

Hidden Words in Parallel

Version : 2010-08-17 14:55

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Introduction

This text contains the authorised translation of the Hidden Words by Shoghi Effendi, following which are alternative translations.

Key - Original notes are in *grey*, added notes are in *red*; where notes were originally placed at the bottom of the page rather than in-text, *note* has been used, and the note placed after the hidden word. Different translations are in different colours (detailed below) and each hidden word is designated at its end with an author symbol in square brackets, e.g. [R]

The Translations Used

Shoghi Effendi

Shoghi Effendi's is the Authorised Version of the Hidden Words. These are the first, and commence with a number.

[B] E G Browne, 1891 - Persian (Selected)

Selected Hidden Words translated in "Traveller's Narrative".

[KJ] Ibrahim Kheirella, 1900 - Arabic Only

Ibrahim Kheirella with the assistance of Howard MacNutt, published "Beha'u'llah. (The Glory of God)", Vol. II, in 1900, in which a literal translation of the Arabic Hidden Words appear in English (pp 521-532, Chapter XXX).

Original Scan :

<http://www.paintdrawer.co.uk/david/folders/Research/Bahai/Baha'u'llah/Hidden Words - Kheirella and MacNutt 1900.tif>

[R] Mr. Hussein Rouhy, 1903 - Arabic Only

The Arabic Hidden Words of Baha'u'llah, as translated by Mr. Hussein Rouhy of Cairo and published in Myron Phelps' "Life and Teachings of Abbas Effendi", 1903, according to this principle: "Mr. Rouhy furnished me with literal translations from the original Arabic and Persian. In order to avoid obscurities and forms of expression and figures of speech unfamiliar to Western readers, these have been somewhat modified in form; but in all cases without departure, I think, from the meaning of the originals."

These appear in the Arabic Section immediately after Shoghi Effendi's.

Phelps' 300-page book was originally published with an introduction by E G Browne (20 pages), followed by Phelps' Introductory (17 pages), Bahiyih Khanum's recollections (84 pages), Phelps' Discourses (155 pages), and some translations, in which translation section (pp 237-249) these hidden words by Hussein Rouhy appear. Shoghi Effendi appears to have had the following views on the book as a whole:-

"In perusing the minutes of the meeting of the National Spiritual Assembly the Guardian noted that the book of Mr. Myron Phelps has been translated into Urdu. He has instructed me to write and tell you that he does not advise publishing this book in any language, as it is full of inaccuracies. In America they have also ceased to republish it or circulate it for the same reason.

He regrets very much that so much trouble has been taken in the matter already, only to prove fruitless in the end.

He would also like you to forward to him the copy of the book you have in English for his reference libraries here, as it is, in spite of its inaccuracies, of historic interest. Assuring you of his loving prayers on your behalf in the Holy Shrines." (Messages to the Indian Subcontinent, p. 230)

Because the book is made of several independent sections, it is not clear from this quote which section or sections Shoghi Effendi felt were inaccurate. It could be argued that the strength of his reaction would be toward the teachings and principles section which do have clear inaccuracies as Phelps is providing his own summary view of things, and also Browne's divisive introduction, and at this stage it is impossible to discriminate from Shoghi Effendi's general comment what his feelings on these Hidden Words were.

[HJ] "Anton Haddad", 1903 - Persian Only

A translation of the Persian Hidden Words was made in 1901 or prior and published anonymously, which in 1903 was attributed to Anton Haddad by someone with a reasonable position to know. There are sufficient questions raised about whether Haddad really could have translated these, and until resolved, they are best considered anonymous. They appear in the Persian Section immediately after Shoghi Effendi's.

Arabic Hidden Words

Sequence of translations used : 1. Shoghi Effendi, 2. Kheirella [KJ] and then 3. Hussein Rouhy [R]

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 Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

He is El-behi-ul-abha. This is that which descended from the Majestic Might through the Tongue of Power and Strength upon the prophets of the past. We have taken its essences and clothed them with the garment of Brevity, as a favor upon the divines that they may fulfill the Covenant of God and be able to perform in themselves what He entrusted to them; that they may win, by the essence of piety, in the land of the Spirit, the Victory. [K]

Of the Utterances which descended from the Majestic Might through the tongue of Power and Strength on the prophets of the past, we have taken the essence and in the garment of Brevity clothed it. And this is a kindness to the Beloved, that they may be enabled to fulfil the Covenant of God and to perform in themselves that which He has entrusted to them, that through the excellence of devotion, which is of the Spirit, they may win the Victory. [R]

1. O SON OF SPIRIT!

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

O Son of Spirit! The first utterance is, Possess a good, pure and enlightened heart, that thou mayest possess a continual, everlasting, unceasing and ancient Kingdom. [K]

O Son of Spirit !

The first Utterance declareth:

Possess a good, pure, and enlightened heart, for therein is the Kingdom, Eternal, Unpassing, Ancient. [R]

2. O SON OF SPIRIT!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbor. Ponder this in thy heart; how it behooveth thee to be. Verily justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

O Son of Spirit! The best of all to Me is justice. Desire thou not to cast it away, if thou desirest Me, and neglect it not, that thou mayest be faithful to Me, for by it, thou wouldst succeed

to see all the things with thine own eye and not by the eye of the creatures, and know them by thine own knowledge and not by the knowledge of any in the world. Think over this - how thou oughtest to be. Justice is one of My Gifts to thee and one of My Cares over thee, therefore put it before thine eyes continually. [K]

O Son of Spirit !

The best of all to Me is Justice. Cast it not aside if thou desirest Me. Neglect it not. By it thou wilt be strengthened to see all things, not with the eyes of men, but with thine own, to know all things, not by the knowledge of any in the world, but of thyself. Upon this meditate - how thou oughtest to be. The power of discernment have I given thee. This is My Providence for thee; keep it ever before thine eyes. [R]

3. O SON OF MAN!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O Son of Man! Thou hast been in My Ancient Identity and in My Everlasting Being. I knew My love in Thee, therefore I created thee and laid upon thee the garment of My Likeness and manifested to thee My Beauty. [K]

O Son of Man !

I was in My Ancient Essence and My Everlasting Being. I foreknew My Love for thee; therefore I created thee and laid upon thee My Likeness and manifested in thee My Beauty. [R]

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.

O Son of Man! I loved thy creation; for this I created thee. Therefore love Me, that I may mention thee and in the Spirit of Life, confirm thee. [K]

O Son of Man !

Because thy creation rejoiced Me, therefore I created thee. Love Me, that I may acknowledge thee and in the Spirit of Life confirm thee. [R]

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.

O Son of Existence! Love Me, that I may love thee. If thou wouldst not love Me, I can never love thee. Know that, O Servant! [K]

O Son of Existence !

Love Me, that thou mayest know My Love for thee. If thou lovest Me not, My Love can never reach thee. Know this, O Servant! [R]

6. O SON OF BEING!

Thy Paradise is My love; thy heavenly home, reunion with Me. Enter therein and tarry not. This is that which hath been destined for thee in Our kingdom above and Our exalted dominion.

O Son of Existence! Thy paradise is My Love and thy heaven is My Nearness! therefore be impatient to enter into it. This is

what was ordained to thee in Our Highest Kingdom and Supreme Majesty. [K]

O Son of Existence !

Thy rose-garden is My Love, thy paradise is My Nearness. Therefore enter in and tarry not.

In My Supreme Majesty, in My Highest Kingdom, it is this which has been ordained for thee. [R]

7. O SON OF MAN!

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

O Son of Humanity! If thou desirest Myself, desire not thyself, and if thou wishest My Pleasure, shut thine eye from thy pleasure, that thou mayest die in Me, and I live in thee. [K]

O Son of Humanity !

If thou desirest Me, love not thyself. If thou seekest My Grace, value not thine own. Thus thou wilt be transient in Me, but in thee I will be everlasting. [R]

8. O SON OF SPIRIT!

There is no peace for thee save by renouncing thyself and turning unto Me; for it behooveth thee to glory in My name, not in thine own; to put thy trust in Me and not in thyself, since I desire to be loved alone and above all that is.

O Son of Spirit! No peace was ordained to thee save by cutting thyself from thyself and depending upon Me, for thy glory must be in My Name and not in thy name; and thy dependence upon My Face and not upon thy face; I alone deserve to be beloved above all things. [K]

O Son of Spirit !

For thee no peace has been ordained save by turning from thyself and advancing towards Me. Verily it is the Law that thy glory is in My Name and not in thine own; that thy dependence is on My countenance and not on thine. For verily I am to be beloved above all that is. [R]

9. O SON OF BEING!

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

O Son of Existence! My Love is My Fort: Whosoever enters it, is protected and safe, and he who rejects it, leads himself astray and perishes. [K]

O Son of Existence !

My Love is My Kingdom. Whosoever enters it is safe; whoever seeks it not is led astray and perishes. [R]

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 near unto thee.

O Son of Beyan! My Fort thou art; therefore enter into it, that thou mayest be saved. My Love is in thee; therefore know it from thyself that thou mayest find Me near. [K]

O Son of Truth !

Of My Kingdom art thou; come into it, that thou mayest attain to Eternal Truth.

My Love is in thee; know it to be thyself, that thou mayest find

Me near. [R]

11. O SON OF BEING!

Thou art My lamp and My light is in thee. Get thou from it thy radiance and seek none other than Me. For I have created thee rich and have bountifully shed My favor upon thee.

O Son of Existence! My Bowl thou art, and My Light in thee: therefore be enlightened by it, and seek not any beside Me, for I have created thee rich and abundantly bestowed Grace upon thee. [K]

O Son of Existence !

My Vase thou art; My Light is in thee. Be enlightened by it and seek not any besides Me; for I have made thee rich and abundantly bestowed My Grace upon thee. [R]

12. O SON OF BEING!

With the hands of power I made thee and with the fingers of strength I created thee; and within thee have I placed the essence of My light. Be thou content with it and seek naught else, for My work is perfect and My command is binding. Question it not, nor have a doubt thereof.

O Son of Existence! By the Hands of Power I made thee and by the Fingers of Strength I created thee and deposited in thee the essence of My Light: Therefore depend upon it and not upon anything else, for My Action is perfect and My Command must take its effect. Do not disbelieve this, and have no doubt in it. [K]

O Son of Existence !

By the Hand of Power I made thee, by the Fingers of Strength I created thee, and in thee I placed the essence of My Light. Therefore depend upon this and upon naught else; for verily Mine Action is perfect and My Decree shall prevail. Doubt not this, question it not. [R]

13. O SON OF SPIRIT!

I created thee rich, why dost thou bring thyself down to poverty? Noble I made thee, wherewith dost thou abase thyself? Out of the essence of knowledge I gave thee being, why seekest thou enlightenment from anyone beside Me? Out of the clay of love I molded thee, how dost thou busy thyself with another? Turn thy sight unto thyself, that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.

O Son of Spirit! I have created thee rich: How is it that thou art poor? And made thee mighty: How is it that thou art low? From the essence of Knowledge I manifested thee: How is it that thou seekest someone beside Me? And from the clay of Love I kneaded thee: How is it that thou occupiest thyself with someone else? Turn thy sight to thyself, that thou mayest find Me standing in thee, Powerful, Mighty and Supreme. [K]

O Son of Spirit !

I created thee rich. How is it that thou makest thyself poor? I made thee mighty. How is it that thou holdest thyself cheap? From the essence of Knowledge I brought thee forth. How is it that thou seekest aught besides Me? From the clay of Love I kneaded thee. How is it that thou turnest from Me?

Direct thy sight to thine own being, that thou mayest find Me standing in thee, Powerful, Mighty, Supreme. [R]

14. O SON OF MAN!

Thou art My dominion and My dominion perisheth not; wherefore fearest thou thy perishing? Thou art My light and My

light shall never be extinguished; why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

O Son of Man! Thou art My Possession and My Possession will never be destroyed: How is it that thou art afraid of thy destruction? Thou art My Light and My Light will never be extinguished: How is it that thou darest extinction? Thou art My Splendor, and My Splendor never will be darkened: Thou art My Garment, and My Garment will never be worn out: Therefore dwell in thy love to Me that thou mayest find Me in the Highest Horizon. [K]

O Son of Man !

Thou art My Possession, and My Possession will never be destroyed. How is it that thou fearest thy destruction? Thou art My Light, and My Light will never be extinguished. How is it that thou apprehendest thy extinction? Thou art My Garment, and My Garment will never be worn out. Therefore rest thou in thy love for Me, that thou mayest find Me in the Highest Horizon. [R]

15. O SON OF UTTERANCE!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.

O Son of Beyan! Face all (the people) by My Face and cast away anyone beside Me, for My Authority is everlasting and will never cease; My Kingdom is a continual one and has no end, and if thou seekest some one beside Me, thou shalt not find, even if thou searchest the universe for ever and ever. [K]

O Son of Truth !

Turn to My Face and withdraw from all else besides Me; for verily Mine Authority is enduring and will never end, My Kingdom is eternal and will never be overthrown. If thou seekest something besides Me, thou wilt find it not - yea, even though thou searchest the universe for ever and ever. [R]

16. O SON OF LIGHT!

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

O Son of Light! Forget all things beside Me, and be comforted by My Spirit. This is from the Essence of My Command: Therefore direct thyself to it. [K]

O Son of Light !

Forget all else in Me, be comforted by My Spirit. This is the essence of My Command; therefore abide in it steadfastly. [R]

17. O SON OF MAN!

Be thou content with Me and seek no other helper. For none but Me can ever suffice thee.

O Son of Man! Let thy satisfaction be in Myself and not in those who are inferior to Me, and seek not help from any beside Me, for nothing beside Me will ever satisfy thee. [K]

O Son of Man !

Let thy satisfaction be in Me - not in the things of the world. Seek no refuge besides Me; for verily there is naught else that will ever satisfy thee. [R]

18. O SON OF SPIRIT!

Ask not of Me that which We desire not for thee, then be content with what We have ordained for thy sake, for this is that which profiteth thee, if therewith thou dost content thyself.

O Son of Spirit! Ask thou not of Me that which thou dost not desire for thyself. Then be contented with what We have ordained for thy face, for that which We have ordained for thee, will benefit thee - if thou art contented with it. [K]

O Son of Spirit !

Ask thou not of Me that which I desire not for thee. Be thou satisfied with what I have ordained to thy countenance; for that will benefit thee - if with it thou art content. [R]

19. O SON OF THE WONDROUS VISION!

I have breathed within thee a breath of My own Spirit, that thou mayest be My lover. Why hast thou forsaken Me and sought a beloved other than Me?

O Son of the Highest Appearance! I deposited in thee a Spirit from Me that thou might'st be My Lover: Why hast thou left Me and sought another lover? [K]

O Son of Divine Wisdom !

I placed in thee a spirit from Me that thou mightest be My Lover. Why hast thou left Me and sought another lover? [R]

20. O SON OF SPIRIT!

My claim on thee is great, it cannot be forgotten. My grace to thee is plenteous, it cannot be veiled. My love has made in thee its home, it cannot be concealed. My light is manifest to thee, it cannot be obscured.

O Son of Spirit! My Right to thee is great and cannot be forgotten; My Favor upon thee is grand and cannot be hidden; My Love to thee is existing and cannot be covered; My Light to thee is apparent and cannot be secluded. [K]

O Son of Spirit !

My Right to thee is great and cannot be denied; My Bounty to thee is ample, and cannot be ignored; My Love for thee is real and cannot be forgotten; My Light for thee is shining and cannot be concealed. [R]

21. O SON OF MAN!

Upon the tree of effulgent glory I have hung for thee the choicest fruits, wherefore hast thou turned away and contented thyself with that which is less good? Return then unto that which is better for thee in the realm on high.

O Son of Humanity! I have ordained to thee, from the trees of El Abha, the Holiest Fruits: How is it that thou hast laid them aside and been contented with that which is inferior? Return to that which is best for thee in the Highest Horizon. [K]

O Son of Humanity !

I have ordained for thee from the Tree of Wisdom the Holiest Fruits. How is it that thou hast turned from them and been content with what is common? Return thou to thy heritage in the Highest Horizon. [R]

22. O SON OF SPIRIT!

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

O Son of Spirit! I created thee high, but thou hast made thyself low: Therefore ascend to that for which thou wast created. [K]

O Son of Spirit !

I created thee sublime, but thou hast made thyself ordinary. Ascend to that for which thou wert created. [R]

23. O SON OF THE SUPREME!

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

O Son of Blindness! I call thee to life and thou desirest death, for thou hast deserted what We wish for thee and followed that which thou desirest. [K]

O Son of the Unseen Supreme Kingdom !

I beckoned thee to life, but thou preferrest death. Wherefore hast thou turned from My desire and followed thine own will? [R]

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.

O Son of Man! Do not go beyond thy limitation, and do not claim for thyself what thou ought'st not, but rather bow to the Manifestation of thy God, the Mighty and Powerful. [K]

O Son of Man !

Transgress not the bounds of thy limitation, claim not for thyself what thou shouldst not claim. Adore the Countenance of thy Lord, the Mighty, the Powerful. [R]

25. O SON OF SPIRIT!

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

O Son of Spirit! Do not glory by the glory of thyself over the poor, for I walk before him and see thee in thy miserable condition and rebuke thee. [K]

O Son of Spirit !

Dost thou boast thyself over the poor? Verily I walk before them; and I behold thee in thy miserable state and for ever grieve for thee. [R]

26. O SON OF BEING!

How couldst thou forget thine own faults and busy thyself with the faults of others? Whoso doeth this is accursed of Me.

O Son of Existence! How is it that thou hast forgotten the defects of thyself and been occupied with the defects of My Worshipers? Whosoever does that, there is a judgment upon him from Me. [K]

O Son of Existence !

How is it that thou hast forgotten thine own faults, and occupiest thyself with the shortcomings of My People? In that thou doest thus thou condemnest thyself. [R]

27. O SON OF MAN!

Breathe not the sins of others so long as thou art thyself a sinner. Shouldst thou transgress this command, accursed wouldst thou be, and to this I bear witness.

O Son of Man! Breathe not the sins of any one so long as thou

art a sinner, and if thou dost contrary to this command, humbled thou art, and to that I bear witness. [K]

O Son of Man !
So long as thou thyself sinnest, breathe not of the sins of any. If thou violatest this command, of the earth art thou. To this I bear witness. [R]

28. O SON OF SPIRIT!
Know thou of a truth: He that biddeth men be just and himself committeth iniquity is not of Me, even though he bear My name.

O Son of Spirit! Be assured that he who commands the people to perform justice, and commits iniquity in himself, is not of Me, although he is attributed to My Name. [K]

O Son of Spirit !
Know verily that he who exhorts men to equity and himself does iniquity is not of Me, though he bear My name. [R]
[Original position 28 switched with 29.]

29. O SON OF BEING!
Ascribe not to any soul that which thou wouldst not have ascribed to thee, and say not that which thou doest not. This is My command unto thee, do thou observe it.

O Son of Existence! Attribute not to any soul that which thou dost not desire to be attributed to thyself, and do not say that which thou dost not do. This is My Command to thee: Therefore obey it. [K]

O Son of Spirit !
Lay not upon any man what thou wouldest not have placed against thyself, and promise not what thou wilt not fulfil. This is My Command to thee; obey it. [R]
[Original position 29 switched with 28.]

30. O SON OF MAN!
Deny not My servant should he ask anything from thee, for his face is My face; be then abashed before Me.

O Son of Man! Prevent not the face of My servant from obtaining whatever he may ask of thee, because his face is My Face, and thou must be ashamed before Me. [K]

O Son of Man !
Hinder not My servant in whatsoever he may ask of thee; for his face is My Face, and Me thou must revere. [R]

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.

O Son of Existence! Examine the deeds of thyself each day before thou wouldst be judged, because death cometh suddenly to thee, and thou shalt be obliged to stand for the judgment of thyself. [K]

O Son of Existence !
Ponder well thy deeds each day, as though thou wert to be judged for them; for verily death cometh to thee, and then thy deeds will judge thee. [R]

32. O SON OF THE SUPREME!
I have made death a messenger of joy to thee. Wherefore dost

thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

O Son of Blindness! I made death to thee as glad tidings: How is it that thou art in despair at its approach? I made the knowledge to thee a lamp; How is it thou art hiding thyself from it? [K]

O Son of the Unseen Spiritual Kingdom !
I made death as glad tidings for thee. How is it that thou despairst at its approach? I gave thee enlightenment to guide thee. How is it that thou veilest thyself from it? [R]

33. O SON OF SPIRIT!
With the joyful tidings of light I hail thee: rejoice! To the court of holiness I summon thee; abide therein that thou mayest live in peace for evermore.

O Son of Spirit! The Gospel of Light, I herald to thee: Gladden thyself with it. And to the state of Holiness I call thee: Shelter thyself in it that thou may'st be in rest for ever and ever. [K]

O Son of Spirit !
The Gospel of Light I herald to thee; gladden thyself with it. To the State of Holiness I call thee; enter its shelter that thou mayest rest for ever. [R]

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 confirmeth thee in His cause; why dost thou veil thyself? The light of His countenance doth lead thee; how canst thou go astray?

O Son of Spirit! The Holy Ghost heralds comfort to thee: How is it that thou art sorrowful? The Spirit of Command confirms thee in the Cause: How is it that thou hidest thyself? The Light of the Face walks before thee: How is it that thou art led astray? [K]

O Son of Spirit !
The Holy Spirit heralds comfort to thee. How is it that thou art sorrowful? The Spirit of Command confirms thee in the Cause. How is it that thou tarriest ? The light of My countenance shines before thee. How is it that thou goest astray? [R]

35. O SON OF MAN!
Sorrow not save that thou art far from Us. Rejoice not save that thou art drawing near and returning unto Us.

O Son of Man! Be not sorry save when thou art far from Us, and be not happy except by returning and becoming nearer to Us. [K]

O Son of Man !
Be not sorrowful save when thou art far from Me; be not happy save when thou art returning to Me, when thou art near Me. [R]

36. O SON OF MAN!
Rejoice in the gladness of thine heart, that thou mayest be worthy to meet Me and to mirror forth My beauty.

O Son of Man! Cheer up thy heart with delight, that thou may'st be fitted to meet Me and become a mirror of My Beauty. [K]

O Son of Man !

Cheer thy heart with delight, that thou mayest be fitted to meet Me and become a mirror of My Splendour. [R]

37. O SON OF MAN!

Divest not thyself of My beauteous robe, and forfeit not thy portion from My wondrous fountain, lest thou shouldst thirst for evermore.

O Son of Man! Deprive not thyself from the Beauty of My Garment and lose not thy portion of drinking from My Beautiful Fountains, that thou may'st not suffer intense thirst throughout My Everlasting Being. [K]

O Son of Man !

Clothe thy nakedness with the Splendour of My Garment. Deprive thyself not of thy portion of My Beautiful Fountains, lest thirst possess thee for ever. [R]

38. O SON OF BEING!

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

O Son of Existence! Keep My Commands because of thy love for Me, and cut thyself from that which thou desirest, if thou seekest My Pleasure. [K]

O Son of Existence !

Keep My Commands because thou lovest Me. Cut thyself off from thine own desires, if thou seekest My Pleasure. [R]

39. O SON OF MAN!

Neglect not My commandments if thou lovest My beauty, and forget not My counsels if thou wouldst attain My good pleasure.

O Son of Man! Neglect not My Laws if thou lovest My Beauty, and forget not My Commandments if thou wishest My Pleasure. [K]

O Son of Man !

Neglect not My Laws, if thou lovest My Beauty; forget not My Commandments, if thou desirest My Blessing. [R]

40. O SON OF MAN!

Wert thou to speed through the immensity of space and traverse the expanse of heaven, yet thou wouldst find no rest save in submission to Our command and humbleness before Our Face.

O Son of Man! If thou wilt run in the wilderness of Blindness and make haste to cross the space of Heaven, thou shalt not find rest save by obeying Our Command and being humble before Our Face. [K]

O Son of Man !

Speed thee to the land of the Supreme Kingdom, haste to the space of Heaven. Thou wilt not find rest save in obedience to My Command and in devotion before My Face. [R]

41. O SON OF MAN!

Magnify My cause that I may reveal unto thee the mysteries of My greatness and shine upon thee with the light of eternity.

O Son of Man! Glorify My Cause that I may bestow upon thee the secrets of glorification and shine upon thee with the Lights of Eternity. [K]

O Son of Man !

Glorify My Cause, that I may make known to thee the secrets of My Greatness and shine upon thee with the Enlightenment which is eternal. [R]

42. O SON OF MAN!

Humble thyself before Me, that I may graciously visit thee. Arise for the triumph of My cause, that while yet on earth thou mayest obtain the victory.

O Son of Man! Be obedient to Me that I may descend to thee, and help in My Cause that thou may'st be victorious in the Kingdom. [K]

O Son of Man !

Obey Me that I may come to thee. Advance My Cause that thou mayest be crowned a Victor in the Kingdom. [R]

43. 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.

O Son of Existence! Remember Me in My Earth that I may remember thee in My Heaven, in order that thine eye and Mine Eye may be pleased with it. [K]

O Son of Existence !

Mention Me in Mine Earth that I may mention thee in My Heaven; that thine eye and Mine Eye may be content. [R]

44. O SON OF THE THRONE!

Thy hearing is My hearing, hear thou therewith. Thy sight is My sight, do thou see therewith, that in thine inmost soul thou mayest testify unto My exalted sanctity, and I within Myself may bear witness unto an exalted station for thee.

O Son of the Throne! Thy hearing is My Hearing; hear thou through it. Thy sight is My Sight; see thou with it, that thou may'st testify to Me in thine inmost soul, a supreme Holiness, and that I testify to thee, in Myself, a high position. [K]

O Son of the Throne !

Thy hearing is My Hearing; hear thou with it. Thy sight is My Sight; see thou with it. Attest for Me in thine inmost soul a supreme holiness, that I may attest for thee in Myself an exalted place. [R]

45. O SON OF BEING!

Seek a martyr's death in My path, content with My pleasure and thankful for that which I ordain, that thou mayest repose with Me beneath the canopy of majesty behind the tabernacle of glory.

O Son of Existence! Seek martyrdom in My Cause with pleasure and be thankful for what I have destined for thee, that thou may'st rest with Me in the tents of Glory behind the veils of Might. [K]

O Son of Existence !

Suffer in My Cause with a joyful heart, receive with thankfulness that which I have destined for thee; that thou mayest rest with Me in the tents of Glory behind the veils of Might. [R]

46. O SON OF MAN!

Ponder and reflect. Is it thy wish to die upon thy bed, or to shed thy life-blood on the dust, a martyr in My path, and so

become the manifestation of My command and the revealer of My light in the highest paradise? Judge thou aright, O servant!

O Son of Man! Think of what is best for thee and be wise in thy action: Dost thou prefer to die upon thy bed, or rather to be martyred for My Cause upon the dust, and become a Star of My Cause and a Manifestation of My Light in the Highest Paradise? Be just, O servant! [K]

O Son of Man !

Consider what it behooves thee to do; act wisely. Is it dearer to thee to die upon thy bed, or to be martyred in My Name upon the dust and become the Dawning-place of My Cause and the Manifestation of My Light in the highest estate of Paradise? Be wise, O Servant! [R]

47. O SON OF MAN!

By My beauty! To tinge 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 this, O servant!

O Son of Man! By My Beauty! To tinge thy hair with thy blood is greater to Me than the creation of the two worlds and the brilliancy of the two great lights. Therefore, fear not to obtain it, O servant. [K]

O Son of Man !

By my Splendour! Thy will to tinge thy hair with thy blood is dearer to Me than the two realms of the universe, than the brilliance of the two Great Lights. Therefore cherish it, O Servant! [R]

48. O SON OF MAN!

For everything there is a sign. The sign of love is fortitude under My decree and patience under My trials.

O Son of Man! To everything there is a sign, and the sign of love is to be submissive to what I have ordained and to be resigned to suffering for My Sake. [K]

O Son of Man !

To everything there is a sign; and the sign of Love is patience to endure the trials, the destiny, ordained by Me. [R]

49. O SON OF MAN!

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

O Son of Man! The sincere lover longs for suffering, as the longing of the rebellious for forgiveness, and of the criminal for mercy. [K]

O Son of Man !

The true lover longs for the test as the rebel for pardon, as the criminal for mercy. [R]

50. 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? If trials afflict thee not in thy longing to meet Me, how wilt thou attain the light in thy love for My beauty?

O Son of Man! If thou wouldst not suffer in My Cause, how couldst thou walk in the way of those who are contented with that which pleases Me? If calamity did not befall thee in thine anxiety to come to Me, how couldst thou receive the Light for loving My Beauty? [K]

O Son of Man !

If thou avoidest affliction how canst thou walk in the hard way of those who are content with that which pleaseth Me? If thou fearest lest calamity befall thee on My Path, how canst thou gain the Enlightenment of My Splendour? [R]

51. O SON OF MAN!

My calamity is My providence, outwardly it is fire and vengeance, but inwardly it is 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.

O Son of Man! My Calamity is My Providence: In appearance it is fire and torture, but in reality it is Light and Mercy. Therefore hasten to attain it, that thou may'st become an Everlasting Light and Eternal Spirit. This is My Command: Know thou it. [K]

O Son of Man !

My Calamity is My Providence. Without, it is fire and vengeance; within, it is Light and Mercy. Therefore welcome it with joy, that thou mayest become Everlasting Light and an Eternal Spirit. This is my Command; know thou it. [R]

52. O SON OF MAN!

Should prosperity befall thee, rejoice not, and should abasement come upon thee, grieve not, for both shall pass away and be no more.

O Son of Humanity! If thou receivest a grace, do not rejoice for it; and if humiliation come upon thee, do not mourn because of it, for a time shall come when both of them shall cease and be no more. [K]

O Son of Humanity !

If good fortune come to thee, let it not rejoice thee; if humiliation overtake thee, mourn not because of it; for verily there shall be a time when both shall cease and be no more. [R]

53. O SON OF BEING!

If poverty overtake thee, be not sad; for in time the Lord of wealth shall visit thee. Fear not abasement, for glory shall one day rest on thee.

O Son of Existence! If thou art stricken with poverty, be not sorrowful, for at some day the power of riches shall descend upon thee. Be thou not afraid of humiliation, for exaltation some day shall be thy portion. [K]

O Son of Existence !

If thou art stricken with poverty, sorrow not; for verily riches shall one day be thine. Fear not abasement, for exaltation shall be thy portion. [R]

54. O SON OF BEING!

If thine heart be set upon this eternal, imperishable dominion, and this ancient, everlasting life, forsake this mortal and fleeting sovereignty.

O Son of Existence! If thou lovest this Everlasting and Eternal Kingdom, and this Ancient and Everlasting Life, thou shalt abandon this mortal and temporal kingdom. [K]

O Son of Existence !

If thou lovest the Ancient and Unending Kingdom, the Unpassing and Eternal Life, turn from this transient and mortal

state. [R]

55. O SON OF BEING!

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

O Son of Existence! Do not occupy thyself with this world, for with fire We try the gold, and with gold We test the creatures. [K]

O Son of Existence !

Let this world not engross thee.

Verily fire is the test of gold; with gold We prove the hearts of men. [R]

56. O SON OF MAN!

Thou dost wish for gold and I desire thy freedom from it. Thou thinkest thyself rich in its possession, and I recognize thy wealth in thy sanctity therefrom. By My life! This is My knowledge, and that is thy fancy; how can My way accord with thine?

O Son of Man! Thou desirest the gold and We desire thy separation from it. Thou hast known the riches of thyself in obtaining it, and I have known that thy richness is to purify thyself from it. By My Life! This is My Knowledge and that is thine imagination: How can My Thought agree with thine? [K]

O Son of Man !

Thou desirest gold, but I desire thy separation from it. Thou hast thought to find thy riches in heaping it together; I know that to purify thyself from it is thy wealth. By My Life! That is thine imagining, this My knowledge; how can thy thought agree with Mine? [R]

57. O SON OF MAN!

Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendor and treasures of imperishable glory. But by My life! To offer up thy soul is a more glorious thing couldst thou but see with Mine eye.

O Son of Man! Distribute the money that I gave thee, upon My poor, that thou may'st distribute in Heaven from treasures of Exaltation which have no end, and from stores of Glory which cannot be destroyed: But, by My Life, the sacrifice of thy life is more glorious, couldst thou see with Mine Eye. [K]

O Son of Man !

Distribute the gold which I have given thee among My Poor, that thou mayest in Heaven give from the Treasures of Exaltation which have no end, from the Stores of Glory which cannot be exhausted. But by My Life! The sacrifice of thyself is more glorious, couldst thou behold it with Mine Eye. [R]

58. O SON OF MAN!

The temple of being is My throne; cleanse it of all things, that there I may be established and there I may abide.

O Son of Humanity! The temple of Existence is My Throne: Cleanse it from everything, that I may occupy and be seated upon it. [K]

O Son of Humanity !

The temple of thy life is My Throne. Cleanse it utterly, that I may occupy it. [R]

59. O SON OF BEING!

Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.

O Son of Existence! Thy heart is My Residence: Sanctify it that I may descend into it. Thy soul is My Appearance: Purify it that I may be manifested in it. [K]

O Son of Existence !

Thy heart is My House; sanctify it, that I may enter it. Thy spirit is an aspect of My Essence; purify it for Mine Appearance. [R]

60. O SON OF MAN!

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

O Son of Man! Put thy hand into My Pocket, (trust in Me) that I may raise My Head from above thy pocket, (thy heart) shining with brilliancy. [K]

O Son of Man !

Put thy hand into My Treasury, that I may raise My Head, shining with brilliancy, from above thy treasures. [R]

61. O SON OF MAN!

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

O Son of Man! Ascend to My Heaven that thou may'st attain nearness to Me, and drink from everlasting Cups of Glory, pure wine which has no likeness. [K]

O Son of Man !

Ascend to My Heaven that thou mayest come near to Me, that thou mayest drink from the Pure Wine which has no likeness - from the Everlasting Cup of Glory. [R]

62. 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 on thy bed? Lift up thy head from slumber, for the Sun hath risen to the zenith, haply it may shine upon thee with the light of beauty.

O Son of Man! Many days have passed away in which thou hast occupied thyself with what thou desirest of superstitions and imaginations: How long wilt thou remain asleep upon thy bed? Lift up thy head from slumber, for the Sun has arisen and reached the Zenith, that He may shine upon thee with the Lights of Beauty. [K]

O Son of Man !

Many are the days that thou occupiest thyself with the superstitions and imaginings of thy fancy. How long wilt thou thus sleep upon thy bed? Lift thy head; for verily the Sun has arisen and ascended to the zenith, that He may shine upon thee with the Light of His Splendour. [R]

63. O SON OF MAN!

The light hath shone on thee from the horizon of the sacred Mount and the spirit of enlightenment 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 meet Me. Thus may death not come upon thee, neither weariness nor trouble.

O Son of Man! The Light has shone upon thee from the horizon

of the Mount, and the Spirit of Holiness breathed in the Sinai of thy heart: Therefore cleanse thyself from obstacles and imaginations; then enter into the Court, that thou may'st be fitted for the Everlasting Life and prepared to meet Me; that no death, no trouble and no exhaustion can befall thee. [K]

O Son of Man !

Enlightenment has come to thee from the Horizon of the Mount, the Spirit of Holiness has breathed from the Sinai of thy heart. Therefore cleanse thyself from hindrances and imaginings; enter into the Court that thou mayest be prepared to meet Me - that thou mayest be fitted for the Everlasting Life where no trouble, weariness or death can befall thee. [R]

64. 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 handiwork; I have wrought it for thee; clothe thyself therewith, that thou mayest be to all eternity the revelation of My everlasting being.

O Son of Man! My Eternity is My Creation and I have created it for thee; therefore make it as a garment to thy temple. My Oneness is My Invention and I have invented it for thee; therefore clothe thy soul with it, that thou may'st be the Dawning-star of My Unity, forever. [K]

O Son of Man !

My Eternity is My Creation and I have created it for thee; therefore make it the garment of thy temple. My Oneness is Mine Invention and I have invented it for thee; therefore clothe thyself with it. Thus mayest thou be the Arising-place of My Omnipresence forever. [R]

65. O SON OF MAN!

My majesty is My gift to thee, and My grandeur the token of My mercy unto thee. That which beseemeth Me none shall understand, nor can anyone recount. Verily, I have preserved it in My hidden storehouses and in the treasuries of My command, as a sign of My loving-kindness unto My servants and My mercy unto My people.

O Son of Man! My Greatness is My Gift to thee, and My Pride is My Mercy upon thee, but that which is due to Myself, no one can comprehend and no soul can realize! I have stored it in the treasures of My Secret and in the stores of My Command, as a favor upon My Worshipers and a Mercy to My Creatures. [K]

O Son of Man !

My Greatness is My Gifts to thee, My Majesty is My Mercy to thee; but that which is due to Me none can realise or comprehend. I have kept it in the treasures of My Secrets, in the stores of My Mysteries, - as a kindness to My Worshipers and a Mercy to My Creatures. [R]

66. O CHILDREN OF THE DIVINE AND INVISIBLE ESSENCE!

Ye shall be hindered from loving Me and souls shall be perturbed as they make mention of Me. For minds cannot grasp Me nor hearts contain Me.

O Children of the Unknown God! You shall be prevented from loving Me, and your souls shall be disturbed when I am mentioned, for your minds cannot endure Me, and your hearth cannot inclose Me. [K]

O Children of the Unseen Essence !

Ye will be hindered from loving Me - your hearts will be disturbed when I am mentioned, for the mind cannot grasp

Me, the heart cannot encompass Me. [R]

67. O SON OF BEAUTY!

By My spirit and by My favor! By My mercy and by 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 in accordance with thy capacity and understanding, not with My state and the melody of My voice.

O Son of Beauty! By Myself and My Providence, and by My Mercy and My Beauty, everything of texts that has descended to thee from the Tongue of Might, which I have written with the Pen of Strength, We have intended to fit thy position and thy condition, rather than My Supreme Attitude and State. [K]

O Son of Splendour !

By My Spirit and by My Providence! By My Mercy and by My Splendour!

All that which I have made known unto thee by the Tongue of Might and written for thee with the Pen of Power, is revealed according to thy place and station, not according to My Supreme Reality. [R]

68. O CHILDREN OF MEN!

Know ye not why We created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. Since We have created you all from one same substance it is incumbent on you to be even as one soul, to 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. Such is My counsel to you, O concourse of light! Heed ye this counsel that ye may obtain the fruit of holiness from the tree of wondrous glory.

O Children of Man! Do you know why We created you from one clay? That no one should glorify himself over the other. Always be mindful of how you were created, for as We created you from one substance, you must be as one soul, walking upon the same feet, eating with one mouth and living in one land; that you may be able to show from your being and your deeds and actions, the signs of the Unity and the essences of abstraction. This is My Advice to you, O people of Light; therefore profit by this advice, that you may attain the fruits of Holiness from the Trees of Might and Power. [K]

O Children of Men !

Know ye why I created ye from one dust? That no one should glorify himself over the other, that ye should always bear in mind the manner of your creation. Since I have created ye from one substance, it behooves ye to be as one, walking with common feet, eating with one mouth, living in one land; until in your natures and your deeds the signs of the Unity and the essence of the Oneness shall appear.

This is My advice to ye, O ye People of Light! Profit by it, that ye may pluck the fruits of Holiness from the Trees of Might and Power. [R]

69. O YE SONS OF SPIRIT!

Ye are My treasury, 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 from the ungodly amongst My people.

O Children of the Spirit! You are My Treasures, for in you I treasured the Pearls of My Secrets and the gems of My

Understanding; therefore preserve them. Otherwise some of the unbelievers of My people and the wicked ones of My creatures will discover them. [K]

O Children of the Spirit !

Ye are my Treasuries; for in ye have I stored the Pearls of my Secrets, the Gems of My Knowledge. Guard them, lest the unbelievers among My People, the wicked ones among My Creatures, should discover them. [R]

70. O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!

Know thou, that I have wafted unto thee all the fragrances of holiness, have fully revealed to thee My word, have perfected through thee My bounty and have desired for thee that which I have desired for My Self. Be then content with My pleasure and thankful unto Me.

O Son of Him Who Stands by His Own Identity in the Kingdom of Himself. Know that I have sent to thee all the Fragrance of Holiness and have accomplished in these the Utterance, and have perfected the Grace by thee, and I have willed for thee what I have willed for Myself; therefore dwell in Me and be grateful to Me. [K]

O Son of Him Who stands in His own Essence in the Kingdom of Himself!

Know that I have bestowed the Fragrance of Holiness upon thee, have accomplished the Utterance unto thee, have perfected all Grace for thee, have willed for thee what I have willed for Myself. Therefore dwell in Me with love and gratitude. [R]

71. O SON OF MAN!

Write all that 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 of the essence of thy heart. If this thou canst not do, then write with that crimson ink that hath been shed in My path. Sweeter indeed is this to Me than all else, that its light may endure for ever.

O Son of Man! Write all our Utterances to thee with the Substance of Light upon the tablets of the soul; and if thou canst not, make the Substance out of the essence of the heart, and if impossible to do so, then write them with the ink of blood shed in My Cause. It is dearer to Me than all else, for its Light shines forever. [K]

O Son of Man !

On the tablet of thy soul write all that I have enjoined upon thee, with the ink of Light; and if thou canst not, write it with ink taken from the essence of thy heart; and if still thou canst not, write it with the red ink shed in My Cause, which verily is dearer to Me than all else; that its radiance may be confirmed for ever. [R]

Persian Hidden Words

Sequence of translations used : 1. Shoghi Effendi, and then 2. "Haddad".

In the Name of the Lord of Utterance, The Mighty.

In the Name of The Most Mighty Speaker. [H]

1. O YE PEOPLE THAT HAVE MINDS TO KNOW AND EARS TO HEAR!

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 and seekest to attain thy goal.

O, possessors of intelligence and hearing!

This is the first utterance of the Beloved: O, nightingale of reality, seek not refuge except in the flower-garden of the Inner Significance! O, Hoopoe (*messenger*) of the Solomon of Love, dwell not but in the Sheba of the Beloved! O, Griffin of Eternity, choose not a habitation but in the Mount of Faithfulness! This is thy resting place if thou fliest to the Placeless with the wings of Life, and betakest thyself to thine own Station. [H]

2. O SON OF SPIRIT!

The bird seeketh its nest; the nightingale the charm of the rose; whilst those birds, the hearts of men, content with transient dust, have strayed far from their eternal nest, and with eyes turned towards the slough of heedlessness are bereft of the glory of the divine presence. Alas! How strange and pitiful; for a mere cupful, they have turned away from the billowing seas of the Most High, and remained far from the most effulgent horizon.

O, Son of Spirit!

Every bird seeks a nest, and each nightingale desires the beauty of the flower, except the birds of the minds of men, who are contented with mortal dust and are far from the eternal Nest, depending upon the clay of remoteness and casting away the flowers of Nearness. Most wonderful, regretful and mournful is it that for a single water-pitcher they have deprived themselves from the waves of the Supreme Companion and kept afar from the Horizon of Abha! [H]

3. O FRIEND!

In the garden of thy heart plant naught but the rose of love, and from the nightingale of affection and desire loosen not thy hold. Treasure the companionship of the righteous and eschew all fellowship with the ungodly.

O, Friends!

Plant not but flowers of Love in the garden of the mind, and withdraw not thine hand from holding to the nightingale of affection and yearning. Esteem the companionship of the just, but withdraw both thy mind and thy hand from the friendship of the wicked. [H]

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 abode of his beloved.

O, Son of Justice!

What lover can dwell but in the native land of the Beloved, and what seeker can repose far from the Desired One? A sincere lover lives but when near the Beloved, and dies in separation. His breast is void of patience and his mind destitute of endurance. He casts away a hundred thousand lives and flees hastily to the abode of the Beloved. [H]

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.

O, Son of the Dust!

Verily I say, the most unmindful of men is whosoever disputes and seeks to exalt himself above his own brother. Say: O, brethren! Array yourselves in action and not in speech. [H]

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 holiness breathing from My kingdom of sanctity.

O, children of the earth!

Know verily that a heart in which the least trace of envy remains, shall assuredly never enter My Eternal Might, and shall never feel the fragrance of sanctity from My Holy Kingdom. [H]

[Originally this was run as part of number 5 such that all formed a single line.]

7. O SON OF LOVE!

Thou art but one step away from the glorious heights above and from the celestial tree of love. Take thou one pace and with the next advance into the immortal realm and enter the pavilion of eternity. Give ear then to that which hath been revealed by the pen of glory.

O, Son of Love!

There is only one step between thee and the Tree of the Exaltation of Love. Plant the first foot, then with the other, step into the Everlasting Kingdom, and so enter under the Canopy of Eternity. Then hearken unto that which hath descended from the Pen of Honour! [H]

8. O SON OF GLORY!

Be swift 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.

O, Son of Honour!

Be swift in the Way of Holiness, and step into the Heavens of intimacy. Clear the mind with the Burnish of the Spirit, and direct thyself to the Field of The Most High. [H]

9. O FLEETING SHADOW!

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

O, Perishing Shadow!

Abandon the low degrees of fancies and ascend the exalted heights of certainty. Open the eye of Truth, and you will behold the Manifest Beauty, and will say: "Wherefore blessed be God, the Most Excellent of Creators!" [H]

10. O SON OF DESIRE!

Give ear unto this: Never shall mortal eye recognize the everlasting Beauty, nor the lifeless heart delight in aught but in the withered bloom. For like seeketh like, and taketh pleasure in the company of its kind.

O, Son of Passion!

Listen truly: Mortal eye shall never know the everlasting

Beauty, and the dead mind cannot but be occupied with inanimate clay, because every species seeks his own class, and hath affinity with his own kind. [H]

11. O SON OF DUST!

Blind thine eyes, that thou mayest behold My beauty; stop thine ears, that thou mayest hearken unto the sweet melody of My voice; empty thyself of 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 word; empty thyself of 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.

O, Son of the Soul!

Be blind, and thou shalt behold My Beauty; be deaf, and thou shalt hear My sweet Melody and Song; be ignorant, and thou shalt take a portion from My Knowledge; be needy, and thou shalt take a never-ending share from the everlasting Sea of My Wealth. Blind, that is, from beholding aught besides My Beauty; deaf – that is, from listening to aught besides My Utterance; ignorant – that is, of all besides My Knowledge. So shalt thou enter the Pasture of My Sanctity, with pure eyes, unsullied mind and sensitive ears. [H]

12. O MAN OF TWO VISIONS!

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

O, Possessor of Two Eyes!

Close one eye and open the other. That is, close the one to the world, and what is therein, and open the other to the Holy Beauty of the Beloved. [H]

13. O MY CHILDREN!

I fear lest, bereft of the melody of the dove of heaven, ye will sink back to the shades of utter loss, and, never having gazed upon the beauty of the rose, return to water and clay.

O, My Children!

I fear that before having enjoyed the Melody of the Nightingale, ye may return to the region of mortality; and, not having yet seen the Beauty of the Flower, ye may return to the water and clay. [H]

14. O FRIENDS!

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

O, Friends!

Cast not away the everlasting Beauty for the beauty that is mortal, and be not bound by the earthly world. [H]

15. O SON OF SPIRIT!

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

O, Son of Spirit!

The time cometh when the Nightingale of True Holiness will be prevented from explaining the Mysteries of the Inner Significances, and ye all will be deprived of the glorified Melody of the Merciful One. [H]

16. O ESSENCE OF NEGLIGENCE!

Myriads of mystic tongues find utterance 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.

O, Essence of Negligence!

Alas, that hundred thousand real languages are spoken by One Tongue, and that a hundred thousand invisible senses are unveiled in One Melody, but there is no ear to hearken, nor a mind to comprehend a single Letter! [H]

17. O COMRADES!

The gates that open on the Placeless stand wide 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, none but the smallest handful hath been found with a pure heart and sanctified spirit.

O, Companions!

The Gates of the Placeless Kingdom are opened, and the City of the Beloved is adorned with the blood of the Lovers, but all are bereft of this Spiritual City, except a few; and also out of this few, have appeared but very few with pure minds and holy souls. [H]

18. O YE DWELLERS IN THE HIGHEST PARADISE!

Proclaim unto the children of assurance that within the realms of holiness, nigh unto the celestial paradise, a new garden hath appeared, 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 the mysteries of love from its wind-flowers and learn the secret of divine and consummate wisdom from its eternal fruits. Solaced are the eyes of them that enter and abide therein!

O, People of the Delectable Paradise!

Apprise the followers of Assurance that a new Orchard hath appeared near the Rizwan, in the Plain of Holiness, and that all the people of the high Heavens, and the dwellers of the eternal Paradise, are surrounding it. Endeavour to reach that Station and discover the truths of the Mystery of Love from its red Anemonies, and unveil abundant knowledge of the Oneness from its eternal Fruits. Enlightened are the eyes of whosoever entereth it safely. [H]

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 beneath the shade of the tree of life, which is planted in the all-glorious paradise? Awe-struck ye listened 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 desires and cravings. Would ye but sanctify your souls, ye would at this present hour recall that place and those surroundings, and the truth of My utterance should be made evident unto all of you. In the eighth of the most holy lines, in the fifth Tablet of Paradise, He saith:

O, My Friends!

Have ye forgotten that clear, bright morn when ye were all in My Presence in that blessed plain under the shade of the Tree of Anyssa ^{note}, planted in the Greatest Paradise; when I spake unto ye, three Blessed Words, the hearing of which confounded ye all? These are those Words: "O, friends, choose not your pleasure instead of Mine; never wish that which I

have not ordained for ye, and approach Me not with dead minds stained with desire and hope. If ye purify your hearts, ye will ponder over the state of the Plain of that Court, and then My explanation will be known to ye all.

In the eighth of the Lines of Holiness, in the fifth Tablet of Paradise, He commands, (*saying*): [H]

^{note} The "Tree of Anyssa" is the same as the Tree of Life mentioned in Genesis and Revelations.

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

Ages have passed and your precious lives are well-nigh ended, yet not a single breath of purity hath reached Our court of holiness from you. Though immersed in the ocean of misbelief, yet with your lips ye profess the one true faith of God. Him whom I abhor ye have loved, and of My foe ye have made a friend. Notwithstanding, ye walk on My earth complacent and self-satisfied, heedless that My earth is weary of you and everything within it shunneth you. Were ye but to open your eyes, ye would, in truth, prefer a myriad griefs unto this joy, and would count death itself better than this life.

O, Dead Men on the Bed of Negligence!

Centuries have passed, and ye have ended your precious lives; yet not a single pure soul hath ever come to Our Field of Holiness. Ye are talking in Oneness, whilst ye are drowned in the sea of Polytheism. Ye have loved the one (*world*), which is hated by Me, and ye have taken My enemy as your own friend; ye are walking with the greatest pleasure and mirth upon My earth, heedless that My earth detests you, and that the things of the earth are fleeing from you. If ye open your eyes but a little, ye will know that a hundred thousand griefs are better than thy pleasure, and will count death as more to be preferred than this life. [H]

21. O MOVING FORM OF DUST!

I desire communion with thee, but thou wouldst put no trust in Me. The sword of thy rebellion 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 shame thou hast chosen for thyself. While there is yet time, return, and lose not thy chance.

O, Moving Dust!

I am attached to thee, whilst thou are without hope in Me. The sword of rebellion hath cut off the tree of thy hope! I am in all wise near unto thee, whilst in every condition thou art far from Me; I have chosen unceasing honour for thee whilst thou hast wished an endless humility for thyself. Enough! While there is yet time, repent and lose not the opportunity. [H]

22. O SON OF DESIRE!

The learned and the wise have for long years striven and failed to attain the presence of the All-Glorious; they have spent their lives in search of Him, yet did not behold the beauty of His countenance. Thou without the least effort didst attain thy goal, and without 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. Ye that have eyes, behold and wonder.

O, Son of Passion!

The possessors of wisdom and insight struggled for years, and did not attain union with The Most Exalted, The All-Splendid; made haste all their lives, and did not meet the Most Beautiful; but thou hast attained the Destination without

hastening and hast gained thy desire without seeking. Yet, after gaining all these degrees and ranks, thou wert so covered with the veil of thyself that thine eyes did not behold the Beauty of the Beloved, and thine hand did not touch the Hem of the Loved One. Therefore marvel at this, O, possessors of insight! [H]

23. O DWELLERS IN THE CITY OF LOVE!

Mortal blasts have beset the everlasting candle, and the beauty of the celestial Youth is veiled in the darkness of dust. The chief of the monarchs of love is wronged by the people of tyranny and the dove of holiness lies prisoned in the talons of owls. The dwellers in the pavilion of glory and the celestial concourse bewail and lament, while ye repose in the realm of negligence, and esteem yourselves as of the true friends. How vain are your imaginings!

O, Dwellers in the Country of Love!

Mortal winds have surrounded the Eternal Candle, and the beauty of the Spiritual Youth is shrouded in dull and dark dust. The King of Kings of Love is oppressed by the hand of the subjects of tyranny, and the Nightingale of Holiness is clutched in the talons of owls. All the abiders under the Canopy of Abha and of the Supreme Kingdom of the Most High, are moaning and wailing, while ye are seated at ease upon the earth of negligence, and have counted yourselves of the sincere lovers. Therefore that which ye suppose, is false. [H]

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

Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock? Ye are even as the star, which riseth ere the dawn, and which, though it seem radiant and luminous, leadeth the wayfarers of My city astray into the paths of perdition.

O faithless ones! Why do ye outwardly claim to be shepherds, while inwardly ye have become the wolves of My sheep? Your likeness is like unto the star before the morning, which is apparently bright and luminous, but really causeth the misguidance and destruction of the caravans of My city and country. [B]

O, Ignorant Ones who have a reputation for Knowledge!

Why do ye claim to be shepherds whilst inwardly ye have become wolves of My sheep? Your likeness resembles the star preceding the dawn, which is apparently bright and luminous, but in reality leads the caravans of My country and city astray, and causes their destruction. [H]

25. O YE SEEMING FAIR YET INWARDLY FOUL!

Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted. Yea, the sun beam falls 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!

O outwardly fair and inwardly faulty! Thy likeness is like unto clear bitter water, wherein outwardly the utmost sweetness and purity is beheld, but when it falleth into the assaying hands of the taste of the [Divine] Unity He doth not accept a single drop thereof. The radiance of the sun is on the earth and on the mirror alike; but regard the difference as from the guard-stars to the earth; nay, between them is a limitless distance. [B]

O, Perfect in Appearance, and Inwardly Defective!

Your example is like unto a clear but bitter water, which shows

outwardly the utmost purity and clearness, but when it falls into the Hands of the Divine Assayer, not a single drop of it is accepted. Yea, the radiance of the sun shines upon the dust and upon the mirror, but there is a great difference between the earth and the guarding stars – nay, the distance between them is illimitable. [H]

26. O MY FRIEND IN WORD!

Ponder awhile. 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.

O, My Friend by Word!

Consider a little! Hast thou ever heard that a heart could contain both the beloved and the stranger? Then send away the stranger, so the Beloved will enter his own dwelling. [H]

27. O SON OF DUST!

All that is in heaven and 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 whenever the manifestation of My holiness sought His own abode, a stranger found He there, and, homeless, hastened unto the sanctuary of the Beloved. Notwithstanding I have concealed thy secret and desired not thy shame.

O, Son of the Dust!

I have ordained for thee all things in the heavens and in the earth, except the hearts which I have appointed as a place for the descent of the radiance of My own Beauty and Splendour; and thou hast relinquished My dwelling and My place to one besides Me, so that whenever the Appearance of My Holiness came into His own place, finding there someone besides Himself, and beholding a stranger, He hastened back homeless, to the sacred Precincts of the Beloved. Notwithstanding, I covered this and disclosed not the secret, desiring not thy shame. [H]

28. O ESSENCE OF DESIRE!

At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself. Thereupon, even as the flash of the spirit, I returned to the realms of celestial glory and breathed it not in My retreats above unto the hosts of holiness.

O child of the world! Many a morning hath the effulgence of My grace come unto thy place from the day-spring of the placeless, found thee on the couch of ease busied with other things, and returned like the lightning of the spirit to the bright abode of glory. And I, desiring not thy shame, declared it not in the retreats of nearness to the hosts of holiness. [B]

O, Essence of Passion!

How many mornings I came from the Orient of the Placeless, unto thy place and found thee upon the bed of ease occupied with other than Myself, and returned like the Spiritual Lightning to the clouds of Kingly Honour and, in the retreat of My Nearness, declared it not before the hosts of Holiness. [H]

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 gleaming milk, eyes to watch over thee, and hearts to love thee. Out of My loving-kindness,

'neath the shade of My mercy I nurtured thee, and guarded thee by the essence of My grace and favor. And My purpose in all this was that thou mightest attain My everlasting dominion and become worthy of My invisible bestowals. And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend didst abide within the courts of My enemy.

O, Son of Generosity!

Thou wert in the deserts of non-existence, but I made thee, by the means of the earth of Command, to appear in the world of Possession, and I charged all the atoms of contingency and the realities of creation, with thine education; so that, before issuing from thy mother's womb, I ordained to thee two springs of bright milk. I appointed eyes to guard thee, set thy love in all minds, and with pure generosity I reared thee under the shadow of My mercy and surrounded thee with the essence of My Favour and Grace. By all this I intended to enable thee to enter our Eternal Might, and deserve our invisible Presents, but thou, oh, heedless one, when thou didst reach maturity, neglected all My Favours, and occupied thyself with thy false imaginations, so that thou didst entirely forget Me, and leaving the door of the Beloved, went and dwelt in the porch of the enemy. [H]

30. O BOND SLAVE OF THE WORLD!

Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep. Bewailing then thy plight it returned whence it came.

O pretender to My friendship! In the morning the breeze of My grace passed by thee, and found thee sleeping on the bed of heedlessness, and wept over thy condition, and turned back. [B]

O, Servant of the World!

Many mornings the Breeze of My Grace passed through thee, and found thee upon the couch of heedlessness, and wept over thy condition, and turned back. [H]

31. O SON OF EARTH!

Wouldst thou have Me, seek none other than 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 dwell together in one heart.

O, Son of the Earth!

If thou lovest Me, love none other besides Me. If thou desireth My Beauty withdraw thine eye from the people of the world, because My love, and the love of that which is beside Me, is like fire and water, which cannot be enclosed in the same mind and heart. [H]

32. O BEFRIENDED STRANGER!

The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. The healer of all thine ills is remembrance of Me, forget it not. Make My love thy treasure and cherish it even as thy very sight and life.

O, Stranger to the Friend!

The candle of thy mind is kindled by the Hand of My Power; then quench it not with the contrary winds of strong desires and passions. The healer of all thy diseases is My remembrance; forget it not. Make My love thy capital, and cherish it as the spirit of thine eye. [H]

33. O MY BROTHER!

Hearken to the delightful words of 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 fresh and green in the sacred city of thy heart.

O, My Brother!

Hear My beautiful Words from My pleasant Tongue, and drink the true Salsabil of Holiness (*Water of Life*) from My sweet Lips. That is, sow the seeds of My Divine Wisdom in the holy ground of the mind, and water it with conviction, then the hyacinth of My Wisdom and Knowledge shall spring up verdantly in the holy city (*the heart*). [H]

34. O DWELLERS OF MY PARADISE!

With the hands of loving-kindness I have planted in the holy garden of paradise the young tree of your love and friendship, and have watered it with the goodly showers of My tender grace; now that the hour of its fruiting is come, strive that it may be protected, and be not consumed with the flame of desire and passion.

O, People of the garden of My Paradise!

I set the plant of your affection and friendship in the holy flower-bed of Paradise with the hand of Compassion, and watered it with the showers of Mercy. Now is it near to bearing fruit; make an effort that it may be preserved, and be not burned with the fire of desire and lust. [H]

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, accept naught but purest virtue and deeds of stainless holiness.

O My Friends!

Quench the lamp of error and illuminate the eternal Torch of Guidance, in the mind and heart. For in a short while, the Assayers of the Existence shall accept naught but pure virtue, in the Portico of the Presence of the Adored One, and will receive none but holy deeds. [H]

[In original placed after #82]

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 crieth not out from the depths of his heart until he gazeth upon the beauty of his beloved. Wherefore sow the seeds of wisdom and knowledge in the pure soil of the heart, and keep them hidden, till the hyacinths of divine wisdom 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:

O, Son of the Soil!

The wise among the people are those who speak not unless they find a listener; as the cup-bearer never offers a cup unless he finds one desiring it, and as the lover, who, unless he has attained to the beauty of the Beloved, never cries out from the depths of his soul. Therefore, ye also should sow the grains of Knowledge and Wisdom in the holy ground of the mind, and conceal them there until the Hyacinth of Divine Wisdom springs up in the heart, and not in the clay.

It is recorded and written in the first line of the Tablet, and is concealed under the covering of Divine preservation. [H]

37. O MY SERVANT!

Abandon not for that which perisheth an everlasting dominion, and cast not away celestial sovereignty for a worldly desire. This is the river of everlasting life that hath flowed from the well-spring of the pen of the merciful; well is it with them that drink!

O, My Servant!

Give not up the Eternal Dominion for a carnal desire, and cast not away the Kingdom of Paradise, for a lust. This is the Kawther (*Water of Life*), which flows from the source of the Merciful Pen. Blessed be whosoever drinketh it. [H]

38. O SON OF SPIRIT!

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

O, Son of Spirit!

Shatter the cage, and soar loftily in the air of holiness, like the Nomai of love; leave the Ego, and repose with souls of mercy, in the lordly Court of Holiness. [H]

("Homai" is the name of a bird somewhat larger than a dove. It is rarely seen, but there is a Persian tradition that whoever is once under the shadow of its wings, shall surely become a king.)

39. O OFFSPRING OF DUST!

Be not content with the ease of a passing day, and deprive not thyself of 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.

O, Son of Ashes!

Be not contented with the repose of a single day, and cast not away the everlasting rest; exchange not the immortal garden of Perpetual Delight for the earthly furnace of mortality. Ascend from the dungeon to the beautiful Country of Life, and repair to the alluring Garden of the Placeless from the cage of existence. [H]

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.

O, My Servant!

Shake off the fetters of worldly possessions, and free thyself from the prison of the Self. Seize the opportunity, because thou shalt never see this time again, nor shalt thou find a similar opportunity. [H]

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 to reveal the other is a mystery which none but the pure in heart can comprehend.

O, Son of My Maid-Servant!

If thou couldst see the immortal dominion, surely thou wouldst cast aside the mortal possession, with all determination, but there is a wisdom in the former being covered, and some mysteries in the latter being manifest, which only holy minds

can comprehend. [H]

42. O MY SERVANT!

Purge thy heart from malice and, innocent of envy, enter the divine court of holiness.

O, My Servant!

Purge thy mind from malice, and set out for the holy Presence of the Unity. free from envy. [H]

43. O MY FRIENDS!

Walk ye in the ways of the good pleasure of the Friend, and know that His pleasure is in the pleasure of His creatures. That is: no man should enter the house of his friend save at his friend's pleasure, nor lay hands upon his treasures nor prefer his own will to his friend's, and in no wise seek an advantage over him. Ponder this, ye that have insight!

O, My Friends!

Walk in the path of the Will of the Friend; His will hath been and will be in His creatures. For no one must enter the home of his friend against his will, neither dispose of his property, nor prefer his own will to His will, nor claim precedence in any wise. Then think upon this, O, possessors of reflection. [H]

44. O COMPANION OF MY THRONE!

Hear no evil, and see no evil, abase not thyself, neither sigh and weep. 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 great; and wish not the abasement of anyone, that thine own abasement be not exposed. 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.

O, Friend of My Throne!

Hear not evil, and behold not evil; degrade not thyself, neither lament. That is, utter no evil words, and thou shalt not hear them; think not the faults of others to be great, and thine own faults will not seem great. Be not pleased with the abasement of any soul, and then thine own abasement will not be seen. So with pure heart, holy mind, sanctified breast, and upright thoughts (during all the days of thy life, which are counted less than an instant), thou mayest be detached and return with ease from this mortal body, to the Paradise of Inner Significance, and abide in the immortal Kingdom. [H]

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 imagining, 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.

Woe to ye; Woe to ye! O Lovers of lustful Passions!

Ye have left the spiritual Beloved with the swiftness of lightning and have attached your hearts firmly to devilish thoughts. Ye worship fancy and call it fact; ye are gazing at a thorn, and call it a flower. Not a free breath have ye drawn, neither hath a breeze of self-renouncement blown from the

garden of your minds. Ye have cast to the winds, the compassionate advices of the Beloved; effaced them from the Tablet of your minds, and have become as low animals, feasting in the pastures of lust and desire. [H]

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!

O Brothers of the Path!

Why are ye heedless of the remembrance of the Beloved, and why are ye far from the Presence of the Friend? The Absolute Beauty is established upon the Throne of Glory, under the peerless Canopy, while ye are engaged in argument according to your own passion. The fragrances of holiness are wafting and the breezes of Generosity are blowing, but ye have lost the power to smell, and are unable to sense any of them. Woe unto you, and unto whosoever followeth in your steps, and walketh in your footprints. [H]

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:

O Children of Desire!

Divest yourselves from the garment of vanities, and strip yourselves from the robe of pride.

In the third of the lines of Holiness, of the Ruby Tablet, it is inscribed in fine type: [H]

48. O BRETHREN!

Be forbearing one with another and set not your affections on things below. Pride not yourselves in your glory, and be not ashamed of abasement. By My beauty! I have created all things from dust, and to dust will I return them again.

O Brethren!

Deal with one another in kindness and cut your minds from the world. Neither boast when in honor, nor be ashamed when in abasement. I swear by My Own Beauty, that I have created ye all from the dust, and will assuredly turn ye all again unto dust. [H]

49. O CHILDREN OF DUST!

Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth. To give and to be generous are attributes of Mine; well is it with him that adorneth himself with My virtues.

O Children of Dust!

Make known to the rich, the wailing of the poor, lest the latter be brought to ruin through their heedlessness, and have no share in the tree of Good-Fortune. Mercy and Generosity are both of My Qualities. Happiness unto him who adorneth himself with My Characteristics. [H]

50. O QUINTESSENCE OF PASSION!

Put away all covetousness and seek contentment; for the

covetous hath ever been deprived, and the contented hath ever been loved and praised.

O Essence of Passion!

Cast aside greed and be satisfied with contentment; because the covetous hath always been deprived (*of all good*), whilst the contented hath been beloved and accepted. [H]

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. Yet to be poor in all save God is a wondrous gift, belittle not the value thereof, for in the end it will make thee rich in God, and thus thou shalt know the meaning 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 upon the horizon of the lover's heart, and abide secure on the throne of wealth.

O Son of My Maid-servant!

Be neither troubled in poverty, nor at ease in wealth. All poverty is succeeded by wealth, and all wealth is followed by poverty. Destitution of everything that is beside GOD, is the greatest gift; despise it not; because in the end thereof, the Wealth of God will appear. This condition is hidden in the verse of the Koran "Thou art the poor," and the blessed word "GOD only is wealthy," shall appear, shine, blaze forth and glitter as the true morn, from the horizon of the lover's mind, and shall be established and stationed upon the Throne of Wealth. [H]

52. O CHILDREN OF NEGLIGENCE AND PASSION!

Ye have suffered My enemy to enter My house and have 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. Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend hath loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions. Be not disloyal to such a Friend, nay rather hasten unto Him. Such is the daystar of the word of truth and faithfulness, that hath dawned above the horizon of the pen of the Lord of all names. Open your ears that ye may hearken unto the word of God, the Help in peril, the Self-existent.

O Children of Heedlessness and Passion!

Ye have brought My enemy to My home and have sent away My Friend from ye; so that ye have placed the love of another than Myself in the mind. Listen to the Saying of the Friend, and approach His Garden. Outward Friends have loved and love each other, only with regard to their own interests; but the real Friend loveth and hath loved ye for the sake of yourselves – nay rather He hath accepted countless afflictions for your special guidance. Oppress not such a Friend, but hasten to His Abode. This is the Sun of the Word of Truth and Faithfulness which hath arisen from the Horizon of the Finger of the Possessor of Names. Open your ears to hear the word of GOD, the Protector, the Self-Subsisting. [H]

53. O YE THAT PRIDE YOURSELVES ON MORTAL RICHES!

Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved. The rich, but for a few, shall in no wise attain the court of His presence nor enter the city of content and resignation. Well is it then with him, who, being rich, is not hindered by his riches from the eternal kingdom, nor deprived by them of imperishable dominion. By the Most Great Name! The splendor of such a

wealthy man shall illuminate the dwellers of heaven even as the sun enlightens the people of the earth!

O ye who are puffed up by Mortal Possessions!
Know that wealth is a strong barrier betwixt the seeker and the Desired One! between the lover and the Beloved. A few only of the wealthy shall enter the Abode of Nearness and Come into the City of Contentment and Resignation. Then good is the condition of that wealthy one whom wealth preventeth not from the Everlasting Kingdom, and depriveth not of the eternal Riches. I swear by the Greatest Name, that the light of that wealthy one shall impart brightness to the celestial inhabitants, as the sun to the dwellers of the earth. [H]

54. O YE RICH ONES ON EARTH!

The poor in your midst are My trust; guard ye My trust, and be not intent only on your own ease.

O Wealthy Ones of the Earth!
The needy are a trust of Mine among ye. Then protect them carefully and be not wholly occupied with your own ease. [H]

55. O SON OF PASSION!

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

O Child of Passion!
Be pure from the stain of wealth, and step into the Heavens of Poverty with all tranquillity; then shalt thou drink the Wine of Eternity, from out the Source of Death. [H]

56. O MY SON!

The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleanseth 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.

O My Son!
The companionship of the wicked increaseth sorrow, and the fellowship of the just removeth rust from off the mind. Whosoever desireth to be associated with GOD, let him associate with His lovers; and whosoever desireth to hear the speech of GOD, let him hearken unto the speeches of His chosen ones. [H]

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.

O Son of Dust, Beware!
Befriend not the wicked and seek not his companionship, because the society of the wicked, changeth the light of the Spirit into the fire of hell. [H]

58. O SON OF MY HANDMAID!

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

O Son of My Maid-servant!

If thou seekest the outpouring of the Holy Spirit, be a companion of the noble, for the just have drunk of the Cup of Immortality from the hand of the Cup-bearer of Eternity, and they quicken, illuminate and brighten the minds of the dead, as doth the true Dawn. [H]

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 are openly manifest in the holy Presence.

O Heedless Ones!
Suppose not that the mysteries of minds are veiled; nay rather, know surely that they are inscribed in clear type, and are visible in the Threshold of the Presence! [H]

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.

O Friends!
Truly I say: all that ye have concealed in your minds, is, before Us, clear, manifest and evident as the day; but the cause of veiling them is from Our Generosity and Favour, not from your merit. [H]

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 unity 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 contented.

O Son of Man!
I poured out a dew from the vast Ocean of My Mercy, upon the dwellers of the world, and have not found one approaching; because all have drawn near to the impure water of wine, and have left the immortal, delicate Wine of Unity, and, turning from the Cup of the immortal Beauty, have contented themselves with the mortal cup. "How evil is that with which they are contented!" Close not thine eye to the peerless Wine of the eternal Beloved One, and open not thine eye to the turbid and mortal wine. Take immortal Cups from the hand of the Cupbearer of Oneness, and thou shalt become all consciousness and listen to the invisible Utterance of Reality. Say: O worthless ones! why have ye turned from My Eternal Holy Wine, to mortal water? [H]

62. O SON OF DUST!

Turn not away thine eyes from the matchless wine of the immortal Beloved, and open them not to foul and mortal dregs. Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible. Cry aloud, ye that are of low aim! Wherefore have ye turned away from My holy and immortal wine unto evanescent water?

The "Haddad" translation omits this hidden word.

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. By My beauty! All your doings hath My pen graven with open characters upon

tablets of chrysolite.

Say: O Dwellers of the Earth!

Know verily that sudden calamity is following ye, and a great eagle is pursuing ye. Believe not that all that ye have committed is effaced from before My Sight. I swear by My Beauty, that all your deeds are engraved with a clear Pen upon Chrysolite Tablets. [H]

64. O OPPRESSORS ON EARTH!

Withdraw 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 sealed with My seal.

O Tyrants of the Earth!

Withdraw your hands from oppression, for I have sworn not to pass over anyone's oppression. This is a Covenant which I have decreed in the Preserved Tablet [*a Tablet kept in heaven and preserved from the least change or corruption*] and sealed it with the Seal of Might. [H]

65. O REBELLIOUS ONES!

My forbearance hath emboldened you and My long-suffering hath 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 heedless or that I was unaware?

O Rebellious Ones!

My Forbearance hath emboldened ye, and My Patience hath led ye to negligence, so that ye ride fearlessly upon the mount of the fire of passion, in the fatal, dangerous path. Perchance ye have counted me heedless, and supposed Me to be unconscious. [H]

66. O EMIGRANTS!

The tongue I have designed for the mention of Me, defile it not with detraction. If the fire of self overcome you, remember your own faults and not the faults of My creatures, inasmuch as every one of you knoweth his own self better than he knoweth others.

O Emigrants!

The tongue is specially for My Commemoration, pollute it not with slander. If ye be conquered by fiery passion, occupy yourselves with mentioning your own faults, and not with slandering My creatures; because everyone is more conscious of and better informed of his own soul, than of the souls of My servants. [H]

67. O CHILDREN OF FANCY!

Know, verily, that while the radiant dawn breaketh above the horizon of eternal holiness, the satanic secrets and deeds done in the gloom of night shall be laid bare and manifest before the peoples of the world.

O Children of Imagination!

Know that when the Bright Morn shall arise from the eternal Horizon of Holiness, then assuredly, all the devilish secrets and deeds which have been committed in the dark night, shall appear and become manifest to the people of the world. [H]

68. O WEED THAT SPRINGETH OUT OF DUST!

Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and

to enter My sacred realm? Far, far are ye from that which ye desire.

O Plant of the Earth!

How is it that thou wilt not touch thine own dress with hands soiled with sugar, whilst with thy mind soiled with the filth of passion and lust, thou seekest intercourse with Me, and desirest to be directed to the dominions of My Holiness? Alas! Alas! for that which ye have desired! [H]

69. O CHILDREN OF ADAM!

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy 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 absolute virtue and deeds of stainless purity. This is the daystar of wisdom and of divine mystery that hath shone above the horizon of the divine will. Blessed are they that turn thereunto.

O Sons of Adam!

Good words, and pure and holy deeds ascend to the glorious Heaven of the Unity. Strive, and thy deeds will be purged from the dust of hypocrisy, and from the turbidness of passion and desire; then enter the glorious Court of Acceptance. For in a short while, the Assayers of the Existence, in the Portico of the Presence of the Worshipped One, shall accept naught but pure virtue, and shall admit naught besides pure deeds. This is the sun of Wisdom and Significances which hath arisen from the Horizon of the Mouth of the Lordly Will. Blessed are those who approach! [H]

70. O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

O Son of Delight!

The Plain of Being is a pleasant plain, if thou dost enter it; the Court of Immortality is a goodly court, if thou wilt step beyond the dominion of mortality; and the joy of intoxication is sweet, if thou drinkest the Chalice of the Inner Significances from the Hands of the Divine Youth. Shouldst thou attain these degrees, thou wilt become free from mortality, annihilation, affliction and error. [H]

71. O MY FRIENDS!

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

O My Friends!

Remember the Covenant ye entered into with Me upon the Mount of Paran, situated under the blessed Shrine of Teman ^{note}. I took as witness to that Covenant, the Supreme Concourse and the Companions of the City of Life. Now I find not one who is steadfast in that Covenant; surely pride and disobedience have effaced it from the minds in such wise that not a trace of it has remained, and although knowing this, I

have endured it patiently, and have not divulged it. [H]
note "Teman" is the Hebrew word for "time" – in this sense it refers to the eternity of God.

72. O MY SERVANT!

Thou art even as a finely tempered sword concealed in the darkness of its sheath and its value hidden from the artificer's knowledge. Wherefore come forth from the sheath of self and desire that thy worth may be made resplendent and manifest unto all the world.

O My Servant!

Thy likeness is like unto a jeweled sword concealed in a dark sheath, by reason of which its value is not known to the jewelers. Then cast aside the sheath of lust and desire, and thy essence shall become open and clear to all creatures. [H]

73. O MY FRIEND!

Thou art the daystar of the heavens of My holiness, let not the defilement of the world eclipse thy splendor. Rend asunder the veil of heedlessness, that from behind the clouds thou mayest emerge resplendent and array all things with the apparel of life.

O My Friend!

Thou art the sun of the Sky of My Holiness; defile not thyself with the eclipse of this world. Tear off the veil of heedlessness and thou shalt emerge unveiled and uncovered from behind the cloud, and shalt array all beings with the Robe of Honour of Life. [H]

74. O CHILDREN OF VAINGLORY!

For a fleeting sovereignty ye have abandoned My imperishable dominion, and have adorned yourselves with the gay livery of the world and made of it your boast. By My beauty! All will I gather beneath the one-colored covering of the dust and efface all these diverse colors save them that choose My own, and that is purging from every color.

O Children of Pride!

For a few days' mortal reign, ye have rejected My immortal, empyrean Might and Dominion, and are arraying yourselves in red and yellow, flaunting yourselves because of this. I swear by My Beauty, that I will bring all under the unicoloured tent of dust, and annul the colours of all save those who choose My Beauty, which is pure from all colour. [H]

75. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

O Children of Heedlessness!

Be not gladdened by mortal sovereignty, and attach not your mind thereunto. Your likeness is like unto a heedless bird, warbling with all tranquillity upon a branch in a garden, when suddenly the hunter of death shoots it down. There will not remain in it any trace of melody, form or colour. Then take advice, O servant of passion. [H]

76. O SON OF MY HANDMAID!

Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy, for words are the property of all alike, whereas such

deeds as these belong only 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.

O Child of My Maid-servant!

Guidance hath been always by words, but in this time, it is by deeds. That is, all holy deeds must appear from the temple of man; because all agree in words, but pure and holy deeds are appointed to our friends. Then strive with your life to be distinguished among all people, by deeds; whereunto we exhort ye in the shining Tablet of Holiness. [H]

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 wept with such a weeping that the concourse on high 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 them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the 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 now are doing.

O Son of Justice!

In the Eye of Beauty, the Temple of Immortality returned to the Sadrat-el-Montaha, from the emerald Hill of Faithfulness, and wept with such a weeping that all the Sublime Concourse and the Cherubim wept because of His grief. When besought the reason of lamentation and wailing, He declared, "I was waiting, according to the Command, upon the Hill of Faithfulness, and found not the scent of fidelity from the dwellers of the earth; therefore I returned, and declare unto them that many nightingales of holiness are suffering in the claws of the dogs of the earth."

Whereupon the Divine Houris ran, uncovered and unveiled from the spiritual Palace and questioned the latter's names (*the sufferers*). All were mentioned, except one, a name of the names. As they insisted, the first letter of the name flowed forth from the tongue; at which the people of the upper chambers ran forth from their retreats of honour. When it came to the second letter, all dropped down in the dust. At that time, this proclamation came forth from the Retreat of Nearness, saying 'More than this is not permissible.' "Verily, We were Witness to that which they have done and are doing at this time." [H]

["Sadrat-el-Montaha" is the name of a tree planted by the Arabs in ancient times, at the end of the road, to serve as a guide. Here it is used as a symbol of every Manifestation of God in His age.]

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 unveiled splendor of the daystar of wisdom. Sow the seeds of My divine wisdom in the pure soil of the heart, and water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city

of the heart.

O Child of My Maid-servant!

Drink the Salsabil of Significances (*the "River of Life"*) from the Tongue of the Merciful One, and behold the radiance of the lights of the Sun of Explanation unveiled and uncovered, from the Day-spring of the Word of the Praised One. Scatter the seeds of My Immediate Wisdom, in the pure ground of the mind, and water it with the water of Certainty, and the Hyacinths of My Science and Wisdom shall spring up verdantly from the Pure City [*the mind*]. [H]

79. O SON OF DESIRE!

How long wilt thou soar in the realms of desire? Wings have I bestowed upon thee, that thou mayest fly to the realms of mystic holiness and not the regions of satanic fancy. The comb, too, have I given thee that thou mayest dress My raven locks, and not lacerate My throat.

O, Son of Passion!

For how long fliest thou in the sensual air? I granted thee wings that thou mightest soar in the holy airs of significance, and not in the plain of devilish imaginations. I favoured thee with a comb that thou mightest comb My musk-scented Locks, and not to wound My Throat. [H]

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 on every one to engage in crafts and professions, for therein lies the secret of wealth, O men of understanding! For results depend upon means, and the grace of God shall be all-sufficient unto you. Trees that yield no fruit have been and will ever be for the fire.

O, My Servants!

Ye are the trees of My Garden; ye must appear with wonderful and imperishable fruits, that both yourselves and others may be profited. Therefore it is incumbent upon all to be employed in arts and trades. This is the means of wealth, oh possessors of intellects! Verily, affairs are depending upon instruments by which the Favour of GOD will enrich ye. Fruitless trees have been, and will be, only fit for fire. [H]

81. O MY SERVANT!

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

O, My Servant!

The basest of men are the souls who appear fruitless upon the Earth; they are indeed counted as dead. Nay, rather, before God, the dead are mentioned preferably to those unemployed and negligent souls. [H]

82. O MY SERVANT!

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

O, My Servant!

The best of men are those who gain by trade and spend for themselves and their kinsmen, in the love of GOD, the Lord of the creatures. [H]

The mystic and wondrous Bride, hidden ere this beneath the veiling of utterance, hath now, by the grace of God and His

divine favor, been made manifest even as the resplendent light shed by the beauty 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.

The Bride of Wonderful Significances Who was hidden and concealed behind the veils of Explanation, hath appeared and manifested through Divine Providence and lordly Favours, like the brilliant Radiance of the Beauty of the Beloved. I testify, O Friends, that the Favours have become entire, the Proof is accomplished, the Argument manifested, and the Reason affirmed. Now what will your aims show forth from the Grades of devotion? In this wise, favours are perfected unto ye, and unto whatsoever is in the heavens and earths. Praise be unto God, the Lord of all creatures. [H]

Miscellaneous

Edinburgh Evening Dispatch, 1913-01-08

These Hidden Word 'openers' appeared at the end of an article in the Edinburgh Evening Dispatch, 1913-01-08 :

Let the heart be pure, good, enlightened. This is the first step towards the Kingdom. [Arabic 1]

Be just: Think much of justice, and seek to attain to it. [Arabic 2]

God's Eternal Love created man and revealed the Divine beauty. [Arabic 3]

But man's heart must of itself turn to God, before even Divine Power can make this love felt in man. God coerces no one. [Arabic 4 & 5]

In order to be capable of experiencing Divine Love, man must lay down self-will, and desire for Separation. [Arabic 8 ?]

Judge not others nor describe their shortcomings, thou dost not understand their limitations.

Attend to thyself; observe thine own faults and downfalls, it will be sufficient. [Arabic 31 ?]

Breathe no word of the sins of any as long as thou thyself art a sinner. [Arabic 27]

Do ye know why God created ye from clay? That no one should glorify himself over another. [Arabic 68]

Death is thy Birthday - why dost thou not celebrate the Festival?

Light, Joy, Life are revealed - the Sun of Righteousness is flooding the Universe - why dost thou walk in Gloom? [Arabic 32]