

The Maid of Heaven

A personal compilation (2020)

Contents

From the Writings of Shoghi Effendi	2
From the Universal House of Justice	2
From the Writings of the Báb	3
Qayyumu'l-Asmá'	3
From the Writings of Bahá'u'lláh	4
Rashh-i-'Amá (The Clouds of the Realms Above).....	4
Qaṣídiy-i-Izz-iVarqá'íyyih (Ode of the Dove)	5
Kalimát-i-Maknúnih (The Hidden Words)	6
Lawh-i-Ghulámu'l-Khuld (Tablet of the Immortal Youth)	7
Ḥúr-i-'Ujáb (Tablet of the Wondrous Maiden).....	11
Lawh-i-Malláhu'l-Quds (Tablet of the Holy Mariner)	13
Súriy-i-Qalam (Súrih of the Pen)	17
Súriy-i-Bayán (Tablet of Utterance).....	20
Lawḥi-Ru'yá (Tablet of the Vision).....	22
Súriy-i-Haykal (Súriy of the Temple).....	23
Further reading.....	24

Note: 'RB' in the introductory notes above most of the following texts refer to Adib Taherzadeh's 'The Revelation of Bahá'u'lláh' (4 volumes).

From the Writings of Shoghi Effendi

... the “*Most Great Spirit*,” as designated by Himself, and symbolized in the Zoroastrian, the Mosaic, the Christian, and Muḥammadan Dispensations by the Sacred Fire, the Burning Bush, the Dove and the Angel Gabriel respectively, descended upon, and revealed itself, personated by a “*Maiden*,” to the agonized soul of Bahá’u’lláh.

— *God Passes By*, p. 100

[Bahá’u’lláh] sang the praises of that Maiden that personified the Spirit of God within Him...

— *God Passes By*, p. 121

From the Universal House of Justice

In the past, as you are well aware, it has not been uncommon to use human love, passion and longing as an allegory of the divine love between God and His creatures. One has only to think of the Song of Songs in the Old Testament, the writings of some of the Christian saints and much of Persian mystical poetry. The tradition represented by such literature was used by Bahá’u’lláh in aspects of His Revelation.

— Letter dated 27 August 1998

From the Writings of the Báb

Qayyumu'l-Asmá'

1844

Extracts

[Characterized by Bahá'u'lláh as “the first, the greatest, and mightiest of all books” in the Bábí Dispensation — paraphrased from: Shoghi Effendi, God Passes By, p. 23]

... Let the Maid of Heaven, the inmate of the Exalted Paradise, drape Herself in a coarse vesture and put on a veil of the most beautiful silk. Then let her step out of Her mansion, appearing by Herself, upon the earth, in the beauty of the black-eyed damsel. Let Her listen to the sweet praise out of Thy holy breaths upon the Seat of the Throne and in the celestial spheres, that haply those intoxicated and bewildered amongst the dwellers on earth may be awakened by Thy Cause, to an ... extent less than a single hair from the back of Her head, as ordained by God. God ... verily knoweth all things....

"O people of the earth! By the righteousness of the One true God, I am the Maid of Heaven begotten by the Spirit of Bahá, abiding within the Mansion hewn out of a mass of ruby, tender and vibrant; and in this mighty Paradise naught have I ever witnessed save that which proclaimeth the Remembrance of God by extolling the virtues of this Arabian Youth. Verily there is none other God but your Lord, the All-Merciful. Magnify ye, then, His station, for behold, He is poised in the midmost heart of the All-Highest Paradise as the embodiment of the [glorification] of God in the Tabernacle wherein [exaltation of His unity] is intoned...."

... Permit Her to divest Herself of Her coarse robe, put on the garment She donneth in Her reserved Chamber. For verily the dwellers of heaven have wailed out of their yearning for Her hair, arrayed beneath Her veil. God is verily merciful unto His believing servants.

Return, O Thou Immortal Maid of Heaven, unto the holy Sanctuary within Thy Mansion. Thou wouldst receive Thy reward solely from Me, written down, verily, by Mine own hand in this Book through a single letter of My Command that hath been inscribed around the Fire.

— *Provisional translation by Nader Saiedi, in Gate of the Heart, pp. 153-4.*

From the Writings of Bahá'u'lláh

Tihrán, Persia

Rashh-i-'Amá (The Clouds of the Realms Above) 1852

[Bahá'u'lláh's first Tablet was a poem in Persian, Rashh-i-'Amá, revealed in the Síyáh-Chál of Tihrán soon after the descent of the Most Great Spirit upon His radiant soul. It is a song of victory and joy. Although its language is allusive, His divine experience is clearly proclaimed... Although consisting of only nineteen lines, this poem in itself constitutes a mighty book. Within it are contained the potentialities, the character, the power and the glory of forty years of Divine Revelation to come. It announces the glad-tidings of the release of spiritual energies which are described by Bahá'u'lláh in such terms as the wafting of the divine musk-laden Breeze, the appearance of the Ocean of the Cause of God, the sounding of the Trumpet Blast, the flow of the Living Waters, the warbling of the Nightingale of Paradise and the appearance of the Maid of Heaven ... — RB1:45-46]

1. 'Tis from Our rapture that the clouds of realms above are raining down;
'Tis from Our anthem that the mysteries of faith are raining down.
2. Upon the Eastern wind Cathay's entrancing musk doth waft;
This sweetly scented breeze from Our curling locks is raining down.
3. The day-star of adornment hath dawned forth above the face of God;
Behold that mystic truth which from His Countenance is raining down.
4. The sea of purity hath from the wave of true reunion surged;
This precious, rare bestowal from Our rapture is raining down.
5. The treasures of love lay hid within the very heart of Fárs;
From out this treasure trove the pearls of faithfulness are raining down.
6. The splendour of the rose doth bring the ecstasy of choicest wine;
This subtle music from the ringing tones of Lordship is raining down.
7. The trumpet-blast of Judgement Day, the joyful bliss of heaven's call—
Both at a single breath are from the firmament now raining down.
8. The Day of "I am He" is made to shine resplendent from Our face;
The Age of "He is He" from out Our flowing cup is raining down.
9. From out the fountain of Our heart hath God's celestial river flowed;
This cup of honeyed nectar from Our ruby lips is raining down.
10. The Day of God hath been fulfilled, for lo, the Lord hath been unveiled;
This wondrous message from the melody of Țá' is raining down.

11. Behold Bahá's outpouring grace, the bounty of the clouds above,
Which, merged into a single song, in God's own voice is raining down.
12. Behold the Lord's leviathan, behold His sacred countenance;
Behold the blessings of the heart that from His throne are raining down.
13. Behold the Palm of Paradise, behold the warbling of the Dove;
Behold the glorious hymns that in the purest light are raining down.
14. Behold the soul-entrancing song, behold the beating of the drum,
Behold the sacred rhythms that from Our hand are raining down.
15. Behold the Countenance Divine! Behold the Maid of Paradise!
Behold the grace upon the world from Our own presence raining down.
16. Behold the everlasting Face! Behold the chalice-bearer's charm!
Behold the crystal draught that from Our brimming cup is raining down.
17. Behold the fire of Moses, see His hand that shineth white;
Behold the heart of Sinai—from Our hand all raining down.
18. Hear ye the sotted lovers' sighs, behold the garden blooming fair;
Behold the bliss that from His presence in your midst is raining down.
19. Behold the radiant face of Há', behold the beauteous robe of Bá';
Behold the Lordly grace that from Our Pen is raining down.
20. The vessel of the Advent this, the clouds of limpid waters these;
The trill of songbirds this, from Our fleeting Wellspring raining down.

Sulaymaniyyih period (1854-1856)

Qaṣídiy-i-lzz-iVarqá'íyyih (Ode of the Dove)

[The theme of the Qaṣídiy-i-Varqá'íyyih is the praise and glorification of the Most Great Spirit which had descended upon Him in the symbolic form of the 'Maid of Heaven'. There is a dialogue between Himself as the Bearer of God's Message and the Holy Spirit personified as the Maid of Heaven, whose attributes and splendours He glorifies. For His own part, He dwells on His past sufferings, recounts the cruel fashion in which His enemies had imprisoned Him with chains and fetters, speaks of His grief and loneliness and resolutely affirms His determination to arise and face, with steadfastness and joy, any calamity which might in the future descend upon Him in the path of God. — RB1:63]

Provisional translation at:

<https://bahaistudies.ca/uploads/2019/11/29.3-OdeoftheDove.pdf>

Baghdad period (1856-1863)

Kalimát-i-Maknúnih (The Hidden Words) 1858

['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 Manifestation of God, a station which is beyond the reach and understanding of men. The 'Maid of Heaven' in the Writings of Bahá'u'lláh is a symbolic term and assumes different meanings.

The two letters mentioned in the above passage, according to 'Abdu'l-Bahá's interpretation, are B and H of the word 'Bahá'. This means that only two letters out of three (B, H and A) have been revealed in this Dispensation, that the full significance and potency of the Revelation of Bahá'u'lláh which have been symbolically contained within the three letters of His name, have not been disclosed to mankind and that only a limited measure of His light and glory has been shed upon humanity in this age. — RB1:83]

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, and wept with such a weeping that the concourse on high and the dwellers of the realms above wailed at His lamenting. Whereupon there was asked, Why the wailing and weeping? He made reply: As bidden I waited expectant upon the hill of faithfulness, yet inhaled not from them that dwell on earth the fragrance of fidelity. Then summoned to return I beheld, and lo! certain doves of holiness were sore tried within the claws of the dogs of earth. Thereupon the Maid of heaven hastened forth unveiled and resplendent from Her mystic mansion, and asked of their names, and all were told but one. And when urged, the first letter thereof was uttered, whereupon the dwellers of the celestial chambers rushed forth out of their habitation of glory. And whilst the second letter was pronounced they fell down, one and all, upon the dust. At that moment a voice was heard from the inmost shrine: "Thus far and no farther" Verily We bear witness to that which they have done and now are doing.

— *Persian Hidden Words, 77*

Lawh-i-Ghulámu'l-Khuld
(Tablet of the Immortal Youth)

[Revealed by Bahá'u'lláh to celebrate the anniversary of the Declaration of the Báb ... in this Tablet Bahá'u'lláh testifies to the loftiness of the station of the Báb and affirms that He is the Point from which all knowledge has been generated. ... Filled with imagery and allegorical language, it conveys clearly the glad-tidings of the coming of Bahá'u'lláh. Alluding to Himself in symbolic terms, He announces the unveiling of His Beauty, glorifies His own Revelation, identifies Himself as the Word upon which depended the souls of all the Prophets of God and His chosen ones ... — RB1:213-4]

*This is a remembrance of that which was
revealed in the year sixty in the days of God, the Almighty,
the Help in Peril, the All-Glorious, the All-Knowing.*

1. Lo, the gates of Paradise were unlocked, and the hallowed Youth came forth bearing a serpent plain. Rejoice! This is the immortal Youth, come with crystal waters.
2. Upon His face was a veil woven by the fingers of might and power. Rejoice! This is the immortal Youth, come with a mighty name.
3. Upon His brow there shone a beauteous crown, which cast its splendour upon all who are in heaven and all who are on earth. Rejoice! This is the immortal Youth, come with a mighty cause.
4. Upon His shoulders there fell the locks of the spirit, like unto black musk upon white and lustrous pearls. Rejoice! This is the immortal Youth, come with a transcendent cause.
5. On His right hand was a ring adorned with a pure and blessed gem. Rejoice! This is the immortal Youth, come with a mighty spirit.
6. Upon it was graven, in a secret and ancient script: "By God! A most noble Angel is this." And the hearts of the inmates of the eternal realm cried out: "Rejoice! This is the immortal Youth, come with an ancient light."
7. Upon His right cheek was a mark whose sight caused every man of understanding to waver in his faith. And they that dwell behind the veil of the Unseen exclaimed: "Rejoice! This is the immortal Youth, come with a mighty secret."
8. This is the Point from which the knowledge of the former and the latter generations hath been unfolded. And the denizens of the Kingdom intoned: "Rejoice! This is the immortal Youth, come with a mighty knowledge."
9. This, verily, is the Horseman of the Spirit Who circleth round the fount of everlasting life. And they that lie concealed in the retreats of the highest

heaven cried out: "Rejoice! This is the immortal Youth, come with a mighty unveiling."

10. He descended from the tabernacle of beauty till He stood, even as the sun in the midmost heaven, arrayed with a beauty at once peerless and transcendent. Rejoice! This is the immortal Youth, come with the most joyful tidings!
11. Standing in the midmost heaven, He shone forth like unto the sun in its meridian splendour, illumining the seat of divine beauty with His mighty Name. Whereupon the Crier cried out: "Rejoice! This is the Beauty of the Unseen, come with a mighty spirit."
12. And the Maids of Heaven cried out from their celestial chambers: "Hallowed be the Lord, the most excellent of all creators!" And the nightingale sang sweetly: "Rejoice! This is the immortal Youth, Whose like the eyes of the favoured ones of Heaven have never beheld."
13. And lo, the gates of Paradise were unlocked a second time with the key of His Great Name. "Rejoice! This is the immortal Youth, come with a mighty name."
14. And the Maid of beauty shone forth even as the dawning sun above the horizon of a resplendent morn. Rejoice! This is the divine Maiden, come with surpassing beauty.
15. She came forth with such adorning as to seize with longing desire the minds of them that are nigh unto God. Rejoice! This is the Maid of Heaven, come with alluring charm.
16. Descending from the chambers of eternity, she sang in accents that entranced the souls of the sincere. Rejoice! This is the immortal Beauty, come with a mighty secret.
17. Suspended in the air, she let fall a single lock of her hair from beneath her luminous veil—Rejoice! This is the Maid of Heaven, come with a wondrous spirit—
18. Shedding the fragrance of that lock upon all creation. Whereupon the faces of the holy ones grew pale and the hearts of the ardent lovers were filled with the blood of anguish. Rejoice! This is the Maid of Heaven, come with the sweetest fragrance.
19. By God! Whosoever closeth his eyes to her beauty hath fallen prey to grave deception and manifest error. Rejoice! This is the immortal Beauty, come with a shining light.
20. She turned, and round her circled the inhabitants of both this world and the world to come. Rejoice! This is the Maid of Heaven, come with a mighty dispensation.
21. She advanced, arrayed with a rare and glorious adorning, till she stood face to face before the Youth. Rejoice! This is the immortal Beauty, come with enchanting grace.
22. From beneath her veil she drew forth her hand, golden tinged as a sunbeam falling upon the face of a stainless mirror. Rejoice! This is the immortal Beauty, come with a resplendent adorning.

23. Her incomparable ruby fingers seized the hem of the veil that hid the face of the Youth—Rejoice! This is the immortal Beauty, come with a mighty glance—
24. And drew it back, whereupon the pillars of the Throne on high were made to tremble. Rejoice! This is the immortal Youth, come with a mighty cause.
25. Then did the spirits of all created things part from their bodies. Rejoice! This is the immortal Youth, come with a mighty cause.
26. And the inmates of Paradise rent their garments asunder as they caught a lightning glimpse of His ancient and shining countenance. Rejoice! This is the immortal Youth, come with an effulgent light.
27. At that moment the Voice of the Eternal was heard from beyond the veil of clouds with a sweet and enchanting call. Rejoice! This is the immortal Youth, come with a mighty enchantment.
28. And from the source of God's inscrutable decree the Tongue of the Unseen proclaimed: "By God! The like of this Youth the eyes of the former generations have never beheld." Rejoice! This is the immortal Youth, come with a mighty cause.
29. And the maids of holiness cried out from the chambers of exalted dominion. Rejoice! This is the immortal Youth, come with manifest sovereignty.
30. By God! This is that Youth Whose beauty is the ardent desire of the celestial Concourse. Rejoice! This is the immortal Youth, come with a mighty cause.
31. Then did the Youth lift up His head to the concourse of heavenly angels— Rejoice! This is the immortal Youth, come with a mighty spirit—
32. And gave voice to a single word, whereupon the denizens of heaven arose, one and all, to a new life. Rejoice! This is the immortal Youth, come with a mighty trumpet blast.
33. He looked then upon the inhabitants of the earth with a wondrous glance. Rejoice! This is the immortal Youth, come with a mighty glance.
34. And with that glance He gathered them together each and all. Rejoice! This is the immortal Youth, come with a mighty cause.
35. With another look He signalled to a chosen few, then repaired to His habitation in the everlasting Paradise. And this, truly, is a mighty cause!
36. The Herald of Eternity proclaimeth from his cloud-wrapped throne: O ye that wait expectant in the vale of patience and fidelity! O ye that long to soar in the atmosphere of nearness and reunion! The celestial Youth, hidden ere now within the inviolable treasures of God, hath appeared, even as the Sun of Reality and the Eternal Spirit, from the Dawning-Place of changeless splendour, adorned with the ornament of the Almighty and the beauty of the All-Praised. He hath rescued all who are in heaven and on earth from the perils of death and extinction, clothed them in the garment of true and everlasting existence, and bestowed upon them a new life.
37. That concealed Word upon which the souls of all the Messengers of God and His Chosen Ones have ever depended hath manifested itself out of the invisible world into the visible plane. No sooner had this hidden Word shone forth from the Realm of inmost being and absolute singleness to illumine the

peoples of the earth than a breeze of mercy wafted therefrom, purifying all things from the stench of sin and arraying the countless forms of existence and the reality of man with the vesture of forgiveness. So great was the wondrous grace which pervaded all things that through the utterance of the letters "B" and "E" the gems that lay hid within the repositories of this contingent world were brought forth and made manifest. Thus were the seen and the unseen joined in one garment, and the hidden and the manifest clothed in a single robe; thus did utter nothingness attain the realm of eternity, and pure evanescence gain admittance into the court of everlasting life.

38. Wherefore, O ye lovers of the beauty of the All-Glorious! O ye that ardently seek the court of the presence of the Almighty! This is the day of nearness and reunion, not the time for contention and idle words. If ye be sincere lovers, behold the beauty of the Best-Beloved shining clear and resplendent as the true morn. It behoveth you to be free from all attachment, whether to yourselves or to others; nay, ye should renounce existence and non-existence, light and darkness, glory and abasement alike. Sever your hearts from all transitory things, from all idle fancies and vain imaginings, that ye may, pure and unsullied, enter the realm of the spirit and partake with radiant hearts of the splendours of everlasting holiness.
39. O friends! The wine of eternal life is flowing. O lovers! The face of the Beloved is unveiled and unconcealed. O companions! The fire of the Sinai of love is burning bright and resplendent. Cast off the burden of love for this world and every attachment thereto, and, even as luminous, heavenly birds, soar in the atmosphere of the celestial Paradise and wing your flight to the everlasting nest. For devoid of this, life itself hath no worth, and bereft of the Beloved, the heart is of no account.
40. Yea, the moth-like lovers of the All-Glorious at every instant offer up their lives round the consuming flame of the Friend, occupying themselves with naught save Him. Yet not every bird can aspire to such heights. God, verily, guideth whom He willeth unto His mighty and exalted path.
41. Thus do We bestow upon the dwellers of the mystic realm that which shall draw them nigh unto the right hand of everlasting life and enable them to attain unto that station which hath been upraised in the heaven of holiness.

— *Days of Remembrance*

Húr-i-'Ujáb
(Tablet of the Wondrous Maiden)

[... Bahá'u'lláh alludes to the unveiling of His glorious station, asserts that the light of His countenance has been lifted upon men, and states that the outpouring of His Revelation has been so stupendous as to cause the pure in heart to be dumbfounded ... — RB1:218]

1. The hallowed Beauty shone resplendent from behind the veil.
How wondrous a thing, how wondrous indeed!
2. And, lo, the flame of rapture caused all souls to swoon away.
How wondrous is this, how wondrous indeed!
3. Rising up, they soared unto the blest pavilion 'neath the throne of heaven's canopy.
How wondrous a mystery, how wondrous indeed!
4. Say: The Maiden of Eternity unveiled Her face
—may her wondrous beauty be exalted indeed!—
5. Shedding forth from earth to heaven its resplendent rays.
How wondrous a light, how wondrous indeed!
6. A lightning glance She cast, as piercing as a shooting star
—how wondrous Her glance, how wondrous indeed!—
7. A glance consuming every name and every title in its flames.
How wondrous a feat, how wondrous indeed!
8. To the dwellers of the realm of dust She turned Her gaze.
How wondrous Her gaze, how wondrous indeed!
9. And then did all creation shake and pass away.
How astounding a death, how astounding indeed!
10. She then let fall a raven lock, an ornament of spirit in the darkest night
—how wondrous a hue, how wondrous indeed!—
11. From which the fragrant breezes of the spirit were perceived.
How wondrous a scent, how wondrous indeed!
12. In Her right hand She bore the ruby wine and in Her left a portion of the finest fare.
How wondrous a grace, how wondrous indeed!
13. With hands encrimsoned with Her ardent lovers' blood
—how wondrous is this, how wondrous indeed!—
14. In cups and chalices She passed round the wine of life.
How wondrous a draught, how wondrous indeed!
15. With harp and lute She sang in praise of Her Beloved.
How wondrous a song, how wondrous indeed!
16. Whereat the hearts were melted in consuming flames.
How wondrous a love, how wondrous indeed!

17. Of Her sustaining beauty She bestowed a boundless share
—how wondrous a share, how wondrous indeed!—
18. Then brought Her sword of charm upon Her lovers' necks.
How wondrous a blow, how wondrous indeed!
19. Her pearl-like teeth did flash, no sooner had She smiled.
How wondrous a pearl, how wondrous indeed!
20. Whereat the hearts of them that know cried out and wept.
How wondrous a piety, how wondrous indeed!
21. But they that doubt and boast of self denied Her truth.
How astounding a denial, how astounding indeed!
22. And, hearing this, in sorrow, She repaired to Her abode.
How astounding Her grief, how astounding indeed!
23. She returned from whence She came: How lofty were the steps She traced!
How astounding a decree, how astounding indeed!
24. She cried a cry of anguish, as to reduce all things to naught.
How astounding Her woe, how astounding indeed!
25. And from Her lips there streamed these words of warning and rebuke
—how astounding a stream, how astounding indeed!—
26. “Why do ye gainsay Me, O people of the Book?”
How astounding is this, how astounding indeed!
27. “Claim ye to be the guided and the loved ones of the Lord?”
By God! How astounding a lie, how astounding indeed!
28. “O my friends,” She said, “We shall not come again,”
—how wondrous a return, how wondrous indeed!—
29. “But will conceal God’s secrets in His Scriptures and His Books,”
as bidden by One mighty and bounteous indeed!
30. “Nor shall ye find Me till the Promised One appear on Judgement Day.”
By My life! How astounding an abasement, how astounding indeed!

— *Days of Remembrance*

Lawh-i-Malláhu'l-Quds
(Tablet of the Holy Mariner)

[The theme of this Tablet is the story of the Covenant and man's unfaithfulness to it. ... Bahá'u'lláh refers to Himself in this Tablet as the 'Holy Mariner' and to the believers as the 'dwellers' in the 'ark'. In His Writings the term 'ark' often symbolizes the Cause of God and the Covenant ... The 'burning meteor' may be regarded as symbolic of a mighty instrument that Bahá'u'lláh has instituted for the protection of His Cause, namely, His Covenant. ... The appearance of the 'Maid of Heaven' mentioned in the Tablet of the Holy Mariner is allegorical. In the Writings of Bahá'u'lláh, He has used the 'Maid of Heaven' to refer to Himself or to one of the attributes of God, and sometimes as the personification of the 'Most Great Spirit'. He has also referred to Himself in this Tablet as the 'exalted and glorious' Youth 'that hath been hidden within the tabernacle of light', and Who 'hath remained lone and forlorn in the land of exile in the hands of the ungodly'. ... — RB1:228-243]

He is the Gracious, the Well-Beloved!

O Holy Mariner!

Bid thine ark of eternity appear before the Celestial Concourse,

Glorified be my Lord, the All-Glorious!

Launch it upon the ancient sea, in His Name, the Most Wondrous,

Glorified be my Lord, the All-Glorious!

And let the angelic spirits enter, in the Name of God, the Most High.

Glorified be my Lord, the All-Glorious!

Unmoor it, then, that it may sail upon the ocean of glory,

Glorified be my Lord, the All-Glorious!

Haply the dwellers therein may attain the retreats of nearness in the everlasting realm.

Glorified be my Lord, the All-Glorious!

Having reached the sacred strand, the shore of the crimson seas,

Glorified be my Lord, the All-Glorious!

Bid them issue forth and attain this ethereal invisible station,

Glorified be my Lord, the All-Glorious!

A station wherein the Lord hath in the Flame of His Beauty appeared within the deathless tree;

Glorified be my Lord, the All-Glorious!

Wherein the embodiments of His Cause cleansed themselves of self and passion;

Glorified be my Lord, the All-Glorious!

Around which the Glory of Moses doth circle with the everlasting hosts;

Glorified be my Lord, the All-Glorious!

Wherein the Hand of God was drawn forth from His bosom of Grandeur;

Glorified be my Lord, the All-Glorious!

Wherein the ark of the Cause remaineth motionless even though to its dwellers be declared all divine attributes.

Glorified be my Lord, the All-Glorious!

O Mariner! Teach them that are within the ark that which we have taught thee behind the mystic veil.

Glorified be my Lord, the All-Glorious!

Perchance they may not tarry in the sacred snow-white spot,

Glorified be my Lord, the All-Glorious!

But may soar upon the wings of the spirit unto that station which the Lord hath exalted above all mention in the worlds below,

Glorified be my Lord, the All-Glorious!

May wing through space even as the favored birds in the realm of eternal reunion;

Glorified be my Lord, the All-Glorious!

May know the mysteries hidden in the Seas of light.

Glorified be my Lord, the All-Glorious!

They passed the grades of worldly limitations and reached that of the divine unity, the center of heavenly guidance.

Glorified be my Lord, the All-Glorious!

They have desired to ascend unto that state which the Lord hath ordained to be above their stations.

Glorified be my Lord, the All-Glorious!

Whereupon the burning meteor cast them out from them that abide in the Kingdom of His Presence,

Glorified be my Lord, the All-Glorious!

And they heard the Voice of Grandeur raised from behind the unseen pavilion upon the Height of Glory:

Glorified be my Lord, the All-Glorious!

“O guardian angels! Return them to their abode in the world below,

Glorified be my Lord, the All-Glorious!

“Inasmuch as they have purposed to rise to that sphere which the wings of the celestial dove have never attained;

Glorified be my Lord, the All-Glorious!

“Whereupon the ship of fancy standeth still which the minds of them that comprehend cannot grasp.”

Glorified be my Lord, the All-Glorious!

Whereupon the maid of heaven looked out from her exalted chamber,

Glorified be my Lord, the All-Glorious!

And with her brow signed to the Celestial Concourse,

Glorified be my Lord, the All-Glorious!

Flooding with the light of her countenance the heaven and the earth,

Glorified be my Lord, the All-Glorious!

And as the radiance of her beauty shone upon the people of dust,

Glorified be my Lord, the All-Glorious!

All beings were shaken in their mortal graves.

Glorified be my Lord, the All-Glorious!

She then raised the call which no ear through all eternity hath ever heard,

Glorified be my Lord, the All-Glorious!

And thus proclaimed: "By the Lord! He whose heart hath not the fragrance of the love of the exalted and glorious Arabian Youth,

Glorified be my Lord, the All-Glorious!

"Can in no wise ascend unto the glory of the highest heaven."

Glorified be my Lord, the All-Glorious!

Thereupon she summoned unto herself one maiden from her handmaidens,

Glorified be my Lord, the All-Glorious!

And commanded her: "Descend into space from the mansions of eternity,

Glorified be my Lord, the All-Glorious!

"And turn thou unto that which they have concealed in the inmost of their hearts.

Glorified be my Lord, the All-Glorious!

"Shouldst thou inhale the perfume of the robe from the Youth that hath been hidden within the tabernacle of light by reason of that which the hands of the wicked have wrought,

Glorified be my Lord, the All-Glorious!

"Raise a cry within thyself, that all the inmates of the chambers of Paradise, that are the embodiments of the eternal wealth, may understand and hearken;

Glorified be my Lord, the All-Glorious!

"That they may all come down from their everlasting chambers and tremble,

Glorified be my Lord, the All-Glorious!

"And kiss their hands and feet for having soared to the heights of faithfulness;

Glorified be my Lord, the All-Glorious!

"Perchance they may find from their robes the fragrance of the Beloved One."

Glorified be my Lord, the All-Glorious!

Thereupon the countenance of the favored damsel beamed above the celestial chambers even as the light that shineth from the face of the Youth above His mortal temple;

Glorified be my Lord, the All-Glorious!

She then descended with such an adorning as to illumine the heavens and all that is therein.

Glorified be my Lord, the All-Glorious!

She bestirred herself and perfumed all things in the lands of holiness and grandeur.

Glorified be my Lord, the All-Glorious!

When she reached that place she rose to her full height in the midmost heart of creation,

Glorified be my Lord, the all-Glorious!

And sought to inhale their fragrance at a time that knoweth neither beginning nor end.

Glorified be my Lord, the All-Glorious!

She found not in them that which she did desire, and this, verily, is but one of His wondrous tales.

Glorified be my Lord, the All-Glorious!

She then cried aloud, wailed and repaired to her own station within her most lofty mansion,
Glorified be my Lord, the All-Glorious!
And then gave utterance to one mystic word, whispered privily by her honeyed tongue,
Glorified be my Lord, the All-Glorious!
And raised the call amidst the Celestial Concourse and the immortal maids of heaven:
Glorified be my Lord, the All-Glorious!
“By the Lord! I found not from these idle claimants the breeze of Faithfulness!
Glorified be my Lord, the All-Glorious!
“By the Lord! The Youth hath remained lone and forlorn in the land of exile in the hands of the ungodly.”
Glorified be my Lord, the All-Glorious!
She then uttered within herself such a cry that the Celestial Concourse did shriek and tremble,
Glorified be my Lord, the All-Glorious!
And she fell upon the dust and gave up the spirit. It seemeth she was called and hearkened unto Him that summoned her unto the Realm on High.
Glorified be my Lord, the All-Glorious!
Glorified be He that created her out of the essence of love in the midmost heart of His exalted paradise!
Glorified be my Lord, the All-Glorious!
Thereupon the maids of heaven hastened forth from their chambers, upon whose countenances the eye of no dweller in the highest paradise had ever gazed.
Glorified be our Lord, the Most High!
They all gathered around her, and lo! they found her body fallen upon the dust;
Glorified be our Lord, the Most High!
And as they beheld her state and comprehended a word of the tale told by the Youth, they bared their heads, rent their garments asunder, beat upon their faces, forgot their joy, shed tears and smote with their hands upon their cheeks, and this is verily one of the mysterious grievous afflictions—
Glorified be our Lord, the Most High!

— *Bahá'í Prayers*

Adrianople period (1863-1868)

Súriy-i-Qalam (Súrih of the Pen)

c. 1865

Extracts

14. O Pen! Announce unto the Maid of Paradise: “By God! This day is thy day. Come forth as thou willest, and array thyself as thou pleasest with the broidered robe of names and the silken vesture of immortality. Emerge then from thine eternal habitation even as the sun that dawneth from the countenance of Bahá. Descend from thy lofty heights and, standing betwixt earth and heaven, lift the veil of concealment from thy luminous face and shine forth above the horizon of creation as the black-eyed Damsel, that haply the most great veil may be torn away from the eyes of these people and they may behold the Scene of transcendent glory, the Beauty of God, the Most Holy, the Most Powerful, the Best-Beloved.”
15. “O Ancient Beauty! The unbelievers, verily, are lost in the stupor of idle fancy and are powerless to turn their eyes towards the most hallowed Court. Through the sovereign potency of Thine inviolable protection, Thou hast shielded me beneath the veils of light and guarded my beauty from the gaze of Thine enemies. Thine is the power to command; Thou ordainest as Thou pleasest through Thy word ‘Be’, and it is.”
16. “O Maid of Bahá! Step forth from the court of eternity, but let not thy most pure gaze linger upon the faces of mortal men. I swear by the one true God! None save them that are possessed of true insight can ever hope to behold thee in this most sublime vision. Leave the kingdom of names on thy right and the dominion of attributes on thy left, and shine forth by My leave above the horizon of Mine inviolable protection, divested of all that hath been created in the realm of Revelation and shorn of all that hath appeared in the kingdom of creation, that thou mayest manifest the beauteous image of God in all regions. Intone, then, the sweetest of melodies betwixt earth and heaven, that all existence may be detached from aught save the face of thy Lord, the Most Holy, the Most Gracious, the Well-Beloved. Beam forth above the horizon of the Ridván with the beauty of the All-Merciful, and let thy fragrant locks flow upon thy bosom, that the perfume of the garment of thy most gracious Lord may be diffused throughout the world. Hide not thy luminous form from the eyes of the concourse of Revelation, and withhold not thine ethereal veil of holiness from the gaze of the people. Present thyself, then, before the Throne with thy locks flowing, thine arms bejewelled, thy countenance blushing, thy cheeks aglow, and thine eyes adorned, and take hold of the snow-white chalice in My most exalted Name.

Proffer then to the denizens of the realm of eternity the crimson wine of Mine all-glorious Beauty, that haply the concourse of Revelation may sanctify their souls in this most august Festival by virtue of this pure draught, and that they may emerge from behind the veil of concealment through the power of Mine almighty and all-powerful, Mine all-subduing and self-subsisting sovereignty.”

17. “By God! I am the Maid of Heaven, abiding in the midmost heart of Paradise, hidden behind the veil of the All-Merciful and concealed from the eyes of men. From time immemorial I remained shrouded in the veil of sanctity beneath the Tabernacle of Grandeur. I heard a most sweet call from the right hand of the throne of my Lord, the Most Exalted, and I saw Paradise itself set in motion and all its inhabitants stirred up in their longing to attain the presence of God, the All-Glorious. Whereupon another call was raised: ‘By God! The Beloved of the worlds is come! Blessed be the one who attaineth His presence, and beholdeth His face, and giveth ear to His most holy, His most glorious and beloved utterance. The Voice of God hath enraptured the souls of the Concourse on high and the hearts of the dwellers of the everlasting realm, and the all-consuming ecstasies of love have caused them to tremble with yearning and to fix their gaze upon the court of sanctity, the station of unapproachable glory.’ Were I to speak in every tongue, I would nonetheless be powerless to describe that which I beheld in that state. And yet, in spite of this grace that hath encompassed all things, and this rapture that hath overtaken all that are immersed beneath the ocean of names, behold, I found the people of the Bayán veiled and heedless, and lying as dead in the graves of oblivion. O people of the Bayán! Reckon ye to be treading the path of the spirit even as ye have rejected this Revelation? Nay, by my Beauty, which God hath ordained as the manifestation of His own Beauty amongst all the former and latter generations!”
18. “O Maid of holiness! Forsake the mention of such people, for their hearts are as immovable as stones and impervious to all but the promptings of idle fancy. For they remain immature in the Cause of God and suckle the milk of ignorance at the breast of waywardness. Leave them to dwell upon the dust, and warble thou My melodies in the realm of eternity. Apprise, then, the inhabitants of Paradise of that which hath been manifested in the kingdom of creation. Thus may they become attracted by Thy sweet accents, hasten towards this hallowed and promised Beauty, and become fully apprised of this Day—a Day whereon all things have been adorned with the ornament of names, a Day whereon every poor one hath found the source of true wealth and every deprived and sinful soul hath attained forgiveness.”

— *Days of Remembrance*

Súriy-i-Bayán
(Tablet of Utterance)

Say: Step out of Thy holy chamber, O Maid of Heaven, inmate of the Exalted Paradise! Drape thyself in whatever manner pleaseth Thee in the silken Vesture of Immortality, and put on, in the name of the All-Glorious, the broidered Robe of Light. Hear, then, the sweet, the wondrous accent of the Voice that cometh from the Throne of Thy Lord, the Inaccessible, the Most High. Unveil Thy face, and manifest the beauty of the black-eyed Damsel, and suffer not the servants of God to be deprived of the light of Thy shining countenance. Grieve not if Thou hearest the sighs of the dwellers of the earth, or the voice of the lamentation of the denizens of heaven. Leave them to perish on the dust of extinction. Let them be reduced to nothingness, inasmuch as the flame of hatred hath been kindled within their breasts. Intone, then, before the face of the peoples of earth and heaven, and in a most melodious voice, the anthem of praise, for a remembrance of Him Who is the King of the names and attributes of God. Thus have We decreed Thy destiny. Well able are We to achieve Our purpose.

Beware that Thou divest not Thyself, Thou Who art the Essence of Purity, of Thy robe of effulgent glory. Nay, enrich Thyself increasingly, in the kingdom of creation, with the incorruptible vestures of Thy God, that the beauteous image of the Almighty may be reflected through Thee in all created things and the grace of Thy Lord be infused in the plenitude of its power into the entire creation.

If Thou smellst from anyone the smell of the love of Thy Lord, offer up Thyself for him, for We have created Thee to this end, and have covenanted with Thee, from time immemorial, and in the presence of the congregation of Our well-favored ones, for this very purpose. Be not impatient if the blind in heart hurl down the shafts of their idle fancies upon Thee. Leave them to themselves, for they follow the promptings of the evil ones.

Cry out before the gaze of the dwellers of heaven and of earth: I am the Maid of Heaven, the Offspring begotten by the Spirit of Bahá. My habitation is the Mansion of His Name, the All-Glorious. Before the Concourse on high I was adorned with the ornament of His names. I was wrapt within the veil of an inviolable security, and lay hidden from the eyes of men. Methinks that I heard a Voice of divine and incomparable sweetness, proceeding from the right hand of the God of Mercy, and lo, the whole Paradise stirred and trembled before Me, in its longing to hear its accents, and gaze on the beauty of Him that uttered them. Thus have We revealed in this luminous Tablet, and in the sweetest of languages, the verses which the Tongue of Eternity was moved to utter in the Qayyúmu'l-Asmá'.

'Akká period (1863-1868)

**Lawḥi-Ru'yá
(Tablet of the Vision)**

1873

Extracts

[Bahá'u'lláh portrays His vision of the appearance of the Maid of Heaven before Him, a vision which is beyond the comprehension of mortals and cannot be understood in its reality ... She longed to offer up her life for her Beloved and finding Him captive in the hands of the unfaithful, she bade Him leave 'Akká to its inhabitants and repair to His other dominions 'whereon the eyes of the people of names have never fallen', words which found their fulfilment nineteen years later with the ascension of Bahá'u'lláh. — RB3:223-4]

1. ... Her countenance as bright as the full moon shining in the midmost heaven
...
2. No sooner had She removed Her veil than the heavens and the earth were flooded with light, as though the ancient Essence had cast the full splendor of His radiance upon Her. Exalted be the Lord Who fashioned Her; no mortal eye hath ever seen Her like!
5. With no will or purpose of Her own, She moved and circled about, as though love's needle was drawn by the magnet of that Beauty that shone resplendent before Her. Exalted be the Lord Who fashioned Her; no mortal eye hath ever seen Her like!
6. She stepped forth, and glory itself waited upon Her, whilst the kingdom of beauty followed in Her wake, acclaiming Her wondrous grace, Her winsome ways and Her comely form. Exalted be the Lord Who fashioned Her; no mortal eye hath ever seen Her like!
7. We beheld then Her jet-black hair cascading round Her snow-white neck, as though night and day had embraced in this glorious spot, this goal of all desire. Exalted be the Lord Who fashioned Her; no mortal eye hath ever seen Her like!
15. 'May all creation be a ransom for Thine afflictions, O King of earth and heaven! How long wilt Thou commit Thyself into the hands of these people in the city of 'Akká? Hasten unto Thine other dominions—realms whereon the eyes of the people of names have never fallen.' Whereat We smiled.

—Authorized translation, published in
Hatcher et al., Bahá'u'lláh's Symbolic Use of the Veiled Ḥúríyyih (2019)

Súriy-i-Haykal
(Súriy of the Temple)

Extracts

[In His Súratu'l-Haykal (the Súrih of the Temple) He thus describes those breathless moments [imprisoned in the Síyáh-Chál in Ṭihrán] when the Maiden, symbolizing the "Most Great Spirit" proclaimed His mission to the entire creation ... —Shoghi Effendi, God Passes By, p. 101]

6. While engulfed in tribulations I heard a most wondrous, a most sweet voice, calling above My head. Turning My face, I beheld a Maiden—the embodiment of the remembrance of the name of My Lord—suspended in the air before Me. So rejoiced was she in her very soul that her countenance shone with the ornament of the good pleasure of God, and her cheeks glowed with the brightness of the All-Merciful. Betwixt earth and heaven she was raising a call which captivated the hearts and minds of men. She was imparting to both My inward and outer being tidings which rejoiced My soul, and the souls of God's honoured servants.
7. Pointing with her finger unto My head, she addressed all who are in heaven and all who are on earth, saying: By God! This is the Best-Beloved of the worlds, and yet ye comprehend not. This is the Beauty of God amongst you, and the power of His sovereignty within you, could ye but understand. This is the Mystery of God and His Treasure, the Cause of God and His glory unto all who are in the kingdoms of Revelation and of creation, if ye be of them that perceive. This is He Whose Presence is the ardent desire of the denizens of the Realm of eternity, and of them that dwell within the Tabernacle of glory, and yet from His Beauty do ye turn aside.
22. O Maid of inner meanings! Step out of the chamber of utterance by the leave of God, the Lord of the heavens and the earth. Reveal, then, thyself adorned with the raiment of the celestial Realm, and proffer with thy ruby fingers the wine of the heavenly Dominion, that haply the denizens of this world may perceive that the Daystar of eternity shone forth above the horizon of the Kingdom with the adornment of glory. Perchance they may arise before the dwellers of earth and heaven to extol and magnify this Youth Who hath established Himself in the midmost heart of Paradise upon the throne of His name, the Most Bountiful—He from Whose countenance shineth the brightness of the All-Merciful, from Whose gaze appear the glances of the All-Glorious, and in Whose ways are revealed the tokens and evidences of God, the Help in Peril, the Self-Subsisting.
23. Grieve not if none be found to accept the crimson wine proffered by Thy snow-white hand and to seize it in the name of Thy Lord, the Most Exalted, the Most High—He Who hath appeared again in His name, the Most

Glorious. Leave this people unto themselves, and repair unto the Tabernacle of majesty and glory, wherein Thou shalt encounter a people whose faces shine as brightly as the sun in its noontide splendour, and who praise and extol their Lord in this Name that hath arisen, in the plenitude of might and power, to assume the throne of independent sovereignty. From their lips Thou shalt hear naught but the strains of My praise; unto this Thy Lord beareth Me witness. The existence of these people, however, hath remained concealed from the eyes of all who, from everlasting, have been created through the Word of God. Thus have We made plain Our meaning and set forth Our verses, that perchance men may reflect upon the signs and tokens of their Lord.

100. ... O Maid of Heaven! Step forth from the chambers of Paradise and announce unto the people of the world: By the righteousness of God! He Who is the Best-Loved of the worlds—He Who hath ever been the Desire of every perceiving heart, the Object of the adoration of all that are in heaven and on earth, and the Cynosure of the former and the latter generations—is now come!

— *Summons of the Lord of Hosts*

Further reading

Bahá'u'lláh's Symbolic Use of the Veiled Ḥúríyyih

John S. Hatcher, Amrollah Hemmat, Ehsanollah Hemmat

<https://bahaistudies.ca/uploads/2019/11/29.3-HatcherHemmatHemmat.pdf>