

A Compilation of Baha'u'llah's Writings

Translated Using GPT 4

Baha'u'llah

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Welcome!

This book is a provisional translation of Baha'u'llah's Writings. All items are taken from the original Arabic and Persian from various sources and translated using the latest version of OpenAI's GPT.

There are thousands of works which have not been translated yet. Some of which had been translated, especially that of the Administrative Order of the Baha'i Faith, introduces various biases to promote certain ideas which may not be perfectly true to the intentions of Baha'u'llah.

We acknowledge GPT is imperfect, but we can acknowledge it is unbiased in that it was trained from many data points, some of which may favor a perspective, but the totality of all data points should bring the translation as close to a neutral voice as possible. We hope you find this book useful. You are welcome to share it as you see fit.

Part I.

**Writings Revealed in the Year
1860**

The Seven Valleys

Prologue and Purpose

Mention of the secrets in the ascents of journeys for those who want to travel to Allah, the Almighty, the All-Forgiving.

In the name of Allah, the Most Gracious, the Most Merciful.

1 Praise be to Allah, who brought existence out of nothingness and inscribed the secrets of eternity on the tablet of man, and taught him the language of that which he knew not, and made it a clear book for those who believe and submit. He made him bear witness to the creation of everything in this dark, murky time, and made him speak on the pole of permanence in the unique melody in the honored temple, so that everyone may bear witness in himself, by himself, in the presence of the manifestation of his Lord that there is no god but Him. And thus, everyone may reach the pinnacle of truths, so that no one sees anything but that they see Allah in it - the vision of His manifestation deposited in the realities of things. Yet, exalted is He, far above being seen or perceived; no vision can grasp Him, but He grasps all vision, and He is the Most Subtle, the Most Acquainted.

2 And I send prayers and blessings upon the first sea branching from the sea of identity, and the first dawn that shone over the horizon of oneness, and the first sun that rose in the sky of eternity, and the first flame ignited from the lamp of primordial existence in the niche of unity. He who was Ahmad in the celestial realm of the highest, and Muhammad among the foremost in proximity, and Mahmoud in the realm of the devoted, and

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whatever names he is called by in the hearts of the knowledgeable. And upon his family and companions, may there be abundant and perpetual blessings forever.

3 And after that, I have heard what the leaves of gnosis sang on the branches of the Lote-tree of your heart, and I recognized what the dove of certainty cooed upon the boughs of the tree of your heart. It is as if I found the fragrance of perfume from the garment of your love and grasped the fullness of your meeting in observing your book. When I reached your signs in your annihilation in Allah and your subsistence in Him, and your love for Allah's beloved and the manifestations of His names and the rising of His attributes, I thus mention to you sacred, radiant pointers from the ranks of majesty to draw you to the arena of sanctity, nearness, and beauty, and to connect you to a station where you see in existence nothing but the glimpse of the presence of your beloved. And you will not see creation but as a day when none were mentioned.

4 And it is what the nightingale of oneness sang in the gardens of divine aid, saying: "And it appears on the tablet of your heart, the subtle inscriptions of the secrets of 'Fear Allah, and Allah will teach you' (Quran 2:282). And the bird of your spirit remembers the ancient sanctuaries and soars in the vast space. So walk the paths of your Lord humbly with the wing of longing, and harvest from the fruits of intimacy in the orchards of 'Eat of every kind of fruit' (Quran 6:141)."

5 And my life, O beloved, if you were to taste these fruits from the greenery of these ears of grain that grew in the lands of knowledge when the lights of the essence manifested in the mirrors of the names and attributes, the longing would take the reins of patience and perseverance from your hand, and your soul would tremble from the flashes of lights. It would attract you from the earthly homeland to the original divine homeland in the axis of meanings and elevate you to a station where you fly in the air as you walk on the ground, and you run on the water as you run on the earth. Congratulations to me, to you, and to those who ascended to the sky of gnosis and poured into their hearts what blew upon the gardens of their

secrets, the breeze of certainty from the bounty of the Most Merciful. And peace be upon those who followed the guidance.

6 And after that, the stages of the seeker's journey from the earthly abode to the divine homeland have been determined as seven ranks. As some have mentioned seven valleys and some have mentioned seven cities. They have said that the seeker will not enter the ocean of nearness and union until they migrate from the self and complete these journeys, and they will not taste the incomparable wine.

Valley of Seeking

7 The first valley is the valley of seeking. The vehicle of this valley is patience, as the traveler will not reach anywhere in this journey without patience and will not attain their goal. They must never become disheartened, even if they strive for a hundred thousand years and do not see the beauty of their beloved. They should not wither, for the seekers of the Kaaba of annihilation rejoice in the glad tidings of "We will surely guide them to Our ways" (Quran 29:69). They have firmly fastened the belt of service in seeking and will travel the path of seeking in every possible place, without any obstacles hindering them or any advice deterring them.

8 The condition for these worshipers is that they must purify their hearts, which are the source of the divine treasury, from all imprints. They should turn away from imitation, which is a result of the influence of their parents and ancestors. They must also close the doors of friendship and enmity with all the people of the earth.

9 In this journey, the seeker reaches a station where they see all beings bewildered in the pursuit of their beloved. They see the Jacobs who have been left wandering in the quest for Joseph. They observe a world of lovers running after their beloved and a universe of enamored ones rushing towards their desired ones. In every moment, they witness a command,

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and in every hour, they become informed of a secret. This is because their heart has been detached from both worlds and has resolved to seek the Kaaba of the Beloved. At every step, they receive unseen assistance and their eagerness to seek increases.

10 The measure of seeking should be taken from the passionate Majnun. It is said that one day Majnun was seen sifting through the dirt and shedding tears. People asked him, "What are you doing?" He replied, "I am searching for Layla." They said, "Woe to you! Layla is of a pure spirit, and you are searching for her in the dirt?" He answered, "I am striving everywhere in search of her; perhaps I will find her somewhere."

11 Indeed, searching for the Lord of Lords in the dirt may seem repugnant to the wise, but it is a testament to the utmost seriousness and seeking. As the saying goes, "Whoever seeks something earnestly, finds it."

12 A sincere seeker seeks nothing but union with the sought-after, and for the lover, nothing but union with the beloved should be the goal. This seeking of the seeker will not be achieved unless they sacrifice all that they have, meaning all that they have seen, heard, and understood. They must negate everything with the negative 'la' (no) so as to reach the city of the soul, which is the city of 'illa' (only).

It requires a strong determination to strive for Him, and a great effort to drink from the nectar of His union. If we drink from this cup, we forget the entire world.

13 In this journey, the seeker will sit on any soil, live in any land, seek the beauty of the beloved from every angle, and look for companionship in every region. They will join any gathering and accompany any secret, hoping that they might see the secret of the beloved in one of them, or observe the beauty of the beloved in one of their forms.

Valley of Love

14 And if in this journey, with the help of the Creator, they find a sign from the unmarked friend, and they hear the scent of the lost Joseph from the good news of the Unique One, they would immediately step into the Valley of Love and melt in the fire of love. In this city, they would be drawn towards the sky, and the sun of longing would rise, igniting the fire of love. And when the fire of love blazes, it completely burns the harvest of reason.

15 At this time, the seeker is unaware of themselves and others. They know neither ignorance nor knowledge, neither doubt nor certainty. They recognize neither the dawn of guidance nor the evening of misguidance. They flee from both disbelief and faith, and the lethal poison is pleasing to them. This is what Attar said:

“Disbelief is for the disbeliever, and faith is for the faithful,

A grain of your pain is for Attar’s heart.”

16 The vehicle of this valley is pain, and without pain, this journey will never end. In this stage, the lover has no thought other than the beloved, and seeks refuge in nothing other than the loved one. In every moment, they would willingly sacrifice a hundred lives for the sake of their beloved, and at every step, they would lay a thousand heads at the feet of their friend.

17 Oh my brother, until you journey to the Egypt of love, you will not attain the beauty of the beloved Joseph. Until you, like Jacob, move beyond the physical eye, you will not open the inner eye. And until you burn in the fire of love, you will not mix with the waters of longing.

18 The lover is not concerned with anything and sees no harm from any adversity; you would see them feeling cold in the fire and finding dryness in the sea.

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*The sign of a lover is that you see them feeling cold in hellfire,
and the sign of a knower (a gnostic, or 'arif) is that you see
them feeling dry in the sea.*

19 Love does not accept existence and does not desire life; it sees life in death and seeks honor from humiliation. It takes great intelligence to be worthy of the fervor of love, and many a head must be ready to fall into the snare of the Beloved. Blessed is the neck that falls into His noose and fortunate is the head that is laid down in His path of love.

Therefore, become alienated from the alien self, so you may find the Stranger, and pass beyond the mortal clay, so you may inhabit the divine nest. It takes nothingness to kindle the fire of existence and become acceptable in the path of love.

*Love doesn't accept a living breath, Nor does the hawk hunt a
dead mouse.*

20 Love, in every moment, burns a world and in every land where knowledge is exalted, it lays waste. In its kingdom, existence has no place, and in its realm, the wise have no authority. The leviathan of love swallows the literate of reason, and the clever ones of knowledge get scattered. It can drink the seven seas but its heart's thirst remains unquenched, ever crying out "Is there more?" It becomes estranged from itself and turns aside from all that is in the world.

With both worlds, love has estrangement,

Within it are seventy-two madnesses.

21 It has ensnared a hundred thousand innocents in its trap, and wounded a hundred thousand sages with its arrow. Every flush you see in the world, know it to be the mark of its wrath, and every pallor you see on the cheek, count it from its poison. It gives no remedy but annihilation and treads no path but the valley of non-existence. Yet its poison is sweeter than

honey in the mouth of the lover, and its annihilation is more beloved to the seeker than a hundred thousand eternities.

22 Indeed, one must ignite the flame of love and burn away all egotistical and satanic veils so that the soul can become subtle and pure, capable of perceiving the ranks of the “Master of all worlds”.

*Fan the flames of passionate love and burn away all existence,
then stride forth on the path of the lovers.*

Valley of Gnosis

23 Indeed, if the lover safely passes the beak of the falcon of love, with the divine support, he enters the realm of gnosis. He moves from doubt to certainty, from the darkness of delusion to the light of guidance. His spiritual eye opens, and he becomes engaged with his Beloved in earnest and sincere longing. He opens the door to truth and closes the doors to symbolism. In this state, he accepts divine decree with contentment, sees peace in conflict, and perceives the meanings of eternity within the annihilation.

He looks into the creation’s horizons and human souls with the eye of secrets and mysteries and observes the secrets of life and afterlife. He understands divine wisdom with a spiritual heart in the infinite manifestations of divinity. He sees the ocean in a drop and observes the secrets of the ocean in a droplet.

*“If you could split open the heart of a single atom, You would
find a sun shining bright within it.”*

24 “And the traveler in this valley, in the creation of Truth, sees absolutely no opposition or contradiction. In everything, he recites: ‘Then return [your] vision [to the sky], do you see any breaks?’. He sees justice in oppression, and observes grace in justice. He sees concealed knowledge

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in ignorance, and in knowledge, he apprehends a hundred thousand clear and manifest wisdoms.

He breaks the cage of the body and desires, and finds companionship in the breath of the dwellers of eternity. He ascends spiritual ladders and rushes to the sky of meanings. He resides in the sphere of ‘We will show them Our signs in the horizons and within themselves,’ and wanders on the sea of ‘until it becomes clear to them that it is the truth.’

If he sees oppression, he shows patience; if he encounters wrath, he responds with love.”

25 They tell a story of a lover who for years languished in the absence of his beloved, burning in the fire of their separation. Overwhelmed by love, his heart emptied of patience, and his body grew weary of the soul. He regarded life in separation as hypocrisy, and he was in extreme agony from horizon to horizon. How many days he found no comfort in his beloved’s absence, and how many nights he did not sleep from the pain. His body became as thin as a sigh due to weakness, and from heartache, he became like a lament. He would freely give a thousand lives for a single sip of union with his beloved, but it was not facilitated.

Doctors were unable to cure him, and companions sought distance from his company. Indeed, no physician can find a remedy for the ill lover unless the beloved’s grace takes his hand.

26 At last, the tree of his hope bore the fruit of despair, and the fire of his anticipation cooled down. Until one night, weary of life, he left his home and went to the market. Suddenly, a watchman started following him. He began to run, and the watchman gave chase until more watchmen gathered, and from every side, they blocked the path of the restless lover.

The poor man was weeping from his heart and running in fear, thinking to himself, “This watchman is my Azrael (angel of death), so hastily pursuing me, or perhaps an avenger, harboring enmity against the devotees.” That man, weary from the arrow of love, kept running and wailing until he reached a garden wall. With great effort and hardship, he managed

to climb over the extremely tall wall, sacrificing his very life, and threw himself into the garden.

27 He saw his beloved holding a lantern, looking for a lost ring. When the heartbroken lover saw his heart-stealing beloved, he sighed and raised his hands in prayer, saying, “O God, grant dignity and wealth to these watchmen and preserve them, for they were like Gabriel, guiding this weak soul, or like Israfil, giving life to this lowly one.”

28 What he said was indeed true because it was observed how this cruelty of the harsh watchmen hid so much justice and mercy behind the curtain. Their wrath led the thirsty lover through the desert of love to the sea of his beloved. They turned the darkness of separation into the light of union, and they transformed distance into the proximity of a garden. They guided the ailing to the healer of hearts.

29 If that lover was far-sighted, he would have seen mercy in the watchmen from the beginning and would have prayed for them. Seeing their cruelty as justice, he would not have complained at the outset. However, being veiled from the end, he started with lamentation and opened his tongue in complaint. But travelers in the garden of gnosis, since they see the end at the beginning, they observe peace in war and reconciliation in wrath.

30 This stage belongs to the people of this valley, and the inhabitants of the valleys above this valley see the beginning and the end as one; in fact, they neither see the beginning nor the end. They do not see ‘neither the beginning nor the end’. Rather, the inhabitants of the eternal city, who dwell in the green meadow, do not even see ‘neither the beginning nor the end’. They flee from the beginnings and contend with the ends. For they have traversed the realms of names and like lightning, have passed through the realms of attributes. As it is said, “The perfection of monotheism is denying attributes from Him”, and they have taken residence in the shadow of the Essence.

31 This is where the esteemed Master Abdullah, may his secret be sanctified, has made a subtle point and a powerful statement in the meaning

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of “Guide us on the Straight Path”. This is to say, show us the right way, meaning, honor us with the love of Your Essence so that we may be freed from attention to ourselves and to others, becoming entirely engaged with You. May we know nothing but You, see nothing but You, and think of nothing but You.

32 Indeed, they ascend even from this station, as it is said, “Love is a veil between the lover and the beloved.” I am not permitted to say more than this.

33 At this time, the dawn of knowledge arose, and the lights of journey and ascension were extinguished.

*Even Moses, with all his light and skill,
became veiled from you without feather and wing.*

34 If you are a person of mystery and longing, take flight with the wings of the saints’ aspiration so that you may see the secrets of the beloved and reach the light of the loved one. “Indeed we belong to Allah, and indeed to Him we will return.”

Valley of Monotheism

35 And the spiritual seeker, after journeying through the valley of knowledge, which is the ultimate stage of determination, arrives at the first station of monotheism, drinks from the cup of abstraction, and travels through manifestations of singularity. In this station, the veil of plurality is removed, he ascends from the realms of desire and ascends into the heavens of unity. With divine ears, he hears, and with a divine eye, he sees the mysteries of God’s acts. He steps into the friend’s private chambers, becomes privy to the beloved’s tent, raises his hand from God’s boundless pocket, and reveals the secrets of divine power. He does not see his own attributes, names, and customs; he observes his attributes in God’s attributes and God’s names in his own names. He knows all sounds are

from the king and hears all melodies from him. He sits on the throne of “Everything is from Allah,” rests on the mat of “There is no power and no strength except in Allah,” observes monotheism in all things, and sees the illumination of the divine sun shining uniformly from the east of selfhood on all possibilities. He witnesses the lights of unity present and manifest on all existent beings.

36 Indeed, it is known that all the differences in the realms of existence that the spiritual seeker observes at different stages of the journey are from the seeker’s perspective. An example is given in this station to fully clarify this meaning. Consider the physical sun that manifests its illumination uniformly on all existent and possible things. It spreads its light by the command of the sovereign of appearance on all things. However, it appears in each place according to the capacity of that place and bestows its grace. For instance, it reflects its disk and form in a mirror, and this is due to the subtlety of the mirror itself. In a crystal, it generates fire, and in other things, the same effect of the manifestation is apparent, not the disk. And with that effect, it nurtures each thing according to its capacity, as you observe.

37 Indeed, colors also appear according to the nature of the place. For example, yellow light is reflected in yellow glass, white light is reflected in white, and red light is reflected in red. Thus, these differences are due to the place, not the illumination of the light. If there is an obstacle at the place, such as a wall or a ceiling, that place remains completely deprived of the sun’s illumination, and the sun does not shine upon it.

38 This is to say that some of the weak souls, who have put up walls of ego and desire, veils of neglect and blindness, have remained hidden from the illumination of the sun of meanings and secrets of the ever-present Beloved. They have become distant from the gems of wisdom of the revealed religion of the master of the messengers. They have been deprived of the sanctuary of beauty and have been abandoned from the Kaaba of majesty. This is the status of the people of the temporal world.

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39 And if a nightingale rises from the mud of ego and settles on the rosy cheeks of the heart, singing divine mysteries in the melodies of Hijazi and beautiful Iraqi songs, it can revive all dead bodies with fresh new life and spread the holy spirit on the bones of possible existences. But then you would see a thousand talons of envy and beaks of resentment intending to harm and wholeheartedly striving to destroy it.

40 Indeed, the unpleasant person finds even a sweet scent distasteful, and the accursed does not appreciate the fragrance of good fruit. This is why it is said for the guidance of the common people:

Remove the cold from your brain and nose,

So that the scent of God may enter your senses.

41

Future verses will continue

Part II.

**Writings Revealed in the Year
1868**

1. The Book to Badi

The Kitab-i-Badi

