

The Hidden Words (Persian Part) – a personal summary

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The Hidden Words is one of the mystical works of Bahá'u'lláh that draws extensively on imagery from the traditions of Sufi poetry and Islamic philosophy¹. The first part of the book has been revealed in the Arabic language, the second part in Persian. This is a highly subjective and personal summary of little to no use except maybe for those who have already performed a similar exercise and want to compare notes. The aim of this exercise was to enable me to traverse the entire Persian section in one go, however imperfectly. It should not be viewed as an instance of Bahá'í studies. This exercise might also be seen to constitute a subjective experiment in ascertaining if the current arrangement of the Hidden Words displays continuity and organizational sequence, although many such arrangements can be envisaged, depending on the reader.

Persian

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¹ The text in full is available here: https://bahai-library.com/bahauallah_hidden_words#P64 . A comparison with alternative translations can be found here: https://bahai-library.com/bahauallah_hidden-words_arabic_1903

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Series: if you seek the infinite turn away from the transient (i.e., that which perishes). HW1-2

1. There is a territory (shelter, habitation) of the spirit one should seek and abide in: rose-garden of the spirit (inner knowledge), Sheba (love), mount of faithfulness (being faithful/refers to tests). We are a mystical nightingale in search of the rose-garden. This rose-garden of the spirit is a reference to mar'ifah or the secrets of the Universal ['the rose-garden of inner significance' in an alternative translation]. This territory is the realm of eternity and finding the Beloved. Reference to Attar – Conference of the Birds.

Follow faithfully on thy mystic quest if you seek eternal life and the Beloved.

2. The nightingale follows the charm of the rose while the heart of man is focused on the transient, turning away from the seas of divine presence, from the horizon of His self-manifestation (tajalli – a divine self-disclosure), from its original home, and from eternal life. How strange!

Series about Love (dynamic of Beloved/Lover): HW3-4

3. "In the garden of thy heart plant naught but the rose of love ... Treasure the companionship of the righteous and eschew all fellowship with the ungodly."

Cultivate the rose of love so that your fragrance can attract the Nightingale that is the Manifestation of God. (reversal of imagery and symbols). Does this counsel highlight a critical distinction between broad human association and intimate, spiritually formative fellowship? Bahá'u'lláh states: "Draw not nigh unto those who have wronged lest their torment touch thee" [147, BB00510]. (from the Partial Inventory of Steven Phelps).

4. "Whither can a lover go but to the land of his beloved? ... To the true lover reunion is life, and separation is death. A myriad lives he would forsake to hasten to the abode of his beloved."

The mystical attitude.

Series: neither see yourself as superior nor envy others = equanimity. HW5-6

5. "Of all men the most negligent is he that disputeth idly and seeketh to advance himself over his brother. Say, O brethren! Let deeds, not words, be your adorning."

I use my words to project my feelings of superiority over my fellow human beings. This is spiritual negligence. Let deeds not words express who we are.

6. “the heart wherein the least remnant of envy yet lingers, shall never attain My everlasting dominion”.

The heart with any trace of envy will never reach His Kingdom or find spiritual development.

Series: Descriptions of the Spiritual Path HW7-9

7. “Thou art but one step away ... from the celestial tree of love”.

You are just a step away from the celestial tree of love (is this Bahá'u'lláh/the Primal Will?) and the Kingdom of God. A sense of spatial proximity.

8. “Be swift in the path of holiness, and enter the heaven of communion with Me. Cleanse thy heart with the burnish of the spirit, and hasten to the court of the Most High.”

Be swift on the path of holiness and commune with God = First clean your mind assiduously (like the burnish a metal mirror) and then hasten towards His court. It seems one reaches His court through an interior transformation in consciousness achieved via communion with God. A sense of urgency.

9. “Pass beyond the baser stages of doubt and rise to the exalted heights of certainty. Open the eye of truth, that thou mayest behold the veiless beauty”.

The spiritual path is that of rising from the stages of doubt to the “exalted heights of certainty”. If you open the eye of truth, you will see the Primal Will in all creation (tawhīd) and celebrate. We are a fleeting shadow.

Series on fanā' (kenosis): if you seek the infinite, turn away from the transient (i.e., that which perishes). HW10-14

10. “Never shall mortal eye recognize the everlasting beauty, nor the lifeless heart delight in aught but in the withered bloom”.

Spiritual inertia, not focusing on values and qualities, on recognizing them, and the Manifestation of God.

“The everlasting beauty” is the Manifestation of God – the perfect expression of Names and Attributes. You need to see with the eye of God, you need love and radiance (the spirit of life) in your heart in order to recognize the Manifestation.

11. “Blind thine eyes, that thou mayest behold My beauty;”

Kenosis/what a pure heart implies:

Blind thine eyes, stop thine ears, empty thyself of all learning, and sanctify yourself from riches. Focus only on My beauty, My word, the knowledge of Me, so you can enter My court.

12. “O man of two visions! Close one eye and open the other. Close one to the world and all that is therein, and open the other to the hallowed beauty of the Beloved.”

Close one eye to the world and open the other to the beauty of the Beloved. Really interesting. So, suspend knowledge of the world, so you can focus on the Beloved. But you seem to need both visions, though you suspend one for the moment.

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

The Manifestation fears that after they are gone, we will return to water and clay and utter loss, not having gazed upon and recognized their beauty.

14. “O friends! Abandon not the everlasting beauty for a beauty that must die, and set not your affections on this mortal world of dust.”

Note: HW9-14 describe the Manifestation as beauty (which implies the Lover/Beloved dynamic).

Series: Seize your chance while the Manifestation of God is still here, bringing a new Revelation. Sadness that human beings are not pure in heart enough to grasp the meanings contained in His Revelation. HW15-19

15. “O son of spirit! The time cometh, when the nightingale of holiness will no longer unfold the inner mysteries and ye will all be bereft of the celestial melody and the voice from on high.”

16. “O essence of negligence! Myriads of mystic tongues find utterance in one speech, and myriads of hidden mysteries are revealed in a single melody; yet, alas, there is no ear to hear, nor heart to understand.”

17. The doors of the Kingdom and self-sacrifice for love are wide open but only a few have reached there, and of those, only the smallest handful have understood the Manifestation.

Reaching the Kingdom of God is extremely difficult.

18. Proclaim this to the ‘children of assurance’: ‘A new revelation has appeared opening the doors of the Kingdom’. Access the mysteries of love and the secret of abundant knowledge of the Oneness from its fruits (verses) so you can enter paradise. Tawhīd.

19. A reminder of the soul’s original ontological position at the top of the arc of ascent. When on the day of creation, your souls were “gathered” in their ontological state, in the realm of pure spiritual realities, before entering temporal existence (as eternal archetypes) the Primal Will made a covenant with you that you 1) will prefer not your will to His, 2) never desire what He has not desired for you, and 3) never approach Him with lifeless hearts (‘veiled hearts’), defiled with worldly desires and cravings. If you sanctified your souls, you would remember that now. Probably refers to Malakut.

Series: Rebukes/Criticism (HW20-30)

20. You are approaching the end of your life, yet not a single breath of purity has reached Me. You profess faith, but live in misbelief (hypocrisy) = “Ye are talking in Oneness, whilst ye are drowned in the sea of Polytheism.” (alternative translation) (Ibn Arabi/Sufi reference) My foe you have made a friend and you love him (the world) whom I abhor. You walk complacently on earth, unaware that My creation itself rejects you. If you truly saw your condition, you would prefer a myriad griefs unto this joy, and death to this life. It initially reads as a rebuke but charts a course of recovery and return to God through the acceptance of tests/suffering or even death/martyrdom in His path.

21. “I desire communion with thee”, and “I am near unto thee” at all times, but you have no hope/trust/faith in Me and “art ever far”. Return unto Me. I offer you imperishable glory, but you are choosing endless shame for yourself. Seize thy chance while you can.

22. The learned and the wise have spent their lives searching for God, trying to behold “the beauty of His countenance” and to attain His presence and have failed. Without search or the least effort, you have attained thy goal. Yet, you “remain so wrapt in the veil of self” that both the beauty of the Beloved and His presence elude you.

23. The Beloved is oppressed and imprisoned, heaven is lamenting, yet you do not care and think yourselves the true friends (of God).

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

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

“Wherefore do ye wear the guise of shepherds, when inwardly ye have become wolves, intent upon My flock?” You are like a radiant and luminous star leading the seekers astray to perdition. Highlights hypocrisy and a contest for power and control over the community by those claiming (or having been ascribed) spiritual/social standing? (a reference to the Azalis? etc.). Or maybe it refers to those who have the mantle of leadership and wisdom and/or scholarship but are “foolish”?

25. “Ye are like clear but bitter water, which to outward seeming is crystal pure but of which, when tested by the divine Assayer, not a drop is accepted....”

You think of yourself as pure and spiritual/ you give the appearance of purity and spirituality but none of your qualities would be acceptable to God. You are claiming to reflect the Divine light, but you have not cleaned the dust from the mirror of your heart, and that reflection is nearly imperceptible. Be humble and know your station.

26. “Hast thou ever heard that friend [Beloved] and foe [attachment to the world] should abide in one heart?”

27. “All that is in heaven and earth I have ordained for thee, except the human heart, which I have made the habitation of My beauty and glory”. Whenever I have tried to manifest Myself within your consciousness a stranger have I found there. I, therefore, left and concealed your secret so you would not be shamed. Human consciousness is the place of the revelation of

God, it is the sovereignty or domain of God. Human sovereignty does not extend over it (implies freedom of individual thought and freedom of conscience). You have given your attention to something else, you have given your consciousness to someone else (in the Hegelian sense of succumbing to an external authority?).

28. “At many a dawn have I turned from the realms of the Placeless unto thine abode, and found thee on the bed of ease busied with others than Myself.” God visits you at dawn. Dawn is a meeting time.

29. I “have ordained for thy training every atom in existence and the essence of all created things”; given you a mother, and hearts to love you. All this, so that you could “attain My everlasting dominion and become worthy of My invisible bestowals.” “And yet heedless thou didst remain, and when fully grown, thou didst neglect all My bounties and occupied thyself with thine idle imaginings, in such wise that thou didst become wholly forgetful, and, turning away from the portals of the Friend, didst abide within the courts of My enemy.”

30. “Many a dawn hath the breeze of My loving-kindness wafted over thee and found thee upon the bed of heedlessness fast asleep.”

Mornings or at dawn = a serene, distraction free time for intense connection to Allah. The Holy Spirit visits you at dawn but you are asleep to the Divine.

Series: Commune with God and protect the fire of love/divine wisdom He kindles in the candle of thine heart. (HW31-36)

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

“Close thine eyes to the world” so that you can “gaze upon My beauty”; “for My will and the will of another than Me, even as fire and water, cannot dwell together in one heart.” This HW clarifies that the Stranger or His enemy of previous HWs refers to attachment to the world or our ego (when our will is not aligned to His will). The key thing is to have communion with the Manifestation and align with His Will.

32. “The candle of thine heart is lighted by the hand of My power, quench it not with the contrary winds of self and passion. ...”

Spiritual awareness proceeds from God but it can be extinguished through ego and passion. “The healer of all thine ills is remembrance of Me” (Zhikr). Love of God is the most important thing in our lives.

33. “... Sow the seeds of My divine wisdom in the pure soil of thy heart, and water them with the water of certitude, that the hyacinths of My knowledge and wisdom may spring up fresh and green in the sacred city of thy heart.”

Sow the words of God in your heart that is pure so you can develop wisdom. Spiritual development or wisdom implies meditating/acting on the words of God until some degree of certainty is attained (this is a recursive process as there are different levels of certainty).

34. Your love and friendship for God grows like a tree in the garden of paradise. This is the essence of the spiritual development of the soul in the Kingdom [this is what accumulates in the Kingdom (storehouse, treasure)]. God has planted this tree. Do not consume it with the flame of desire and passion now that the hour of its fruiting has come. This seems to also refer to our archetypal creation as souls, and the need to fulfil our true nature through completing the arc of ascent. Do not let desire and passion destroy the divine virtues in us.

35. Move from living in error to the divine wisdom and guidance of God, for only the purest deeds and virtue will be accepted on the judgment day. The guidance of God leads to pure deeds and saintly virtue.

36. The cup-bearer “proffereth not his cup till he findeth a seeker”. Therefore, keep the seeds of divine knowledge hidden in the pure soil of the heart until they grow into hyacinths. [If you do not speak at the appropriate level of your audience your heart is not pure and your knowledge is superficial and illusory/materialistic (emerging from “mire and clay”). Do not expound on the meaning of the Writings unless you are ready/knowledgeable and the audience is ready.]

THIS IS THE RIVER OF EVERLASTING LIFE (“THIS IS KWATHAR”)

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

“O MY SERVANT!

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

This HW is very important, we are told.

Abandon not the Kingdom/eternal life/celestial sovereignty for a worldly/carnal desire/the transient. These verses are the divine verses of a new Manifestation. This is the Word of God/Primal Will/Kwathar which gives eternal life (‘This is Kwathar’).

Series: escape from the prison of self unto eternal life: HW38-41

38. Renounce thyself (fanā’/kenosis), “burst thy cage asunder, and even as the phoenix of love soar into the firmanent of holiness”. True freedom is renouncing oneself (for the love of God).

39. “Be not content with the ease of a passing day.” “Up from thy prison ascend ... unto the paradise of the Placeless”. Promise of everlasting rest in paradise?

40. “Free thyself from the fetters of this world, and loose thy soul from the prison of self”. You only get this one chance.

41. “Didst thou behold immortal sovereignty, thou wouldst strive to pass from this fleeting world.”

If you knew about the realm of immortality (Malakut) you would strive to pass from this fleeting world. Only the pure in heart can understand why God has revealed this world to us but not the other.

Series: Social Ethics (highlight the prerequisites for an ethics of unity) – HW42-48

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

43. “no man should enter the house of his friend save at his friend’s pleasure, nor lay hands upon his treasures nor prefer his own will to his friend’s, and in no wise seek an advantage over him.” Don’t impose yourself on others, don’t steal from them, don’t put your will above theirs, and especially don’t seek an advantage over them in any way. Divine pleasure is not abstract; it’s expressed in the happiness, dignity, and well-being of people (and creation). Loving God and loving people are inseparable. (with help from ChatGPT) Don’t compete for social status within the Faith!

44. “Hear no evil, and see no evil, abase not thyself, neither sigh nor weep. Speak no evil, that thou mayest not hear it spoken unto thee, and magnify not the faults of others that thine own faults may not appear great; and wish not the abasement of anyone, that thine own abasement be not exposed. Live then the days of thy life, that are less than a fleeting moment, with thy mind stainless, thy heart unsullied, thy thoughts pure, and thy nature sanctified, so that, free and content, thou mayest put away this mortal frame, and repair unto the mystic paradise and abide in the eternal kingdom for evermore.”

Hear no evil, see no evil, speak no evil, abase/degrade not thyself (avoid animal nature), neither sigh nor weep (equanimity/contentment). “Magnify not the faults of others” and “wish not abasement to anyone”. If you live this fleeting life in this way, you can “abide in the eternal kingdom for evermore”.

45. “Even as the swiftness of lightning ye have passed by the Beloved One, and have set your hearts on satanic fancies. Ye bow the knee before your vain imagining, and call it truth. ... Ye have cast to the winds the loving counsels of the Beloved and have effaced them utterly from the tablet of your hearts, and even as the beasts of the field, ye move and have your being within the pastures of desire and passion.”

46. “O Brethren in the path! Wherefore have ye neglected the mention of the loved one, and kept remote from His holy presence? The essence of beauty is within the peerless pavilion, set upon the throne of glory, whilst ye busy yourselves with idle contentions.”

Seems directed at the divided Babi community, engaged in fighting over the leadership of the community and its future direction. ‘The essence of beauty’ ‘upon the throne of glory’ (Lahut) is a reference to the revelation of a new Manifestation/Primal Will.

47. “Put away the garment of vainglory, and divest yourselves of the attire of haughtiness.” *Vainglory – the need to be seen and appreciated; Haughtiness – the illusion of being above others.*

“Vainglory means boasting, empty pride, or seeking recognition for oneself. Haughtiness is arrogance or looking down on others. In spiritual life, pride and arrogance are seen as “veils” that block us from recognizing truth and divine love.” They also block the possibility of a

true or authentic relationship with anyone, God or human beings, because we are unable to see or listen to the Other as they are. Without relationship there is no learning and what continues is the projection of prejudices and self-deceit. “It’s an invitation to embrace **humility, authenticity, and detachment from the ego**, so that what shines through is not our own self-importance, but the light of the divine.” (ChatGPT quotes)

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

“O BRETHREN!

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

Be kind, patient, and forgiving with one another and “set not your affections on things below”. Whether facing glory or abasement be anchored in humility. All human beings share the same origin (dust) and the same end (dust). Everything that you are will return to dust - it is the cycle of life.

Series on poverty: HW49-52

49. On the divine virtue of generosity and the need to raise up the issue of poverty with the ruling elites in society: “Tell the rich of the midnight sighing of the poor, lest heedlessness lead them into the path of destruction, and deprive them of the Tree of Wealth.”

50. “O quintessence of passion! Put away all covetousness and seek contentment.”
Covetousness = excessive desire for something, especially the wealth or possessions of another person; or for something unattainable.

51. “Be not troubled in poverty nor confident in riches”. “Yet to be poor in all save God is a wondrous gift ... for in the end it will make thee rich in God”: God will appear in the lover’s heart = Tawhīd = eternal life. “In truth ye are the poor” and “God is the all-possessing” = the spiritual condition of poverty (reference to the Qur’an).

52. “Ye have suffered My enemy to enter My house and have cast out My friend, for ye have enshrined the love of another than Me in your hearts. Give ear to the sayings of the Friend and turn towards His paradise. ... Worldly friends, seeking their own good, appear to love one the other, whereas the true Friend has loved and doth love you for your own sakes; indeed He hath suffered for your guidance countless afflictions.”

What does it mean to love someone for their own sake? Why is Bahá’u’lláh referring to himself in the third person? Is He assuming the voice of God? Bahá’u’lláh as the Friend of God.

Series on wealth/riches vs poverty: HW53-55

53. “Know ye in truth that wealth is a mighty barrier between the seeker and his desire, the lover and his beloved.”

Wealth is a barrier between the lover and his beloved. It is difficult for the rich to attain nearness to God and to find inner peace and surrender (“city of content and resignation”). However, “a wealthy person who is *not* attached to riches — who uses them rightly and is spiritually free — will shine in the afterlife like the sun.” (with ChatGPT)

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

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

Series on fellowship with the righteous: HW56-58

56. “The company of the ungodly increaseth sorrow, whilst fellowship with the righteous cleaneth the rust from off the heart.” If you want to commune with God, seek the companionship of His loved ones and “give ear to the words of His chosen ones”. “Fellowship with the righteous” is part of purifying one’s heart or mind and of avoiding sorrow. (*But who are “His loved ones”, “His chosen ones”, and “the righteous”?*)

There are always people you can learn from.

57. “companionship with the ungodly...turneth the radiance of the heart into infernal fire.” *Just hope you are not the ungodly.*

“The righteous”, “His chosen ones”, and “the ungodly” – are terms that are unclear to me and likely have had huge implications on the structure of the Administrative Order and community life in terms of our past history.

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

This Hidden Word seems most challenging. So many things are being said here, depending on how one reads it. Is this just a statement emphasizing the importance of people who are just and righteous and of the impact of socializing with them on our lives?

Or is the term referring to those who have achieved the mystical station of tawḥīd or have attained the spirit of faith? Who could possibly be like this? And how would you recognize them? It seems that this HW implies mystical communion with other human beings who have attained a special spiritual status; and which would seem to exist in all ages.

Series on how transparent our heart is to the Divine: HW59-60.

The secrets of our hearts are visible to the Divine

59. “Think not the secrets of hearts are hidden, nay, know ye of a certainty that in clear characters they are engraved and openly manifest in the holy Presence.”
Bahá’u’lláh knows your most hidden thoughts.

60. Whatever is concealed in our hearts is manifest to Him, but that it is hidden [from others?] it is due to His grace and favour, and not of our deserving. Bahá'u'lláh knows your most hidden thoughts, but he hides this due to His grace and favour.

Series on His celestial wine: HW61-62

61. His Revelation is just a dewdrop out of His fathomless ocean. Despite this no one has turned unto Him, preferring “the foul dregs of impurity” and the “mortal cup” instead of “the celestial wine of unity” and the “chalice of immortal beauty”. Vile is that with which we have contented.

62. “Take from the hands of the divine Cup-bearer the chalice of immortal life, that all wisdom may be thine, and that thou mayest hearken unto the mystic voice calling from the realm of the invisible.” Read the verses and extract their wisdom so you can hurry to the Manifestation of God/Primal Will/Malakut. All wisdom, or knowledge of Divinity only?

This could also refer to tawhīd which means to see everything as God sees it, in a sense. “All Wisdom” = how God sees things?

CALAMITY

63. *“O YE PEOPLES OF THE WORLD!*

Know verily that an unforeseen calamity is following you and that grievous retribution awaiteth you. Think not the deeds ye have committed have been blotted from My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.”

This warning is addressed to humanity as a whole. Everything is being recorded and an unforeseen calamity will be issued at a certain threshold. Then again, this could also be a series of calamities triggered by different thresholds – not clear. Further research into this is required.

TYRANNY

64. *O OPPRESSORS OF EARTH!*

Withdraw your hands from tyranny, for I have pledged Myself not to forgive any man's injustice. This is My covenant which I have irrevocably decreed in the preserved tablet and sealed it with My seal of glory.”

This is amazing for many reasons but primarily because this is the Hidden Word most explicitly addressing an aspect of political reality and one which is seemingly directed to the world leaders and rulers of nations in particular (“O Oppressors of Earth!”).

This injunction is also part of the Covenant, which is not an aspect frequently discussed in scholarship.

EMBOLDENED OR NEGLIGENT BECAUSE OF HIS FORBEARANCE AND LONG-SUFFERING

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

SLANDER

66. “The tongue I have designed for the mention of Me”, pollute it not with slander. “If the fire of self overcome you, remember your own faults and not the faults of My creatures...”

Series: heart defined with passion: HW67-68.

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

Is this suggesting that all such secrets and deeds will become manifest to all the peoples of the world in the afterlife; or that they will become manifest once the Manifestation of God declares His mission/appears?

68. “Wherefore have not these soiled hands of thine touched first thine own garment, and why with thine heart defiled with desire and passion dost thou seek to commune with Me and to enter My sacred realm? Far, far are ye from that which ye desire.”

HOLY WORDS AND PURE DEEDS

69. “Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favour at the court of glory; for ere long the assayers of mankind shall, in the holy presence of the Adored one, accept naught but absolute virtue and deeds of stainless purity.”

STATION IN THE NEXT LIFE (the station of eternal life)

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

Transcend the world of mortality.

THE COVENANT

71. “Call ye to mind that covenant ye have entered into with Me upon Mount Paran, situate within the hallowed precincts of Zaman. I have taken to witness the concourse on high and the dwellers in the city of eternity, yet now none do I find faithful unto the covenant.”

No one has been faithful to the Covenant with Moses and to the covenant with Sahib al Zaman (Master of the Age or Master of Time/Imam Mahdi) now returned?

Or no one has been faithful to the original covenant with the Primal Will before creation if Zaman is instead understood as the Hebrew word of 'Teman' (time; eternity of God)? It seems the original term was the Hebrew 'teman'?!'

POTENTIALITIES

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

self & desire versus potentialities. Fighting self and desire in order to actualize one's potentialities.

STAR OF THE HEAVEN OF KNOWLEDGE

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

The symbolism of the start or day-star = it refers to "the righteous that "hath drunk the cup of eternal life at the hands of the immortal Cup-bearer and even as the true morn doth quicken and illumine the hearts of the dead." (HW58) = "array all things with the apparel of life".

The righteous provides learning, enlightenment – it is part of their intrinsic nature.

ONLY HIS GLORY LASTS

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

Only His glory lasts. All earthly sovereignty will be erased. The divine qualities will last but none of the qualities of the material world will do so. Only the divine qualities will remain. Only that part of our life or identity will continue to exist in the afterlife.

DEATH COMES UNANNOUNCED

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

Set not your affections on mortal sovereignty for death comes unexpected and erases all of it.

PURE AND HOLY DEEDS

76. “Guidance hath ever been given by words, and now it is given by deeds. Every one must show forth deeds that are pure and holy...”

Teaching is through the example of deeds.

HUMANITY’S LACK OF FIDELITY AND THE OPPRESSION OF THE MANIFESTATION

77. “As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of the earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. ...”

This Hidden Word describes a mystical vision in which the immortal Beauty laments humanity’s lack of fidelity, despite His faithful waiting. It portrays the suffering of the pure ones at the hands of the “dogs of the earth”, the grief of heaven at this betrayal, and a sacred mystery too profound to be fully revealed – that the one suffering oppression is the sacred Manifestation Himself/the Primal Will who created the universe. (with ChatGPT aid)

CULTIVATE THE DIVINE VERSES IN YOUR HEART

78. Sow the seeds of divine wisdom and mystery from His utterances in the pure soil of the heart and “water them with the waters of certitude, that the hyacinths of knowledge and wisdom may spring up fresh and green from the holy city of the heart.”

Read, read, read the Writings!

DESIRE AND COMB

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

“Wings” might be a metaphor for the capacity of imagination or the power of the human will. “Comb” seems to refer to the unique historical opportunity of having intimacy and closeness with the person of the Manifestation of God - by the Primal Will having been revealed in this world.

In Sufi poetry and philosophy, the **comb** is often a rich metaphor connected to beauty, love, and spiritual refinement:

1. **Union with the Beloved** – The comb is most often linked to the hair of the Beloved (a recurring symbol for divine beauty). Just as a comb passes through each strand, it represents intimacy and closeness, the soul longing to touch and be near every aspect of the Divine presence.

2. **Discipline and Refinement** – The comb also symbolizes order and purification. Just as hair is smoothed and untangled by the comb, the seeker's inner being is refined, cleansed of ego and disorder, preparing the heart for union with God.

Series on: 'Everyone must have an occupation' - HW80-82.

80. "Ye are the trees of My garden; ye must give forth goodly and wondrous fruits, that ye yourselves and others may profit therefrom. Thus it is incumbent on every one to engage in crafts and professions, for therein lies the secret of wealth ... Trees that yield no fruit have been and will ever be for the fire".

Everyone must have an occupation and produce wealth to be shared with others.

81. "The basest of men are they that yield no fruit on earth. Such men are verily counted as among the dead ... " (refers to work and having an occupation if read in light of HW80)

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