too, have I given thee that thou mayest tend

My raven locks, and not to wound My throat.

(80) O MY SERVANTS!

Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent upon every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For things are dependent upon their means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be fit for fire.

(81) O MY SERVANT!

The basest of men are they that yield no fruit on earth, and they verily are accounted among the dead, nay better are the dead in the sight of God than those idle and worthless souls.

(82) O MY SERVANT!

The best of men are they that earn their livelihood by a profession and expend on themselves and on their kindred, for the love of God, the Lord of all worlds.

*The mystic and wondrous bride, hidden
neath the veiling of utterance, hath by the*

grace of God and His divine favor, been made manifest even as the resplendent light shed by the countenance of the Beloved. I bear witness, O friends! that the favor is complete, the argument fulfilled, the proof manifest and the evidence established. Let it now be seen what your endeavors in the path of detachment will reveal. In this wise hath the divine favor been fully vouchsafed unto you and unto them that are in heaven and on earth. All-praise to God, the Lord of all worlds.

NOTES TO HIDDEN WORDS FROM THE PERSIAN

1. The rubrics preceding verses 20, 37 and 48 refer to the Tablets of the Kingdom written by the Supreme Pen in the Preserved Tablet. Such Tablets have not descended from the Realm of the Kingdom to the earthly world; nay, they are preserved and protected in the invisible treasury. If at any time a soul show such Tablets attributing them to God saying that it is the Ruby Tablet or the Fifth Tablet of Paradise, it is without truth. (Abdu'l-Baha.)

2. Verse 71. "Mount of Pàràn." This is the Covenant and Testament which

Baha'u'llah established through the Supreme Pen in the Holy Land under the shade of the tree of Anissa, and which was promulgated after the Ascension. (Abdu'l Baha.) Zaman is the Hebrew word for time, and is used as a symbol for eternity.

3. Verse 77. "Sadratu'l-Muntaha" means the furthestmost tree, that is a tree planted by the Arabs in ancient times at the end of a road to serve as a guide to travelers. Here it refers to the Manifestations of God on earth.

The one name not told is the Greatest Name. By this is intended Baha'u'llah. What we have today is the meanings of two of the letters of the Greatest Name; they are B. and H.



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