

七谷经与四谷经

The Seven Valleys and
The Four Valleys

巴哈欧拉
Bahá'u'lláh



马来西亚巴哈伊出版社
Bahá'i Publishing Trust Malaysia

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出版说明

在巴哈欧拉浩瀚的启示宝库之中，《七谷经》和《四谷经》可谓至为特殊的并蒂双莲，是专门阐述灵性之旅的神秘书简，给古老的苏非玄妙传统赋予了时代新意。

《七谷经》中译本已于2006年由本社首度出版。本书将该经的最新中译稿与《四谷经》的首个中译稿并为一册及采用双语文本合编形式出版，以飨不同需求之读者。

编者

2013年4月

目 录

英文版前言	(1)
七谷经	(1)
探寻之谷	(8)
爱之谷	(13)
知识之谷	(18)
合一之谷	(26)
满足之谷	(41)
惊奇之谷	(44)
真贫绝无之谷	(50)
四谷经	(61)
第一谷	(68)
第二谷	(73)
第三谷	(77)
第四谷	(82)

PREFACE	(97)
The Seven Valleys	(107)
The Valley of Search	(114)
The Valley of Love.....	(119)
The Valley of Knowledge	(125)
The Valley of Unity	(134)
The Valley of Contentment.....	(152)
The Valley of Wonderment.....	(156)
The Valley of True Poverty and Absolute Nothingness.....	(162)
The Four Valleys	(175)
The First Valley	(181)
The Second Valley.....	(185)
The Third Valley.....	(189)
The Fourth Valley	(194)
随译小札	(206)

《七谷经》和《四谷经》应被视为独立的书简，因为它们分别启示给不同的人。

——守基·阿芬第

英文版前言

—

1844年5月22日，巴哈伊信仰在波斯的设拉子诞生。那一天的夜间，穆罕默德的直系后裔穆罕默德·阿里向一位名叫穆拉·侯赛因的年轻客人宣告自己就是上帝的使者，使后者大吃一惊。祂给自己赋予“巴孛”（意为“门”）的称号。如同施洗者约翰，祂宣称自己是比自己更伟大的另一位先知的预示者。此外，祂自称是一位独立的先知，有权更改现行的宗教惯例，启示祷文和律法。祂的福音将被那位“上帝将昭示天下者”的福音所取代。

1819年10月20日，巴孛诞生于波斯

的设拉子，这里也是诗人哈菲兹和萨迪的出生地。尚在年幼之时，他的优异禀赋和先天知识便令他的老师惊奇不已。以后，作为一个商人，他的诚实与正直品格成为商界的楷模。

巴孛宣示之后，动乱随之而起。仅仅在一年之内，残暴的狂热分子和无知的波斯穆斯林杀害了4000名拥护他的圣道的人。首个相信他的人遭受伏击身亡；他的最伟大门徒库杜斯在巴尔富鲁什（巴博勒）的广场被撕成碎片。最杰出的女巴比塔希丽在面对抓捕者时毫不畏惧，大义凛然地对他们高喊：“你们可以随意处死我，但你们无法阻止妇女的解放。”

巴孛著述甚多，其中有些写于他被囚禁于阿塞拜疆山区期间，最有名的是波斯文的《巴扬经》和阿拉伯文的《巴扬经》。这些著作被波斯出生的法国人A. L. M. 尼古拉译成法文，他当时是驻设拉子的领

事，对这位出生于设拉子的先知的生平和教义十分着迷。

为了爱巴哈欧拉，巴孛奉献了自己的生命。祂于1850年7月9日中午在大不里士一处兵营的操场上戏剧般地殉道。

二

巴哈伊信仰第二阶段的中心人物是巴哈欧拉，即巴孛所预示的那位显圣者。祂于1817年11月12日出生在波斯的德黑兰。祂的本名为侯赛因·阿里。后来，祂自称“巴哈欧拉”，意为“上帝的荣耀”。

侯赛因·阿里的家族高贵、富有并受人尊敬。高官厚禄的锦绣前程对祂而言唾手可得。然而，祂对从政毫无兴趣。祂的王国不属于这个世界。祂抛弃了奢华的生活，很早就追随巴孛的圣道。祂知道此举必然会使自己以及自己所钟爱的人士陷入贫穷、

苦难和迫害之中。灾难终于在 1852 年 8 月来临，祂被逮捕，囚禁于波斯首都的“黑坑”。在这个地牢里，祂与窃贼和谋杀犯朝夕相处。沉重的枷锁和脚镣深深地嵌进祂的肉体。然而，正是在如此恐怖、恶劣及阴暗的环境里，巴哈欧拉的启示诞生了。祂做了一个梦，梦中出现了“至大圣灵”，从四面八方对祂说：“确然，我将使你通过自身及你的圣笔赢得胜利。切勿因自己的遭遇而沮丧，亦不可畏惧，因为你必安然无恙。不久，上帝将召集世间之灵杰，即经由你自身及你的圣名而援助你的人；上帝正是通过你的圣名更新这些承认祂的人的心灵。”

1853 年 1 月，巴哈欧拉及其家人被逐出波斯。祂选择巴格达作为自己的流放之地。这段旅程时值仲冬，一路向西，曲折坎坷，穿越冰雪覆盖的克尔曼沙阿山区，最终抵达底格里斯河流经的巴格达。年复

一年，巴哈欧拉的声望不断攀升。在底格里斯河岸边，宗教领袖们纷至沓来，以求一睹祂的尊容。

祂时常在河边漫步，有时在一座清真寺——如今已成为那段时光的见证——小憩。优美隽永的《隐言经》——巴哈伊信仰基本教义的集中体现——便在这个期间形成。祂在巴格达的最重要启示为《笃信经》，其主要意旨涉及渐进启示，即诸先知依照世人的需求和能力分别启示不同的教义。祂的强大影响力被波斯和土耳其帝国的统治者们视为极大的威胁，他们决定将祂驱逐到远离祖国的地方。

1863年4月22日，祂离开住地，越过底格里斯河，在一处花园里搭起了帐篷，后来祂将之命名为“里兹万花园”（意为“上天乐园”）。在这里，祂向自己所信任的朋友们宣告，祂就是上帝的显示者，祂被派遣到人间是为了兑现长久以前所许

下的实现正义统治的神圣诺言。

继巴格达之后，巴哈欧拉又先后被放逐到君士坦丁堡和阿德里安堡。其间，祂公开宣告了自己的使命。1867年，在阿德里安堡，祂启示了《致诸君王书》（《穆卢克书简》），对他们发出警告：如果不服从上帝的意愿，他们将不可避免地倒台。

最终，1868年，巴哈欧拉被流放到《圣经》所提到的、时属巴勒斯坦的古老监狱城阿卡。在圣地期间，祂启示了《亚格达斯经》（《至圣经》）。在该经中，祂命定了义务祷文，制定了斋戒与节日的日期，谴责了诽议、懒惰和虐待动物等行为。该经禁止服用鸦片和酒类，但用于科学目的者除外；还禁止蓄奴、乞讨和出家修行。它规定实行一夫一妻制，严禁赌博；书写遗嘱乃是应尽的义务；每一位巴哈伊都必须服从自己的政府。它还规定了巴哈

伊必须拥有的各项美德，包括洁净、贞洁、诚信、殷勤、礼貌和正直等。

三

《七谷经》堪称巴哈欧拉在神秘主义创作方面的最高成就。这部意蕴深邃的杰作是为回答哈奈根的法官谢赫·穆哈伊丁·伊本的提问而写的。哈奈根是伊拉克邻近波斯的一市镇，位于巴格达的东北面。该法官显然是一位苏非主义哲学家的学生。苏非主义是伊斯兰教多种神秘思潮的泛称，盛行于一时，且影响至今。苏非的宗旨在于，通过默思、祈祷、冥想和达到心醉神迷的状态等方式觐见上帝。它发展出一套专门的用语来解释灵性进步的各个阶段。一些苏非相信，他们能够直接亲近上帝，无需穆罕默德或其他先知的帮助。如此观点在逻辑上自然会推导出这样的信

条：苏非不受宗教律法的约束，对他们——即便不是很多——而言，个人内心的良知才是稳妥的向导。波斯最伟大的神秘主义者哲拉鲁丁·鲁米⁽¹⁾与安萨里对此持有争议，他们断言，唯有通过服从上帝使者所启示的律法，才能达到上帝临在的境界。

谢赫·穆哈伊丁·伊本本人无疑熟知十二世纪波斯苏非派人物法里德丁·阿塔耳⁽²⁾。阿塔耳最受推崇的著作是《百鸟朝凤》⁽³⁾。在该书中，灵魂进步之旅分为“七谷”：探寻，爱，知识，超脱，合一，迷惘，消亡。而在波斯文启示的《七谷经》里，巴哈欧拉使用了类似而非完全相同的方式描述了灵魂朝向其存在的目标前进的七个阶段。巴哈欧拉是在离开隐居的苏莱曼尼亚山区返回巴格达后启示这部著作的。

(1) 见正文里的相关注释。——译注

(2) 见正文里的相关注释。——译注

(3) 亦译《鸟的逻辑》或《鸟的语言》。——译注

它的主旨基本上无涉时间和空间，揭示了宗教的内在真义。灵性的实质在各大宗教里都是相同的，它们共同构成了信仰的根基。巴哈欧拉对其信仰作有如此阐明：“此乃上帝不变之信仰，永恒于过往，永生于未来。”

《四谷经》晚于《七谷经》，同样启示于巴哈欧拉流放巴格达时期。它是写给伊拉克库尔德斯坦地区基尔库克的博学之士谢赫·阿卜杜勒-拉赫曼的。《四谷经》阐述了发现那不可见者的四种方法，人心的四个层级，以及寻求所倾慕者——那配受赞美者、吸引者、受爱戴者——的四种神秘行者。该经所描述的四种神圣状态源于《古兰经》（第五十七章第3节）：“祂是首与末，是显者与隐者；祂知晓万物。”

小罗伯特·L. 久利克
一九七五年二月一日

七谷经



奉宽宏、仁慈上帝之名！

赞美归于上帝！祂令实有自虚无中呈现；将先存隐秘铭刻于人之碑碣；教谕他未曾知晓的神圣宣说之奥妙；令他成为已信者及臣服者的明晰之书；使他在此黑暗与衰败时代见证万物⁽¹⁾之创造，并在非凡圣殿⁽²⁾里自永生之巅以奇妙之音道出——最终，人人皆能以其主之显示者的身份独自亲身见证：诚然，除祂之外，别无上帝；人人皆因此而能奋力攀登那实在之巅，直到目空一切，惟见上帝。

我亦赞美和颂扬从那神圣本质之洋分

(1) Kullu Shay' (库勒谢)。

(2) 喻指显圣或显圣者 (the Manifestation)。

出的首片大海，自那一体之境闪耀的初道曙光，在那永恒之天升起的首轮太阳，被那独一灯塔的先存之灯点燃的头道火焰：祂乃尊贵者王国之艾哈迈德⁽³⁾，亲近者众灵之穆罕默德，诚挚者领地之马哈茂德⁽⁴⁾。在知祂者的心中，“祂享有至伟之诸名号……无论你们以何种名号祈求祂。”愿祂的眷属及同伴享得充分、长久和永恒的安宁！

再者，我已听闻知识夜莺在你生命之树的枝头上鸣唱，获知确信之鸽在你心田之荫的枝杈上高歌。诚然，我确已吸纳你爱之衣饰的纯净芳香，并经由详阅惠函而达至与你确然心照神会。你提及自己舍身于上帝并藉祂获得新生，说起自己对上帝

(3) Aḥmad，同艾哈默德，穆罕默德在《古兰经》里的名称。——译注

(4) Maḥmūd，公元 971-1030 在世，伽色尼王朝素丹（苏丹），著名军事家，一译“马默德”。穆罕默德、艾哈迈德和马哈茂德均为先知的名字和称号，派生自动词“赞美”和“颂扬”。——译注

所钟爱者、祂的诸名号之各个显示及祂的诸属性呈现之处的爱，我对此已加留意，故而，我自荣光圣界向你显露神圣而辉煌之标志，召唤你进入那神圣、亲近和华美之天庭，引领你到达如此境界：视大千世界为空，惟见自己所爱戴之尊荣者的圣容；当受造万生为无，一如其前世之莫名。

对此，那一体之夜莺已于高西耶园⁽⁵⁾唱出。他说：“你的心碑上将出现如此玄妙之神秘文字——‘敬畏真主吧，祂会授你知识。’⁽⁶⁾你的灵魂之鸟亦将回忆起先世之圣殿，以渴望之翼翱翔于‘走你的主走过的路’⁽⁷⁾之天宇，在‘而后以各类果实为食’⁽⁸⁾之诸花园里采撷共享之果。”

朋友啊，我凭生命起誓！这些果实产

(5) the garden of Ghawthiyyih，出自阿里的布道。

(6) 《古兰经》第二章第 282 节。

(7) 《古兰经》第十六章第 71 节。

(8) 同上。

自知识领地的这些花树之青园，你若借助名号与属性诸镜里炫目的神圣本质之光将之品尝，思慕之情便会从你手中夺去耐心与忍隐之缰绳，使你的灵魂随那闪耀之光颤栗，将你从尘世家园领到实质中心里的第一神圣居所，且将你提升至如此境界：翱翔天际，如行大地；健步水上，如履平川。倘若如此，我、你、凡登临知识天堂者乃至其生命之园受到来自万恩者示巴⁽⁹⁾的确信之风吹拂而心灵复苏者，必为之欢喜。

循正道者，必得安宁！

此外，行者由凡尘居所达至天上家园

(9) Sheba, 旧译赛百或赛伯，犹太教和伊斯兰教传说中的王国，象征安居之地或家园，位于阿拉伯半岛西南。据《圣经·旧约》记载，所罗门王在位期间，示巴女王曾亲率驼队前去拜见他。《古兰经》亦有她会见所罗门王情形的描述。而据北非另一种传说，示巴嫁给所罗门王，其子曼涅里克一世创建了所罗门王朝。
——译注

之旅程，有“七阶段”一说，亦有谓“七谷”或“七城”者。他们说，若非弃绝自我，历经这些阶段，行者便绝无可能抵达那亲近和团聚之洋，亦无法畅饮那绝世佳酿。首阶段乃是



探寻之谷

本谷所需之坐骑乃是毅力；若无毅力，本旅程之行者便无处可至，无的可达。他决不可心灰气馁；纵然经年累月艰苦跋涉，仍未一瞻那圣友之美，亦绝不该踌躇畏缩。因为，凡寻求“为我们”之“克尔白”⁽¹⁰⁾者，皆因此佳音而欣喜：“我会在我的道上引导他们。”⁽¹¹⁾在探寻过程中，他们决然奉献，厉兵秣马，时刻尝试由疏失之境进入生命之域。无束缚可阻碍他们，无劝言可制止他们。

这些仆人义当清除心中的一切痕迹，

(10) Ka'bih, 位于麦加的圣所，这里意指“目标”。

(11) 《古兰经》第二十九章第 69 节：“无论谁为我作出努力，我都会在我的道上引导他们。”

因为心灵乃是神圣财富之源；义当杜绝模仿，即重蹈先祖前辈遗辙，对天下众生闭合友好与敌意之门。

在本旅程中，寻者会抵达如此阶段：他看见所有受造物都在四处游荡、意乱情迷之中寻找那圣友。他会看到：奋力追逐其约瑟之雅各⁽¹²⁾何其之多！他将目睹：急切找寻所爱戴者之爱人何其之众！他将见证：苦苦寻觅其属意者之慕求者何其之盛！每一刻，他都有一重大发现；每一时，他都知悉一隐藏奥秘；因为他的心已离开

(12) Jacob，又名以色列，希伯来人的祖先，以色列人传统以他为本民族的祖先。《圣经·旧约》称他是以东人的祖先以扫的孪生弟弟。在前往亚兰人部落途经伯特利时得到上帝的特别启示，后来返回巴勒斯坦并再次得到上帝的启示。约瑟（Joseph）为其子。晚年期间，雅各率众子逃荒至埃及，投奔已在那里的约瑟。后死在埃及，葬在巴勒斯坦，在《古兰经》中，雅各被称作叶尔孤白，据麦加古本载，叶尔孤白是易卜拉欣（亚伯拉罕）的儿子；是易司哈各（以撒）的哥哥而非其子。——译注

两个世界，向所爱戴者之克尔白进发。每一步，他都将得到来自无形圣域的扶助，他的求索热度亦随之弥增。

寻者须以爱之马季农⁽¹³⁾的标准来衡量其探寻。据说，有一日，他们看见马季农一边筛土，一边落泪。他们问：“你在做什么？”他回答说：“我在找蕾莉。”他们惊叫道：“哎呀，蕾莉可是纯洁之灵啊，你竟然在尘土里寻找她！”他说：“我无处不寻，只要能找到她，哪怕走遍海角天涯。”

诚然，智者不屑于在尘土里寻找万主之主，但马季农的话语却表明其探寻热忱的炽烈程度。“凡怀热情寻觅者，必得所

(13) Majnún，字面意思为“疯狂”。原为古波斯和古阿拉伯一著名情圣的称谓，其所爱者名叫蕾莉(Layli)，是一位阿拉伯王子的女儿。他们相爱的故事象征着近乎神圣的人间真爱，成为很多波斯浪漫诗篇的主题，尤以尼扎米写于公元1180-1189年的最为著名。

愿。”⁽¹⁴⁾

真寻者唯其探寻目标是求，别无他顾；爱者只渴求与所爱戴者团聚，别无他意。若非舍弃一切，寻者无可如愿。亦即，他须无视自己所见、所闻、所悟之一切，方能进入灵界，即上帝之城。我们若欲寻求祂，便需劳力；我们若欲畅饮与祂重聚之蜜，便需热情；我们若尝过此杯，便会抛弃尘世。

在本旅程中，行者居无定所，随处栖身。为寻觅圣友之美，他察看每一张面容；为找到所爱戴者，他走遍每一个国度。他逢人交谊，广结善缘，以期能从某些心智中发现那圣友的隐秘，或从某些面容中看到所爱者的圣美。

在本旅程中，倘若他在上帝扶助下发现那无踪迹之圣友的一丝迹象，自上天使

(14) 阿拉伯谚语。

者⁽¹⁵⁾ 那里嗅出失踪已久之约瑟的芳香，便能立即进入



(15) 参见《古兰经》和《圣经·旧约》有关约瑟的故事。

爱之谷

并熔化于爱火之中。在本城，极乐之天冉冉升起，普照世界的渴望之阳熠熠生辉，爱的火焰熊熊燃烧；而爱火一旦燃烧起来，必将理智之果焚为灰烬。

此时此刻，行者已无察自身及周遭之一切。他不分无知和有知、怀疑和确信；他不辨引导之晨与谬误之夜。他回避不信和忠信，鸩毒于他不啻药膏。对此，阿塔耳⁽¹⁶⁾写道：

为不信者准备的，乃是谬误——
为忠信者准备的，乃是信仰；

(16) 全名法里德丁·阿塔耳（Farīdu'd-Dīn 'Aṭṭār），公元1150-1230年，波斯伟大的苏非派诗人。

为阿塔尔之心准备的，乃是你
的一丝痛苦。

本谷所需之坐骑乃是痛苦；若无痛苦，本段旅程便永无终止。在本站，除了所爱戴者，爱者别无所思；除了圣友，爱者不寻他庇。每过一刻，他在所爱者之道上奉献百条生命；每迈一步，他在所爱者之足下抛舍千颗头颅。

我的兄弟啊！若未进入爱的埃及，你绝不会见到约瑟那圣友之美；若非如雅各那般放弃自己的外在之眼，你绝不会睁开自己的内在生命之眼；若未受到爱火的煎熬，你绝不会与那渴慕之爱者神交。

爱者无所畏惧，且刀枪不入：你见他在火中寒颤，在海里干涸。

爱者乃是地狱之火中的寒颤之
人；

知者乃是浩瀚之海里的干涸之
士。⁽¹⁷⁾

爱，无欲求存，不冀求生：爱者，死
中觅生，辱中求荣。欲达狂爱之境地，便
须心智健全；欲得圣友之交谊，便须灵性
充盈。在爱袍之路上，被袍套索之颈必得
福佑，落地之首必享快乐。故此，朋友啊，
摒弃自我，你便能发现那盖世无双者；超
脱此必朽尘寰，你便能在天堂之巢觅得归
宿。若欲点燃生命之火，畅行于圣爱之道，
你当净空自身。

爱不攫取生灵，
鹰不掠食亡鼠。⁽¹⁸⁾

(17) 波斯神秘诗。

(18) 波斯神秘诗。可比较阿拉伯文《隐言经》第七首。

爱，将世界各处点燃；爱者，使其扬旗之地荒废。他的国度已无生命存在；他的领地已无智者发令。爱之利维坦⁽¹⁹⁾吞噬理智之主，毁灭知识之君。他畅饮七海，仍未解心中干渴，他问：“还有吗？”⁽²⁰⁾他自我闭绝，远离世间一切。

爱绝缘于尘世，也绝缘于天堂。
他一身集七十二种癫狂。⁽²¹⁾

无数牺牲者被其镣铐束缚，无数睿智者被其利箭伤害。须知，世界的每片鲜红

(19) leviathan，《圣经》里讲述的一种海中怪兽，多见于《旧约》的《约伯书》。——译注

(20) 《古兰经》第五十章第 29 节。

(21) 出自鲁米（Jalálu'd-Dín Rúmí，公元 1207-1273 年）的诗集《玛斯纳维》（The *Mathnavi*，意为“心灵对句”——译注）。鲁米又称毛拉纳（Mawláná，意为“我们的主人”——译注），为最伟大的波斯苏非派诗人，亦为毛拉维教团（亦称“旋转的德尔维希”）的创始人。

皆出自他的愤怒，世人面颊上的每片苍白皆缘于他的鸩毒。他带来死亡，而非救治；他行走阴谷，别无他途；然而，于爱者之唇，他的毒液甜过蜜糖；于寻者之眼，他的毁灭好过千万条生命。

故而，须以爱火烧毁邪恶自我之面纱，以使心灵纯洁和净化，进而能够认明大千世界之主的地位。

点燃爱火，焚毁一切，
继而步入爱者之界。⁽²²⁾

倘若爱者逃离爱之鹰的利爪，且得造物主确认，他便会进入

(22) 引自巴哈欧拉的一首颂诗。

知识之谷

并由怀疑变为确信，由幻觉之黑暗转向敬畏上帝的引导之光明。他将睁开内在之眼，与所爱戴者私下交谈；他将半开真理与虔诚之门，关闭空想之户。在本站，他满足于上帝诫命，视战争为和平，在死亡中发现永生的隐秘。凭内在与外在之眼，他见证创造界与人魂复活的奥妙；藉纯洁之心，他领悟永无歇止之显圣里的神圣智慧。他在汪洋中发现滴水，在滴水中窥见大海的秘密。

劈开原子的核心，看啦！

你会发现里面有一个太阳。⁽²³⁾

(23) 波斯神秘诗。

在本谷，行者于唯一真神之诸创制所见无它，惟昭然天意。他时刻会说：“在仁慈真主的创造之中，你无法找到瑕疵。反复端详一下，你能挑出哪怕一点丁毛病吗？”⁽²⁴⁾ 他于不公之中见公义，于公义之中见宽宏。他在无知中发现诸多隐蔽知识，在知识里发现无数显白智慧。他打破肉身与激情之樊笼，与不朽圣界之人士交往。他攀登内在真理之阶梯，赶赴内在要义之天堂。他乘坐“我们在各处及他们自身向他们显示我们的征兆”⁽²⁵⁾ 之方舟，航行于“直到他们明白它(本经)乃是真理”⁽²⁶⁾ 之大海。若遭不公，他会忍耐；若遇怒火，他会示爱。

从前，有位爱者，因长年与所深爱者分离而哀叹不已，在遥相隔望的思念煎熬

(24) 《古兰经》第六十七章第 3 节。

(25) 《古兰经》第四十一章第 53 节。

(26) 《古兰经》第四十一章第 53 节。

中憔悴枯槁。他为情所困，内心已无耐性，肉躯失却精气；无她的生活，于他而言聊无意义；如此日复一日，以至形萎神散。几多白昼，思慕之苦使他不得歇息；几多黑夜，想念之痛令他无法安寝；身遭折磨，以至悲叹；心受创痛，化作哀号。为一品她的临在之杯，他已付出千万次生命，可均无济于事。大夫对他束手无策，同伴避之唯恐不及；诚然，因爱成疾，焉能医治——解铃终须系铃人！

最终，他的渴望之树结出绝望之果；他的希冀之火落得灰飞烟灭。于是，某个夜晚，万念俱空之下，他离家出走，前往街市。忽然，他瞥见一巡捕尾随身后，于是拔腿便跑，巡捕紧追不舍。接着，其他巡捕也聚拢过来，在各路口堵截这位厌世者。而这个不幸的人撕心裂肺地哀嚎着，四处乱窜，悲叹自语道：“这巡捕追我如此之紧，一定是我的死亡天使阿兹拉伊

勒⁽²⁷⁾。要不然，他就是暴徒，想要伤害我。”他继续奔逃，爱神之箭令其流血，满心悲戚。这时，一座花园的围墙堵住去路，他攀爬而上，可没料想它竟然如此之高，令其苦不堪言。然后，他奋不顾身地跳进花园。

在那里，他看到所深爱者一手持灯，正在寻找她丢失的戒指。目睹令自己为之失魂落魄的至爱，这灰心丧气的爱者长吁一口气，举起双手祈祷并高呼：“真主啊！请你将荣耀、财富和长寿赐予这位巡捕。因为他是加百列⁽²⁸⁾，引导我这可怜的人；要不然，他便是伊斯拉非来⁽²⁹⁾，给我这不

(27) 'Izrá'il，一译“阿兹拉伊来”，伊斯兰教义里受安拉派遣的四大死亡天使之一，中国穆斯林俗称“取命天仙”。——译注

(28) Gabriel，《圣经》和《古兰经》所载一位天使长的名字，汉译《古兰经》作“哲布勒伊来”。——译注

(29) Isráfil，伊斯兰教用语，大天使之名，该天使负责在耶路撒冷的圣岩上吹响号角，宣布复活日到来。平

幸的人带来新生！”

他的话语确然为真。因为他在看似暴虐的巡捕身上发现诸多隐匿的正义，在面纱之下发现无数潜藏的慈悲。该巡捕因愤怒而追赶他，却将这爱之沙漠里的干渴者引至其所爱者之海，用重聚之灯点亮了久违的暗夜。他将远离之人逐往亲近花园，为病患之魂引见心灵医生。

之后看来，倘若这位爱者有先见之明，他在事发伊始便会为这位巡捕祝福，代他祈祷，他亦将视其暴虐为正义；可是，既然结局无从预料，他当初便只能哀叹和抱怨。然而，那些跋涉于知识园地的人们却能从战火中见和平，从怒火中见友善，因为他们从开始便能看出结局。

以上为行者于本谷之情状；然而，本

时，他总是把号角放在唇边，准备在安拉发令时随时吹响。据传，穆罕默德曾跟他学习如何做先知，三年后才蒙安拉启示《古兰经》。——译注

谷之上其他诸谷的人们却将始与终视若同一，不，其实他们既不见始，亦不见终；既看不到“首”，亦看不到“末”。⁽³⁰⁾ 而栖身青翠园地的不灭之城居民甚至对“既非首亦非末”视若无睹；他们飞越起首之一切，拒绝末尾之所有。因为，这些人已跨越名号诸境，风驰电掣般逃离属性诸界。于是有此一说：“绝对合一摒绝一切属性。”⁽³¹⁾ 他们且在神圣本质之庇荫下建立居所。

故而，与此相关，对“请你引领我们行走直路”⁽³²⁾ 之涵义，哈杰赫·阿卜杜拉⁽³³⁾——愿至高的上帝确认他的可敬精

(30) 《古兰经》第五十七章第 3 节。

(31) 据传出自阿里。

(32) 《古兰经》第一章第 5 节。

(33) 全名 Shaykh Abú Ismá‘il ‘Abdu’lláh Anṣárí of Hirát，公元 1006-1088 年，苏非教派领袖，承自先知的伙伴艾优卜 (Abú Ayyúb, 又译“阿尤布”、“安优伯”——译注)，主要以《穆纳加特》(“祈愿”之意) 和《鲁

神——作有精妙之见，所言令人信服：“为我们指明正道，亦即，用你的神圣本质之爱光耀我们，使我们能摆脱自我以及除你之外的一切，全副身心归向你，唯你是知，唯你是瞻，唯你是念，不及其余。”

非但如此，这些甚至超越了本站，因而有此一说：

爱是隔断爱者与所爱者的面纱；
除此之外，我不可多言。⁽³⁴⁾

此刻，知识之晨出现，旅行及漂泊之灯熄灭。⁽³⁵⁾

拜亚特》(四行诗)著称。“安萨尔”(Anṣār)意为“辅助者”或先知穆罕默德在麦地那的伙伴。

(34) 《玛斯纳维》。

(35) 这里指由“光”或苏非教派领袖引导的神秘漫游和探寻真理。巴哈欧拉在这里告诫神秘主义者：神圣显示者在其既定时代的到来，使进一步探求变得毫无必要，正如阿里所言：“太阳若升起，灯盏须熄

摩西被遮蔽于斯，
纵有万般力和光；
既然你全无羽翼，
便不可妄图飞翔。⁽³⁶⁾

倘若你时时灵交并祈祷，藉诸圣灵之扶助双翼高飞，那么，你便能窥见圣友之奥秘，获得所爱戴者之光照，“我们的确来自真主，我们亦将复归祂。”⁽³⁷⁾

穿过知识之谷，即最后的局限层面，行者来到

灭。”“太阳”指新时代的上帝显示者。

(36) 《玛斯纳维》。

(37) 《古兰经》第二章第 151 节。

合一之谷

并开始畅饮绝对者之杯，凝视一体之诸般显示。在本站，他戳穿多重性之面纱，逃离肉身之诸界，晋升独一性之天国。藉上帝之耳及上帝之眼，他注视神圣创造之奥秘。他步入圣友之神殿，与所爱者如密友般共处一室。他自那绝对者衣袖伸出真理之手；他展露权能之隐秘。他无视自己的名号、名望和地位，却在赞美上帝之中发现对自己的赞美。他在自己的名号之中看见上帝名号；对他而言，“所有歌曲来自圣王”⁽³⁸⁾，所有旋律皆出自祂。他端坐在

(38) 《玛斯纳维》。

“说：一切来自真主”⁽³⁹⁾之御座，他安歇于“唯有真主掌握力量与权能”⁽⁴⁰⁾之地毯。他用一体之眼看待万事万物，见到圣阳的灿烂光辉自那神圣本质之启端一视同仁地照耀所有受造物；整个受造界映照独一无二之光。

阁下确知，行者在各段旅程中所见之诸存在界的一切变化，皆为自身观察所得。为助透彻理解，谨予举例说明：拿肉眼可见的太阳来说，尽管它用同样的光线普照万物，依显圣之王的谕命赐予所有受造物光芒，但在每一处，它会依其潜能而显现并倾注恩泽。譬如，它在镜子中映照出自身的圆形，此乃镜子的敏感性能所致；在水晶中它以火焰形状呈现，但在其他事物上只会表现出它的光照效果，而非其完

(39) 《古兰经》第四章第 80 节。

(40) 《古兰经》第十八章第 37 节。

整圆形。然而，如你所察，凭此效能，奉造物主之命，太阳依万物各自的品质分别予以教化。

同理，万物之性状不同，所呈现之色彩便各异。例如，黄色球体反射黄光；白色球体闪耀白光；红色球体显示红光。由此可见，这些变化出自物体，而非光线本身。再则，倘若某个地方由于高墙或屋顶之类而与光隔绝，那它便会全无光华，太阳亦不会照临。

某些不健全的灵魂亦同样如此：他们将知识诸园地禁闭于自我与邪情之高墙内，用无知与盲目将之蒙蔽，与玄妙太阳之光芒及永受爱戴者之奥秘绝缘；他们远离诸使者之主的明晰信仰所带来的宝贵智慧，被完美者的圣殿拒之门外，亦被显赫之克尔白⁽⁴¹⁾驱逐出去。此即本时代人们应得之

(41) 位于麦加的圣所，这里意为“目标”。

下场!

再者，倘若一只夜莺⁽⁴²⁾从自我之泥土腾飞而上，栖身于心灵的玫瑰花棚，以阿拉伯之曲及悦耳的伊朗之歌详陈上帝——仅其一词便可令僵死之躯复苏，重获新生，赐圣灵予本存在界之朽骨——的奥秘，那么，你会看见众多妒忌之爪及无数怨恨之喙追逐祂，且无所不用其极，企图置祂于死地。

诚然，沁心芳香之于甲虫，不啻恶臭；怡人香水之于鼻疾，焉有效用。故而，有以下引导无知者之一说：

清除你脑中泗涕
以吸入真主气息。⁽⁴³⁾

(42) 寓指巴哈欧拉自己的显圣。

(43) 《玛斯纳维》。

总之，物体之差异已予阐明。因此，若行者只注意表象之所在，亦即他只看那些五彩之光的球体，那他所见便是黄、红、白三色；此即冲突盛行于生灵之间、发自受限灵魂之晦暗尘雾遮蔽世界的因由之所在。有些人的确只盯着光彩之璀璨；有些人却畅饮了一体之佳酿，因为他们所见无它，唯太阳本身。

以此推论，既然行者在此三个不同层面行走，那么他们的理解与言辞便各不相同，于是冲突迹象亦在世间不断显现。因为一些人住在一体层面并言及该世界，一些人栖身有限诸界域，一些人安居自我诸层级，其余则全然被蒙蔽。故而，当时那些无份领受圣美光辉的无知人们确实提出某些要求，并在各个时代及周期，将他们自己应得之报应加诸一体之海的众生。“真主若要惩罚恣意妄为者，祂必会灭绝世间一切活物！可是，祂也的确给他们指定了

缓罚期限……”⁽⁴⁴⁾

我的兄弟啊！纯净之心犹如明镜；须以爱和除了上帝超脱一切之精神使其光洁，如此，真实之阳方能在其中闪耀，永恒之晨方能降临。届时，你必明了此言之意：

“我的尘寰和我的天堂概不容我，唯独我的忠仆的心扉将我接纳。”⁽⁴⁵⁾ 你亦将用手提起自己的生命，怀着无限渴望将之抛在那新的所爱戴者面前。

每当一体之王的显示之光驻留心与灵之宝座，祂的光芒便彰显于四肢百骸。届时，那著名传说之奥秘亦会自幽暗中闪现：

“仆人经由祈祷向我靠近，直到我回应他；当我回应了他，我便成了他赖以听闻之耳……”于是，户主现身自己的家中，整个宅邸的梁柱便因祂的光芒而熠熠生辉。

(44) 《古兰经》第十六章第 63 节。

(45) 出自圣训（Hadīth，传统上认为是先知穆罕默德或某位伊玛目的言行记载）。

光之功效出自发光者，故而，一切事物皆因祂而动，依其意愿而显。此即亲近者所汲饮之泉，诚如斯言：“亲近真主者必饮之泉……”⁽⁴⁶⁾

然而，不可将这些话语理解为神人同形同性，将之视同上帝诸界域沦落受造物诸层级；阁下亦不应受其误导而得出如此臆断。因为，上帝因其神圣本质而崇高无比，超乎升与降、入和出；由古至今，祂从未受人类属性的限制，且永远不会。凡夫从未理解祂，俗灵从未发现通向其本体之路。徜徉于祂的知识之谷的神秘知者无不深陷歧途；试图领悟其本质的圣人无不迷茫失措。祂神圣，高乎智者理解；祂尊贵，超乎知者领会！路已禁行，探之不敬；祂的证物便是其表征；祂的存在便是其凭

(46) 《古兰经》第八十三章第 28 节。

据。⁽⁴⁷⁾

故而，倾慕所爱戴者之圣容的爱者说：“你啊，唯有你的本质显示通向祂的神圣本质之路，你实属神圣，超乎所有与祂的造物相似者。”⁽⁴⁸⁾ 全然空无怎能驰骋先世原野？飞逝阴影岂可抵达永恒圣阳？圣友⁽⁴⁹⁾曾说：“要是没有你，我们就无从认识你。”那被敬爱者⁽⁵⁰⁾亦谓：“也不会达到你尊前。”

诚然，这些涉及知识层级之论述，关乎对实在圣阳之诸显圣的认识，圣阳为光，显圣为镜。这光之辉煌虽在心中，却隐藏于感官面纱与此世环境，犹如铁灯罩里的蜡烛，唯有移去灯罩，烛光方能外射。

同理，你若将蒙蔽心灵之裹布剥去，

(47) 出自阿里的布道。

(48) 圣训。

(49) 指先知穆罕默德。

(50) 同上。

一体之光便会显耀。

由此亦可显见，即便对光线而言，也无所谓入或出，遑论那存在之本质及所渴求之奥秘。我的兄弟啊，你须以探索之精神游历这些层面，不可盲目模仿。真行者，不会被言辞之棒喝吓退，不会因隐语之警告畏缩。

帷幕岂能将爱者与其所爱者
分拆？

亚历山大高墙亦无法将他们
隔开！⁽⁵¹⁾

秘密何其多，异客却无数。那受爱戴者之奥妙，穷牒简不能尽载，尽本函无以详表，纵然它不过一词或一符。“知识仅

(51) 出自哈菲兹的诗集。哈菲兹本名为 Shamsu'd-Din Muḥammad，设拉子人，死于约公元 1389 年，为最伟大的波斯诗人之一。

为一点，无知者却妄添。”⁽⁵²⁾

依同样道理，再对诸界之差异予以深思。神圣诸界虽然永无终止，可依旧有人将之一分为四：时间界⁽⁵³⁾，系有始有终之域；持久界⁽⁵⁴⁾，其始已然，其终无显；长存界⁽⁵⁵⁾，不见其始，已知其终；永恒界⁽⁵⁶⁾，其始与终均不可见。由这些观点亦产生诸多不同表述，若逐一提及，必令人无趣。例如，有人谓长存界既无始亦无终，将永恒界名为无形无影、坚不可摧的无上之天。亦有人将这些界域称为天庭⁽⁵⁷⁾、至高

(52) 圣训。

(53) Zamán, 音译“扎曼”。——译注

(54) Dahr, 音译“达赫尔”。——译注

(55) Sarmad, 音译“萨尔马德”。——译注

(56) Azal, 音译“阿扎尔”。——译注

(57) Láhút, 音译“拉胡特”。——译注

天⁽⁵⁸⁾、天使王国⁽⁵⁹⁾和必朽世界⁽⁶⁰⁾。

爱路之旅可分为四：从受造物到唯一真神；从唯一真神到受造物；从受造物到受造物；从唯一真神到唯一真神。

先前时代之神秘预言家和神学家们所述甚多，我之所以在此未予提及，乃因不愿长篇累牍地援引过往之言；自他处摘章引句，仅证明后天习得之学问，无关神圣之天赋。即便我在此已引用如此之多，亦仅仅出于随世人之俗、顺友人之习而已。况且，此类话题已超出本函意旨所及。我无意详陈他们所言，并非出于傲慢，相反，此乃智慧之明示，仁恩之垂范。

即便海达尔⁽⁶¹⁾果真弄沉了海上

(58) Jabarút, 音译“杰贝鲁特”。——译注

(59) Malakút, 音译“迈莱库特”。——译注

(60) Násút, 音译“纳苏特”。——译注

(61) Khidr, 意为“绿”，伊斯兰教受尊崇的人物，《古

的船只，

这一不是之中依然包含有千百个是。⁽⁶²⁾

除此之外，即便在某个为上帝所钟爱者身旁，本仆依然当自己彻底迷失且无足轻重，遑论在祂的众圣尊前。尊贵属于我的主，那至高者！再者，我的意旨在于详述行者之各段旅程，而非列数神秘主义者相互抵触之言论。

以上为阐述相对界——即属性界——之始与终的简明例释。即便如此，现仍有必要再举一例，以使其完整涵义得以显明。譬如，阁下不妨思量自身：你是令子血脉之首，令尊血脉之末。你的外在所披露者，乃是神圣创造界力量之显征；你的

兰经》将他描述为“真主的正直仆人”。——译注
(62) 《玛斯纳维》。

内在所揭示者，乃是隐藏之奥秘，亦即贮存于你的神圣信托。故而，在此意义上，首与末，内与外，的确属于你自己，如此，经由赋予你的这四种状态，你当能领会那四种神圣状态，你的心之夜莺亦能立于存在之玫瑰树的所有枝头——无论可见或隐藏——放声鸣唱：“祂是首与末，是显者与隐者……”⁽⁶³⁾

鉴于人之局限性，如此表述仅适用于相对之物的范畴。若不然，那些仅凭一步便跨越相对与有限界、栖身于绝对者之美妙境界并在威权与诫命诸界安营扎寨的人们，已用一粒火花焚毁这些相对之物，用一滴水珠抹消这些言辞。他们且将畅游于灵性之海，翱翔于圣光之天。那么，在如此层面上，言辞该有何种生命，“首”、“末”及诸如此类始能被目睹或提及！在

(63) 《古兰经》第五十七章第3节。

此界域，始即是终，终仅为始。

在你的爱魂之中点燃旺火，
彻底焚毁所有思想和言说。⁽⁶⁴⁾

我的朋友啊，思忖你自己：倘若你不曾为人父，亦未曾生子，便不会听到这些话。因此，全然忘却它们吧，以使你能在一体学堂师从爱之主，并复归上帝，为自己的真正地位而摒弃虚幻内陆⁽⁶⁵⁾，在知识之树的庇荫下安身。

你啊，亲爱的人！令自己贫穷吧，你便能跻身富有之天庭；让自身卑微吧，你便能饮取荣耀之河川，领悟你所求问之诗篇的全部涵义。

由此显见，这些阶段有赖于行者之洞

(64) 《玛斯纳维》。

(65) 指苏非派有关内在层面的观念，与启示真理相比是虚幻不实的。

察力。他会在每一城看见一世界，在每一谷获得一眼泉，在每一草地听闻一首歌。然而，奥秘天国之鹰的怀抱里拥有诸多美妙的灵性颂歌，波斯之鸟的灵魂中存有诸多悦耳的阿拉伯曲调；可它们隐而不见，且将一直隐而不见。

要是我说出来，许多心会破碎，
要是我写下来，许多笔会折毁。^{(66) (67)}

圆满完成本崇高旅程、藉指引之灯跟随唯一真神者，必得安宁。

通过本超凡旅程之诸高层面后，行者进入

(66) 《玛斯纳维》。

(67) 指巴哈欧拉本人尚未宣告其使命。

满足之谷

在本谷，他感受灵性境界吹来的神圣满足之风。他将烧毁需求之面纱，凭内在与外在之眼，于万物内外观察“真主以其丰裕补偿每一个人”⁽⁶⁸⁾之日。他由悲伤变成极乐，从痛苦转为欢愉。他的忧伤与悲痛让位于欢乐与狂喜。

纵然在表观上，行者或许栖身于本谷之尘土，但在内心里，他们却雄踞奥秘涵义之巅的宝座；他们以内蕴之洪恩为食，以灵性之佳酿为饮。

欲描述此三谷，言则无力，辞则不达。笔无涉此域，墨仅留污渍。在这些层面，

(68) 《古兰经》第四章第 129 节。

心之夜莺另有歌曲和秘密，令心扉为之激荡，灵魂为之呼号，然而，此内在意蕴之奥秘只可心与心低语，胸与胸吐露。

唯心对心能言说神秘知者的
极乐；

信使无法奉告，函牍不能言
载。⁽⁶⁹⁾

我对诸事无能为力，故而缄
默不语，

因为我的言辞不能历数，我
的话语无法尽述。⁽⁷⁰⁾

朋友啊，若非进入如此奥秘之花园，
你绝无法一沾本谷之不朽佳酿。你若品尝
了它，会无视其他之一切，惟畅饮满足之

(69) 哈菲兹诗集。

(70) 哈菲兹的阿拉伯语诗集。

美酒；你将摆脱其他之所有，紧紧依附祂，在祂的道上抛性命，弃灵魂。然而，在本界域，你别无须遗忘者：“真主曾在，周边无有。”⁽⁷¹⁾ 因为，在本层面，行者举目所及，皆乎圣友之美。即便在火中，所见亦为所爱戴者之容颜。他于虚幻中目睹实在之秘密，于属性中解读本质之谜语。因为，他凭一叹将面纱焚毁，用一瞥将裹布解开。他以犀利之目凝视崭新创造；以明澈之心感悟微妙真理。此言足以为之证明：“在本时代，我已令你心明眼亮。”⁽⁷²⁾

历经全然满足之诸层面后，行者来到

(71) 圣训。

(72) 《古兰经》第五十章第 21 节。

惊奇之谷

并漂荡于宏伟之洋，他的惊奇与时俱增。此时，他当有形财富为真贫实穷，视真正自由为彻底无能。他时而对万荣者的圣美呆怔，时而对自己的生命厌倦。多少奥秘之树被这股惊奇旋风连根拔起，多少灵魂被其消耗殆尽。因为在本谷，行者陷入困惑之中，纵然如此神奇景象为已抵达者之眼所敬仰和挚爱。每一时，他都目睹一奇妙世界，每一刻，他都见证一崭新创造，一惊未平，一惊又起；他对一体之主的杰作如此敬畏，以至迷失了自己。

兄弟啊，诚然，若我们思量各受造物，会见证无数完美的智慧，领悟无数新颖而奇妙的真理。梦，乃一受造之现象。看吧，

其中有多少秘密蕴含，多少智慧珍藏，多少世界隐匿。不妨想象：你在住处安睡，门户紧闭；蓦然，你发现自己已身处远方一城市，而入城时并未移步或劳身；不用眼，你能看，不动耳，你能听，不费舌，你能言。或许十年过后，你会于外在世界见证自己今夜梦里所见之情景。

梦境之中有诸多值得深思的智慧，但唯有身处本谷者能如身临其境般领会。首先，在无眼、无耳、无手、无舌之环境，人却可以将之悉数遣用，这该是怎样的世界？其次，你在沉睡世界里所确实梦见的情景，十年之后的今天于外在世界得以再现，这又该如何解释？对这两个世界之差异及各自藏匿之奥秘予以思忖，能使你获得神圣确认和美妙发现并进入诸圣域。

上帝，那尊贵者，已将这些神迹置于人间，以使哲学家们无法否认来生之奥秘，或藐视已给予他们之承诺。因为，有

人坚奉理性，拒绝凡为理性所不解者。然而，弱智绝无可能领悟我所述之事，唯有至高及神圣智慧始能理解：

虚弱理性岂堪承纳古兰经？

区区蜘蛛焉能网罗不死鸟？⁽⁷³⁾

凡此状态均可见于惊奇之谷。而行者时刻寻求更多，且乐此不疲。故而，首与末之主在详陈冥思之诸层级和阐述神奇时有谓：“主啊，让我愈发对你惊奇吧！”

再思忖造人之极致，以及所有这些层面和状态被包藏于人之情形。

既然宇宙叠藏于你，

你还自认形渺身鄙？⁽⁷⁴⁾

(73) 波斯神秘诗。

(74) 阿里的布道。

有鉴于此，我们当竭力破除兽性之束缚，直到人性之意义昭彰天下。

为此，曾饮过智慧之泉、尝过恩泽之水的鲁格曼⁽⁷⁵⁾，在向其子奈桑证明复活与死亡之层面时，亦将梦当做证据和实例提出。我在此提及，意在通过本转瞬即逝之仆，延续对那神圣一体之学堂的青年、那长于教诲之道的长者以及那绝对者的缅怀。他说：“儿子啊，你若能不睡，你便能不死。

(75) Luqmán, 《古兰经》里的人物，第三十一章即以他为篇名，其中第 11-18 节记述了他训子的故事。有关这位神秘智者的轶闻，早在伊斯兰教诞生之前就在阿拉伯半岛一带广泛流传，且众说纷纭，有人说他是哲学家，有人说他就是古希腊的伊索，还有认为他是木匠、水手、阿比西尼亚黑奴或先知易卜拉欣（亚伯拉罕）之侄等，不一而足。阿拉伯文学作品中的鲁格曼，则是一个充满智慧、妙语惊人、言近旨远的人物形象。经注学家对《古兰经》中提及的鲁格曼，或认为是先知、使者，或认为是贤哲、长老，亦无统一定论，原因在于，《古兰经》中只提到真主“确已把智慧赏赐鲁格曼”，而在列述众先知时却未提及其名。——译注

你若能睡后不醒，你便能死后不生。”

朋友啊，心灵乃是永恒奥秘之居所，勿使其变成速灭幻想之家园；莫将你的宝贵生命财富虚掷于这转瞬即逝的空间。你来自圣界，莫心系俗世；你乃亲近之庭的居民，莫将尘寰选作归属。

总之，凡此种种阶段，言表无以尽叙。可是，因受世人错待，本仆无心接续：

故事未完，我却无心再讲，
为此祈望谅解。⁽⁷⁶⁾

笔在呻吟，墨在洒泪，心河⁽⁷⁷⁾涌动血浪。“能降临于我们者无它，唯真主对我们之命定。”⁽⁷⁸⁾

(76) 《玛斯纳维》。

(77) 字面上意指“Jayhún”，为突厥斯坦（今中亚地区——译注）的一条河流。

(78) 《古兰经》第九章第 51 节。

循正道者，必得安宁！
攀上惊奇之巅后，行者来到



真贫绝无之谷

本站乃是亡于自我，活于上帝；贫于自我，富于所渴慕者。所谓贫，乃指匮乏于受造界之物，所谓富，乃指充裕于上帝界之物。因为，一旦真爱之士与忠诚之友抵达所爱戴者的尊前，那被爱者的光耀之美与爱者的心灵之火必将燃起烈焰，焚毁一切面纱与裹布。诚然，他所拥有之一切，由心至肤，俱将燃烧，除圣友外，荡然无存。

只要亘古之神的特性显露，
摩西便将俗物的特性焚毁。⁽⁷⁹⁾

(79) 《玛斯纳维》。

达至本站者已成圣洁之士，超乎与尘世有关之一切。故而，若抵达上帝尊前海者发现自身已空无本易朽世界的有限之物，无论外在财富或个人主张，皆已无关痛痒。因为，无论受造物拥有何物，莫不受制于其自身之局限；而凡唯一真神之所有，皆高超于任一受造物；对此须予深思，以明悟其要义。“诚然，正直之士必畅饮勾兑自樟脑泉⁽⁸⁰⁾的佳酿。”倘若“樟脑”的释义为人所知，其真正寓意便昭然若揭。此状态诚为所谓“贫穷乃是我的荣耀”⁽⁸¹⁾之贫穷。至于内在与外在的贫穷，亦有诸多阶段和涵义，我认为不宜在此提及，故而留待他日再叙，视乎上帝所愿和天意所定。

恰在本层面，万物（库勒谢）之遗痕

(80) 《古兰经》第七十六章第5节。

(81) 穆罕默德。

皆从行者身上消弭，神明圣容冥冥中自永恒地平线升起，“世间一切都将逝去，惟存你的主的面容……”⁽⁸²⁾之寓意得以彰显。

我的朋友啊，全神贯注地倾听灵性之歌吧，如对自己眼睛般珍惜它们。因为神圣智慧恰似春云，不会无休无止地向世人心田倾洒；纵然万恩者的慈悲延绵不绝，永无止歇，可对每个时代和纪元，却只按既定之量分发恩泽。“那里空无一物，可其宝库却在我们这里；而我们只按既定分量将其下发。”⁽⁸³⁾被爱者的慈悲之云只倾洒灵性花园，且仅在春季降赐这恩泽。其他季节无缘得享这至大恩典，不毛之地亦无望分得这恩惠之一份。

兄弟啊！海洋并非都产珍珠；枝头并非都开花朵，都有夜莺啾鸣。有鉴于此，

(82) 《古兰经》第五十五章第 26、27 节。

(83) 《古兰经》第十五章第 21 节。

趁神秘天堂的夜莺尚未飞抵上帝之园、神圣曙光尚未复归真理之阳，你当竭诚努力，以使你能在此俗世尘堆里，嗅出一缕来自永生花园的芳香，永远生活在该城居民的庇荫之下。倘若达到这至高之站，抵临这至伟层面，那你便会惟所爱戴者是瞻，忘却其他之一切。

受爱戴者光耀着门与墙，
无所遮挡，眼明之士啊。⁽⁸⁴⁾

此际，你已抛洒生命之滴水，抵临赋生之大海。它确为你所寻求之目标；若合上帝之意，你便能实现它。

在本城，即便光之面纱亦被撕碎并消失。“祂的圣美全无障蔽，唯有光明；祂

(84) 出自阿塔尔的诗集。

的圣容全无遮掩，唯有启示。”⁽⁸⁵⁾可是，纵然受爱戴者昭然如日，玩忽者却依旧追逐金箔银箔和破铜烂铁，这是何等的匪夷所思！诚然，祂的启示强度之高，已将其遮挡；祂的光耀幅度之大，已将其隐藏。

祂恰如太阳那般光彩夺目，
可悲啊，祂却来到盲者之都。⁽⁸⁶⁾

在本谷，行者越过“存在与显圣之一体”⁽⁸⁷⁾各阶段，抵达较此二站更神圣之一体。仅凭极乐便可含蕴该主旨，无需话语或论辩；凡已身经本段旅程或已吸入本园地一丝气息者，当知晓我言之所指。

在所有这些旅程中，行者不可丝毫偏

(85) 圣训。

(86) 《玛斯纳维》。

(87) 泛神论，苏非教派信条，出自习语“唯真主存在；祂在万物中，万物在祂中。”

离“律法”，因它确是“路径”之秘密，确是“真理”之树的果实；在所有这些阶段中，他须紧着遵从诫命之袍服，紧握拒行一切犯禁妄为之缰绳，如此，他方能得享律法之杯的滋养，获悉真理的奥秘。⁽⁸⁸⁾

若本仆之任何话语令人有所不解，或导致困惑，那么，同样须再予征询，使其含义澄清无误，以免心存疑问，一如受爱戴者自那“荣耀地位”⁽⁸⁹⁾所显露之圣容那般明晰。

在时间世界里，这些行程并无可见之终点。然而，若蒙无形确认垂临及圣护扶

(88) 指苏非派信徒生活的三个阶段：一、*Shari'at*，即宗教律法；二、*Tariqat*，即神秘主义者寻找唯一真神之旅程的路径，该阶段也包含隐居修行；三、*Haqiqat*，即真理，在苏非派教徒看来，真理乃是所有这些阶段之旅程的目标所在。与某些苏非派教徒在探寻真理时将自己凌驾于所有律法之上的做法相反，巴哈欧拉在此教谕：遵守宗教律法至为基本。

(89) *Maqám-i-Mahmúd*，《古兰经》第十七章第 81 节。

助，苦行者便能以七步，不，以七次呼吸，不，仅以一次呼吸穿越这七级，倘若上帝愿意并希望如此，此即“祂对此类祂所中意之仆人的恩典”。⁽⁹⁰⁾

凡翱翔于独一性之天并抵达绝对者之海者，将本城——即存活于上帝之站——视为神秘知者之最高境界及爱者之最远归属。但对神秘之洋的本转瞬即逝者而言，本站却是心之堡的第一道门，亦即凡人进入心之城的首个入口；而心则被赋予四个阶段——这里暂且按下不表，遇投缘者始一一道来。

刚开始描画本站，
笔折数段，纸被戳碎。⁽⁹¹⁾

(90) 《古兰经》第二章第 84 节。

(91) 波斯神秘诗。

撒拉姆⁽⁹²⁾！

我的朋友啊！众多猎犬追捕本一体沙漠之瞪羚；众多利爪撕扯本永生花园之画眉。无情的乌鸦暗中窥视本上帝天堂之飞鸟，嫉妒的猎人潜步追踪本友爱草地之驯鹿。

谢赫啊！将自己的努力化作灯罩吧，以能为本火焰遮挡逆风，即便这火焰确实渴望在主的灯盏中点燃，在灵的灯罩中发光。因为，为爱上帝而扬起的头颅必被利剑斩落；为渴慕而燃烧的生命必定牺牲；对所爱者念念不忘的心灵必漫溢鲜血。如下所言何其精当：

过无爱的生活吧，因为爱之
宁和恰是苦楚；

爱之始乃是痛，爱之终乃是

(92) Salám, “安宁、平和”之意，常用作文章的结束语。

亡。⁽⁹³⁾

循正道者，必得安宁！

在有关对波斯语称为“Gunjishk”（麻雀）的常见鸟类的解释上，你所表达的观点值得考虑。⁽⁹⁴⁾ 你对神秘真理的看法似有充分的依据。然而，在各层面，每个字母皆被赋予切合该层面之含义。的确，行者在每个名称中发现一个秘密，在每个字母中发现一种奥妙。在某种意义上，这些字母乃指神性。

“Káf”或“Gáf”（K或G）意为“Kuffi”

(93) 阿拉伯诗篇。

(94) 波斯语的“麻雀”一词由G、N、J、SH、K五个字母组成，发音分别为“伽夫”（Gáf）、“农”（Nún）、“吉姆”（Jim）、“辛”（Shin）和“卡夫”（Káf）。

（使……解脱），即：“你须从自己所急切渴求之物中解脱；继而走向你的主。”

“Nún”意为“Nazzih”（净化），即：“净化你自己，唯独留存祂，你便能舍生于祂的爱。”

“Jím”意为“Jánib”（退缩），即：“倘若你仍然拥有凡尘属性，那你便会从唯一真神之门槛前退缩。”

“Shín”意为“Ushkur”（感谢），即：“在祂的尘世里感谢你的主，如此，祂便会在祂的天堂里赐福你，虽然在一体之世界里，该天堂等同于祂的尘世。”

“Káf”意为“Kuffi”，即：“剥除身上的局限之裹布，你便能了解未曾体验过之圣洁状态。”⁽⁹⁵⁾

你若倾听本凡尘之鸟⁽⁹⁶⁾的曼妙之音，

(95) 本段及前面四段引文出自伊斯兰教义。

(96) 这是巴哈欧拉用波斯语传统方式寓指自己。

便会找出那不朽之杯，且无视每个易腐之盞。

循正道者，必得安宁！



四谷经



他是强大者，备受爱戴者！

真理之光啊，希萨姆丁⁽¹⁾，慷慨者，
你乃上天之父，世间无君能
及！⁽²⁾

(1) Hisám-i-Dín，鲁米所钟爱的一位年轻门徒的教名，意为“宗教之剑”；“真理之光”是鲁米授予他的称号。按鲁米在其《玛斯纳维》里的解释，“光”与“剑”等义。巴哈欧拉之所以在本经开篇便引用鲁米的这两段文字，意在暗示自己与本经的收件人谢赫·阿卜杜勒-拉赫曼的关系如同鲁米之于希萨姆丁。——译注

(2) 出自鲁米的《玛斯纳维》，全称《玛斯纳维·玛纳维》（《心灵对句》），伊斯兰教苏非主义哲理训言叙事诗集巨著，共计 27000 行，为鲁米最著名的代表诗作之一，对穆斯林的神秘主义思想和文学产生了重大而广泛的影响。它采用双行押韵叙事诗体，由故事展开，夹叙夹议，穿插传闻轶事、典故、箴言和习语，大量使用借比、隐喻等修辞手法。——译注

我欲知晓，爱之纽带何以如此猝然折断，情之合契怎会如此毁于一旦。是因我的忠诚减弱，或我的热爱衰退——但愿不是，致使你遗忘我，从你的思绪中消抹？

我何错之有，使你不再恩宠？
是因为我们卑微，而你高贵？⁽³⁾

或是区区一箭，便令你缴械投降？⁽⁴⁾难道他们没有告诉你，忠诚乃是追寻神秘之道者的责任，乃是引你达到上帝神圣尊前

(3) 出自设拉子人士穆斯利赫丁·萨迪 (Sa'dī, Muşliḥü'd-Dīn of Shirāz, 亦译“萨阿迪”) 的诗作。萨迪在世期间约为公元 1184-1291 年 (一说“1213-1291”)，是具有世界影响的波斯古典文坛的最伟大人物之一，被公认为波斯文学大厦的四大支柱之一。他用波斯文和阿拉伯文创作，作品逾 600 首，最著名的为诗集《果园》和散文集《蔷薇园》。——译注

(4) 为波斯谚语，喻指轻易放弃。用于这里的一种寓意是：这位谢赫或许把他接受巴哈欧拉教喻他新的真理这件事，视为有损自己的神秘教派领袖的地位。

的真正向导。“而对那些说‘我们的主是真主’的人和径直走向祂的人，天使必会降临他们……”⁽⁵⁾

祂又说：“那么，你们便遵照所受之命，径直前行吧。”⁽⁶⁾因而，栖身上帝尊前者，必得践循此路径。

我遵命而行，我带来音讯，
无论它给你的是忠告还是
冒犯。⁽⁷⁾

我虽未收到对前函之回复，且再表关切之情有违智者的惯常做法，可这新爱依旧打破所有陈规陋习。

别告诉我们蕾莉的故事或马季

(5) 《古兰经》第四十一章第 30 节。

(6) 《古兰经》第十一章第 114 节，第四十二章第 14 节。

(7) 萨迪。

农的哀愁——

你的爱使得世界遗忘很久以前的爱。

你的名字只要被说起，爱慕者便会循声而至。

说者和听者也随之舞来蹈去。⁽⁸⁾

（鲁米在）言及神圣智慧与上天告诫（时亦谓）：

我的爱人啊，每个月，我都会疯癫三日。

今日乃其首日——此即何故你见我欣喜。

(8) 萨迪。

我听闻你曾赴大不里士⁽⁹⁾和第比利斯⁽¹⁰⁾传布知识，或许你也曾出于其他某种高尚意图前往萨南达季。^{(11) (12)}

我尊敬的朋友啊！神秘之道的行者可分四类。我在此予以简述，以使你能理解各类之等级和品质。

(9) Tabriz，波斯一古城，位于德黑兰西北约 500 公里处，现为伊朗东阿塞拜疆省首府。——译注

(10) Tiflis，即 Tbilisi，格鲁吉亚历史名城，现为格鲁吉亚共和国首都。——译注

(11) Sanandaj，古称“生纳”（Senna），为原波斯-库尔德斯坦的首都，以出产地毯著名。——译注

(12) 此段《四谷经》之首启文字用至为优美的波斯文书信体写成。古代波斯文书写正规信函的规则要求引用文学作品，并须表明对收信人的永久之爱，而收信人常被咎责为对写信人有所怠慢不敬。

第一谷

倘若行者寻觅其所慕求者⁽¹³⁾之目标，本站便关乎自我，然而，此自我乃是“存系其律法之中的真主的自我”。^{(14) (15)}

在本层级，自我非但不被拒斥，反而深受青睐；它令人悦纳，而非趋避。尽管该层级最初为冲突之域⁽¹⁶⁾，但它终将抵达

(13) maqṣūd，音译“马克苏德”。——译注

(14) 出自圣训。

(15) 本经里的“自我”（self）不同于一般意义上和心理学的自我概念。巴哈欧拉在这里用它来指代上帝已赋予每个人的灵性潜质，亦即所谓“上帝的形象”，这是每个人生命的真正本质之所在。——译注

(16) The realm of conflict，意指人的肉体与心理能力尚不足以形成正确的灵性观念、感觉、言辞和行为，亦可理解为人的肉体、心理与精神之间的必然冲突。——译注

荣耀之宝座。正如他们所言：“今日的亚伯拉罕啊，圣灵之友亚伯拉罕啊！杀死这四只猛兽吧。”⁽¹⁷⁾ 如此，生命之谜或许能于死亡之后解开。

此乃取悦上帝之灵魂所处的层级。有诗为证：

你这安泰自若的人啊，
欣然归依你的主并取悦祂吧。⁽¹⁸⁾

末了又说：

你当加入我的众仆从，
你该进到我的乐园中。⁽¹⁹⁾

(17) 出自《玛斯纳维》。在其中，鲁米讲述了四只邪恶之鸟被处死后变为四只善良之鸟的故事。该寓言的意旨在于惩恶扬善。

(18) 《古兰经》第八十九章第 27-30 节。

(19) 《古兰经》第八十九章第 27-30 节。

本层级有诸多神迹和无数证据。故而有曰：“从今以后，我将在尘间各处及他们自身彰显我的标识，直到他们明白此乃真理，”⁽²⁰⁾明白除祂之外别无上帝。

有鉴于此，人须阅读其自我之薄，而非某篇修辞之文。为此祂说：“读你的记录之薄吧：在今日，只需你自己而非别人，写出理由清算你。”⁽²¹⁾

有则故事讲述了一位神秘知者在一位博学的文法家的陪同下出游。他们来到庄严之海的岸边，知者当即纵身跳进波浪之中，可文法家却不为所动，对着海水出神发呆，仿佛上面写着什么。知者对他叫喊：“你怎么不跟着跳下来？”文法家回答说：“兄弟啊，我可不敢。我得回去了。”知者于是大声说道：“忘掉你在西拜韦⁽²²⁾、

(20) 《古兰经》第四十一章第 53 节。

(21) 《古兰经》第十七章第 15 节。

(22) Sibavayh，生于设拉子，年份不详，一说是公元 760

高莱韦⁽²³⁾、伊本-哈吉卜⁽²⁴⁾和伊本-马利克⁽²⁵⁾的书里所读的东西，越过大海吧。”

此处所需者，乃是自我之消亡，
而非修辞之学识。

因此，净空自身，踏浪而行。⁽²⁶⁾

有文亦谓：“你们不可如遗忘真主之流那般，祂为此已令他们遗忘其自我。他

年，卒于公元 793 年，被认为是最伟大的阿拉伯语语法学家，其不朽之作为《语法之书》或简称《书》，为后世学者所推重。——译注

(23) Qawlavayh，多被称为 Ibn Qawlawiyyih (Qawlawayh)，库姆人，以研究伊玛目而著名的历史学家。——译注

(24) Ibn-i-Hájib，生年不详，卒于公元 1249 年，埃及文法学家，以两部论述语言形态和句法的精炼著作而享誉阿拉伯语世界。——译注

(25) Ibn-i-Málik，生年不详，卒于公元 1274 年，著名的阿拉伯语语法与诗律学家。

(26) 《玛斯纳维》。

们是些为非作歹之徒。”⁽²⁷⁾



(27) 《古兰经》第五十九章第 19 节。

第二谷

行者之目标若为那该受赞美者⁽²⁸⁾之居所，那它便是以先知和至大支柱⁽²⁹⁾知名的原初之理⁽³⁰⁾一站。所谓“理”，乃指统摄智慧之神，其至高威权教化万事万物，绝非泛指每个虚弱头脑；诚如智者萨纳伊⁽³¹⁾

(28) Maḥmūd, 上帝的一种属性及穆罕默德的一个称号。

(音译“马哈茂德”——译注)

(29) 意为“该受赞美之地位”(Maqám-i-Maḥmūd, 即 Praiseworthy Station), 它是赋予先知的一种永久不变的地位。

(30) Primal reason, 即统摄智慧(the Universal Intelligence)。——译注

(31) Saná'í, 约公元 1050-1131 年, 波斯诗人, 波斯语第一首杰出的神秘主义诗歌的作者。他的诗作对波斯和伊斯兰文学产生了巨大的影响。其最著名作品是献给巴赫拉姆·沙阿的《真理之园》, 分十部, 共一万个对句。——译注

所言：

虚弱理性岂堪承纳古兰经？
区区蛛网焉能网罗不死鸟？
你以为心智不应该陷害你？
那就教它安拉之爱的学问！⁽³²⁾

在本层级，旅者将遭受多重考验与挫折。他时而被提到天上，时而被抛入渊下。诚如斯言：“眼下，你忽而将我引至荣耀之巅，忽而又将我抛入至深之渊。”珍藏于本层级之奥秘，乃由《洞穴》章节⁽³³⁾的这段经文予以披露：

“你或许看见，每当太阳升起之时，它从他们洞穴的右侧经过；每当落下之

(32) 出自波斯神秘诗。——译注

(33) 《古兰经》第十八章第 16 节。这里的意寓涉及全然信仰的地位。“洞穴”的居者被认为是基督教早期殉道者。

时，它从左侧离开他们；其时，他们正栖身于宽敞之洞穴。此乃真主的神迹之一。受真主引导者，是确然得到引导的；至于祂所引入歧途者，你绝不会找到他的保护人。”

人若知晓此段经文之隐秘，他必为之满足。故而，祂在赞美此类人士时说道：“非商非贸之人沉湎于念记真主……”⁽³⁴⁾

本站赋予了知识的真正标准，并使人免于考验。在本界域，寻求知识无关紧要，因为涉及本层级行者之引导，祂有此一说：“敬畏真主吧，祂会谕示你。”⁽³⁵⁾又说：“知识乃是真主照耀其所属意者心灵的光芒。”⁽³⁶⁾

有鉴于此，人须使其心灵准备好，以能承接天恩的降临，领受慷慨斟酒者所奉

(34) 《古兰经》第二十四章第 37 节。

(35) 《古兰经》第二章第 282 节。

(36) 圣训。

上的来自仁慈之樽的天赐佳酿。“欲成为此类人，勤力者须勤力！”⁽³⁷⁾

因此，我说：“诚然，我们来自真主，亦将复归于祂。”⁽³⁸⁾



(37) 《古兰经》第三十七章第 59 节。

(38) 《古兰经》第二章第 151 节。

第三谷

寻爱者若欲栖身那吸引者⁽³⁹⁾之专属领地，那么，除了爱之美，无人能坐上此尊贵之宝座。这一界域，无可名状。

爱逃避此世，也逃避彼世，
他一身集七十二种癫狂。
爱之吟游诗人不停吟唱此诗：
被役者为奴，王权无信义。⁽⁴⁰⁾

本层级有赖于纯洁之爱意及清澈持久之交谊。在谈及这些洞穴之伙伴时，祂谓：

(39) Majdhúb (音译“马吉祖卜”——译注)，即为吸引一切受造物的上帝的属性。

(40) 《玛斯纳维》。

“祂不言说，他们便不开口；祂不谕令，他们便不行动。”⁽⁴¹⁾

在本层级，理性之主宰及自我之权威皆不足倚仗。为此，上帝的某位先知曾问：

“我的主啊，我们如何能抵达你？”所得答复是：“将你自己抛开，然后走近我。”

有这样一类人，他们认为，至卑之地位与荣耀之御座并无不同；对他们而言，美人之闺阁与为所爱戴者征战之沙场并无二致。

本层级之居者虽缄默无言，却策马驰骋。他们唯见所爱戴者之内在本质。对他们而言，一切有意义之话语概无意义，无意义之话语却意蕴深长。他们不辨此肢彼肢、此器官彼器官。在他们看来，虚幻之景乃是真实之河；对他们来说，离去便是回归。故而有谓：

(41) 《古兰经》第二十一章第 27 节。

你的美被绘声绘色地传到隐士
幽谷；

他疯狂地寻找他们买酒卖酒的
店铺。

对你的爱已将耐心的城堡夷为
平地，

你的痛苦也将希望之门牢牢地
闩住。⁽⁴²⁾

在本界域，教导必定无益。

被爱者的美就是爱者的教师，
祂的脸是他们的课程和唯一课
本。

他们的责任是学会惊奇、学会
憧憬爱，

(42) 萨迪。

学术篇章和枯燥主题与他们
无关。

凝聚他们的是祂麝香味的头
发。

轮回计划⁽⁴³⁾ 仅为一个梯级，
为的只是让他们接近祂。⁽⁴⁴⁾

以下是对上帝——那尊贵者和荣耀
者——的祈求：

主啊！你的恩典赐予希望！
我伫立你尊前，除了你忘却一
切。

(43) 阿布-阿里·西拿 (Abu-'Alí Síná, 即 Avicenna 《阿维森纳》，公元 980-1037 年) 的轮回论在其四行诗里如此解释：今日消亡的所有外表及形状，皆在时间宝库里妥为收藏；当世界轮回到其先前之处，祂令其自无形界露面。亦参见《巴答之问》(中文版) 第 229 页。

(44) 《玛斯纳维》。

请恩准我灵性中的点滴知识，
逃离欲望和这低贱的肉身；
请恩准你古老的馈赠，
这智慧的一滴，
融入你的大海里。⁽⁴⁵⁾

对此，我说：“力量与权能唯存真主，
祂乃保护者，自立者。”⁽⁴⁶⁾

(45) 《玛斯纳维》。

(46) 《古兰经》第十八章第 37 节。

第四谷

倘若神秘知者跻身抵临所爱戴者⁽⁴⁷⁾之美者的行列，那么，本站便是大觉大悟之顶峰及神圣引导之秘密所在。此乃神秘性之中心：“祂任其意而行，遂其愿而命。”⁽⁴⁸⁾

未到那号角鸣示之日，天地众生即便想要明了此醒目之暗示及隐晦之谜题，也不会理解其中哪怕一个字母，因为此乃上帝不可更改谕令——祂预定的神秘性——之站。故而，若遇寻者问及，祂便作答：“此乃无底之海，深不可测。”⁽⁴⁹⁾他们再问，祂便回应：“此乃至暗之夜，无从觅路。”

(47) Mahbúb（音译“马赫布卜”——译注）。

(48) 《古兰经》第二章第 254 节、第五章第 1 节等章节。

(49) 出自阿里之言。

凡知悉此秘密者，都必定将之隐瞒；哪怕他只是泄露蛛丝马迹，也会被他们钉在十字架上。不过，鲜活之上帝作证，若有真心实意的寻者，我必会向其透露；因为有此一说：“爱是光，决不会驻留被恐惧占据的心房。”

确然，在雪白路径上向上帝、向殷红支柱迈进的行者，若欲达到其神圣目标，便须舍弃一切人之所有：“他若不敬畏上帝，上帝便会令他惧怕万物；他若敬畏上帝，万物便会惧怕他。”⁽⁵⁰⁾

讲波斯语吧，即便阿拉伯人更讨你欢喜。

爱者讲多种语言，而且运用得随心所欲。⁽⁵¹⁾

(50) 此段引文为阿拉伯文。

(51) 《玛斯纳维》。

以下揭示如此真理之两行诗，何其悦耳动听：

瞧，
祂的恩雨珍珠般倾洒之际，
我们的心扉便如贝壳开启；
祂若用力掷来痛楚的利箭，
我们必会挺身作靶去迎接。

若不违背经书之律法，我定会将自己的部分财产遗赠谋害我者，指定他为我的继承人；诚然，我会授他一份，向他表示感激，请他用手触摸我的双目，使之复明。可我奈何能为？我既无财产，亦无权势，此乃上天业已注定之命。⁽⁵²⁾

此时此刻，想望之中，我闻到自巴哈

(52) 本经启示于巴哈欧拉宣示其使命之前。接下来的文字暗指祂的显圣之临近。

之埃及⁽⁵³⁾吹来的衲衣衫⁽⁵⁴⁾的芬芳；我感到衲仿佛已近在咫尺，纵然世人会觉得衲远在天边。⁽⁵⁵⁾我的灵魂确实嗅出所爱戴者发出的馨香；我的感官充盈着我的亲爱伙伴的芳菲。

恪尽长久爱的职责，
讲述逝去的美好时光；
以使天地今日能放声大乐，
亦令世人为之神清心怡目爽。⁽⁵⁶⁾

此即大彻大悟、全然无我之境界。甚至，爱亦非达至本区域之途径，渴望亦

(53) 参阅《古兰经》和《圣经》有关优素福 (Joseph, 《圣经》里作“约瑟”——译注) 的故事。

(54) the garment of Há, “Há”即字母“H”, 在这里指代“巴哈” (Bahá, “荣耀”之意)。

(55) 这句话意指那些不认为“上帝将昭示天下者”即将到来的人。

(56) 《玛斯纳维》。

不驻留于斯；故而有此一说：“爱是隔断爱者与所爱者的面纱。”此处，爱变成障碍和藩篱，且除祂之外，其他之一切不过是幕帘而已。智者萨纳伊写道：

贪婪之心决然不会令窃心之贼
动心，
蒙蔽之魂注定不会与玫瑰之美
联姻。

因为，此乃绝对诫命之领域，无涉一切尘间之属性。

在极乐天庭里，本华夏之尊贵居者的确至为喜悦地行使神圣威权，他们确实握有君王权杖。他们居公义之高位，颁发谕令，按各人应得份额降赐礼物。凡畅饮此杯者，安居亘古之神御座上方的荣耀高舍，端坐崇高天幕里的威权天堂：“他们不知

炎日，无觉酷寒。”⁽⁵⁷⁾

在本处，高尚乐园与卑下尘寰之间并无冲突，他们亦不欲胜过它，盖因此乃慈悲之地，而非差异之域。虽然这些灵魂无时无刻出现于新的司事场所，可他们的境况却一如既往。于是，有人在论及该域时写道：“没有什么事可以阻止祂做另一件事。”⁽⁵⁸⁾亦有言及另一情形：“每天都确实有一些新的事情找到祂。”⁽⁵⁹⁾此乃永不变味、永不改色之食。倘若你品而尝之，定会吟诵此经文：“我将面庞转向创造诸天与尘世的祂……我并非将诸多神偶加诸于真主的那类人。”⁽⁶⁰⁾“故而，我已然向亚伯拉罕展现诸天与尘世的王国，以便祂

(57) 《古兰经》第七十六章第 13 节。

(58) 这段引文出自《古兰经》第五十五章第 29 节的一条注解。可参阅词典《利萨努-阿拉伯》(Lisánu'l-'Arab)。

(59) 《古兰经》第五十五章第 29 节。

(60) 《古兰经》第六章第 79 节。

能真确地认知。”⁽⁶¹⁾ 为此，你不妨将手置于胸前，然后用力向前伸出，看吧，你会发现，它成为一道普照世人的光芒。⁽⁶²⁾

那斟酒者奉上的这凉水，何等的晶莹！那被爱者手捧的这纯酿，何等的剔透！那饮自圣杯的这品啜，何等的可口！惟愿它对一尝其甘美并悟出其真谛者有所裨益。

我不宜对你多讲，
因河床不容海洋。⁽⁶³⁾

因该话语之奥秘隐匿于大无谬者⁽⁶⁴⁾之仓储，幽闭于权能之宝库，故而它超凡入

(61) 《古兰经》第六章第 75 节。

(62) 参阅《古兰经》第七章第 105 节和其他有关章节以及圣训。

(63) 《玛斯纳维》。

(64) the Great Infallibility，即 ‘Işmat-i-Kubrâ，指神圣显示者的恒定属性。

圣，凌驾诠释之珠玑；其高超，远非至巧之舌所能述及。

惊奇于此备受珍视，赤贫乃属本分。故而，有此一说：“贫穷是我的骄傲。”⁽⁶⁵⁾亦有此谓：“真主于荣耀穹顶之下得一子民，以光鲜之贫穷衣衫将其遮掩。”⁽⁶⁶⁾此乃藉袖眼去看、藉袖耳去听之人，一如众所周知的圣传所书。

论及本境界，无论泛论或特指，皆有诸多圣传和经文，不过，仅其中之二者，便足以充任心智健全者的启迪之光。

其一乃是袖的这段话语：“我的仆人啊！顺从我，我便会使你像我一样。我说‘是’，便是；你说‘是’，亦是。”

其二则为：“亚当之子啊！找到我之前，你不可与任何人交友；你无论何时渴

(65) 穆罕默德。

(66) 圣训。

求我，都会发现我在你身旁。”

无论此处详述何种重大证据和奇妙暗示，皆只关乎一字母和一单点。“这已然成为真主之道……你不可能发现真主之道有任何变更。”⁽⁶⁷⁾

不久之前，出于挂念，我开始书写本函；因当时尚未收到惠函，我便起首写下若干责备之辞。而今，新至惠函不仅驱散了这一感觉，亦促使我续写本函。赘言本人对阁下的敬爱之意，实无必要。“真主足以见证！”⁽⁶⁸⁾至于谢赫·穆罕默德阁下——愿至尊上帝赐福于他！我不拟多言，仅赠两段诗文，还望阁下转呈。

我求你靠近，比怡人天堂更
可亲；

(67) 《古兰经》第三十三章第 62 节，第四十八章第 23 节。

(68) 《古兰经》第四章第 164 节。

我看你容颜，比极乐亭阁更
美艳。⁽⁶⁹⁾

在我将此爱意付诸笔端之际，它不堪重负，晕厥过去。之后，它醒来并说：“荣耀归于你！我向你忏悔，我是第一个信仰者。”⁽⁷⁰⁾ 赞美归于上帝，那万千世界之主！

总有一天，让我们讲述，
这一分离的痛楚和悲伤；
总有一法，让我们写出，
爱的秘密——最好这样。
离开这一切喧嚣和血渍，
不再提沙姆斯-大不里士。⁽⁷¹⁾

(69) 萨迪。

(70) 《古兰经》第七章第 140 节。

(71) *Shams-i-Tabriz*，苏非派人士，对鲁米具有重大影响，使其放弃科学方面的兴趣，转而从事神秘主义研究与创作。鲁米著作中的很大一部分是献给他的。此处诗句出自《玛斯纳维》。

愿安宁眷顾你，眷顾簇拥你和与你相会者。

我于先前所写文字，因其墨迹如此香甜，已被苍蝇摄之为食，一如萨迪所言：“我将封笔，不再书写，因我的甘言蜜语引来群蝇围舞。”

有鉴于此，掷笔也罢，无可赘续，惟愿本函已然言尽。为此，我恳言：“你的主，那一切丰功伟业之主，如此荣耀，远非他们之断言所能企及。”

The Seven Valleys
and
The Four Valleys

Bahá'u'lláh

Seven Valleys and Four Valleys should be regarded as independent Tablets, as they were revealed to different persons.

—*Shoghi Effendi*

PREFACE

The Bahá'í Faith came into being in Shíráz, Persia, the night of May 22, 1844. 'Alí Muḥammad, a descendant of Muḥammad, stunned His young guest, Mullá Ḥusayn, by declaring Himself to be a Messenger of God. He assumed the title of Báb or Gate. Like John the Baptist, He claimed to be the Herald of One greater than Himself. Beyond this, He claimed to be an independent Prophet with authority to change existing religious practices and to reveal prayers and laws. His message would be supplanted by that of "Him Whom God shall manifest."

The Báb was born in Shíráz, Persia, the city of the poets Ḥáfiz and Sa'dí, on October 20, 1819. When He was a child, His goodness and innate knowledge amazed His teacher. Later, His sense of probity and justice as a merchant set a

standard for the business community.

The years following the Báb's Declaration were filled with turmoil. In a single year, the ferociously fanatical and ignorant Persian Muslims murdered 4,000 adherents of His Cause. The first to believe in Him was shot from ambush; His greatest disciple, Quddús, was torn to pieces in the public square of Bárfurúsh (Bábul). Ṭáhirih, the most outstanding Bábí woman, bravely and defiantly cried out to her captors, "You can kill me as soon as you like but you cannot stop the emancipation of women."

Among the Báb's many books, some written while a prisoner in the mountains of Ádhirbáyján, the most widely known are the Persian *Bayán* and the Arabic *Bayán*. These works were translated into French by A. L. M. Nicolas, the Persian-born French consul at Tabríz who was fascinated by the life and teachings of the Prophet of Shíráz.

It was for the love of Bahá'u'lláh, the Glory of God, that the Báb sacrificed His life. His

dramatic martyrdom took place in the windswept barracks square of Tabríz at noon on July 9, 1850.

2.

The central figure in the second period of Bahá'í history was Bahá'u'lláh, the One foretold by the Báb. He was born in Ṭihrán, Persia, on November 12, 1817. His given name was Ḥusayn 'Alí; later He assumed the title Bahá'u'lláh, meaning "Glory of God."

Ḥusayn 'Alí was of a noble, respected, and wealthy family. A career in government service was open to Him, but He was not interested in politics. His kingdom was not of this world. Turning His back on a life of luxury, He early championed the Cause of the Báb. He knew that this action would lead to privation, suffering, and persecution for Himself and His loved ones. The blow fell in August 1852 when He was incarcerated in the Black Pit of the capital of

Persia. In this underground dungeon, He was surrounded by thieves and murderers. Heavy chains and fetters cut into His flesh. Amidst the horror, agony, and gloom of this place, the Revelation of Bahá'u'lláh was born. The “Most Great Spirit” appeared to Him in a dream, and on every side were heard these words: *“Verily, we shall render Thee victorious by Thyself and by Thy pen. Grieve Thou not for that which hath befallen Thee, neither be Thou afraid, for Thou art in safety. Ere long will God raise up the treasures of the earth—men who will aid Thee through Thyself and through Thy name, wherewith God hath revived the hearts of such as have recognized Him.”*

In January 1853, Bahá'u'lláh and His family were banished from Persia. He chose Baghdád as the place of exile. The midwinter journey followed a tortuous route through the icy mountains of Kirmánsháh westward to the city astride the Tigris. As the years went by, the popularity of Bahá'u'lláh grew, and leaders of

thought would gather informally around Him along the riverside and seek His views.

He would walk along the Tigris, sometimes resting at a mosque that remains as a witness of those days, and compose *The Hidden Words*, lovely verses that sum up the essentials of religion. His foremost work in Baghhdád was *The Book of Certitude*. This dealt with the theme of progressive revelation, the doctrine that Prophets reveal teachings according to the needs and capacity of the people. His influence waxed too strong to suit the rulers of Persia and Turkey, and they decided to send Him farther from His homeland.

On April 22, 1863, He left His home, crossed the Tigris, and pitched His tent in a garden which He named the Garden of Riḍván or Paradise. Here He declared to His trusted friends that He was the Manifestation of God, sent to earth to bring the long-promised reign of righteousness.

Exile followed in Constantinople and in Adrianople, where Bahá'u'lláh publicly

proclaimed His mission. In Adrianople in 1863, He revealed the Tablet of the Kings (Súriy-i-Mulúk), warning the kings of East and West that disobedience to God would lead to their downfall.

Bahá'u'lláh was finally exiled in 1868 to the ancient prison at 'Akká, Palestine, the St. Jean d'Acre of the Crusaders. In the Holy Land, He wrote the Kitáb-i-Aqdas, or Most Holy Book. In it He prescribes obligatory prayers, sets the dates for fasting and festivals, and condemns backbiting, idleness, and cruelty to animals. The book forbids the use of opium and alcohol for other than scientific purposes and prohibits slavery, begging, and monasticism. It ordains monogamy and interdicts gambling. The writing of a testament is held to be a duty. Every Bahá'í is commanded to obey his government. Among the Bahá'í virtues are spotless cleanliness, chastity, trustworthiness, hospitality, courtesy, and justice.

3.

The Seven Valleys of Bahá'u'lláh may be regarded as the summit of the achievement in the realm of mystical composition. This profound essay was written in response to question of Shaykh Muḥyi'd-Dín, the judge of Kháníqín, a town situated near the Persian border northeast of Baghdád. The judge was evidently a student of Şúfi philosophy, a variety of mysticism that developed as a movement within Islám. The goal of the Şúfi was to attain the Presence of God through meditation and prayer, contemplation and ecstasy. A special terminology was developed to explain the stages of spiritual progress. Some Şúfis embraced the doctrine that they could approach God directly without assistance from Muḥammad or other Prophets. This view logically led to the tenet that the Şúfis were exempt from the laws of religion and that for them, even if not for the multitude,

conscience was a safe guide. The greatest of the Persian mystics, Jalállu'd-Dín Rúmí and al-Ghazzálí, contested this theory, affirming that only through obedience to the laws of God as revealed by His Messengers could one attain unto the Divine Presence.

Shaykh Muhyi'd-Dín was doubtless conversant with the writings of the twelfth century Persian Şúfi, Farídu'd-Dín 'Aṭṭár. 'Aṭṭár's most esteemed work was the *Mantiqu'ṭ-Ṭayr* or Language of the Birds. In it the journey of the soul is traced through *Seven Valleys*: Search, Love, Knowledge, Detachment, Unification, Bewilderment, and Annihilation. Bahá'u'lláh employed a similar, although not identical, pattern in His Persian *Seven Valleys* which delineates the seven stages of progress of the soul toward the object of its being. Bahá'u'lláh wrote this work after His return to Baghdád from mountains near Sulaymáníyyih. The subject is essentially timeless and placeless, the inner verities of religion. The spiritual realities

are the same in all the established religions, and they constitute the foundation of faith. This is the purport of the declaration of Bahá'u'lláh concerning His faith: “This is the changeless Faith of God, eternal in the past, eternal in the future.”

The Four Valleys, an epistle written in Baghdád after the composition of *The Seven Valleys*, was addressed to the learned Shaykh ‘Abdu’r-Rahmán of Karkúk, a city of ‘Iráqí Kurdistán. It sets forth four ways in which the Unseen is seen, the four stages of the human heart, and the four kinds of mystic wayfarers in quest of the Intended One, the Praiseworthy One, the Attracting One, the Beloved. The four divine states are given in this verse from the Qur’án (57:3): “He is the first and the last; the Seen and the Hidden; and He knoweth all things.”

—Robert L. Gulick, Jr.

February 1, 1975

THE SEVEN VALLEYS



In the Name of God, the Clement, the Merciful.

Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of preexistence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple ⁽¹⁾: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no

(1) *The Manifestation.*

God save Him, and that every man may thereby win his way to the summit of realities, until none shall contemplate anything whatsoever but that he shall see God therein.

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: He who was Aḥmad in the kingdom of the exalted ones, and Muḥammad amongst the concourse of the near ones, and Maḥmúd ⁽²⁾ in the realm of the sincere ones. “...by whichsoever (name) ye will, invoke Him: He hath most excellent names”⁽³⁾ in the hearts of those who know. And upon His

(2) Muḥammad, Aḥmad and Maḥmúd are names and titles of the Prophet, derived from the verb “to praise,” “to exalt.”

(3) Qur’án 17:110.

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 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 Attributes—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.

Of this hath the nightingale of oneness sung

in the garden of Ghawthíyyih.⁽⁴⁾ He saith: “And there shall appear upon the tablet of thine heart a writing of the subtle mysteries of ‘Fear God and God will give you knowledge’;⁽⁵⁾ and the bird of thy soul shall recall the holy sanctuaries of preexistence and soar on the wings of longing in the heaven of ‘walk the beaten paths of thy Lord’,⁽⁶⁾ and gather the fruits of communion in the gardens of ‘Then feed on every kind of fruit.’”⁽⁷⁾

By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of names and attributes—yearning would seize the reins of patience and reserve from out thy hand, and make thy soul to shake

(4) Sermon by ‘Alí.

(5) Qur’án 2:282.

(6) Qur’án 16:71.

(7) Qur’án 16:71.

with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. 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!

And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. 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

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. For those who seek the Ka‘bih⁽⁸⁾ of “for Us” rejoice in the tidings: “In Our ways will We guide them.”⁽⁹⁾ In their search, they have stoutly girded up the loins of service, and seek at every moment to journey from the plane of heedlessness into the realm of being. No bond shall hold them back,

(8) The holy Sanctuary at Mecca. Here the word means “goal.”

(9) Qur’án 29:69: “And whoso maketh efforts for Us, in Our ways will We guide them.”

and no counsel shall deter them.

It is incumbent on these servants that they cleanse the heart—which is the wellspring of divine treasures—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 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 moment he findeth a weighty matter, in every hour he becometh aware of a mystery; for he hath taken his heart away from both worlds, and set out for the Ka‘bih ⁽¹⁰⁾ of the Beloved. At

(10) The holy Sanctuary at Mecca. Here the word means “goal.”

every step, aid from the Invisible Realm will attend him and the heat of his search will grow.

One must judge of search by the standard of the Majnún of Love. ⁽¹¹⁾ It is related that one day they came upon Majnún sifting the dust, and his tears flowing down. They said, “What doest thou?” He said, “I seek for Laylí.” They cried, “Alas for thee! Laylí is of pure spirit, and thou seekest her in the dust!” He said, “I seek her everywhere; haply somewhere I shall find her.”

Yea, although to the wise it be shameful to seek the Lord of Lords in the dust, yet this betokeneth intense ardor in searching. “Whoso seeketh out a thing with zeal shall find it.” ⁽¹²⁾

(11) Literally, Majnún means “insane.” This is the title of the celebrated lover of ancient Persian and Arabian lore, whose beloved was Laylí, daughter of an Arabian prince. Symbolizing true human love bordering on the divine, the story has been made the theme of many a Persian romantic poem, particularly that of Nizámí, written in 1188–1189 A.D.

(12) Arabian proverb.

The true seeker hunteth naught but the object of his quest, and the lover hath no desire save union with his beloved. 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

from the heavenly messenger, ⁽¹³⁾ he shall
straightway step into



(13) Refer to the story of Joseph in the Qur'án and the Old Testament.

The Valley of Love

and be dissolved in the fire of love. In this city the heaven of ecstasy is upraised and the world-illuminating 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.

Now is the traveler unaware of himself, and of aught besides himself. 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. Wherefore ‘Aṭṭār⁽¹⁴⁾ saith:

For the infidel, error—for the faithful,

(14) Farīdu’-d-Dīn ‘Aṭṭār (ca. 1150–1230 A.D.), the great Persian Ṣūfī poet.

faith;

*For 'Aṭṭār's heart, an atom of Thy
pain.*

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.

O My Brother! 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.

A lover feareth nothing and no harm can come nigh him: 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.*⁽¹⁵⁾

Love accepteth no existence and wisheth no life: 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.*⁽¹⁶⁾

(15) Persian mystic poem.

(16) Persian mystic poem. Cf. *The Hidden Words*, No. 7,

Love setteth a world aflame at every turn,
and he wasteth every land where he carrieth his
banner. 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. He
drinketh the seven seas, but his heart's thirst is
still unquenched, and he saith, "Is there yet any
more?" ⁽¹⁷⁾ He shunneth himself and draweth
away from all on earth.

*Love's a stranger to earth and heaven too;
In him are lunacies seventy-and-two.* ⁽¹⁸⁾

He hath bound a myriad victims in his fetters,

Arabic.

(17) Qur'án 50:29.

(18) Jalálu'd-Dín Rúmí (1207–1273 A.D.); The *Mathnaví*.
Jalálu'd-Dín, called Mawláná ("our Master"), is the
greatest of all Persian Şúfí poets, and founder of the
Mawlaví "whirling" dervish order.

wounded a myriad wise men with his arrow. Know that every redness in the world is from his anger, and every paleness in men's cheeks is from his poison. He yieldeth no remedy but death, he walketh not save in the valley of the shadow; yet sweeter than honey is his venom on the lover's lips, and fairer his destruction in the seeker's eyes than a hundred thousand lives.

Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may be purified and cleansed and thus may know the station of the Lord of the Worlds.

*Kindle the fire of love and burn away
all things,*

*Then set thy foot into the land of the
lovers.* ⁽¹⁹⁾

And if, confirmed by the Creator, the lover

(19) From an ode by Bahá'u'lláh.

escapes from the claws of the eagle of love, he
will enter



The Valley of Knowledge

and come out of doubt into certitude, and turn from the darkness of illusion to the guiding light of the fear of God. 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.

Split the atom's heart, and lo!

Within it thou wilt find a sun.⁽²⁰⁾

The wayfarer in this Valley seeth in the fashionings of the True One nothing save clear providence, and at every moment saith: “No defect canst thou see in the creation of the God of Mercy: Repeat the gaze: Seest thou a single flaw?”⁽²¹⁾ He beholdeth justice in injustice, and in justice, grace. 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. He rideth in the ark of “we shall show them our signs in the regions and in themselves,”⁽²²⁾ and journeyeth over the sea of “until it become plain to them that (this

(20) Persian mystic poem.

(21) Qur’án 67:3.

(22) Qur’án 41:53.

Book) is the truth.” (23) And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love.

There was once a lover who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. 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. How many a day he found no rest in longing for her; how many a night the pain of her kept him from sleep; his body was worn to a sigh, his heart's wound had turned him to a cry of sorrow. 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

(23) Qur'án 41:53.

him.

At last, the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. 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: "Surely this watchman is 'Izrá'il, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me." His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. 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.

And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on his

ravishing love, he drew a great breath and raised up his hands in prayer, crying: “O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Isráfil, bringing life to this wretched one!”

Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. Out of wrath, the guard had led him who was athirst in love’s desert to the sea of his loved one, and lit up the dark night of absence with the light of reunion. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart’s physician.

Now if the lover could have looked ahead, he would have blessed the watchman at the start, and prayed on his behalf, and he would have seen that tyranny as justice; but since the end was veiled to him, he moaned and made his plaint in the beginning. 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.

Such is the state of the wayfarers in this Valley; but the people of the Valleys above this see the end and the beginning as one; nay, they see neither beginning nor end, and witness neither “first” nor “last.”⁽²⁴⁾ Nay rather, the denizens of the undying city, who dwell in the green garden land, see not even “neither first nor last”; they fly from all that is first, and repulse all that is last. For these have passed over the worlds of names, and fled beyond the worlds of attributes as swift as lightning. Thus is it said: “Absolute Unity excludeth all attributes.”⁽²⁵⁾ And they have made their dwelling-place in the shadow of the Essence.

Wherefore, relevant to this, Khájih ‘Abdu’Iláh⁽²⁶⁾

(24) Qur’án 57:3.

(25) Saying attributed to ‘Alí.

(26) Shaykh Abú Ismá‘il ‘Abdu’Iláh Anşári of Hirát

—may God the Most High sanctify his beloved spirit—hath made a subtle point and spoken an eloquent word as to the meaning of “Guide Thou us on the straight path,” ⁽²⁷⁾ which is: “Show us the right way, that is, honor us with the love of Thine Essence, that we may be freed from turning toward ourselves and toward all else save Thee, and may become wholly Thine, and know only Thee, and see only Thee, and think of none save Thee.”

Nay, these even mount above this station, wherefore it is said:

*Love is a veil betwixt the lover and the
loved one;
More than this I am not permitted to*

(1006–1088A.D.) Šúfi leader, descended from the Prophet’s companion Abú Ayyúb. Chiefly known for his *Munáját* (Supplications) and *Rubá’íyyát* (Quatrains). “Anšár” means the “Helpers” or companions of Muḥammad in Medina.

(27) Qur’án 1:5.

tell.⁽²⁸⁾

At this hour the morn of knowledge hath
arisen and the lamps of wayfaring and wandering
are quenched.⁽²⁹⁾

*Veiled from this was Moses
Though all strength and light;
Then thou who hast no wings at all,
Attempt not flight.*⁽³⁰⁾

If thou be a man of communion and prayer,
soar up on the wings of assistance from Holy

(28) The *Mathnaví*.

(29) This refers to the mystic wandering and search for truth guided by “Lights” or Šúfí leaders. Bahá’u’lláh here warns the mystics that the coming of the Divine Manifestation in His Day makes further search unnecessary, as it was said by ‘Alí: “Quench the lamp when the sun hath risen”—the sun referring to the Manifestation of God in the New Day.

(30) The *Mathnaví*.

Souls, that thou mayest behold the mysteries of the Friend and attain to the lights of the Beloved, “Verily, we are from God and to Him shall we return.”⁽³¹⁾

After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to

(31) Qur’án 2:151.

The Valley of Unity

and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. 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. He beholdeth in his own name the name of God; to him, “all songs are from

the King,”⁽³²⁾ and every melody from Him. He sitteth on the throne of “Say, all is from God,”⁽³³⁾ and taketh his rest on the carpet of “There is no power or might but in God.”⁽³⁴⁾ He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation.

It is clear to thine Eminence that all the variations which the wayfarer in the stages of his journey beholdeth in the realms of being, proceed from his own vision. 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

(32) The *Mathnavi*.

(33) Qur’án 4:80.

(34) Qur’án 18:37.

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.

In like manner, colors become visible in every object according to the nature of that object. 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.

Thus it is that certain invalid souls have confined the lands of knowledge within the

wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One, and banished from the Ka‘bih ⁽³⁵⁾ of splendor. Such is the worth of the people of this age!

And if a nightingale ⁽³⁶⁾ soar upward from the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Íránian songs recount the mysteries of God—a single word of which quickeneth to fresh, new life the bodies of the dead, and bestoweth the Holy Spirit upon the moldering bones of this existence—thou wilt behold a thousand claws

(35) The holy Sanctuary at Mecca. Here the word means “goal.”

(36) This refers to Bahá’u’lláh’s own Manifestation.

of envy, a myriad beaks of rancor hunting after Him and with all their power intent upon His death.

Yea, to the beetle a sweet fragrance seemeth foul, and to the man sick of a rheum a pleasant perfume is as naught. 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.⁽³⁷⁾

In sum, the differences in objects have now been made plain. 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

(37) *The Mathnavi.*

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.

Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. 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. “Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to

an appointed term doth He respite them....”⁽³⁸⁾

O My Brother! 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.”⁽³⁹⁾ And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One.

Whensoever the light of Manifestation of the King of Oneness settleth upon the throne of the heart and soul, His shining becometh visible in every limb and member. At that time the mystery of the famed tradition gleameth out of the darkness: “A servant is drawn unto Me in prayer until I answer him; and when I have

(38) Qur’án 16:63.

(39) Ḥadīth, i.e. action or utterance traditionally attributed to the Prophet Muḥammad or to one of the holy Imáms.

answered him, I become the ear wherewith he heareth....” For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. 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: “A fount whereof the near unto God shall drink....”⁽⁴⁰⁾

However, let none construe these utterances to be anthropomorphism, nor see in them the descent of the worlds of God into the grades of the creatures; nor should they lead thine Eminence to such assumptions. 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

(40) Qur’án 83:28.

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. ⁽⁴¹⁾

Wherefore, the lovers of the face of the Beloved have said: “O Thou, the One Whose Essence alone showeth the way to His Essence, and Who is sanctified above any likeness to His creatures.”⁽⁴²⁾ How can utter nothingness gallop its steed in the field of preexistence, or a fleeting shadow reach to the everlasting sun? The Friend ⁽⁴³⁾ hath said, “But for Thee, we had

(41) Sermon by ‘Alí.

(42) Ḥadīth, i.e. action or utterance traditionally attributed to the Prophet Muḥammad or to one of the holy Imáms.

(43) The Prophet Muḥammad.

not known Thee,” and the Beloved⁽⁴⁴⁾ hath said, “nor attained Thy presence.”

Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. 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.

In like manner, when thou strippest the wrappings of illusion from off thine heart, the lights of oneness will be made manifest.

Then it is clear that even for the rays there is neither entrance nor exit—how much less for that Essence of Being and that longed-for Mystery. O My Brother, journey upon these planes in the spirit of search, not in blind

(44) The Prophet Muḥammad.

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?*

Not Alexander's wall can separate them!⁽⁴⁵⁾

Secrets are many, but strangers are myriad. 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. “Knowledge is a single point, but the ignorant have multiplied it.”⁽⁴⁶⁾

On this same basis, ponder likewise the differences among the worlds. Although the divine worlds be never ending, yet some refer

(45) *Háfiz*: *Shamsu'd-Dín Muḥammad*, of *Shíráz*, died ca. 1389 A.D. One of the greatest of Persian poets.

(46) *Ḥadīth*, i.e. action or utterance traditionally attributed to the Prophet Muḥammad or to one of the holy Imáms.

to them as four: The world of time (*zamán*), which is the one that hath both a beginning and an end; the world of duration (*dahr*), which hath a beginning, but whose end is not revealed; the world of perpetuity (*sarmad*), whose beginning is not to be seen but which is known to have an end; and the world of eternity (*azal*), neither a beginning nor an end of which is visible. 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. Others have called these the worlds of the Heavenly Court (Láhút), of the Empyrean Heaven (Jabarút), of the Kingdom of the Angels (Malakút), and of the mortal world (Násút).

The journeys in the pathway of love are reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One

to the True One.

There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace.

*If Khidr did wreck the vessel on the sea,
Yet in this wrong there are a thousand
rights.* ⁽⁴⁷⁾

Otherwise, this Servant regardeth Himself as

(47) The *Mathnavi*.

utterly lost and as nothing, even beside one of the beloved of God, how much less in the presence of His holy ones. Exalted be My Lord, the Supreme! Moreover, our aim is to recount the stages of the wayfarer's journey, not to set forth the conflicting utterances of the mystics.

Although a brief example hath been given concerning the beginning and ending of the relative world, the world of attributes, yet a second illustration is now added, that the full meaning may be manifest. For instance, let thine Eminence consider his own self; thou art first in relation to thy son, last in relation to thy father. In thine outward appearance, thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus firstness and lastness, outwardness and inwardness are, in the sense referred to, true of thyself, that in these four states conferred upon thee thou shouldst comprehend the four divine states, and that the

nightingale of thine heart on all the branches of the rosetree of existence, whether visible or concealed, should cry out: “He is the first and the last, the Seen and the Hidden....”⁽⁴⁸⁾

These statements are made in the sphere of that which is relative, because of the limitations of men. Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command—have burned away these relativities with a single spark, and blotted out these words with a drop of dew. And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that “first” and “last” or other than these be seen or mentioned! In this realm, the first is the last itself, and the last is but the first.

(48) Qur’án 57:3.

*In thy soul of love build thou a fire
And burn all thoughts and words entire.*⁽⁴⁹⁾

O my friend, look upon thyself: Hadst thou not become a father nor begotten a son, neither wouldst thou have heard these sayings. Now forget them all, that thou mayest learn from the Master of Love in the schoolhouse of oneness, and return unto God, and forsake the inner land of unreality⁽⁵⁰⁾ for thy true station, and dwell within the shadow of the tree of knowledge.

O thou dear one! Impoverish thyself, that thou mayest enter the high court of riches; and humble thy body, that thou mayest drink from the river of glory, and attain to the full meaning of the poems whereof thou hadst asked.

Thus it hath been made clear that these stages

(49) *The Mathnaví.*

(50) This refers to the Şúfí idea of the inner plane, which compared to Revealed Truth is but unreal.

depend on the vision of the wayfarer. In every city he will behold a world, in every Valley reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in His breast, and the Persian bird keepeth in His soul many a sweet Arab melody; yet these are hidden, and hidden shall remain.

If I speak forth, many a mind will shatter,

And if I write, many a pen will break. ^{(51) (52)}

Peace be upon him who concludeth this exalted journey and followeth the True One by the lights of guidance.

And the wayfarer, after traversing the high

(51) The *Mathnaví*.

(52) This refers to Bahá'u'lláh Himself, Who had not yet declared His mission.

planes of this supernal journey, entereth



The Valley of Contentment

In this Valley he feeleth the winds of divine contentment blowing from the plane of the spirit. He burneth away the veils of want, and with inward and outward eye, perceiveth within and without all things the day of: “God will compensate each one out of His abundance.”⁽⁵³⁾ From sorrow he turneth to bliss, from anguish to joy. His grief and mourning yield to delight and rapture.

Although to outward view, the wayfarers in this Valley may dwell upon the dust, yet inwardly they are throned in the heights of mystic meaning; they eat of the endless bounties of inner significances, and drink of the delicate

(53) Qur’án 4:129.

wines of the spirit.

The tongue faileth in describing these three Valleys, and speech falleth short. The pen steppeth not into this region, the ink leaveth only a blot. In these planes, the nightingale of the heart hath other songs and secrets, which make the heart to stir and the soul to clamor, but this mystery of inner meaning may be whispered only from heart to heart, confided only from breast to breast.

*Only heart to heart can speak the bliss
of mystic knowers;*

*No messenger can tell it and no missive
bear it.*⁽⁵⁴⁾

*I am silent from weakness on many a
matter,*

For my words could not reckon them

(54) Ḥāfīz: Shamsu'd-Dīn Muḥammad, of Shīrāz, died ca. 1389 A.D. One of the greatest of Persian poets.

and my speech would fall short. ⁽⁵⁵⁾

O friend, till thou enter the garden of such mysteries, thou shalt never set lip to the undying wine of this Valley. And shouldst thou taste of it, thou wilt shield thine eyes from all things else, and drink of the wine of contentment; and thou wilt loose thyself from all things else, and bind thyself to Him, and throw thy life down in His path, and cast thy soul away. However, there is no other in this region that thou need forget: “There was God and there was naught beside Him.” ⁽⁵⁶⁾ For on this plane the traveler witnesseth the beauty of the Friend in everything. Even in fire, he seeth the face of the Beloved. He beholdeth in illusion the secret of reality, and readeth from the attributes the riddle of the Essence. For he hath burnt away the veils with his sighing,

(55) Arabian poem.

(56) Ḥadīth, i.e. action or utterance traditionally attributed to the Prophet Muḥammad or to one of the holy Imáms.

and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspeth subtle verities. This is sufficiently attested by: “And we have made thy sight sharp in this day.”⁽⁵⁷⁾

After journeying through the planes of pure contentment, the traveler cometh to

(57) From Qur’án 50:21.

The Valley of Wonderment

and is tossed in the oceans of grandeur, and at every moment his wonder groweth. Now he seeth the shape of wealth as poverty itself, and the essence of freedom as sheer impotence. Now is he struck dumb with the beauty of the All-Glorious; again is he wearied out with his own life. How many a mystic tree hath this whirlwind of wonderment snatched by the roots, how many a soul hath it exhausted. For in this Valley the traveler is flung into confusion, albeit, in the eye of him who hath attained, such marvels are esteemed and well beloved. At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness.

Indeed, O Brother, if we ponder each created

thing, we shall witness a myriad perfect wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight.

Now there are many wisdoms to ponder in the dream, which none but the people of this Valley can comprehend in their true elements. First, what is this world, where without eye and ear and hand and tongue a man puts all of these to use? Second, how is it that in the outer world thou seest today the effect of a dream, when

thou didst vision it in the world of sleep some ten years past? Consider the difference between these two worlds and the mysteries which they conceal, that thou mayest attain to divine confirmations and heavenly discoveries and enter the regions of holiness.

God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

*How can feeble reason encompass the
Qur'án,
Or the spider snare a phoenix in his*

web?⁽⁵⁸⁾

All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: “O Lord, increase my astonishment at Thee!”

Likewise, reflect upon the perfection of man’s creation, and that all these planes and states are folded up and hidden away within him.

*Dost thou reckon thyself only a puny
form*

When within thee the universe is folded?⁽⁵⁹⁾

Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light.

(58) Persian mystic poem.

(59) ‘Alí.

Thus, too, Luqmán, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as an evidence and an example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute. He said: “O Son, if thou art able not to sleep, then thou art able not to die. And if thou art able not to waken after sleep, then thou shalt be able not to rise after death.”

O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness—bind not thine heart to the earth; thou art a dweller in the court of nearness—choose not the homeland of the dust.

In sum, there is no end to the description of these stages, but because of the wrongs inflicted

by the peoples of the earth, this Servant is in no mood to continue:

The tale is still unfinished and I have no heart for it—

Then pray forgive me.⁽⁶⁰⁾

The pen groaneth and the ink sheddeth tears, and the river⁽⁶¹⁾ of the heart moveth in waves of blood. “Nothing can befall us but what God hath destined for us.”⁽⁶²⁾ Peace be upon him who followeth the Right Path!

After scaling the high summits of wonderment the wayfarer cometh to

(60) The *Mathnaví*.

(61) Literally “Jayhún,” a river in Turkistán.

(62) Qur’án 9:51.

The Valley of True Poverty and Absolute Nothingness

This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God's world. For when the true lover and devoted friend reacheth to the presence of the Beloved, the sparkling beauty of the Loved One and the fire of the lover's heart will kindle a blaze and burn away all veils and wrappings. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend.

*When the qualities of the Ancient of
Days stood revealed,*

Then the qualities of earthly things did

Moses burn away.⁽⁶³⁾

He who hath attained this station is sanctified from all that pertaineth to the world. Wherefore, if those who have come to the sea of His presence are found to possess none of the limited things of this perishable world, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear. “Verily the righteous shall drink of a winecup tempered at the camphor fountain.”⁽⁶⁴⁾ If the interpretation of “camphor” become known, the true intention will be evident. This state is that poverty of which it is said, “Poverty is My glory.”⁽⁶⁵⁾ And of inward and outward poverty

(63) *The Mathnavi.*

(64) Qur’án 76:5.

(65) Muḥammad.

there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal.

This is the plane whereon the vestiges of all things (Kullu Shay') are destroyed in the traveler, and on the horizon of eternity the Divine Face riseth out of the darkness, and the meaning of "All on the earth shall pass away, but the face of thy Lord..."⁽⁶⁶⁾ is made manifest.

O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men's hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a portion is allotted and a bounty set apart, this in a given

(66) Qur'án 55:26, 27.

measure. “And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure.”⁽⁶⁷⁾ The cloud of the Loved One’s mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor.

O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth—make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane,

(67) Qur’án 15:21.

then shalt thou gaze on the Beloved, and forget
all else.

*The Beloved shineth on gate and wall
Without a veil, O men of vision.*⁽⁶⁸⁾

Now hast thou abandoned the drop of life and
come to the sea of the Life-Bestower. This is the
goal thou didst ask for; if it be God's will, thou
wilt gain it.

In this city, even the veils of light are split
asunder and vanish away. "His beauty hath no
veiling save light, His face no covering save
revelation."⁽⁶⁹⁾ How strange that while the
Beloved is visible as the sun, yet the heedless
still hunt after tinsel and base metal. Yea, the
intensity of His revelation hath covered Him,

(68) Farīdu'd-Dīn 'Aṭṭār (ca. 1150–1230 A.D.), the great
Persian Ṣūfī poet.

(69) Ḥadīth, i.e. action or utterance traditionally attributed
to the Prophet Muḥammad or to one of the holy Imáms.

and the fullness of His shining forth hath hidden Him.

*Even as the sun, bright hath He shined,
But alas, He hath come to the town of
the blind!*⁽⁷⁰⁾

In this Valley, the wayfarer leaveth behind him the stages of the “oneness of Being and Manifestation”⁽⁷¹⁾ and reacheth a oneness that is sanctified above these two stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden land, knoweth whereof We speak.

In all these journeys the traveler must stray not the breadth of a hair from the “Law,” for this

(70) *The Mathnavi.*

(71) Pantheism, a Šúfi doctrine derived from the formula: “Only God exists; He is in all things, and all things are in Him.”

is indeed the secret of the “Path” and the fruit of the Tree of “Truth”; and in all these stages he must cling to the robe of obedience to the commandments, and hold fast to the cord of shunning all forbidden things, that he may be nourished from the cup of the Law and informed of the mysteries of Truth. ⁽⁷²⁾

If any of the utterances of this Servant may not be comprehended, or may lead to perturbation, the same must be inquired of again, that no doubt may linger, and the meaning be clear as the Face of the Beloved One shining from the “Glorious Station.”⁽⁷³⁾

(72) This refers to the three stages of Şúfi life: 1. *Şarí‘at*, or Religious Laws; 2. *Ṭaríqat*, or the Path on which the mystic wayfarer journeys in search of the True One; this stage also includes anchoretism. 3. *Ḥaqíqat*, or the Truth which, to the Şúfi, is the goal of the journey through all three stages. Here Bahá’u’lláh teaches that, contrary to the belief of certain Şúfis who in their search for the Truth consider themselves above all law, obedience to the Laws of Religion is essential.

(73) *Maqám-i-Maḥmúd*. Qur’án 17:81.

These journeys have no visible ending in the world of time, but the severed wayfarer—if invisible confirmation descend upon him and the Guardian of the Cause assist him—may cross these seven stages in seven steps, nay rather in seven breaths, nay rather in a single breath, if God will and desire it. And this is of “His grace on such of His servants as He pleaseth.”⁽⁷⁴⁾

They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city—which is the station of life in God—as the furthestmost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart’s citadel, that is, man’s first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found.

(74) Qur’án 2:84.

*When the pen set to picturing this
station,*

*It broke in pieces and the page was
torn.* ⁽⁷⁵⁾

Salám! ⁽⁷⁶⁾

O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love.

O Shaykh! Make of thine effort a glass, perchance it may shelter this flame from the contrary winds; albeit this light doth long to be kindled in the lamp of the Lord, and to shine in the globe of the spirit. For the head raised up in the love of God will certainly fall by the

(75) Persian mystic poem.

(76) "Peace." This word is used in concluding a thesis.

sword, and the life that is kindled with longing will surely be sacrificed, and the heart which remembereth the Loved One will surely brim with blood. How well is it said:

Live free of love, for its very peace is anguish;

Its beginning is pain, its end is death.⁽⁷⁷⁾

Peace be upon him who followeth the Right Path!

* * * * *

The thoughts thou hast expressed as to the interpretation of the common species of bird that is called in Persian Gunjishk (sparrow) were considered.⁽⁷⁸⁾ Thou appearest to be well-

(77) Arabian poem.

(78) The five letters comprising this word in Persian are: G, N, J, SH, K, that is, *Gáf, Nún, Jím, Shín, Káf*.

grounded in mystic truth. However, on every plane, to every letter a meaning is allotted which relateth to that plane. Indeed, the wayfarer findeth a secret in every name, a mystery in every letter. In one sense, these letters refer to holiness.

Káf or *Gáf* (K or G) referreth to *Kuffi* (“free”), that is, “Free thyself from that which thy passion desireth; then advance unto thy Lord.”

Nún referreth to *Nazzih* (“purify”), that is, “Purify thyself from all else save Him, that thou mayest surrender thy life in His love.”

Jím is *Jánib* (“draw back”), that is, “Draw back from the threshold of the True One if thou still possessest earthly attributes.”

Shín is *Ushkur* (“thank”)—“Thank thy Lord on His earth that He may bless thee in His heaven; albeit in the world of oneness, this heaven is the same as His earth.”

Káf referreth to *Kuffi*, that is: “Take off from thyself the wrappings of limitations, that thou mayest come to know what thou hast not known

of the states of Sanctity.”⁽⁷⁹⁾

Wert thou to harken to the melodies of this mortal Bird,⁽⁸⁰⁾ then wouldst thou seek out the undying chalice and pass by every perishable cup.

Peace be upon those who walk in the Right Path!

(79) This and the foregoing quotations are from the teachings of Islám.

(80) This is a reference in the traditional Persian style to Bahá’u’lláh Himself.

THE FOUR VALLEYS



He is the Strong, the Well-Beloved!

O light of truth, Ḥisám-i-Dín, the bounteous,

*No prince hath the world begot like unto
Thee!⁽¹⁾*

I am wondering why the tie of love was so abruptly severed, and the firm covenant of friendship broken. Did ever, God forbid, My devotion lessen, or My deep affection fail, that thou hast thus forgot Me and blotted Me from thy thoughts?

*What fault of Mine hath made thee
cease thy favors?*

(1) *Mathnavi* of Rúmi.

*Is it that We are lowly and thou of high
degree?*⁽²⁾

Or is that a single arrow hath driven thee
from the battle?⁽³⁾ Have they not told thee that
faithfulness is a duty on those who follow the
mystic way, that it is the true guide to His Holy
Presence? “But as for those who say, ‘Our Lord
is God,’ and who go straight to Him, the angels
shall descend to them....”⁽⁴⁾

Likewise He saith, “Go straight on then as
thou hast been commanded.”⁽⁵⁾ Wherefore, this
course is incumbent on those who dwell in the

(2) Sa’dí, Muşlihu’d-Dín of Shíráz (ca. 1184–1291), famed
author of the Gulistán and other poetical works.

(3) Persian proverb describing a man who gives up easily.
As used here one connotation is that the Shaykh might
have considered his station as a mystic leader compromised
by the fact of his being taught the new truth by
Bahá’u’lláh.

(4) Qur’án 41:30.

(5) Qur’án 11:114; 42:14.

presence of God.

*I do as bidden, and I bring the message,
Whether it give thee counsel or offense.⁽⁶⁾*

Albeit I have received no answer to My
letters and it is contrary to the usage of the wise
to express My regard anew, yet this new love
hath broken all the old rules and ways.

*Tell us not the tale of Laylí or of Majnún's
woe—*

*Thy love hath made the world forget the
loves of long ago.*

*When once thy name was on the tongue,
the lovers caught it*

*And it set the speakers and the hearers
dancing to and fro.⁽⁷⁾*

(6) Sa'dí.

(7) Ibid.

And of divine wisdom and heavenly counsel,
[Rúmi says]:

*Each moon, O my beloved, for three
days I go mad;*

*Today's the first of these—'Tis why thou
seest me glad.*

We hear that thou hast journeyed to Tabríz
and Tiflis to disseminate knowledge, or that
some other high purpose hath taken thee to
Sanandaj.⁽⁸⁾⁽⁹⁾

O My eminent friend! Those who progress
in mystic wayfaring are of four kinds. I shall
describe them in brief, that the grades and
qualities of each kind may become plain to thee.

(8) This preamble to *The Four Valleys* is written in the finest Persian epistolary style. The rules of classical letter writing in Persian require quotations from literary works, and assertions of abiding love for the one addressed, who is chided for having neglected the writer.

(9) Senna, capital of Persian Kurdistán.

The First Valley

If the travelers seek after the goal of the Intended One (*maqṣúd*), this station appertaineth to the self—but that self which is “The Self of God standing within Him with laws.”⁽¹⁰⁾

On this plane, the self is not rejected but beloved; it is well-pleasing and not to be shunned. 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: “O Abraham of this day, O Friend Abraham of the Spirit! Kill these four birds of prey,”⁽¹¹⁾ that after

(10) Ḥadīth.

(11) The *Mathnaví*. Here Rúmí tells a story of four evil birds which, when put to death, changed into four birds of goodness. The allegory refers to subduing evil qualities and replacing them with good.

death the riddle of life may be unraveled.

This is the plane of the soul who is pleasing unto God. Refer to the verse:

*O thou soul who art well assured,
Return to thy Lord, well-pleased, and
pleasing unto Him.*⁽¹²⁾

which endeth:

*Enter thou among My servants,
And enter thou My paradise.*⁽¹³⁾

This station hath many signs, unnumbered proofs. Hence it is said: “Hereafter We will show them Our signs in the regions of the earth, and in themselves, until it become manifest unto them that it is the truth,”⁽¹⁴⁾ and that there is no God

(12) Qur’án 89:27–30.

(13) Qur’án 89:27–30.

(14) Qur’án 41:53.

save Him.

One must, then, read the book of his own self, rather than some treatise on rhetoric. Wherefore He hath said, “Read thy Book: There needeth none but thyself to make out an account against thee this day.”⁽¹⁵⁾

The story is told of a mystic knower, who went on a journey with a learned grammarian as his companion. 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?” The grammarian answered, “O Brother, I dare not advance. I must needs go back again.” Then the knower cried, “Forget what thou didst read in the books of Sībavayh and Qawlavayh, of Ibn-i-Ḥájib and Ibn-i-Málik,⁽¹⁶⁾ and cross the water.”

(15) Qur’án 17:15.

(16) Famed writers on grammar and rhetoric.

The death of self is needed here, not rhetoric:

Be nothing, then, and walk upon the waves.⁽¹⁷⁾

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.”⁽¹⁸⁾

(17) The *Mathnavi*.

(18) Qur’án 59:19.

The Second Valley

If the wayfarer's goal be the dwelling of the Praiseworthy One (Maḥmúd),⁽¹⁹⁾ this is the station of primal reason which is known as the Prophet and the Most Great Pillar.⁽²⁰⁾ Here reason signifieth the divine, universal mind, whose sovereignty enlighteneth all created things—nor doth it refer to every feeble brain; for it is as the wise Saná'í hath written:

*How can feeble reason encompass the
Qur'án,
Or the spider snare a phoenix in his
web?*

(19) An attribute of God and one of the titles of Muḥammad.

(20) *Maqám-i-Maḥmúd*—Praiseworthy Station—is the rank of Prophets endowed with constancy.

*Wouldst thou that the mind should not
entrap thee?*

Teach it the science of the love of God!

On this plane, the traveler meeteth with many a trial and reverse. Now is he lifted up to heaven, now is he cast into the depths. As it hath been said: “Now Thou drawest me to the summit of glory, again Thou castest me into the lowest abyss.” The mystery treasured in this plane is divulged in the following holy verse from the Súrîh of THE CAVE:⁽²¹⁾

“And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth; but for him whom He misleadeth, thou shalt by

(21) Qur’án 18:16. This is a reference to the station of complete faith. The companions of the Cave are identified with early Christian martyrs.

no means find a patron.”

If a man could know what lieth hid in this one verse, it would suffice him. Wherefore, in praise of such as these, He hath said: “Men whom neither merchandise nor traffic beguile from the remembrance of God....”⁽²²⁾

This station conferreth the true standard of knowledge, and freeth man from tests. 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.”⁽²³⁾ And again: “Knowledge is a light which God casteth into the heart of whomsoever He willeth.”⁽²⁴⁾

Wherefore, a man should make ready his heart that it be worthy of the descent of heavenly grace, and that the bounteous Cup-Bearer may give him to drink of the wine of bestowal from

(22) Qur’án 24:37.

(23) Qur’án 2:282.

(24) Hadith.

the merciful vessel. “For the like of this let the
travailleurs travail!”⁽²⁵⁾

And now do I say, “Verily we are from God,
and to Him shall we return.”⁽²⁶⁾



(25) Qur’án 37:59.

(26) Qur’án 2:151.

The Third Valley

If the loving seekers wish to live within the precincts of the Attracting One (Majdhúb),⁽²⁷⁾ no soul may dwell on this Kingly Throne save the beauty of love. 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.*⁽²⁸⁾

This plane requireth pure affection and the

(27) That attribute of God which draws all creatures to Him.

(28) The *Mathnaví*.

bright stream of fellowship. In telling of these companions of the Cave He saith: “They speak not till He hath spoken; and they do His bidding.”⁽²⁹⁾

On this plane, neither the reign of reason is sufficient nor the authority of self. Hence, one of the Prophets of God hath asked: “O my Lord, how shall we reach unto Thee?” And the answer came, “Leave thyself behind, and then approach Me.”

These are a people who deem the lowest place to be one with the throne of glory, and to them beauty’s bower differeth not from the field of a battle fought in the cause of the Beloved.

The denizens of this plane speak no words—but they gallop their chargers. 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

(29) Qur’án 21:27.

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 story of Thy beauty reached the
hermit's dell;*

*Crazed, he sought the Tavern where the
wine they buy and sell.*

*The love of Thee hath leveled down the
fort of patience,*

*The pain of Thee hath firmly barred the
gate of hope as well.⁽³⁰⁾*

In this realm, instruction is assuredly of no avail.

*The lover's teacher is the Loved One's
beauty,*

His face their lesson and their only

(30) Sa'dí.

book.

*Learning of wonderment, of longing
love their duty,*

*Not on learned chapters and dull themes
they look.*

*The chain that binds them is His musky
hair,*

*The Cyclic Scheme,⁽³¹⁾ to them, is but to
Him a stair.⁽³²⁾*

Here followeth a supplication to God, the
Exalted, the Glorified:

O Lord! O Thou Whose bounty granteth

(31) The Cyclic Theory of Abu-'Alí Síná (Avicenna—980–1037) as expressed by him in the quatrain: Every semblance, every shape that perisheth today In the treasure-house of Time is safely stored away. When the world revolveth to its former place, Out of the Invisible He draweth forth its face. See also *Some Answered Questions*, p. 284.

(32) The *Mathnaví*.

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.⁽³³⁾

Thus do I say: There is no power or might
save in God, the Protector, the Self-Subsistent.⁽³⁴⁾

(33) Ibid.

(34) From Qur'án 18:37.

The Fourth Valley

If the mystic knowers be of those who have reached to the beauty of the Beloved One (Maḥbúb), this station is the apex of consciousness and the secret of divine guidance. This is the center of the mystery: “He doth what He willeth, ordaineth what He pleaseth.”⁽³⁵⁾

Were all the denizens of earth and heaven to unravel this shining allusion, this darksome riddle, until the Day when the Trumpet soundeth, yet would they fail to comprehend even a letter thereof, for this is the station of God’s immutable decree, His foreordained mystery. Hence, when searchers inquired of this, He made reply, “This is a bottomless sea which none shall

(35) Qur’án 2:254; 5:1, etc.

ever fathom.”⁽³⁶⁾ And they asked again, and He answered, “It is the blackest of nights through which none can find his way.”

Whoso knoweth this secret will assuredly hide it, and were he to reveal but its faintest trace they would nail him to the cross. Yet, by the Living God, were there any true seeker, I would divulge it to him; for they have said: “Love is a light that never dwelleth in a heart possessed by fear.”

Verily, the wayfarer who journeyeth unto God, unto the Crimson Pillar in the snow-white path, will never reach unto his heavenly goal unless he abandoneth all that men possess: “And if he feareth not God, God will make him to fear all things; whereas all things fear him who feareth God.”⁽³⁷⁾

Speak in the Persian tongue, though the

(36) Statement attributed to ‘Alī.

(37) This quotation is in Arabic.

Arab please thee more;

*A lover hath many a tongue at his
command.*⁽³⁸⁾

How sweet is this couplet which revealeth such
a truth:

*See, our hearts come open like shells,
when He raineth grace like pearls,
And our lives are ready targets, when
agony's arrows He hurls.*

And were it not contrary to the Law of the
Book, I would verily bequeath a part of My
possessions to the one who would put Me to
death, and I would name him My heir; yea, I
would bestow upon him a portion, would render
him thanks, would seek to refresh Mine eyes
with the touch of his hand. But what can I do? I

(38) The *Mathnavi*.

have no possessions, no power, and this is what God hath ordained.⁽³⁹⁾

Methinks at this moment, I catch the fragrance of His garment⁽⁴⁰⁾ blowing from the Egypt of Bahá;⁽⁴¹⁾ verily He seemeth near at hand, though men may think Him far away.⁽⁴²⁾ 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*

(39) This was revealed before the Declaration of Bahá'u'lláh. The lines following refer to the imminence of His Manifestation.

(40) Literally, the garment of *Há*, which is the letter “H” and here represents Bahá.

(41) This reference is to the story of Joseph in the Qur’án and the Bible.

(42) This refers to those who did not expect the imminent advent of Him Whom God Shall Manifest.

today,

*And it may gladden mind and heart and
eye.*⁽⁴³⁾

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.” Here love becometh an obstruction and a barrier, and all else save Him is but a curtain. The wise Saná’í hath written:

*Never the covetous heart shall come to
the stealer of hearts,
Never the shrouded soul unite with
beauty’s rose.*

For this is the realm of Absolute Command and is free of all the attributes of earth.

(43) The *Mathnaví*.

The exalted dwellers in this mansion do wield divine authority in the court of rapture, with utter gladness, and they do bear a kingly sceptre. On the high seats of justice, they issue their commands, and they send down gifts according to each man's deserving. 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: "Naught shall they know of sun or piercing cold."⁽⁴⁴⁾

Herein the high heavens are in no conflict with the lowly earth, nor do they seek to excel it, for this is the land of mercy, not the realm of distinction. 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."⁽⁴⁵⁾

(44) Qur'án 76:13.

(45) This quotation is from one of the commentators on Qur'án 55:29. Cf. the dictionary *Lisánu'l-'Arab*.

And of another state it is said: “Every day doth some new work employ Him.”⁽⁴⁶⁾ This is the food whose savor changeth not, whose color altereth not. If thou eatest thereof, thou shalt verily chant this verse: “I turn my face to Him Who hath created the Heavens and the earth ... I am not one of those who add gods to God.”⁽⁴⁷⁾ “And thus did we show Abraham the Kingdom of the Heavens and of the Earth, that He might be established in knowledge.”⁽⁴⁸⁾ Wherefore, put thy hand into thy bosom, then stretch it forth with power, and behold, thou shalt find it a light unto all the world.”⁽⁴⁹⁾

How crystal this cool water that the Cup-Bearer bringeth! How bright this pure wine in the hands of the Beloved! How delicate this draught from the Heavenly Cup! May it do

(46) Qur’án 55:29.

(47) Qur’án 6:79.

(48) Qur’án 6:75.

(49) Cf. Qur’án 7:105 etc., and Ḥadīth.

them good, whoso drink thereof, and taste of its sweetness and attain to its knowledge.

*It is not fitting that I tell thee more,
For the stream's bed cannot hold the sea.*⁽⁵⁰⁾

For the mystery of this utterance is hid within the storehouse of the Great Infallibility⁽⁵¹⁾ 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.

Astonishment here is highly prized, and utter poverty essential. Wherefore hath it been said, “Poverty is My pride.”⁽⁵²⁾ And again: “God hath a people beneath the dome of glory, whom He hideth in the clothing of radiant poverty.”⁽⁵³⁾

(50) *The Mathnaví.*

(51) *‘Işmat-i-Kubrâ, the invariable attribute of the Divine Manifestation.*

(52) *Muḥammad.*

(53) *Ḥadīth.*

These are they who see with His eyes, hear with His ears, as it is written in the well-known tradition.

Concerning this realm, there is many a tradition and many a verse, of broad or special relevancy, but two of these will suffice to serve as a light for men of mind and heart.

The first is His statement: “O My Servant! Obey Me and I shall make thee like unto Myself. I say ‘Be,’ and it is, and thou shalt say ‘Be,’ and it shall be.”

And the second: “O Son of Adam! Seek fellowship with none until thou hast found Me, and whenever thou shalt long for Me, thou shalt find Me close to thee.”

Whatever high proofs and wondrous allusions are recounted herein, concern but a single Letter, a single Point. “Such hath been the way of God ... and no change canst thou find in the way of

God.”⁽⁵⁴⁾

I began this epistle some time ago, in thy remembrance, and since thy letter had not reached me then, I began with some words of reproach. Now, thy new missive hath dispelled that feeling and causeth Me to write thee. To speak of My love for thine Eminence is needless. “God is a sufficient witness!”⁽⁵⁵⁾ For his Eminence Shaykh Muḥammad—May God the Exalted bless him!—I shall confine Myself to the two following verses which I request be delivered to him:

*I seek thy nearness, dearer than sweet
Heaven;*

*I see thy visage, fairer than Paradise
bowers.*⁽⁵⁶⁾

(54) Qur’án 33:62; 48:23.

(55) Qur’án 4:164.

(56) Sa’dí.

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.”⁽⁵⁷⁾ Praise be to God, the Lord of the worlds!

*Let us tell, some other day
This parting hurt and woe;
Let us write, some other way,
Love's secrets—better so.
Leave blood and noise and all of these,
And say no more of Shams-i-Tabríz.⁽⁵⁸⁾*

Peace be upon thee, and upon those who circle around thee and attain thy meeting.

(57) Qur'án 7:140.

(58) Shams-i-Tabríz, the Şúfí who exerted a powerful influence on Jalálu'd-Dín Rúmí, diverting his attention from science to Mysticism. A great part of Rúmí's works are dedicated to him. These lines are from the Mathnaví.

What I had written ere this hath been eaten by the flies, so sweet was the ink. As Sa‘dí saith: “I shall forbear from writing any longer, for my sweet words have drawn the flies about me.”

And now the hand can write no more, and pleadeth that this is enough. Wherefore do I say, “Far be the glory of thy Lord, the Lord of all greatness, from what they affirm of Him.”⁽⁵⁹⁾

(59) Qur’án 37:180.

随译小札

什么是“苏非”？

是那些披毛覆皮、衣衫褴褛、餐风饮露、冥想苦修的“洁癖”之士？

是那些或结群仙游四方、或孤身蛰居洞穴、能歌善舞的心灵游吟诗人？

是那些一心摆脱陈规束缚、向往轻灵自由、寻觅那终极神秘本体、醉心于尘世之外仙境的超脱之士？

苏非，意味着肉身的贬抑、物欲的禁绝、思想的纯洁、心灵的净化，对空灵、狂喜和纯粹精神的执着与迷恋？

苏非是“道”吗？

它是灵魂复归那创造者的团聚之旅？

它是通向人生最高境界的必由之路？

它是人人皆该向往并拥有的终极灵性状态？

苏非就是神秘？

神秘就是苏非？

“真正的苏非不会说自己是苏非。”这是神秘主义者常用的一句反诘之语。

延绵十数世纪，在伊斯兰领地，兴起，繁盛，蔓延，衰微，沉寂，再到不时复兴，苏非存在至今，活力未曾断绝，对世界其他领域亦产生难以估量的影响和渗透，以至如今，所谓的“苏非旋舞”在中国某些较为开放之地兴起，便成一例。

苏非主义几乎等同于伊斯兰教神秘主义，或者说，它是伊斯兰神秘主义的通称或代名词。经过长期的发展和演变，苏非主义已经渗透于穆斯林个人与社会生活的诸多方面，在不同时期和不同区域演化为形式不一但实质相似的信仰、学说、实践、制度和组织。其独树一帜的神秘与玄妙意

境以及讲究隐喻、借用和修辞等表达方式亦极大而深远地影响了波斯和阿拉伯文学。

时至十九世纪下半叶，一位降世于波斯的贤哲以书简的形式启示了《七谷经》和《四谷经》，将古老的苏非主义赋予了时代的新意。

作为当今时代的显圣者，除了阐明灵性探求之旅所必须经历的各阶段，巴哈欧拉还借用苏非神秘诗文形式阐明了三个“一”：

其一，诸先知或显圣者外形各异，实质同一，皆是那终极神秘本体所派遣，皆为反射其圣光的明镜，巴哈欧拉谓之“圣阳为光，显圣为镜”。这个道理，成为“宗教同源”的基础。

其二，上帝唯一，且永远隐匿，不可认知，凡夫俗子需借助显圣者始能窥视一二，祂谓之“祂神圣，高乎智者理解；祂尊贵，超乎知者领会！”这个道理，成

为显圣者地位的基础。

其三，真理一体，而认识角度、层面和途径各异。祂忠告灵性追求者剥去面纱和裹布，探寻真理本身，即那“一体之光”。这个道理，成为独立探求真理的基础。关于这一点，巴哈欧拉在另一部重要启示《隐言经》里作有进一步阐明：

以己之眼分辨是非，
而不人云亦云；
凭己之识明达事理，
而不囿于成见。
为人谋事，
此言是鉴！

尤其值得一提的是，巴哈欧拉史无前例地明确强调现世生活的重要性，摒弃了贫修苦行（实为绝大多数苏非所奉行）的做法，呼吁僧侣修士走出寺庙，力行利人

之为。祂在《亚格达斯经》（《至圣经》）里如是劝导：

巴哈的子民啊！你们每一个人都必须从事某种职业，比如一门手艺或某个行业，等等。我们将从事这样的职业提升到崇拜唯一真神的高度。

祂在另一部启示之作《隐言经》里告诫世人：

我的仆人们啊！
你们乃我花园之树，
当结美妙之果，
利人又利己！
人人皆应从业学艺，
其中隐藏致富秘密。
有识之士啊！

富贵从来不自临，
硕果皆由勤种植。
上帝恩典于你们足矣。
无果之树，
永远只配扔炉里！

既要结出丰硕的现世之果，又要以超脱的精神提升灵性、追求真理，这看似矛盾的主张不仅是时代的要求，更是对世人的巨大挑战。无疑，在物欲横流、道德衰微、经济发展压倒一切、全球化浪潮席卷世界各地的当下，巴哈欧拉《七谷经》和《四谷经》所阐述的深邃意旨尤显对现时及未来的针对性，值得每一位有精神追求的人士以至诚之心品读并深思。

2013年4月21日（里兹万节）

七谷经与四谷经

The Seven Valleys and The Four Valleys

本书根据 Bahá'í Publishing Trust 1991 年英文版翻译

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