

**Classic Poetry Series**

**Khalil Gibran**  
**- poems -**

**Publication Date:**

2004

**Publisher:**

Poemhunter.com - The World's Poetry Archive

# Khalil Gibran(January 6, 1883 – April 10, 1931)

Kahlil Gibran (Arabic pronunciation: [xa'li:l ʔi'brʔʔn]; born Gubran Kahlil Gubran, in academic contexts often spelled Jubran Kahlil Jubran, :217:255 Jibrān Khalil Jibrān, :217:559 or Jibrān Xalil Jibrān; :189 Arabic كحلّيل جبران , J) also known as Khalil Gibran, was a Lebanese American artist, poet, and writer. Born in the town of Bsharri in modern-day Lebanon (then part of the Ottoman Mount Lebanon mutasarrifate), as a young man he emigrated with his family to the United States where he studied art and began his literary career. He is chiefly known in the English speaking world for his 1923 book *The Prophet*, an early example of inspirational fiction including a series of philosophical essays written in poetic English prose. The book sold well despite a cool critical reception, and became extremely popular in the 1960s counterculture. Gibran is the third best-selling poet of all time, behind Shakespeare and Lao-Tzu.

## In Lebanon

Gibran was born to a Maronite Catholic family from the historical town of Bsharri in northern Lebanon. His mother Kamila, daughter of a priest, was thirty when he was born; his father Kahlil was her third husband. As a result of his family's poverty, Gibran received no formal schooling during his youth. However, priests visited him regularly and taught him about the Bible, as well as the Arabic and Syriac languages. Gibran's father initially worked in an apothecary but, with gambling debts he was unable to pay, he went to work for a local Ottoman-appointed administrator.

Around 1891, extensive complaints by angry subjects led to the administrator being removed and his staff being investigated. Gibran's father was imprisoned for embezzlement, and his family's property was confiscated by the authorities. Kamila Gibran decided to follow her brother to the United States. Although Gibran's father was released in 1894, Kamila remained resolved and left for New York on June 25, 1895, taking Kahlil, his younger sisters Mariana and Sultana, and his elder half-brother Peter(/Bhutros/Butrus).

## In the United States

The Gibrans settled in Boston's South End, at the time the second largest Syrian/Lebanese-American community in the United States. Due to a mistake at school, he was registered as Kahlil Gibran.

His mother began working as a seamstress peddler, selling lace and linens that

she carried from door to door. Gibran started school on September 30, 1895. School officials placed him in a special class for immigrants to learn English. Gibran also enrolled in an art school at a nearby settlement house. Through his teachers there, he was introduced to the avant-garde Boston artist, photographer, and publisher Fred Holland Day, who encouraged and supported Gibran in his creative endeavors. A publisher used some of Gibran's drawings for book covers in 1898.

Gibran's mother, along with his elder brother Peter, wanted him to absorb more of his own heritage rather than just the Western aesthetic culture he was attracted to, so at the age of fifteen, Gibran returned to his homeland to study at a Maronite-run preparatory school and higher-education institute in Beirut, called Al-Hikma (La Sagesse). He started a student literary magazine with a classmate and was elected "college poet". He stayed there for several years before returning to Boston in 1902, coming through Ellis Island (a second time) on May 10. Two weeks before he got back, his sister Sultana died of tuberculosis at the age of 14. The next year, Peter died of the same disease and his mother died of cancer. His sister Marianna supported Gibran and herself by working at a dressmaker's shop.

## Art and Poetry

Gibran held his first art exhibition of his drawings in 1904 in Boston, at Day's studio. During this exhibition, Gibran met Mary Elizabeth Haskell, a respected headmistress ten years his senior. The two formed an important friendship that lasted the rest of Gibran's life. Though publicly discreet, their correspondence reveals an exalted intimacy. Haskell influenced not only Gibran's personal life, but also his career. She introduced him to Charlotte Teller, a journalist, and Emilie Michel (Micheline), a French teacher, who accepted to pose for him as a model and became close friends. In 1908, Gibran went to study art in Paris for two years. While there he met his art study partner and lifelong friend Youssef Howayek. While most of Gibran's early writings were in Arabic, most of his work published after 1918 was in English. His first book for the publishing company Alfred A. Knopf, in 1918, was *The Madman*, a slim volume of aphorisms and parables written in biblical cadence somewhere between poetry and prose. Gibran also took part in the New York Pen League, also known as the "immigrant poets" (al-mahjar), alongside important Lebanese-American authors such as Ameen Rihani, Elia Abu Madi and Mikhail Naimy, a close friend and distinguished master of Arabic literature, whose descendants Gibran declared to be his own children, and whose nephew, Samir, is a godson of Gibran's.

Much of Gibran's writings deal with Christianity, especially on the topic of

spiritual love. But his mysticism is a convergence of several different influences :

Christianity, Islam, Sufism, Hinduism and theosophy. He wrote : "You are my brother and I love you. I love you when you prostrate yourself in your mosque, and kneel in your church and pray in your synagogue. You and I are sons of one faith - the Spirit." Juliet Thompson, one of Gibran's acquaintances, reported several anecdotes relating to Gibran: She recalls Gibran met `Abdu'l-Bahá, the leader of the Bahá'í Faith at the time of his visit to the United States, circa 1911–1912. Barbara Young, in "This Man from Lebanon: A Study of Khalil Gibran", records Gibran was unable to sleep the night before meeting `Abdu'l-Bahá who sat for a pair of portraits. Thompson reports Gibran saying that all the way through writing of "Jesus, The Son of Man", he thought of `Abdu'l-Bahá. Years later, after the death of `Abdu'l-Bahá, there was a viewing of the movie recording of `Abdu'l-Bahá – Gibran rose to talk and in tears, proclaimed an exalted station of `Abdu'l-Bahá and left the event weeping.

His poetry is notable for its use of formal language, as well as insights on topics of life using spiritual terms. Gibran's best-known work is *The Prophet*, a book composed of twenty-six poetic essays. The book became especially popular during the 1960s with the American counterculture and New Age movements. Since it was first published in 1923, *The Prophet* has never been out of print. Having been translated into more than forty languages, it was one of the bestselling books of the twentieth century in the United States.

One of his most notable lines of poetry in the English-speaking world is from "Sand and Foam" (1926), which reads: "Half of what I say is meaningless, but I say it so that the other half may reach you". This line was used by John Lennon and placed, though in a slightly altered form, into the song "Julia" from The Beatles' 1968 album *The Beatles* (a.k.a. "The White Album").

### Political Thought

Gibran was by no means a politician. He used to say : "I am not a politician, nor do I wish to become one" and "Spare me the political events and power struggles, as the whole earth is my homeland and all men are my fellow countrymen". Gibran called for the adoption of Arabic as a national language of Syria, considered from a geographic point of view, not as a political entity. When Gibran met `Abdu'l-Bahá in 1911–12, who traveled to the United States partly to promote peace, Gibran admired the teachings on peace but argued that "young nations like his own" be freed from Ottoman control. Gibran also wrote the famous "Pity The Nation" poem during these years which was posthumously published in *The Garden of the Prophet*.

When the Ottomans were finally driven out of Syria during World War I, Gibran's exhilaration was manifested in a sketch called "Free Syria" which appeared on the front page of al-Sa'ih's special "victory" edition. Moreover, in a draft of a play, still kept among his papers, Gibran expressed great hope for national independence and progress. This play, according to Khalil Hawi, "defines Gibran's belief in Syrian nationalism with great clarity, distinguishing it from both Lebanese and Arab nationalism, and showing us that nationalism lived in his mind, even at this late stage, side by side with internationalism."

## Death and Legacy

Gibran died in New York City on April 10, 1931: the cause was determined to be cirrhosis of the liver and tuberculosis. Before his death, Gibran expressed the wish that he be buried in Lebanon. This wish was fulfilled in 1932, when Mary Haskell and his sister Mariana purchased the Mar Sarkis Monastery in Lebanon, which has since become the Gibran Museum. The words written next to Gibran's grave are "a word I want to see written on my grave: I am alive like you, and I am standing beside you. Close your eyes and look around, you will see me in front of you ...."

Gibran willed the contents of his studio to Mary Haskell. There she discovered her letters to him spanning twenty-three years. She initially agreed to burn them because of their intimacy, but recognizing their historical value she saved them. She gave them, along with his letters to her which she had also saved, to the University of North Carolina at Chapel Hill Library before she died in 1964. Excerpts of the over six hundred letters were published in "Beloved Prophet" in 1972.

Mary Haskell Minis (she wed Jacob Florance Minis in 1923) donated her personal collection of nearly one hundred original works of art by Gibran to the Telfair Museum of Art in Savannah, Georgia in 1950. Haskell had been thinking of placing her collection at the Telfair as early as 1914. In a letter to Gibran, she wrote "I am thinking of other museums ... the unique little Telfair Gallery in Savannah, Ga., that Gari Melchers chooses pictures for. There when I was a visiting child, form burst upon my astonished little soul." Haskell's gift to the Telfair is the largest public collection of Gibran's visual art in the country, consisting of five oils and numerous works on paper rendered in the artist's lyrical style, which reflects the influence of symbolism. The future American royalties to his books were willed to his hometown of Bsharri, to be "used for good causes".

## A Lover's Call Xxvii

Where are you, my beloved? Are you in that little  
Paradise, watering the flowers who look upon you  
As infants look upon the breast of their mothers?

Or are you in your chamber where the shrine of  
Virtue has been placed in your honor, and upon  
Which you offer my heart and soul as sacrifice?

Or amongst the books, seeking human knowledge,  
While you are replete with heavenly wisdom?

Oh companion of my soul, where are you? Are you  
Praying in the temple? Or calling Nature in the  
Field, haven of your dreams?

Are you in the huts of the poor, consoling the  
Broken-hearted with the sweetness of your soul, and  
Filling their hands with your bounty?

You are God's spirit everywhere;  
You are stronger than the ages.

Do you have memory of the day we met, when the halo of  
You spirit surrounded us, and the Angels of Love  
Floated about, singing the praise of the soul's deed?

Do you recollect our sitting in the shade of the  
Branches, sheltering ourselves from Humanity, as the ribs  
Protect the divine secret of the heart from injury?

Remember you the trails and forest we walked, with hands

Joined, and our heads leaning against each other, as if  
We were hiding ourselves within ourselves?

Recall you the hour I bade you farewell,  
And the Maritime kiss you placed on my lips?  
That kiss taught me that joining of lips in Love  
Reveals heavenly secrets which the tongue cannot utter!

That kiss was introduction to a great sigh,  
Like the Almighty's breath that turned earth into man.

That sigh led my way into the spiritual world,  
Announcing the glory of my soul; and there  
It shall perpetuate until again we meet.

I remember when you kissed me and kissed me,  
With tears coursing your cheeks, and you said,  
"Earthly bodies must often separate for earthly purpose,  
And must live apart impelled by worldly intent.

"But the spirit remains joined safely in the hands of  
Love, until death arrives and takes joined souls to God.

"Go, my beloved; Love has chosen you her delegate;  
Over her, for she is Beauty who offers to her follower  
The cup of the sweetness of life.  
As for my own empty arms, your love shall remain my  
Comforting groom; you memory, my Eternal wedding."

Where are you now, my other self? Are you awake in  
The silence of the night? Let the clean breeze convey  
To you my heart's every beat and affection.

Are you fondling my face in your memory? That image

Is no longer my own, for Sorrow has dropped his  
Shadow on my happy countenance of the past.

Sobs have withered my eyes which reflected your beauty  
And dried my lips which you sweetened with kisses.

Where are you, my beloved? Do you hear my weeping  
From beyond the ocean? Do you understand my need?  
Do you know the greatness of my patience?

Is there any spirit in the air capable of conveying  
To you the breath of this dying youth? Is there any  
Secret communication between angels that will carry to  
You my complaint?

Where are you, my beautiful star? The obscurity of life  
Has cast me upon its bosom; sorrow has conquered me.

Sail your smile into the air; it will reach and enliven me!  
Breathe your fragrance into the air; it will sustain me!

Where are you, my beloved?  
Oh, how great is Love!  
And how little am I!

Khalil Gibran



## A Poet's Death Is His Life Iv

The dark wings of night enfolded the city upon which Nature had spread a pure white garment of snow; and men deserted the streets for their houses in search of warmth, while the north wind probed in contemplation of laying waste the gardens. There in the suburb stood an old hut heavily laden with snow and on the verge of falling. In a dark recess of that hovel was a poor bed in which a dying youth was lying, staring at the dim light of his oil lamp, made to flicker by the entering winds. He a man in the spring of life who foresaw fully that the peaceful hour of freeing himself from the clutches of life was fast nearing. He was awaiting Death's visit gratefully, and upon his pale face appeared the dawn of hope; and on his lips a sorrowful smile; and in his eyes forgiveness.

He was poet perishing from hunger in the city of living rich. He was placed in the earthly world to enliven the heart of man with his beautiful and profound sayings. He as noble soul, sent by the Goddess of Understanding to soothe and make gentle the human spirit. But alas! He gladly bade the cold earth farewell without receiving a smile from its strange occupants.

He was breathing his last and had no one at his bedside save the oil lamp, his only companion, and some parchments upon which he had inscribed his heart's feeling. As he salvaged the remnants of his withering strength he lifted his hands heavenward; he moved his eyes hopelessly, as if wanting to penetrate the ceiling in order to see the stars from behind the veil clouds.

And he said, "Come, oh beautiful Death; my soul is longing for you. Come close to me and unfasten the irons life, for I am weary of dragging them. Come, oh sweet Death, and deliver me from my neighbors who looked upon me as a stranger because I interpret to them the language of the angels. Hurry, oh peaceful Death, and carry me from these multitudes who left me in the dark corner of oblivion because I do not bleed the weak as they do. Come, oh gentle Death, and enfold me under your white wings, for my fellowmen are not in want of me. Embrace me, oh Death, full of love and mercy; let your lips touch my lips which never tasted a mother's kiss, not touched a sister's cheeks, not caresses a sweetheart's fingertips. Come and take me, by beloved Death."

Then, at the bedside of the dying poet appeared an angel who possessed a supernatural and divine beauty, holding in her hand a wreath of lilies. She embraced him and closed his eyes so he could see no more, except with the eye of his spirit. She impressed a deep and long and gently withdrawn kiss that left and eternal smile of fulfillment upon his lips. Then the hovel became empty and

nothing was left save parchments and papers which the poet had strewn with bitter futility.

Hundreds of years later, when the people of the city arose from the diseases slumber of ignorance and saw the dawn of knowledge, they erected a monument in the most beautiful garden of the city and celebrated a feast every year in honor of that poet, whose writings had freed them. Oh, how cruel is man's ignorance!

Khalil Gibran

# A Poet's Voice Xv

## Part One

The power of charity sows deep in my heart, and I reap and gather the wheat in bundles and give them to the hungry.

My soul gives life to the grapevine and I press its bunches and give the juice to the thirsty.

Heaven fills my lamp with oil and I place it at my window to direct the stranger through the dark.

I do all these things because I live in them; and if destiny should tie my hands and prevent me from so doing, then death would be my only desire. For I am a poet, and if I cannot give, I shall refuse to receive.

Humanity rages like a tempest, but I sigh in silence for I know the storm must pass away while a sigh goes to God.

Human kinds cling to earthly things, but I seek ever to embrace the torch of love so it will purify me by its fire and sear inhumanity from my heart.

Substantial things deaden a man without suffering; love awakens him with enlivening pains.

Humans are divided into different clans and tribes, and belong to countries and towns. But I find myself a stranger to all communities and belong to no settlement. The universe is my country and the human family is my tribe.

Men are weak, and it is sad that they divide amongst themselves. The world is narrow and it is unwise to cleave it into kingdoms, empires, and provinces.

Human kinds unite themselves one to destroy the temples of the soul, and they join hands to build edifices for earthly bodies. I stand alone listening to the voice of hope in my deep self saying, "As love enlivens a man's heart with pain, so ignorance teaches him the way of knowledge." Pain and ignorance lead to great joy and knowledge because the Supreme Being has created nothing vain under the sun.

## Part Two

I have a yearning for my beautiful country, and I love its people because of their misery. But if my people rose, stimulated by plunder and motivated by what they call "patriotic spirit" to murder, and invaded my neighbor's country, then upon the committing of any human atrocity I would hate my people and my country.

I sing the praise of my birthplace and long to see the home of my children; but if the people in that home refused to shelter and feed the needy wayfarer, I would convert my praise into anger and my longing to forgetfulness. My inner voice would say, "The house that does not comfort the need is worthy of naught by destruction."

I love my native village with some of my love for my country; and I love my country with part of my love for the earth, all of which is my country; and I love the earth with all of myself because it is the haven of humanity, the manifest spirit of God.

Humanity is the spirit of the Supreme Being on earth, and that humanity is standing amidst ruins, hiding its nakedness behind tattered rags, shedding tears upon hollow cheeks, and calling for its children with pitiful voice. But the children are busy singing their clan's anthem; they are busy sharpening the swords and cannot hear the cry of their mothers.

Humanity appeals to its people but they listen not. Were one to listen, and console a mother by wiping her tears, other would say, "He is weak, affected by sentiment."

Humanity is the spirit of the Supreme Being on earth, and that Supreme Being preaches love and good-will. But the people ridicule such teachings. The Nazarene Jesus listened, and crucifixion was his lot; Socrates heard the voice and followed it, and he too fell victim in body. The followers of The Nazarene and Socrates are the followers of Deity, and since people will not kill them, they deride them, saying, "Ridicule is more bitter than killing."

Jerusalem could not kill The Nazarene, nor Athens Socrates; they are living yet and shall live eternally. Ridicule cannot triumph over the followers of Deity. They live and grow forever.

### Part Three

Thou art my brother because you are a human, and we both are sons of one Holy Spirit; we are equal and made of the same earth.

You are here as my companion along the path of life, and my aid in understanding the meaning of hidden Truth. You are a human, and, that fact sufficing, I love you as a brother. You may speak of me as you choose, for Tomorrow shall take you away and will use your talk as evidence for his judgment, and you shall receive justice.

You may deprive me of whatever I possess, for my greed instigated the amassing of wealth and you are entitled to my lot if it will satisfy you.

You may do unto me whatever you wish, but you shall not be able to touch my Truth.

You may shed my blood and burn my body, but you cannot kill or hurt my spirit.

You may tie my hands with chains and my feet with shackles, and put me in the dark prison, but who shall not enslave my thinking, for it is free, like the breeze in the spacious sky.

You are my brother and I love you. I love you worshipping in your church, kneeling in your temple, and praying in your mosque. You and I and all are children of one religion, for the varied paths of religion are but the fingers of the loving hand of the Supreme Being, extended to all, offering completeness of spirit to all, anxious to receive all.

I love you for your Truth, derived from your knowledge; that Truth which I cannot see because of my ignorance. But I respect it as a divine thing, for it is the deed of the spirit. Your Truth shall meet my Truth in the coming world and blend together like the fragrance of flowers and becoming one whole and eternal Truth, perpetuating and living in the eternity of Love and Beauty.

I love you because you are weak before the strong oppressor, and poor before the greedy rich. For these reasons I shed tears and comfort you; and from behind my tears I see you embraced in the arms of Justice, smiling and forgiving your persecutors. You are my brother and I love you.

## Part Four

You are my brother, but why are you quarreling with me? Why do you invade my country and try to subjugate me for the sake of pleasing those who are seeking glory and authority?

Why do you leave your wife and children and follow Death to the distant land for the sake of those who buy glory with your blood, and high honor with your mother's tears?

Is it an honor for a man to kill his brother man? If you deem it an honor, let it be an act of worship, and erect a temple to Cain who slew his brother Abel.

Is self-preservation the first law of Nature? Why, then, does Greed urge you to self-sacrifice in order only to achieve his aim in hurting your brothers? Beware, my brother, of the leader who says, "Love of existence obliges us to deprive the people of their rights!" I say unto you but this: protecting others' rights is the noblest and most beautiful human act; if my existence requires that I kill others, then death is more honorable to me, and if I cannot find someone to kill me for the protection of my honor, I will not hesitate to take my life by my own hands for the sake of Eternity before Eternity comes.

Selfishness, my brother, is the cause of blind superiority, and superiority creates clanship, and clanship creates authority which leads to discord and subjugation.

The soul believes in the power of knowledge and justice over dark ignorance; it denies the authority that supplies the swords to defend and strengthen ignorance and oppression - that authority which destroyed Babylon and shook the foundation of Jerusalem and left Rome in ruins. It is that which made people call criminals great men; made writers respect their names; made historians relate the stories of their inhumanity in manner of praise.

The only authority I obey is the knowledge of guarding and acquiescing in the Natural Law of Justice.

What justice does authority display when it kills the killer? When it imprisons the robber? When it descends on a neighborhood country and slays its people? What does justice think of the authority under which a killer punishes the one who kills,

and a thief sentences the one who steals?

You are my brother, and I love you; and Love is justice with its full intensity and dignity. If justice did not support my love for you, regardless of your tribe and community, I would be a deceiver concealing the ugliness of selfishness behind the outer garment of pure love.

## Conclusion

My soul is my friend who consoles me in misery and distress of life. He who does not befriend his soul is an enemy of humanity, and he who does not find human guidance within himself will perish desperately. Life emerges from within, and derives not from environs.

I came to say a word and I shall say it now. But if death prevents its uttering, it will be said tomorrow, for tomorrow never leaves a secret in the book of eternity.

I came to live in the glory of love and the light of beauty, which are the reflections of God. I am here living, and the people are unable to exile me from the domain of life for they know I will live in death. If they pluck my eyes I will hearken to the murmurs of love and the songs of beauty.

If they close my ears I will enjoy the touch of the breeze mixed with the incense of love and the fragrance of beauty.

If they place me in a vacuum, I will live together with my soul, the child of love and beauty.

I came here to be for all and with all, and what I do today in my solitude will be echoed by tomorrow to the people.

What I say now with one heart will be said tomorrow by many hearts

Khalil Gibran

# A Tear And A Smile

I would not exchange the sorrows of my heart  
For the joys of the multitude.  
And I would not have the tears that sadness makes  
To flow from my every part turn into laughter.

I would that my life remain a tear and a smile.

A tear to purify my heart and give me understanding  
Of life's secrets and hidden things.  
A smile to draw me nigh to the sons of my kind and  
To be a symbol of my glorification of the gods.

A tear to unite me with those of broken heart;  
A smile to be a sign of my joy in existence.

I would rather that I died in yearning and longing than that I live Weary and  
despairing.

I want the hunger for love and beauty to be in the  
Depths of my spirit, for I have seen those who are  
Satisfied the most wretched of people.  
I have heard the sigh of those in yearning and Longing, and it is sweeter than  
the sweetest melody.

With evening's coming the flower folds her petals  
And sleeps, embracing her longing.  
At morning's approach she opens her lips to meet  
The sun's kiss.

The life of a flower is longing and fulfilment.  
A tear and a smile.

The waters of the sea become vapor and rise and come  
Together and area cloud.

And the cloud floats above the hills and valleys  
Until it meets the gentle breeze, then falls weeping  
To the fields and joins with brooks and rivers to Return to the sea, its home.



The life of clouds is a parting and a meeting.  
A tear and a smile.

And so does the spirit become separated from  
The greater spirit to move in the world of matter  
And pass as a cloud over the mountain of sorrow  
And the plains of joy to meet the breeze of death  
And return whence it came.

To the ocean of Love and Beauty----to God.

Khalil Gibran

# A Visit From Wisdom

In the stillness of night Wisdom came and stood  
By my bed. She gazed upon me like a tender mother  
And wiped away my tears, and said : 'I have heard  
The cry of your spirit and I am come to comfort it.  
Open your heart to me and I shall fill it with light.  
Ask of me and I shall show you the way of truth.'

And I said : 'Who am I, Wisdom, and how came  
I to this frightening place? What manner of things  
Are these mighty hopes and these many books and  
Strange patterns ? What are these thoughts that pass  
As doves in flight? And these words composed by  
Desire and sung by delight, what are they? What are  
These conclusions, grievous and joyous, that embrace  
My spirit and envelop my heart? And those  
Eyes which look at me seeing into my depths and  
Fleeing from my sorrows ? And those voices mourning  
My days and chanting my littleness, what are they ?

'What is this youth that plays with my desires  
And mocks at my longings, forgetful of yesterday's  
Deeds, rejoicing in paltry things of the moment,  
Scornful of the morrow's coming?

'What is this world that leads me whither I know  
Not, standing with me in despising? And this earth  
That opens wide its mouth to swallow bodies and  
Lets evil things to dwell on its breast? What is this  
Creature that is satisfied with the love of fortune,  
Whilst beyond its union is the pit? Who seeks Life's  
Kiss whilst Death does smite him, and brings the  
Pleasure of a minute with a year of repentance, and  
Gives himself to slumber the while dreams call him?  
What is he who flows with the rivers of folly to the  
Sea of darkness? O Wisdom, what manner of things  
Are these?'

And she answered, saying :  
'You would see, human creature, this world

Through the eyes of a god. And you would seek to  
Know the secrets of the hereafter with the thinking  
Of men. Yet in truth is this the height of folly.  
'Go you to the wild places and you shall find  
There the bee above the flowers and behold the eagle  
Swooping down on his prey. Go you into your neighbor's  
House and see then the child blinking at the  
Firelight and his mother busied at her household  
Tasks. Be you like the bee and spend not the days of  
Spring looking on the eagle's doing. Be as the child  
And rejoice in the firelight and heed not your Mother's affairs. All that you see  
with your eyes was And is for your sake.

'The many books and the strange patterns and  
Beautiful thoughts are the shades of those spirits  
That came ere you were come. The words that you  
Do weave are a bond between you and your brothers.  
The conclusions, grievous and joyous, are the  
Seeds that the past did scatter in the field of the  
Spirit to be reaped by the future. That youth who  
Plays with your desires is he who will open the door  
Of your heart to let enter the light. This earth with  
The ever open mouth is the savior of your spirit from  
The body's slavery. This world which walks with  
You is your heart; and your heart is all that you  
Think that world. This creature whom you see as  
Ignorant and small is the same who has come from  
God's side to learn pity through sadness, and knowledge  
By way of darkness.'

Then Wisdom put her hand on my burning brow  
And said:  
'Go then forward and do not tarry, for before walks Perfection. Go, and have not  
fear of thorns  
On the path, for they deem naught lawful save Corrupted blood.'

Khalil Gibran

# Beauty Xxv

And a poet said, 'Speak to us of Beauty.'

Where shall you seek beauty, and how shall you find her unless she herself be  
your way and your guide?

And how shall you speak of her except she be the weaver of your speech?

The aggrieved and the injured say, 'Beauty is kind and gentle.

Like a young mother half-shy of her own glory she walks among us.'

And the passionate say, 'Nay, beauty is a thing of might and dread.

Like the tempest she shakes the earth beneath us and the sky above us.'

The tired and the weary say, 'beauty is of soft whisperings. She speaks in our  
spirit.

Her voice yields to our silences like a faint light that quivers in fear of the  
shadow.'

But the restless say, 'We have heard her shouting among the mountains,

And with her cries came the sound of hoofs, and the beating of wings and the  
roaring of lions.'

At night the watchmen of the city say, 'Beauty shall rise with the dawn from the  
east.'

And at noontide the toilers and the wayfarers say, 'we have seen her leaning  
over the earth from the windows of the sunset.'

In winter say the snow-bound, 'She shall come with the spring leaping upon the  
hills.'

And in the summer heat the reapers say, 'We have seen her dancing with the  
autumn leaves, and we saw a drift of snow in her hair.'

All these things have you said of beauty.

Yet in truth you spoke not of her but of needs unsatisfied,

And beauty is not a need but an ecstasy.

It is not a mouth thirsting nor an empty hand stretched forth,

But rather a heart enflamed and a soul enchanted.

It is not the image you would see nor the song you would hear,

But rather an image you see though you close your eyes and a song you hear though you shut your ears.

It is not the sap within the furrowed bark, nor a wing attached to a claw,

But rather a garden forever in bloom and a flock of angels for ever in flight.

People of Orphalese, beauty is life when life unveils her holy face.

But you are life and you are the veil.

Beauty is eternity gazing at itself in a mirror.

But you are eternity and you are the mirror.

Khalil Gibran

## Before The Throne Of Beauty Xxvi

One heavy day I ran away from the grim face of society and the dizzying clamor of the city and directed my weary step to the spacious alley. I pursued the beckoning course of the rivulet and the musical sounds of the birds until I reached a lonely spot where the flowing branches of the trees prevented the sun from touching the earth.

I stood there, and it was entertaining to my soul - my thirsty soul who had seen naught but the mirage of life instead of its sweetness.

I was engrossed deeply in thought and my spirits were sailing the firmament when a hour, wearing a sprig of grapevine that covered part of her naked body, and a wreath of poppies about her golden hair, suddenly appeared to me. As she realized my astonishment, she greeted me saying, 'Fear me not; I am the Nymph of the Jungle.'

'How can beauty like yours be committed to live in this place? Please tell me who you are, and whence you come?' I asked. She sat gracefully on the green grass and responded, 'I am the symbol of nature! I am the ever virgin your forefathers worshipped, and to my honor they erected shrines and temples at Baalbek and Jbeil.' And I dared say, 'But those temples and shrines were laid waste and the bones of my adoring ancestors became a part of the earth; nothing was left to commemorate their goddess save a pitiful few and the forgotten pages in the book of history.'

She replied, 'Some goddesses live in the lives of their worshippers and die in their deaths, while some live an eternal and infinite life. My life is sustained by the world of beauty which you will see where ever you rest your eyes, and this beauty is nature itself; it is the beginning of the shepherds joy among the hills, and a villagers happiness in the fields, and the pleasure of the awe filled tribes between the mountains and the plains. This Beauty promotes the wise into the throne the truth.'

Then I said, 'Beauty is a terrible power!' And she retorted, 'Human beings fear all things, even yourselves. You fear heaven, the source of spiritual peace; you fear nature, the haven of rest and tranquility; you fear the God of goodness and accuse him of anger, while he is full of love and mercy.'

After a deep silence, mingled with sweet dreams, I asked, 'Speak to me of that beauty which the people interpret and define, each one according to his own

conception; I have seen her honored and worshipped in different ways and manners.'

She answered, 'Beauty is that which attracts your soul, and that which loves to give and not to receive. When you meet Beauty, you feel that the hands deep within your inner self are stretched forth to bring her into the domain of your heart. It is the magnificence combined of sorrow and joy; it is the Unseen which you see, and the Vague which you understand, and the Mute which you hear - it is the Holy of Holies that begins in yourself and ends vastly beyond your earthly imagination.'

Then the Nymph of the Jungle approached me and laid her scented hands upon my eyes. And as she withdrew, I found me alone in the valley. When I returned to the city, whose turbulence no longer vexed me, I repeated her words:

'Beauty is that which attracts your soul, and that which loves to give and not to receive.'

Khalil Gibran

# Buying And Selling Chapter Xi

And a merchant said, "Speak to us of Buying and Selling."

And he answered and said:

To you the earth yields her fruit, and you shall not want if you but know how to fill your hands.

It is in exchanging the gifts of the earth that you shall find abundance and be satisfied.

Yet unless the exchange be in love and kindly justice, it will but lead some to greed and others to hunger.

When in the market place you toilers of the sea and fields and vineyards meet the weavers and the potters and the gatherers of spices, -

Invoke then the master spirit of the earth, to come into your midst and sanctify the scales and the reckoning that weighs value against value.

And suffer not the barren-handed to take part in your transactions, who would sell their words for your labour.

To such men you should say,

"Come with us to the field, or go with our brothers to the sea and cast your net;

For the land and the sea shall be bountiful to you even as to us."

And if there come the singers and the dancers and the flute players, - buy of their gifts also.

For they too are gatherers of fruit and frankincense, and that which they bring, though fashioned of dreams, is raiment and food for your soul.

And before you leave the marketplace, see that no one has gone his way with empty hands.

For the master spirit of the earth shall not sleep peacefully upon the wind till the needs of the least of you are satisfied.



Khalil Gibran

## Chapter 9 - The Seven Selves

In the stillest hour of the night, as I lay half asleep, my seven selves sat together and thus conversed in whisper:

First Self: Here, in this madman, I have dwelt all these years, with naught to do but renew his pain by day and recreate his sorrow by night. I can bear my fate no longer, and now I rebel.

Second Self: Yours is a better lot than mine, brother, for it is given to me to be this madman's joyous self. I laugh his laughter and sing his happy hours, and with thrice winged feet I dance his brighter thoughts. It is I that would rebel against my weary existence.

Third Self: And what of me, the love-ridden self, the flaming brand of wild passion and fantastic desires? It is I the love-sick self who would rebel against this madman.

Fourth Self: I, amongst you all, am the most miserable, for naught was given me but odious hatred and destructive loathing. It is I, the tempest-like self, the one born in the black caves of Hell, who would protest against serving this madman.

Fifth Self: Nay, it is I, the thinking self, the fanciful self, the self of hunger and thirst, the one doomed to wander without rest in search of unknown things and things not yet created; it is I, not you, who would rebel.

Sixth Self: And I, the working self, the pitiful labourer, who, with patient hands, and longing eyes, fashion the days into images and give the formless elements new and eternal forms-it is I, the solitary one, who would rebel against this restless madman.

Seventh Self: How strange that you all would rebel against this man, because each and every one of you has a preordained fate to fulfil. Ah! could I but be like one of you, a self with a determined lot! But I have none, I am the do-nothing self, the one who sits in the dumb, empty nowhere and nowhen, while you are busy re-creating life. Is it you or I, neighbours, who should rebel?

When the seventh self thus spake the other six selves looked with pity upon him but said nothing more; and as the night grew deeper one after the other went to sleep enfolded with a new and happy submission.

But the seventh self remained watching and gazing at nothingness, which is behind all things.

Khalil Gibran

# Children

And a woman who held a babe against her bosom said, 'Speak to us of Children.'

And he said:

Your children are not your children.

They are the sons and daughters of Life's longing for itself.

They come through you but not from you,

And though they are with you, yet they belong not to you.

You may give them your love but not your thoughts.

For they have their own thoughts.

You may house their bodies but not their souls,

For their souls dwell in the house of tomorrow, which you cannot visit, not even in your dreams.

You may strive to be like them, but seek not to make them like you.

For life goes not backward nor tarries with yesterday.

You are the bows from which your children as living arrows are sent forth.

The archer sees the mark upon the path of the infinite, and He bends you with His might that His arrows may go swift and far.

Let your bending in the archer's hand be for gladness;

For even as he loves the arrow that flies, so He loves also the bow that is stable.

Khalil Gibran

# Clothes Chapter X

And the weaver said, "Speak to us of Clothes."

And he answered:

Your clothes conceal much of your beauty, yet they hide not the unbeautiful.

And though you seek in garments the freedom of privacy you may find in them a harness and a chain.

Would that you could meet the sun and the wind with more of your skin and less of your raiment,

For the breath of life is in the sunlight and the hand of life is in the wind.

Some of you say, "It is the north wind who has woven the clothes to wear."

But shame was his loom, and the softening of the sinews was his thread.

And when his work was done he laughed in the forest.

Forget not that modesty is for a shield against the eye of the unclean.

And when the unclean shall be no more, what were modesty but a fetter and a fouling of the mind?

And forget not that the earth delights to feel your bare feet and the winds long to play with your hair.

Khalil Gibran

## Crime And Punishment Chapter Xii

Then one of the judges of the city stood forth and said, "Speak to us of Crime and Punishment."

And he answered saying:

It is when your spirit goes wandering upon the wind,

That you, alone and unguarded, commit a wrong unto others and therefore unto yourself.

And for that wrong committed must you knock and wait a while unheeded at the gate of the blessed.

Like the ocean is your god-self;

It remains for ever undefiled.

And like the ether it lifts but the winged.

Even like the sun is your god-self;

It knows not the ways of the mole nor seeks it the holes of the serpent.

But your god-self does not dwell alone in your being.

Much in you is still man, and much in you is not yet man,

But a shapeless pigmy that walks asleep in the mist searching for its own awakening.

And of the man in you would I now speak.

For it is he and not your god-self nor the pigmy in the mist, that knows crime and the punishment of crime.

Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

But I say that even as the holy and the righteous cannot rise beyond the highest

which is in each one of you,

So the wicked and the weak cannot fall lower than the lowest which is in you also.

And as a single leaf turns not yellow but with the silent knowledge of the whole tree,

So the wrong-doer cannot do wrong without the hidden will of you all.

Like a procession you walk together towards your god-self.

You are the way and the wayfarers.

And when one of you falls down he falls for those behind him, a caution against the stumbling stone.

Ay, and he falls for those ahead of him, who though faster and surer of foot, yet removed not the stumbling stone.

And this also, though the word lie heavy upon your hearts:

The murdered is not unaccountable for his own murder,

And the robbed is not blameless in being robbed.

The righteous is not innocent of the deeds of the wicked,

And the white-handed is not clean in the doings of the felon.

Yea, the guilty is oftentimes the victim of the injured,

And still more often the condemned is the burden-bearer for the guiltless and unblamed.

You cannot separate the just from the unjust and the good from the wicked;

For they stand together before the face of the sun even as the black thread and the white are woven together.

And when the black thread breaks, the weaver shall look into the whole cloth, and he shall examine the loom also.

If any of you would bring judgment the unfaithful wife,

Let him also weight the heart of her husband in scales, and measure his soul with measurements.

And let him who would lash the offender look unto the spirit of the offended.

And if any of you would punish in the name of righteousness and lay the ax unto the evil tree, let him see to its roots;

And verily he will find the roots of the good and the bad, the fruitful and the fruitless, all entwined together in the silent heart of the earth.

And you judges who would be just,

What judgment pronounce you upon him who though honest in the flesh yet is a thief in spirit?

What penalty lay you upon him who slays in the flesh yet is himself slain in the spirit?

And how prosecute you him who in action is a deceiver and an oppressor,

Yet who also is aggrieved and outraged?

And how shall you punish those whose remorse is already greater than their misdeeds?

Is not remorse the justice which is administered by that very law which you would fain serve?

Yet you cannot lay remorse upon the innocent nor lift it from the heart of the guilty.

Unbidden shall it call in the night, that men may wake and gaze upon themselves.

And you who would understand justice, how shall you unless you look upon all deeds in the fullness of light?

Only then shall you know that the erect and the fallen are but one man standing



in twilight between the night of his pigmy-self and the day of his god-self,

And that the corner-stone of the temple is not higher than the lowest stone in its foundation.

Khalil Gibran

# Dead Are My People

Gone are my people, but I exist yet,  
Lamenting them in my solitude...

Dead are my friends, and in their Death my life is naught but great  
Disaster.

The knolls of my country are submerged  
By tears and blood, for my people and  
My beloved are gone, and I am here  
Living as I did when my people and my  
Beloved were enjoying life and the  
Bounty of life, and when the hills of  
My country were blessed and engulfed  
By the light of the sun.

My people died from hunger, and he who  
Did not perish from starvation was  
Butchered with the sword; and I am  
Here in this distant land, roaming  
Amongst a joyful people who sleep  
Upon soft beds, and smile at the days  
While the days smile upon them.

My people died a painful and shameful  
Death, and here am I living in plenty  
And in peace...This is deep tragedy  
Ever-enacted upon the stage of my  
Heart; few would care to witness this  
Drama, for my people are as birds with  
Broken wings, left behind the flock.

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If I were hungry and living amid my  
Famished people, and persecuted among  
My oppressed countrymen, the burden  
Of the black days would be lighter  
Upon my restless dreams, and the  
Obscurity of the night would be less  
Dark before my hollow eyes and my  
Crying heart and my wounded soul.  
For he who shares with his people  
Their sorrow and agony will feel a

Supreme comfort created only by  
Suffering in sacrifice. And he will  
Be at peace with himself when he dies  
Innocent with his fellow innocents.

But I am not living with my hungry  
And persecuted people who are walking  
In the procession of death toward  
Martyrdom...I am here beyond the  
Broad seas living in the shadow of  
Tranquillity, and in the sunshine of  
Peace...I am afar from the pitiful  
Arena and the distressed, and cannot  
Be proud of ought, not even of my own  
Tears.

What can an exiled son do for his  
Starving people, and of what value  
Unto them is the lamentation of an  
Absent poet?

Were I an ear of corn grown in the earth  
of my country, the hungry child would  
Pluck me and remove with my kernels  
The hand of Death from his soul. Were  
I a ripe fruit in the gardens of my  
Country, the starving women would  
Gather me and sustain life. Were I  
A bird flying the sky of my country,  
My hungry brother would hunt me and  
Remove with the flesh of my body the  
Shadow of the grave from his body.  
But, alas! I am not an ear of corn  
Grown in the plains of Syria, nor a  
Ripe fruit in the valleys of Lebanon;  
This is my disaster, and this is my  
Mute calamity which brings humiliation  
Before my soul and before the phantoms  
Of the night...This is the painful  
Tragedy which tightens my tongue and  
Pinions my arms and arrests me usurped  
Of power and of will and of action.

This is the curse burned upon my  
Forehead before God and man.

And oftentimes they say unto me,  
'The disaster of your country is  
But naught to calamity of the  
World, and the tears and blood shed  
By your people are as nothing to  
The rivers of blood and tears  
Pouring each day and night in the  
Valleys and plains of the earth...'

Yes, but the death of my people is  
A silent accusation; it is a crime  
Conceived by the heads of the unseen serpents...  
It is a Sceneless tragedy...And if my  
People had attacked the despots  
And oppressors and died rebels,  
I would have said, 'Dying for  
Freedom is nobler than living in  
The shadow of weak submission, for  
He who embraces death with the sword  
Of Truth in his hand will eternalize  
With the Eternity of Truth, for Life  
Is weaker than Death and Death is  
Weaker than Truth.

If my nation had partaken in the war  
Of all nations and had died in the  
Field of battle, I would say that  
The raging tempest had broken with  
Its might the green branches; and  
Strong death under the canopy of  
The tempest is nobler than slow  
Perishment in the arms of senility.  
But there was no rescue from the  
Closing jaws...My people dropped  
And wept with the crying angels.

If an earthquake had torn my  
Country asunder and the earth had  
Engulfed my people into its bosom,

I would have said, 'A great and  
Mysterious law has been moved by  
The will of divine force, and it  
Would be pure madness if we frail  
Mortals endeavoured to probe its  
Deep secrets...'  
But my people did not die as rebels;  
They were not killed in the field  
Of Battle; nor did the earthquake  
Shatter my country and subdue them.  
Death was their only rescuer, and  
Starvation their only spoils.

My people died on the cross....  
They died while their hands  
stretched toward the East and West,  
While the remnants of their eyes  
Stared at the blackness of the  
Firmament...They died silently,  
For humanity had closed its ears  
To their cry. They died because  
They did not befriend their enemy.  
They died because they loved their  
Neighbours. They died because  
They placed trust in all humanity.  
They died because they did not  
Oppress the oppressors. They died  
Because they were the crushed  
Flowers, and not the crushing feet.  
They died because they were peace  
Makers. They perished from hunger  
In a land rich with milk and honey.  
They died because monsters of  
Hell arose and destroyed all that  
Their fields grew, and devoured the  
Last provisions in their bins....  
They died because the vipers and  
Sons of vipers spat out poison into  
The space where the Holy Cedars and  
The roses and the jasmine breathe  
Their fragrance.

My people and your people, my Syrian  
Brother, are dead....What can be  
Done for those who are dying? Our  
Lamentations will not satisfy their  
Hunger, and our tears will not quench  
Their thirst; what can we do to save  
Them between the iron paws of  
Hunger? My brother, the kindness  
Which compels you to give a part of  
Your life to any human who is in the  
Shadow of losing his life is the only  
Virtue which makes you worthy of the  
Light of day and the peace of the  
Night....Remember, my brother,  
That the coin which you drop into  
The withered hand stretching toward  
You is the only golden chain that  
Binds your rich heart to the  
Loving heart of God.....

Khalil Gibran

## Death Xxvii

Then Almitra spoke, saying, "We would ask now of Death."

And he said:

You would know the secret of death.

But how shall you find it unless you seek it in the heart of life?

The owl whose night-bound eyes are blind unto the day cannot unveil the mystery of light.

If you would indeed behold the spirit of death, open your heart wide unto the body of life.

For life and death are one, even as the river and the sea are one.

In the depth of your hopes and desires lies your silent knowledge of the beyond;

And like seeds dreaming beneath the snow your heart dreams of spring.

Trust the dreams, for in them is hidden the gate to eternity.

Your fear of death is but the trembling of the shepherd when he stands before the king whose hand is to be laid upon him in honour.

Is the shepherd not joyful beneath his trembling, that he shall wear the mark of the king?

Yet is he not more mindful of his trembling?

For what is it to die but to stand naked in the wind and to melt into the sun?

And what is to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?

Only when you drink from the river of silence shall you indeed sing.

And when you have reached the mountain top, then you shall begin to climb.

And when the earth shall claim your limbs, then shall you truly dance.

Khalil Gibran



## Eating And Drinking Chapter Vi

Then an old man, a keeper of an inn, said, "Speak to us of Eating and Drinking."

And he said:

Would that you could live on the fragrance of the earth, and like an air plant be sustained by the light.

But since you must kill to eat, and rob the young of its mother's milk to quench your thirst, let it then be an act of worship,

And let your board stand an altar on which the pure and the innocent of forest and plain are sacrificed for that which is purer and still more innocent in many.

When you kill a beast say to him in your heart,

"By the same power that slays you, I too am slain; and I too shall be consumed. For the law that delivered you into my hand shall deliver me into a mightier hand.

Your blood and my blood is naught but the sap that feeds the tree of heaven."

And when you crush an apple with your teeth, say to it in your heart,

"Your seeds shall live in my body,

And the buds of your tomorrow shall blossom in my heart,

And your fragrance shall be my breath,

And together we shall rejoice through all the seasons."

And in the autumn, when you gather the grapes of your vineyard for the winepress, say in your heart,

"I too am a vineyard, and my fruit shall be gathered for the winepress,

And like new wine I shall be kept in eternal vessels."

And in winter, when you draw the wine, let there be in your heart a song for each

cup;

And let there be in the song a remembrance for the autumn days, and for the vineyard, and for the winepress.

Khalil Gibran

# Freedom Xiv

And an orator said, "Speak to us of Freedom."

And he answered:

At the city gate and by your fireside I have seen you prostrate yourself and worship your own freedom,

Even as slaves humble themselves before a tyrant and praise him though he slays them.

Ay, in the grove of the temple and in the shadow of the citadel I have seen the freest among you wear their freedom as a yoke and a handcuff.

And my heart bled within me; for you can only be free when even the desire of seeking freedom becomes a harness to you, and when you cease to speak of freedom as a goal and a fulfillment.

You shall be free indeed when your days are not without a care nor your nights without a want and a grief,

But rather when these things girdle your life and yet you rise above them naked and unbound.

And how shall you rise beyond your days and nights unless you break the chains which you at the dawn of your understanding have fastened around your noon hour?

In truth that which you call freedom is the strongest of these chains, though its links glitter in the sun and dazzle the eyes.

And what is it but fragments of your own self you would discard that you may become free?

If it is an unjust law you would abolish, that law was written with your own hand upon your own forehead.

You cannot erase it by burning your law books nor by washing the foreheads of your judges, though you pour the sea upon them.

And if it is a despot you would dethrone, see first that his throne erected within you is destroyed.

For how can a tyrant rule the free and the proud, but for a tyranny in their own freedom and a shame in their won pride?

And if it is a care you would cast off, that care has been chosen by you rather than imposed upon you.

And if it is a fear you would dispel, the seat of that fear is in your heart and not in the hand of the feared.

Verily all things move within your being in constant half embrace, the desired and the dreaded, the repugnant and the cherished, the pursued and that which you would escape.

These things move within you as lights and shadows in pairs that cling.

And when the shadow fades and is no more, the light that lingers becomes a shadow to another light.

And thus your freedom when it loses its fetters becomes itself the fetter of a greater freedom.

Khalil Gibran

# Friendship Ixx

And a youth said, "Speak to us of Friendship."

Your friend is your needs answered.

He is your field which you sow with love and reap with thanksgiving.

And he is your board and your fireside.

For you come to him with your hunger, and you seek him for peace.

When your friend speaks his mind you fear not the "nay" in your own mind, nor do you withhold the "ay."

And when he is silent your heart ceases not to listen to his heart;

For without words, in friendship, all thoughts, all desires, all expectations are born and shared, with joy that is unacclaimed.

When you part from your friend, you grieve not;

For that which you love most in him may be clearer in his absence, as the mountain to the climber is clearer from the plain.

And let there be no purpose in friendship save the deepening of the spirit.

For love that seeks aught but the disclosure of its own mystery is not love but a net cast forth: and only the unprofitable is caught.

And let your best be for your friend.

If he must know the ebb of your tide, let him know its flood also.

For what is your friend that you should seek him with hours to kill?

Seek him always with hours to live.

For it is his to fill your need, but not your emptiness.

And in the sweetness of friendship let there be laughter, and sharing of

pleasures.

For in the dew of little things the heart finds its morning and is refreshed.

Khalil Gibran

# Give Me The Flute

Give me the flute, and sing  
immortality lies in a song  
and even after we've perished  
the flute continues to lament  
have you taken refuge in the woods  
away from places like me  
followed streams on their courses  
and climbed up the rocks.  
Did you ever bathe in a perfume  
and dry yourself with a light  
drink the dawn as wine  
rarefied in goblets of ether  
give me the flute then and sing  
the best of prayer is song  
and even when life perishes  
the flute continues to lament  
have you spent an evening  
as I have done  
among vines  
where the golden candelabra  
clusters hang down  
did you sleep on the grass at night  
and let space be your blanket  
abstaining from all that will come  
forgetful of all that has passed  
give the flute then and sing  
in singing is Justice for the heart  
and even after every guilt  
has perished  
the flute continues to lament  
give the flute and sing  
forget illness and its cure  
people are nothing but lines  
which are scribbled on water.  
They all are but the tunnels of moles,  
threads in the spider's web.  
For he who lives in weakness,  
slowly he will die.  
Forest is the abode of life,

and were the days  
gathered in my hand,  
there would i strew them,  
but time it is that chooses  
from my soul; whenever i long for  
forest time bars my way woth excuse;  
the fates have ways unaltering,  
and men's aims are  
beyond their impotent reach.

Khalil Gibran



## Giving Chapter V

Then said a rich man, "Speak to us of Giving."

And he answered:

You give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them tomorrow?

And tomorrow, what shall tomorrow bring to the overprudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself?

Is not dread of thirst when your well is full, thirst that is unquenchable?

There are those who give little of the much which they have - and they give it for recognition and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

These are the believers in life and the bounty of life, and their coffer is never empty.

There are those who give with joy, and that joy is their reward.

And there are those who give with pain, and that pain is their baptism.

And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Though the hands of such as these God speaks, and from behind their eyes He smiles upon the earth.

It is well to give when asked, but it is better to give unasked, through

understanding;

And to the open-handed the search for one who shall receive is joy greater than giving

And is there aught you would withhold?

All you have shall some day be given;

Therefore give now, that the season of giving may be yours and not your inheritors'.

You often say, "I would give, but only to the deserving."

The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Surely he who is worthy to receive his days and his nights is worthy of all else from you.

And he who has deserved to drink from the ocean of life deserves to fill his cup from your little stream.

And what desert greater shall there be than that which lies in the courage and the confidence, nay the charity, of receiving?

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?

See first that you yourself deserve to be a giver, and an instrument of giving.

For in truth it is life that gives unto life - while you, who deem yourself a giver, are but a witness.

And you receivers - and you are all receivers - assume no weight of gratitude, lest you lay a yoke upon yourself and upon him who gives.

Rather rise together with the giver on his gifts as on wings;

For to be overmindful of your debt, is to doubt his generosity who has the free-hearted earth for mother, and God for father.

Khalil Gibran

# God

In the ancient days, when the first quiver of speech came to my lips, I ascended the holy mountain and spoke unto God, saying, 'Master, I am thy slave. Thy hidden will is my law and I shall obey thee for ever more.'

But God made no answer, and like a mighty tempest passed away.

And after a thousand years I ascended the holy mountain and again spoke unto God, saying, 'Creator, I am thy creation. Out of clay hast thou fashioned me and to thee I owe mine all.'

And God made no answer, but like a thousand swift wings passed away.

And after a thousand years I climbed the holy mountain and spoke unto God again, saying, 'Father, I am thy son. In pity and love thou hast given me birth, and through love and worship I shall inherit thy kingdom.'

And God made no answer, and like the mist that veils the distant hills he passed away.

And after a thousand years I climbed the sacred mountain and again spoke unto God, saying, 'My God, my aim and my fulfilment; I am thy yesterday and thou art my tomorrow. I am thy root in the earth and thou art my flower in the sky, and together we grow before the face of the sun.'

Then God leaned over me, and in my ears whispered words of sweetness, and even as the sea that enfoldeth a brook that runneth down to her, he enfolded me.

And when I descended to the valleys and the plains, God was there also.

Khalil Gibran

## Good And Evil Xxii

And one of the elders of the city said, "Speak to us of Good and Evil."

And he answered:

Of the good in you I can speak, but not of the evil.

For what is evil but good tortured by its own hunger and thirst?

Verily when good is hungry it seeks food even in dark caves, and when it thirsts, it drinks even of dead waters.

You are good when you are one with yourself.

Yet when you are not one with yourself you are not evil.

For a divided house is not a den of thieves; it is only a divided house.

And a ship without rudder may wander aimlessly among perilous isles yet sink not to the bottom.

You are good when you strive to give of yourself.

Yet you are not evil when you seek gain for yourself.

For when you strive for gain you are but a root that clings to the earth and sucks at her breast.

Surely the fruit cannot say to the root, "Be like me, ripe and full and ever giving of your abundance."

For to the fruit giving is a need, as receiving is a need to the root.

You are good when you are fully awake in your speech,

Yet you are not evil when you sleep while your tongue staggers without purpose.

And even stumbling speech may strengthen a weak tongue.

You are good when you walk to your goal firmly and with bold steps.

Yet you are not evil when you go thither limping.

Even those who limp go not backward.

But you who are strong and swift, see that you do not limp before the lame,  
deeming it kindness.

You are good in countless ways, and you are not evil when you are not good,

You are only loitering and sluggard.

Pity that the stags cannot teach swiftness to the turtles.

In your longing for your giant self lies your goodness: and that longing is in all of  
you.

But in some of you that longing is a torrent rushing with might to the sea,  
carrying the secrets of the hillsides and the songs of the forest.

And in others it is a flat stream that loses itself in angles and bends and lingers  
before it reaches the shore.

But let not him who longs much say to him who longs little, "Wherefore are you  
slow and halting?"

For the truly good ask not the naked, "Where is your garment?" nor the  
houseless, "What has befallen your house?"

Khalil Gibran

# Houses Chapter IX

A mason came forth and said, "Speak to us of Houses."

And he answered and said:

Build of your imaginings a bower in the wilderness ere you build a house within the city walls.

For even as you have home-comings in your twilight, so has the wanderer in you, the ever distant and alone.

Your house is your larger body.

It grows in the sun and sleeps in the stillness of the night; and it is not dreamless.

Does not your house dream? And dreaming, leave the city for grove or hilltop?

Would that I could gather your houses into my hand, and like a sower scatter them in forest and meadow.

Would the valleys were your streets, and the green paths your alleys, that you might seek one another through vineyards, and come with the fragrance of the earth in your garments.

But these things are not yet to be.

In their fear your forefathers gathered you too near together. And that fear shall endure a little longer. A little longer shall your city walls separate your hearths from your fields.

And tell me, people of Orphalese, what have you in these houses? And what is it you guard with fastened doors?

Have you peace, the quiet urge that reveals your power?

Have you remembrances, the glimmering arches that span the summits of the mind?

Have you beauty, that leads the heart from things fashioned of wood and stone

to the holy mountain?

Tell me, have you these in your houses?

Or have you only comfort, and the lust for comfort, that stealthy thing that enters the house a guest, and becomes a host, and then a master?

Ay, and it becomes a tamer, and with hook and scourge makes puppets of your larger desires.

Though its hands are silken, its heart is of iron.

It lulls you to sleep only to stand by your bed and jeer at the dignity of the flesh.

It makes mock of your sound senses, and lays them in thistledown like fragile vessels.

Verily the lust for comfort murders the passion of the soul, and then walks grinning in the funeral.

But you, children of space, you restless in rest, you shall not be trapped nor tamed.

Your house shall be not an anchor but a mast.

It shall not be a glistening film that covers a wound, but an eyelid that guards the eye.

You shall not fold your wings that you may pass through doors, nor bend your heads that they strike not against a ceiling, nor fear to breathe lest walls should crack and fall down.

You shall not dwell in tombs made by the dead for the living.

And though of magnificence and splendour, your house shall not hold your secret nor shelter your longing.

For that which is boundless in you abides in the mansion of the sky, whose door is the morning mist, and whose windows are the songs and the silences of night.

Khalil Gibran



## Joy And Sorrow Chapter Viii

Then a woman said, "Speak to us of Joy and Sorrow."

And he answered:

Your joy is your sorrow unmasked.

And the selfsame well from which your laughter rises was oftentimes filled with your tears.

And how else can it be?

The deeper that sorrow carves into your being, the more joy you can contain.

Is not the cup that hold your wine the very cup that was burned in the potter's oven?

And is not the lute that soothes your spirit, the very wood that was hollowed with knives?

When you are joyous, look deep into your heart and you shall find it is only that which has given you sorrow that is giving you joy.

When you are sorrowful look again in your heart, and you shall see that in truth you are weeping for that which has been your delight.

Some of you say, "Joy is greater than sorrow," and others say, "Nay, sorrow is the greater."

But I say unto you, they are inseparable.

Together they come, and when one sits alone with you at your board, remember that the other is asleep upon your bed.

Verily you are suspended like scales between your sorrow and your joy.

Only when you are empty are you at standstill and balanced.

When the treasure-keeper lifts you to weigh his gold and his silver, needs must your joy or your sorrow rise or fall.

Khalil Gibran

## Laughter And Tears IX

As the Sun withdrew his rays from the garden, and the moon threw cushioned beams upon the flowers, I sat under the trees pondering upon the phenomena of the atmosphere, looking through the branches at the strewn stars which glittered like chips of silver upon a blue carpet; and I could hear from a distance the agitated murmur of the rivulet singing its way briskly into the valley.

When the birds took shelter among the boughs, and the flowers folded their petals, and tremendous silence descended, I heard a rustle of feet though the grass. I took heed and saw a young couple approaching my arbor. They sat under a tree where I could see them without being seen.

After he looked about in every direction, I heard the young man saying, "Sit by me, my beloved, and listen to my heart; smile, for your happiness is a symbol of our future; be merry, for the sparkling days rejoice with us.

"My soul is warning me of the doubt in your heart, for doubt in love is a sin. Soon you will be the owner of this vast land, lighted by this beautiful moon; soon you will be the mistress of my palace, and all the servants and maids will obey your commands.

"Smile, my beloved, like the gold smiles from my father's coffers.

"My heart refuses to deny you its secret. Twelve months of comfort and travel await us; for a year we will spend my father's gold at the blue lakes of Switzerland, and viewing the edifices of Italy and Egypt, and resting under the Holy Cedars of Lebanon; you will meet the princesses who will envy you for your jewels and clothes.

"All these things I will do for you; will you be satisfied?"

In a little while I saw them walking and stepping on flowers as the rich step upon the hearts of the poor. As they disappeared from my sight, I commenced to make comparison between love and money, and to analyze their position in the heart.

Money! The source of insincere love; the spring of false light and fortune; the well of poisoned water; the desperation of old age!

I was still wandering in the vast desert of contemplation when a forlorn and

specter-like couple passed by me and sat on the grass; a young man and a young woman who had left their farming shacks in the nearby fields for this cool and solitary place.

After a few moments of complete silence, I heard the following words uttered with sighs from weather-bitten lips, "Shed not tears, my beloved; love that opens our eyes and enslaves our hearts can give us the blessing of patience. Be consoled in our delay our delay, for we have taken an oath and entered Love's shrine; for our love will ever grow in adversity; for it is in Love's name that we are suffering the obstacles of poverty and the sharpness of misery and the emptiness of separation. I shall attack these hardships until I triumph and place in your hands a strength that will help over all things to complete the journey of life.

"Love - which is God - will consider our sighs and tears as incense burned at His altar and He will reward us with fortitude. Good-bye, my beloved; I must leave before the heartening moon vanishes."

A pure voice, combined of the consuming flame of love, and the hopeless bitterness of longing and the resolved sweetness of patience, said, "Good-bye, my beloved."

They separated, and the elegy to their union was smothered by the wails of my crying heart.

I looked upon slumbering Nature, and with deep reflection discovered the reality of a vast and infinite thing -- something no power could demand, influence acquire, nor riches purchase. Nor could it be effaced by the tears of time or deadened by sorrow; a thing which cannot be discovered by the blue lakes of Switzerland or the beautiful edifices of Italy.

It is something that gathers strength with patience, grows despite obstacles, warms in winter, flourishes in spring, casts a breeze in summer, and bears fruit in autumn -- I found Love.

Khalil Gibran

## Laws Xiii

Then a lawyer said, "But what of our Laws, master?"

And he answered:

You delight in laying down laws,

Yet you delight more in breaking them.

Like children playing by the ocean who build sand-towers with constancy and then destroy them with laughter.

But while you build your sand-towers the ocean brings more sand to the shore,

And when you destroy them, the ocean laughs with you.

Verily the ocean laughs always with the innocent.

But what of those to whom life is not an ocean, and man-made laws are not sand-towers,

But to whom life is a rock, and the law a chisel with which they would carve it in their own likeness?

What of the cripple who hates dancers?

What of the ox who loves his yoke and deems the elk and deer of the forest stray and vagrant things?

What of the old serpent who cannot shed his skin, and calls all others naked and shameless?

And of him who comes early to the wedding-feast, and when over-fed and tired goes his way saying that all feasts are violation and all feasters law-breakers?

What shall I say of these save that they too stand in the sunlight, but with their backs to the sun?

They see only their shadows, and their shadows are their laws.

And what is the sun to them but a caster of shadows?

And what is it to acknowledge the laws but to stoop down and trace their shadows upon the earth?

But you who walk facing the sun, what images drawn on the earth can hold you?

You who travel with the wind, what weathervane shall direct your course?

What man's law shall bind you if you break your yoke but upon no man's prison door?

What laws shall you fear if you dance but stumble against no man's iron chains?

And who is he that shall bring you to judgment if you tear off your garment yet leave it in no man's path?

People of Orphalese, you can muffle the drum, and you can loosen the strings of the lyre, but who shall command the skylark not to sing?

Khalil Gibran

## Leave Me, My Blamer Xiii

Leave me, my blamer,  
For the sake of the love  
Which unites your soul with  
That of your beloved one;  
For the sake of that which  
Joins spirit with mothers  
Affection, and ties your  
Heart with filial love. Go,  
And leave me to my own  
Weeping heart.

Let me sail in the ocean of  
My dreams; Wait until Tomorrow  
Comes, for tomorrow is free to  
Do with me as he wishes. Your  
Laying is naught but shadow  
That walks with the spirit to  
The tomb of abashment, and shows  
Heard the cold, solid earth.

I have a little heart within me  
And I like to bring him out of  
His prison and carry him on the  
Palm of my hand to examine him  
In depth and extract his secret.  
Aim not your arrows at him, lest  
He takes fright and vanish 'ere he  
Pours the secrets blood as a  
Sacrifice at the altar of his  
Own faith, given him by Deity  
When he fashioned him of love and beauty.

The sun is rising and the nightingale  
Is singing, and the myrtle is  
Breathing its fragrance into space.  
I want to free myself from the

Quilted slumber of wrong. Do not  
Detain me, my blamer!

Cavil me not by mention of the  
Lions of the forest or the  
Snakes of the valley, for  
Me soul knows no fear of earth and  
Accepts no warning of evil before  
Evil comes.

Advise me not, my blamer, for  
Calamities have opened my heart and  
Tears have cleanses my eyes, and  
Errors have taught me the language  
Of the hearts.

Talk not of banishment, for conscience  
Is my judge and he will justify me  
And protect me if I am innocent, and  
Will deny me of life if I am a criminal.

Love's procession is moving;  
Beauty is waving her banner;  
Youth is sounding the trumpet of joy;  
Disturb not my contrition, my blamer.  
Let me walk, for the path is rich  
With roses and mint, and the air  
Is scented with cleanliness.

Relate not the tales of wealth and  
Greatness, for my soul is rich  
With bounty and great with God's glory.

Speak not of peoples and laws and  
Kingdoms, for the whole earth is  
My birthplace and all humans are



My brothers.

Go from me, for you are taking away  
Life - giving repentance and bringing  
Needless words.

Khalil Gibran

# Let These Be Your Desires

Love has no other desire but to fulfill itself  
But if your love and must needs have desires,  
Let these be your desires:

To melt and be like a running brook  
That sings its melody to the night.  
To know the pain of too much tenderness.  
To be wounded by your own understanding of love;  
And to bleed willingly and joyfully.  
To wake at dawn with a winged heart  
And give thanks for another day of loving;  
To rest at the noon hour and meditate love's ecstasy;  
To return home at eventide with gratitude;  
And then to sleep with a prayer  
For the beloved in your heart  
And a song of praise upon your lips.

Khalil Gibran

# Love

Then said Almitra, 'Speak to us of Love.'

And he raised his head and looked upon the people, and there fell a stillness upon them.

And with a great voice he said:

When love beckons to you follow him,

Though his ways are hard and steep.

And when his wings enfold you yield to him,

Though the sword hidden among his pinions may wound you.

And when he speaks to you believe in him,

Though his voice may shatter your dreams as the north wind lays waste the garden.

For even as love crowns you so shall he crucify you. Even as he is for your growth so is he for your pruning.

Even as he ascends to your height and caresses your tenderest branches that quiver in the sun,

So shall he descend to your roots and shake them in their clinging to the earth.

Like sheaves of corn he gathers you unto himself.

He threshes you to make you naked.

He sifts you to free you from your husks.

He grinds you to whiteness.

He kneads you until you are pliant;

And then he assigns you to his sacred fire, that you may become sacred bread

for God's sacred feast.

All these things shall love do unto you that you may know the secrets of your heart, and in that knowledge become a fragment of Life's heart.

But if in your fear you would seek only love's peace and love's pleasure,

Then it is better for you that you cover your nakedness and pass out of love's threshing-floor,

Into the seasonless world where you shall laugh, but not all of your laughter, and weep, but not all of your tears.

Love gives naught but itself and takes naught but from itself.

Love possesses not nor would it be possessed;

For love is sufficient unto love.

When you love you should not say, 'God is in my heart,' but rather, I am in the heart of God.'

And think not you can direct the course of love, if it finds you worthy, directs your course.

Love has no other desire but to fulfil itself.

But if you love and must needs have desires, let these be your desires:

To melt and be like a running brook that sings its melody to the night.

To know the pain of too much tenderness.

To be wounded by your own understanding of love;

And to bleed willingly and joyfully.

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To rest at the noon hour and meditate love's ecstasy;

To return home at eventide with gratitude;

And then to sleep with a prayer for the beloved in your heart and a song of  
praise upon your lips.

Khalil Gibran

## Love Chapter II

Then said Almitra, 'Speak to us of Love.'

And he raised his head and looked upon the people, and there fell a stillness upon them.

And with a great voice he said:

When love beckons to you follow him,

Though his ways are hard and steep.

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But if you love and must needs have desires, let these be your desires:

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To return home at eventide with gratitude;  
And then to sleep with a prayer for the beloved in your heart and a song of  
praise upon your lips.

Khalil Gibran

# Love Is A Magic Ray

Love is a magic ray  
emitted from the burning core  
of the soul  
and illuminating  
the surrounding earth.

It enables us  
to perceive life  
as a beautiful dream  
between one awakening  
and another.

Khalil Gibran



# Love One Another

You were born together, and together you shall be forevermore.  
You shall be together when the white wings of death scatter your days.  
Ay, you shall be together even in the silent memory of God.  
But let there be spaces in your togetherness,  
And let the winds of the heavens dance between you.

Love one another, but make not a bond of love:  
Let it rather be a moving sea between the shores of your souls.  
Fill each other's cup but drink not from one cup.  
Give one another of your bread but eat not from the same loaf  
Sing and dance together and be joyous, but let each one of you be alone,  
Even as the strings of a lute are alone though they quiver with the same music.

Give your hearts, but not into each other's keeping.  
For only the hand of Life can contain your hearts.  
And stand together yet not too near together:  
For the pillars of the temple stand apart,  
And the oak tree and the cypress grow not in each other's shadow.

Khalil Gibran

# Marriage

Then Almitra spoke again and said, 'And what of Marriage, master?'

And he answered saying:

You were born together, and together you shall be forevermore.

You shall be together when white wings of death scatter your days.

Aye, you shall be together even in the silent memory of God.

But let there be spaces in your togetherness,

And let the winds of the heavens dance between you.

Love one another but make not a bond of love:

Let it rather be a moving sea between the shores of your souls.

Fill each other's cup but drink not from one cup.

Give one another of your bread but eat not from the same loaf.

Sing and dance together and be joyous, but let each one of you be alone,

Even as the strings of a lute are alone though they quiver with the same music.

Give your hearts, but not into each other's keeping.

For only the hand of Life can contain your hearts.

And stand together, yet not too near together:

For the pillars of the temple stand apart,

And the oak tree and the cypress grow not in each other's shadow.

Khalil Gibran

# My Friend

My friend, I am not what I seem. Seeming is but a garment I wear--a care-woven garment that protects me from thy questionings and thee from my negligence.

The 'I' in me, my friend, dwells in the house of silence, and therein it shall remain for ever more, unperceived, unapproachable.

I would not have thee believe in what I say nor trust in what I do--for my words are naught but thy own thoughts in sound and my deeds thy own hopes in action.

When thou sayest, 'The wind bloweth eastward,' I say, 'Aye it doth blow eastward'; for I would not have thee know that my mind doth not dwell upon the wind but upon the sea.

Thou canst not understand my seafaring thoughts, nor would I have thee understand. I would be at sea alone.

When it is day with thee, my friend, it is night with me; yet even then I speak of the noontide that dances upon the hills and of the purple shadow that steals its way across the valley; for thou canst not hear the songs of my darkness nor see my wings beating against the stars--and I fain would not have thee hear or see. I would be with night alone.

When thou ascendest to thy Heaven I descend to my Hell--even then thou callest to me across the unbridgeable gulf, 'My companion, my comrade,' and I call back to thee, 'My comrade, my companion'--for I would not have thee see my Hell. The flame would burn thy eyesight and the smoke would crowd thy nostrils. And I love my Hell too well to have thee visit it. I would be in Hell alone.

Thou lovest Truth and Beauty and Righteousness; and I for thy sake say it is well and seemly to love these things. But in my heart I laugh at thy love. Yet I would not have thee see my laughter. I would laugh alone.

My friend, thou art good and cautious and wise; nay, thou art perfect--and I, too, speak with thee wisely and cautiously. And

yet I am mad. But I mask my madness. I would be mad alone.

My friend, thou art not my friend, but how shall I make thee understand? My path is not thy path, yet together we walk, hand in hand.

Khalil Gibran

# On Death

Then Almitra spoke, saying, 'We would ask now of Death.'

And he said:

You would know the secret of death.

But how shall you find it unless you seek it in the heart of life?

The owl whose night-bound eyes are blind unto the day cannot unveil the mystery of light.

If you would indeed behold the spirit of death, open your heart wide unto the body of life.

For life and death are one, even as the river and the sea are one.

In the depth of your hopes and desires lies your silent knowledge of the beyond;

And like seeds dreaming beneath the snow your heart dreams of spring.

Trust the dreams, for in them is hidden the gate to eternity.

Your fear of death is but the trembling of the shepherd when he stands before the king whose hand is to be laid upon him in honour.

Is the shepherd not joyful beneath his trembling, that he shall wear the mark of the king?

Yet is he not more mindful of his trembling?

For what is it to die but to stand naked in the wind and to melt into the sun?

And what is to cease breathing, but to free the breath from its restless tides, that it may rise and expand and seek God unencumbered?

Only when you drink from the river of silence shall you indeed sing.

And when you have reached the mountain top, then you shall begin to climb.

And when the earth shall claim your limbs, then shall you truly dance.

Khalil Gibran

# On Friendship

Your friend is your needs answered.  
He is your field which you sow with love and reap with thanksgiving.  
And he is your board and your fireside.  
For you come to him with your hunger, and you seek him for peace.

When your friend speaks his mind you fear not the 'nay' in your own mind, nor  
do you withhold the 'ay.'  
And when he is silent your heart ceases not to listen to his heart;  
For without words, in friendship, all thoughts, all desires, all expectations are  
born and shared, with joy that is unacclaimed.  
When you part from your friend, you grieve not;  
For that which you love most in him may be clearer in his absence, as the  
mountain to the climber is clearer from the plain.  
And let there be no purpose in friendship save the deepening of the spirit.  
For love that seeks aught but the disclosure of its own mystery is not love but a  
net cast forth: and only the unprofitable is caught.

And let your best be for your friend.  
If he must know the ebb of your tide, let him know its flood also.  
For what is your friend that you should seek him with hours to kill?  
Seek him always with hours to live.  
For it is his to fill your need, but not your emptiness.  
And in the sweetness of friendship let there be laughter, and sharing of  
pleasures.  
For in the dew of little things the heart finds its morning and is refreshed.

Khalil Gibran

# On Giving And Taking

Once there lived a man who had a valley-full of needles. And one day the mother of Jesus came to him and said: 'Friend, my son's garment is torn and I must needs mend it before he goeth to the temple. Wouldst thou not give me a needle?'

And he gave her not a needle, but he gave her a learned discourse on Giving and Taking to carry to her son before he should go to the temple.

Khalil Gibran

# On Pain

Your pain is the breaking of the shell that encloses  
your understanding.

Even as the stone of the fruit must break, that its  
heart may stand in the sun, so must you know pain.

And could you keep your heart in wonder at the  
daily miracles of your life, your pain would not seem  
less wondrous than your joy;

And you would accept the seasons of your heart,  
even as you have always accepted the seasons that  
pass over your fields.

And you would watch with serenity through the  
winters of your grief.

Much of your pain is self-chosen.

It is the bitter potion by which the physician within  
you heals your sick self.

Therefore trust the physician, and drink his remedy  
in silence and tranquillity:

For his hand, though heavy and hard, is guided by  
the tender hand of the Unseen,

And the cup he brings, though it burn your lips, has  
been fashioned of the clay which the Potter has  
moistened with His own sacred tears.

Khalil Gibran



# On Religion

And an old priest said, 'Speak to us of Religion.'

And he said:

Have I spoken this day of aught else?

Is not religion all deeds and all reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, 'This for God and this for myself; This for my soul, and this other for my body?'

All your hours are wings that beat through space from self to self.

He who wears his morality but as his best garment were better naked.

The wind and the sun will tear no holes in his skin.

And he who defines his conduct by ethics imprisons his song-bird in a cage.

The freest song comes not through bars and wires.

And he to whom worshipping is a window, to open but also to shut, has not yet visited the house of his soul whose windows are from dawn to dawn.

Your daily life is your temple and your religion.

Whenever you enter into it take with you your all.

Take the plough and the forge and the mallet and the lute,

The things you have fashioned in necessity or for delight.

For in revery you cannot rise above your achievements nor fall lower than your failures.

And take with you all men:

For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair.

And if you would know God be not therefore a solver of riddles.

Rather look about you and you shall see Him playing with your children.

And look into space; you shall see Him walking in the cloud, outstretching His arms in the lightning and descending in rain.

You shall see Him smiling in flowers, then rising and waving His hands in trees.

Khalil Gibran

# Pain

And a woman spoke, saying, 'Tell us of Pain.'

And he said:

Your pain is the breaking of the shell that encloses your understanding.

Even as the stone of the fruit must break, that its heart may stand in the sun, so must you know pain.

And could you keep your heart in wonder at the daily miracles of your life, your pain would not seem less wondrous than your joy;

And you would accept the seasons of your heart, even as you have always accepted the seasons that pass over your fields.

And you would watch with serenity through the winters of your grief.

Much of your pain is self-chosen.

It is the bitter potion by which the physician within you heals your sick self.

Therefore trust the physician, and drink his remedy in silence and tranquillity:

For his hand, though heavy and hard, is guided by the tender hand of the Unseen,

And the cup he brings, though it burn your lips, has been fashioned of the clay which the Potter has moistened with His own sacred tears.

Khalil Gibran

## Peace XVIII

The tempest calmed after bending the branches of the trees and leaning heavily upon the grain in the field. The stars appeared as broken remnants of lightning, but now silence prevailed over all, as if Nature's war had never been fought.

At that hour a young woman entered her chamber and knelt by her bed sobbing bitterly. Her heart flamed with agony but she could finally open her lips and say, "Oh Lord, bring him home safely to me. I have exhausted my tears and can offer no more, oh Lord, full of love and mercy. My patience is drained and calamity is seeking possession of my heart. Save him, oh Lord, from the iron paws of War; deliver him from such unmerciful Death, for he is weak, governed by the strong. Oh Lord, save my beloved, who is Thine own son, from the foe, who is Thy foe. Keep him from the forced pathway to Death's door; let him see me, or come and take me to him."

Quietly a young man entered. His head was wrapped in bandage soaked with escaping life.

He approached her with a greeting of tears and laughter, then took her hand and placed against it his flaming lips. And with a voice with bespoke past sorrow, and joy of union, and uncertainty of her reaction, he said, "Fear me not, for I am the object of your plea. Be glad, for Peace has carried me back safely to you, and humanity has restored what greed essayed to take from us. Be not sad, but smile, my beloved. Do not express bewilderment, for Love has power that dispels Death; charm that conquers the enemy. I am your one. Think me not a specter emerging from the House of Death to visit your Home of Beauty.

"Do not be frightened, for I am now Truth, spared from swords and fire to reveal to the people the triumph of Love over War. I am Word uttering introduction to the play of happiness and peace."

Then the young man became speechless and his tears spoke the language of the heart; and the angels of Joy hovered about that dwelling, and the two hearts restored the singleness which had been taken from them.

At dawn the two stood in the middle of the field contemplating the beauty of Nature injured by the tempest. After a deep and comforting silence, the soldier said to his sweetheart, "Look at the Darkness, giving birth to the Sun."



## Pleasure Xxiv

Then a hermit, who visited the city once a year, came forth and said, "Speak to us of Pleasure."

And he answered, saying:

Pleasure is a freedom song,

But it is not freedom.

It is the blossoming of your desires,

But it is not their fruit.

It is a depth calling unto a height,

But it is not the deep nor the high.

It is the caged taking wing,

But it is not space encompassed.

Ay, in very truth, pleasure is a freedom-song.

And I fain would have you sing it with fullness of heart; yet I would not have you lose your hearts in the singing.

Some of your youth seek pleasure as if it were all, and they are judged and rebuked.

I would not judge nor rebuke them. I would have them seek.

For they shall find pleasure, but not her alone:

Seven are her sisters, and the least of them is more beautiful than pleasure.

Have you not heard of the man who was digging in the earth for roots and found a treasure?

And some of your elders remember pleasures with regret like wrongs committed

in drunkenness.

But regret is the beclouding of the mind and not its chastisement.

They should remember their pleasures with gratitude, as they would the harvest of a summer.

Yet if it comforts them to regret, let them be comforted.

And there are among you those who are neither young to seek nor old to remember;

And in their fear of seeking and remembering they shun all pleasures, lest they neglect the spirit or offend against it.

But even in their foregoing is their pleasure.

And thus they too find a treasure though they dig for roots with quivering hands.

But tell me, who is he that can offend the spirit?

Shall the nightingale offend the stillness of the night, or the firefly the stars?

And shall your flame or your smoke burden the wind?

Think you the spirit is a still pool which you can trouble with a staff?

Oftentimes in denying yourself pleasure you do but store the desire in the recesses of your being.

Who knows but that which seems omitted today, waits for tomorrow?

Even your body knows its heritage and its rightful need and will not be deceived.

And your body is the harp of your soul,

And it is yours to bring forth sweet music from it or confused sounds.

And now you ask in your heart, "How shall we distinguish that which is good in pleasure from that which is not good?"

Go to your fields and your gardens, and you shall learn that it is the pleasure of

the bee to gather honey of the flower,

But it is also the pleasure of the flower to yield its honey to the bee.

For to the bee a flower is a fountain of life,

And to the flower a bee is a messenger of love,

And to both, bee and flower, the giving and the receiving of pleasure is a need  
and an ecstasy.

People of Orphalese, be in your pleasures like the flowers and the bees.

Khalil Gibran



## Prayer Xxiii

Then a priestess said, "Speak to us of Prayer."

And he answered, saying:

You pray in your distress and in your need; would that you might pray also in the fullness of your joy and in your days of abundance.

For what is prayer but the expansion of yourself into the living ether?

And if it is for your comfort to pour your darkness into space, it is also for your delight to pour forth the dawning of your heart.

And if you cannot but weep when your soul summons you to prayer, she should spur you again and yet again, though weeping, until you shall come laughing.

When you pray you rise to meet in the air those who are praying at that very hour, and whom save in prayer you may not meet.

Therefore let your visit to that temple invisible be for naught but ecstasy and sweet communion.

For if you should enter the temple for no other purpose than asking you shall not receive.

And if you should enter into it to humble yourself you shall not be lifted:

Or even if you should enter into it to beg for the good of others you shall not be heard.

It is enough that you enter the temple invisible.

I cannot teach you how to pray in words.

God listens not to your words save when He Himself utters them through your lips.

And I cannot teach you the prayer of the seas and the forests and the mountains.

But you who are born of the mountains and the forests and the seas can find their prayer in your heart,

And if you but listen in the stillness of the night you shall hear them saying in silence,

"Our God, who art our winged self, it is thy will in us that willeth.

It is thy desire in us that desireth.

It is thy urge in us that would turn our nights, which are thine, into days which are thine also.

We cannot ask thee for aught, for thou knowest our needs before they are born in us:

Thou art our need; and in giving us more of thyself thou givest us all."

Khalil Gibran

## Reason And Passion Xv

And the priestess spoke again and said: "Speak to us of Reason and Passion."

And he answered saying:

Your soul is oftentimes a battlefield, upon which your reason and your judgment wage war against passion and your appetite.

Would that I could be the peacemaker in your soul, that I might turn the discord and the rivalry of your elements into oneness and melody.

But how shall I, unless you yourselves be also the peacemakers, nay, the lovers of all your elements?

Your reason and your passion are the rudder and the sails of your seafaring soul.

If either your sails or our rudder be broken, you can but toss and drift, or else be held at a standstill in mid-seas.

For reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction.

Therefore let your soul exalt your reason to the height of passion; that it may sing;

And let it direct your passion with reason, that your passion may live through its own daily resurrection, and like the phoenix rise above its own ashes.

I would have you consider your judgment and your appetite even as you would two loved guests in your house.

Surely you would not honour one guest above the other; for he who is more mindful of one loses the love and the faith of both.

Among the hills, when you sit in the cool shade of the white poplars, sharing the peace and serenity of distant fields and meadows - then let your heart say in silence, "God rests in reason."

And when the storm comes, and the mighty wind shakes the forest, and thunder

and lightning proclaim the majesty of the sky, - then let your heart say in awe,  
"God moves in passion."

And since you are a breath In God's sphere, and a leaf in God's forest, you too  
should rest in reason and move in passion.

Khalil Gibran

## Religion Xxvi

And an old priest said, "Speak to us of Religion."

And he said:

Have I spoken this day of aught else?

Is not religion all deeds and all reflection,

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, "This for God and this for myself; This for my soul, and this other for my body?"

All your hours are wings that beat through space from self to self.

He who wears his morality but as his best garment were better naked.

The wind and the sun will tear no holes in his skin.

And he who defines his conduct by ethics imprisons his song-bird in a cage.

The freest song comes not through bars and wires.

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Whenever you enter into it take with you your all.

Take the plough and the forge and the mallet and the lute,

The things you have fashioned in necessity or for delight.

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And take with you all men:

For in adoration you cannot fly higher than their hopes nor humble yourself lower than their despair.

And if you would know God be not therefore a solver of riddles.

Rather look about you and you shall see Him playing with your children.

And look into space; you shall see Him walking in the cloud, outstretching His arms in the lightning and descending in rain.

You shall see Him smiling in flowers, then rising and waving His hands in trees.

Khalil Gibran

## Self-Knowledge Xvii

And a man said, "Speak to us of Self-Knowledge."

And he answered, saying:

Your hearts know in silence the secrets of the days and the nights.

But your ears thirst for the sound of your heart's knowledge.

You would know in words that which you have always know in thought.

You would touch with your fingers the naked body of your dreams.

And it is well you should.

The hidden well-spring of your soul must needs rise and run murmuring to the sea;

And the treasure of your infinite depths would be revealed to your eyes.

But let there be no scales to weigh your unknown treasure;

And seek not the depths of your knowledge with staff or sounding line.

For self is a sea boundless and measureless.

Say not, "I have found the truth," but rather, "I have found a truth."

Say not, "I have found the path of the soul." Say rather, "I have met the soul walking upon my path."

For the soul walks upon all paths.

The soul walks not upon a line, neither does it grow like a reed.

The soul unfolds itself, like a lotus of countless petals.

Khalil Gibran

# Song Of Fortune Vi

Man and I are sweethearts  
He craves me and I long for him,  
But alas! Between us has appeared  
A rival who brings us misery.  
She is cruel and demanding,  
Possessing empty lure.  
Her name is Substance.  
She follows wherever we go  
And watches like a sentinel, bringing  
Restlessness to my lover.

I ask for my beloved in the forest,  
Under the trees, by the lakes.  
I cannot find him, for Substance  
Has spirited him to the clamorous  
City and placed him on the throne  
Of quaking, metal riches.

I call for him with the voice of  
Knowledge and the song of Wisdom.  
He does not hearken, for Substance  
Has enticed him into the dungeon  
Of selfishness, where avarice dwells.

I seek him in the field of Contentment,  
But I am alone, for my rival has  
Imprisoned him in the cave of gluttony  
And greed, and locked him there  
With painful chains of gold.

I call to him at dawn, when Nature smiles,  
But he does not hear, for excess has  
Laden his drugged eyes with sick slumber.



I beguile him at eventide, when Silence rules  
And the flowers sleep. But he responds not,  
For his fear over what the morrow will Bring,  
shadows his thoughts.

He yearns to love me;  
He asks for me in his own acts. But he  
Will find me not except in God's acts.  
He seeks me in the edifices of his glory  
Which he has built upon the bones of others;  
He whispers to me from among  
His heaps of gold and silver;  
But he will find me only by coming to  
The house of Simplicity which God has built  
At the brink of the stream of affection.

He desires to kiss me before his coffers,  
But his lips will never touch mine except  
In the richness of the pure breeze.

He asks me to share with him his  
Fabulous wealth, but I will not forsake God's  
Fortune; I will not cast off my cloak of beauty.

He seeks deceit for medium; I seek only  
The medium of his heart.  
He bruises his heart in his narrow cell;  
I would enrich his heart with all my love.

My beloved has learned how to shriek and  
Cry for my enemy, Substance; I would  
Teach him how to shed tears of affection  
And mercy from the eyes of his soul  
For all things,  
And utter sighs of contentment through  
Those tears.

Man is my sweetheart;  
I want to belong to him.

Khalil Gibran

## Song Of Love Xxiv

I am the lover's eyes, and the spirit's  
Wine, and the heart's nourishment.  
I am a rose. My heart opens at dawn and  
The virgin kisses me and places me  
Upon her breast.

I am the house of true fortune, and the  
Origin of pleasure, and the beginning  
Of peace and tranquility. I am the gentle  
Smile upon his lips of beauty. When youth  
Overtakes me he forgets his toil, and his  
Whole life becomes reality of sweet dreams.

I am the poet's elation,  
And the artist's revelation,  
And the musician's inspiration.

I am a sacred shrine in the heart of a  
Child, adored by a merciful mother.

I appear to a heart's cry; I shun a demand;  
My fullness pursues the heart's desire;  
It shuns the empty claim of the voice.

I appeared to Adam through Eve  
And exile was his lot;  
Yet I revealed myself to Solomon, and  
He drew wisdom from my presence.

I smiled at Helena and she destroyed Tarwada;  
Yet I crowned Cleopatra and peace dominated  
The Valley of the Nile.

I am like the ages -- building today  
And destroying tomorrow;  
I am like a god, who creates and ruins;  
I am sweeter than a violet's sigh;  
I am more violent than a raging tempest.

Gifts alone do not entice me;  
Parting does not discourage me;  
Poverty does not chase me;  
Jealousy does not prove my awareness;  
Madness does not evidence my presence.

Oh seekers, I am Truth, beseeching Truth;  
And your Truth in seeking and receiving  
And protecting me shall determine my  
Behavior.

Khalil Gibran

# Song Of Man Xxv

I was here from the moment of the  
Beginning, and here I am still. And  
I shall remain here until the end  
Of the world, for there is no  
Ending to my grief-stricken being.

I roamed the infinite sky, and  
Soared in the ideal world, and  
Floated through the firmament. But  
Here I am, prisoner of measurement.

I heard the teachings of Confucius;  
I listened to Brahma's wisdom;  
I sat by Buddha under the Tree of Knowledge.  
Yet here I am, existing with ignorance  
And heresy.

I was on Sinai when Jehovah approached Moses;  
I saw the Nazarene's miracles at the Jordan;  
I was in Medina when Mohammed visited.  
Yet I here I am, prisoner of bewilderment.

Then I witnessed the might of Babylon;  
I learned of the glory of Egypt;  
I viewed the warring greatness of Rome.  
Yet my earlier teachings showed the  
Weakness and sorrow of those achievements.

I conversed with the magicians of Ain Dour;  
I debated with the priests of Assyria;  
I gleaned depth from the prophets of Palestine.  
Yet, I am still seeking truth.

I gathered wisdom from quiet India;  
I probed the antiquity of Arabia;  
I heard all that can be heard.  
Yet, my heart is deaf and blind.

I suffered at the hands of despotic rulers;  
I suffered slavery under insane invaders;  
I suffered hunger imposed by tyranny;  
Yet, I still possess some inner power  
With which I struggle to greet each day.

My mind is filled, but my heart is empty;  
My body is old, but my heart is an infant.  
Perhaps in youth my heart will grow, but I  
Pray to grow old and reach the moment of  
My return to God. Only then will my heart fill!

I was here from the moment of the  
Beginning, and here I am still. And  
I shall remain here until the end  
Of of world, for there is no  
Ending to my grief-stricken being.

Khalil Gibran

## Song Of The Flower Xxiii

I am a kind word uttered and repeated  
By the voice of Nature;  
I am a star fallen from the  
Blue tent upon the green carpet.  
I am the daughter of the elements  
With whom Winter conceived;  
To whom Spring gave birth; I was  
Reared in the lap of Summer and I  
Slept in the bed of Autumn.

At dawn I unite with the breeze  
To announce the coming of light;  
At eventide I join the birds  
In bidding the light farewell.

The plains are decorated with  
My beautiful colors, and the air  
Is scented with my fragrance.

As I embrace Slumber the eyes of  
Night watch over me, and as I  
Awaken I stare at the sun, which is  
The only eye of the day.

I drink dew for wine, and hearken to  
The voices of the birds, and dance  
To the rhythmic swaying of the grass.

I am the lover's gift; I am the wedding wreath;  
I am the memory of a moment of happiness;  
I am the last gift of the living to the dead;  
I am a part of joy and a part of sorrow.

But I look up high to see only the light,  
And never look down to see my shadow.  
This is wisdom which man must learn.

Khalil Gibran

## Song Of The Rain VII

I am dotted silver threads dropped from heaven  
By the gods. Nature then takes me, to adorn  
Her fields and valleys.

I am beautiful pearls, plucked from the  
Crown of Ishtar by the daughter of Dawn  
To embellish the gardens.

When I cry the hills laugh;  
When I humble myself the flowers rejoice;  
When I bow, all things are elated.

The field and the cloud are lovers  
And between them I am a messenger of mercy.  
I quench the thirst of one;  
I cure the ailment of the other.

The voice of thunder declares my arrival;  
The rainbow announces my departure.  
I am like earthly life, which begins at  
The feet of the mad elements and ends  
Under the upraised wings of death.

I emerge from the heard of the sea  
Soar with the breeze. When I see a field in  
Need, I descend and embrace the flowers and  
The trees in a million little ways.

I touch gently at the windows with my  
Soft fingers, and my announcement is a  
Welcome song. All can hear, but only  
The sensitive can understand.



The heat in the air gives birth to me,  
But in turn I kill it,  
As woman overcomes man with  
The strength she takes from him.

I am the sigh of the sea;  
The laughter of the field;  
The tears of heaven.

So with love -  
Sighs from the deep sea of affection;  
Laughter from the colorful field of the spirit;  
Tears from the endless heaven of memories.

Khalil Gibran

## Song Of The Soul Xxii

In the depth of my soul there is  
A wordless song - a song that lives  
In the seed of my heart.  
It refuses to melt with ink on  
Parchment; it engulfs my affection  
In a transparent cloak and flows,  
But not upon my lips.

How can I sigh it? I fear it may  
Mingle with earthly ether;  
To whom shall I sing it? It dwells  
In the house of my soul, in fear of  
Harsh ears.

When I look into my inner eyes  
I see the shadow of its shadow;  
When I touch my fingertips  
I feel its vibrations.

The deeds of my hands heed its  
Presence as a lake must reflect  
The glittering stars; my tears  
Reveal it, as bright drops of dew  
Reveal the secret of a withering rose.

It is a song composed by contemplation,  
And published by silence,  
And shunned by clamor,  
And folded by truth,  
And repeated by dreams,  
And understood by love,  
And hidden by awakening,  
And sung by the soul.

It is the song of love;  
What Cain or Esau could sing it?

It is more fragrant than jasmine;  
What voice could enslave it?

It is heartbound, as a virgin's secret;  
What string could quiver it?

Who dares unite the roar of the sea  
And the singing of the nightingale?  
Who dares compare the shrieking tempest  
To the sigh of an infant?  
Who dares speak aloud the words  
Intended for the heart to speak?  
What human dares sing in voice  
The song of God?

Khalil Gibran

## Song Of The Wave Xvii

The strong shore is my beloved  
And I am his sweetheart.  
We are at last united by love, and  
Then the moon draws me from him.  
I go to him in haste and depart  
Reluctantly, with many  
Little farewells.

I steal swiftly from behind the  
Blue horizon to cast the silver of  
My foam upon the gold of his sand, and  
We blend in melted brilliance.

I quench his thirst and submerge his  
Heart; he softens my voice and subdues  
My temper.  
At dawn I recite the rules of love upon  
His ears, and he embraces me longingly.

At eventide I sing to him the song of  
Hope, and then print smooth hisses upon  
His face; I am swift and fearful, but he  
Is quiet, patient, and thoughtful. His  
Broad bosom soothes my restlessness.

As the tide comes we caress each other,  
When it withdraws, I drop to his feet in  
Prayer.

Many times have I danced around mermaids  
As they rose from the depths and rested  
Upon my crest to watch the stars;  
Many times have I heard lovers complain  
Of their smallness, and I helped them to sigh.

Many times have I teased the great rocks  
And fondled them with a smile, but never  
Have I received laughter from them;  
Many times have I lifted drowning souls  
And carried them tenderly to my beloved  
Shore. He gives them strength as he  
Takes mine.

Many times have I stolen gems from the  
Depths and presented them to my beloved  
Shore. He takes them in silence, but still  
I give for he welcomes me ever.

In the heaviness of night, when all  
Creatures seek the ghost of Slumber, I  
Sit up, singing at one time and sighing  
At another. I am awake always.

Alas! Sleeplessness has weakened me!  
But I am a lover, and the truth of love  
Is strong.  
I may be weary, but I shall never die.

Khalil Gibran

# Talking Xx

And then a scholar said, "Speak of Talking."

And he answered, saying:

You talk when you cease to be at peace with your thoughts;

And when you can no longer dwell in the solitude of your heart you live in your lips, and sound is a diversion and a pastime.

And in much of your talking, thinking is half murdered.

For thought is a bird of space, that in a cage of words many indeed unfold its wings but cannot fly.

There are those among you who seek the talkative through fear of being alone.

The silence of aloneness reveals to their eyes their naked selves and they would escape.

And there are those who talk, and without knowledge or forethought reveal a truth which they themselves do not understand.

And there are those who have the truth within them, but they tell it not in words.

In the bosom of such as these the spirit dwells in rhythmic silence.

When you meet your friend on the roadside or in the market place, let the spirit in you move your lips and direct your tongue.

Let the voice within your voice speak to the ear of his ear;

For his soul will keep the truth of your heart as the taste of the wine is remembered

When the color is forgotten and the vessel is no more.

Khalil Gibran

# Teaching XVIII

Then said a teacher, "Speak to us of Teaching."

And he said:

No man can reveal to you aught but that which already lies half asleep in the dawning of our knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and his lovingness.

If he is indeed wise he does not bid you enter the house of wisdom, but rather leads you to the threshold of your own mind.

The astronomer may speak to you of his understanding of space, but he cannot give you his understanding.

The musician may sing to you of the rhythm which is in all space, but he cannot give you the ear which arrests the rhythm nor the voice that echoes it.

And he who is versed in the science of numbers can tell of the regions of weight and measure, but he cannot conduct you thither.

For the vision of one man lends not its wings to another man.

And even as each one of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.

Khalil Gibran

# The Beauty Of Death Xiv

## Part One - The Calling

Let me sleep, for my soul is intoxicated with love and  
Let me rest, for my spirit has had its bounty of days and nights;  
Light the candles and burn the incense around my bed, and  
Scatter leaves of jasmine and roses over my body;  
Embalm my hair with frankincense and sprinkle my feet with perfume,  
And read what the hand of Death has written on my forehead.

Let me rest in the arms of Slumber, for my open eyes are tired;  
Let the silver-stringed lyre quiver and soothe my spirit;  
Weave from the harp and lute a veil around my withering heart.

Sing of the past as you behold the dawn of hope in my eyes, for  
It's magic meaning is a soft bed upon which my heart rests.

Dry your tears, my friends, and raise your heads as the flowers  
Raise their crowns to greet the dawn.  
Look at the bride of Death standing like a column of light  
Between my bed and the infinite;  
Hold your breath and listen with me to the beckoning rustle of  
Her white wings.

Come close and bid me farewell; touch my eyes with smiling lips.  
Let the children grasp my hands with soft and rosy fingers;  
Let the ages place their veined hands upon my head and bless me;  
Let the virgins come close and see the shadow of God in my eyes,  
And hear the echo of His will racing with my breath.

## Part Two - The Ascending



I have passed a mountain peak and my soul is soaring in the  
Firmament of complete and unbound freedom;  
I am far, far away, my companions, and the clouds are  
Hiding the hills from my eyes.  
The valleys are becoming flooded with an ocean of silence, and the  
Hands of oblivion are engulfing the roads and the houses;  
The prairies and fields are disappearing behind a white specter  
That looks like the spring cloud, yellow as the candlelight  
And red as the twilight.

The songs of the waves and the hymns of the streams  
Are scattered, and the voices of the throngs reduced to silence;  
And I can hear naught but the music of Eternity  
In exact harmony with the spirit's desires.  
I am cloaked in full whiteness;  
I am in comfort; I am in peace.

### Part Three - The Remains

Unwrap me from this white linen shroud and clothe me  
With leaves of jasmine and lilies;  
Take my body from the ivory casket and let it rest  
Upon pillows of orange blossoms.  
Lament me not, but sing songs of youth and joy;  
Shed not tears upon me, but sing of harvest and the winepress;  
Utter no sigh of agony, but draw upon my face with your  
Finger the symbol of Love and Joy.  
Disturb not the air's tranquility with chanting and requiems,  
But let your hearts sing with me the song of Eternal Life;  
Mourn me not with apparel of black,  
But dress in color and rejoice with me;  
Talk not of my departure with sighs in your hearts; close  
Your eyes and you will see me with you forevermore.

Place me upon clusters of leaves and  
Carry me upon your friendly shoulders and  
Walk slowly to the deserted forest.

Take me not to the crowded burying ground lest my slumber  
Be disrupted by the rattling of bones and skulls.  
Carry me to the cypress woods and dig my grave where violets  
And poppies grow not in the other's shadow;  
Let my grave be deep so that the flood will not  
Carry my bones to the open valley;  
Let my grave be wide, so that the twilight shadows  
Will come and sit by me.

Take from me all earthly raiment and place me deep in my  
Mother Earth; and place me with care upon my mother's breast.  
Cover me with soft earth, and let each handful be mixed  
With seeds of jasmine, lilies and myrtle; and when they  
Grow above me, and thrive on my body's element they will  
Breathe the fragrance of my heart into space;  
And reveal even to the sun the secret of my peace;  
And sail with the breeze and comfort the wayfarer.

Leave me then, friends - leave me and depart on mute feet,  
As the silence walks in the deserted valley;  
Leave me to God and disperse yourselves slowly, as the almond  
And apple blossoms disperse under the vibration of Nisan's breeze.  
Go back to the joy of your dwellings and you will find there  
That which Death cannot remove from you and me.  
Leave with place, for what you see here is far away in meaning  
From the earthly world. Leave me.

Khalil Gibran

# The City Of The Dead Xx

Yesterday I drew myself from the noisome throngs and proceeded into the field until I reached a knoll upon which Nature had spread her comely garments. Now I could breathe.

I looked back, and the city appeared with its magnificent mosques and stately residences veiled by the smoke of the shops.

I commenced analyzing man's mission, but could conclude only that most of his life was identified with struggle and hardship. Then I tried not to ponder over what the sons of Adam had done, and centered my eyes on the field which is the throne of God's glory. In one secluded corner of the field I observed a burying ground surrounded by poplar trees.

There, between the city of the dead and the city of the living, I meditated. I thought of the eternal silence in the first and the endless sorrow in the second.

In the city of the living I found hope and despair; love and hatred, joy and sorrow, wealth and poverty, faith and infidelity.

In the city of the dead there is buried earth in earth that Nature converts, in the night's silence, into vegetation, and then into animal, and then into man. As my mind wandered in this fashion, I saw a procession moving slowly and reverently, accompanied by pieces of music that filled the sky with sad melody. It was an elaborate funeral. The dead was followed by the living who wept and lamented his going. As the cortege reached the place of interment the priests commenced praying and burning incense, and musicians blowing and plucking their instruments, mourning the departed. Then the leaders came forward one after the other and recited their eulogies with fine choice of words.

At last the multitude departed, leaving the dead resting in a most spacious and beautiful vault, expertly designed in stone and iron, and surrounded by the most expensively-entwined wreaths of flowers.

The farewell-bidders returned to the city and I remained, watching them from a distance and speaking softly to myself while the sun was descending to the horizon and Nature was making her many preparations for slumber.

Then I saw two men laboring under the weight of a wooden casket, and behind them a shabby-appearing woman carrying an infant on her arms. Following last

was a dog who, with heartbreaking eyes, stared first at the woman and then at the casket.

It was a poor funeral. This guest of Death left to cold society a miserable wife and an infant to share her sorrows and a faithful dog whose heart knew of his companion's departure.

As they reached the burial place they deposited the casket into a ditch away from the tended shrubs and marble stones, and retreated after a few simple words to God. The dog made one last turn to look at his friend's grave as the small group disappeared behind the trees.

I looked at the city of the living and said to myself, "That place belongs to the few." Then I looked upon the trim city of the dead and said, "That place, too, belongs to the few. Oh Lord, where is the haven of all the people?"

As I said this, I looked toward the clouds, mingled with the sun's longest and most beautiful golden rays. And I heard a voice within me saying, "Over there!"

Khalil Gibran

# The Coming Of The Ship

Almustafa, the chosen and the beloved, who was a dawn onto his own day, had waited twelve years in the city of Orphalese for his ship that was to return and bear him back to the isle of his birth.

And in the twelfth year, on the seventh day of Ielool, the month of reaping, he climbed the hill without the city walls and looked seaward; and he beheld the ship coming with the mist.

Then the gates of his heart were flung open, and his joy flew far over the sea. And he closed his eyes and prayed in the silences of his soul.

But as he descended the hill, a sadness came upon him, and he thought in his heart: How shall I go in peace and without sorrow? Nay, not without a wound in the spirit shall I leave this city.

Long were the days of pain I have spent within its walls, and long were the nights of aloneness; and who can depart from his pain and his aloneness without regret?

Too many fragments of the spirit have I scatterd in these streets, and too many are the children of my longing that walk naked among these hills, and I cannot withdraw from them without a bruden and an ache.

It is not a garment I cast off this day, but a skin that I tear with my own hands.

Nor is it a thought I leave behind me, but a heart made sweet with hunger and with thirst.

Yet I cannot tarry longer.

The sea that calls all things unto her calls me, and I must embark.

For to stay, though the hours burn in the night, is to freeze and crystallize and be bound in a mould.

Fain would I take with me all that is here. But how shall I?

A voice cannot carry the tongue and the lips that give it wings. Alone must it seek the ether.

And alone and without his nest shall the eagle fly across the sun.

Now when he reached the foot of the hill, he turned again towards the sea, and he saw his ship approaching the harbour, and upon her prow the mariners, the men of his own land.

And his soul cried out to them, and he said:

Sons of my ancient mother, you riders of the tides, How often have you sailed in my dreams. And now you come in my awakening, which is my deeper dream.

Ready am I to go, and my eagerness with sails full set awaits the wind.

Only another breath will I breathe in this still air, only another loving look cast backward,

Then I shall stand among you, a seafarer among seafarers.

And you, vast sea, sleepless mother,

Who alone are peace and freedom to the river and the stream,

Only another winding will this stream make, only another murmur in this glade,

And then shall I come to you, a boundless drop to a boundless ocean.

And as he walked he saw from afar men and women leaving their fields and their vineyards and hastening towards the city gates.

And he heard their voices calling his name, and shouting from the field to field telling one another of the coming of the ship.

And he said to himself:

Shall the day of parting be the day of gathering?

And shall it be said that my eve was in truth my dawn?

And what shall I give unto him who has left his plough in midfurrow, or to him who has stopped the wheel of his winepress?

Shall my heart become a tree heavy-laden with fruit that I may gather and give unto them?

And shall my desires flow like a fountain that I may fill their cups?

Am I a harp that the hand of the mighty may touch me, or a flute that his breath may pass through me?

A seeker of silences am I, and what treasure have I found in silences that I may dispense with confidence?

If this is my day of harvest, in what fields have I sowed the seed, and in what unremembered seasons?

If this indeed be the hour in which I lift up my lantern, it is not my flame that shall burn therein.

Empty and dark shall I raise my lantern,  
And the guardian of the night shall fill it with oil and he shall light it also.

These things he said in words. But much in his heart remained unsaid. For he himself could not speak his deeper secret.

And when he entered into the city all the people came to meet him, and they were crying out to him as with one voice.

And the elders of the city stood forth and said:

Go not yet away from us.

A noontide have you been in our twilight, and your youth has given us dreams to dream.

No stranger are you among us, nor a guest, but our son and our dearly beloved.

Suffer not yet our eyes to hunger for your face.

And the priests and the priestesses said unto him:

Let not the waves of the sea separate us now, and the years you have spent in our midst become a memory.

You have walked among us a spirit, and your shadow has been a light upon our faces.

Much have we loved you. But speechless was our love, and with veils has it been veiled.

Yet now it cries aloud unto you, and would stand revealed before you.

And ever has it been that love knows not its own depth until the hour of separation.

And others came also and entreated him.

But he answered them not. He only bent his head; and those who stood near saw his tears falling upon his breast.

And he and the people proceeded towards the great square before the temple.

And there came out of the sanctuary a woman whose name was Almitra. And she was a seeress.

And he looked upon her with exceeding tenderness, for it was she who had first sought and believed in him when he had been but a day in their city.

And she hailed him, saying:

Prophet of God, in quest for the uttermost, long have you searched the distances for your ship.

And now your ship has come, and you must needs go.

Deep is your longing for the land of your memories and the dwelling place of your greater desires; and our love would not bind you nor our needs hold you.

Yet this we ask ere you leave us, that you speak to us and give us of your truth.

And we will give it unto our children, and they unto their children, and it shall not perish.

In your aloneness you have watched with our days, and in your wakefulness you have listened to the weeping and the laughter of our sleep.

Now therefore disclose us to ourselves, and tell us all that has been shown you of that which is between birth and death.



And he answered,

People of Orphalese, of what can I speak save of that which is even now moving  
your souls?

Khalil Gibran

# The Creation I

The God separated a spirit from Himself and fashioned it into Beauty. He showered upon her all the blessings of gracefulness and kindness. He gave her the cup of happiness and said, "Drink not from this cup unless you forget the past and the future, for happiness is naught but the moment." And He also gave her a cup of sorrow and said, "Drink from this cup and you will understand the meaning of the fleeting instants of the joy of life, for sorrow ever abounds."

And the God bestowed upon her a love that would desert her forever upon her first sigh of earthly satisfaction, and a sweetness that would vanish with her first awareness of flattery.

And He gave her wisdom from heaven to lead to the all-righteous path, and placed in the depth of her heart and eye that sees the unseen, and created in her an affection and goodness toward all things. He dressed her with raiment of hopes spun by the angels of heaven from the sinews of the rainbow. And He cloaked her in the shadow of confusion, which is the dawn of life and light.

Then the God took consuming fire from the furnace of anger, and searing wind from the desert of ignorance, and sharp-cutting sands from the shore of selfishness, and coarse earth from under the feet of ages, and combined them all and fashioned Man. He gave to Man a blind power that rages and drives him into a madness which extinguishes only before gratification of desire, and placed life in him which is the specter of death.

And the god laughed and cried. He felt an overwhelming love and pity for Man, and sheltered him beneath His guidance.

Khalil Gibran

# The Criminal V

A young man of strong body, weakened by hunger, sat on the walker's portion of the street stretching his hand toward all who passed, begging and repeating his hand toward all who passed, begging and repeating the sad song of his defeat in life, while suffering from hunger and from humiliation.

When night came, his lips and tongue were parched, while his hand was still as empty as his stomach.

He gathered himself and went out from the city, where he sat under a tree and wept bitterly. Then he lifted his puzzled eyes to heaven while hunger was eating his inside, and he said, "Oh Lord, I went to the rich man and asked for employment, but he turned me away because of my shabbiness; I knocked at the school door, but was forbidden solace because I was empty-handed; I sought any occupation that would give me bread, but all to no avail. In desperation I asked alms, but They worshippers saw me and said "He is strong and lazy, and he should not beg."

"Oh Lord, it is Thy will that my mother gave birth unto me, and now the earth offers me back to You before the Ending."

His expression then changed. He arose and his eyes now glittered in determination. He fashioned a thick and heavy stick from the branch of the tree, and pointed it toward the city, shouting, "I asked for bread with all the strength of my voice, and was refused. Not I shall obtain it by the strength of my muscles! I asked for bread in the name of mercy and love, but humanity did not heed. I shall take it now in the name of evil!"

The passing years rendered the youth a robber, killer and destroyer of souls; he crushed all who opposed him; he amassed fabulous wealth with which he won himself over to those in power. He was admired by colleagues, envied by other thieves, and feared by the multitudes.

His riches and false position prevailed upon the Emir to appoint him deputy in that city - the sad process pursued by unwise governors. Thefts were then legalized; oppression was supported by authority; crushing of the weak became commonplace; the throngs curried and praised.

Thus does the first touch of humanity's selfishness make criminals of the humble, and make killers of the sons of peace; thus does the early greed of humanity

grow and strike back at humanity a thousand fold!

Khalil Gibran

# The Farewell Xxviii

And now it was evening.

And Almitra the seeress said, "Blessed be this day and this place and your spirit that has spoken."

And he answered, Was it I who spoke? Was I not also a listener?

Then he descended the steps of the Temple and all the people followed him. And he reached his ship and stood upon the deck.

And facing the people again, he raised his voice and said:

People of Orphalese, the wind bids me leave you.

Less hasty am I than the wind, yet I must go.

We wanderers, ever seeking the lonelier way, begin no day where we have ended another day; and no sunrise finds us where sunset left us.

Even while the earth sleeps we travel.

We are the seeds of the tenacious plant, and it is in our ripeness and our fullness of heart that we are given to the wind and are scattered.

Brief were my days among you, and briefer still the words I have spoken.

But should my voice fade in your ears, and my love vanish in your memory, then I will come again,

And with a richer heart and lips more yielding to the spirit will I speak.

Yea, I shall return with the tide,

And though death may hide me, and the greater silence enfold me, yet again will I seek your understanding.

And not in vain will I seek.

If aught I have said is truth, that truth shall reveal itself in a clearer voice, and in

words more kin to your thoughts.

I go with the wind, people of Orphalese, but not down into emptiness;

And if this day is not a fulfillment of your needs and my love, then let it be a promise till another day. Know therefore, that from the greater silence I shall return.

The mist that drifts away at dawn, leaving but dew in the fields, shall rise and gather into a cloud and then fall down in rain.

And not unlike the mist have I been.

In the stillness of the night I have walked in your streets, and my spirit has entered your houses,

And your heart-beats were in my heart, and your breath was upon my face, and I knew you all.

Ay, I knew your joy and your pain, and in your sleep your dreams were my dreams.

And oftentimes I was among you a lake among the mountains.

I mirrored the summits in you and the bending slopes, and even the passing flocks of your thoughts and your desires.

And to my silence came the laughter of your children in streams, and the longing of your youths in rivers.

And when they reached my depth the streams and the rivers ceased not yet to sing.

But sweeter still than laughter and greater than longing came to me.

It was boundless in you;

The vast man in whom you are all but cells and sinews;

He in whose chant all your singing is but a soundless throbbing.

It is in the vast man that you are vast,

And in beholding him that I beheld you and loved you.

For what distances can love reach that are not in that vast sphere?

What visions, what expectations and what presumptions can outsoar that flight?

Like a giant oak tree covered with apple blossoms is the vast man in you.

His mind binds you to the earth, his fragrance lifts you into space, and in his durability you are deathless.

You have been told that, even like a chain, you are as weak as your weakest link.

This is but half the truth. You are also as strong as your strongest link.

To measure you by your smallest deed is to reckon the power of ocean by the frailty of its foam.

To judge you by your failures is to cast blame upon the seasons for their inconsistency.

Ay, you are like an ocean,

And though heavy-grounded ships await the tide upon your shores, yet, even like an ocean, you cannot hasten your tides.

And like the seasons you are also,

And though in your winter you deny your spring,

Yet spring, reposing within you, smiles in her drowsiness and is not offended.

Think not I say these things in order that you may say the one to the other, "He praised us well. He saw but the good in us."

I only speak to you in words of that which you yourselves know in thought.

And what is word knowledge but a shadow of wordless knowledge?

Your thoughts and my words are waves from a sealed memory that keeps

records of our yesterdays,

And of the ancient days when the earth knew not us nor herself,

And of nights when earth was upwrought with confusion,

Wise men have come to you to give you of their wisdom. I came to take of your wisdom:

And behold I have found that which is greater than wisdom.

It is a flame spirit in you ever gathering more of itself,

While you, heedless of its expansion, bewail the withering of your days.

It is life in quest of life in bodies that fear the grave.

There are no graves here.

These mountains and plains are a cradle and a stepping-stone.

Whenever you pass by the field where you have laid your ancestors look well thereupon, and you shall see yourselves and your children dancing hand in hand.

Verily you often make merry without knowing.

Others have come to you to whom for golden promises made unto your faith you have given but riches and power and glory.

Less than a promise have I given, and yet more generous have you been to me.

You have given me deeper thirsting after life.

Surely there is no greater gift to a man than that which turns all his aims into parching lips and all life into a fountain.

And in this lies my honour and my reward, -

That whenever I come to the fountain to drink I find the living water itself thirsty;



And it drinks me while I drink it.

Some of you have deemed me proud and over-shy to receive gifts.

To proud indeed am I to receive wages, but not gifts.

And though I have eaten berries among the hill when you would have had me sit at your board,

And slept in the portico of the temple where you would gladly have sheltered me,

Yet was it not your loving mindfulness of my days and my nights that made food sweet to my mouth and girdled my sleep with visions?

For this I bless you most:

You give much and know not that you give at all.

Verily the kindness that gazes upon itself in a mirror turns to stone,

And a good deed that calls itself by tender names becomes the parent to a curse.

And some of you have called me aloof, and drunk with my own aloneness,

And you have said, "He holds council with the trees of the forest, but not with men.

He sits alone on hill-tops and looks down upon our city."

True it is that I have climbed the hills and walked in remote places.

How could I have seen you save from a great height or a great distance?

How can one be indeed near unless he be far?

And others among you called unto me, not in words, and they said,

Stranger, stranger, lover of unreachable heights, why dwell you among the summits where eagles build their nests?

Why seek you the unattainable?

What storms would you trap in your net,

And what vaporous birds do you hunt in the sky?

Come and be one of us.

Descend and appease your hunger with our bread and quench your thirst with our wine."

In the solitude of their souls they said these things;

But were their solitude deeper they would have known that I sought but the secret of your joy and your pain,

And I hunted only your larger selves that walk the sky.

But the hunter was also the hunted:

For many of my arrows left my bow only to seek my own breast.

And the flier was also the creeper;

For when my wings were spread in the sun their shadow upon the earth was a turtle.

And I the believer was also the doubter;

For often have I put my finger in my own wound that I might have the greater belief in you and the greater knowledge of you.

And it is with this belief and this knowledge that I say,

You are not enclosed within your bodies, nor confined to houses or fields.

That which is you dwells above the mountain and roves with the wind.

It is not a thing that crawls into the sun for warmth or digs holes into darkness for safety,

But a thing free, a spirit that envelops the earth and moves in the ether.

If this be vague words, then seek not to clear them.

Vague and nebulous is the beginning of all things, but not their end,

And I fain would have you remember me as a beginning.

Life, and all that lives, is conceived in the mist and not in the crystal.

And who knows but a crystal is mist in decay?

This would I have you remember in remembering me:

That which seems most feeble and bewildered in you is the strongest and most determined.

Is it not your breath that has erected and hardened the structure of your bones?

And is it not a dream which none of you remember having dreamt that building your city and fashioned all there is in it?

Could you but see the tides of that breath you would cease to see all else,

And if you could hear the whispering of the dream you would hear no other sound.

But you do not see, nor do you hear, and it is well.

The veil that clouds your eyes shall be lifted by the hands that wove it,

And the clay that fills your ears shall be pierced by those fingers that kneaded it.

And you shall see

And you shall hear.

Yet you shall not deplore having known blindness, nor regret having been deaf.

For in that day you shall know the hidden purposes in all things,

And you shall bless darkness as you would bless light.

After saying these things he looked about him, and he saw the pilot of his ship standing by the helm and gazing now at the full sails and now at the distance.

And he said:

Patient, over-patient, is the captain of my ship.

The wind blows, and restless are the sails;

Even the rudder begs direction;

Yet quietly my captain awaits my silence.

And these my mariners, who have heard the choir of the greater sea, they too have heard me patiently.

Now they shall wait no longer.

I am ready.

The stream has reached the sea, and once more the great mother holds her son against her breast.

Fare you well, people of Orphalese.

This day has ended.

It is closing upon us even as the water-lily upon its own tomorrow.

What was given us here we shall keep,

And if it suffices not, then again must we come together and together stretch our hands unto the giver.

Forget not that I shall come back to you.

A little while, and my longing shall gather dust and foam for another body.

A little while, a moment of rest upon the wind, and another woman shall bear me.

Farewell to you and the youth I have spent with you.

It was but yesterday we met in a dream.

You have sung to me in my aloneness, and I of your longings have built a tower in the sky.

But now our sleep has fled and our dream is over, and it is no longer dawn.

The noontide is upon us and our half waking has turned to fuller day, and we must part.

If in the twilight of memory we should meet once more, we shall speak again together and you shall sing to me a deeper song.

And if our hands should meet in another dream, we shall build another tower in the sky.

So saying he made a signal to the seamen, and straightaway they weighed anchor and cast the ship loose from its moorings, and they moved eastward.

And a cry came from the people as from a single heart, and it rose the dusk and was carried out over the sea like a great trumpeting.

Only Almitra was silent, gazing after the ship until it had vanished into the mist.

And when all the people were dispersed she still stood alone upon the sea-wall, remembering in her heart his saying,

A little while, a moment of rest upon the wind, and another woman shall bear me."

Khalil Gibran

# The Greater Self

This came to pass. After the coronation of Nufsibaal King of Byblus, he retired to his bed-chamber—the very room which the three hermit-magicians of the mountains had built for him. He took off his crown and his royal raiment, and stood in the centre of the room thinking of himself, now the all-powerful ruler of Byblus.

Suddenly he turned; and he saw stepping out of the silver mirror which his mother had given him, a naked man. The king was startled, and he cried out to the man, &quot;What would you?&quot;

And the naked man answered, &quot;Naught but this: Why have they crowned you king?&quot;

And the king answered, &quot;Because I am the noblest man in the land.&quot;

Then the naked man said, &quot;If you were still more noble, you would not be king.&quot;

And the king said, &quot;Because I am the mightiest man in the land they crowned me.&quot;

And the naked man said, &quot;If you were mightier yet, you would not be king.&quot;

Then the king said, &quot;Because I am the wisest man they crowned me king.&quot;

And the naked man said, &quot;If you were still wiser you would not choose to be king.&quot;

Then the king fell to the floor and wept bitterly.

The naked man looked down upon him. Then he took up the crown and with tenderness replaced it upon the king's bent head.

And the naked man, gazing lovingly upon the king, entered into the mirror.

And the king roused, and straightway he looked into the mirror. And he saw there but himself crowned.

Khalil Gibran

## The House Of Fortune Iii

My wearied heart bade me farewell and left for the House of Fortune. As he reached that holy city which the soul had blessed and worshipped, he commenced wondering, for he could not find what he had always imagined would be there. The city was empty of power, money, and authority.

And my heart spoke to the daughter of Love saying, "Oh Love, where can I find Contentment? I heard that she had come here to join you."

And the daughter of Love responded, "Contentment has already gone to preach her gospel in the city, where greed and corruption are paramount; we are not in need of her."

Fortune craves not Contentment, for it is an earthly hope, and its desires are embraced by union with objects, while Contentment is naught but heartfelt.

The eternal soul is never contented; it ever seeks exaltation. Then my heart looked upon Life of Beauty and said: "Thou art all knowledge; enlighten me as to the mystery of Woman." And he answered, "Oh human heart, woman is your own reflection, and whatever you are, she is; wherever you live, she lives; she is like religion if not interpreted by the ignorant, and like a moon, if not veiled with clouds, and like a breeze, if not poisoned with impurities."

And my heart walked toward Knowledge, the daughter of Love and Beauty, and said, "Bestow upon me wisdom, that I might share it with the people." And she responded, "Say not wisdom, but rather fortune, for real fortune comes not from outside, but begins in the Holy of Holies of life. Share of thyself with the people."

Khalil Gibran



# The Hymn Of Man

I was,  
And I am.  
So shall I be to the end of time,  
For I am without end.

I have cleft the vast spaces of the infinite, and  
Taken flight in the world of fantasy, and drawn nigh  
To the circle of light on high.  
Yet behold me a captive of matter.  
I have hearkened to the teachings of Confucius,  
And listened to the wisdom of Brahma, and sat  
Beside the Buddha beneath the tree of knowledge.  
Behold me now contending with ignorance and  
Unbelieving.

I was upon Sinai when the Lord showed Himself  
To Moses. By the Jordan I beheld the Nazarene's  
Miracles. In Medina I heard the words of the  
Apostle of Arabia.

Behold me now a prisoner of doubt.  
I have seen Babylon's strength and Egypt's glory  
And the greatness of Greece. My eyes cease not  
Upon the smallness and poverty of their works.  
I have sat with the witch of Endor and the priests  
Of Assyria and the prophets of Palestine, and I cease  
Not to chant the truth.

I have learned the wisdom that descended on  
India, and gained mastery over poetry that welled  
From the Arabian's heart, and hearkened to the  
Music of people from the West.  
Yet am I blind and see not; my ears are stopped  
And I do not hear.

I have borne the harshness of insatiable  
Conquerors, and felt the oppression of tyrants and the  
bondage of the powerful.  
Yet am I strong to do battle with the days.

All this have I heard and seen, and I am yet a  
Child. In truth shall I hear and see the deeds of  
Youth, and grow old and attain perfection and  
Return to God.

I was,  
And I am.  
So shall I be to the end of time,  
For I am without end.

Khalil Gibran

# The Life Of Love Xvi

## Spring

Come, my beloved; let us walk amidst the knolls,  
For the snow is water, and Life is alive from its  
Slumber and is roaming the hills and valleys.  
Let us follow the footprints of Spring into the  
Distant fields, and mount the hilltops to draw  
Inspiration high above the cool green plains.

Dawn of Spring has unfolded her winter-kept garment  
And placed it on the peach and citrus trees; and  
They appear as brides in the ceremonial custom of  
the Night of Kedre.

The sprigs of grapevine embrace each other like  
Sweethearts, and the brooks burst out in dance  
Between the rocks, repeating the song of joy;  
And the flowers bud suddenly from the heart of  
Nature, like foam from the rich heart of the sea.

Come, my beloved; let us drink the last of Winter's  
Tears from the cupped lilies, and soothe our spirits  
With the shower of notes from the birds, and wander  
In exhilaration through the intoxicating breeze.

Let us sit by that rock, where violets hide; let us  
Pursue their exchange of the sweetness of kisses.

## Summer

Let us go into the fields, my beloved, for the  
Time of harvest approaches, and the sun's eyes

Are ripening the grain.  
Let us tend the fruit of the earth, as the  
Spirit nourishes the grains of Joy from the  
Seeds of Love, sowed deep in our hearts.  
Let us fill our bins with the products of  
Nature, as life fills so abundantly the  
Domain of our hearts with her endless bounty.  
Let us make the flowers our bed, and the  
Sky our blanket, and rest our heads together  
Upon pillows of soft hay.  
Let us relax after the day's toil, and listen  
To the provoking murmur of the brook.

## Autumn

Let us go and gather grapes in the vineyard  
For the winepress, and keep the wine in old  
Vases, as the spirit keeps Knowledge of the  
Ages in eternal vessels.

Let us return to our dwelling, for the wind has  
Caused the yellow leaves to fall and shroud the  
Withering flowers that whisper elegy to Summer.  
Come home, my eternal sweetheart, for the birds  
Have made pilgrimage to warmth and lest the chilled  
Prairies suffering pangs of solitude. The jasmine  
And myrtle have no more tears.

Let us retreat, for the tired brook has  
Ceased its song; and the bubbly springs  
Are drained of their copious weeping; and  
Their cautious old hills have stored away  
Their colorful garments.

Come, my beloved; Nature is justly weary  
And is bidding her enthusiasm farewell  
With quiet and contented melody.

## Winter

Come close to me, oh companion of my full life;  
Come close to me and let not Winter's touch  
Enter between us. Sit by me before the hearth,  
For fire is the only fruit of Winter.

Speak to me of the glory of your heart, for  
That is greater than the shrieking elements  
Beyond our door.  
Bind the door and seal the transoms, for the  
Angry countenance of the heaven depresses my  
Spirit, and the face of our snow-laden fields  
Makes my soul cry.

Feed the lamp with oil and let it not dim, and  
Place it by you, so I can read with tears what  
Your life with me has written upon your face.

Bring Autumn's wine. Let us drink and sing the  
Song of remembrance to Spring's carefree sowing,  
And Summer's watchful tending, and Autumn's  
Reward in harvest.

Come close to me, oh beloved of my soul; the  
Fire is cooling and fleeing under the ashes.  
Embrace me, for I fear loneliness; the lamp is  
Dim, and the wine which we pressed is closing  
Our eyes. Let us look upon each other before  
They are shut.  
Find me with your arms and embrace me; let  
Slumber then embrace our souls as one.  
Kiss me, my beloved, for Winter has stolen  
All but our moving lips.

You are close by me, My Forever.  
How deep and wide will be the ocean of Slumber,  
And how recent was the dawn!

Khalil Gibran

# The Madman - His Parables And Poems

You ask me how I became a madman. It happened thus: One day, long before many gods were born, I woke from a deep sleep and found all my masks were stolen,--the seven masks I have fashioned and worn in seven lives,--I ran maskless through the crowded streets shouting, 'Thieves, thieves, the cursed thieves.'

Men and women laughed at me and some ran to their houses in fear of me.

And when I reached the market place, a youth standing on a house-top cried, 'He is a madman.' I looked up to behold him; the sun kissed my own naked face for the first time. For the first time the sun kissed my own naked face and my soul was inflamed with love for the sun, and I wanted my masks no more. And as if in a trance I cried, 'Blessed, blessed are the thieves who stole my masks.'

Thus I became a madman.

And I have found both freedom of loneliness and the safety from being understood, for those who understand us enslave something in us.

But let me not be too proud of my safety. Even a Thief in a jail is safe from another thief.

Khalil Gibran

# The Palace And The Hut Xxix

## Part One

As night fell and the light glittered in the great house, the servants stood at the massive door awaiting the coming of the guests; and upon their velvet garments shown golden buttons.

The magnificent carriages drew into the palace park and the nobles entered, dressed in gorgeous raiment and decorated with jewels. The instruments filled the air with pleasant melodies while the dignitaries danced to the soothing music.

At midnight the finest and most palatable foods were served on a beautiful table embellished with all kinds of the rarest flowers. The feasters dined and drank abundantly, until the sequence of the wine began to play its part. At dawn the throng dispersed boisterously, after spending a long night of intoxication and gluttony which hurried their worn bodies into their deep beds with unnatural sleep.

## Part Two

At eventide, a man attired in the dress of heavy work stood before the door of his small house and knocked at the door. As it opened, he entered and greeted the occupants in a cheerful manner, and then sat between his children who were playing at the fireplace. In a short time, his wife had the meal prepared and they sat at a wooden table consuming their food. After eating they gathered around the oil lamp and talked of the day's events. When the early night had lapsed, all stood silently and surrendered themselves to the King of Slumber with a song of praise and a prayer of gratitude on their lips.

Khalil Gibran



# The Playground Of Life Xix

One hour devoted to the pursuit of Beauty  
And Love is worth a full century of glory  
Given by the frightened weak to the strong.

From that hour comes man's Truth; and  
During that century Truth sleeps between  
The restless arms of disturbing dreams.

In that hour the soul sees for herself  
The Natural Law, and for that century she  
Imprisons herself behind the law of man;  
And she is shackled with irons of oppression.

That hour was the inspiration of the Songs  
Of Solomon, and that century was the blind  
Power which destroyed the temple of Baalbek.

That hour was the birth of the Sermon on the  
Mount, and that century wrecked the castles of  
Palmyra and the Tower of Babylon.

That hour was the Hegira of Mohammed and that  
Century forgot Allah, Golgotha, and Sinai.

One hour devoted to mourning and lamenting the  
Stolen equality of the weak is nobler than a  
Century filled with greed and usurpation.

It is at that hour when the heart is  
Purified by flaming sorrow and  
Illuminated by the torch of Love.  
And in that century, desires for Truth

Are buried in the bosom of the earth.  
That hour is the root which must flourish.  
That hour of meditation, the hour of  
Prayer, and the hour of a new era of good.

And that century is a life of Nero spent  
On self-investment taken solely from  
Earthly substance.

This is life.  
Portrayed on the stage for ages;  
Recorded earthly for centuries;  
Lived in strangeness for years;  
Sung as a hymn for days;  
Exalted but for an hour, but the  
Hour is treasured by Eternity as a jewel.

Khalil Gibran

## The Poet VIII

He is a link between this and the coming world.  
He is  
A pure spring from which all thirsty souls may drink.

He is a tree watered by the River of Beauty, bearing  
Fruit which the hungry heart craves;  
He is a nightingale, soothing the depressed  
Spirit with his beautiful melodies;  
He is a white cloud appearing over the horizon,  
Ascending and growing until it fills the face of the sky.  
Then it falls on the flows in the field of Life,  
Opening their petals to admit the light.  
He is an angel, sent by the goddess to  
Preach the Deity's gospel;  
He is a brilliant lamp, unconquered by darkness  
And inextinguishable by the wind. It is filled with  
Oil by Istar of Love, and lighted by Apollon of Music.

He is a solitary figure, robed in simplicity and  
Kindness; He sits upon the lap of Nature to draw his  
Inspiration, and stays up in the silence of the night,  
Awaiting the descending of the spirit.

He is a sower who sows the seeds of his heart in the  
Prairies of affection, and humanity reaps the  
Harvest for her nourishment.

This is the poet -- whom the people ignore in this life,  
And who is recognized only when he bids the earthly  
World farewell and returns to his arbor in heaven.

This is the poet -- who asks naught of  
Humanity but a smile.  
This is the poet -- whose spirit ascends and

Fills the firmament with beautiful sayings;  
Yet the people deny themselves his radiance.

Until when shall the people remain asleep?  
Until when shall they continue to glorify those  
Who attain greatness by moments of advantage?  
How long shall they ignore those who enable  
Them to see the beauty of their spirit,  
Symbol of peace and love?  
Until when shall human beings honor the dead  
And forget the living, who spend their lives  
Encircled in misery, and who consume themselves  
Like burning candles to illuminate the way  
For the ignorant and lead them into the path of light?

Poet, you are the life of this life, and you have  
Triumphed over the ages of despite their severity.

Poet, you will one day rule the hearts, and  
Therefore, your kingdom has no ending.

Poet, examine your crown of thorns; you will  
Find concealed in it a budding wreath of laurel.

Khalil Gibran

# The Scarecrow

Once I said to a scarecrow, 'You must be tired of standing in this lonely field.'

And he said, 'The joy of scaring is a deep and lasting one, and I never tire of it.'

Said I, after a minute of thought, 'It is true; for I too have known that joy.'

Said he, 'Only those who are stuffed with straw can know it.'

Then I left him, not knowing whether he had complimented or belittled me.

A year passed, during which the scarecrow turned philosopher.

And when I passed by him again I saw two crows building a nest under his hat.

Khalil Gibran

# The Sleep-Walkers

In the town where I was born lived a woman and her daughter, who walked in their sleep.

One night, while silence enfolded the world, the woman and her daughter, walking, yet asleep, met in their mist-veiled garden.

And the mother spoke, and she said: 'At last, at last, my enemy! You by whom my youth was destroyed--who have built up your life upon the ruins of mine! Would I could kill you!'

And the daughter spoke, and she said: 'O hateful woman, selfish and old! Who stand between my freer self and me! Who would have my life an echo of your own faded life! Would you were dead!'

At that moment a cock crew, and both women awoke. The mother said gently, 'Is that you, darling?' And the daughter answered gently, 'Yes, dear.'

Khalil Gibran

# The Two Hermits

Upon a lonely mountain, there lived two hermits who worshipped God and loved one another.

Now these two hermits had one earthen bowl, and this was their only possession.

One day an evil spirit entered into the heart of the older hermit and he came to the younger and said, 'It is long that we have lived together. The time has come for us to part. Let us divide our possessions.'

Then the younger hermit was saddened and he said, 'It grieves me, Brother, that thou shouldst leave me. But if thou must needs go, so be it,' and he brought the earthen bowl and gave it to him saying, 'We cannot divide it, Brother, let it be thine.'

Then the older hermit said, 'Charity I will not accept. I will take nothing but mine own. It must be divided.'

And the younger one said, 'If the bowl be broken, of what use would it be to thee or to me? If it be thy pleasure let us rather cast a lot.'

But the older hermit said again, 'I will have but justice and mine own, and I will not trust justice and mine own to vain chance. The bowl must be divided.'

Then the younger hermit could reason no further and he said, 'If it be indeed thy will, and if even so thou wouldst have it let us now break the bowl.'

But the face of the older hermit grew exceedingly dark, and he cried, 'O thou cursed coward, thou wouldst not fight.'

Khalil Gibran

# The Widow And Her Son Xxi

Night fell over North Lebanon and snow was covering the villages surrounded by the Kadeesha Valley, giving the fields and prairies the appearance of a great sheet of parchment upon which the furious Nature was recording her many deeds. Men came home from the streets while silence engulfed the night.

In a lone house near those villages lived a woman who sat by her fireside spinning wool, and at her side was her only child, staring now at the fire and then at his mother.

A terrible roar of thunder shook the house and the little boy shook with fright. He threw his arms about his mother, seeking protection from Nature in her affection. She took him to her bosom and kissed him; then she say him on her lap and said, "Do not fear, my son, for Nature is but comparing her great power to man's weakness. There is a Supreme Being beyond the falling snow and the heavy clouds and the blowing wind, and He knows the needs of the earth, for He made it; and He looks upon the weak with merciful eyes.

"Be brave, my boy. Nature smiles in Spring and laughs in Summer and yawns in Autumn, but now she is weeping; and with her tears she waters life, hidden under the earth.

"Sleep, my dear child; your father is viewing us from Eternity. The snow and thunder bring us closer to him at this time.

"Sleep, my beloved, for this white blanket which makes us cold, keeps the seeds warm, and these war-like things will produce beautiful flowers when Nisan comes.

"Thus, my child, man cannot reap love until after sad and revealing separation, and bitter patience, and desperate hardship. Sleep, my little boy; sweet dreams will find your soul who is unafraid of the terrible darkness of night and the biting frost."

The little boy looked upon his mother with sleep-laden eyes and said, "Mother, my eyes are heavy, but I cannot go to bed without saying my prayer."

The woman looked at his angelic face, her vision blurred by misted eyes, and said, "Repeat with me, my boy - 'God, have mercy on the poor and protect them from the winter; warm their thin-clad bodies with Thy merciful hands; look upon



the orphans who are sleeping in wretched houses, suffering from hunger and cold. Hear, oh Lord, the call of widows who are helpless and shivering with fear for their young. Open, oh Lord, the hearts of all humans, that they may see the misery of the weak. Have mercy upon the sufferers who knock on doors, and lead the wayfarers into warm places. Watch, oh Lord, over the little birds and protect the trees and fields from the anger of the storm; for Thou art merciful and full of love."

As Slumber captured the boy's spirit, his mother placed him in the bed and kissed his eyes with quivering lips. Then she went back and sat by the hearth, spinning the wool to make him raiment.

Khalil Gibran

# The Wise Dog

One day there passed by a company of cats a wise dog.

And as he came near and saw that they were very intent and heeded him not, he stopped.

Then there arose in the midst of the company a large, grave cat and looked upon them and said, 'Brethren, pray ye; and when ye have prayed again and yet again, nothing doubting, verily then it shall rain mice.'

And when the dog heard this he laughed in his heart and turned from them saying, 'O blind and foolish cats, has it not been written and have I not known and my fathers before me, that that which raineth for prayer and faith and supplication is not mice but bones.'

Khalil Gibran

## Time Xxi

And an astronomer said, "Master, what of Time?"

And he answered:

You would measure time the measureless and the immeasurable.

You would adjust your conduct and even direct the course of your spirit according to hours and seasons.

Of time you would make a stream upon whose bank you would sit and watch its flowing.

Yet the timeless in you is aware of life's timelessness,

And knows that yesterday is but today's memory and tomorrow is today's dream.

And that that which sings and contemplates in you is still dwelling within the bounds of that first moment which scattered the stars into space.

Who among you does not feel that his power to love is boundless?

And yet who does not feel that very love, though boundless, encompassed within the centre of his being, and moving not from love thought to love thought, nor from love deeds to other love deeds?

And is not time even as love is, undivided and paceless?

But if in you thought you must measure time into seasons, let each season encircle all the other seasons,

And let today embrace the past with remembrance and the future with longing.

Khalil Gibran

## Two Infants II

A prince stood on the balcony of his palace addressing a great multitude summoned for the occasion and said, "Let me offer you and this whole fortunate country my congratulations upon the birth of a new prince who will carry the name of my noble family, and of whom you will be justly proud. He is the new bearer of a great and illustrious ancestry, and upon him depends the brilliant future of this realm. Sing and be merry!" The voices of the throngs, full of joy and thankfulness, flooded the sky with exhilarating song, welcoming the new tyrant who would affix the yoke of oppression to their necks by ruling the weak with bitter authority, and exploiting their bodies and killing their souls. For that destiny, the people were singing and drinking ecstatically to the heady of the new Emir.

Another child entered life and that kingdom at the same time. While the crowds were glorifying the strong and belittling themselves by singing praise to a potential despot, and while the angels of heaven were weeping over the people's weakness and servitude, a sick woman was thinking. She lived in an old, deserted hovel and, lying in her hard bed beside her newly born infant wrapped with ragged swaddles, was starving to death. She was a penurious and miserable young wife neglected by humanity; her husband had fallen into the trap of death set by the prince's oppression, leaving a solitary woman to whom God had sent, that night, a tiny companion to prevent her from working and sustaining life.

As the mass dispersed and silence was restored to the vicinity, the wretched woman placed the infant on her lap and looked into his face and wept as if she were to baptize him with tears. And with a hunger weakened voice she spoke to the child saying, "Why have you left the spiritual world and come to share with me the bitterness of earthly life? Why have you deserted the angels and the spacious firmament and come to this miserable land of humans, filled with agony, oppression, and heartlessness? I have nothing to give you except tears; will you be nourished on tears instead of milk? I have no silk clothes to put on you; will my naked, shivering arms give you warmth? The little animals graze in the pasture and return safely to their shed; and the small birds pick the seeds and sleep placidly between the branches. But you, my beloved, have naught save a loving but destitute mother."

Then she took the infant to her withered breast and clasped her arms around him as if wanting to join the two bodies in one, as before. She lifted her burning eyes slowly toward heaven and cried, "God! Have mercy on my unfortunate countrymen!"

At that moment the clouds floated from the face of the moon, whose beams penetrated the transom of that poor home and fell upon two corpses.

Khalil Gibran

## Two Wishes Xi

In the silence of the night Death descended from God toward the earth. He hovered above a city and pierced the dwellings with his eyes. He saw the spirits floating on wings of dreams, and the people who were surrendered to the Slumber.

When the moon fell below the horizon and the city became black, Death walked silently among the houses -- careful to touch nothing -- until he reached a palace. He entered through the bolted gates undisturbed, and stood by the rich man's bed; and as Death touched his forehead, the sleeper's eyes opened, showing great fright.

When he saw the specter, he summoned a voice mingled with fear and anger, and said, "God away, oh horrible dream; leave me, you dreadful ghost. Who are you? How did you enter this place? What do you want? Leave this place at once, for I am the lord of the house and will call my slaves and guards, and order them to kill you!"

Then Death spoke, softly but with smoldering thunder, "I am Death. Stand and bow!"

The man responded, "What do you want? What have you come here when I have not yet finished my affairs? What see you from strength such as mine? Go to the weak man, and take him away!"

"I loathe the sight of your bloody paws and hollow face, and my eyes take sick at your horrible ribbed wings and cadaverous body."

After a moment of fearful realization he added, "No, No, oh merciful Death! Mind not talk, for even fear reveals what the heart forbids.

"Take a bushful of my gold, or a handful of my slave's souls, but leave me. I have accounts with Life requiring settling; I have due from people much gold; my ships have not reached the harbor; my demand, but spare my life. Death, I own harems of supernatural beauty; your choice is my gift to you. Give heed, Death -- I have but one child, and I love him dearly for he is my only joy in this life. I offer supreme sacrifice -- take him, but spare me!"

Death murmured, "You are not rich, but pitifully poor." Then Death took the hand of that earthly slave, removed his reality, and gave to the angels the heavy task

of correction.

And Death walked slowly amidst the dwellings of the poor until he reached the most miserable he could find. He entered and approached a bed upon which a youth slept fitfully. Death touched his eyes; the lad sprang up as he saw Death standing by, and, with a voice full of love and hope he said, "Here I am, my beautiful Death. Accept my soul, for you are the hope of my dreams. Be their accomplishment! Embrace me, oh beloved Death! You are merciful; do not leave me. You are God's messenger; deliver me to Him. You are the right hand of Truth and the heart of Kindness; do not neglect me.

"I have begged for you many times, but you did not come; I have sought you, but you avoided me; I called out to you, but you listened not. You hear me now -  
- embrace my soul, beloved Death!"

Death placed his softened hand upon the trembling lips, removed all reality, and enfolded it beneath his wings for secure conduct. And returning to the sky, Death looked back and whispered his warning:

"Only those return to Eternity  
Who on earth seek out Eternity."

Khalil Gibran

## Vision X

There in the middle of the field, by the side of a crystalline stream, I saw a bird-cage whose rods and hinges were fashioned by an expert's hands. In one corner lay a dead bird, and in another were two basins -- one empty of water and the other of seeds. I stood there reverently, as if the lifeless bird and the murmur of the water were worthy of deep silence and respect -- something worth of examination and meditation by the heard and conscience.

As I engrossed myself in view and thought, I found that the poor creature had died of thirst beside a stream of water, and of hunger in the midst of a rich field, cradle of life; like a rich man locked inside his iron safe, perishing from hunger amid heaps of gold.

Before my eyes I saw the cage turned suddenly into a human skeleton, and the dead bird into a man's heart which was bleeding from a deep wound that looked like the lips of a sorrowing woman. A voice came from that wound saying, "I am the human heart, prisoner of substance and victim of earthly laws.

"In God's field of Beauty, at the edge of the stream of life, I was imprisoned in the cage of laws made by man.

"In the center of beautiful Creation I died neglected because I was kept from enjoying the freedom of God's bounty.

"Everything of beauty that awakens my love and desire is a disgrace, according to man's conceptions; everything of goodness that I crave is but naught, according to his judgment.

"I am the lost human heart, imprisoned in the foul dungeon of man's dictates, tied with chains of earthly authority, dead and forgotten by laughing humanity whose tongue is tied and whose eyes are empty of visible tears."

All these words I heard, and I saw them emerging with a stream of ever thinning blood from that wounded heart.

More was said, but my misted eyes and crying should prevented further sight or hearing.

Khalil Gibran



# War

One night a feast was held in the palace, and there came a man and prostrated himself before the prince, and all the feasters looked upon him; and they saw that one of his eyes was out and that the empty socket bled. And the prince inquired of him, 'What has befallen you?' And the man replied, 'O prince, I am by profession a thief, and this night, because there was no moon, I went to rob the money-changer's shop, and as I climbed in through the window I made a mistake and entered the weaver's shop, and in the dark I ran into the weaver's loom and my eye was plucked out. And now, O prince, I ask for justice upon the weaver.'

Then the prince sent for the weaver and he came, and it was decreed that one of his eyes should be plucked out.

'O prince,' said the weaver, 'the decree is just. It is right that one of my eyes be taken. And yet, alas! both are necessary to me in order that I may see the two sides of the cloth that I weave. But I have a neighbour, a cobbler, who has also two eyes, and in his trade both eyes are not necessary.'

Then the prince sent for the cobbler. And he came. And they took out one of the cobbler's two eyes.

And justice was satisfied.

Khalil Gibran

## Work Chapter Vii

Then a ploughman said, "Speak to us of Work."

And he answered, saying:

You work that you may keep pace with the earth and the soul of the earth.

For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite.

When you work you are a flute through whose heart the whispering of the hours turns to music.

Which of you would be a reed, dumb and silent, when all else sings together in unison?

Always you have been told that work is a curse and labour a misfortune.

But I say to you that when you work you fulfil a part of earth's furthest dream, assigned to you when that dream was born,

And in keeping yourself with labour you are in truth loving life,

And to love life through labour is to be intimate with life's inmost secret.

But if you in your pain call birth an affliction and the support of the flesh a curse written upon your brow, then I answer that naught but the sweat of your brow shall wash away that which is written.

You have been told also life is darkness, and in your weariness you echo what was said by the weary.

And I say that life is indeed darkness save when there is urge,

And all urge is blind save when there is knowledge,

And all knowledge is vain save when there is work,

And all work is empty save when there is love;

And when you work with love you bind yourself to yourself, and to one another, and to God.

And what is it to work with love?

It is to weave the cloth with threads drawn from your heart, even as if your beloved were to wear that cloth.

It is to build a house with affection, even as if your beloved were to dwell in that house.

It is to sow seeds with tenderness and reap the harvest with joy, even as if your beloved were to eat the fruit.

It is to charge all things you fashion with a breath of your own spirit,

And to know that all the blessed dead are standing about you and watching.

Often have I heard you say, as if speaking in sleep, "he who works in marble, and finds the shape of his own soul in the stone, is a nobler than he who ploughs the soil.

And he who seizes the rainbow to lay it on a cloth in the likeness of man, is more than he who makes the sandals for our feet."

But I say, not in sleep but in the over-wakefulness of noontide, that the wind speaks not more sweetly to the giant oaks than to the least of all the blades of grass;

And he alone is great who turns the voice of the wind into a song made sweeter by his own loving.

Work is love made visible.

And if you cannot work with love but only with distaste, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy.

For if you bake bread with indifference, you bake a bitter bread that feeds but half man's hunger.

And if you grudge the crushing of the grapes, your grudge distills a poison in the

wine.

And if you sing though as angels, and love not the singing, you muffle man's ears to the voices of the day and the voices of the night.

Khalil Gibran

## Yesterday And Today Xii

The gold-hoarder walked in his palace park and with him walked his troubles. And over his head hovered worries as a vulture hovers over a carcass, until he reached a beautiful lake surrounded by magnificent marble statuary.

He sat there pondering the water which poured from the mouths of the statues like thoughts flowing freely from a lover's imagination, and contemplating heavily his palace which stood upon a knoll like a birth-mark upon the cheek of a maiden. His fancy revealed to him the pages of his life's drama which he read with falling tears that veiled his eyes and prevented him from viewing man's feeble additions to Nature.

He looked back with piercing regret to the images of his early life, woven into pattern by the gods, until he could no longer control his anguish. He said aloud, "Yesterday I was grazing my sheep in the green valley, enjoying my existence, sounding my flute, and holding my head high. Today I am a prisoner of greed. Gold leads into gold, then into restlessness and finally into crushing misery.

"Yesterday I was like a singing bird, soaring freely here and there in the fields. Today I am a slave to fickle wealth, society's rules, and city's customs, and purchased friends, pleasing the people by conforming to the strange and narrow laws of man. I was born to be free and enjoy the bounty of life, but I find myself like a beast of burden so heavily laden with gold that his back is breaking.

"Where are the spacious plains, the singing brooks, the pure breeze, the closeness of Nature? Where is my deity? I have lost all! Naught remains save loneliness that saddens me, gold that ridicules me, slaves who curse to my back, and a palace that I have erected as a tomb for my happiness, and in whose greatness I have lost my heart.

"Yesterday I roamed the prairies and the hills together with the Bedouin's daughter; Virtue was our companion, Love our delight, and the moon our guardian. Today I am among women with shallow beauty who sell themselves for gold and diamonds.

"Yesterday I was carefree, sharing with the shepherds all the joy of life; eating, playing, working, singing, and dancing together to the music of the heart's truth. Today I find myself among the people like a frightened lamb among the wolves. As I walk in the roads, they gaze at me with hateful eyes and point at me with scorn and jealousy, and as I steal through the park I see frowning faces all about

me.

"Yesterday I was rich in happiness and today I am poor in gold.

"Yesterday I was a happy shepherd looking upon his head as a merciful king looks with pleasure upon his contented subjects. Today I am a slave standing before my wealth, my wealth which robbed me of the beauty of life I once knew.

"Forgive me, my Judge! I did not know that riches would put my life in fragments and lead me into the dungeons of harshness and stupidity. What I thought was glory is naught but an eternal inferno."

He gathered himself wearily and walked slowly toward the palace, sighing and repeating, "Is this what people call wealth? Is this the god I am serving and worshipping? Is this what I seek of the earth? Why can I not trade it for one particle of contentment? Who would sell me one beautiful thought for a ton of gold? Who would give me one moment of love for a handful of gems? Who would grant me an eye that can see others' hearts, and take all my coffers in barter?"

As he reached the palace gates he turned and looked toward the city as Jeremiah gazed toward Jerusalem. He raised his arms in woeful lament and shouted, "Oh people of the noisome city, who are living in darkness, hastening toward misery, preaching falsehood, and speaking with stupidity...until when shall you remain ignorant? Until when shall you abide in the filth of life and continue to desert its gardens? Why wear you tattered robes of narrowness while the silk raiment of Nature's beauty is fashioned for you? The lamp of wisdom is dimming; it is time to furnish it with oil. The house of true fortune is being destroyed; it is time to rebuild it and guard it. The thieves of ignorance have stolen the treasure of your peace; it is time to retake it!"

At that moment a poor man stood before him and stretched forth his hand for alms. As he looked at the beggar, his lips parted, his eyes brightened with a softness, and his face radiated kindness. It was as if the yesterday he had lamented by the lake had come to greet him. He embraced the pauper with affection and filled his hands with gold, and with a voice sincere with the sweetness of love he said, "Come back tomorrow and bring with you your fellow sufferers. All your possessions will be restored."

He entered his palace saying, "Everything in life is good; even gold, for it teaches a lesson. Money is like a stringed instrument; he who does not know how to use it properly will hear only discordant music. Money is like love; it kills slowly and painfully the one who withholds it, and it enlivens the other who turns it upon his

fellow man."

Khalil Gibran

# Your Children

Your children are not your children.  
They are the sons and daughters of Life's longing for itself.  
They come through you but not from you.  
And though they are with you, they belong not to you.  
You may give them your love but not your thoughts.  
For they have their own thoughts.  
You may house their bodies but not their souls,  
For their souls dwell in the house of tomorrow,  
Which you cannot visit, not even in your dreams.  
You may strive to be like them, but seek not to make them like you.  
For life goes not backward nor tarries with yesterday.  
You are the bows from which your children as living arrows are sent forth.  
The archer sees the mark upon the path of the infinite.  
And He bends you with His might that His arrows may go swift and far.  
Let your bending in the archer's hands be for happiness;  
For even as He loves the arrow that flies,  
So He loves the bow that is stable.

Khalil Gibran