

**Chapter 1 : Seven Valleys and the Four Valleys**

*The Seven Valleys and the Four Valleys Two works written in Baghdad after Bahā'ī'u'llāh returned from Kurdistan in The Seven Valleys was revealed in reply to a letter from Shaykh Muhiyi'd-Din, the religious judge of Khaniqin, who was a Sufi.*

Although at the beginning, this plane is the realm of conflict, yet it endeth in attainment to the throne of splendor. As they have said: Kill these four birds of prey," Note 11 that after death the riddle of life may be unraveled. Refer to the verse: O thou soul who art well assured, Return to thy Lord, well-pleased, and pleasing unto Him. Note 12 which endeth: Enter thou among My servants, And enter thou My paradise. Note 12 8 This station hath many signs, unnumbered proofs. Hence it is said: Wherefore He hath said, "Read thy Book: There needeth none but thyself to make out an account against thee this day. They came to the shore of the Sea of Grandeur. The knower straightway flung himself into the waves, but the grammarian stood lost in his reasonings, which were as words that are written on water. The knower called out to him, "Why dost thou not follow? I must needs go back again. Be nothing, then, and walk upon the waves. Note 16 11 Likewise is it written, "And be ye not like those who forget God, and whom He hath therefore caused to forget their own selves. These are the wicked doers. Wouldst thou that the mind should not entrap thee? Teach it the science of the love of God! Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by no means find a patron. Wherefore, in praise of such as these, He hath said: In this realm, to search after knowledge is irrelevant, for He hath said concerning the guidance of travelers on this plane, "Fear God, and God will instruct thee. This realm is not to be pictured in words. Love shunneth this world and that world too, In him are lunacies seventy-and-two. The minstrel of love harpeth this lay: Servitude enslaveth, kingship doth betray. Note 27 20 This plane requireth pure affection and the bright stream of fellowship. In telling of these companions of the Cave He saith: Hence, one of the Prophets of God hath asked: They see but the inner reality of the Beloved. To them all words of sense are meaningless, and senseless words are full of meaning. They cannot tell one limb from another, one part from another. To them the mirage is the real river; to them going away is returning. Wherefore hath it been said: The love of Thee hath leveled down the fort of patience, The pain of Thee hath firmly barred the gate of hope as well. Note 29 24 In this realm, instruction is assuredly of no avail. Learning of wonderment, of longing love their duty, Not on learned chapters and dull themes they look. Note 31 25 Here followeth a supplication to God, the Exalted, the Glorified: O Thou Whose bounty granteth wishes! I stand before Thee, all save Thee forgetting. Grant that the mote of knowledge in my spirit Escape desire and the lowly clay; Grant that Thine ancient gift, this drop of wisdom, Merge with Thy mighty sea. Note 32 26 Thus do I say: There is no power or might save in God, the Protector, the Self-Subsistent. This is the center of the mystery: Hence, when searchers inquired of this, He made reply, "This is a bottomless sea which none shall ever fathom. Yet, by the Living God, were there any true seeker, I would divulge it to him; for they have said: Note 37 How sweet is this couplet which revealeth such a truth: But what can I do? I have no possessions, no power, and this is what God hath ordained. Note 41 My soul doth smell the perfume shed by the Beloved One; My sense is filled with the fragrance of My dear Companion. The duty of long years of love obey And tell the tale of happy days gone by, That land and sky may laugh aloud today, And it may gladden mind and heart and eye. Note 42 33 This is the realm of full awareness, of utter self-effacement. Even love is no pathway to this region, and longing hath no dwelling here; wherefore is it said, "Love is a veil betwixt the lover and the beloved. Those who drink of this cup abide in the high bowers of splendor above the Throne of the Ancient of Days, and they sit in the Empyrean of Might within the Lofty Pavilion: Albeit at every moment these souls appear in a new office, yet their condition is ever the same. Wherefore of this realm it is written, "No work withholdeth Him from another. If thou eatest thereof, thou shalt verily chant this verse: I am not one of those who add gods to God. How bright this pure wine in the hands of the Beloved! How delicate this draught from the Heavenly Cup! May it do them good, whoso drink thereof, and taste of its sweetness and attain to its knowledge. Note 49 38 For the mystery of this utterance is hid within the

storehouse of the Great Infallibility Note 50 and laid up in the treasuries of power. It is sanctified above the jewels of explanation; it is beyond what the most subtle of tongues can tell. Wherefore hath it been said, "Poverty is My pride. Obey Me and I shall make thee like unto Myself. Seek fellowship with none until thou hast found Me, and whenever thou shalt long for Me, thou shalt find Me close to thee. Now, thy new missive hath dispelled that feeling and causeth Me to write thee. To speak of My love for thine Eminence is needless. I seek thy nearness, dearer than sweet Heaven; I see thy visage, fairer than Paradise bowers. Note 55 45 When I entrusted this message of love to My pen, it refused the burden, and it swooned away. Then coming to itself, it spoke and said, "Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that believe. Note 57 46 Peace be upon thee, and upon those who circle around thee and attain thy meeting. Wherefore do I say, "Far be the glory of thy Lord, the Lord of all greatness, from what they affirm of Him. Persian proverb describing a man who gives up easily.

Chapter 2 : The Four Valleys - Wikipedia

*A new version of the Bahá'í Reference Library is now available. This 'old version' of the Bahá'í Reference Library will be replaced at a later date.*

And upon His household and companions be abundant and abiding and eternal peace! Methinks I verily inhaled the pure fragrances of the garment of thy love, and attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributesâ€”I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful. Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is The Valley of Search. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. Here the word means "goal. No bond shall hold them back, and no counsel shall deter them. How many a Jacob will he see, hunting after his Joseph; he will behold many a lover, hasting to seek the Beloved, he will witness a world of desiring ones searching after the One Desired. At every step, aid from the Invisible Realm will attend him and the heat of his search will grow. They said, "What doest thou? Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One. In this city the heaven of ecstasy is upraised and the world-illuming sun of yearning shineth, and the fire of love is ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth both from unbelief and faith, and deadly poison is a balm to him. The steed of this Valley is pain; and if there be no pain this journey will never end. In this station the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. At every moment he offereth a hundred lives in the path of the Loved One, at every step he throweth a thousand heads at the feet of the Beloved. Until thou enter the Egypt of love, thou shalt never come to the Joseph of the Beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never commune with the Lover of Longing. Thou seest him chill in the fire and dry in the sea. A lover is he who is chill in hell fire; A knower is he who is dry in the sea. He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love. Wherefore, O friend, give up thy self that thou mayest find the Peerless One, pass by this mortal earth that thou mayest seek a home in the nest of heaven. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love. Love seizeth not upon a living soul, The falcon preyeth not on a dead mouse. The Hidden Words, No. Being hath no existence in his kingdom; the wise wield no command within his realm. The leviathan of love swalloweth the master of reason and destroyeth the lord of knowledge. Kindle the fire of love and burn away all things, Then set thy foot into the land of the lovers. His inner eyes will open and he will privily converse with his Beloved; he will set ajar the gate of truth and piety, and shut the doors of vain imaginings. He in this station is content with the decree of God, and seeth war as peace, and

findeth in death the secrets of everlasting life. With inward and outward eyes he witnesseth the mysteries of resurrection in the realms of creation and the souls of men, and with a pure heart apprehendeth the divine wisdom in the endless Manifestations of God. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea. Within it thou wilt find a sun. Seest thou a single flaw? In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the passions, and consorteth with the people of the immortal realm. He mounteth on the ladders of inner truth and hasteneth to the heaven of inner significance. From the rule of love, his heart was empty of patience, and his body weary of his spirit; he reckoned life without her as a mockery, and time consumed him away. He had given a thousand lives for one taste of the cup of her presence, but it availed him not. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no medicine for one sick of love, unless the favor of the beloved one deliver him. Then one night he could live no more, and he went out of his house and made for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman following; then other watchmen came together, and barred every passage to the weary one. And the wretched one cried from his heart, and ran here and there, and moaned to himself: Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden. When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying: Give Thou glory to the watchman, and riches and long life. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger. For these have passed over the worlds of names, and fled beyond the worlds of attributes as swift as lightning. Thus is it said: Love is a veil betwixt the lover and the loved one; More than this I am not permitted to tell. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. We shall give an example of this, that its meaning may become fully clear: Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. And if a place be shut away from the light, as by walls or a roof, it will be entirely bereft of the splendor of the light, nor will the sun shine thereon. Such is the worth of the people of this age! Wherefore, it hath been said for the guidance of the ignorant: Cleanse thou the rheum from out thine head And breathe the breath of God instead. Thus when the wayfarer gazeth only upon the place of appearance—that is, when he seeth only the many-colored globes—he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. And some do gaze upon the effulgence of the light; and some have drunk of the wine of oneness and these see nothing but the sun itself. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. But to an appointed term doth He respite them A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me, but the heart of My faithful servant containeth Me. At that time the mystery of the famed tradition gleameth out of the darkness: And the action and effect of the light are from the Light-Giver; so it is that all move through Him

and arise by His will. And this is that spring whereof the near ones drink, as it is said: For God is, in His Essence, holy above ascent and descent, entrance and exit; He hath through all eternity been free of the attributes of human creatures, and ever will remain so. No man hath ever known Him; no soul hath ever found the pathway to His Being. Every mystic knower hath wandered far astray in the valley of the knowledge of Him; every saint hath lost his way in seeking to comprehend His Essence. Sanctified is He above the understanding of the wise; exalted is He above the knowledge of the knowing! The way is barred and to seek it is impiety; His proof is His signs; His being is His evidence. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out. O My Brother, journey upon these planes in the spirit of search, not in blind imitation. A true wayfarer will not be kept back by the bludgeon of words nor debarred by the warning of allusions. How shall a curtain part the lover and the loved one? One of the greatest of Persian poets. Volumes will not suffice to hold the mystery of the Beloved One, nor can it be exhausted in these pages, although it be no more than a word, no more than a sign. Although the divine worlds be never ending, yet some refer to them as four: Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean.

## Chapter 3 : The Seven Valleys - Wikipedia

*The Seven Valleys and the Four Valleys has ratings and 15 reviews. A mystical account of the odyssey of the human soul.*

And I praise and glorify the first sea which hath branched from the ocean of the Divine Essence, and the first morn which hath glowed from the Horizon of Oneness, and the first sun which hath risen in the Heaven of Eternity, and the first fire which was lit from the Lamp of Preexistence in the lantern of singleness: And upon His household and companions be abundant and abiding and eternal peace! Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and 3 attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributesâ€”I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful. Peace be upon him who followeth the Right Path! Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is 5 The Valley of Search The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. No bond shall hold them back, and no counsel shall deter them. It is incumbent on these servants that they cleanse the heartâ€”which is the wellspring of divine treasuresâ€”from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth. In this journey the seeker reacheth a stage wherein he seeth all created things wandering 6 distracted in search of the Friend. How many a Jacob will he see, hunting after his Joseph; he will behold many a lover, hasting to seek the Beloved, he will witness a world of desiring ones searching after the One Desired. At every step, aid from the Invisible Realm will attend him and the heat of his search will grow. Nor shall the seeker reach his goal unless he sacrifice all things. That is, whatever he hath seen, and heard, and understood, all must he set at naught, that he may enter the realm of the spirit, which is the City of God. Labor is needed, if we are to seek Him; ardor is needed, if we are to drink of the honey of reunion with Him; and if we taste of this cup, we shall cast away the world. On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One. And if, by the help of God, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph 8 from the heavenly messenger, 13 he shall straightway step into 1. Back To Reference] 2.

## Chapter 4 : Books similar to The Seven Valleys and the Four Valleys

*At the end of this journey, they are told they must pass through seven valleys, at the end of which they will find their goal. Baha'u'llah comments on these seven stages, and relates them to similar Baha'i concepts of God and spiritual development.*

## Chapter 5 : Baha'i: Day 3/"The Seven Valleys and the Four Valleys" - Project Conversion

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### Chapter 6 : Bahá'í- Reference Library - The Seven Valleys And the Four Valleys

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### Chapter 7 : An Introduction to The Seven Valleys - Baha'i Blog

*The Seven Valleys and the Four Valleys. likes. The Seven Valleys and The Four Valleys should be regarded as independent Tablets, as they were.*

### Chapter 8 : The Seven Valleys: A Road Map for Life's Eternal Journey

*Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine.*

### Chapter 9 : Bahá'í- Reference Library - The Seven Valleys And the Four Valleys, Pages

*The Seven Valleys and the Four Valleys Bahá'u'lláh Translated by Marzieh Gail In consultation with Ali-Kuli Khan's Table of Contents.*