

Approaching the Hidden Words

A Daily Effort in Spiritual Growth

Version 1.5 (last updated Nov. 4, 2006)

Dedicated to those whose lives are lived for Bahá'u'lláh.

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We would like to acknowledge the dedicated efforts of Bahá'í Youth from around the world who took part in the classes that have so far led to this latest version of *Approaching the Hidden Words- 'A Daily Effort in Spiritual Growth'*.

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All those that have taken part in this ongoing study of the Hidden Words and all those that will contribute in the future will forever be in our hearts and remembered for their services.

Foreword

Mankind is now traveling through the darkest most perverse period in its collective history. Social institutions are utterly spent, political agendas, with no regard for human life, flood the nations, wars ravage the lands, morals are completely lost among a storm of materialistic notions, and a strong understanding of ethics is lacking. In such a world humanity's last hopes are held in the Revelation of Bahá'u'lláh. Each and every word uttered by the Manifestation of God for this Day is impregnated with such heart changing power that they offer the only real remedy for the ills that are seen day to day. Among the diverse panorama of the Writings of Bahá'u'lláh the Hidden Words remains for all time a mighty stronghold of assurance, protection, and aid. It is to these words covering a broad spectrum of human existence that hearts from diverse countries, cultural backgrounds, religious persuasions, and patterns of life are being undoubtedly drawn. Like seeking moths to the flames of divine love, humanity is through a tremendous gauntlet of pain, sacrifice, and upheaval coming to realize that heavenly works such as the Hidden Words hold all the keys to the greatest revival every witnessed in the spiritual history of the planet.

The Hidden Words encompasses the ethical fiber of the Revelation, a treasure house of divine mysteries. Each phrase, each word, each letter vibrates with meaning, unveiling the straight path and sweeping every eager soul into the daily struggle of spiritual transformation. It is a perfect place to start for those seeking a deeper knowledge and understanding of their own Faith and a constant companion to the embattled loved ones of Bahá who diligently fight against the evils of the world around them.

To each and every Bahá'í the study of such a collection of gem-like utterances constitutes an essential and lifelong process from which uncounted joys will spring forth. All the truths of the past recast in a most brilliant light await that dedicated and enthusiastic soul who delves into the reinvigorating waters of Bahá'u'lláh's masterpiece, the Hidden Words.

April 12th 2006

Approaching the Hidden Words- ‘A *Daily Effort* in Spiritual Growth’

(Arabic and Persian)

Approaching the Hidden Words- ‘A Daily Effort in Spiritual Growth’ was created in order that people could partake of a systematic study of the Hidden Words of Bahá’u’lláh. Though extremely limited in scope and never able to uncover all the beautiful mysteries in these Holy Words, this study guide will hopefully provide a guided approach both for individuals and groups towards a more profound understanding of the meaning within the passages and ways in which we can “...translate that which hath been written into reality and action.”

Each participant will be asked to read on their own one Hidden Word each day, both in the morning and the evening and fulfilling the guidance of ‘Abdu’l-Bahá, “...recite day and night both the Persian and Arabic Hidden Words, to pray fervently and supplicate tearfully that we may be enabled to conduct ourselves in accordance with these divine counsels.” Before meeting as a study group for each session, the participants would then have read through seven Hidden Words. The study class could meet once a week or at longer intervals and then go through the related quotations, guided questions, meditations, and reflections as a group. The set questions, meditations, and reflections are mainly for the flow of discussion. While studying the group should feel free to allow their conversation to take off and should not feel limited by the questions. If the group would like to just use one of the questions to get minds rolling this is perfect. With a large number of people the class can even be broken into smaller groups to help foster everyone being able to share their thoughts and ideas.

The Arabic Hidden Words have been divided into groups of seven with ten sessions intended. The Persian Hidden Words have been divided into groups of seven with eleven sessions intended. Every session would cover seven Hidden Words, however this should be flexible and depends on the participants. A selection of Writings that offer general information and exhortations, specific interpretations of passages, and various other relevant information have been given for each group of Hidden Words. In addition annotations for a select number of words and phrases that may not easily be understood are presented. A facilitator can be chosen to help the flow of conversation along and this facilitator can alternate person to person each session.

In addition the Hidden Words have been grouped arbitrarily by theme for the ease of cross-referencing similar passages and identifying reoccurring subjects. However, only one theme has been selected from each passage of the Hidden Words and thus does not reflect the multiple themes that can be found within every one. For instance the theme of ‘Love’ may be chosen for a particular passage and then can easily be cross-referenced with other passages of similar subject or idea.

Table of Contents

1. History and Background of the Hidden Words- pg.7
 - a. Some basic facts
 - b. History
 - c. Conditions prevailing at the time
 - d. Beautiful description of the Hidden Words
 - e. Connection with United States President, Wildrow Wilson

2. Arabic Hidden Words- pg. 13
 - a. Session 1 (#1-7)
 - b. Session 2 (#8-14)
 - c. Session 3 (#15-21)
 - d. Session 4 (#22-28)
 - e. Session 5 (#29-35)
 - f. Session 6 (#36-42)
 - g. Session 7 (#43-49)
 - h. Session 8 (#50-56)
 - i. Session 9 (#57-62)
 - j. Session 10 (#63-71)

3. Persian Hidden Words- pg. 58
 - a. Session 1 (#1-7)
 - b. Session 2 (#8-14)
 - c. Session 3 (#15-21)
 - d. Session 4 (#22-28)
 - e. Session 5 (#29-35)
 - f. Session 6 (#36-42)
 - g. Session 7 (#43-49)
 - h. Session 8 (#50-56)
 - i. Session 9 (#57-62)
 - j. Session 10 (#63-71)
 - k. Session 11 (#72-82)

4. Appendix A: The Hidden Words Grouped by Theme- pg. 106

History and Background of the Hidden Words

Some Basic Facts:

When revealed: Written in Arabic and Persian in 1274 AH / 1857 AD.

Previous Name: Known by early believers as the Hidden Book of Fátimih (Sahifiy-i-Fátimiyyih).

Translated: Five translations were made by Shoghi Effendi with slight variations. The first translation was made in 1923, the second in 1924, the third in 1925, the fourth in 1929, with a final revision in 1954. These translations reflect beautiful biblical English as stated by Amatu'l-Bahá Rúhíyyih Khánum.

Earlier Translations: The Arabic Hidden Words were made in Kheirella and McNutt in 1894 and 1900. E.G. Browne first translated parts for his rendition of A Traveller's Narrative in 1891. Mrs. Stannard rendered it in English in 1921. Amin Fareed translated and published it in 1905. Also a French translation was made by Dreyfus, Oeuvre.

History:

Next to this unique repository of inestimable treasures (The Kitáb-i-Íqán) must rank that marvelous collection of gem-like utterances, the "Hidden Words" with which Bahá'u'lláh was inspired, as He paced, wrapped in His meditations, the banks of the Tigris. Revealed in the year 1274 A.H., partly in Persian, partly in Arabic, it was originally designated the "Hidden Book of Fátimih," and was identified by its Author with the Book of that same name, believed by Shí'ah Islám to be in the possession of the promised Qá'im, and to consist of words of consolation addressed by the angel Gabriel, at God's command, to Fátimih, and dictated to the Imám 'Alí, for the sole purpose of comforting her in her hour of bitter anguish after the death of her illustrious Father. The significance of this dynamic spiritual leaven cast into the life of the world for the reorientation of the minds of men, the edification of their souls and the rectification of their conduct can best be judged by the description of its character given in the opening passage by its Author: *"This is that which hath descended from the Realm of Glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue."*

...these two outstanding contributions to the world's religious literature, occupying respectively, positions of unsurpassed preeminence among the

doctrinal (The Kitáb-i-Íqán) and ethical writings (The Hidden Words) of the Author of the Bahá'í Dispensation...

(Shoghi Effendi, *God Passes By*, p. 140.)

The Hidden Words was revealed by Bahá'u'lláh about A.D. 1858 on the banks of the Tigris. In one of His Tablets, He states that certain of its passages were revealed on a single occasion and recorded in one Tablet. The rest, revealed at different times, were later added to these. In the early days of the Faith this compilation was known as the 'Hidden Book of Fátimih'.

Fátimih was the daughter of Muhammad, the holiest and the most outstanding woman of the Islámic Dispensation. At a young age she was married to 'Alí, the successor to Muhammad, and bore him several children, two of whom, Hasan and Husayn, succeeded their father to become the second and third Imams, respectively, of the Shí'ah sect of Islám. Fátimih was a true and faithful believer and was much devoted to her Father. His death plunged her into a state of bitter anguish and grief.

According to the traditions of Shí'ah Islám, the Holy Spirit personified as the Angel Gabriel descended upon her and addressed certain words to her. These were dictated to 'Alí, her husband, and were revealed to bring consolation to her soul in her bereavement. She died soon after the passing of her illustrious Father, the Prophet of Islam.

Bahá'u'lláh has identified The Hidden Words with the verses which were revealed to Fátimih. He characterizes it as the essence of '...that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old...'

(Adíb Taherzadeh, *The Revelation of Bahá'u'lláh v 1*, p. 71.)

After His return from the mountain land of Sulaymaniyyih, walking on the bank of the river Tigris, or sheltering in the hut built by His devoted friends, clad in the red garment of prophecy Jamal-i-Mubarak, the Blessed Beauty, spoke thus of The Hidden Words: "This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof, and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of the spirit obtain the gem of Divine virtue."

(Lady Blomfield, *The Chosen Highway*, p. 243.)

Conditions prevailing for the Bahá'í Cause at the time:

How important it is to understand the utter loss into which the world and its people had fallen into prior the gushing forth of its ethical remedy. This was the state of humanity shortly before the Revelation of the Hidden Words:

The cup of Bahá'u'lláh's sorrows was now running over. All His exhortations, all His efforts to remedy a rapidly deteriorating situation, had remained fruitless. The velocity of His manifold woes was hourly and visibly increasing. Upon the sadness that filled His soul and the gravity of the situation confronting Him, His writings, revealed during that somber period, throw abundant light. In some of His prayers He poignantly confesses that "tribulation upon tribulation" had gathered about Him, that "adversaries with one consent" had fallen upon Him, that "wretchedness" had grievously touched Him, and that "woes at their blackest" had befallen Him. God Himself He calls upon as a Witness to His "sighs and lamentations," His "powerlessness, poverty and destitution," to the "injuries" He sustained, and the "abasement" He suffered. "So grievous hath been My weeping," He, in one of these prayers, avows, "that I have been prevented from making mention of Thee and singing Thy praises." "So loud hath been the voice of My lamentation," He, in another passage, avers, "that every mother mourning for her child would be amazed, and would still her weeping and her grief." "The wrongs which I suffer," He, in His *Lawh-i-Maryam*, laments, "have blotted out the wrongs suffered by My First Name (the Báb) from the Tablet of creation." "O Maryam!" He continues, "From the Land of Ta (Tihrán), after countless afflictions, We reached 'Iráq, at the bidding of the Tyrant of Persia, where, after the fetters of Our foes, We were afflicted with the perfidy of Our friends. God knoweth what befell Me thereafter!" And again: "I have borne what no man, be he of the past or of the future, hath borne or will bear." "Oceans of sadness," He testifies in the Tablet of *Kullu't-Ta'ám*, "have surged over Me, a drop of which no soul could bear to drink. Such is My grief that My soul hath well nigh departed from My body." "Give ear, O Kamál!" He, in that same Tablet, depicting His plight, exclaims, "to the voice of this lowly, this forsaken ant, that hath hid itself in its hole, and whose desire is to depart from your midst, and vanish from your sight, by reason of that which the hands of men have wrought. God, verily, hath been witness between Me and His servants." And again: "Woe is Me, woe is Me!... All that I have seen from the day on which I first drank the pure milk from the breast of My mother until this moment hath been effaced from My memory, in consequence of that which the hands of the people have committed." Furthermore, in His *Qasídiy-i-Varqá'íyyih*, an ode revealed during the days of His retirement to the mountains of Kurdistán, in praise of the Maiden personifying the Spirit of God recently descended upon Him, He thus gives vent to the agonies of His sorrow-laden heart: "Noah's flood is but the measure of the tears I have shed, and Abraham's fire an ebullition of My soul. Jacob's grief is but a reflection of My sorrows, and Job's afflictions a fraction of

my calamity.” “Pour out patience upon Me, O My Lord!” -- such is His supplication in one of His prayers, “and render Me victorious over the transgressors.” “In these days,” He, describing in the Kitáb-i-Íqán the virulence of the jealousy which, at that time, was beginning to bare its venomous fangs, has written, “such odors of jealousy are diffused, that ... from the beginning of the foundation of the world ... until the present day, such malice, envy and hate have in no wise appeared, nor will they ever be witnessed in the future.” “For two years or rather less,” He, likewise, in another Tablet, declares, “I shunned all else but God, and closed Mine eyes to all except Him, that haply the fire of hatred may die down and the heat of jealousy abate.”

Mírzá ‘Aqá Ján himself has testified: “That Blessed Beauty evinced such sadness that the limbs of my body trembled.” He has, likewise, related, as reported by Nabíl in his narrative, that, shortly before Bahá’u’lláh’s retirement, he had on one occasion seen Him, between dawn and sunrise, suddenly come out from His house, His night-cap still on His head, showing such signs of perturbation that he was powerless to gaze into His face, and while walking, angrily remark: “These creatures are the same creatures who for three thousand years have worshipped idols, and bowed down before the Golden Calf. Now, too, they are fit for nothing better. What relation can there be between this people and Him Who is the Countenance of Glory? What ties can bind them to the One Who is the supreme embodiment of all that is lovable?” “I stood,” declared Mírzá ‘Aqá Ján, “rooted to the spot, lifeless, dried up as a dead tree, ready to fall under the impact of the stunning power of His words. Finally, He said: ‘Bid them recite: “Is there any Remover of difficulties save God? Say: Praised be God! He is God! All are His servants, and all abide by His bidding!”’ Tell them to repeat it five hundred times, nay, a thousand times, by day and by night, sleeping and waking, that haply the Countenance of Glory may be unveiled to their eyes, and tiers of light descend upon them.’ He Himself, I was subsequently informed, recited this same verse, His face betraying the utmost sadness. ...Several times during those days, He was heard to remark: ‘We have, for a while, tarried amongst this people, and failed to discern the slightest response on their part.’ Oftentimes He alluded to His disappearance from our midst, yet none of us understood His meaning.

Finally, discerning, as He Himself testifies in the Kitáb-i-Íqán, “the signs of impending events,” He decided that before they happened He would retire. “The one object of Our retirement,” He, in that same Book affirms, “was to avoid becoming a subject of discord among the faithful, a source of disturbance unto Our companions, the means of injury to any soul, or the cause of sorrow to any heart.” “Our withdrawal,” He, moreover, in that same passage emphatically asserts, “contemplated no return, and Our separation hoped for no reunion.”

(Shoghi Effendi, *God Passes By*, p. 119.)

It was characteristic of Bahá'u'lláh that, at this crisis, when at the instigation of the Muhammadan Mullas the Persian and Turkish Governments were combining their efforts to eradicate the Movement, He remained calm and serene, encouraging and inspiring His followers and writing imperishable words of consolation and guidance. 'Abdu'l-Bahá relates how the Hidden Words were written at this time. Bahá'u'lláh would often go for a walk along the bank of the Tigris. He would come back looking very happy and write down those lyric gems of wise counsel which have brought help and healing to thousands of aching and troubled hearts. For years, only a few manuscript copies of the Hidden Words were in existence, and these had to be carefully concealed lest they should fall into the hands of the enemies that abounded, but now this little volume is probably the best known of all Bahá'u'lláh's works, and is read in every quarter of the globe.

(Dr. J.E. Esslemont, *Bahá'u'lláh and the New Era*, p. 29.)

Beautiful description of the Hidden Words:

Walking on the banks of the Tigris, Bahá'u'lláh reflected on the nearness of God ('We are nearer to him than the jugular vein'[1]) and the remoteness of man, on the outpourings of God's Grace and Love and man's wayward, obstinate refusal to drink of that never-ceasing, never-ending fountain. From His meditations came *The Hidden Words (Kalimát-i-Maknúnih)* - also known as *Sahifiy-i-Fátimíyyih*, the Book of Fátimih - in both Arabic and Persian, written in a lucid, captivating prose, presenting those never-changing, eternal verities that stand at the core of every revealed religion. Their sweeping range, the exquisite tenderness of their imagery and description, the majesty - the overwhelming majesty - of their conception, uplift the soul and disclose to the inner eye endless vistas of God's Love and Mercy, His Justice and His Power - an All-Pervading, All-Embracing, All-Conquering Power. The Hidden Words show in their crystal clarity the very structure of faith and religion. [1 Qur'án: 50, 15]

(H.M. Balyuzi, *Bahá'u'lláh - The King of Glory*, p. 159.)

Connection with United States President, Wildrow Wilson:

We are indebted to the researches of Paul Pearsall for the information that at least three Bahá'í volumes were known to be in the White House. Pearsall also tells us that Margaret Wilson introduced Bahá'í literature into her father's reading, between 1913 and 1918. The Hidden Words 'appears on a 1921 listing of Wilson's private library'. Also, a compilation on peace given the President by a delegation of Washington Bahá'ís 'turned up in general reference at the Library of Congress marked "transfer from the White House"'. And 'Abdu'l-Bahá on Divine Philosophy (Boston, 1918) is said to have much influenced his thinking."

(Marzieh Gail, *Arches of the Years*, p. 148.)

One Guided Approach to Studying the Hidden Words

These are four simple steps that can help your study group to go through the Hidden Words first as an individual effort and then together as a group.

Individual Effort (Goal of covering the Hidden Words that will be covered when you meet together)

1. First read the Hidden Word in the morning several times. Then say aloud the Hidden Word as if you are in the Presence of the Blessed Beauty Himself. Begin to ponder upon the inner significance and call to action that each Hidden Word contains.
2. Using the best method of memorization that you have found to work try to commit the Hidden Word to memory.
3. In the evening again go through the first process you followed in the morning. Try this time to recite the Hidden Word from memory. Thinking back over the day, reflect upon any progress you have made in applying the creative influence this Hidden Word contains within it.

Group Sessions

4. As a study group each session pick one facilitator to help the flow of discussion and to keep the class organized and timely. When meeting as a group read through the related quotations that appear before each section of Hidden Words and then continue to proceed through the material.

ARABIC HIDDEN WORDS

*“The Hidden Words is a treasury of divine mysteries.
When thou ponderest its contents, the doors of the
mysteries will open.”*

Session 1: Arabic Hidden Words #1-7

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

HE IS THE GLORY OF GLORIES. This is that which hath descended from the realm of glory, uttered by the tongue of power and might, and revealed unto the Prophets of old. We have taken the inner essence thereof and clothed it in the garment of brevity, as a token of grace unto the righteous, that they may stand faithful unto the Covenant of God, may fulfill in their lives His trust, and in the realm of spirit obtain the gem of Divine virtue.

(Opening Passage to the Hidden Words)

#7 As to the reference in the Arabic Hidden Words that the human being must become detached from self, here too the meaning is that he should not seek out anything whatever for his own self in this swiftly-passing life, but that he should cut the self away, that is, he should yield up the self and all its concerns on the field of martyrdom, at the time of the coming of the Lord.

(*'Abdu'l-Bahá, Selections from the Writings of 'Abdu'l-Bahá, p. 207.*)

1. One Major Theme: Heart

Questions, Meditations, Reflections

1. How can one sanctify their heart for God's appearance?
2. What are important qualities of the human heart?
3. What steps can be taken to possess a pure, kindly, and radiant heart?
4. What does it mean that one is a Son of the Spirit?
5. What spiritual implications does the word sovereignty bring to mind?

2. One Major Theme: Justice

Questions, Meditations, Reflections

1. What is the best beloved of all things in the sight of God?
2. How can one show his faith and devotion to God?
3. What does it mean to see by our own eyes and know thine own knowledge?
4. How would Bahá'u'lláh have us act in our dealings and interactions with others?
5. What is justice?

3. One Major Theme: Creation

Questions, Meditations, Reflections

1. Why did God create existence?
2. What is the engraved image of God?
3. Can something engraved easily be taken away?
4. What is the Beauty of God?
5. How long has God loved mankind?

4. One Major Theme: Creation

Questions, Meditations, Reflections

1. Why should we love our Lord?
2. What will happen if we love God?
3. What does it mean to be named?
4. What does filling our soul with the spirit of life imply?

5. One Major Theme: Love

Questions, Meditations, Reflections

1. If we do not have love for God does His love stop descending upon us?
2. Why would God's love not reach us?
3. What deeds can one perform to testify to this love?
4. What is love?
5. Can love for God be found in love for Bahá'u'lláh and the servants of God?

6. One Major Theme: Love

Questions, Meditations, Reflections

1. What is humanity's Paradise?
2. What is our heavenly home?
3. Reunion with God is what?
4. Can Paradise be a state we inhabit in this earthly life?
5. What hath been destined for us in the kingdom above and our exalted dominion?

7. One Major Theme: Love

Questions, Meditations, Reflections

1. What is one thing we can do out of love for God?
2. What must we do to seek God's pleasure?
3. What does it mean that the Almighty will eternally live in us?
4. How can we die in God?
5. Meditate upon what it truly means to live and die spiritually.

Session 2: Arabic Hidden Words #8-14

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore, Bahá'u'lláh has appeared. He is the real Physician, bringing divine remedy and healing to the world of man. He has brought teachings for all ailments -- the Hidden Words, *Ishráqát*, *Tarázát*, *Tajalliyát*, Words of Paradise, Glad Tidings, etc. These Holy Words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 204.)

#8 Persian #38 Regarding the statement in The Hidden Words, that man must renounce his own self, the meaning is that he must renounce his inordinate desires, his selfish purposes and the promptings of his human self, and seek out the holy breathings of the spirit, and follow the yearnings of his higher self, and immerse himself in the sea of sacrifice, with his heart fixed upon the beauty of the All-Glorious.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 207.)

#13 As to the passage No. 13 of the Arabic Hidden Words: That which Bahá'u'lláh declares we can find abiding within us is the power of the Divine Spirit, the reflection of the light of His Revelation. This reflection of the Divine Spirit, however, can in no way be compared to the Revelation which God discloses to His Prophets and Messengers. The similarity in the terminology should not confuse this distinction which is most fundamental.

(A letter written from the Guardian to Mr. and Mrs. Lee Moffett, 7 Dec 1935, cited in *Directives from the Guardian*, p. 37.)

#13 Thou hast asked about the statement in the Hidden Words: “O Son of Spirit! Turn thy sight unto thyself that thou mayest find Me standing within thee, mighty, powerful and self-subsisting.” This is the same statement as was made by Christ to His apostles in the Gospel: “The Father is in the Son, and the Son is in you.”

It is evident that, when a heart is purified and through divine education and heavenly teachings becometh a manifestor of infinite bounty, it is like a clear mirror. The Sun of Truth will be reflected in it with might, power and omnipotence, to such an extent that whatever is brought before it is ignited and consumed. This is a brief interpretation

because of lack of time. Therefore, do thou reflect and meditate upon it so that the doors of inner meanings may be opened before thine eyes.

(‘Abdu’l-Bahá, from a Tablet to an individual believer -- translated from Persian and Arabic)

8. One Major Theme: Love

Questions, Meditations, Reflections

1. What behooveth us?
2. In whom should we put our trust?
3. What is the desire of God?
4. Consider why God wants to be loved alone and above all that is?
5. Will love of self come in-between us and our eternal relationship with the Creator?

9. One Major Theme: Love

Questions, Meditations, Reflections

1. How can we ensure safety and growth for our souls?
2. What does it mean to enter in?
3. Consider real life situations where the loss of the love of God has led to a person's straying and perishing.
4. Why is love a stronghold?
5. Can anything break down the doors of God's mighty Stronghold?

10. One Major Theme: Love

Questions, Meditations, Reflections

1. In what way are we the Stronghold of God?
2. Meditate on how love is a sure way to be immersed in safety?
3. From where does this love shine forth?
4. How can we know the love of God?
5. How does the love of God transform our lifeless souls and breath life into our hearts?
6. What occurs when the love of God becomes entrenched in our beings?

11. One Major Theme: Creation

Questions, Meditations, Reflections

1. How is the human soul like a lamp?
2. How can we emulate the light of God in broad and practical terms?
3. Where can we find radiance?
4. In what state were we created?
5. Where else but unto God can we turn for spiritual favor and wealth?

12. One Major Theme: Creation

Questions, Meditations, Reflections

1. What type of hands made us?
2. Fingers of what quality created mankind?
3. What has been placed within each soul?
4. Why must we be content with the light of God within us?
5. What must we not question or doubt?

13. One Major Theme: Creation

Questions, Meditations, Reflections

1. Why do we bring ourselves down to poverty?
2. What actions can abase a human soul?
3. Where does the ultimate source of enlightenment come from?
4. How can we find God?
5. What does it mean that God is standing within us?

14. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What are several reasons why we should not fear or tread the end to this earthly life?
2. What relationship do we hold with the qualities of God?
3. The robe of the Creator is symbolic of what?
4. Why must we abide in the love of God?
5. What actions can center your mind, thoughts, and energy towards the expression of your love for God?

Session 3: Arabic Hidden Words #15-21

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

Bahá'u'lláh has revoiced and reestablished the quintessence of the teachings of all the Prophets, setting aside the accessories and purifying religion from human interpretation. He has written a book entitled the Hidden Words. The preface announces that it contains the essences of the words of the Prophets of the past, clothed in the garment of brevity, for the teaching and spiritual guidance of the people of the world. Read it that you may understand the true foundations of religion and reflect upon the inspiration of the Messengers of God. It is light upon light.

(‘Abdu’l-Bahá , *The Promulgation of Universal Peace*, pg. 86.)

Equally significant has been the founding on Mt. Carmel of two international Archives, the one adjoining the shrine of the Báb, the other in the immediate vicinity of the resting-place of the Greatest Holy Leaf, where, for the first time in Bahá'í history, priceless treasures, hitherto scattered and often hidden for safekeeping, have been collected and are now displayed to visiting pilgrims... some of them illuminated, such as part of the Hidden Words written in Bahá'u'lláh's own hand...

(Shoghi Effendi, *God Passes By*, p. 346.)

...Live thou in accord with the teachings of Bahá'u'lláh. Do not only read them. There is a vast difference between the soul who merely reads the words of Bahá'u'lláh and the one who tries to live them. Read thou "The Hidden Words". Ponder over their meanings and the behests into thy life...

(*Star of the West Vol. 7, No. 18, p. 178.*)

15. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What must we renounce and in what way can this be achieved?
2. In our search to fill our souls with purpose, what will occur if we do not turn unto what Bahá'u'lláh has revealed for the peoples of the world?
3. Ponder upon having a million years to travel the universe searching for purpose and contentment, yet to no benefit would your search result.
4. What are two everlasting qualities of God mentioned in the Hidden Word?
5. What does it mean to turn your face unto God's face?

16. One Major Theme: Communion

Questions, Meditations, Reflections

1. In what ways can one commune with God?
2. What things in life should we forget about?
3. What is the essence of the Almighty's command?
4. What are some practical steps that can be taken to forget about the vanities and the materialism in the world?

17. One Major Theme: Contentment

Questions, Meditations, Reflections

1. What is God calling upon us to do in this Hidden Word?
2. How has God sufficed you in your own life?
3. Imagine how much time people waste by seeking other helpers when God is right in front of their eyes.
4. What does contentment truly mean in light of the many tests, difficulties, and challenges in life?
5. Reflect upon the immense contentment 'Abdu'l-Bahá enjoyed serving Bahá'u'lláh.

18. One Major Theme: Contentment

Questions, Meditations, Reflections

1. What should we ask of God?
2. What in life should we strive to be content with?
3. What of life's tests and challenges with profit one?
4. Why do tests that oftentimes involve pain and sacrifice influence the progress of our souls to such a degree of high attainment?
5. Where does free will, that God has granted unto His servants, play into what has been ordained for our sake?

19. One Major Theme: Contentment

Questions, Meditations, Reflections

1. What has been breathed into us for the purpose of loving the All-Wise?
2. What things in life draws one away from God and His all-encompassing Love?
3. What are the other 'beloved' that the passage refers to?
4. What will be the effects of setting our affections on the low things of the world?
5. Reflect on the words 'Wondrous Vision'.

20. One Major Theme: Evidences of God

Questions, Meditations, Reflections

1. What cannot be forgotten in our spiritual quest?
2. Meditate upon the grace of God and the abundant heaps he has shed upon thee. In what ways can you help to emulate this mighty quality of grace?
3. For all eternity what will reside in a human heart?
4. What is utterly manifest to our sight day in and day out?
5. If the love of God cannot be concealed why is it that often times we never see it shining forth from other people? Think about how blind we can be at times.

21. One Major Theme: Contentment

Questions, Meditations, Reflections

1. Imagine a glorious tree with delicate, ripe fruit upon its limbs and boughs. What could the tree and fruit represent spiritually?
2. What is the effect upon one when biting into a delicious apple?
3. What part of our human nature draws us away from the things that 'are better for thee in the realm on high'?
4. How can we return continually for the fruit of the soul?
5. What happens when we eat rotten fruit?

Session 4: Arabic Hidden Words #22-28

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

The exact date in which the Hidden Words was written you can find on the opening page of Mrs. J. E. Stannard's translation published in Cairo. She gives a line in the Master's own handwriting giving the date as 1274 A.H. (1857-8 A.D.). It is generally believed that the Hidden Words was dictated by Bahá'u'lláh to His secretary as He strolled on the banks of the river in Baghdád -- in sections rather than all at one time.

(Shoghi Effendi, *The Unfolding Destiny of the British Bahá'í Community*, p. 429.)

As to your second question concerning those passages in the 'Hidden Words' in which Bahá'u'lláh refers to man as 'Son of Spirit', 'Son of existence', 'Son of humanity' etc., the word son used in this connection is a kind of collective noun, meaning mankind and has, therefore, no connotation of any sex differentiation between man and woman whatever.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 19 January 1935; cited in *Lights of Guidance*, p. 488.)

22. One Major Theme: Nobility

Questions, Meditations, Reflections

1. In what state has God created us in?
2. What has happened with humanity turning their backs to the Teachings of God?
3. What were we created for?
4. How can we rise to high peaks of spirituality?
5. What must we be mindful of, so as not to abuse our souls?

23. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What signs and evidences of God come to mind with the word ‘Supreme’?
2. To what have we been called?
3. Consider the things we have become attached to that will eventually perish.
4. What desires have made us turn away from the ‘eternal’ spiritual teachings of life?
5. Think about the major spiritual aspects of your life that will last forever.

24. One Major Theme: Humility

Questions, Meditations, Reflections

1. What limits should we try to safely stay within?
2. Ponder upon situations where people have claimed something which in actuality held no truth. What were the results?
3. What limits have the Covenant Breakers transgressed?
4. How can we properly prostrate ourselves before the countenance of God?
5. Let your mind contemplate how Bahá’u’lláh showed forth the might and power of the Almighty.

25. One Major Theme: Humility

Questions, Meditations, Reflections

1. How can a poor man's material means blind us to his spiritual station?
2. What does 'evil plight' mean for the soul of one who vaunts himself over the poor?
3. What will God do to the one who breaks this command?
4. All peoples of the world are but God's servants, how can we therefore exalt ourselves over another just because of his material means?

26. One Major Theme: Humility

Questions, Meditations, Reflections

1. What does it mean to busy yourself with the faults of others?
2. What will happen if we busy ourselves with other's faults?
3. What are some ways we can work to improve individually our souls and weed out our faults?
4. What happens to another person when you constantly bring up their faults?

27. One Major Theme: Humility

Questions, Meditations, Reflections

1. Meditate upon the symbolic phrase 'breath not the sins of others' and try to think of what breath implies?
2. Is there any human being that is free from sin in the world?
3. Consider the things we have become attached to that will eventually perish.
4. Who beareth witness to these Holy Words?
5. Ponder upon the phrase 'O Son of Man' and how it connects to this particular Hidden Word.

28. One Major Theme: Justice

Questions, Meditations, Reflections

1. What type of people are in a position to bid men be just?
2. Iniquity means what?
3. What are possible ways that you yourself can truly follow your own desire for justice in the world?
4. Consider what a privilege it would be to bear the name of Bahá.
5. How does truth relate to justice?

Session 5: Arabic Hidden Words #29-35

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets -- the Hidden Words, *Ishráqát*, Glad Tidings -- all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 237.)

The Hidden Words have no sequence. They are jewel-like thoughts sent out of the mind of the Manifestation of God to admonish and counsel men.

(Shoghi Effendi, *The Unfolding Destiny of the British Bahá'í Community*, p. 456.)

29. One Major Theme: Trustworthiness

Questions, Meditations, Reflections

1. What things would you never want to have happen to you?
2. What things would you therefore not want to have happen to others even though they be your enemy?
3. What does this passage state about fulfilling our obligations and promises?
4. What has God commanded us to do?
5. Ask yourself truthfully if you follow this guidance and ways in which you can try to follow it more closely?

30. One Major Theme: Humility

Questions, Meditations, Reflections

1. What should we do when asked for help and assistance?
2. In light of moderation what should be your answer if you are asked for things that would be harmful for that person?
3. In what ways is our spiritual face like that of God's Face?
4. In what condition has God asked his servants to be before Him?
5. What actions will testify to being abashed before God?

31. One Major Theme: Justice

Questions, Meditations, Reflections

1. What does it mean to bring yourself to account?
2. How often should we bring ourselves to account?
3. Ponder upon the meaning of being summoned to a reckoning.
4. Reflect on history and the lives of people who were brought to their end because of their evil actions in life.
5. It says that we will be called to give account for our deeds. How wonderful if in the days to come God will accept our good deeds and forgive our sins.

32. One Major Theme: Reunion

Questions, Meditations, Reflections

1. In what ways can death be a messenger of joy?
2. Why would you grieve for someone who has winged their flight to higher worlds of spirituality?
3. What does the metaphor of light represent?
4. What veils have we placed by our own choices that blind us to this light?
5. How did Bahá'u'lláh show the quality of 'supreme' in His life?

33. One Major Theme: Reunion

Questions, Meditations, Reflections

1. What does God hail us with?
2. What does God summon us to?
3. What does it mean to abide within the court of holiness?
4. How will we live if we abide in the court of holiness?
5. If we are serving Bahá'u'lláh, who is the King of the court, how must we behave and act so that our service will be acceptable and pleasing to Him?

34. One Major Theme: Reunion

Questions, Meditations, Reflections

1. What is the spirit of holiness?
2. What does reunion imply about where our souls originate from?
3. In what ways has the spirit of power confirmed you in the Cause?
4. What is the light of the countenance of God?
5. How can we free ourselves from this world so that we can follow the light of the countenance of God and not find ourselves lost?

35. One Major Theme: Reunion

Questions, Meditations, Reflections

1. What should be our only sorrow?
2. What should be our only means of rejoicing?
3. How do you draw closer to God?
4. What things have you done in your life that have kept you far from God?
5. The holy souls have always found themselves close to God through the Manifestations of God. What actions will draw us closer to the Báb and Bahá'u'lláh?

Session 6: Arabic Hidden Words #36-42

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

I will speak to you concerning the special teachings of Bahá'u'lláh. All the divine principles announced by the tongue of the Prophets of the past are to be found in the words of Bahá'u'lláh; but in addition to these He has revealed certain new teachings which are not found in any of the sacred Books of former times. I shall mention some of them; the others, which are many in number, may be found in the Books, Tablets and Epistles written by Bahá'u'lláh -- such as the Hidden Words, the Glad Tidings, the Words of Paradise, Tajalliyát, Tarázát and others.

(‘Abdu’l-Bahá , *The Promulgation of Universal Peace*, p. 453.)

Two of the most important volumes of Bahá'u'lláh's writings date from this first period of exile, preceding the declaration of His mission in 1863. The first of these is a small book which He named The Hidden Words. Written in the form of a compilation of moral aphorisms, the volume represents the ethical heart of Bahá'u'lláh's message.

(Bahá'í International Community, May 29 1992, Statement on Bahá'u'lláh, p. 5.)

36. One Major Theme: Heart

Questions, Meditations, Reflections

1. What should we rejoice in?
2. Why should we rejoice?
3. What relationship does the heart have to mirroring forth the Beauty of God?
4. How do people that are always happy and joyful in serving and teaching for the sake of God make you feel?
5. How can we be worthy to meet God?

37. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What is the beautiful robe?
2. What should we not forfeit?
3. Meditate over the significance of the wondrous fountain and what it represents.
4. Imagine how large this fountain must be in order that everyone in the past or the future will be able to have a portion from it.
5. What will happen if we give up our portion of the fountain?

38. One Major Theme: Love

Questions, Meditations, Reflections

1. What are some of the statutes of the Creator?
2. What are the things we desire that will block our path towards God's pleasure?
3. What should be our motivation for following the statutes of God?
4. How can we deny ourselves our harmful desires?
5. What is the pleasure of God?

39. One Major Theme: Love

Questions, Meditations, Reflections

1. What in nature reflects true beauty?
2. What in people reflects true beauty?
3. In our love for this beauty what has God asked us to do?
4. What should we not forget?
5. Ponder and meditate the hidden meanings of the words 'O Son of Man'.

40. One Major Theme: Humility

Questions, Meditations, Reflections

1. What does the word rest mean in this context?
2. What are two things that we can do to obtain true rest?
3. In what ways can we be submissive to the commands of God?
4. Reflect upon people you have known in your life that you consider truly humble.
5. What does the 'Face' of God refer to?

41. One Major Theme: Teaching

Questions, Meditations, Reflections

1. What has God promised for those who magnify His Cause?
2. Meditate on what the Bahá'í Faith offers to the world.
3. What will the Cause look like in the future?
4. What is the 'light of eternity'?
5. Ponder on the meanings of magnifying the Cause and how this can be accomplished today.

42. One Major Theme: Humility

Questions, Meditations, Reflections

1. How can we have God graciously visit us?
2. What does such a visit bring to mind?
3. How can one arise for the triumph of the Faith?
4. What kind of victory is the world in dire need of?
5. What thoughts, words, and actions will testify to our humbleness before God?

Session 7: Arabic Hidden Words #43-49

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

Those who speak falsehoods, who covet worldly things and seek to accumulate the riches of this earth are not of me. But when you find a person living up to the teachings of Bahá'u'lláh, following the precepts of the Hidden Words, know that he belongs to Bahá'u'lláh; and, verily, I proclaim that he is of me. If, on the other hand, you see anyone whose deeds and conduct are contrary to and not in conformity with the good pleasure of the Blessed Perfection and against the spirit of the Hidden Words, let that be your standard and criterion of judgment against him, for know that I am altogether severed from him no matter who he may be. This is the truth.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 456.)

Be thou assured in thyself that if thou dost conduct thyself in accordance with the Hidden Words revealed in Persian and in Arabic, thou shalt become a torch of the fire of the love of God, an embodiment of humility, of lowliness, of evanescence and of selflessness.

(‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian; cited in *The Compilation of Compilations vol. I*, p. 197.)

43. One Major Theme: Teaching

Questions, Meditations, Reflections

1. What must be accomplished so that we will be remembered in heaven?
2. What does the word solaced mean?
3. Reflect on how one can make mention of God.
4. What meanings can the word 'eyes' have in this Hidden Word?
5. How wonderful it would be to be remembered by the Almighty in a positive way. What daily efforts are required so that we will be acceptable unto God?

44. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. In what ways are our hearing and sight like that of God's?
2. What comes to mind with the words 'exalted sanctity'?
3. Meditate on the lives of the martyrs and the exalted stations that they rose to.
4. Ponder over the phrase 'O Son of the Throne'.
5. How can we hear with God's hearing and see with His sight in our daily lives?

45. One Major Theme: Martyrdom/Sacrifice

Questions, Meditations, Reflections

1. What does seeking a martyr's death mean in the current times?
2. What are some of the things we must content ourselves with even though outwardly they may take sacrifice and pain?
3. Meditate over the significance of reposing with God.
4. Picture what an enormous canopy of trees would look like. Imagine what that canopy would look like if the trees became majesty itself.
5. What is the difference between what has been ordained for us by God and what we choose with our own free will for ourselves?

46. One Major Theme: Martyrdom/Sacrifice

Questions, Meditations, Reflections

1. What do you really wish for in life?
2. Meditate over the martyrs of the past and how they became the revealers of God's light in the highest paradise.
3. What does 'to die upon thy bed' symbolize?
4. Using your own judgment what actions will testify to your desire to sacrifice for God?

47. One Major Theme: Martyrdom/Sacrifice

Questions, Meditations, Reflections

1. What symbolic significance does tingeing your hair with your blood have?
2. Meditate over the importance of such sacrifice when it is greater than the light of both worlds.
3. Would God have us lay down our lives for this Cause or teach and serve for the rest of our days?
4. Reflect upon your life and how you can strive to attain such sacrifice.
5. What does it mean that God is testifying to the truth of this Hidden Word by His beauty?

48. One Major Theme: Love

Questions, Meditations, Reflections

1. What is the sign of love?
2. Call to mind the fortitude and patience that Bahá'u'lláh showed forth in His lifetime.
3. What has God decreed in this Revelation?
4. What trials are you facing now and what do you expect to face in the future?
5. How can you be the sign of the love of God in your daily interactions with people?

49. One Major Theme: Love

Questions, Meditations, Reflections

1. What does the true lover yearn for?
2. What does tribulation imply?
3. What is the difference between wanting and yearning?
4. What does the rebel and the sinful yearn for respectively?
5. Meditate upon the importance of tribulation for the spiritual growth of the soul. Keep in mind the effect that the trials ‘Abdu’l-Bahá endured had upon the world.

Session 8: Arabic Hidden Words #50-56

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

...“Hidden Words” which were revealed by the Abhá Pen under the name of the “Book of Fátimih,” the blessings of God be upon her!

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 15.)

With regard to your question concerning the meaning of the name “Hidden Words”: It is, indeed, one of the most suggestive titles of the Writings of Bahá'u'lláh. These words are called “hidden” due to the fact that men have had neither the knowledge nor a true sense of appreciation of them before they were revealed by Bahá'u'lláh. It is through Him, Who is the sole Mouthpiece of God in this age, that spiritual realities and truths have been once more reinterpreted and revealed afresh to mankind. Bahá'u'lláh's message is thus the only key to a true understanding of the mysteries that envelop man's spiritual life.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 1 September 1935; cited in *Lights of Guidance*, p. 488.)

50. One Major Theme: Tests/Difficulties

Questions, Meditations, Reflections

1. How does adversity relate to being content with the pleasure of God?
2. What is essential for attaining the light in the love for God's beauty?
3. What will happen if we long for trials in the pathway of the Almighty?
4. Ponder over what it means to walk in the ways of them that are content with the pleasure of the Creator.
5. Meditate upon the many meanings of spiritual light.

51. One Major Theme: Tests/Difficulties

Questions, Meditations, Reflections

1. How is calamity light and mercy?
2. Consider in what ways calamity can seem outwardly to be fire and vengeance.
3. What is the nature of eternal light?
4. Can the horrible calamities afflicting mankind at the moment be seen as inwardly light and mercy?
5. Should we pray for calamity in our lives?

52. One Major Theme: Tests/Difficulties

Questions, Meditations, Reflections

1. How should we react when prosperity befalls us?
2. What should we not grieve over?
3. What are two things that will pass away and be no more?
4. Meditate over the things that will last eternally.
5. Ponder if true spiritual prosperity will last or not.

53. One Major Theme: Tests/Difficulties

Questions, Meditations, Reflections

1. If poverty overtakes what will happen in time?
2. Reflect on the condition that poor people live in. What barriers and veils that interpose themselves between man and God are perhaps removed if you are poor?
3. What should not be feared?
4. What does it mean that one day glory will rest on you?
5. What does our Lord offer us with his wealth?

54. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What should we do if our heart is set upon an everlasting life?
2. What is mortal and fleeting sovereignty?
3. In what ways can we forsake this mortal and fleeting sovereignty?
4. Meditate on what your heart truly is set on. What goals and aspirations have you set for yourself and will they help you in your quest towards a spiritual life?
5. What does imperishable dominion bring to mind?

55. One Major Theme: Detachment

Questions, Meditations, Reflections

1. How does God test things that are gold?
2. How are we tested as servants?
3. Ponder what can be considered gold.
4. Meditate in what ways you have been tested in life with the gold that is offered to people.
5. What changes can we make in our personal lives so that we do not busy ourselves with this world?

56. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What does God wish our freedom from?
2. What is eternal wealth?
3. Reflect on how we can slowly line up our thoughts with the knowledge of God.
4. How often are our wishes contrary to God's good intentions for our spiritual life?
5. What things can be considered 'gold' in this earthly life?

Session 9: Arabic Hidden Words #57-63

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

The Hidden Words is a treasury of divine mysteries. When thou ponderest its contents, the doors of the mysteries will open.

(‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian; cited in *The Compilation of Compilations vol. I*, p. 197.)

#57 As to your question about the meaning of the Arabic Hidden Words: ‘Couldst thou but see with Mine eye’ when man reacheth the station of selflessness, and his love of self is entirely wiped out, his existence becometh like unto non-existence, and a ray from God’s presence sheddeth its light upon him. Then he can see with the eye of God, and can hear with His ear. This is like iron in the fire. The qualities of the iron, its coldness, darkness and hardness are concealed, and it manifests heat, luminosity and fluidity, which are the qualities of the fire.

(‘Abdu’l-Bahá, Tablet in the International Bahá’í Archives, Bahá’í World Centre.)

#59 Bahá’u’lláh proclaims in the Hidden Words that God inspires His servants and is revealed through them. He says, “Thy heart is My home; sanctify it for My descent. Thy spirit is My place of revelation; cleanse it for My manifestation.” Therefore, we learn that nearness to God is possible through devotion to Him, through entrance into the Kingdom and service to humanity; it is attained by unity with mankind and through loving-kindness to all; it is dependent upon investigation of truth, acquisition of praiseworthy virtues, service in the cause of universal peace and personal sanctification. In a word, nearness to God necessitates sacrifice of self, severance and the giving up of all to Him. Nearness is likeness.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 148.)

#63 “Tur” and “Sinai” should not be taken literally; the first is an allusion to Mount Sinai, which in this case means the Manifestation of God; the second, “Sinai”, represents the human heart.

This statement referred to an early translation. The word “Tur” was later translated by the Guardian as “sacred Mount”. (From a postscript in the handwriting of Shoghi Effendi to a letter dated 3 May 1947 written on his behalf to an individual believer, cited in *The Light of Divine Guidance v II*, p. 63.)

#63 Sinai The mountain where God gave the Law to Moses (Qur'án 7:139 and Exod. 19).

(Kitáb-i-Aqdas- Glossary and Notes, p. 250.)

57. One Major Theme: True Wealth

Questions, Meditations, Reflections

1. Who should we bestow our wealth upon?
2. If we bestow our wealth on the poor what will we draw forth from in heaven?
3. Reflect on the meaning of offering up your soul.
4. What would it be like to see with His eye?
5. What treasures of imperishable glory can one attain to in this life?

58. One Major Theme: Purity

Questions, Meditations, Reflections

1. What is God's throne?
2. What has God called on us to do with the temple of our being?
3. What will occur when we have cleansed our temple?
4. Ponder the different ways that you can use to cleanse the temple of your being.
5. What does it signify that God will be abide in you?

59. One Major Theme: Heart

Questions, Meditations, Reflections

1. What have we been called up to sanctify?
2. Does the line 'for My descent' mean that the Essence of God will descend into us?
3. How are we connected to God and from where can we find the attributes of God in others?
4. Where does action come into play to cleanse ourselves so that the light streaming from Bahá'u'lláh can be seen in us?
5. Meditate upon the concept that we do not create the light or perfections manifested in our spirit but that we must borrow or reflect it from God.

60. One Major Theme: Love

Questions, Meditations, Reflections

1. What does bosom signify in this context?
2. What does it then mean to put one's hand into the bosom of God?
3. Ponder over the influence that falling in love and drawing closer unto our Creator will have on your soul.
4. What can be gleaned from the words 'rise above thee'?
5. Meditate upon the life of 'Abdu'l-Bahá. How did He show forth the qualities of being radiant and resplendent?

61. One Major Theme: Reunion

Questions, Meditations, Reflections

1. What will occur when we ascend unto God's heaven?
2. Reflect over the influence that reunion with one's beloved has on a person.
3. Why is it that peerless wine is used as the metaphor in this Hidden Word? Why is it that wine, an alcoholic drink can be used in the context of something spiritual?
4. What is the meaning of the word quaff?
5. Meditate on the connection that God makes between quaffing the peerless wine and imperishable glory.

62. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. What meanings can slumbering on one's bed depict?
2. What actions can be taken to arise from laziness and spiritual slumber?
3. What does the Sun represent in this Hidden Word?
4. What has occurred to people when the beauty of the Sun's light has shown upon them?

63. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. Where has the spirit of enlightenment breathed?
2. Meditate upon the meaning of Sinai of thy heart.
3. What must we do to become fit for everlasting life and worthy to meet God?
4. Ponder why it is that when we free ourselves from the veils of idle fancies we will not die.
5. What imagery does the sacred Mount portray to you?

Session 10: Arabic Hidden Words #64-71

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

We should memorize the Hidden Words, follow the exhortations of the Incomparable Lord, and conduct ourselves in a manner which becometh our servitude at the threshold of the one true God.

(‘Abdu’l-Bahá, from a Tablet -- translated from the Persian; cited in *The Compilation of Compilations vol. I*, p. 196.)

#70 ...this is not addressed to any person but is a mystical expression and an allusion to the Manifestation of God. (Response

Response to a question asking to whom the words “O SON OF HIM THAT STOOD BY HIS OWN ENTITY IN THE KINGDOM OF HIS SELF!” were addressed. (From a letter written on behalf of Shoghi Effendi to an individual believer, 3 May 1947; cited in *The Light of Divine Guidance v II*, p. 63.)

#71 The intent is total fulfilment of, and complete adherence to, the divine ordinances and exhortations.

Response to a question asking about the stations which are higher than martyrdom in His path, mentioned at the end of the Hidden Words. (In the handwriting of Shoghi Effendi on the margin of an incoming letter -- translated from the Persian)

1, 71 There is no correspondence or connection between the Hidden Word (Arabic) no. 1 and the last Arabic Hidden Word, or between these and any passage of the Seven Valleys.

(From a letter written by Shoghi Effendi to Dr. Adelbert Muhlschlegel, 3 May 1947; cited in *The Light of Divine Guidance v II*, p. 63.)

64. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. To what is eternity connected to in this Hidden Word?
2. What should we make the garment of our temple?
3. Ponder the relationship shown here between the words eternity and unity.
4. What actions can we take in this life that will enable us to be the revelation of God's everlasting being?
5. Does temple refer to one's physical body or spiritual soul?

65. One Major Theme: Mercy

Questions, Meditations, Reflections

1. What is God's gift and what is God's token?
2. Meditate over how none can understand nor recount what becometh God.
3. What has been preserved in hidden storehouses and the treasuries of His commands?
4. What are some of the signs of God's loving-kindness?
5. Is there any difference between God's servants and His people?

66. One Major Theme: Unknowable Essence of God

Questions, Meditations, Reflections

1. Why shall we be hindered from loving God?
2. Does being hindered from loving God mean that as humans we are incapable of expressing our love to our Creator?
3. What shall we be perturbed in doing?
4. Reflect upon why it is beyond our capacity to make fitting mention of the Almighty.
5. Meditate over the simple fact that the infinite cannot be understood or encompassed by the finite.

67. One Major Theme: Capacity

Questions, Meditations, Reflections

1. How has Bahá'u'lláh shown in His life the attributes of the tongue of power and pen of might?
2. Could Jesus Christ have revealed what Bahá'u'lláh revealed in His Dispensation?
3. How can we strive in our lives to contribute to society so that the effects will help to build people's capacity?

68. One Major Theme: Creation

Questions, Meditations, Reflections

1. Why have we been created from the same dust?
2. Does the same substance that we are created from refer to matter, spirit, or both?
3. In what way can we express being as one soul, walking with the same feet, eating with the same mouth, and dwelling in the same land?
4. How do oneness and detachment go hand in hand?

69. One Major Theme: Creation

Questions, Meditations, Reflections

1. What have been treasured within a human being?
2. How can one guard the pearls of God's mysteries and the gems of His knowledge in his own daily life?
3. What guidance can be found in the word 'guard'?
4. How are we sons of spirit?

70. One Major Theme: Contentment

Questions, Meditations, Reflections

1. Meditate upon the truth that God stood by His own Entity in the Kingdom of His Self.
2. What has been wafted unto us?
3. Better yet what do the fragrances of holiness symbolize?
4. Why has the 'word' been fully revealed to humanity if we are destined for more Dispensations of the changeless Faith of God?
5. What has been perfected through people?

71. One Major Theme: Martyrdom/Sacrifice

Questions, Meditations, Reflections

1. What should we write with the ink of light upon the tablet of our spirit?
2. If we are not powerful enough to do that then what type of ink must we use?
3. What are the stations higher than shedding the crimson ink in the path of God?
4. What does the crimson ink refer to?

One Guided Approach to Studying the Hidden Words

These are four simple steps that can help your study group to go through the Hidden Words first as an individual effort and then together as a group.

Individual Effort (Goal of covering the Hidden Words that will be covered when you meet together)

1. First read the Hidden Word in the morning several times. Then say aloud the Hidden Word as if you are in the Presence of the Blessed Beauty Himself. Begin to ponder upon the inner significance and call to action that each Hidden Word contains.
2. Using the best method of memorization that you have found to work try to commit the Hidden Word to memory.
3. In the evening again go through the first process you followed in the morning. Try this time to recite the Hidden Word from memory. Thinking back over the day, reflect upon any progress you have made in applying the creative influence this Hidden Word contains within it.

Group Sessions

4. As a study group each session pick one facilitator to help the flow of discussion and to keep the class organized and timely. When meeting as a group read through the related quotations that appear before each section of Hidden Words and then continue to proceed through the material.

PERSIAN HIDDEN WORDS

“Should the lamp of religion be obscured, chaos and confusion will ensue, and the lights of fairness and justice, of tranquility and peace cease to shine.”

Session 1: Persian Hidden Words #1-7

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

To thank Him for this, make ye a mighty effort, and choose for yourselves a noble goal. Through the power of faith, obey ye the teachings of God, and let all your actions conform to His laws. Read ye The Hidden Words, ponder the inner meanings thereof, act in accord therewith.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 35.)

#1 Solomon Son of David and Bathsheba; the third king of Israel. Under his reign the kingdom reached its zenith. He built the Temple. The Books of Proverbs, Ecclesiastes, and Song of Solomon, and the 72nd and 127th Psalms are attributed to him.

(A Concise Bible Dictionary and Concordance, *King James Bible*, p. 733.)

#1 Sheba A town in southern Arabia, referred to in Gen. 10:28; I Kings 10; II Chron. 9. Symbolically, it stands for a dwelling place, a home.

(Glossary and Notes, *Kitáb-i-Íqán*, p. 249.)

#1 phoenix A bird fabled to exist single, to be consumed by fire by its own act, and to rise again from its ashes.

(Glossary and Notes, *Kitáb-i-Íqán*, p. 247.)

#3 Bahá’u’lláh, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the Báb, saying that no one should go near them because their breath is like the poison of the snake that kills instantly.

In the Hidden Words, He says: “Esteem the friendship of the just, but withhold both mind and hand from the company of the wicked.”

(‘Abdu’l-Bahá, *Bahá’i World Faith*, p. 430.)

#3 In the passage “eschew all fellowship with the ungodly”, Bahá’u’lláh means that we should shun the company of those who disbelieve in God and are wayward. The word “ungodly” is a reference to such perverse people.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 27 March 1938; cited in *Dawn of a New Day*, p. 200.)

1. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. Why is it important to guide our soul?
2. Elaborate on the words “Solomon” and “Sheba”.
3. What are activities that any individual can do to attain the above mentioned states?

2. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. What could a ‘mere cupful’ mean to you? Meditate on this, and share your thoughts if you wish.
2. Think of being without the bounty of being near the presence of God in the Abhá kingdom.
3. How can one go about attaining to the ocean of ‘Most High’?

3. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. How will you nurture a garden so close to your heart?
2. Who are the right friends?
3. How do the right friends shape us on our path towards our spiritual fulfillment?

4. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. Describe the state of being in love.
2. Is there a compromise if your love is not met?
3. How do you attain to the presence of your heart's desire?

5. One Major Theme: Deeds

Questions, Meditations, Reflections

1. What is the effect when words are not supported by deeds?
2. Are there other ways we become negligent of our spiritual capacities?
3. How dangerous can the tongue be if not properly trained?

6. One Major Theme: Heart

Questions, Meditations, Reflections

1. How does envy dictate the consequences of our actions?
2. Is there any easy way to guard ourselves from this vice?
3. What does the heart feel if freed from envy?

7. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. Are there any other ways to describe how far we are from the spiritual domain?
2. Why is this awareness important?
3. Would we be any different without this awareness?

Session 2: Persian Hidden Words #8-14

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

In this present age the world of humanity is afflicted with severe sicknesses and grave disorders which threaten death. Therefore, Bahá'u'lláh has appeared. He is the real Physician, bringing divine remedy and healing to the world of man. He has brought teachings for all ailments -- the Hidden Words, *Ishráqát*, *Tarázát*, *Tajalliyát*, Words of Paradise, Glad Tidings, etc. These Holy Words and teachings are the remedy for the body politic, the divine prescription and real cure for the disorders which afflict the world.

(‘Abdu’l-Bahá , *The Promulgation of Universal Peace*, p. 204.)

... Tell them to read carefully the Persian and the Arabic Hidden Words and to live and behave according to their contents. If a person lives for one day according to those divine exhortations and teachings he will be assisted to move the visible and invisible world.

(Recorded by Mírzá Ahmad Sohrab, ‘Abdu’l-Bahá, *Star of the West Vol. 14*, No. 2, p. 61.)

8. One Major Theme: Heart

Questions, Meditations, Reflections

1. Why should we 'Be swift in the path of holiness'?
2. How can the spirit be cleansed?
3. Is the speed in which we attain to the spiritual kingdom detrimental to our spiritual state?

9. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. What are the 'baser stages of doubt'?
2. What do you gain by opening 'the eye of truth'?
3. How can our doubts be a big deterrent to us?

10. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. What do we have to desire in this world?
2. Spiritually and materially what should we desire and how do we attain this desire?
3. What is everlasting beauty?
4. How do we acquire this everlasting beauty?

11. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. Can we become truly perfect?
2. How can we begin to attain the court of holiness?
3. How can we blind our eyes?
4. What is the knowledge of God?

12. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. How can humanity focus their attention between the material world and the spiritual world?
2. How do you balance between these two worlds?
3. Can we consider that the two visions of man are the negative and positive sides of this existence? Ponder upon this.

13. One Major Theme: Separation

Questions, Meditations, Reflections

1. Do you ever think that God has fear for our sake?
2. What is the safe stronghold that people can attain so that they fear nothing?
3. What is the dove of heaven?
4. What do water and clay refer to in this quotation?

14. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What beauty of this world easily attracts our eyes?
2. How can we help people strengthen their spiritual capacity to attain the everlasting beauty?
3. What is the most important aspect of being human in the eyes of God?
4. Besides teaching in what other ways can we awaken the hearts and souls of people?

Session 3: Persian Hidden Words #15-21

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

#19 The “true and radiant morn” is the dawn of the Covenant, and the first light of the Testament of the Day-Star of the world. The “Tree of Anísá” is the blessed tree which hath flourished in the Most Great Paradise and casteth its shadow upon all regions.

In Shoghi Effendi's translation of the Hidden Words, the term “Tree of Anísá” is rendered by him as the “tree of life”. (‘Abdu’l-Bahá, from a Tablet -- translated from the Persian.)

#19 By the term “that true and radiant morn” mentioned in the Hidden Words is meant the Dawn of divine Revelation when the Exalted One manifested Himself in the plenitude of His glory, while the Blessed Tree referreth to the Ancient Beauty. By those “surroundings” is meant the realm of the heart and of the spirit, and the gathering of the people implieth a spiritual communion, not a physical one. However when the Call of God was raised in the realm of the heart and spirit, mankind remained heedless and inattentive, and therefore was dumbfounded.

The “Exalted One” refers to the Báb. (‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian.)

#19 By the “Tree of Anísá” is meant the Tabernacle of the Lord of Grace, the divine Lote-Tree, the Tree of Life, “the Olive that belongeth neither to the East nor to the West, whose oil would well nigh shine out even though fire touched it not (Qur’án 24:35)”.

(‘Abdu’l-Bahá -- translated from the Persian.)

#19 This is the Covenant and Testament which the Blessed Beauty established through the Supreme Pen in the Holy Land under the shade of the Tree of Anísá and which was promulgated after the Ascension.

(‘Abdu’l-Bahá -- translated from the Persian.)

#19 This has many spiritual meanings. Among them is that it designates the Tree of life, and at times it refers to the Temple of the Manifestation.

Response to an inquiry about the meaning of the Tree of Anísá. (From a letter written on behalf of Shoghi Effendi, 9 June 1933 -- translated from the Persian.)

#19 The passage in “The Hidden Words” no. 19 has a spiritual meaning and is allegorical, as are also the other passages in that book. It refers to the spiritual presence of Bahá’u’lláh.

Response to an inquiry about the meaning of this passage of the Hidden Words, especially the last part in which reference is made to a “place” and “those surroundings”. (From a letter written on behalf of Shoghi Effendi to an individual believer, 14 January 1938.)

#20, 37, 48 These are the Tablets of the Kingdom written by the Supreme Pen in the Preserved Tablet. Such Tablets have not descended from the Realm of the Kingdom to the earthly world; nay they are preserved and protected in an invisible treasury. If at any time a soul show such Tablets attributing them to God saying that it is the “Ruby Tablet” or the “Fifth Tablet of Paradise”, it is without truth.

(‘Abdu’l-Bahá -- translated from the Persian.)

15. One Major Theme: Separation

Questions, Meditations, Reflections

1. What are the causes of separating ourselves from Bahá'u'lláh?
2. What tests, trials, and difficulties make us strong and firm in faith?
3. Can such tests, trials, and difficulties arise from our separation from Bahá'u'lláh?

16. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. When it states that 'there is no ear to hear, nor heart to understand' does it mean that these are those who have failed in recognizing Bahá'u'lláh?
2. People found the revealed Words of God but still their vision is unclear. Is it because of education or spiritual maturity?
3. How do you harmonize mature and educated believers of the Cause to people who may not even know anything at all about the Faith?

17. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. How can we say that a person is pure?
2. Is there a wondrous paradise for a person who is pure in heart?
3. Having a pure heart and sanctified spirit are two divine attributes of God. How do they become resplendent in the human world?

18. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. What is the meaning of 'children of assurance'?
2. Where has the new garden appeared?
3. How can you strive to attain to the stated station?
4. In what ways can you unveil the mysteries of love?
5. How do you learn the secret of the divine and consummate wisdom?

19. One Major Theme: Spiritual Abode

Questions, Meditations, Reflections

1. What is the radiant morn?
2. What are the three most holy words?
3. Ponder the meanings of the tree of life.

20. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. How do you get up off the 'couch of heedlessness'?
2. How can the earth shun you?
3. Meditate on the words life and death and their material and spiritual implications.

21. One Major Theme: Communion

Questions, Meditations, Reflections

1. How can you practice putting your trust in God?
2. How do we live a life free from boundless shame?
3. In what ways can we return and attain imperishable glory?
4. Ponder the way in which rebellion is related to the sword.

Session 4: Persian Hidden Words #22-28

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

It behoveth us one and all to recite day and night both the Persian and Arabic Hidden Words, to pray fervently and supplicate tearfully that we may be enabled to conduct ourselves in accordance with these divine counsels. These holy Words have not been revealed to be heard but to be practiced.

(‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian; cite in *The Compilation of Compilations vol. I*, p. 196.)

#24, 25, 28, 30 By “divines” in the passage cited above is meant those men who outwardly attire themselves with the raiment of knowledge, but who inwardly are deprived therefrom... Those divines, however, who are truly adorned with the ornament of knowledge and of a goodly character are, verily, as a head to the body of the world, and as eyes to the nations. The guidance of men hath, at all times, been, and is, dependent upon such blessed souls. We beseech God to graciously aid them to do His will and pleasure. He, in truth, is the Lord of all men, the Lord of this world and of the next.

(Bahá’u’lláh, *Epistle to the Son of the Wolf*, p. 15.)

#24, 25, 28, 30 Those addressed in these utterances in the above-mentioned book (which is today known as ‘Hidden Words’) are those people who are outwardly notable for science and piety, but who are inwardly subservient to their passions and lust.

(‘Abdu’l-Bahá, *A Traveller’s Narrative*, p. 68.)

22. One Major Theme: Spiritual Eyes

Questions, Meditations, Reflections

1. To whom does 'thou' refer?
2. What is the difference between the 'learned and the wise' and 'thou'?
3. What type of eyes can behold and wonder?

23. One Major Theme: Suffering

Questions, Meditations, Reflections

1. What can be identified as a mortal blast?
2. Who are the people of tyranny?
3. Can we be at some point a source of tribulation to the Beloved?
4. What effect does negligence have in our spiritual growth?

24. One Major Theme: True Nature

Questions, Meditations, Reflections

1. Who can be considered as the foolish ones that are named wise?
2. Which characteristics can be found in the true friend or the foe?
3. What is the path of perdition?

25. One Major Theme: True Nature

Questions, Meditations, Reflections

1. Why is it important to be crystal pure inwardly and outwardly?
2. Imperfect eyes behold imperfection, how then can we distinguish the seeker to the ungodly?
3. Should we or should we not judge others. What should be our attitude towards human beings shortcomings?

26. One Major Theme: Heart

Questions, Meditations, Reflections

1. Why is the question above being asked to us?
2. In the context of the question who or what is the friend and foe?
3. Which attitude should we adopt so that we can welcome the friend into our heart?

27. One Major Theme: Heart

Questions, Meditations, Reflections

1. Is it not amazing that God has given us everything and surrounded us and has selected the human heart to be His abode?
2. Is there a time when a human being is not spiritual and the knowledge that we have two natures is clear?
3. What does it mean to be spiritual?
4. What can deprive us of the privilege of having God in our hearts?

28. One Major Theme: Heart

Questions, Meditations, Reflections

1. Can God forget our shortcomings?
2. What will happen to us if we attach ourselves to worldly desires?
3. What does that mean for us if God returns to the realm of celestial glory?

Session 5: Persian Hidden Words #29-35

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

Therefore, in thanksgiving for them ye must act in accordance with the teachings of Bahá'u'lláh. Ye must read the Tablets -- the Hidden Words, *Ishráqát*, Glad Tidings -- all the holy utterances, and act according to them. This is real thanksgiving, to live in accord with these utterances. This is true thankfulness and the divine bestowal. This is thanksgiving and glorification of God.

(‘Abdu’l-Bahá , *The Promulgation of Universal Peace*, p. 237.)

The Hidden Words have no sequence. They are jewel-like thoughts sent out of the mind of the Manifestation of God to admonish and counsel men.

(Shoghi Effendi, *The Unfolding Destiny of the British Bahá’i Community*, p. 456.)

#35, 69 “For erelong the assayers of mankind shall, in the holy presence of the Adored One, accept naught but absolute virtue and deeds of stainless purity.” This holy verse is replete with meaning, and as time is pressing only a brief mention is made as follows: naught else but upright conduct and pure deeds shall be accepted at His divine Threshold.

(‘Abdu’l-Bahá from a Tablet to an individual believer -- translated from the Persian.)

29. One Major Theme: Creation

Questions, Meditations, Reflections

1. What does the expression 'two fountains of gleaming milk' symbolize?
2. What is the purpose of God in creating us?
3. What can our response be to this Hidden word and to what extent?

30. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. Where has the breeze of God's loving-kindness found those enslaved to the world?
2. Where does this 'breeze' exist?
3. What does it refer to when it says 'many a dawn'?

31. One Major Theme: Will of God

Questions, Meditations, Reflections

1. What is one thing that cannot dwell with the Will of God?
2. What actions can be taken to close one's eye to the world?
3. What is God's Will?
4. How does the Will of God manifest itself in human hearts?

32. One Major Theme: Healing

Questions, Meditations, Reflections

1. What is the healer of all our ills?
2. What should we treasure as our very sight and life?
3. What is able to quench the candle of our hearts?
4. Ponder the meanings within the words, 'O befriended stranger'.
5. How can self and passion destroy our light?

33. One Major Theme: Heart

Questions, Meditations, Reflections

1. What are some of your favorite words from His honeyed tongue?
2. Picture 'sugar-shedding lips'.
3. With what must we water the seeds of wisdom within the pure soil of our hearts?
4. How is the heart like a sacred city?

34. One Major Theme: Love

Questions, Meditations, Reflections

1. What has been planted within the holy garden of paradise?
2. What effect does desire and passion have upon our souls?
3. Ponder upon the meaning of the phrase 'hour of its fruiting'.
4. How can we protect what has been planted?

35. One Major Theme: Deeds

Questions, Meditations, Reflections

1. Who are the assayers of mankind?
2. What relationship do these assayers have to the Adored?
3. What must we quench?
4. Consider what pure virtue and deeds might look like.
5. What lines of action can be taken this very day to kindle the everlasting torch of divine guidance and set out to serve the world of humanity?

Session 6: Persian Hidden Words #36-42

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

#37 Thou hast asked about the pearls treasured in the Hidden Words where, addressing the abject and the foolish, Bahá'u'lláh hath admonished: "Abandon not for that which perisheth an everlasting dominion". This is when man depriveth himself of the manifold favours of God, is debarred from the goodly gifts of the All-Merciful, is bereft of His infinite bounty and gracious rewards by following the prompting of his selfish desires, by seeking earthly pleasures and by indulging in corrupt imaginations. Hence "that which perisheth" is an allusion to every kind of corrupt inclination and evil deed. God indeed is the source of clear tokens!

(‘Abdu’l-Bahá -- translated from the Arabic.)

#38 Arabic #8 Regarding the statement in "The Hidden Words", that man must renounce his own self, the meaning is that he must renounce his inordinate desires, his selfish purposes and the promptings of his human self, and seek out the holy breathings of the spirit, and follow the yearnings of his higher self, and immerse himself in the sea of sacrifice, with his heart fixed upon the beauty of the All-Glorious.

(‘Abdu’l-Bahá, *Selections from the Writings of ‘Abdu’l-Bahá*, p. 207.)

36. One Major Theme: Heart

Questions, Meditations, Reflections

1. How does this Hidden Word relate to Teaching the Cause of God?
2. What must we sow into the pure soil of the heart?
3. Imagine the overpowering smell of the hyacinth flower and how this relates to divine wisdom.
4. Ponder the differences between pure soil and mire and clay.

37. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What must we not abandon?
2. What worldly desires trap the souls of people?
3. Meditate upon the ‘river of everlasting life’ what actions allow one to drink from it.
4. Who is the pen of the merciful?

38. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What cage should we burst asunder?
2. How did the martyrs of our Faith renounce themselves?
3. Reflect how ‘Abdu’l-Bahá showed the ‘spirit of mercy’.
4. Consider the nature of a phoenix and its ability to be reborn again and how this relates to soaring into the firmament of holiness.

39. One Major Theme: Detachment

Questions, Meditations, Reflections

1. Remember the life of Shoghi Effendi and how every day he worked ceaselessly for the Faith of God never contenting himself with the 'ease of a passing day'.
2. What sense does this Hidden Word give us about the efforts needed to free ourselves from earthly attachments?
3. Meditate upon the name 'Placeless' in its relationship to spirituality.
4. Though this mortal world is as a dust-heap, what goal should we have in mind concerning the future home of many generations of humankind?

40. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What attitude should we have concerning our limited time in this world?
2. What are the fetters that bind us to this reality?
3. How do we loose our souls from the prison of self?
4. Will service to the Faith of God be lost opportunities for those who tarry?

41. One Major Theme: Purity

Questions, Meditations, Reflections

1. What is immortal sovereignty?
2. Consider Bahá'u'lláh's example as the world, save but a few, saw Him as but a mere human being, utterly afflicted by poverty and abasement in the eyes of the ignorant, yet how immensely exalted He was over all created things.
3. What result would the knowledge of knowing the inner meanings of immortal sovereignty have upon the peoples of the world?
4. Ponder the mystery laid before us.

42. One Major Theme: Purity

Questions, Meditations, Reflections

1. What is envy the result of? How about true contentment?
2. What is the difference between malice and envy?
3. What practical steps can you take to counter envy?
4. What other qualities are needed to attain the divine court of holiness?
5. If you want something what would be a right way of getting it?

Session 7: Persian Hidden Words #43-49

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

Those who speak falsehoods, who covet worldly things and seek to accumulate the riches of this earth are not of me. But when you find a person living up to the teachings of Bahá'u'lláh, following the precepts of the Hidden Words, know that he belongs to Bahá'u'lláh; and, verily, I proclaim that he is of me. If, on the other hand, you see anyone whose deeds and conduct are contrary to and not in conformity with the good pleasure of the Blessed Perfection and against the spirit of the Hidden Words, let that be your standard and criterion of judgment against him, for know that I am altogether severed from him no matter who he may be. This is the truth.

(‘Abdu’l-Bahá, *The Promulgation of Universal Peace*, p. 456.)

Be thou assured in thyself that if thou dost conduct thyself in accordance with the Hidden Words revealed in Persian and in Arabic, thou shalt become a torch of the fire of the love of God, an embodiment of humility, of lowliness, of evanescence and of selflessness.

(‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian; cited in *The Compilation of Compilations vol. I*, p. 197.)

43. One Major Theme: Good Pleasure

Questions, Meditations, Reflections

1. In what way could violating the right to someone's personal property affect a person spiritually?
2. Why is it important to ask permission first?
3. Why is it wrong to seek an advantage over anyone, even if they may never find out?
4. Why is it important to follow all of the laws and exhortations, even if they may seem tiny to a person?
5. What are the different types of friends in the above words?

44. One Major Theme: Everlasting Life

Questions, Meditations, Reflections

1. What do the words 'O Companion of My Throne' mean?
2. What are the reasons that we can consider not being attached to a state of happy or sad, and how can our emotions play into this?
3. In our conduct who are we responsible to?
4. The master warns us about saying good things about people too. Why?
5. What should we do if we catch ourselves or others backbiting?

45. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. What shields us from vain imaginings and ego? Practically speaking too?
2. Why are we endowed with a dual nature, material and spiritual?
3. Love of God is through His Knowledge. Can this love also be found from material things?
4. Why would Bahá'u'lláh compare us to 'beasts of the field'?

46. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. Why have we not been doing what we should?
2. Why are we being asked in the first place?
3. What does ‘O Brethren in the Path’ mean?
4. What does throne imply in this Hidden Word?

47. One Major Theme: Humility

Questions, Meditations, Reflections

1. Why is humility so highly valued by God and the Manifestations of God?
2. How is humility gradually achieved?
3. Contrast what Bahá’u’lláh is telling us to do with what society teaches us.
4. What should our attitude be towards these differences in society and culture as compared to the counsels of Bahá’u’lláh?

48. One Major Theme: Creation

Questions, Meditations, Reflections

1. If you break down a human being into the tiniest smallest bits, that are really made of atoms. It is true then that we are all made from the same dust? Could this also apply to what our spirits are made of?
2. Why were we created from the same dust?
3. Are Manifestations of God from the same stock as us?
4. What should we set our affections on?
5. How do different cultures view shame and glory?
6. What type of attitude should we have towards our fellow human beings?
7. What do people busy themselves with these days, especially youth?

49. One Major Theme: True Wealth

Questions, Meditations, Reflections

1. What are two attributes of God connected with this Hidden Word?
2. How does one adorn himself with these attributes?
3. In what ways can you arise to tell the rich of the poor's midnight sighing?
4. Meditate over the meaning of the Tree of Wealth?

Session 8: Persian Hidden Words #50-56

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

... “Hidden Words” which were revealed by the Abhá Pen under the name of the “Book of Fátimih,” the blessings of God be upon her!

(Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 15.)

With regard to your question concerning the meaning of the name “Hidden Words”: It is, indeed, one of the most suggestive titles of the Writings of Bahá'u'lláh. These words are called “hidden” due to the fact that men have had neither the knowledge nor a true sense of appreciation of them before they were revealed by Bahá'u'lláh. It is through Him, Who is the sole Mouthpiece of God in this age, that spiritual realities and truths have been once more reinterpreted and revealed afresh to mankind. Bahá'u'lláh's message is thus the only key to a true understanding of the mysteries that envelop man's spiritual life.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 1 September 1935; cited in *Lights of Guidance*, p. 488.)

#51 “God is the all-possessing” This passage of Bahá'u'lláh's can be found in *Gleanings from the Writings of Bahá'u'lláh*, p. 134.

50. One Major Theme: Contentment

Questions, Meditations, Reflections

1. What must you put away?
2. What will you deprive yourself of if you are always seeking what others have?
3. What did the martyrs of the Faith content themselves with?
4. What simple actions can you put into practice in your daily life to ‘content yourself with little’?

51. One Major Theme: True Wealth

Questions, Meditations, Reflections

1. How does this Hidden Word relate to the phrase of Jesus that the ‘poor shall inherit the earth’?
2. What is a wondrous gift from God?
3. Meditate the inner meanings of ‘In truth ye are the poor’.
4. What is true wealth?

52. One Major Theme: Love

Questions, Meditations, Reflections

1. What other things do people love that are really enemies of God?
2. What is the pen of the Lord of all names?
3. How have the Manifestations of God suffered in their lives for our guidance?
4. What should be the cause of our love for our family and friends?

53. One Major Theme: Detachment

Questions, Meditations, Reflections

1. In what ways does money become a barrier between the seeker and his desire?
2. How can you use the bounties of such riches that are bestowed upon you by God for the betterment of others?
3. Ponder in what ways such a detached rich person illumines even those in heaven.

54. One Major Theme: True Wealth

Questions, Meditations, Reflections

1. What is our trust?
2. How can you guard the poor?
3. What are some real life examples of how the Faith has looked out and taken care of the poor of different lands?
4. What eases are you willing to give up so that others may have basic necessities of life?

55. One Major Theme: Detachment

Questions, Meditations, Reflections

1. What is the connection between poverty and detachment?
2. Ponder the many meanings that poverty holds?
3. If one is materially rich does this mean that he must give up his wealth to become detached?
4. What occurs when you become detached from all things save God?

56. One Major Theme: Heart

Questions, Meditations, Reflections

1. What effect does fellowship with the righteous bring forth?
2. What is one way that we can commune with God?
3. Who are the chosen ones of God?
4. How is God like our mother and father?

Session 9: Persian Hidden Words #57-63

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

The Hidden Words is a treasury of divine mysteries. When thou ponderest its contents, the doors of the mysteries will open.

(‘Abdu’l-Bahá, from a Tablet to an individual -- translated from the Persian; cited in *The Compilation of Compilations vol. I*, p. 197.)

#63 The prophetic voice of Bahá’u’lláh warning, in the concluding passages of the Hidden Words, “the peoples of the world” that “an unforeseen calamity is following them and that grievous retribution awaiteth them” throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

(Shoghi Effendi, *The World Order of Bahá’u’lláh*, p. 46.)

#63 Thou hast asked about the “Tablet of Chrysolite” and the “Preserved Tablet”. By the “Chrysolite Tablet” is meant the Book of Bahá’u’lláh’s Covenant which is the Preserved Tablet. It was hidden and preserved, now it is made manifest and resplendent. The Chrysolite Tablet is recorded and enshrined in the inmost recesses of the Book of the Covenant.

(‘Abdu’l-Bahá, from a Tablet -- translated from the Persian.)

#63 chrysolite A brown or yellow-green olivine found in igneous and metamorphic rocks and used as a gemstone.

57. One Major Theme: Heart

Questions, Meditations, Reflections

1. Where is the balance between associating with people of all beliefs and yet not seeking fellowship with the ungodly?
2. What does it mean to walk with the ungodly?
3. Meditate and call to mind the most radiant hearts you have known.
4. Then consider if any of them have become misled by the companionship of others.

58. One Major Theme: Heart

Questions, Meditations, Reflections

1. How can you tell if someone is righteous?
2. What do you attain to if you enter into fellowship with the righteous?
3. What aspects would you find in a person who has drunk of the cup of eternal life?
4. Why is a true morn related to quickening and illumining the hearts of the dead?

59. One Major Theme: Heart

Questions, Meditations, Reflections

1. What is the holy Presence.
2. Will we face what our hands have wrought in the next world?
3. Meditate! How must we live our lives even though our sins are clearly engraved in the holy Presence?
4. How have people in the world become heedless to the blinding light of this Revelation?

60. One Major Theme: Heart

Questions, Meditations, Reflections

1. What do we not deserve.
2. Ponder the life of ‘Abdu’l-Bahá and how he could understand the inner working of people’s hearts.
3. Consider that Bahá’u’lláh has addressed this Hidden Word to His friends.
4. How must followers of Religion act in order to be ever thankful for such a favor and grace that our wrong doings are not manifest.

61. One Major Theme: Wine of God

Questions, Meditations, Reflections

1. How can wine be related to unity?
2. What mortal aspects of life have we become attached to?
3. Imagine the endless mercy that God shows to us if he has but shown us a dewdrop.
4. Consider the phrase ‘immortal beauty’ and how the Being of Bahá’u’lláh has glimmered its meaning.

62. One Major Theme: Wine of God

Questions, Meditations, Reflections

1. What can we achieve in our lives?
2. What aspirations and goals do we have the determination to achieve?
3. What will occur to one who has tasted the matchless wine?
4. Think about how easily we fall into the trap of grabbing the worthless bitter water that vanishes quickly when the wine of God can carry our souls away into nests of immortality.

63. One Major Theme: Justice

Questions, Meditations, Reflections

1. What is chrysolite?
2. What calamity and retribution is facing the world presently?
3. What has been graven?
4. Reflect over the fate of those souls who became Covenant Breakers or attacked the Faith of God.

Session 10: Persian Hidden Words #64-71

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

#64 The “Preserved Tablet” is a spiritual expression and has no actual existence. It sometimes refers to the Manifestation Himself, Whose knowledge encompasses the knowledge of the former and the latter generations.

(In the handwriting of Shoghi Effendi on the margin of an incoming letter, instructing his secretary, 8 July 1929-- translated from the Persian.)

#71 The “Covenant” mentioned in the Hidden Words is the Covenant and Testament which was entered into by the pen of the Most High in the hallowed precincts of the Párán of the love of God, the summit of timeless time. The “dwellers in the city of eternity” and the “concourse on high” are souls who are firm in the Covenant.

The “summit of timeless time refers to Zamán. (‘Abdu’l-Bahá, from a Tablet to an individual believer -- translated from the Persian.)

#71 As for the reference in The Hidden Words regarding the Covenant entered into on Mount Párán, this signifieth that in the sight of God the past, the present and the future are all one and the same -- whereas, relative to man, the past is gone and forgotten, the present is fleeting, and the future is within the realm of hope. And it is a basic principle of the Law of God that in every Prophetic Mission, He entereth into a Covenant with all believers -- a Covenant that endureth until the end of that Mission, until the promised day when the Personage stipulated at the outset of the Mission is made manifest. Consider Moses, He Who conversed with God. Verily, upon Mount Sinai, Moses entered into a Covenant regarding the Messiah, with all those souls who would live in the day of the Messiah. And those souls, although they appeared many centuries after Moses, were nevertheless -- so far as the Covenant, which is outside time, was concerned -- present there with Moses. The Jews, however, were heedless of this and remembered it not, and thus they suffered a great and clear loss.

(Abdu’l-Bahá, Selections from the Writings of Abdu’l-Bahá, p. 207.)

#71 The meaning of the references to “Párán” and “Zamán” in the passage no. 71 of the Persian “Hidden Words” has been explained by ‘Abdu’l-Bahá...

(From a letter written on behalf of Shoghi Effendi to two believers, 15 November 1935.)

#71 Mount Párán A mountain range north of Sinai and south of Seir; all are sacred as places of revelation. Teman lies in northwest Edom, not far from Párán. See Habakkuk

3:3. Moses himself uses “Párán” with special reference to Muhammad and “Seir” to Jesus Christ: “And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Párán, and he came with ten thousands of saints: from His right hand went a fiery law for them” (Deut. 33:2). Here Moses foretells the coming of three revelations and three prophets after himself, the last being Bahá’u’lláh. Ishmael (Gen. 21:21) founded the Arabian peoples in Párán.

(Glossary and Notes, *Kitáb-i-Aqdas*, p. 247.)

64. One Major Theme: Justice

Questions, Meditations, Reflections

1. What covenant has been made with every person?
2. Meditate the tyranny that has afflicted humanity for so many years.
3. What is the preserved tablet?
4. What hope do we have for forgiveness when Bahá'u'lláh has said that no man's injustice will be forgiven?

65. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. Consider the life of every Manifestation of God and how they over looked the sins and transgressions of their own followers and those that arose as enemies to their purpose.
2. Try to understand what destruction of one's soul might look like.
3. Why have the faults of mankind on endless occasions been forgiven by God?
4. How does justice play into one's own life when considering that God is always aware of what you do?

66. One Major Theme: Humility

Questions, Meditations, Reflections

1. What should we do when confronted with our own self finding faults in others?
2. How has Bahá'u'lláh described 'self' and what connection does this have with your own lower nature taking over?
3. Meditate over the ability of communing with your own soul and how deeply you can know your own spiritual self when compared with how others know you.
4. What should we use our tongue for with wisdom and tact how can this be applied to this very day?

67. One Major Theme: The Past Uncovered

Questions, Meditations, Reflections

1. What does the radiant dawn symbolize?
2. What satanic secrets and deeds long hidden or covered up will be made manifest before the peoples of the world?
3. What is the source behind the uncovering of such deeds and secrets?
4. Meditate over the terms dawn and night and how they relate to the conditions of the world at certain times in the spiritual history of mankind.

68. One Major Theme: Heedlessness

Questions, Meditations, Reflections

1. Have you had personal experiences attempting to pray and yet finding it difficult to concentrate because your heart was not centered on Bahá'u'lláh?
2. Who are the weeds sprung out of dust?
3. Ponder over the effects of being far from God.
4. What do soiled hands signify?

69. One Major Theme: Deeds

Questions, Meditations, Reflections

1. How are we the Children of Adam?
2. Are there examples of deeds of stainless purity?
3. What is the daystar of wisdom?
4. How are deeds cleansed from self and hypocrisy? What should our motive be for committing any deed?

70. One Major Theme: Everlasting life

Questions, Meditations, Reflections

1. Can you pass beyond the world of mortality in this earthly life?
2. How can you free yourself from destruction and death, from toil and sin?
3. Who is the celestial Youth?
4. What can the mystic chalice represent symbolically?

71. One Major Theme: The Covenant

Questions, Meditations, Reflections

1. Where is Mount Párán and Zamán?
2. What does faith in the Covenant call for each believer to do as his duty?
3. Why has Bahá'u'lláh not disclosed the pride and rebellion of men?

Session 11: Persian Hidden Words #72-82

Related quotes and passages that shed light on the importance and exalted character of the Hidden Words: Reading through each will help the readers to better understand more fully the relevance of the Hidden Words to society and one's own personal life.

#77 When considering the identity of the Name which at that time was not fully divulged, thou wilt readily see what unspeakable cruelties the company of the faithless perpetrated and what misdeeds they committed. No injury did they spare and no harm did they fail to inflict. With the sword of unyielding cruelty they cut this Wronged Body to pieces. This is clear and evident to everyone.

(‘Abdu’l-Bahá, from a Tablet -- translated from the Persian.)

#77 This great name is the Greatest Name. The Blessed Beauty is intended. What we have today are the meanings of two of the letters of the Greatest Name. They are: B and H.

(‘Abdu’l-Bahá, from a Tablet -- translated from the Persian.)

#77 Does not Bahá’u’lláh Himself allude to the progressiveness of Divine Revelation and to the limitations which an inscrutable Wisdom has chosen to impose upon Him? What else can this passage of the Hidden Words imply, if not that He Who revealed it disclaimed finality for the Revelation entrusted to Him by the Almighty? “O Son of Justice! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu’l-Muntahá...”

(Shoghi Effendi, *The World Order of Bahá’u’lláh*, p. 59.)

#77 It should also be borne in mind that, great as is the power manifested by this Revelation and however vast the range of the Dispensation its Author has inaugurated, it emphatically repudiates the claim to be regarded as the final revelation of God’s will and purpose for mankind.... A reference to some of the already quoted utterances of Bahá’u’lláh and ‘Abdu’l-Bahá will surely suffice to establish, beyond the shadow of a doubt, the truth of this cardinal principle. Might not the following passage of “The Hidden Words” be, likewise, construed as an allegorical allusion to the progressiveness of Divine Revelation and an admission by its Author that the Message with which He has been entrusted is not the final and ultimate expression of the will and guidance of the Almighty? “O Son of Justice! In the night-season the beauty of the immortal Being hath repaired from the emerald height of fidelity unto the Sadratu’l-Muntahá...”

(Shoghi Effendi, *The World Order of Bahá’u’lláh*, p. 115.)

#77 Concerning your second question, these two letters -- the first and the second -- refer to the blessed Name of the Ancient Beauty, namely B and H. What is intended by Bahá'u'lláh is this: that which is latent and enshrined within the inmost reality of these three letters has not been revealed, inasmuch as the world of being still does not possess the capacity and receptiveness to reflect fully the glorious radiance of this divine Revelation. Thus whatever is hidden in the inmost essence of the third letter of His blessed Name will gradually be unfolded before the eyes of all men.

In another sense these letters bear reference to the incalculable sufferings borne by the Blessed Beauty, while the people of the world are acquainted with but a fragment thereof.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 27 August 1933 -- translated from the Persian.)

#77 Sadratu'l-Muntahá 'Sadratu'l-Muntahá' in this passage literally means the tree beyond which there is no passing. The Arabs used to plant trees along certain roads and the last tree indicating the end of the road was known as 'Sadratu'l-Muntahá'. This term which has been used by Bahá'u'lláh in many of His Writings is, in one sense, the symbol of the station of the Manifestations of God, a station which is beyond the reach and understanding of men.

(Adib Taherzadeh, *Revelation of Bahá'u'lláh*, vol. I, p. 82.)

#77 Maid of Heaven It was in such dramatic circumstances, recalling the experience of Moses when face to face with the Burning Bush in the wilderness of Sinai, the successive visions of Zoroaster, the opening of the heavens and the descent of the Dove upon Christ in the Jordan, the cry of Gabriel heard by Muhammad in the Cave of Hirá, and the dream of the Báb, in which the blood of the Imám Husayn touched and sanctified His lips, that Bahá'u'lláh, He "around Whom the Point of the Bayán hath revolved," and the Vehicle of the greatest Revelation the world has yet seen, received the first intimation of His sublime Mission, and that a ministry which, alike in its duration and fecundity, is unsurpassed in the religious history of mankind, was inaugurated. It was on that occasion that the "Most Great Spirit," as designated by Bahá'u'lláh Himself, revealed itself to Him, in the form of a "Maiden," and bade Him "lift up" His "voice between earth and heaven" -- that same Spirit which, in the Zoroastrian, the Mosaic, the Christian, and Muhammadan Dispensations, had been respectively symbolized by the "Sacred Fire," the "Burning Bush," the "Dove," and the "Angel Gabriel."

(Shoghi Effendi, *Messages to America*, p. 99.)

#78 hyacinths A bulbous plant with extremely fragrant flower that comes in various colors and sizes, often placed in homes during the spring.

#79 Concerning "wings" and "the comb" mentioned in the Hidden Words this means the Covenant of God. This Covenant was taken so that the believers would remain loyal to 'Abdu'l-Bahá and not lacerate Bahá'u'lláh's blessed throat, meaning His blessed Cause.

However, they completely shut their eyes to fairness, committed misdeeds and indulged in grievous injustice.

(‘Abdu’l-Bahá, from a Tablet -- translated from the Persian.)

#79 The expression “tend My raven locks, and not wound My throat” is an allegorical warning by Bahá’u’lláh against the misuse of anything bestowed by Him on the world.

(From a letter written on behalf of Shoghi Effendi to an individual believer, 6 September 1937.)

72. One Major Theme: Nobility

Questions, Meditations, Reflections

1. What does the simile used that we are even as a finely tempered sword tell us about our inner nature?
2. What enables us to come forth from the sheath of self and desire?
3. Better yet what do the fragrances of holiness symbolize?
4. What does 'artificer's knowledge' represent?

73. One Major Theme: Nobility

Questions, Meditations, Reflections

1. What in life can stand for the 'defilements of the world'?
2. How can such defilements eclipse our splendor?
3. How does heedlessness act as a veil?
4. What do the clouds stand represent?

74. One Major Theme: Fleeting Sovereignty

Questions, Meditations, Reflections

1. What is commonly boasted of in society these days?
2. What is the true color of God?
3. How is this purging from every color?
4. What practical endeavors can aid one to be free from the gay livery of the world?

75. One Major Theme: Fleeting Sovereignty

Questions, Meditations, Reflections

1. What does the 'fowler Death' represent?
2. If we are related to a bird, what would melody, form, and color signify for our souls?
3. How has the world become bondslaves to desire?
4. What does 'dust' signify in this Hidden Word?

76. One Major Theme: Deeds

Questions, Meditations, Reflections

1. What is guidance given by in this Day?
2. How must our deeds be?
3. If deeds shall distinguish people in their lives then what deeds can you strive to give forth in this very day for the Cause of God?

77. One Major Theme: Progressiveness of Divine Revelation

Questions, Meditations, Reflections

1. What does Sadratu'l-Muntahá mean?
2. What are the two letters referred to in this passage?
3. What does it signify that when the second letter was uttered the dwellers fell down upon the dust?

78. One Major Theme: Heart

Questions, Meditations, Reflections

1. What must we sow in the pure soil of our heart?
2. How should we water these seeds?
3. What will grow forth from such efforts and endeavors?
4. How is the heart like unto a city?

79. One Major Theme: The Covenant

Questions, Meditations, Reflections

1. What are the wings that God has bestowed upon us?
2. What does the comb represent?
3. What does it mean that we must use this comb to dress His raven locks and not lacerate His throat?
4. What are the regions of satanic fancy?

80. One Major Theme: Work

Questions, Meditations, Reflections

1. What is the secret of wealth?
2. Are the means referred to here spiritual or material or both?
3. Ponder upon how the Manifestations are the Trees that bring forth the fruits of God and how we too must emulate their example?
4. During the time of the 'Inquisition' how has the phrase 'fit for the fire' been misinterpreted to the harm of so many innocent people?

81. One Major Theme: Work

Questions, Meditations, Reflections

1. Who are the basest of men?
2. What is the purpose of our existence?
3. What does it mean then to bear fruits?
4. How are the dead better than those who are idle and do not work steadily to produce their fruit?

82. One Major Theme: Work

Questions, Meditations, Reflections

1. In what ways can you use your material money for the betterment of your self, family, and the world?
2. Who are the best of men?
3. Discuss ways that a person can balance his career, social life, family, and activities of the Faith?
4. What does the word 'earn' imply?

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

(Closing Passage to the Hidden Words)

Appendix A: The Hidden Words Grouped by Theme

As addressed earlier the Hidden Words have been grouped arbitrarily by theme for the ease of cross-referencing similar passages and identifying recurring subjects. However, only one theme has been selected from each passage of the Hidden Words and thus does not reflect the multiple themes that can be found within every one. For instance if the theme of 'Contentment' is chosen from below one can easily view multiple passages that are relevant and thereby reach a more broad understanding from the diverse selection pertaining to this theme.

Capacity:

Arabic: 67

Communion:

Arabic: 16

Persian: 21

Contentment

Arabic: 17, 18, 19, 21, 70

Persian: 50

Creation

Arabic: 3, 4, 11, 12, 13, 68, 69

Persian: 29, 48

Deeds

Persian: 5, 35, 69, 76

Detachment

Arabic: 54, 55, 56

Persian: 14, 38, 39, 40, 53, 55

Everlasting Life

Arabic: 14, 15, 23, 37, 63, 64

Persian: 7, 37, 44, 70

Evidences of God

Arabic: 20

Fleeting Sovereignty

Persian: 74, 75

Good Pleasure

Persian: 43

Healing

Persian: 32

Heart

Arabic: 1, 36, 59

Persian: 6, 8, 25, 27, 28, 33, 36, 56, 57, 58, 59, 60, 78

Heedlessness

Arabic: 62

Persian: 16, 20, 30, 45, 46, 65, 68

Humility

Arabic: 24, 25, 26, 27, 30, 40, 42

Persian: 47, 66

Justice

Arabic: 2, 28, 31

Persian: 63, 64

Love

Arabic: 5, 6, 7, 8, 9, 10, 38, 39, 48, 49, 60

Persian: 34, 52

Martyrdom/Sacrifice

Arabic: 45, 46, 47, 71

Mercy

Arabic: 65

Nobility

Arabic: 22

Persian: 72, 73

Progressiveness of Divine Revelation

Persian: 77

Purity

Arabic: 58

Persian: 41, 42

Reunion

Arabic: 32, 33, 34, 35, 61

Separation

Persian: 13, 15

Spiritual Abode

Persian: 1, 2, 3, 4, 17, 18, 19

Spiritual Eyes

Arabic: 44

Persian: 9, 10, 11, 12, 22

Suffering

Persian: 23

Teaching

Arabic: 41, 43

Tests/Difficulties

Arabic: 50, 51, 52, 53

The Covenant

Persian: 71, 79

The Past Uncovered

Persian: 69

True Nature

Persian: 24, 25

True Wealth

Arabic: 57

Persian: 49, 51, 54

Trustworthiness

Arabic: 29

Unknowable Essence of God

Arabic: 66

Will of God

Persian: 31

Wine of God

Persian: 61, 62

Work

Persian: 80, 81, 82