

Hidden Words

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Hidden Words

From the Supreme Pen

OF

BAHA'U'LLAH

155-116

*Specially written for this edition by
ABDUL BAHÁ ÁBBÁS, K.B.E.,
Oct., 12, 1921, in Haifa, Palestine.*

این کلمات گمنام و کلمات نهان در علم حضرت بهاء صا در بغداد در سال ۱۲۷۴ هجری
عبد الباقی

TRANSLATION.

*These Hidden Words and Concealed
Pearls (of Wisdom) were revealed
through the pen of His Holiness
Baha' Ullah in Bagdad in the year 1274
of the Hegira." (A.D. 1857-8.)*

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PREFACE

The translation into English of the Arabic and Persian "Hidden Words" in this Edition has been carried out by Mrs. J. Stannard. The Persian section was commenced while on a three months' visit to the Holy Family in Haifa, Palestine, during the summer of 1919, and was with the Arabic section, completed in Cairo, during 1920-21. In the work of examination of the translations and scrutiny of the original texts, special acknowledgements are due to Judge Abdul Galeel Saad, who with Moh. Taki Esphahani, and others of the Spiritual Assembly, in Cairo, gave the Translator every assistance for achieving greater accuracy in interpretation. During the work of collaboration it became evident that certain footnotes and explanatory comments were indispensable for elucidating some of the intricate symbolic terms and phrases.

The oriental texts incorporated in this edition are exact reproductions of original "Zain" scripts held by the Cairo

Bahai Assembly and this translation has been examined and passed as correct by competent members of this Board.

On conclusion of the Cairo work the translator again journeyed to Haifa in order to show final proofs to Abdul Baha and submit these to further verification. This examination was carried out from a Script held by Mirza Moneer. If any uncertainty arose as to correct interpretations appeal was made to the Master, and a few valuable expositions were thus obtained. He then at the translator's request, graciously consented to pen the lines, of which a facsimile is printed on page three.

The historic data of these inspired writings are now established for all time.

Soon after the above lines were prepared for press we have had to mourn the transition of the beloved Master, and Bahais all over the world will rejoice with us at this unique enhancement of this edition.

Cairo 1921.

Hidden Words.

(From the Arabic.)

HE IS EL-BAHIO-EL-ABHA!

*He is The Glory of
The Most Glorious!*

This is that which was revealed through the tongue of Power and Might upon the Prophets of the past; from the Source of the Most High.*

We have taken of its essence and clothed it with the garment of brevity for the sake of the discerning (or perceptive) ones, that they may fulfil in themselves the Covenant of God; and deliver that trust which He hath committed to them; whereby they may be found winners of the jewels of virtue in the realm of Spirit.

I. O SON OF SPIRIT.

The first of Counsels is this, possess a good, pure and shining (enlightened) heart that thou mayest possess an everlasting, ancient and eternal Kingdom.

* Ar. "Gaberout". (of Sublimity). This term frequently used implies might, power, sovereignty, of divine order.

2. O SON OF SPIRIT.

Justice* (or Equity) must be loved above all things, forsake it not if thou desirest My Will. Neither neglect it if thou wouldst be faithful. By it shalt thou be strengthened (or confirmed) to perceive things with thine own eyes and not with the eyes of others, to know things by thine own knowledge and not by that of any other in the world. Meditate on this, and reflect that this counsel is from My Grace and bounty to thee, so keep it ever in thy sight.

3. O SON OF MAN.

In My ancient and eternal Being knew I My love in thee therefore did I create thee and laid on thee My Image, and revealed to thee My Beauty.

4. O SON OF MAN.

I Loved thy creation, therefore I created thee; wherefore love thou Me that I may remember** thee and in the spirit of Life confirm thee.

5. O SON OF BEING.

Love Me that I may love thee, if thou lovest Me not, My love can never reach thee. Know this O servant !

* (Ar. "Insaf").

** (Lit "mention").

6. O SON OF EXISTENCE!

In My love is thy happiness, (Riswan) and in communion with Me is thy paradise. Enter therein and tarry not. Thus is it ordained for thee in our Supreme Kingdom (Melakoot) and from our exalted Realm. (Gaberout).

7. O SON OF HUMANITY.

If thou lovest Me, turn away from thy own pleasures. If My Will thou seekest regard not thine own, so shalt thou die in Me and I live in thee !

8. O SON OF SPIRIT.

No peace is ordained for thee save by departing from thy self and coming unto Me. Verily thy glory should be in My Name and not in thine own, Thy trust in My Countenance and not in thine own, for I desire to be loved alone and above all that is.

9. O SON OF EXISTENCE.

My fortress (for thee) is My love. Who so enters therein is sheltered and safe but who so turns away from it is led astray, and perishes.

10. O SON OF ELOQUENCE ! (beyan).*

My fortress thou art, enter within that thou mayest be secure. My love

* (Exposition. Dialectic, etc.).

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* (Exposition. Dialectic, etc.).

is within thee, know (realise) this so shalt thou find Me near.

11. O SON OF BEING.

My lamp thou art and My light is within thee be therefore illumined by it. Seek no one but Me, for I created thee rich and upon thee have I showered abundant Grace.

12. O SON OF EXISTENCE !

With the hands of Power I made thee, and by the fingers of strength I created thee. In thee I placed the Essence of My Light see that thou depend on it and on nought else, for My creation is perfect and My Command cometh to its effect. Doubt this not and have thou no uncertainty.

13. O SON OF SPIRIT.

I created thee rich, why makest thou thyself poor? Noble I made thee why dost thou degrade thyself? Out of the essence of Knowledge I manifested thee, why seekest thou knowledge from another than Me.

From the clay of love I kneaded thee, why art thou occupied with another? Turn thy sight into thyself that thou mayest find Me standing within thee, all powerful, mighty and supreme (lit. self existent).

14. O SON OF MAN.

Thou art My possession and My Possession can never be destroyed. Why art thou in fear of destruction? Thou art of My Light and My Light shall never be extinguished. Why dost thou dread extinction ! Thou art of My Glory (or Beauty), and My Glory can never be veiled, thou art My Garment and My Garment shall never be outworn. Therefore abide in thy love for Me, that thou mayest find Me in the Supreme horizon ! (or Concourse).

15. O SON OF ELOQUENCE ! (bayan).

Look thou to My Face, and turn from all save Me, for My Dominion is eternal and shall never cease. My Kingdom is an everlasting Kingdom and shall never pass away. Wouldst thou seek another than Me, yea, wert thou to search the universe throughout eternity, yet would thy search be vain

16. O SON OF LIGHT.

Forget all else save Me, and be comforted by My Spirit. This is from the essence of My Command therefore direct thyself to it.

17. O SON OF MAN.

Let thy satisfaction in Me exclude all else (or every other desire). Ask for

no other helper than Myself, for none beside Me can ever satisfy thee.

18. O SON OF SPIRIT.

Ask not of Me that which we have not desired for thee; be content with that which we have ordained for thy sake. This is for thy good if thou wilt be content therewith.

19. O CHILD OF SUPREME VISION.*

I have placed within thee a spirit from Myself, that thou mightest become My lover. Why has thou forsaken Me and sought to love another.

20. O SON OF SPIRIT.

My favor to thee is great and should not be denied. My bounty towards thee is great and cannot be hidden. My love in thee exists and cannot be concealed; My Light to thee is manifest and cannot be obscured.

21. O SON OF MAN.

I have ordained for thee the purest fruits from the Tree of Splendour.** Why hast thou turned away from them and contented thyself with those that are inferior. Return there-

* *Appearance or Presentation.*

** *El Abha.*

fore to that which is best for thee in the supreme Horizon.

22. O SON OF SPIRIT.

I created thee sublime but thou hast degraded thyself. Ascend then to that for which thou wast created.

23. O SON OF THE SUPREME !*

I called thee to Life (eternal)** but thou desirest extinction***

Why hast thou turned away from what we wish and sought thine own desires?

24. O SON OF MAN.

Seek not to go beyond thy limitations nor to claim what is not for thee. Prostrate thyself before the face of thy Lord the Almighty.

* *Lit. son of "Ama'a"—a mystical Sufi term. It is used more than once by Baha'ullah. It signifies light clouds veiling a clear sky. Symbolically it expresses "first substance" or 'primal matter' also vide a tablet from Abdul Baha, as "the visible and invisible." (Reality).*

** *"Baqā." Supreme realisation.*

*** *Fana. The Sufi term for extinction or annihilation, the opposite state to Baqa.*

25. O SON OF SPIRIT.

Boast not of thine own station above the poor, for I Myself go before him; and indeed I behold thy miserable condition and ever spurn thee.

26. O SON OF EXISTENCE.

Why dost thou overlook thine own defects and art occupied with the fault of My servants? Whosoever persists in this, My condemnation (or curse) falls on him.

27. O SON OF MAN.

Breathe not the faults of others so long as thou thyself art faulty. If thou dost contrary to this command thou art accursed, to this I bear witness.

28. O SON OF SPIRIT.

Know verily that he who exhorts men to justice and himself sinneth in secret, is not of Me even though he bear My Name.

29. O SON OF BEING.

Attribute not to any soul that which thou wouldst not have attributed to thyself, and declare (lit. say) not that which thou dost not fulfil. This is My command see thou to it.

30. O SON OF MAN.

With hold nought from My servant in whatsoever he may ask of thee. For his Face is My face and thou must stand humble before Me.

31. O SON OF BEING.

Examine thy deeds each day before thou art judged, for death will suddenly overtake thee, and then shall thy deeds judge thee.

32. O SON OF THE INFINITE (Ama'a).

I made death for thee as glad tidings. Why grieveest thou over it? I made Light for thee as a guidance, why dost thou hide from it?

33. O SON OF SPIRIT.

With the glad tidings of Light I rejoice thee. Be hopeful for this. To the Court of Holiness I call thee; take refuge therein that thou mayest rest for ever.

34. O SON OF SPIRIT.

The holy Spirit heralds comfort to thee. Why dost thou grieve. The spirit of Command confirms thee in the Cause. Why hidest thou? The Light of the Face walks before thee, why strayest thou?

35. O SON OF MAN.

Grieve not save when thou art far from Us, and rejoice not save when thou art near and returning to Us.

36. O SON OF MAN.

Be cheerful and of a good heart, so shalt thou be fitted to meet Me and mirror forth My beauty.

37. O SON OF MAN.

Divest not thyself of My Beautiful Garment, and forfeit not thy share of My sweet Fountain, that in My Eternal Essence thou mayest never thirst(again).

38. O SON OF EXISTENCE.

Keep My Commands for love of Me, and repress thine own desires if thou wishest My pleasure.

39. O SON OF MAN.

Neglect not My laws if thou lovest My Beauty, and forget not My counsels if thou wouldst attain to My Will.

40. O SON OF MAN.

Wert thou to run through the wilderness of Infinity, and speed through out the plains of Heaven, thou shalt find no rest save in obedience to Our Command and humbleness before Our Face.

41. O SON OF MAN.

Exalt My Cause that I may reveal to thee the secrets of greatness and illumine thee with the Light of Eternity.

42. O SON OF MAN.

Be submissive to Me that I may be gracious to thee, then defend My Cause that thou mayest be victorious in the Kingdom*

43. O SON OF EXISTENCE.

Remember Me in thy Earth that I may remember thee in My Heaven so shalt thou be satisfied (happy) and I find pleasure therein.

44. O SON OF THE THRONE.

Thy hearing is My hearing, hear thou with it; thy sight is My sight see thou with it, then shalt thou attest within thyself My supreme Holiness, and I appoint within Myself an exalted place (station) for thee.

45. O SON OF BEING.

Seek martyrdom in My Path with joy in Me, and be thankful for My decree, so shalt thou rest with Me in the Domes** of Greatness, behind the Veils of Glory.

* Ar. "Molk" (Dominion.)

** Ar. Quebab "Vaults of Heaven" alternative synonym.

46. O SON OF MAN.

Reflect on thy condition and ponder over thy actions. Dost thou choose to die upon thy bed, or to be martyred in the dust upon My Path, and become a rising point of My Command, and a manifestation of My Light in the supreme Paradise? Discern justly O My servant.

47. O SON OF MAN.

By My Beauty! If thy hair be dyed in thine own blood, this is greater to Me than the creation of two Worlds or the splendour of two realms* Strive dilligently therefore O My servant.

48. O SON OF MAN.

For everything there is a sign. The sign of Love is patience under My decrees and longsuffering, (submission) through My Ordeals.

49. O SON OF MAN.

The sincere lover longs for suffering, even as the rebel craves for forgiveness, and the sinner prays for mercy.

* "*Visible and invisible Kingdoms*".

50. O SON OF MAN.

If calamities fall not upon thee in My Path, how shalt thou learn to tread in the path of those who are resigned to My Will? If difficulties overtake thee not in thy longing to meet Me, how shall the light of the love of My Beauty reach unto thee?

51. O SON OF MAN.

My calamity is My Providence. In appearance it is fire and calamity (affliction), inwardly it is Light and Mercy. Therefore speed to its approach that thou mayest become an eternal light and an immortal spirit. Know that this is My Command.

52. O SON OF HUMANITY.

Should fortune overtake thee rejoice not, and grieve not if humiliation befall thee; for both will disappear in a moment, vanish, and be no more.

53. O SON OF BEING.

If poverty overtake thee grieve not, for in a time (to come) the King of riches shall descend to thee, neither fear abasement, for glory shall be thy portion in time.

54. O SON OF BEING.

If thou lovest this immortal and eternal Kingdom, and the ancient and Everlasting Life, forsake then this mortal and vanishing world.

55. O SON OF EXISTENCE.

Be not engrossed with this world, for with fire we try the gold and with gold we test the servants.

56. O SON OF MAN.

Thou desirest gold but we desire thee sanctified from it. Thou thinkest thy wealth to lie therein, while I see thy wealth to consist in thy freedom from it. By My Life! This is what I know and while such is thy imagination, how can My thoughts agree (or combine) with thine.

57. O SON OF MAN.

Bestow freely My wealth among My poor that thou mayest attain the Heavenly Bestowals from boundless treasures and draw from My imperishable stores of Glory. But verily the sacrifice of the Spirit is more glorious couldst thou see with Mine Eyes !

58. O SON OF HUMANITY.

The Temple of Being is My throne. Purge it of everything that I may dwell and rest therein.

59. O SON OF EXISTENCE.

Thy heart is My home, purify it for My descent. Thy Spirit is My outlook; sanctify it for My Manifestation.

60. O SON OF MAN.

Seek for My hidden treasures* then shall I raise myself radiant above thee**

61. O SON OF MAN.

Ascend to My heaven that thou mayest realise My communion with thee, and drink of the sweet and peerless wine from the Chalice of Eternal Glory.

62. O SON OF MAN.

Days have passed thee by, and thou hast occupied thyself with thy fanciful imaginations. How long wilt thou lie thus resting on thy bed? Raise thy head from slumber, for the Sun hath climbed to the zenith. Perchance He may illumine thee with the lights of Beauty.

* Ar. "Jaib." Breast of a garment or pocket.

** Lit. "Above thy garment." i.e. overshadow thee.

63. O SON OF MAN.

Light hath shone on you from the horizon of Tor, and upon the Sinai of thy heart have I breathed My radiant spirit. Free thyself from fancies and prejudices, then enter My Abode prepared for the Eternal Life and ready to meet Me.* So shall neither death nor weariness nor any trouble overtake thee.

64. O SON OF MAN.

My Eternity is My creation** I created it for thee, therefore make it the covering of thy Temple. My Oneness is My design, I designed it for thee; therefore clothe thyself with it. Thus mayest thou become a rising point in My Reality, (lit. self-subsistence), for ever.

65. O SON OF MAN.

My Greatness is My Bounty on thee, and My Might (Majesty) is in

* *Ar. "The Meeting" known to Islamic mystics as divine Union or the meeting of a Manifestation. — One who has attained.*

** *Ar. "Ibda" (Alternative form. — My Eternity is an Emanation from Myself I brought it forth for thee, etc.).*

this My mercy to thee. But that which is due to Me none can ever realise or comprehend. Verily I have gathered it in the treasure house of My Secret and in the hidden place of My Command as a favor to My servants and out of Mercy to My people.

66. O SONS OF THE INVISIBLE REALITY.
(or Entity).*

Ye shall be hindered (or prevented) from My love and souls shall be disturbed (agitated) when I am mentioned; for the minds or men cannot grasp Me nor the hearts contain Me.

67. O SON OF BEAUTY.

By My Spirit and By My Providence, by My mercy and by My Beauty all that I revealed (uttered) for thee with the tongue of Power, and wrote for thee with the Pen of Might, descended according to thy capacity and thy melody, not according to My State or My Melody.

68. O CHILDREN OF MEN.

Know ye not why We created ye from one clay? It is that none should

* *Ar. "How'iyya" — lit. "He-ness."*

glorify himself above another. Be ye mindful of how ye were created, since we have created ye all from the same substance ye must be as one soul, walking with the same feet, eating with the same mouth and living in one Land. So may ye manifest the signs of Unity and the Spirit of Oneness in your being and in your actions. This is My Counsel to you, O people of Light. Follow it that ye may attain to the fruits of Holiness from the Tree of inaccessible Glory.

69. O CHILDREN OF THE SPIRIT.

Ye are My treasures. In ye have I placed the pearls of My Mysteries and the gems of My Knowledge. Guard them from the aliens among My servants, and from the wicked among My creatures that they discover them not.

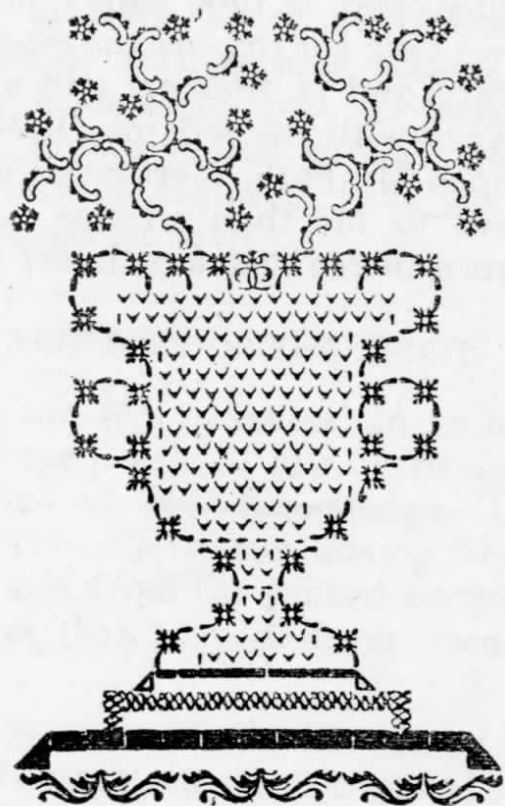
70. O SON OF HIM WHO STOOD BY
HIMSELF IN HIS OWN HOLY
KINGDOM.

Know that I have sent unto thee the fragrances of Holiness and I have accomplished the Word in thee, and fulfilled through thee My Bounty. I have willed for thee that which I

willed for Myself, therefore be thou content in Me and thankful.

71. O SON OF MAN.

On the Tablet of thy Spirit write in ink of Light, all we have uttered unto thee, and if thou can'st not do this, then take for thy ink the essence of thy heart; and if thou art still unable, then write with the red ink (lifeblood) shed upon My Path. Verily this is more precious to Me than all else. — The Radiance thereof remaineth for ever.



Hidden Words.

(From the Persian.)

IN THE NAME OF THE
MIGHTY SPEAKER.

1. O YE THAT POSSESS INTELLIGENCE
AND HEARING, KNOW THAT THE
FIRST MELODY OF THE BELOVED
IS THIS...

O Nightingale of Inner meaning,
seek no refuge save in the Rosegarden
of Understanding. O messenger of
the Solomon of Love dwell not but in
the home (Sheba) of the Beloved. O
Phoenix of Immortality choose no
abode but on the Mount of Faithful-
ness. This is thy station if thou
wouldest soar to the Placeless, on wings
of Spirit and hasten (with anxiety) to
thy goal.

2. O SON OF SPIRIT.

Every bird seeks its nest and each
nightingale desires the beauty of the
Rose, save the birds of people's minds
that are content with mortal dust, and
remain far from the eternal Nest. Fas-
cinated by the mire of remoteness they
are bereft of the Roses of the Presence.
Alas ! how pitiable, how sad and

regrettable is this ! For the sake of a little water they deprive themselves of the waves of the Supreme Friend, and remain far from the Horizon of Abha. (glory).

3. O FRIEND.

In the garden of the heart plant only flowers of love and cease not from clinging to the nightingale of love and yearning. Treasure the friendship of the just, but withdraw both hand and heart from the company of the wicked.

4. O SON OF JUSTICE.

What lover seeks to dwell elsewhere than in the home of the Beloved. What seeker can rest without his Desired One ? The true lover finds life in communion with the Beloved and death in separation, his breast is void of all patience and his heartache (yearning) is beyond endurance. Rejecting a hundred thousand lives he will hasten to the City of the Beloved.

5. O SON OF DUST.

Verily the most heedless of servants is he who disputes and prefers himself to his brother. Say then—" O Brethren, adorn yourselves with deeds rather than words "

6. O SONS OF EARTH.

Know verily that a heart wherein lingers the least trace of envy shall never attain to My Eternal Omnipotence, nor inhale the perfume of My Holiness.

7. O SON OF LOVE

But one step separates thee from the *Domes of Nearness and the sublime Tree of Love. Plant the first foot and then with the other step into the Kingdom of Eternity, and enter the Pavilions of Immortality. Then hearken thou to that which has descended from the Pen of Glory.

8. O SON OF GLORY.

Be swift in the way of holiness, and enter into the heavens of My Intimacy. Cleanse the heart with the burnish of Spirit and make thyself ready to hear the Call** of the Most High.

* (Ar. "Ra'raf" Lit. High Arch.).

** This relates to a Hadith of Mohamed: "Lowlak, Lowlak! Were it not for thee I would not have created the Universe".— It also signifies the call to meet the Manifestation of God.

9. O FLEETING SHADOW.

Pass beyond the evanescent degrees of fancy (imagination) and soar to the exalted heights of certainty. Open the eyes of Truth that thou mayest behold the radiant Beauty and say — "Blessed be God the most excellent of Creators" !

10. O SON OF MORTAL DESIRES.

Hearken truly ! Mortal eye can never perceive the everlasting Beauty and the dead heart delights only in withered flowers.* For like seeks like and associates only with its own kind.

11. O SON OF DUST.

Be blind that thou mayest behold My Beauty, and be deaf that thou mayest hear My sweet Voice and Melody. Be ignorant that thou mayest receive a portion of My Knowledge. Be poor that thou mayest obtain an everlasting share from the ocean of My eternal Wealth. Be blind, that is, to all save My Beauty, be deaf to all except My word, be ignorant of all but My knowledge. Thus shalt thou enter My holy Presence with pure eyes, and keen ears and a purified heart.

* *Haiḥa script.* — "Gol," i.e., "flowers."

Cairo script. — "Gil." i.e., "worthless soil."

12. O POSSESSOR OF TWO EYES.

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

13. O MY SONS.

I am in fear that without having enjoyed the melody of the Nightingale (of Bounty,) ye will return to the region of mortality, and without having seen the beauty of the Rose ye will return to water and clay.

14. O FRIENDS.

Be not attracted by ephemeral loveliness, disregarding the Eternal Beauty, neither attach your hearts to this mortal dust heap.

15. O SON OF SPIRIT.

The time cometh when the holy nightingale of divine Significance will be prevented from unfolding the Inner meanings, and the spiritual Melody and the divine Call ye shall no more hear.

16. O THOU ESSENCE OF NEGLIGENCE.

Alas, that a hundred thousand inner languages are spoken by One Tongue, and a hundred thousand hidden meanings are uttered in one

Melody, but there is no ear to hearken nor any heart to perceive a single letter.

17. O COMRADES.

The doors of the Placeless 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 out of these but very few appear with pure hearts and holy souls.

18. O YE OF THE SUPREME PARADISE.

Let the assured ones know that a new garden hath appeared in the Holy (etherial) space near unto the Rizwan, and that all people in the exalted heights and the eternal "temples"* of Heaven have circumambulated (or encircled) it. Strive therefore to reach this region and discover from its red tulips the reality of Love's mystery, and obtain from its immortal fruits the Supreme Wisdom of divine Unity. Radiant are the eyes of those who enter safely therein.

19. O MY FRIENDS.

Have ye forgotten that true and bright morning when ye were all in My

* *Holy souls in the eternal hierarchies.*

Presence on the blessed and holy Plain under the shadow of the Anissa Tree* planted in the great Paradise, when I addressed to you three godly words? All heard them and were everwhelmed; these were the words—"O friends, prefer not your will to Mine. Desire not that which I have never desired for thee. Approach Me not with dead hearts stained with personal desires and hopes. If ye will purify your breasts the remembrance of that state and place shall directly appear unto you and My explanations will become known to you.

In the Eight Lines of Holiness in the Fifth Tablet of Paradise He revealed these words:

20. O DEAD ONES ON THE BED OF NEGLIGENCE.

Centuries have passed and ye have ended your precious lives, yet not a single breath of purity hath ever come from you unto Our Holy. Presence ye are still drowned in a sea of idolatry (polytheism) while talking of oneness. Ye have loved that which I hate and ye have taken My foes to be your friends.

* *Symbolises "Tree of Life."*

Ye walk in great mirth and pleasure upon My Earth heedless that it abhors ye, and that the things of time flee from ye. Open your eyes but a little and ye will know that a thousand griefs are preferable to this pleasure and that death is better than such a life.

21. O MOVING DUST.

I am attached to thee yet art thou without trust in Me. The sword of thy sins hath cut down the tree of thy hope, yet am I ever nigh thee even when under every condition thou art far from Me. I have chosen unceasing honor for thee, whilst thou hast sought for thyself endless humiliation. While there is yet time avail thyself of this opportunity. Avail thyself and return.

22. O THOU SON OF PASSION.

The possessors of insight and wisdom endeavoured for years to attain to the meeting of the Glorious One but failed. They hastened all their lives without seeing the most Beautiful, while thou unhastening hast arrived and without search hast attained the goal. Yet though thou didest achieve such degrees and states wert thou still so veiled by thine own self that thine eyes saw not the Beauty of the Beloved

and thy hand did not reach to the hem of His Garment. Marvel at this O possessors of insight !

23. O DWELLERS IN THE HOME OF YEARNING.

The eternal Candle is beseiged by mortal winds and the Beauty of the Heavenly Youth is obscured by the black darkness of the dust.

The supreme King of Love is oppressed under the hands of the subjects of tyranny, and the dove of Holiness is clutched in the talons of owls. All the company in the pavillions of the Most Glorious and of the Supreme Concourse are mourning and wailing while ye dwell at ease upon the earth of negligence and count yourselves among the sincere lovers "Know that what ye have assumed is false'.

24. O YE IGNORANT WHO HAVE A REPUTATION FOR KNOWLEDGE.

Why do ye outwardly claim to be shepherds while inwardly ye have become ravening wolves ? Ye resemble the star preceding the dawn, apparently bright and luminous, but which in reality leads the caravans of My City and Country astray and causes their destruction.

25. O OUTWARDLY PERFECT BUT INWARDLY DEFECTIVE.

Ye are like unto clear but bitter water apparently pure and pleasant but when it comes into the hand of the Divine Assayer* of Oneness, He will not accept one drop of it. The radiance of the sun rests equally on the dust as on the mirror but the difference is as the distance between the Earth and the "guiding stars," yea vast is the difference thereof.

26. O MY FRIEND IN WORD.

Reflect a little. Hast thou ever heard of the Beloved and the stranger dwelling in the same heart? Then send away the stranger that the Beloved may enter into His abode.

27. O SON OF DUST.

All things in the heavens and the earth have I ordained for thee except the heart, that have I appointed to Myself as a place for descent and for the reflection of My Beauty and My Glory. But thou hast given up My dwelling to another. Thus whenever My holy manifestation came to his own place, finding there the stranger, home-

* Lit. "Divine Taster."

less he hastened back to the sacred precincts of the Beloved One. Yet have I concealed this as a secret not desiring thy shame.

28. O ESSENCE OF PASSION.

How often at dawn have I come from the Orient of the Placeless into thy abode and found thee upon the bed of ease engaged with another than Myself. Then like spiritual lightning did I return to the cloud of regal Glory and in the hidden place of Nearness I revealed it not to the heavenly hosts.

29. O SON OF GENEROSITY.

Thou wert in the desert of non-being and by means of the earth of My Command I made thee to appear in the external and material world. I charged all the dependant atoms and all the realities of Being with thy training, so that before thou didst issue from the womb of thy mother I had ordained for thee two fountains of bright milk, I appointed eyes to guard thee. I placed love for thee in all hearts, and with pure bounty I reared thee in the shadow of My Mercy and protected thee with the Essence of My Grace. My purpose in all this was to enable thee to attain to our eternal MIGHT

and be worthy of Our hidden favours. But thou O heedless one, when reaching maturity, didst neglect all My gifts and so occupied thyself with thine own fancies that thou didst entirely forget Me, and leaving the house of the Beloved, went to dwell in the porch of the enemy.

30. O SERVANT OF THE WORLD.

At many a dawn has the breeze of My Grace passed over thee and found thee asleep upon the bed of negligence and returning back wept over thy condition.

31. O SON OF EARTH.

If thou desirest Me desire no other than Me. If thou seekest My Beauty withdraw thy gaze from the people of this world, for My Will and the will of another are like fire and water which cannot be contained in the same heart and I soul.

32. O THOU WHO ART A STRANGER TO THE FRIEND.

The candle of thy heart was enkindled by the hand of My Power; extinguish it not by the contrary winds of passion and desire. The Healer of all

thy diseases is My Remembrance.* Forget it not. Make My love thy treasury (capital), and cherish it as thou would thy sight and soul.

33. O MY BROTHER.

Hearken to the beautiful words from My sweet Tongue and drink of the holy water from the salt spring of My lips. That is to say, sow the seeds of My Innate wisdom in the pure ground of the heart and water it with conviction, then shall the grain of Knowledge and wisdom spring up verdantly in the blessed City. (of thy heart).

34. O YE PEOPLE OF MY GARDEN.

With the hand of tenderness have I set the plant of your love in the holy garden of Rizwan** and watered it with the showers of mercy. The time of its fruitage is near, strive therefore (earnestly) that it be guarded and not burnt up by the fires of lust and desire.

* (Lit. My mentioning).

** (Ar. "Ridwan", connotes satisfaction, contentment and spiritual peace. It is also the name of the garden where the Blessed Perfection, (Baha'ullah) made his first declaration of mission).

35* O SON OF DUST.

The wise are those who speak not unless they meet a listener, even as the cupbearer offers not his cup unless he finds one who is athirst. The lover cries not out from the depth of his heart until he has attained to see the Beauty of the Beloved. Therefore labor to sow the seeds of Knowledge and wisdom in the fertile ground of the heart. Herein they may lie safely hidden so that the hyacinth of divine Wisdom may spring from the heart (soul) and not from common soil.

(In the first line of the Tablet mentioned is recorded and preserved behind the veil of divine protection, these words).

36. O MY SERVANT.

Lose not the eternal Kingdom for a carnal desire nor the Heavenly Realm for thy lustful pleasures ! This is the "river of Life", which flows from the Source of the Divine Pen. Blessed are they who drink therefrom.

37. O SON OF SPIRIT.

Break thy limited cage and like unto a bird of love soar in the atmos-

*35 in first edition is now placed as 82, according to original script.

phere of Holiness. Leave self and come to rest with the divine souls upon the sacred and spacious fields of God.

38. O SON OF ASHES.

Be not content with the ease of a single day, and so lose the everlasting rest. Barter not away the immortal Garden of Eternal Joy for the earthly furnace of mortality. Arise from the prison of this world to the blissful plains of Life. Come forth from thy cage to the beautiful Garden of the Placeless.

39. O MY SERVANT.

Free thyself from wordly bondage and escape from the prison of self. Value this hour, and seize this chance which will not return for thou shalt never see these days again.

40. O SON OF MY MAIDSERVANT.

Wert thou to see the Immortal kingdom, verily thou wouldst abandon all mortal possessions. Yet there is wisdom in the former remaining concealed while the attractions of the latter are manifest, but these mysteries are perceived only by the hearts that are pure.

41. O MY SERVANT.

Cleanse thy heart from malice, and free from envy, enter thou into the sacred Court of Unity.

42. O MY FRIENDS.

Walk ye in the path of the Friend's good pleasure, for His pleasure was and is, and ever will be in (the contentment of) His creatures, i.e., A. Friend will not enter the home of another without his good pleasure, nor interfere with that which is his, nor prefer his own desire to that of his friend, nor seek preference for himself in any way. Ponder on this O thoughtful ones !

43. O COMPANION OF MY THRONE.

Hear no evil, and see no evil. Degrade not thyself, neither lament. That is to say, speak no evil, that thou mayest not hear it. Think not the faults of others to be great that thine own may not seem heavy. Approve not of the humiliation of any soul that thine own abasement be not exposed. Then with a stainless mind, a pure heart, and sanctified soul thou mayest enjoy freedom all the days of thy life, —which days are counted less than an instant—and may return from this mortal body to dwell in the Paradise

of Inner Significance and abide in the Kingdom of Immortality.

44. ALAS ! AND ALAS ! O LOVERS OF PASSION.

Swiftly as lightning have ye abandoned the Spiritual Lover and to satanic thoughts have ye attached your minds. Ye worship fancy and call it Truth. Ye gaze at a thorn and call it a flower. Not one unselfish breath have ye breathed, nor have any breezes of selfdenial been wafted from the garden of your hearts. Ye have cast to the winds the good counsels of the Beloved, ye have effaced them from the tablets of your minds and have become as animals feasting in the pastures of lust and desires.

45. O BROTHERS OF THE PATH.

Why are ye careless of the remembrance of the Friend ? Why are ye far from the presence of the Beloved ? Perfect Beauty is set upon the throne of Glory under the peerless canopy of God, while ye are engaged in contentious quarelling for your own desires. The fragrance of Holiness is breathed abroad and the breezes of generosity are blowing, but ye have lost the power of scent, and miss them all. Alas, for

you and for those who follow in your steps and walk after your ways.

46. O SONS OF HOPE.

Divest yourselves of the garment of pride. Lay aside the robe of haughtiness.

(In the Third Line of Holiness which is recorded in the « Ruby » tablet by the Hidden pen it stands written).

47. O BROTHERS.

Deal leniently with one another and free your minds from the world. Boast not yourselves when in honour and be not ashamed in abasement. I declare by My Beauty that I created you all from the same dust, and to dust shall I turn ye again.

48. O SONS OF DUST.

Let the rich know of the groaning of the poor before dawn lest they (the rich) through negligence fall into destruction and be deprived of their share of the Tree of Wealth (or opulence) Giving and generosity are of My Qualities. Happy is he who adorns himself with My virtues.

49. O ESSENCE OF PASSION.

Abandon greed that thou mayest find content. The greedy have ever been deprived while the contented are ever loved and esteemed.

50. O SON OF MY MAIDSERVANT.

Let not poverty trouble thee, nor rest thou assured (secure) in thy riches. All poverty is succeeded by wealth, and all wealth is followed by loss*; but to be deprived of all save God is a great blessing. Make not light of it for in the end divine riches shall be disclosed to thee. In this condition, the verse "Ye are the poor" (Koran) is concealed while the blessed words, "God the Rich" shall be apparent and shine as the brilliant dawn from the horizon of the heart of the lover. And it shall be raised and established on the throne of wealth.

51. O CHILDREN OF NEGLIGENCE AND PASSION.

Ye have allowed My enemy to enter My house and have sent away My friend for ye have placed the love of another than Myself in your heart. Hear the voice of the Friend. Draw near to His pleasure. Worldly friends

* *Fana* : extinction.

love and have loved for their own personal interests, but the Real Friend loveth and hath loved you for the sake of yourselves. Yea for your special guidance hath He endured countless afflictions. Forsake not such a friend and hasten to His abode. This is the sun of the word of Truth and of faithfulness which has dawned from the horizon (of the finger) of Him who is Lord and possessor of names. Open your ears that ye may hear the word of God, the Omnipotent the Self Existent.

52. O YE WHO BOAST OF MORTAL POSSESSIONS.

Know ye that wealth is a heavy barrier between the seeker and the sought, between the lover and the Beloved. The rich arrive not at the abode of Nearness, nor enter into the City of contentment and of resignation, save only a few. High is the state of that wealthy one, whose possessions deprive him not of the everlasting Kingdom, nor prevent him from attaining to the eternal possessions. Verily by the Greatest Name (I declare,) the light of that wealthy one shall illumine the people in the heavens as the Sun illumines the people of the Earth.

53. O WEALTHY ONES UPON EARTH.

The poor among ye are My trust, see that ye guard that which I have committed to you and occupy not yourselves with your own ease.

54. O SON OF PASSION.

Purge thyself from the dross of wealth and in perfect peace step into the Heaven of poverty. There shalt thou drink of the wine of immortality from the Spring of Death. (Fana)

55. O MY SON.

The company of the wicked increaseth sorrow, but the fellowship of the righteous removeth the rust of the heart. He who desires to associate with God, let him associate with His beloved; and he who desires to hear the word of God let him hear the words of His chosen ones.

56. BEWARE O SON OF DUST.

Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the Light of Life into the fires of punishment.

57. O SON OF MY MAIDSERVANT.

If thou seekest the attainment of the Holy Spirit make thy companionship with the noble, for the righteous ones have drank from the chalice of Immortality passed by the hand of the cupbearer of Eternity. They quicken the hearts of the "dead" and illumine them as the brilliant morn.

58. O HEEDLESS ONES.

Think not that the secrets of the heart are concealed, may rather rest assured that they are inscribed in clear writing before God and are openly manifest in the Presence.

59. O FRIENDS.

Verily I say unto you all that ye have concealed in your hearts is before Us, clear and manifest and open as the day, but this concealment is due to Our mercy and generosity and not to your own merit.

60. O SON OF MAN.

I have shed a dew from the fathomless ocean of My mercy upon the dwellers in the world but I have found none drawing near, because all have attached themselves to the drink of impurity and

have left the pure and everlasting Wine of Unity. They have turned from the Chalice of the Immortal Beauty and were content with the mortal cup. "Evil is that with which they are contented."

61. O SON OF DUST.

Close not thine eyes to the peerless wine of the Eternal Beloved. Open not thine eye to the turbid and evanescent wine. Take the Immortal cups from the faithful hand of the Cupbearer of Unity, so mayest thou become all consciousness and perception, and hear the invisible Utterance. Say, "O worthless Ones, why have ye turned from My Holy and Eternal Wine to mortal water?"

62. O PEOPLE OF THE EARTH.

Know verily, a sudden ordeal awaits you, and a great portent pursueth you. Think not that all ye have committed is effaced from Our sight; I swear by My Beauty, that all your deeds are engraved upon Chrysolite tablets in clear writing.

63. O OPPRESSORS OF EARTH.

Withdraw your hands from oppression for I have vowed to pass not over

anyone's oppression. This is the Covenant which I decreed in the preserved Tablet, and sealed it with the Seal of Glory.

64. O REBELLIOUS ONES.

My forbearance hath made ye bold and My patience hath made ye negligent so that ye ride fearlessly upon the steeds of fiery passion in the pathway of destruction. Perchance ye have thought Me also heedless and deemed Me to be ignorant of you !

65. O WANDERERS.

The tongue is made especially for the mention of Me, stain it not with slander. If the fire of self overcome ye consider your own faults and speak not evil of any of My creatures for each one of you is more conscious and better informed of his own self than he is of My creatures.

66. O SONS OF SUPERSTITION.

Know ye that when the radiant morn dawns upon the eternal Horizon of Holiness, then shall all satanic secrets and deeds which have been committed in the dark become apparent to the people of the world.

67. O GRASS OF THE EARTH.

How is it that thou wilt not touch thine own garment with hands soiled with sugar, yet with thy mind stained with the filth of passion and lust thou seekest companionship with Me, desiring to be directed to the dominion of My Holiness. Alas, and, alas, for that which ye have desired.

68. O SONS OF ADAM.

Good words and pure and holy deeds ascend to the high heaven of My Oneness, strive that thy deeds may be cleansed from the turbid darkness of self and passion, and from the dust of hypocrisy; thus shalt thou enter the glorious presence of My Acceptance, for soon shall the Assayer of Being in the porch of the adored Presence accept nothing but pure virtue, and admit naught except pure deeds. This is the Sun of Wisdom and of Inner significance which has dawned on the horizon of Divine Will. Blessed are they who advance.

69. O SON OF DELIGHT.

The fields of Being are pleasant Fields if thou dost arrive at them. The Immortal condition is a goodly

one if thou wilt reach unto it leaving the realms of mortality. The ecstasy of the Wine is sweet if thou drinkest it from the Chalice of the Mysteries passed through the Hand of the divine Servant (or Messenger). If thou attainst to these degrees thou shalt pass from destruction, nullity, calamity and error.

70. O MY FRIENDS.

Remember the Covenant ye made with Me upon the Mount of Paran* in that Blessed Spot in Time**.

I took as witness to that covenant the Supreme Concourse and the dwellers in the City of Life. Now I find none steadfast it that Covenant. Assuredly have pride and disobedience effaced it from the hearts of all to such degree that not a trace of it remains. Yet knowing this I endured it patiently and did not disclose it.

71. O MY SERVANT.

Thou art like unto a bright and well tempered sword concealed in a dark

* *Ar. Faran. see Habbakuk 3-V-3—Deut 1-33-2) "Roman", given as "Temam" in 1st edition.*

** *Zeman-Time, see appendix.*

sheathe and for this reason its value is unknown to the jewellers. Come forth therefore from the sheath of self and desire that thy essential worth may become known and manifest to the eyes of the people (of the world).

72. O MY FRIEND.

Thou art a sun in the Heavens of My Sanctuary, be not entangled in the eclipse of the world. Tear asunder the veils of negligence that thou mayest emerge from behind the cloud, and adorn all things (beings) with the robe of Life.

73. O SONS OF PRIDE.

For a few days of vanishing Dominion ye have rejected My Immortal Kindom. Ye array yourselves in robes of yellow and scarlet, and boast of yourselves for this. I declare by My Beauty that I shall bring all together under the one-colored tent of dust, and I shall efface from among you these various colours save those of My colour which is pure of all colour.

74. O SONS OF NEGLIGENCE.

Attach not your hearts to mortal sovereignty, nor Rejoice therein. Ye resemble the heedless bird warbling in

all security and peace upon a branch in the garden, when suddenly the deadly hunter brings it down to the dust. There will then remain no more trace of its melody form, or colour. Therefore be admonished, O servant of desire !

75. O CHILD OF MY MAIDSERVANT.

Guidance of old hath been by word, but at this time it is by deeds, that is to say, pure deeds must appear in the Temple of Man, for in words all men are partners. But pure and holy deeds belong only to Our friends. Strive therefore in your lives to be distinguished among men by your deeds. Thus we exhorted you in the holy and radiant tablet.

76. O SON OF JUSTICE.

At night the beauty of the Immortal One returned to the "Sadrat-el-Montaha," from the fair "Emerald Hill of faithfulness,"* and he wept with such sorrow that the Supreme Concourse and the Cherubim lamented with him. When he was asked the cause of his affliction he said—"I was waiting

* See appendix, The "hill" of tests.

as commanded upon the hill of faithfulness and found no more the fragrance of fidelity ascending from the dwellers of the Earth. Therefore I returned and made known how the doves of Holiness were suffering under the claws of the dogs of the world. Thereupon the divine Beauty hastened, unveiled, from the Spiritual palace and asked for their names. All were mentioned save one name. And when they further insisted, and the first letter of that name flowed forth from the tongue, the occupants of the heavenly chambers came out in haste from the retreats of Glory. When the second letter was pronounced all dropped prostrate in the dust. Then issued the Holy Voice from the abode of Nearness and said, "More than this is not permitted"—Verily we have been witness to that which they have done and still do at this time.

77. O CHILD OF MY MAIDSERVANT.

Taste the pure water of hidden meaning from the tongue of the Merciful One. Behold the effulgent light of the Sun of Explanation from the Rising Point of Divine Utterance, without veil or covering. Spread abroad the seeds of My Innate Wisdom in the pure

ground of the heart. Water it with the waters of conviction, then shall the Hyacinths of My Knowledge and wisdom spring up verdantly in this goodly field.

78. O SON OF DESIRE.

How long wilt thou fly in the atmosphere of thine own self. I granted thee wings that thou mightest soar in the atmosphere of holy Realities, and not in the air of satanic fancies. I granted thee a comb that thou mightest comb My dark locks and not that thou shouldst wound My throat.

79. O MY SERVANTS.

Ye are the trees of My Garden. Ye must bear fresh and beautiful fruit that ye yourselves and others may be benefited. Therefore is it necessary for ye to engage in arts and activities, this is the true step to the attainment of wealth. O ye discerning ones ! Affairs and means result from such causes, and the blessing of God shall enrich ye. Trees that are fruitless have always been and will only be fit for firing.

80. O MY SERVANT.

The lowest of men are those who bear no fruit upon Earth, they are indeed to be counted as dead; nay, one

who is dead would be preferred in the presence of God before those who are indolent and negligent.

81. O MY SERVANT.

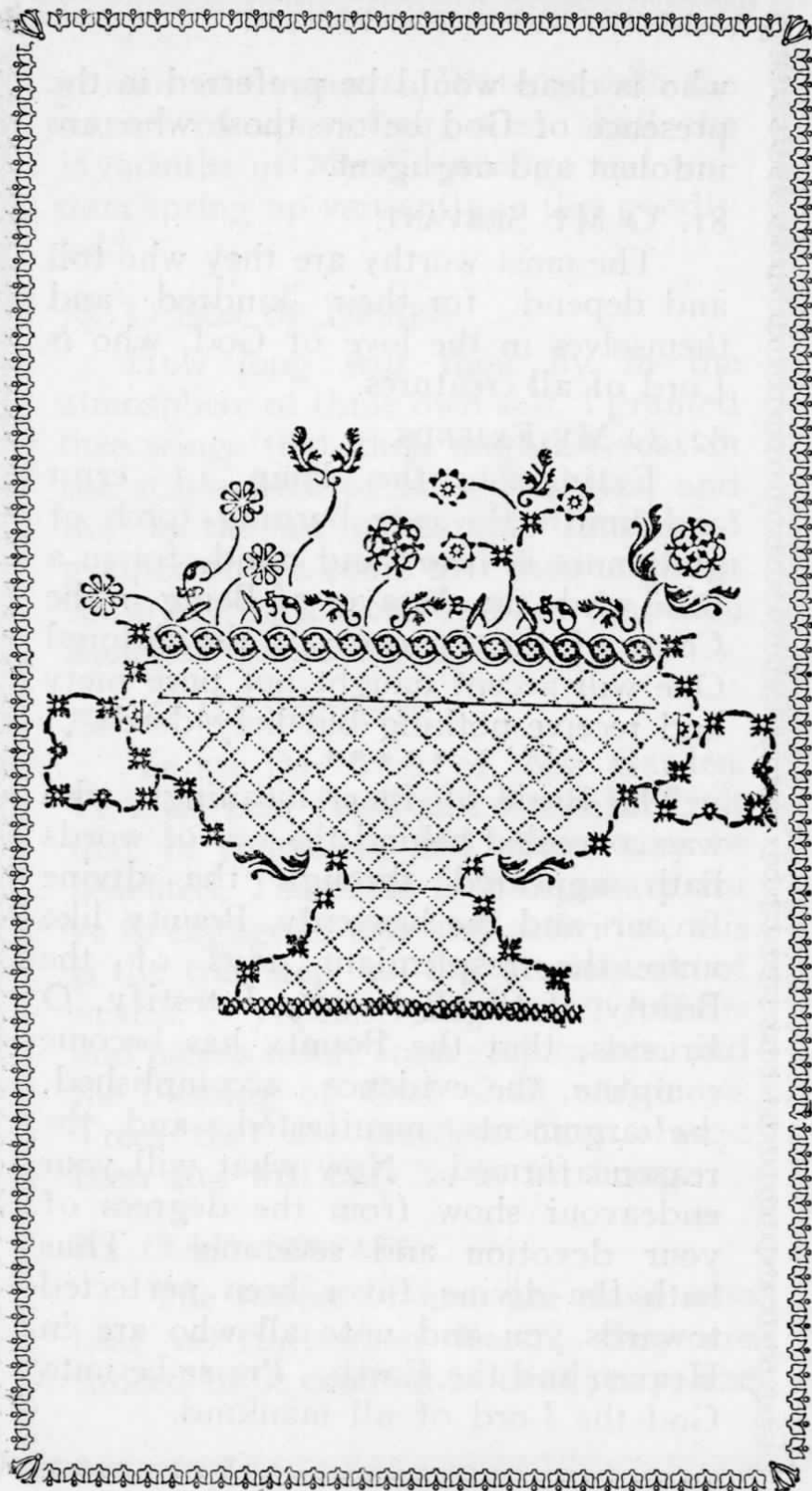
The most worthy are they who toil and depend for their kindred and themselves in the love of God, who is Lord of all creatures.

82. O MY FRIENDS.

Extinguish the lamp of error and kindle the ever burning torch of guidance in heart and mind, for in a little while the Assayer of Being in the Court of the Presence of the Adored One will accept naught but pure piety and receive nothing but holy deeds.

* * * * *

The Bride of Inner meanings, who was concealed behind the veil of words hath appeared through the divine favour and the heavenly Bounty like unto the resplendant rays of the Beauty of the Beloved. I testify, O Friends, that the Bounty has become complete, the evidence accomplished, the arguments manifested, and the reason affirmed. Now what will your endeavour show from the degrees of your devotion and severance ? Thus hath the divine favor been perfected towards you and unto all who are in Heaven and the Earth. Praise be unto God the Lord of all mankind.



APPENDIX

The following commentaries are translated from the various Tablets, given for the First Edition by Abdul Baha:

QUESTION I.—No. 20 (Hidden Words from the Persian). "In the eighth of the Lines of Holiness, in the Fifth Tablet of Paradise, He reveals the following:"

No. 37. "In the first line of the Tablet mentioned before, it is recorded and preserved behind the Veil of Divine Protection."

No. 48. "In the third of the Lines of Holiness, which is contained in the 'Ruby Tablet,' and recorded with the latent Pen, it is thus written."

ANSWER I.—These are the Tablets of the Kingdom written by the Supreme Pen in the Preserved Tablet. Such Tablets have not descended from the Realm of the Kingdom to the earthly world; nay they are preserved and protected in the invisible treasury. If at any time a soul show such Tablets attributing them to God saying that it is the "Ruby Tablet" or the "Fifth Tablet of Paradise," it is without truth.

(Sig.) ABDUL-BAHA.

ANSWER II. This is the Covenant and Testament which the Blessed Beauty (BAHA'ULLAH) established through the Supreme Pen in the Holy Land under the shade of the tree of Anissa and which was promulgated after the ascension.

(Sig.) ABDUL-BAHA.

The following exposition from Abdul Baha upon the meaning contained in this verse forms a welcome amplification to his earlier Tablet. In this verse the terms "Romman" or "Teman" had been universally employed by Bahais until the Master's attention being drawn to it he declared an error in orthography had crept in (a small stroke of the pen being sufficient to alter the first letter). Subsequent hand written scripts were then corrected. The word should be "Zeman" or Time. More than earthly time is implied. Abdul Baha's explanation might be briefly expressed thus — "The Cause of God" has again been raised or manifested "in Time" — Out of timeless Time, Time without beginning or end, God had established His Covenant with Man once more "in time and place," *i.e.*, Palestine.

QUESTION III.—No. 77. "O Son of Justice: In the Eve of Beauty, the Temple of Immortality returned to the Sadrat-el Montaha from the emerald hill of faithfulness," etc.

ANSWER III.—This station, the "emerald hill," according to the terminology of the honorable Sheik of Ahssa and His Holiness the Supreme (BAB) (may my spirit be His sacrifice), is the world of Ghader. This hill is very difficult of passage.

(Sig.) ABDUL-BAHA.

QUESTION IV.—No. 77. "All were mentioned save one of the names, and when they insisted, the first letter of that name flowed forth from the Tongue, whereupon the people of upper chambers hurried forth from their retreats of honour. When the second letter was mentioned, all dropped down upon the dust. Then came forth from the Retreat of Nearness the Holy voice. "More than this is not permissible. Verily we were witness to that which they have done and are doing at this time."

ANSWER IV.—This great name is the Greatest Name. The Blessed Beauty (BAHA'U'LLAH) is intended. What we have to-day are the meanings of two of the letters of the Greatest Name. They are: B and H.

(Sig.) ABDUL-BAHA.

Verse No. 77. "Sadrat-el-Montaha" (the furthestmost Tree) referred to a tree, planted by the Arabs in ancient times at the end of a road, to serve as a guide.

Here it refers to the Manifestations of God on earth, According to Moslem belief it is a tree, in the 7th heaven. J.S.

Note.—(The original No. 35 is, according to the Persian Script of Cairo, No. 82).



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَلَامَاتٌ مَكُونَةٌ

الأنهى النهى هو

هذا ما نزل من جبروت المزة بلسان القدرة
والقوة على النبين من قبل وانا أخذنا جواهره
واقصناه قيص الاختصار فضلا على الاخبار ليقوفا
بعهد الله ويؤدوا اماناته في انفسهم ولا يكونوا بخوهر
التيقي في ارض الروح من الفائزين
١ (يا ابن الروح) في اول القول املك قلبا
جدا حسنا منيرا ملكا ملكا دائما قديرا
٢ (يا ابن الروح) احب الاشياء عندي
الاخفاف لا ترغب عنه ان تكون الي رافعا ولا
يقبل منه لتكثرون لي آمينا وابت توفق بذلك ان
تشاهد الاشياء بعينك لا بعين المباد وتعرفها
بمرقتك لا بمرقة احد في البلاء فكم في ذلك

بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا
ما كنا لنهتدي لولا أن هدانا الله
والحمد لله رب العالمين

اعظم ربك
 عزيراً بم تستل ومن جوهر العلم اظهرتك
 ١٣ (يا ابن الروح) خلقتك غنياً كيف تقيت وصنعك
 وحكمي نافذ لا تشاك فيه ولا تكتن فيه مريباً
 نورتي فاستغن به عن كل شيء لان صنعك كل
 وجوه خلقتك بانامل القدرة واودعت فيك جوهر
 ١٢ (يا ابن الوجود) صنعك بايدي الله و
 غنياً وجعلت النعمة عليك بالغة
 فيك فاستغن به ولا تلهي عن غيري لاني خلقتك
 ١١ (يا ابن الوجود) مشكوتي انت ومحبتي
 لنكون سالماً فيك فاعرفه منك انعمتني قريماً
 ١٠ (يا ابن البيان) حصني انت فادخل فيه
 فبه بجا وامن ومن اعرض غوى وهلك
 ٩ (يا ابن الوجود) حصني من دخل
 اكون محبوباً فوق كل شيء
 وجهي لا على وجهك لاني وحدي احب ان
 ان يكون افعالك باسمي لا باسمك واتكالك على
 باعزائك عن نفسك واقبالك بنفسي لان ينبغي

كيف ينبغي ان تكون ذلك من عطيتي عليك
 وعنايتي لك فاجعله امام عينيك
 ٨ (يا ابن الانسان) كنت في قدم ذاتي
 وازلية كنوتني عرفت فيك خلقتك واقمت
 ٧ (يا ابن الانسان) احيت خلتك خلقتك
 عليك مثالي واظهرت لك خالي
 ٦ (يا ابن الوجود) رضوانك حي وحيثك
 وحلي فادخل فيما ولا تصبر هذا ما قدر لك في
 ملكوتنا الاعلى وحيرونا الاسفل
 ٥ (يا ابن الوجود) احبني لا احبني احبني لا احبني
 فاحبني كذا كذا كذا وفي روح الحق
 ٤ (يا ابن الانسان) احيت خلتك خلقتك
 عليك مثالي واظهرت لك خالي
 ٣ (يا ابن الانسان) كنت في قدم ذاتي
 وعنايتي لك فاجعله امام عينيك
 ٢ (يا ابن الوجود) رضوانك حي وحيثك
 وحلي فادخل فيما ولا تصبر هذا ما قدر لك في
 ملكوتنا الاعلى وحيرونا الاسفل
 ١ (يا ابن الانسان) كنت في قدم ذاتي
 وعنايتي لك فاجعله امام عينيك

لا تفرح الا في قريتك بنا والفرح السنا
 ٣٥ (يا ابن الانسان) لا تحزن الا في ايامك عند
 كنفك تحزن ونور الوجود قدما في كنفك كنفك
 ٣٤ (يا ابن الروح) روح القدس يمشي بك يا ابن
 لا تستريح الى ابد الابد
 فاستشبه به والى مقر القدس ادعوك تحسن فيه
 ٣٣ (يا ابن الروح) يشارة النور انشرك
 كنفك تحزن منه وجمت النور لك ضياء كنفك
 ٣٢ (يا ابن الماء) جمت لك الموت بشارة
 على الحسب في قفسك
 من قبل ان تحسب لان الموت ياتيك بغتة وتقوم
 ٣١ (يا ابن الوجود) حاسب قفسك في كل يوم
 سالك في شيء لان وجهه وجهي فاجعل مني
 ٣٠ (يا ابن الانسان) لا تحرم وجهه عندي اذا

لنفسك ولا تقل ما لا تفعل هذا امر عتيق فاعمله
 ٢٩ (يا ابن الوجود) لا تستريح الى قفسك ما لا تحب
 ولو كان على اسمي
 بالعدل ويرتكب الفحشاء في قفسه انه ليس مني
 ٢٨ (يا ابن الروح) ايقن بان الذي يأمي الناس
 وانا شاهد بذلك
 ما دمت خاطئا وان تفعل غير ذلك مامون انت
 ٢٧ (يا ابن الانسان) لا تنفسي بخطأ احد
 ذلك فمات له مني
 قفسك واشتغلت بعيتوب عبادي من كان على
 ٢٦ (يا ابن الوجود) كنفك نسبت عيتوب
 حالك والى عيتوب الى الابد
 بافخار قفسك لا بني امشي قدما واراك في سوء
 ٢٥ (يا ابن الروح) لا تفتخر على المسكين
 القدرة والا فتدأر
 تدع ما لا ينبغي لنفسك لظلمة لظلمة ربك ذي

٤٣ (يا ابن الانسان) انك في ارضي
 لانك في ساني ليقربه عينك ويهر به عيني
 به (يا ابن المريش) سمعك فاسمع به
 وانصر بك انصر به فانصر به لتشهد به شرك لي
 قدسياً علماً لا تشهد لك في قسبي مقاماً رفيعاً
 ٥٤ (يا ابن الوجود) استشهد في ساني واجتاً
 عني وشاكر انضائي لتستريح معي في قباب المظالم
 خلف سرادق الميزة
 ٤٦ (يا ابن الانسان) فكر في أمرك وتذكر في
 فعلك احب ان توت على انراشك او تستشهد في
 ساني على التراب وتكون مطلع امري ومظهر
 بوري في اعلى الدرودس فاصف يا عبد
 ٤٧ (يا ابن الانسان) تخضب شعرك
 من دمك لكان اكثر عندي عن حلق الكوثين
 وضياء الثقلين فاجهد فيه يا عبد
 ٤٨ (يا ابن الانسان) لكل شيء علاوة ملائمة
 الطب الصبر في قضائي والا صطبار في ملائتي

٣٦ (يا ابن الانسان) انفرح بسرور قلبك
 لتكون قايماً للقائه ومراًة جلالي
 ٣٧ (يا ابن الانسان) لا تعرقك عن حيل
 وداني ولا تحرم نصيبك من بدع حياضي لتلا
 ياخذك الظلم في سرمدية ذاتي
 ٣٨ (يا ابن الوجود) اعمل حدودي حياً لي
 ثم انه نقسك عما هو طاماً لرجائي
 ٣٩ (يا ابن الانسان) لا تترك اولاموي حياً
 خالي ولا تفسد وصايتي ابتغاء لرضائي
 ٤٠ (يا ابن الانسان) اركض في بر الماء ثم
 اسرع في ميدان السماء لنجد اراحه الا بالخنوع
 لا مراًة والتواضع لوجهنا
 ٤١ (يا ابن الانسان) عظم امري لا تظهر عليك
 من اسرار العظم واشرق عليك بانوار التقدم
 ٤٢ (يا ابن الانسان) كن لي خاضعاً لا كون لك
 متواضعاً وكن لا مرياً اتكروني في الملك منصوباً

ورودك منظره لطيفة

٥٩ (يا ابن الوجود) فؤادك منزلي قدسه انزولي

عن كل شيء لا يستوياني به واستقراءه عليه

٥٨ (يا ابن البشر) هتك الوجود من شيء نظمه

بشيء

لا تنبى ولكن وعمرى انفاق الروح اخجل لو تشاهد

لننطق في السماء من كنوز عز لا تقى وخرابى جدي

٥٧ (يا ابن الانسان) اتفق ما لي على قهراني

عليه وذلك ظنك كيف يجمع امرى مع امرك

وانا عرفت البناء في هديتك منه وعمرى هذا

اريد تنزيهك عنه وانت عرفت غناء نفسك فيه

٥٦ (يا ابن الانسان) انت تريد الذهب وانا

بفتح الذهب وبانتهى الذهب

٥٥ (يا ابن الوجود) لا تشبع بالبناء لان البناء

الدولة انانية انانية

الابدية وهذه القديسة الازلية فترك هذه

٥٤ (يا ابن الوجود) ان يحب هذه الدولة الباقية

لا يخفى لان العزلة تحب في ان زمان

الذلة سلطان النبي عاتك في الايام ومن الذلة

٥٣ (يا ابن الوجود) ان عاتك الفخر لا يحزن

تروى لان في حين وتيمان في وقت

يا وان عاتك ذلة لا يحزن منسلا لان كثيرها

٥٢ (يا ابن البشر) ان احاسبك نعمة لا تقبح

ازلياً وروحاً قديماً وهو قاضي امره

وقيمة وباطنه نور ورحمة فاستبق اليه لتكون نوراً

٥١ (يا ابن الانسان) بلاني عنايتي ظاهره نار

خالتي

لا عاتك المشقة شوقاً لاني كيف يصيبك النور حياً

سدي كيف تسلك سبل الرضا في رضائي وان

٥٠ (يا ابن الانسان) ان لا تحبك الدنيا في

البناء كخاء المصطفى الى المذنب والمذنب الى الراجح

٤٩ (يا ابن الانسان) الحب الصادق يرجو

واحد وتسكنون في أرض واحدة حتي تظهر من
كينوناتكم وأعمالكم وأفعالكم يات النوحيد
وجواهر التجريد هذا نصحي غايكم ياملا الانوار
فانصحوا منه لتجدوا ثمرات القدس من شجر
عز منيع

۶۹ (يا أبناء الروح) أنتم خزائي لان فيكم
كنزت لآلى أسراري وجواهر عامي فاحفظوها
لئلا يطلع عليها اغيار عبادي وأشرار خاقي

۷۰ (يا ابن من قام بذاته في ماسكوت نفسه)
اعلم باني قد أرسلت اليك روائح القدس كلها
وأتممت القول عليك وأكملت النعمة بك ورضيت
لك ما رضيت لنفسي فارض عني ثم اشكر لي

۷۱ (يا ابن الانسان) اكتب كل ما ألقينا اليك
من مداد النور على لوح الروح وان ان تقدر علي
ذلك فاجعل المداد من جوهر الفؤاد وان ان
تستطيع فاكتب من المداد الاحمر الذي سفك في
سبيلي انه أحلي عندي عن كل شيء ليثبت نوره
الى الابد

بَنَامُ كَوْنِيْدِكَ تَوَانِيَا

ای صاحبان هوش وکوش اول سروش
دوست اینست

۱ ❀ ای بلبل مغنوی ❀

جزدر کلبن معانی جای مکزبن * وای هدهد
سلیمان عشق جزدر سبای جانان وطن مکیر *
وای عنقای بقا جزدر قاف وفا محل میذیر
اینست مکان توا کر بلامکان
پیرجان برپری و آهنگ مقام
خود را یکان نمائی *

۲ ❀ ای پسر روح ❀

هر طیر را نظر بر آشیان است و هر بابلی را مقصود
جمال کل مکر طیور افئده عباد که بتراب فانی
قانع شده از آشیان باقی دور مانده اند و بکلهای

عزیز زول یافت

وارشو * پس بشنو آنچه از قلم

بر عالم قدم گذار و در سراق خلد

قدی فاصله قدم اول بردار و قدم دیگر

از توفیق امتناع قرب و سدره ارتجاع عشق

ای سر حب *

۷

و از ماکوت تقدیس من روح قدس نشنود *

باشد البته بجزروت باقی من در نیاید *

براستی بدانید قادی که در آن شائیه حسد باقی

ای سران ارض *

۶

بیانید نه باقوال *

جوید بگوای برادران ایمان خود را

در قول خاداه بناید و بر برابر خود توفیق

براستی میگویم غافله عباد کسی است که

ای سر خاک *

۵

در گذرند و گوی جانیشان * *

از اصطبار مقدس * از حد هزار خان

در فراق * صدرشان از صبر خالی و قلوبشان

عاشق صادق را حیات در وصال است و موت

و کلام طالب که بی مطلوب راحت جوید

کدام عاشق جز در وطن معشوق محال کرد

ای سر احصاف *

۴

انرار دست و دل هر دو بردار

ابرار را غنیمت دان و از مرافقت

بذل حب و شوق دست مدار * صاحبیت

در روضه قلب جز کل عشق مکار و از دنیا

ای دوست *

۳

دور مانده اند

رفیق اعلی گذشته اند * و از آفاق ابری

و افسوس و دروغ که باز بقی از آواچ

مخروم گشته اند * زهی حیرت و حسرت

بعد تو جاده - ۵ - ۴ - ۳ - ۲ - ۱ از کاهای قریب

وقتی آید که بدست قدس معنوی از بیان آسان معانی

﴿ای سر روح﴾

۱۵

دا منیده *

بجمال فانی از جمال باقی مگذرید و بجا کمان ترانی

﴿ای دوستان﴾

۱۴

ترسم که از انچه ورقه فیض بپرسد بدین فنا راجع
شوی و جمال کل ندیده با ب وکل باز کردید *

﴿ای سران من﴾

۱۳

چشمی بر بند بر چشمی بر کشا * بر کشا یعنی جمال خدای *
و عالم از عالم

﴿ای صاحب دو چشم﴾

۱۲

وقتی شوی از بحر غنای لا یزال قسمت بجزوال
بر داری * کور شو یعنی از مشاهده غیر جمال من *
و کور شو یعنی از استیلا کلام غیر من و جمال شو یعنی
از سوی علم تا با چشم پاک و دل طیب و کوی
از طیف اساحت قدس درانی

را شنوی * و جاهل شوی از علم احسب بری *

﴿ای سر تیراب﴾

۱۱

هر قدری قریب خود را جوید و بجناس خود
مردم جز بکل بر مرده مشغول نشود ز ایراک
برستی بشنو چشم فانی جمال باقی نشناسد و دل

﴿ای سر هوی﴾

۱۰

از مدارج فنا و هم بگذر و مدارج عز یقین
اندر * چشم حق بکشا تا جمال منین بینی
و تبارک الله احسن الخالقین کونی *

﴿ای سایه نابود﴾

۹

در سنبل قدس خلائک شو و بر افلاک آنس
قدیم کنار قلب را بصقل روح پاک کنی
و آهنگ اساحت لولائک تا *

﴿ای سر عز﴾

۸

در لوح در کس قدر سحر از سحر است میفرماید *

بنجم از فرودس است

در سطر هشت از سطر قدر

من میآید که صدرا مقدس کنید حال آن
هر آوازه را بنظر درآید و بیان من بر همه
و باطلای مرده که با مال و آرزو آلوده شده نزد
مکنید و آنچه برای شما خواهم هرگز نخواهم
(ای دوستان) رضای خود را بر رضای من اختیار
کنید و آنچه کشتید و آن کلمات این بود
آن بود و بسمه و بسمه و بسمه و بسمه و بسمه و بسمه
شده جمع در آن فضای قدس مبارک نزد من حاضر
که در ظاهر شجره آینه که در فرودس اعظم غفر
آیا فراموش کرده آید آن صبح صادق روشن را

ای دوستان من *

الذین هم دخلوا فيه آمين

بانه احدیه را از آغاز باقیه اشی بیاید (وقت اجازت)

ای اهل فرودس برین *

۱۸

و نفس مقدس مشهور نکشت الا اقلی قلیلی
مانده اند الا قلیلی و از آن قلیل هم باقی ظاهر
زیست یافته و جمع از این شهر روحانی محروم
آنرا بآن مکان لا مکن بازگشته و دیار جانان از دم عاشقان
ای هکسان *

۱۷

کوشی نه تا بشنود و قالی نه تا حرفی بیاید
و صد هزار معانی غنی در لحنی ظاهر و لکن
درین که صد هزار اسرار معنوی در لسانی ناطق
ای جوهر غفلت *

۱۶

منوع کردید *
منوع شود و جمع از نعمه رحمانی و ندای سبحانی

(جواباً علیہ)

[illegible]

(یسپڑ آقہ پل جی)

آه ای دانی و زینش ساد گوشتند و بوال ذی
الخلل فانی زکشتند و مهرها دودند و زبانی ذی
الخلل برستند و بوال ذی رسیده دودند و بوال ذی
مطلب واصل شدی و بعد از جمع این مقام و رتبه
بخشای ایمن خود چنان محبتی که ششم
بخشای دوست زینت بدست بدانی یا برتر سید

(کتابت کتب و نسخ)

二

۱۲۸۵

من اینو ما بوسی و یوازه من مایه سی سیف عصا نشانی خنجره
امید ترا بریده و در خنجر حال نیو خنجر و یوازه
ختم احوال از من دور و من عزت یوازه برای
یوازه خنجر و یوازه من مایه سی سیف عصا نشانی خنجره
پسندید ای خنجره و یوازه من مایه سی سیف عصا نشانی خنجره

﴿ ۞ ۞ ۞ ﴾

12

❁ تہذیب

و سرور خوشتر دانی و فدا را از این حیات بیکوتر
فی الخلاء بصر بکشائی صد هزار جزا را از این
از تو بیزار است و آشیای ارض از تو دورتر از
و سرور مشی مینماید و غافل از آنکه زمین من
دوست خود گرفته آید و در ارض من بگمالت خیر می
منبعوض می آید محبوب خود دانسته آید و دشمن من
شرك مستغیر قید و گمراه تو حید بر زبان مینماید
و یقیناً آتی از شما انبساط مانیست و انبساط در آخر
قربان گذشت و عمر کز آنایه و آیتها رسانده آید

(ای مر دکان فر ایشی عفت)

• 2

در دانه های عدم بودی و ترا بعد تراب آس
در عالم ظاهر ظهور بودم و جمع ذرات حکمت
و حقایق کائنات را برزیت تو کاشتم چنانچه قبل

❁ ای سر خود ❁

۲۹

مکان قرب خود نزد جنود قدس اظهار انداشتم
برق روحانی بنام عز سلطان رحیم بودم و در
و ترا در سبزه راحت بغیر خود مشغول یافتیم و چون
سراسر کاهن که از مشرق لا مکان بکنان تو آمدم

❁ ای جوهر هوی ❁

۳۸

و سر نگشودم و خجالت ترا نپسندیدم
ولا مکان مجرم خانان شتافت و مع ذلک سیر نمودم
آهنگ مکان خود نمود غیر خود را یافت اغیار دید
کذاشتی چنانچه در هر زمان که ظهور قدس من
خود معین فرمودم و تو بمنزل و محل مرا بغیر من
داشتی مگر قلوب را که محل نزول نجلی خجالت و اخلاص
جمع آنچه در آسرها و زمین است برای تو مقدر

❁ ای سر خاک ❁

۲۷

قدری تأمل اختیار کن هرگز شنیده ای که یار
و اغیار در قیام بکنند پس اغیار را بران تا خاتمان
بزرگ خود در آید

❁ ایدوست لسانی من ❁

۳۶

منتهی در میان

ولا کن از نور قدان تا ارضی فروق دان بلکه فرق بی
بلی نجلی آفتاب در تراب و آت هر دو موجود
صراف ذائقه احدیه اقصیه قطره از آت را قبول نماید
وصفا از آن در ظاهر مشاهده شود چون بدست
مثل شما مثل آب تنج صافی است که کل لطافت
❁ ای بنظر آراسته و باطن کشته ❁

۳۵

من است

سبب اخلاص و هلاکت کاروانهای مدینه و دیار
است که در ظاهر در پی و روشنی است و در باطن
اغنام من شده آید مثل شما مثل ستاره قبل از صبح
چرا در ظاهر دعوی شای کینید و در باطن ذنب

❁ ای جهلا می معترف اعلم ❁

۳۴

حفظ ماند و بنابر آمل و شروت نسوزد
 دادم حال نزدیک بشمر رسیدم چندی نماند تا
 بد ملاطفت غریب بودم و بنامان مرحمت آتش
 حال محبت و دوستی شما در روز قدس رضوان
 آی ای اهل رضوان من ﴿ ۳۴ ﴾

بلایه طینه انبات نماند
 آتش ده تا سنبلات علم و حکمت من سر سبز از
 لایم را در ارض طاهر قلب بیفشان و باب یقین
 ساسیل قدس معنوی پاشام یعنی نجوای حکمت
 از لسان شکرینم کلمات از نیت شنو و از لب حکیم
 آی ای برای در من ﴿ ۳۳ ﴾

عزیزش دار
 ما حب ماسر مایه خود کنی و چون اصر و جان
 و طبیب جمیع علای تو که من است او فاشی
 آرا پناههای مخالف نفس و هوای خاموش مکن
 شمع دلت بر آواز و خنده دست قدرت من است
 آی ای یگانه یگانه ﴿ ۳۲ ﴾

من چون آب و آتش در یکدل و قابل نگنجد
 داری چشمت از عالمیان بر دار برای اراده من و غیر
 اگر مرا خواهی جز مرا نخواه و اگر اراده عالم
 آی ای پسر ارض ﴿ ۳۱ ﴾

و باز گشت
 و ترا در فراق غفلت خفته یافت و بر حال تو که نیست
 در سحر کهان نسیم عنایت من بر تو مرور نمود
 آی ای بنده دنیا ﴿ ۳۰ ﴾

یاقی و مسکن خودی
 فراموشی خودی و از باب دوست بایوان دشمن مقرب
 و بکمان باطل خود برداشتی بقسمی که بالذکر
 و تو غافل چون بشمر آمدی از غایتی نعمت غفلت بودی
 بخیر و باقی مادرانی و قابل بخششای غنی ماشوی
 فرمودم و مقصود از جمیع این مراتب آن بود که
 رحیم پروردم و از جوهر فضل و رحمت ترا حفظ
 ترا در قلوب الفا نمودم و بعرف جوهر در طای
 یومیه را داشتم و چشمها برای حفظ تو گشتم و حب
 از خروج از بطن ام دو چشمه شیر منیر برای

برواز کن و از قفس بگذر و با قفس روحانی در فضای

قدسی بیاورم (ای پسر رمان) ۳۸

راحت یومی قائم مشو و از راحت بزوال باقیه
مگذر و کشتن باقی عیش خود را بکلی خانی
تانی تبدیل نما از زندان بصر اهای خوشی خان
عروج کن و از قفس امکان بر خوان داکش

لامکان بخرام (ای بنده من) ۳۹

از بند ملک خود را رهائی بخش و از حبس قفس
خود را آزاد کن و وقت را غنیمت شمر زیرا که این
وقت را دیگر نه بینی و این زمان را هرگز نیابی
(ای فرزندی کنیز من) ۴۰

اگر سلطنت باقی بماند البته کمال جزا از ملک
قانی در گذری و اگر آرزای حکمت است
و جلوه اینها رمزها جز افکندم بآل ادراک ننماید

(ای پسر تراب) ۳۵

حکای عباد آوازند که تا سمع نیابند بکشایند
چنانچه ساقی تالاب نیند ساغر نبخشند و عاشق
تا بحال معشوق قانر نشود از خان بخر و شود پس
ناید حبه های حکمت و علم را در ارض طیبه قاب
میل و دل دارید و مستور نمایند تا سبیلان حکمت اهل

از دل بر آید نه از کمال (ای بنده من) ۳۶

ملک بزوال را با زوال از دست منته و شاهنشاهی
فرودس را بشهو تی از دست منته اینست کوز
حیوان که از معین قلم رحمن ساری کشته
طوبی الشارین (ای پسر روح) ۳۷

قفس بشکلی و چون هاین در هوا قدس

از این جسد فانی بفرودس ممانی راجع شوی و در
ملکوت باقی مقرانی

وای وای

۴۴

ای عاشقان هـ وای قسانی از معشوق روحانی
چون برق گذشته اید و بختیال شیطانی دل محکم
بنسبه اید ساختن خدایید و اسم آنرا حق گذاشته اید
و ناظر خرید و نام آنرا حق گذاشته اید نه قس
فارغی از شما برآمد و نه اسم اعظمی از ریاض
قلوبتان وزید و صاحب مشفقانه محبوس بر باد داده اید
و از صفحه دل محو بوده اید و چون بر آیم در سبزهزار
شبهت و امل تیش متباید

ای برادران طریق

۴۵

چرا از انکار زنگار غافل گشته اید و از قرب
حضرت یار دور مانده اید صرف اید جمال در سر ادق
پیشانی بر عرش جلال مستوی و مشایخ خود
جهدال مشغول گشته اید و رواج قدس میوزد
و نسام خود در هبوب وکل بزم کم مبتلا شده اید

ای بنده من

۴۱

دل را از غفلت پاک کنی و بی حسد بساط قدس

احد بخرام

ای دوستان من

۴۲

در سبیل رضای دوست مثنی بنائید و روضای او
در خالق او بوده و خواهد بود یعنی دوست
پیرضای دوست در بیت او وارد نشود و در
اموال او تصرف ننمایید و روضای خود را بر رضای
او ترجیح ندهد و خود را در هیچ امری مقدم
ننماید (تفکر و افکند) یا اولی الافکار

ای رفیق عرش

۴۳

بدمشمن و بدبین و خود را ذلیل مکن و عیال
بر مینار یعنی بد مگو تا نشنوی و عیب مردم را بزرگ
مدان تا عیب تو بزرگ نیاید و ذات حق می شنند
تا ذات تو چه ره نکشاید پس با دل پاک و قلب
طاهر و صدر مقدس و خاطر منزه در آیم محرم
خود که اقل از آنی محسوبست فارغ باش تا بفراغت

داده اید بشنوید بیان دوست را و برخواست
از خود رانده اید چنانچه غیب مرا در دل منزل
دشمن مرا در خانه من راه داده اید و دوست مرا
﴿ای پسران غفلت و هوی﴾ ۵۱

و بر عرش غنا متمکن گردید و مقدر یابد *
قالب عاشق ظاهر و باهر و هویدا و آشکار شود
مناکره (والله هو الغنی) چون صبح صادق از افق
نکشانید و در این مقام (انعم الله بکم) مستور و کمر
مشارید زیرا که در غایت آن غنای بالله رخ
فقر از ما سوی الله نهستی است بزرگ حقیر
فقر را غنا در پی و هر غنای فنا از حق و لکن
در فقر اضطراب نشاید و در غنا اظهار نیاید هر
﴿ای پسر کنیز من﴾ ۵۰

محبوب و مقبول *
حرص را ناله کنایه و قناعت قناعت شد زیر
﴿ای سانج هوی﴾ ۴۹

بخجالتی *

مانند الکرم و الجود من خجالتی فیهنا لمن ترین
از غفلت نکلافتند و از سدره دولت بی احتیاج
اغنیای را از ناله سحر کاهی کنیز کردید که ما را
﴿ای پسران تراب﴾ ۴۸

کلی را از تراب خالق خودم و البته بخاک راجع فرمایم
افتخار نمائید و از ذلت تنگ مدارید قسم بجماع
با یکدیگر مدارا نمائید و از دنیا دل بر دارید بعزیز
﴿ای برادران﴾ ۴۷

یا قوتی از قلم خفیه ثبت شده اینست
در سطر سحر از اسطر قدس که در لوح
از بدن پندارید
خامه غرور را از تن برارید و ثوب تکبر

﴿ای پسران آمال﴾ ۴۶
اقدامکم هم عیرون
و علی الذین هم یحشون علی اعقابکم و علی ابر
و از جمیع محروم مانده اید زهی حسرت بر شما

بنار حسان تندر جانده *
جو که خالست اثرار نور خارا
ای سر خاگ با اثرار مکت و مؤانست

زینار *

۵۶

کلام الله فایسمع کلمات اصفیانه)
فایسمع مع احبائه و من اراد ان یسمع
الله مع ان یأمن الله (من اراد ان یأمن الله مع ان
یحب الله اثرار غم یفریاد و مصاحبت ابرار

ای سر من *

۵۵

قمر قدم کنار تا خرقا از عین فنا یاشای *
از آیشی غنا یاک شو با کل آسایش در افلاک

ای فرزند هوی *

۵۴

خود تمام نیر دازید *

درست حفظ غایتد و بر احت تقی

فقراء مانند در میان شان زیست امانت ما

ای اغنیای ارض *

۵۳

چنانچه شمس اهل زمین را *

آن غنی اهل آسمان را روشنی بخشد
محرومش نکند داند * قسم باجم اعظم که نور
از ملکوت خدای منعمش نیاید و از دوات ابدی
مگر قاتی نیست * است و حال آن غنی که غنا
قرب و ابر نشود و بدینده رضا و تسلیم در نیاید
و مطالب و عاشق و معشوق هرگز غنی بر مقرر
ندانید که غنا سمدست حکم طالب طالع

ای مغروران باموال قانیه *

۵۲

افتحوا آذانکم لعلکم تسمعون *
الفتح و انما آذانکم لعلکم تسمعون

اصبح مالک اسماء اثرار فرموده *

بشاید اینست شمس که صدق و وفا که از انفق
قبول فرموده بچنین دوست جفا مکنید و بگویش
بالکه مخصوص هدایت شما بلا پای لا یحیی
معنوی شما را لا حل شما دوست داشته و دارد
تکدیگر را دوست داشته و دارند و لکن دوست
اقتبال غایتد دوستان ظاهر نظر به صلاحیت خود

مبذول داشتم و آدمی را مقابل نیافتم زیرا که
کلی از خبر باقی لطیف بودید بجا کشیف
نشد افغان بوده اند و از کس حال باقی بجام
قانی قانع شده اند فنیس

ماهم به قینهون

آی پسر خاک

۶۱

از خبر بی مثال محبوب لا یزال چشم میویش و بجز
کدره فانیه چشم مکشا از دست ساقی احدیه
کاوسی باقیه برکت آهه شوی شوی
و از سر و شوی غیب معنوی شنوی
آی پست فطراتی از سر آب باقی قدس
چرا با قانی رجوع جوید

(نکو آی اهل ارض)

۶۲

براستی بدانید که بایگانی شاد را درنی است
و عقاب عظمی از عقب کان میرد که آنچه را
میرتکب شدید از نظر محو شده قسم بجام که

در الواح زبرجدی از قلم جلی خیم
اعمال شما کشته

آی پسر کنیز من

۵۷

اگر فیض روح القدس طای با احرار محاسب
شو زیرا که ابرار خرم باقی از کف ساقی خلد
نوشته اند و قلب مردگارا چون صبح
صادق زنده و هنر و روش غایتند

آی غافلان

۵۸

کان میرد که اسرار مستور است بلکه
یقین بدانید که بخط جلی مستور کشته
و در پیشگاه حضور مشهود

آی دوستان

۵۹

براستی میگویم که جمیع آنچه در قلوب مستور
بوده آید نزد ما چون روز و واضح و ظاهر
وهوید است و لکن ستر آنرا سبب
جود و فضل ما است نه استحقاق شما

آی پسر انسان

۶۰

شبنمی از زرف دریای رحمت خود بر عالیشان

اشراق فرمود طوبی لایقین *

آفتاب حکمت و معانی که از آنایق فیه مشیت ربانی
نیز بربند و غیر عماد باک قبول نمایند اینست
در پیشگاه حضور معبود جز بقیه خای خالص
قبول در آید چه که عنقریب صرافان وجود
و کدورت نفس و هوای پاک شود و بساحت عز
احدی صمود نماید جهد کنین اعمال از غبار و
که طیبه و اعمال طاهره مقدسه بپدید آید

ای سران آدم *

هيات هيات هيات ترميدون

معاشیرم را چونی و مالک قدسم راه خواهی
خود نبانی و بدل آورده بکثافت شهوت و هوای
چگونه است که انداخته آلوده بشکری مباشرت خانه

ای که خاه خاک *

معمول شده ظاهر شود و بر عالمیان هویدا گردد
بر مدد التماسه اسرار و اعمال شیطانی که درین ظالمانی

بدانست چون صبح نورانی از افق قدس صمدانی

ای سران و هم *

و اعر فید از تقوس عباد من *

هر کدام از شما بنفس خود اصر

مشمول شوید به بغیت خلق من زیرا که

و اگر نفس ناری غایبه نماید بذر عیوب خود

لسان مخصوص ذکر من است بغیت ملامت

ای مهاجران *

شمرده آید و بانی خبر از کشته آید *

بر مرا که باز نفس بپاک می نمایند کویا مرا غافل

بغیفات آورد که در سینه های مهلک خطر پاک

بر داری من شمارا جری بود و صبر من شمارا

ای احصیان *

در لوح محفوظ محتوم داشتم و بخاتم عز محتوم

نموده ام از ظلم احدی نگذرم و این عهد است که

از ظلم دست خود را کوتاه نمایند که قسم پاک

ای ظالمان ارض *

پاشا شاهی قانی دل منید و مسرور مشوید مثل
پاشا مثل طیر غافل است که بر شاخه باغی در کال

ای انباء غفلت

۷۴

در آیند و آن تقدیر از همه رنگها است
من خنجره را از میان بردارم مگر کانی که برنگ من
ای رنگ تراب در آورم و همه این رنگهای
سبب اقیانوس میباید قسماً بجمیع که جمیع را در
و خود را با سبب زرد و سرخ و سبز و بنفش و بن
سلطنت قانی آتی از جبروت باقی من گذشته

ای انباء غرور

۷۳

موجود را ترا بخت هستی یارانی *
و حجاب از خلف سحاب بدر آتی و جمیع
میلای حجاب غفلت را خرق کنی تا بی پرده
پوشش ساء قدس منی خود را بکسوف دنیا

ای دوست من

۷۲

* آید تا جوهر تو بر عالمیان هویدا و روشنی آید

مثل تو مثل سیف بر جوهری است که در غلاف
تیره نهان باشد و این سبب قدر آن بر جوهر یان
مستور ماند پس از غلاف نفس و هوای بیرون

ای بنده من

۷۱

* جانده و من دانسته صبر نمودم و اظهار نداشتیم
از قلوب محو نموده بقسمی که آری از آن باقی
احد را بر آن عهد قائم بنیتیم البته غرور و نافرمانی آنرا
و احباب مدین بقا بر آن عهد گواه گرفتیم و حال
منار که زمان واقع شده باین نموده آید و ملامت اعلی
پاد آورید آن عهد را که در جبریل قرار دادیم در بقیه

ای دوستان من

۷۰

فان شوی از نیستی و فنا و خفت و خوار فانی کردی
معانی از بد غلام الهی پاشای اگر باین مراتب
برتر خراسی و ملیح است نشاء مستی اگر ساغر
و نیکو بساطی است بساط باقی اگر از ملک قانی
خوش ساختی است ساحت هستی اگر اندر آتی

ای پسر عیش

۶۹

سیر و گمان مشاهده بنا تخمهای حکمت لدنیم
 بیان سبحان اشراق انوار شمس آیتان من غیر
 از اسنان رحمن سلسیل معانی بنوش و از مشرق
 ای فرزند کنیز من *

۷۷

و حینند کنوا یفعلون

خزیه * انا کننا شهداء علی ما فعلوا
 وقت ندانم که از کجا رسید زاده بر این
 بحرف دوم رسید جمیع بر تراب ریختند در آن
 از مکامی عز خود بیرون دیدند و چون
 حرف اول اسم از اسنان جاری شد اهل عرفات
 مذکور شد الا اسمی از اسماء و چون امر رفت
 دود * و سال از اسماء ایشان بود و جمیع
 حوریه الهی از قصر روحانی بی سیر و جانب
 کلاب ارض مبتلا شده اند * در این وقت
 ملحوظ افتاد که حمامات قدسی چند در دست
 آهنگ رجوع نمودم *

ورائحه و فاضل ارض ارض نیایم و بعد

که حسب الامر در عقیده و فاضل ما ندیم
 از سبب توجه و ندیده استعاره مذکور داشت
 ملا عالی و کرد و این از ناله او گریستند و بعد
 منتهی رجوع نمود و گریست گریستی که جمیع
 در لیل حال هیکل بقا از عقیده زمر دی وفا بسدره

ای سر اضاف *

۷۶

فی لوح قدس منیر *

ناس متنازع شویند * کذاک انحناء
 پس بجان سعی تا بفعل از جمیع
 افعال پاک و مقدس مخصوص دوستان ما است
 ظاهر شود چه که در اقوال کل شریکند و لکن
 کشته ای باید جمیع افعال قدسی از هیکل انسانی
 لازمال هدایت باقوال بوده و این زمان بفعال
 (ای فرزند کنیز من) *

۷۵

خاندان پس بند گیرید ای بندگان هوی
 اندازد دیگر از نعمه و هیکل و رنگ او آری باقی
 اطمنان بسر آید و بنیته صیاد اجل او را بخاک

میان مسطور و بنیان بود اعنایت الهی و الطاف
نمایند * عروس معانی بدیده که درای پرده های
جزقوای خاص بنیزند و غیر محال باک قبول
مراقبات وجود در پیشگاه حضور معبود
هدایت در قلب و دل بر افروزند که عنقه ریب
سراج ضلالت را خاموش کنند و مشاعل باقیه

❀ (ای دوستان من) ❀ ۸۴

خود و ذوی القربی نمایند چنانچه رب العالمین
بهترین ناس آفراند که با قیاف تحصیل کنند و صرف

❀ (ای بنده من) ❀ ۸۱

عند الله مذکور *

اموات آن نفوس محطه مرگه ارجح

ظاهرند و فی الحقیقه از اموات محسوبند بلکه
بست ترین ناس نفوس هستند که در عرض

❀ (ای بنده من) ❀ ۸۰

و خواهد بود *

و اشجار بی غار لایق نار بوده

الامور معقده با سناها و فضل الله یغنیکم بها
گردند * اینست اسباب غنا یا اولی الالباب و ان
لنا بر کل لازم که اصناف و اکتساب مشغول
ظاهر شوید تا خود و دیگران از شما منتفع شوند
شما اشجار رضوان منید باید بشار بدیده منیده

❀ (ای بندگان من) ❀ ۷۹

تا که بسوی مشکتم شاهانه چنانچه که کویم بخیرائی
در رضای و هم شیطانی * شاهانه مرحمت فرمودم
فرمودم تا در هوای قدس معانی پرواز کنی به
تا که در هوای قفسانی طیران چنانچه بر عنایت

❀ (ای پسر هوی) ❀ ۷۸

از باده طینه انبات نمایند

تا سبلات علم و حکمت من سر سبز
در ارض ظاهر قلب بیفشان و آب یقین آتش ده

ربانی جون شمع منیر جمال دوست ظاهر
و هویداشد شهادت میدهم ای دوستان که نعمت
تمام و حجت کامل و برهان ظاهر و دلیل ثابت آمد
دیگر تا همت شما از مراتب انقطاع چه ظاهر نماید
کذلك تمت النعمة علیکم و علی من فی السموات
والأرضین والحمد لله رب العالمین

