

The Seven Valleys

هفت وادی

by Bahá'u'lláh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Clement, the
Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْوُجُودَ مِنْ
الْعَدَمِ

Praise be to God Who hath made
being to come forth from nothingness;

وَرَقَمَ عَلَى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ
الْقَدَمِ

graven upon the tablet of man the
secrets of preexistence;

وَعَلَّمَهُ مِنَ الْبَيَانِ مَا لَا يُعْلَمُ

taught him from the mysteries of
divine utterance that which he knew
not;

وَجَعَلَهُ كِتَابًا مُبِينًا لِمَنْ آمَنَ وَ
اسْتَسْلَمَ

made him a Luminous Book unto
those who believed and surrendered
themselves;

وَأَشْهَدَ خَلْقَ كُلِّ شَيْءٍ فِي هَذَا
الزَّمانِ الْمُظْلَمِ الصَّيْلَمِ

caused him to witness the creation of
all things in this black and ruinous age,

وَأَنْطَقَهُ فِي قُطْبِ الْبَقَائِ عَلَى
الْأَلْحَنِ الْبَدِيعِ فِي الْهَيْكَلِ الْمُكْرَمِ

and to speak forth from the apex of
eternity with a wondrous voice in the
Excellent Temple:

لِيَشْهَدَ الْكُلُّ فِي نَفْسِهِ بِنَفْسِهِ فِي
مَقَامٍ تَجَلَّى رَبُّهُ

to the end that every man may testify,
in himself, by himself, in the station of
the Manifestation of his Lord,

بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ

that verily there is no God save Him,

وَلْيَصِلَ الْكُلُّ بِذَلِكَ إِلَى ذُرْوَةِ
الْحَقَائِقِ

and that every man may thereby win
his way to the summit of realities,

حَتَّى لَا يُشَاهِدَ أَحَدٌ شَيْئاً إِلَّا وَ قَدْ
يَرَى اللَّهَ فِيهِ

until none shall contemplate anything
whatsoever but that he shall see God
therein.

وَوُصِّلَى وَوُضِّلَ عَلَى أَوَّلِ بَحْرِ
تَشَعَّبَ مِنْ بَحْرِ الْهَوِيَّةِ

And I praise and glorify the first sea
which hath branched from the ocean
of the Divine Essence,

وَأَوَّلِ صُبْحٍ لَا حَ عَنْ أَفْقِ الْأَحَدِيَّةِ

and the first morn which hath glowed
from the Horizon of Oneness,

وَأَوَّلِ شَمْسٍ أَشْرَقَتْ فِي سَمَائِ
الْأَزَلِيَّةِ

and the first sun which hath risen in
the Heaven of Eternity,

وَأَوَّلِ نَارٍ أُوقِدَتْ مِنْ مِصْبَاحِ
الْقَدَمِيَّةِ فِي مَشْكُورَةِ الْوَاحِدِيَّةِ

and the first fire which was lit from
the Lamp of Preexistence in the
lantern of singleness:

الَّذِي كَانَ أَحْمَدًا فِي مَلَكُوتِ
الْعَالَمِينَ

He who was Aẖmad in the kingdom
of the exalted ones,

وَمُحَمَّدًا فِي مَلَأَى الْمُقَرَّبِينَ

and Muẖammad amongst the
concourse of the near ones,

وَمَحْمُودًا فِي جَبَرُوتِ الْمُخْلِصِينَ

and Maẖmūd in the realm of the
sincere ones.

«وَأَيَّامًا تَدْعُو فَلَهُ الْأَسْمَاءُ
الْحُسْنَى فِي قُلُوبِ الْعَارِفِينَ»

“... by whichsoever (name) ye will,
invoke Him: He hath most excellent
names” in the hearts of those who
know.

وَعَلَى آلِهِ وَصَحْبِهِ تَسْلِيمًا كَثِيرًا
دَائِمًا أَبَدًا

And upon His household and
companions be abundant and abiding
and eternal peace!

وَبَعْدَ قَدْ سَمِعْتَ مَاغْنَتْ وَرَقَائِي
الْعِرْفَانُ عَلَى أَفْنَانِ سِدْرَةِ فُؤَادِكَ

Further, we have harkened to what the
nightingale of knowledge sang on the
boughs of the tree of thy being,

وَعَرَفْتَ مَاغَرَّدَتْ حَمَامَةُ الْإِيقَانُ
عَلَى أَغْصَانِ شَجَرَةِ قَلْبِكَ

and learned what the dove of certitude
cried on the branches of the bower of
thy heart.

كَأَنِّي وَجَدْتُ رَوَائِحَ الطَّيِّبِ مِنْ
قَمِيصِ حُبِّكَ

Methinks I verily inhaled the pure
fragrances of the garment of thy love,

وَأَدْرَكْتَ تَمَامَ لِقَائِكَ فِي مُلَاحِظَةِ
كِتَابِكَ

and attained thy very meeting from
perusing thy letter.

وَلَمَّا بَلَغْتَ إِشَارَاتِكَ فِي فَنَائِكَ
فِي اللَّهِ

And since I noted thy mention of thy
death in God, and thy life through
Him,

وَبَقَائِكَ بِهِ وَحُبِّكَ أَحِبَّائِ اللَّهِ وَ
مَظَاهِرِ أَسْمَاءِهِ وَمَطَالِعِ صِفَاتِهِ

and thy love for the beloved of God
and the Manifestations of His Names
and the Dawning-Points of His
Attributes—

لِذَا أَذْكُرُكَ إِشَارَاتِ قُدْسِيَّةً
شَعْشَعَانِيَّةً مِنْ مَرَاتِبِ الْجَلَالِ

I therefore reveal unto thee sacred and
resplendent tokens from the planes of
glory,

لِتَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ وَ
الْقُرْبِ وَالْجَمَالِ

to attract thee into the court of
holiness and nearness and beauty,

وَتَوْصَلَكَ إِلَى مَقَامٍ لَا تُرَى فِي
الْوُجُودِ إِلَّا طَلْعَةَ حَضْرَةِ مَحْبُوبِكَ

and draw thee to a station wherein
thou shalt see nothing in creation save
the Face of thy Beloved One, the
Honored,

وَلَنْ تَرَى الْخَلْقَ إِلَّا كَيَوْمٍ لَمْ يَكُنْ
أَحَدٌ مَذْكُورًا

and behold all created things only as in
the day wherein none hath a mention.

وَهِيَ مَاغَنَّ بُلْبُلُ الْأَحَدِيَّةِ فِي
الرِّيَاضِ الْغَوْثِيِّ

Of this hath the nightingale of
oneness sung in the garden of
Ghawthíyyih.

«قَوْلُهُ وَتَظْهَرُ عَلَى لَوْحِ قَلْبِكَ

He saith: “And there shall appear
upon the tablet of thine heart

رَقُومَ لَطَائِفِ أَسْرَارِ» اتَّقُوا اللَّهَ
يُعَلِّمُكُمُ اللَّهُ»

a writing of the subtle mysteries of
‘Fear God and God will give you
knowledge’;

وَيَتَذَكَّرُ طَائِرُ رُوحِكَ حَظَائِرِ الْقِدَمِ

and the bird of thy soul shall recall the
holy sanctuaries of preexistence

وَيَطِيرُ فِي فَضَائِ «فَاسْلُكِي سُبُلِ
رَبِّكَ» ذُلَّالًا بِجَنَاحِ الشُّوقِ

and soar on the wings of longing in
the heaven of ‘walk the beaten paths of
thy Lord’,

وَتَجْتَنِي مِنْ أَثْمَارِ الْوُنُسِ فِي بَسَاتِينِ
«كُلِّي مِنْ كُلِّ الثَّمَرَاتِ»

and gather the fruits of communion in
the gardens of ‘Then feed on every
kind of fruit.’”

إِنْتَهَى وَعَمْرِي يَا حَبِيبَ لَوْ تَذُوقَ
هَذِهِ الثَّمَرَاتِ

By My life, O friend, wert thou to
taste of these fruits,

مِنْ خَضِرِ هَذِهِ السُّنْبُلَاتِ الَّتِي
نَبَتَتْ فِي أَرْضِي الْمَعْرِفَةِ

from the green garden of these
blossoms which grow in the lands of
knowledge,

عِنْدَ تَجَلِّيِ أَنْوَارِ الذَّاتِ فِي مَرَايَا
الْأَسْمَاءِ وَالْصِّفَاتِ

beside the orient lights of the Essence
in the mirrors of names and
attributes—

لِيَأْخُذَ الشُّوقُ زَمَامَ الصَّبْرِ وَ
الْإِصْطِبَارَ عَنْ كَفِّكَ

yearning would seize the reins of
patience and reserve from out thy
hand,

وَيَهْتَزَّ رُوحَكَ مِنْ بَوَارِقِ الْأَنْوَارِ

and make thy soul to shake with the
flashing light,

وَتُجَذِّبَكَ مِنَ الْوَطَنِ التُّرَابِيِّ إِلَى
الْوَطَنِ الْأَصْلِيِّ الْإِلَهِيِّ فِي قُطْبِ
الْمَعَانِي

and draw thee from the earthly
homeland to the first, heavenly abode
in the Center of Realities,

و تَصْعَدُكَ إِلَى مَقَامٍ تَطِيرُ فِيهِ
الْهَوَاءُ كَمَا تَمْشِي عَلَى التُّرَابِ

and lift thee to a plane wherein thou
wouldst soar in the air even as thou
walkest upon the earth,

و تَرْكُضَ عَلَى الْمَاءِ كَمَا تَرْكُضُ
عَلَى الْأَرْضِ

and move over the water as thou
runnest on the land.

فَهْنِيءًا لِي وَ لَكَ وَ لِمَنْ سَمَا
إِلَى سَمَائِ الْعِرْفَانِ وَ صَبَائِ قَلْبِهِ
بِمَاهَبٍ عَلَى رِيَاضِ

Wherefore, may it rejoice Me, and
thee, and whosoever mounteth into
the heaven of knowledge, and whose
heart is refreshed by this,

سِرُّهُ صَبَائِ الْإِيْقَانِ مِنْ سَبَائِ
الرَّحْمَنِ

that the wind of certitude hath blown
over the garden of his being, from the
Sheba of the All-Merciful.

و السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the
Right Path!

وادی طلب

THE VALLEY OF SEARCH

و بَعْدَ مَرَاتِبِ سِيرِ سَالِكَانَ رَا

And further: The stages that mark the
wayfarer's journey

اَز مَسْكَنِ خَاكِ بَوَطنِ اِلٰهِي

from the abode of dust to the heavenly
homeland

هَفْت رُتَبِهٖ مُعَيَّنِ نَمُودِهٖ اَنَد

are said to be seven.

چُنَانِچِهٖ بَعْضِي هَفْت وَادِي
وَ بَعْضِي هَفْت شَهْر ذِكْر كَرْدِهٖ اَنَد

Some have called these Seven Valleys,
and others, Seven Cities.

وَ كُفْتِهٖ اَنَد كِه سَالِك
تَا اَز نَفْسِ هِجَرَتِ نَنمَایَد
وَ اَيْنِ اَسْفَارِ رَا طِي نَكُنَد

And they say that until the wayfarer
taketh leave of self, and traverseth
these stages,

بِیَحْرِ قُرْبِ وَ وَصَالِ وَاَرِدِ نَشُود
وَ اَز خَمْرِ بِيْمِثَالِ نَچَشَد

he shall never reach to the ocean of
nearness and union, nor drink of the
peerless wine.

اَوَّلُ وَادِي طَلَبٍ اَسْتُ
مَرَكَبِ اَيْنِ وَادِي صَبْرِ اَسْتُ

The first is the Valley of Search. The
steed of this Valley is patience;

و مُسَافِرٍ دَرِ اَيْنِ سَفَرِ
بِي صَبْرِ بَه جَاي نَرَسَدِ
و بَه مَقْصُودِ وَاَصِلِ نَشُودِ

without patience the wayfarer on this
journey will reach nowhere and attain
no goal.

و بَايِدِ هَرَكِزِ اَفْسُرْدِه نَكِرْدَدِ
اِگَر صَد هِزَار سَال سَعِي كَنْدِ
و جَمَالِ دُوسْت نَبِيْنِدِ پَرْمُرْدِه نَشُودِ

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.

زِيْرَا مُجَاهِدِيْنِ كَعْبَةُ فَيْنَا
بِيْشَارَتِ لَنْهَدِيْنَهُمْ سُبُلَنَا
مَسْرُورَانْدِ

For those who seek the Ka‘bih of “for
Us” rejoice in the tidings: “In our ways
will We guide them.”

و کَمَرِ خِدْمَتِ دَرِ طَلَبِ
بِغَايَتِ مُحْكَمِ بَسْتِه‌اند
و در هر آن از مَکَانِ غَفَلَتِ
به اِمکَانِ طَلَبِ سَفَرِ کنند

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.

هیچ بَنَدی ایشان را مَنعِ ننماید
و هیچ پَنَدی سَدِ نکند

No bond shall hold them back, and no
counsel shall deter them.

و شَرَطِ است این عِبَادِ را
که دِل را
که مَنبَعِ خَزِیْنَه‌ی الهیّه است
از هر نَقْشِی پاک کنند

It is incumbent on these servants that
they cleanse the heart — which is the
wellspring of divine treasures — from
every marking,

و از تَقْلیدِ
که از اَثَرِ آبَاءِ و اَجدادِ است
اِعراضِ نمایند

and that they turn away from
imitation, which is following the
traces of their forefathers and sires,

و أَبْوَابِ دوستی و دُشمنی را
با کُلِّ أَهْلِ اَرْضِ مَسدود کند

and shut the door of friendliness and
enmity upon all the people of the
earth.

و طَالِبِ در این سَفَرِ بِمَقَامی رَسَد
که هَمِّهِ مُوجودات را
در طَلَبِ دوست سَرگشته بیند

In this journey the seeker reacheth a
stage wherein he seeth all created
things wandering distracted in search
of the Friend.

چه يَعقوبها بیند
که در طَلَبِ یوسفِ آواره مانده اند

How many a Jacob will he see, hunting
after his Joseph;

عَالَمی حَبِیب بیند که در طَلَبِ
مَحَبوب دَوان آند

he will behold many a lover, hasting to
seek the Beloved,

و جَهانی عاشِق مُلاحِظِه کُنَد که
در پی مَعشوق رَوان

he will witness a world of desiring ones
searching after the one Desired.

و در هَر آنی امری مُشاهِدِه کُنَد

At every moment he findeth a weighty
matter,

وَ دَر هَر سَاعَتِی بَر سِرِّی مُطْلَع
گَرَدَد

in every hour he becometh aware of a
mystery;

زیرا کِه دِل از هَر دُو جَهان بَرداشتِه
وَ عَزَمِ کَعْبِیْهِ جَانانِ نَمُودِه

for he hath taken his heart away from
both worlds, and set out for the
Ka'bih of the Beloved.

وَ دَر هَر قَدَمِی اِعاَنَتِ غِیبِی اُورا
شامِل شَوَد وَ جُوشِ طَلَبَش زیاده
گَرَدَد

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

طَلَب را باید از مَجْنُونِ عِشْقِ اَندازه
گِرِفت

One must judge of search by the
standard of the Majnún of Love.

حِکایَت کنند کِه روزی مَجْنُون را
دیدند خاک میبِیخت وَ اَشگ
میرِیخت

It is related that one day they came
upon Majnún sifting the dust, and his
tears flowing down.

گُفتند چه میکنی گفت لیلی را
میجویم

They said, "What doest thou?" He
said, "I seek for Laylí."

گُفتند وای بر تو لیلی از روح پاک
و تو از خاک طلب میکنی

They cried, "Alas for thee! Laylí is of
pure spirit, and thou seekest her in the
dust!"

گُفت همه جا در طلبش میکوشم
شاید در جای بجویم

He said, "I seek her everywhere; haply
somewhere I shall find her."

بلی در تُراب رَبُّ الْأَرْبابِ جُستَن
اگر چه نزدِ عاقل قبیح است لکن
بر کمالِ جدّ و طلب دلیل است

Yea, although to the wise it be
shameful to seek the Lord of Lords in
the dust, yet this betokeneth intense
ardor in searching.

«مَنْ طَلَبَ شَيْئاً وَجَدَّ وَجَدَّ»

"Whoso seeketh out a thing with zeal
shall find it."

طَالِبِ صَادِقِ جُزْ وَصَالِ مَطْلُوبِ
چیزی نَجْوِیدَ وَ حَبِیبِ را جُزْ وَصَالِ
مَحْبُوبِ مَقْصُودِی نَبَاشَدَ

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

وَ این طَلَبِ طَالِبِ را حَاصِلِ نَشُودَ
مَگَرِ بِنِشَارِ آنچِه هَسْتِ

Nor shall the seeker reach his goal
unless he sacrifice all things.

یَعْنِیْ آنچِه دِیدِه وَ شَنِیدِه وَ فَهْمِیدِه
هَمِه را بِنَفْیِ «لَا» مَنْفِی سَازَد تا
بِشَهرِستانِ جانِ کِه مَدِینَةُ «إِلَّا»
اَسْتِ وَاصلِ شُودَ

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.

هِمَّتِی بَایَد تا دَرِ طَلَبِشِ کُوشِیمِ

Labor is needed, if we are to seek Him;

وَ جَهِدِی بَایَد تا اَز شَهِدِ وَصَلَشِ
نُوشِیمِ

ardor is needed, if we are to drink of
the honey of reunion with Him;

اَگَر اَز این جَامِ نُوشِ کُنِیمِ

and if we taste of this cup,

عَالَمی فراموش کُنیم

we shall cast away the world.

وَ سَالِک دَر اَین سَفَرِ بَرِ هَر خَاکی
جَالِس شَوَد وَ دَر هَر بِلَادِی سَاکِن
گَرَدَد

On this journey the traveler abideth in
every land and dwelleth in every
region.

اَز هَر وَجِه اَی طَلَبِ جَمَالِ دُوسْت
کُند وَ دَر هَر دِیَارِ طَلَبِ یَارِ نَمَایَد

In every face, he seeketh the beauty of
the Friend; in every country he
looketh for the Beloved.

بَا هَر جَمعی مُجْتَمِع شَوَد وَ بَا هَر
سَری هَمسَری نَمَایَد

He joineth every company, and
seeketh fellowship with every soul,

کِه شَایَد دَر سَری سِرِّ مَحْبُوب
بِیَنَد وَ یَا اَز صُورَتِی جَمَالِ مَحْبُوب
مُشَاهِدَه کُند

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.

وادی عشق

THE VALLEY OF LOVE

وَ اَکَر دَر اَیْن سَفَرِ یَاعَانَتِ باری اَز
یارِ بَیْنِشَانِ نِشَانِ یافَت

And if, by the help of God, he findeth
on this journey a trace of the traceless
Friend,

وَ بویِ یوسُفِ گُمگَشتِه اَز بَشیرِ
اَحَدِیَّه شَنید

and inhaleth the fragrance of the
long-lost Joseph from the heavenly
messenger,

فُوراً بَوادی عِشْقِ قَدَمِ گُذارد وَ اَز
نارِ عِشْقِ بَگُذارد

he shall straightway step into the
Valley of Love and be dissolved in the
fire of love.

دَر اَیْن شَهرِ آسَمَانِ جَذبِ بُلند
شَوَد وَ اَفتابِ جَهاَنتابِ شُوقِ طالِع
گَرَدَد وَ نارِ عِشْقِ بَر اَفروزَد

In this city the heaven of ecstasy is
upraised and the world-illuminating sun
of yearning shineth, and the fire of
love is ablaze;

وَ چُون نارِ عِشْقِ بَر اَفروخت خَرَمَنِ
عَقْلِ بَکُلی بِسوخت

and when the fire of love is ablaze, it
burneth to ashes the harvest of reason.

دَر اَينِ وَقْتِ سَالِكِ اَزْ خُودِ وَ غَيْرِ
خُودِ بِيخَبَرِ اسْت

Now is the traveler unaware of
himself, and of aught besides himself.

نَهْ جَهْلِ وَ عِلْمِ دَانْدِ وَ نَهْ شَكِّ وَ
يَقِينِ نَهْ صُبْحِ هِدَايَتِ شِنَاسْدِ وَ نَهْ
شَامِ ضِلَالَتِ

He seeth neither ignorance nor
knowledge, neither doubt nor
certitude; he knoweth not the morn
of guidance from the night of error.

اَزْ كُفْرِ وَ اِيْمَانِ هَرِ دُو دَرِ گُريزِ وَ
سَمِّ قَاتِلَشِ دِلِ پَذِيرِ

He fleeth both from unbelief and
faith, and deadly poison is a balm to
him.

اينست كه عَطَّارِ گُفْتِه

Wherefore ‘Aṭṭār saith:

كُفْرِ كَافِرِ رَا وَ دِيْنِ دِيْنْدَارِ رَا

For the infidel, error—for the faithful,
faith;

ذَرَّةٔ دَرْدَتِ دِلِ عَطَّارِ رَا

For ‘Aṭṭār’s heart, an atom of Thy
pain.

مَرْكَبِ اَينِ وَادِي دَرْدِ اسْت

The steed of this Valley is pain;

وَ اَکَر دَرْد نَبَاشَد هَر گِز اِین سَفَر
تَمَام نَشَوَد

and if there be no pain this journey
will never end.

وَ عَاشِق دَر اِین رُتَبَه جُز مَعشوق
خِیالی نَدَارَد وَ جُز مَحْبُوب پَنَاهی
نَجوید

In this station the lover hath no
thought save the Beloved, and seeketh
no refuge save the Friend.

وَ دَر هَر آن صَد جان رَایگان دَر
رَه جَانان دَهَد وَ دَر هَر قَدَمی هِزار
سَر دَر پایِ دوست اَندازَد

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.

ای بَرادَرِ مَن تا بِمِصرِ عِشق دَر
نِیای بِه یوسفِ جَمالِ دوست
واصِل نَشوی

O My Brother! Until thou enter the
Egypt of love, thou shalt never come
to the Joseph of the Beauty of the
Friend;

وَ تا چُون یَعقوب از چَشمِ ظاهِری
نَکْذَری چَشمِ باطنِ نَکْشائی

and until, like Jacob, thou forsake
thine outward eyes, thou shalt never
open the eye of thine inward being;

وَ تَا بِنَارِ عِشْقِ نِیَفِرُوزِی بِنَارِ شُوقِ
نِیَامِیْزِی

and until thou burn with the fire of
love, thou shalt never commune with
the Lover of Longing.

وَ عَاشِقِ رَا اَز هِیْچ چِیزِ پَرِوَا نِیْسْتِ
وَ اَز هِیْچ ضُرِّی ضَرَرِ نَه

A lover feareth nothing and no harm
can come nigh him:

اَز نَارِ سَرْدَشِ بِنِی وَ اَز دَرِیَا
خُشْكَشِ یَابِی

Thou seest him chill in the fire and dry
in the sea.

نِشَانِ عَاشِقِ اَن بَاشَد كِه سَرْدَشِ
بِنِی اَز دُوزَخِ

A lover is he who is chill in hell fire;

نِشَانِ عَارِفِ اَن بَاشَد كِه خُشْكَشِ
بِنِی اَز دَرِیَا

A knower is he who is dry in the sea.

عِشْقِ هَسْتِ قَبُولِ نَكُنْدِ وَ زِنْدِگِی
نَخَوَاهَدِ

Love accepteth no existence and
wisheth no life:

حیات در ممات بیند و عزّت از
ذلت جوید

He seeth life in death, and in shame
seeketh glory.

بسیار هوش باید تا لایق جوش
عشق شود

To merit the madness of love, man
must abound in sanity;

و بسیار سر باید تا قابل کمد
دوست گردد

to merit the bonds of the Friend, he
must be full of spirit.

مبارک گردنی که در کمدش افتد
و فرخنده سری که در راه محبتش
بخاک افتد

Blessed the neck that is caught in His
noose, happy the head that falleth on
the dust in the pathway of His love.

پس ای دوست از نفس بیگانه شو
تا بیگانه پی بری و از خاکدان
فانی بگذر تا در آشیان الهی جای
گیری

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.

نیستی باید تا نارِ هستی برافروزی
و مقبولِ راهِ عشق شوی

Be as naught, if thou wouldst kindle
the fire of being and be fit for the
pathway of love.

نکند عشق نفسِ زنده قبول

Love seizeth not upon a living soul,

نکند باز موشِ مُرده شکار

The falcon preyeth not on a dead
mouse.

عشق در هر آنی عالمی بسوزد و
در هر دیار که علم برافرازد ویران
سازد

Love setteth a world aflame at every
turn, and he wasteth every land where
he carrieth his banner.

در مملکتش هستی را وجودی نه
و در سلطنتش عاقلان را مقرّی نه

Being hath no existence in his
kingdom; the wise wield no command
within his realm.

نهنگِ عشق ادیبِ عقل را ببلعد و
لیبِ دانش بشکُرد

The leviathan of love swalloweth the
master of reason and destroyeth the
lord of knowledge.

هَفْت دَرِیَا بَیَاشَامَدَ وَ عَطَشِ قَلْبَشِ
نَیْفَسُرَدَ وَ هَلْ مِنْ مَزِیدِ گوید

He drinketh the seven seas, but his
heart's thirst is still unquenched, and
he saith, "Is there yet any more?"

اَز خَوِش بیگانه شَوَد وَ اَز هَر چِه
دَر عَالَمِ است کِناره گیرد

He shunneth himself and draweth
away from all on earth.

با دُو عَالَمِ عِشْقِ را بیگانگی

Love's a stranger to earth and heaven
too;

اَنَدَر او هَفْتاد و دُو دیوانگی

In him are lunacies seventy-and-two.

صَد هِزار مَظْلومان دَر کَمَنَدَش
بَسْتِه وَ صَد هِزار عَارِفانِ بَتِیرَش
خَسْتِه

He hath bound a myriad victims in his
fettters, wounded a myriad wise men
with his arrow.

هَر سُرخِی کِه دَر عَالَمِ بَینی اَز
قَهَرَش دان وَ هَر زَرْدی کِه دَر
رُخسارِ بَینی اَز زَهَرَش شُمُر

Know that every redness in the world
is from his anger, and every paleness in
men's cheeks is from his poison.

جُز فَنَّا دَوَائِي نَبْخَشُدْ وَ جُز دَر
وادی عَدَمِ قَدَمِ نَگُذَارَد

He yieldeth no remedy but death, he
walketh not save in the valley of the
shadow;

وَ لَكِنْ زَهْرَش دَر كَامِ عَاشِقِ آز
شَهِدِ خُوش تَر وَ فَنَاشِ دَر نَظَرِ
طَالِبِ آز صَدِ هِزار بَقَا مَحْبُوبِ تَر
است

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.

پَس بَايَدِ بِنَارِ عِشْقِ حِجَابِ هَايِ
نَفْسِ شَيْطَانِي سُوخْتِه شَوَد

Wherefore must the veils of the
satanic self be burned away at the fire
of love,

تا رُوحِ بَرَايِ إِدْرَاكِ مَرَاتِبِ سَيِّدِ
«لَوْلَاكَ» لَطِيفِ وَ پَاكِيزِه گَرْدَدِ

that the spirit may be purified and
cleansed and thus may know the
station of the Lord of the Worlds.

نَارِ عِشْقِي بَرْفُروزِ وَ جُمْلِه هَسْتِيهَا
بِسُوزِ

Kindle the fire of love and burn away
all things,

پس قَدَم بَردار و اَندر کوی عَشاقان
گُذار

Then set thy foot into the land of the
lovers.

مملکت معرفت

THE VALLEY OF KNOWLEDGE

وَ اَگر عاشِق بِتائیدات خالِق
از مِنقارِ شاهینِ عِشق بِسَلامَت
بُگذَرَد در مَمَلِکَتِ مَعْرِفَت وارد
شود

And if, confirmed by the Creator, the
lover escapes from the claws of the
eagle of love, he will enter the Valley of
Knowledge

وَ از شَک بِیقینِ آید وَ از ظُلْمَتِ
ضِلالَتِ هَویِ بِنورِ هِدایتِ تَقویِ
راجِع گردد

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

وَ چَشمِ بَصیرَتش باز شود وَ با
حَبیبِ خُود بِراز مَشغول گردد

His inner eyes will open and he will
privily converse with his Beloved;

دَرِ حَقِیْقَتِ وَ نِیازِ بَگُشایدِ وَ أَبوابِ
مَجازِ دَرِ بَنَدَدِ دَرِ اَینِ رُتَبِه قَضارا
رِضا دَهد

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,

وَ جَنگِ را صُلحِ بیندِ وَ دَرِ فَنّا
مَعانی بَقا دَرکِ نَماید

and seeth war as peace, and findeth in
death the secrets of everlasting life.

وَ بِچَشمِ سَرِّ وَ سِرِّ دَرِ آفاقِ اَیجادِ
وَ اَنفُسِ عِبَادِ اَسرارِ مُعادِ بیند

With inward and outward eyes he
witnesseth the mysteries of
resurrection in the realms of creation
and the souls of men,

وَ حِکْمَتِ صَمَدانی را بِقَلْبِ
روحانی دَرِ مَظاهِرِ نائِمَتِناهی اِلهی
سیرِ فرماید

and with a pure heart apprehendeth
the divine wisdom in the endless
Manifestations of God.

دَرِ بَحَرِ قَطِرِه بیندِ وَ دَرِ قَطِرِه اَسرارِ
بَحَرِ مُلاحِظِه کُند

In the ocean he findeth a drop, in a
drop he beholdeth the secrets of the
sea.

دِلِ هَر ذَرَّهٔ اِی کِه بِشکافی

Split the atom's heart, and lo!

آفتابیش دَر میانِ بینی

Within it thou wilt find a sun.

وَ سَالِکِ دَر اِینِ وادی دَر آفرینشِ
حَقِّ بَینشِ مُطَلَقِ مَخَالِفِ وَ مُغَايِرِ
نَبیند

The wayfarer in this Valley seeth in the
fashionings of the True one nothing
save clear providence,

وَ دَر هَر آن «ما تَرِی فی خَلْقِ
الرَّحْمَنِ مِنْ تَفَاوُتِ فَارِجِ الْبَصَرِ
هَل تَرِی مِنْ فُطُورِ» گوید

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?"

دَر ظُلْمِ عَدَلِ بَیند وَ دَر عَدَلِ فَضْلِ
مُشَاهِدِه کُند

He beholdeth justice in injustice, and
in justice, grace.

دَر جَهْلِ عِلْمِهَا مَسْتُورِ بَیند وَ دَر
عِلْمِهَا صَدِّ هِزارِ حِکْمَتِهَا أَشْکارِ وَ
هُویدا اِدْرَاکِ نَمَاید

In ignorance he findeth many a
knowledge hidden, and in knowledge
a myriad wisdoms manifest.

وَقَفَسِ تَنَ وَ هَوَى بِشَكَندَ وَ بِنَفَسِ
أَهْلِ بَقَا أُنْسٍ گِیرَدَ

He breaketh the cage of the body and
the passions, and consorteth with the
people of the immortal realm.

بَنَرِدِ بَانَ هَايِ مَعْنَوَى صُعودِ نَمَايَدِ
وَ بِسَمَاءِ مَعَانِي بِشْتَابَدِ

He mounteth on the ladders of inner
truth and hasteneth to the heaven of
inner significance.

دَر فُلْكِ «سَنَرِيْهِمْ آيَاتِنَا فِي الْأَفَاقِ
وَ فِي أَنْفُسِهِمْ» سَاكِنِ شَوَدِ

He rideth in the ark of “we shall show
them our signs in the regions and in
themselves,”

وَ بَرِ بَحْرِ «حَتَّى يَتَبَيَّنَ لَهُمْ إِنَّهُ
الْحَقُّ» سَائِرِ گَرَدَدِ

and journeyeth over the sea of “until it
become plain to them that (this Book)
is the truth.”

وَ اِگَر ظُلْمِي بِيْنَد صَبْرِ نَمَايَدِ وَ اِگَر
قَهْرِ بِيْنَد مِهْرِ آرَدِ

And if he meeteth with injustice he
shall have patience, and if he cometh
upon wrath he shall manifest love.

حِکَايَتِ کَنند عَاشِقِی سَالِهَا دَر
هَجَرِ مَعشوقَش جَانِ مِیباخت وَ دَر
آتشِ فَرَاقَش مِیگُداخت

There was once a lover who had sighed
for long years in separation from his
beloved, and wasted in the fire of
remoteness.

أَزْ غَلَبِهِ عِشْقِ صَدْرَش أَزْ صَبْرِ خَالِی
مَانَد وَ جِسْمَش أَزْ رُوحِ بِیزارِی
جُست

From the rule of love, his heart was
empty of patience, and his body weary
of his spirit;

وَ زَندِگی دَر فَرَاقِ رَا أَزْ نِفاقِ
مِشْمُرد وَ أَزْ آفاقِ بَغَايَتِ دَر
اِحْتِراقِ بود

he reckoned life without her as a
mockery, and time consumed him
away.

چِه رُوزِها کِه أَزْ هِجَرَش رَا حَتِ
نَجُستِه وَ بَسَا شَبِها کِه أَزْ دَرْدَش
نَخُفتِه

How many a day he found no rest in
longing for her; how many a night the
pain of her kept him from sleep;

أَزْ ضَعْفِ بَدَنِ چُونِ آهِی گُشتِه وَ
أَزْ دَرْدِ دِلِ چُونِ وای شُدِه

his body was worn to a sigh, his heart's
wound had turned him to a cry of
sorrow.

بیک شُربۀ وصلش هزار جان
رایگان میداد و مُیسّر نمیشد

He had given a thousand lives for one
taste of the cup of her presence, but it
availed him not.

طبیبان از علاجش در ماندند و
مُؤانسان از اُنسش دوری جُستند

The doctors knew no cure for him, and
companions avoided his company;

بلی مریضِ عشق را طیب چاره
ندانَد مگر عِنایتِ حَبیب دَسْتش
گیرَد

yea, physicians have no medicine for
one sick of love, unless the favor of the
beloved one deliver him.

باری عاقبت شجرِ رجاش ثمرِ یأس
بخشید و نارِ اُمیدش بیفسُرد

At last, the tree of his longing yielded
the fruit of despair, and the fire of his
hope fell to ashes.

تا آنکه شبی از جان بیزار شد و از
خانه بیزار رفت

Then one night he could live no more,
and he went out of his house and
made for the marketplace.

ناگاه اورا عَسَسی تعاقب نمود

on a sudden, a watchman followed
after him.

او از پیش تازان و عَسَس از پی
دوان

He broke into a run, with the
watchman following;

تا آنکه عَسَسها جمع شدند و از
هر طرف راه فرار بر آن بیقرار بستند

then other watchmen came together,
and barred every passage to the weary
one.

و آن فقیر از دل مینالید و باطراف
میدوید و با خود میگفت

And the wretched one cried from his
heart, and ran here and there, and
moaned to himself:

این عَسَس عزرائیل من است که
باین تعجیل در طلب من است و یا
شداد بلاد است که در کین عباد
است

“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.”

آن خسته تیر عشق پیا دوان بود و
بدل نالان

His feet carried him on, the one
bleeding with the arrow of love, and
his heart lamented.

تا بَدِیوارِ باغی رَسید وَ بَهزار
زَحَمَت وَ مِحْنَتِ بالایِ دیوارِ رَفَت
دیواری بَغایتِ بُلند دید

Then he came to a garden wall, and
with untold pain he scaled it, for it
proved very high;

از جان گُذشت وَ خُود را دَر باغ
انداخت

and forgetting his life, he threw
himself down to the garden.

دید مَعشوقش دَر دَسْت چِراغی
دارَد وَ تَفَحُّصِ اَنگِشتری مینماید
کِه از او گُم شُدِه بود

And there he beheld his beloved with
a lamp in her hand, searching for a
ring she had lost.

چون آن عاشِقِ دِل دادِه مَعشوقِ
دِل بُردِه را دید آهی بَر کشید وَ
دَسْت بِدُعا بَر داشت

When the heart-surrendered lover
looked on his ravishing love, he drew a
great breath and raised up his hands in
prayer, crying:

کِه ای خُدا این عَسَس را عِزَّت دِه
وَ دُولتِ بَخش وَ باقی دار

“o God! Give Thou glory to the
watchman, and riches and long life.

که این عَسَس جبرئیل بود که دلیل
این علیل گشت یا اِسرائیل بود که
حیات بخش این ذلیل شد

For the watchman was Gabriel,
guiding this poor one; or he was
Isráfíl, bringing life to this wretched
one!"

و آنچه گفت فی الحقیقه درست
بود زیرا ملاحظه شد که این ظلم
مُنکِر عَسَس چقدر عدلها در سر
داشت

Indeed, his words were true, for he
had found many a secret justice in this
seeming tyranny of the watchman,

و چه رَحمتها در پرده پنهان نموده
بود

and seen how many a mercy lay hid
behind the veil.

بیک قهر تشنه صحرای عشق را
ببحر معشوق واصل نمود و
ظلمت فراق را بنور وصال روشن
فرمود

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.

بَعیدی را بِيَسْتَانِ قُرْبِ جَای داد وَ
عَلیلی را بِطَبیبِ قَلْبِ راهِ نَمود

He had driven one who was afar, into
the garden of nearness, had guided an
ailing soul to the heart's physician.

حالِ آن عاشقِ اگر آخرِ بین بود
دَرِ اَوَّلِ بَرِ عَسَسِ رَحْمَتِ مینمود
وَ دُعَاشِ میگُفت وَ آن ظُلم را عَدَل
میدید

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;

چون از آخرِ مَحْجُوب بود دَرِ اَوَّلِ
نالِه آغازِ نَمود وَ بِشِکَايَتِ زَبانِ
گُشود

but since the end was veiled to him, he
moaned and made his plaint in the
beginning.

وَ لَکِنِ مُسَافِرَانِ حَدِیقَهُ عِرْفَانِ چون
اَخِر را دَرِ اَوَّلِ بینند

Yet those who journey in the garden
land of knowledge, because they see
the end in the beginning,

لَهْذا دَرِ جَنگِ صُلحِ وَ دَرِ قَهَرِ
آشتیِ مُلاحِظَه کنند

see peace in war and friendliness in
anger.

وَ اَيْنَ رُتْبِهِ أَهْلُ اَيْنِ وَادِي اِسْت

Such is the state of the wayfarers in
this Valley;

وَ أَهْلِ وَادِي هَايِ فَوْقِ اَيْنِ وَادِي
أَوَّلُ وَ آخِرًا يَكُ بَيْنَهُ بَلَكِ نَهْ أَوَّلُ
بَيْنَهُ نَهْ آخِرَ لَا أَوَّلُ وَ لَا آخِرَ بَيْنَهُ

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.”

بَلَكِ أَهْلِ مَدِينَةٍ بَقَا كِهْ دَرِ رُوضَةٍ
خَضْرَا سَاكِنْدَ لَا أَوَّلُ وَ لَا آخِرَ هَمْ
نَبِينْدَ أَزْ أَوَّلِهَا دَرِ گُرِيزَنْدَ وَ بِآخِرِهَا
دَرِ سَتِيزِ

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.

زِيَرَا كِهْ عَوَالِمِ اَسْمَاءِ رَا طِي
نَمُودِهْ اَنْدَ وَ اَزْ عَوَالِمِ صِفَاتِ چُونِ
بَرْقِ دَرِ گُذَشْتِهْ اَنْدَ

For these have passed over the worlds
of names, and fled beyond the worlds
of attributes as swift as lightning.

چِنَانِچِهْ مَيَفَرْمَايَدِ « كَمَالِ التَّوْحِيدِ
نَفِي الصِّفَاتِ عَنْهُ »

Thus is it said: “Absolute Unity
excludeth all attributes.”

وَ دَرِ ظِلِّ ذَاتِ مَسْكَنِ گِرْفَتِه‌آند

And they have made their
dwelling-place in the shadow of the
Essence.

اینست که خواجه عَبدُله قَدَسَ
الله تعالی سِرُّه العَزِیز

Wherefore, relevant to this, Khájih
‘Abdu’l-Iláh—may God the Most
High sanctify his beloved spirit—

در این مقام نُکْتَه دَقِیقِی وَ کَلَمَه
بَلِغِی در مَعْنِی «إِهْدِنَا الصِّرَاطَ
المُسْتَقِیم» فرموده‌آند

hath made a subtle point and spoken
an eloquent word as to the meaning of
“Guide Thou us on the straight path,”

وَ آن اینست که بِنمایِ بِمَا رَاهِ
راست

which is: “Show us the right way,

یعنی بِمُحَبَّتِ ذَاتِ خُود مُشَرَّفِ
دار تا اَزِ الْإِتِفَاتِ بِخُود وَ غَیْرِ تَو
آزاد گشته

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,

بَتَمَامیِ گِرِفْتارِ تو گردیم جُز تو
نَدانیم جُز تو نَبینیم وَ جُز تو
نَندیشیم

and may become wholly Thine, and
know only Thee, and see only Thee,
and think of none save Thee.”

بَلْکِه از این مقام هَم بالا رَوَند

Nay, these even mount above this
station,

چنانچِه مِیفرماید «الْمُحَبَّةُ حِجَابٌ
بَيْنَ الْمُحِبِّ وَالْمَحْبُوبِ» بیش از
این گُفتن مَرا دَسْتور نیست

wherefore it is said: “Love is a veil
betwixt the lover and the loved one;
more than this I am not permitted to
tell.”

دَر این وَقْت صُبْحِ مَعْرِفَتِ طَالِعِ
شُد وَ چِراغ‌هایِ سِیرِ وَ سُلوکِ
خاموش گشت

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

وَهَمِ موسیٰ با هَمِه نور و هُنر

Veiled from this was Moses,

شُد از آن مَحْجُوبِ تو بیِ پَرِ مَپرِ

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهلِ راز و نیازی پیرهایِ همتِ
اولیا پرواز کُن

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

تا اسرارِ دوست بینی و بانوارِ
محبوب رسی اِنَاللّٰهِ وَ اِنَّا اِلَيْهِ
رَاجِعُونَ

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."

مقام توحید

THE VALLEY OF UNITY

و سَالِكْ بَعْدَ اَز سِيْرِ وَادِي مَعْرِفَتِ
كِه آخِرِ مَقَامِ تَحْدِيدِ اِسْتِ بَاوَلِ
مَقَامِ تَوْحِيدِ وَاَصِلْ شَوَد

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

وَ از کَاسِ تَجْرِیدِ بِنُوشَد وَ دَر
مَظَاهِرِ تَفْرِیدِ سیرِ نَمَایَد

and drinketh from the cup of the
Absolute, and gazeth on the
Manifestations of Oneness.

دَر این مَقامِ حِجابِ کِثَرَتِ بَرِ دَرَد
وَ از عَوالِمِ شَهَوَتِ بَرِ پَرَد وَ دَر
سَمایِ وَحَدَتِ عُروَجِ نَمَایَد

In this station he pierceth the veils of
plurality, fleeth from the worlds of the
flesh, and ascendeth into the heaven of
singleness.

بِگُوشِ اِلَهِیِ بِشَنُود وَ بِچَشمِ رَبَّانِی
اَسرارِ صَنِعِ صَمَدانِی بَیَنَد

With the ear of God he heareth, with
the eye of God he beholdeth the
mysteries of divine creation.

بِخَلَوَتِ خانِهٖ دُوستِ قَدَمِ گُذارَد وَ
مَحَرَمِ سُرَادِقِ مَحَبُوبِ شُود

He steppeth into the sanctuary of the
Friend, and shareth as an intimate the
pavilion of the Loved One.

وَ دَسْتِ حَقِّ از جِیبِ مُطَلَقِ بَرِ آرد
وَ اَسرارِ قُدَرَتِ ظاهِرِ نَمَایَد

He stretcheth out the hand of truth
from the sleeve of the Absolute; he
revealeth the secrets of power.

وَصَفِ وَاسْمَ وَرَسْمَ اَزْ خُودِ نَبِيْنَد
وَصَفِ خُودِ رَا دَرِ وَصَفِ حَقِّ بِيْنَد

He seeth in himself neither name nor
fame nor rank, but findeth his own
praise in praising God.

وَاسْمِ حَقِّ رَا دَرِ اسْمِ خُودِ مُلَا حِظِّه
نَمَايَد

He beholdeth in his own name the
name of God;

هَمِّه آوازها اَزْ شَه دَانَد وَ جَمِيْعِ
نَغْمَاتِ رَا اَزْ اَوْ شَنِوَد

to him, “all songs are from the King,”
and every melody from Him.

بَرِ كُرْسِي «قُلْ كُلُّ مَنْ عِنْدَ اللَّهِ»
جَالِسِ شَوْد وَ بَرِ بَسَاطِ «لَا حَوْلَ
وَ لَا قُوَّةَ إِلَّا بِاللَّهِ» رَا حَتِّ گِيْرَد

He sitteth on the throne of “Say, all is
from God,” and taketh his rest on the
carpet of “There is no power or might
but in God.”

وَ دَرِ اَشْيَاءِ بِنَظَرِ تَوْحِيْدِ مُشَاهِدِه
كُنْد

He looketh on all things with the eye
of oneness,

وَ إِشْرَاقِ تَجَلَّى شَمْسِ إِلَهِي رَا از
مَشْرِقِ هُوِيَّتِ بَرِ هَمِيَّهٔ مُمَكِّنَاتِ
يَكِ سَانِ بِيْنَدِ

and seeth the brilliant rays of the
divine sun shining from the
dawning-point of Essence alike on all
created things,

وَ اَنْوَارِ تَوْحِيدِ رَا بَرِ جَمِيْعِ
مُوجُوْدَاتِ مُوْجُوْدِ وَ ظَاْهِرِ مُشَاهِدِهٔ
كُنْدِ

and the lights of singleness reflected
over all creation.

وَ مَعْلُوْمِ اَنْ جَنَابِ بُوْدِهٔ كِهٔ جَمِيْعِ
اِخْتِلَافَاتِ عَوَالِمِ كُوْنِ كِهٔ دَرِ
مَرَاتِبِ سُلُوْكِ سَالِكِ مُشَاهِدِهٔ
مِيْكَنْدِ اَز نَظَرِ خُوْدِ سَالِكِ اسْتِ

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.

مَثَالِي دَرِ اَيْنِ مَقَامِ ذِكْرِ مِيْشُوْدِ تَا
اَيْنِ مَعْنٰی تَمَامِ مَعْلُوْمِ گَرْدَدِ

We shall give an example of this, that
its meaning may become fully clear:

مُلاحِظُهُ دَر شَمْسِ ظَاهِرِي فَرَمَائِدِ
كِه بَر هَمِّهِ مُوْجُودَاتِ وَ مُمَكِّنَاتِ
بِيَكِ إِشْرَاقِ تَجَلِّي مَيَنَمَايَدِ

Consider the visible sun; although it
shineth with one radiance upon all
things,

وَ إِفَاضِيهِ نَوْرِ بِأَمْرِ سُلْطَانِ ظُهُورِ بَرِ
هَمِّهِ أَشْيَاءِ مَيَفَرَمَايَدِ

and at the behest of the King of
Manifestation bestoweth light on all
creation,

وَ لِيَكُنْ دَر هَرِّ مُحَلٍّ بِإِقْتِضَائِي
إِسْتِعْدَادِ أَنْ مُحَلٍّ ظَاهِرٍ مَيَشُودِ وَ
أَعْطَايِ فَيُضِ مَيَكُنْدِ

yet in each place it becometh manifest
and sheddeth its bounty according to
the potentialities of that place.

مِثْلِ اَيْنِ كِه دَر مِرْآتِ بِقِرْصِهَا وَ
هَيَاتِهَا جِلْوِه مَيَنَمَايَدِ وَ اَيْنِ بِوَاسِطَتِ
لِطَافَتِ خُودِ مِرَاتِ اسْتِ

For instance, in a mirror it reflecteth
its own disk and shape, and this is due
to the sensitivity of the mirror;

وَ دَر بَلُورِ نَارِ إِحْدَاثِ مَيَكُنْدِ وَ دَرِ
سَايِرِ أَشْيَاءِ هَمَانِ أَثَرِ تَجَلِّي ظَاهِرِ
اسْتِ نَه قُرْصِ

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.

وَ بَانَ أَثَرُ هَرِّ شَيْئٍ رَا بِأَمْرِ مُؤَثِّرٍ
بِاسْتِعْدَادِ او تَرْبِیَّتِ مِیْکُنْد چنانچه
مُشَاهِدِه مِیْکُنِید

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.

وَ هَمچنین اَلَوَانِ هَم بِاِقْتِضایِ مُحَلِّ
ظَاهِرِ مِیْشَوَد

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

مِثْلِ اِینِ کِه دَر زُجَاجِیْهِ زَرْدِ تَجَلِّی
زَرْد وَ دَر سِفِیدِ تَجَلِّی سِفِید وَ دَر
سُرخِ تَجَلِّی سُرخ مُمْلَاحِظِه مِیْشَوَد

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.

پَس اِینِ اِخْتِلَافَاتِ اَز مُحَلِّ اِست
نَه اَز اِشْرَاقِ ضِیَاءِ

Then these variations are from the object, not from the shining light.

وَ اِگَر مُحَلِّ مانِعِ دَاشْتِه باشَد مِثْلِ
جِدَارِ وَ سَقْفِ اَن مُحَلِّ بِالْمَرَّةِ اَز
تَجَلِّی شَمْسِ مَحْرُومِ مانَد وَ اَقْتَابِ
بَر اَن نَتَابَد

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.

اینست که بعضی از نفوس ضعیفه
چون اراضی معرفت را بجدارِ نفس
و هوی

Thus it is that certain invalid souls
have confined the lands of knowledge
within the wall of self and passion,

و حجابِ غفلت و عمی حایل
نموده‌اند

and clouded them with ignorance and
blindness,

لهذا از اشراقِ شمس معانی و
آسرارِ محبوب لایزالی محجوب
مانده‌اند

and have been veiled from the light of
the mystic sun and the mysteries of the
Eternal Beloved;

و از جواهرِ حکمتِ دینِ مُبینِ سید
الْمُرسلین دور مانده‌اند

they have strayed afar from the
jewelled wisdom of the lucid Faith of
the Lord of Messengers,

و از حرمِ جمالِ محروم شدند

have been shut out of the sanctuary of
the All-Beauteous One,

و از کعبهٔ جلالِ مهجور

and banished from the Ka'bih of
splendor.

اینست رُتبهٔ اهلِ زمان

Such is the worth of the people of this
age!

وَ اَگر بُلبلی از گلِ نفسِ بر خیزد وَ
بَر شاخسارِ گلِ قلبِ جای گیرد

And if a nightingale soar upward from
the clay of self and dwell in the rose
bower of the heart,

وَ بِنِغماتِ حِجازی وَ آوازهایِ
خوشِ عراقی اسرارِ الهی ذکر نماید

and in Arabian melodies and sweet
Íránn songs recount the mysteries of
God—

کِه حرفی از آن جمیعِ جَسَدِهایِ
مُرده را حیاتِ تازهٔ جدید بَخشد

a single word of which quickeneth to
fresh, new life the bodies of the dead,

وَ روحِ قُدسی بر عَظامِ رَمیمهٔ
مُمكناتِ مَبذول دارد

and bestoweth the Holy Spirit upon
the moldering bones of this
existence—

هزار چنگالِ حسد و منقارِ بغض
بینی که قصدِ او نمایند و با تمام
جدّ در هلاکش کوشند

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

بلی جُعَل را بوی خوش ناخوش
آید و مزکوم را رایحه طیب ثمر
ندهد

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

اینست که برای ارشادِ عوام
گفته اند

Wherefore, it hath been said for the
guidance of the ignorant:

دفع کن از مغز و از بینی زُکام

Cleanse thou the rheum from out
thine head

تا که ریحُ الله در آید در مشام

And breathe the breath of God
instead.

باری اختلافِ محلّ واضح و
مُبرهن شد

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

وَ اَمَّا نَظَرَ سَالِكٍ وَقْتِي دَر مُحَلِّ
مَحْدُودِ اسْتِ يَعْنِي دَر زُجَاجَاتِ
سِير مِیْنَمَایَد

Thus when the wayfarer gazeth only
upon the place of appearance—that is,
when he seeth only the many-colored
globes—

اینست که زرد و سُرخ و سفید
بیند

he beholdeth yellow and red and
white;

باین جَهَّتِ اسْتِ که جدالِ بَینِ
عِبَادِ بَرِ پا شُدِه

hence it is that conflict hath prevailed
among the creatures,

وَ عَالَمِ را غُبَارِ تیره از آنفُسِ
مَحْدُودِه فَرَآگِ رَفْتِه

and a darksome dust from limited
souls hath hid the world.

وَ بَعْضِی نَظَرَ بِاشْرَاقِ ضُوءِ دَارَند وَ
بَرخی از خَمَرِ وَحْدَتِ نوشیده‌آند
جُز شَمْسِ چیزی نَبینند

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.

پَسِ بِسَبَبِ سِيرِ اَيْنِ سِه مَقَامِ
مُخْتَلِفِ فَهَمِ سَالِكِينَ وَ بَيَانِ ايشان
مُخْتَلِفِ مِيشُودِ

Thus, for that they move on these
three differing planes, the
understanding and the words of the
wayfarers have differed;

اينست كه اَثَرِ اِخْتِلَافِ دَرِ عَالَمِ
ظَاهِرِ شُدِه وَ مِيشُودِ

and hence the sign of conflict doth
continually appear on earth.

زيرا كه بَعْضِي دَرِ رُتْبَهٗ تَوْحِيدِ
وَاقِفَنَدِ وَ اَزْ اَن عَالَمِ سُخْنِ گويند

For some there are who dwell upon
the plane of oneness and speak of that
world,

وَ بَرخي دَرِ عَوَالِمِ تَحْدِيدِ قائم اند
وَ بَعْضِي دَرِ مَرَاتِبِ نَفْسِ وَ بَرخي
بِالْأَمْرِ مُحْتَجِبِ اند

and some inhabit the realms of
limitation, and some the grades of self,
while others are completely veiled.

اينست كه جُهَّالِ عَصْرِ كه از
پَرْتُو جَمَالِ نَصِيبِ نَبْرَدِه اند بِيَعْضِي
مَقَالِ تَكَلُّمِ مِينَمَايند

Thus do the ignorant people of the
day, who have no portion of the
radiance of Divine Beauty, make
certain claims,

و در هر عصر و زمان بر اهل لَجَّة
توحید وارد می آورند آنچه را که
خود بآن لایق و سزا وارند

and in every age and cycle inflict on
the people of the sea of oneness what
they themselves deserve.

«وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا
مَاتَرَكَ عَلَى ظَهَرِهَا مِنْ دَآبَّةٍ
وَلَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى»

“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...”

ای برادرِ من قلبِ لطیفِ بِمَنْزِلَةِ
آئینه است

O My Brother! A pure heart is as a
mirror;

آن را بِصِیْقَلِ حُبِّ وَ انْقِطَاعِ اَزْ
ماسوی اَلله پاک کُنْ

cleanse it with the burnish of love and
severance from all save God,

تا اَفْتَابِ حَقِیقِی در آن جِلْوِه نَمَایَد
و صُبحِ اَزَلِی طَالِعِ شَوَد

that the true sun may shine within it
and the eternal morning dawn.

مَعْنَى « لَا يَسَعْنِي أَرْضِي وَ لَا
سَمَائِي وَ لَكِنْ يَسَعْنِي قَلْبُ عَبْدِي
الْمُؤْمِنِ » رَا أَشْكَارَ وَ هُوَ يَدَا بَيْنِي

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.”

وَ جَانِ دَر دَسْتِ گِیرِی وَ بَهْزَارِ
حَسْرَتِ نِثَارِ یَا رِ تَا زِهْ نَمَائِی

And thou wilt take up thy life in thine
hand, and with infinite longing cast it
before the new Beloved One.

وَ چُونِ أَنْوَارِ تَجَلَّی سُلْطَانِ أَحَدِیَّهْ
بَرِ عَرْشِ قَلْبِ وَ دِلِ جُلُوسِ نَمُودِ

Whensoever the light of
Manifestation of the King of Oneness
setteth upon the throne of the heart
and soul,

نُورِ او دَر جَمِیعِ أَعْضَا وَ أَرْكَانِ
ظَاهِرِ مِیْشَوَدِ

His shining becometh visible in every
limb and member.

آنْ وَقْتِ سِرِّ حَدِیْثِ مَشْهُورِ سَرِّ آزِ
حَجَابِ دِیْجُورِ بَرِ آرْدِ

At that time the mystery of the famed
tradition gleameth out of the
darkness:

«لَا زَالَ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالتَّوَافُلِ
حَتَّى أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ
سَمْعَهُ الَّذِي يَسْمَعُ بِهِ» أَخ

“A servant is drawn unto Me in prayer
until I answer him; and when I have
answered him, I become the ear
wherewith he heareth...”

زیرا که صاحبِ بیتِ درِ بیتِ خود
تَجَلَّى نمود

For thus the Master of the house hath
appeared within His home,

و أركانِ بیتِ همه از نورِ او روشن
و مُنَوَّر شده

and all the pillars of the dwelling are
ashine with His light.

و فعل و اثرِ نور از مُنیر است

And the action and effect of the light
are from the Light-Giver;

اینست که همه به او حَرَكَت
نمایند و بِإِرَادِهِ او قیام کنند

so it is that all move through Him and
arise by His will.

و اینست آن چَشْمِه ای که مُقَرَّبین
از آن مینوشند

And this is that spring whereof the
near ones drink,

چنانچه میفرماید «عَيْنًا يَشْرَبُ بِهَا
الْمُقَرَّبُونَ»

as it is said: "A fount whereof the near
unto God shall drink..."

و دیگر آنکه مبدا در این بیانات
رایحه حلول

However, let none construe these
utterances to be anthropomorphism,

و یا تنزلات عوالم حق در مراتب
خلق رود و بر آن جناب شبهه شود

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.

زیرا که بذاته مقدس است از
صعود و نزول و از دخول و خروج

For God is, in His Essence, holy above
ascent and descent, entrance and exit;

لَمْ يَزَلْ أَزْ صِفَاتِ خَلْقِ غَنِيٍّ بُوْدِهِ
وَ خَوَاهِدُ بُدْ

He hath through all eternity been free
of the attributes of human creatures,
and ever will remain so.

و نشناخته او را احدی و بکنه او
راه نیافته نفسی

No man hath ever known Him; no
soul hath ever found the pathway to
His Being.

كُلُّ عُرْفَا دَر وَادِي مَعْرِفَتَش سَر
گَرْدَان وَ كُلُّ اُولِيَا دَر اِدْرَاكِ ذَاتَش
حِيرَان مَنَزّه است

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.

اَز اِدْرَاكِ هَر مُدْرِكِي وَ مُتَعَالِي
است اَز عِرْفَان هَر عَارِفِي

Sanctified is He above the
understanding of the wise; exalted is
He above the knowledge of the
knowing!

اَلْسَّبِيلُ مَسْدُودٌ وَ اَلطَّلَبُ مَرْدُودٌ

The way is barred and to seek it is
impiety;

دَلِيلُهُ آيَاتُهُ وَ وُجُودُهُ اِثْبَاتُهُ

His proof is His signs; His being is His
evidence.

اَيْنَسْت كِه عاشِقَان رُويِ جَانَان
گُفْتِه اَنَد «يَا مَنْ دَلَّ عَلَيِّ ذَاتِهِ بِذَاتِهِ
وَ تَنَزَّهَ عَنْ مُجَانِسَةِ مُخْلُوقَاتِهِ»

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."

عَدَمٍ صِرْفِ کُجَا تَوَانَدِ دَر مَیْدَانِ
قَدَمِ اَسْبِ دَوَانَدِ وَ سَايَهٗ فَاَنی کُجَا
بِخُورَشیدِ بَاقی رَسَدِ

How can utter nothingness gallop its
steed in the field of preexistence, or a
fleeting shadow reach to the
everlasting sun?

حَبِیْبِ «لَوْلَاکِ» ، «مَا عَرَفْنَاکَ»
فَرمودِه

The Friend hath said, "But for Thee,
we had not known Thee,"

وَ مَحْبُوبِ «أَوَاذْنِی» ،
«مَا بَلَغْنَاکَ» کُفْتِه

and the Beloved hath said, "nor
attained Thy presence."

بَلِی اَیْنِ ذِکْرَهَا کِه دَر مَرَاتِبِ عِرْفَانِ
ذِکْر مِیْشُود

Yea, these mentionings that have been
made of the grades of knowledge

مَعْرِفَتِ تَجَلِّیَاتِ اَن شَمْسِ حَقِیْقَتِ
اَسْت کِه دَر مَرَايَا تَجَلِّی مِیْفَرمَایَد

relate to the knowledge of the
Manifestations of that Sun of Reality,
which casteth Its light upon the
Mirrors.

و تَجَلَّى آن نور در قلوب هست و
لكن بِحُجَبَاتِ نَفْسَانِيَّةٍ وَ شُؤُنَاتِ
عَرَضِيَّةٍ مَحْجُوب است

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,

چون شمع زیر فانوسِ حديد چون
فانوس مُرتَفَع شد نورِ شمع ظاهر
گردد

even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out.

و هَمچنين چون خرقِ حُجَبَاتِ
أَفْكِئِهِ از وَجْهِ قَلْبِ نَمَائِي أَنْوَارِ
أَحَدِيَّةٍ طَالِعِ شَوَد

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

پس معلوم شد كه از بَرَايِ تَجَلِّيَّاتِ
هَم دُخُولِ وَ خُرُوجِ نِيست

Then it is clear that even for the rays there is neither entrance nor exit—

تا چه رَسَد بَانَ جُوهَرِ وُجُودِ وَ سِرِّ
مَقْصُودِ

how much less for that Essence of Being and that longed-for Mystery.

ای برادر من در این مراتب از روی
تحقیق سیر نما نه از روی تقلید

O My Brother, journey upon these
planes in the spirit of search, not in
blind imitation.

و سالک را دور باش کلمات منع
نکند و هیمنه اشارت سد ننماید

A true wayfarer will not be kept back
by the bludgeon of words nor
debarred by the warning of allusions.

پرده چه باشد میان عاشق و
معشوق

How shall a curtain part the lover and
the loved one?

سد سکندر نه مانع است و نه
حائل

Not Alexander's wall can separate
them!

اسرار بسیار و اغیار بیشمار

Secrets are many, but strangers are
myriad.

سِرِّ مَحْبُوبِ رَا دَفْتَرَهَا كِفَايَتِ نَكُنْد
وَ بَايِنِ الْوَا حِ اِتْمَامِ نِيَابَدِ بَا اَيْنِ كِه
حَرْفِي بِي ش نِي سْتِ وَ رَمْزِي بِي ش نَه

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.

«اَلْعِلْمُ نُقْطَةٌ كَثْرُهُ اَلْجَاهِلُونَ»

“Knowledge is a single point, but the ignorant have multiplied it.”

وَ اَزْ هَمِيْنِ مَقَامِ اِخْتِلَافَاتِ عَوَالِمِ رَا
هَمْ مُلَاحِظَه كُنْ

On this same basis, ponder likewise the differences among the worlds.

اَكْرَ چِه عَوَالِمِ اِلَهِيْ نَامُتِنَاهِيْ اِسْت
وَ لَكِيْنِ بَعْضِيْ چِهَارِ رُتْبَه ذِكْرِ
نَمُوْدِه اَنْد

Although the divine worlds be never ending, yet some refer to them as four:

عَالَمِ زَمَانِ وَ اَن اَن اَسْت كِه اَز
بِرَايِ اَو اَوَّلِ وَ اَخِرِ بَاشَد

The world of time (zamán), which is the one that hath both a beginning and an end;

وَ عَالَمٍ دَهْرٍ يَعْنِي أَوَّلَ دَاسْتِهِ بَاشَد
وَ آخِرَش پَدید نَبَاشَد

the world of duration (dahr), which
hath a beginning, but whose end is not
revealed;

وَ عَالَمٍ سَرَمَدِ كِه أَوَّلِی مُلَاحِظَه
نَشَوَد وَ آخِرَش مَفْهُوم شَوَد

the world of perpetuity (sarmad),
whose beginning is not to be seen but
which is known to have an end;

وَ عَالَمٍ اَزَلِ كِه نَه أَوَّلِی مُشَاهِدِه
شَوَد وَ نَه آخِرِی

and the world of eternity (azal),
neither a beginning nor an end of
which is visible.

اگر چه در این بیانات اختلاف
بسیار است اگر تفصیل ذکر شود
کسالت افزاید

Although there are many differing
statements as to these points, to
recount them in detail would result in
weariness.

چنانچه بعضی عالمِ سَرَمَد را بی
اِبْتِدَا وَ اِنْتِهَا گفته‌اند

Thus, some have said that the world of
perpetuity hath neither beginning nor
end,

وَعَالَمِ أَزَلٍ رَا غِيبٍ مَنِيْعٍ لَا يُدْرِكُ
ذِكْرَ نَمُوْدِهِ أَند

and have named the world of eternity
as the invisible, impregnable
Empyrean.

وَبَعْضَى عَوَالِمِ لَاهُوتٍ وَ جَبْرُوتٍ
وَمَلَكُوتٍ وَ نَاسُوتٍ كُفْتِهْ أَند

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).

سَفَرِهَايِ سَبِيْلِ عِشْقِ رَا چِهَار
شُمُرْدِهْ أَند

The journeys in the pathway of love
are reckoned as four:

مِنْ أَلْخَلْقِ إِلَى أَلْحَقِّ وَ مِنْ أَلْحَقِّ
إِلَى أَلْخَلْقِ وَ مِنْ أَلْخَلْقِ إِلَى أَلْخَلْقِ
وَ مِنْ أَلْحَقِّ إِلَى أَلْحَقِّ

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.

وَ هَمچَنِینِ بَسِیَارِ بَیَانَاتِ آزْ عُرْفَا
وَ حُكْمَايِ قَبْلِ هَسْتِ كِهْ بَنْدِهْ
مُتَعَرِّضِ نَشُدَمْ

There is many an utterance of the
mystic seers and doctors of former
times which I have not mentioned
here,

و دوست ندارم که اذکار قبل بسیار
إظهار شود

since I mislike the copious citation
from sayings of the past;

زیرا که اقوال غیرا ذکر نمودن
دلیل است بر علوم کسبی نه بر
مُوهبت الهی

for quotation from the words of
others proveth acquired learning, not
the divine bestowal.

و لکن این قدر هم که ذکر شد
بواسطه عادت ناس است

Even so much as We have quoted here
is out of deference to the wont of men
and after the manner of the friends.

و تأسی باصحاب و علاوه بر
این درین رساله این بیانات نگنجد

Further, such matters are beyond the
scope of this epistle.

و عدم اقبال بذکر اقوال ایشان نه
از غرور است بل بواسطه ظهور
حکمت و تجلّی مُوهبت است

Our unwillingness to recount their
sayings is not from pride, rather is it a
manifestation of wisdom and a
demonstration of grace.

گر خِضر در بحر کشتی را
شکست

If Khidr did wreck the vessel on the
sea,

صد دُرستی در شکستِ خِضر
هست

Yet in this wrong there are a thousand
rights.

وَ إِلَّا این بنده خُود را در ساحتِ
یکی از احبای خُدا معدوم میدانم
وَ مَفقود می‌شُمُرم تا چه رسد در
بساطِ اولیا

Otherwise, this Servant regardeth
Himself as utterly lost and as nothing,
even beside one of the beloved of God,
how much less in the presence of His
holy ones.

فَسُبْحَانَ رَبِّيَ الْأَعْلَى

Exalted be My Lord, the Supreme!

وَ از اینها گُذشته مَقصود ذکرِ
مَرَاتِبِ سَالِکین است نه بَیانِ اقوالِ
عارفین

Moreover, our aim is to recount the
stages of the wayfarer's journey, not to
set forth the conflicting utterances of
the mystics.

اگر چه مثالِ مُختَصَری در اوّل و
آخرِ عالمِ نِسبی و اِضافی زده شد

Although a brief example hath been
given concerning the beginning and
ending of the relative world, the world
of attributes,

مُجَدّد مثالی دیگر ذکر میشود تا
تمامِ معانی در قَمِیصِ مثالی ظاهر
شود

yet a second illustration is now added,
that the full meaning may be manifest.

مثلاً آن جناب در خود مُلاحظه
فرمایند

For instance, let thine Eminence
consider his own self;

که نسبتِ پسرِ خود اوّلند و
نسبتِ پدرِ خود آخر

thou art first in relation to thy son, last
in relation to thy father.

و در ظاهرِ حِکایت از ظاهرِ قُدَرَت
میکنید در عوالمِ صُنْعِ الهی

In thine outward appearance, thou
tellest of the appearance of power in
the realms of divine creation;

وَدَرِ بَاطِنِ بَرِ اسرارِ بَاطِنِ كِه وَدِيعَهُ
إِلَهِيَّهٖ اسْت

in thine inward being thou revealest
the hidden mysteries which are the
divine trust deposited within thee.

دَر شُما پَسِ صِدْقِ اَوَّلِيَّتِ وَ
آخِرِيَّتِ وَ ظَاهِرِيَّتِ وَ بَاطِنِيَّتِ بَاينِ
مَعْنَى كِه ذِكْرُ شُدِ بَرِ شُما مِيكُنَد

And thus firstness and lastness,
outwardness and inwardness are, in
the sense referred to, true of thyself,

تا دَر اين چِهار رُتَبِهٖ كِه بِشُما
عِنَايَتِ شُدِ چِهار رُتَبِۀِ اِلَهِيَّهٖ را
اِدراكِ فَرَمَائِدِ

that in these four states conferred
upon thee thou shouldst comprehend
the four divine states,

تا بُلْبُلِ قَلْبِ بَرِ جَمِيعِ
شاخسارهايِ كُلِّ وُجودِ اَز غِيبِ
وَ شُهودِ نِدا كُنَد

and that the nightingale of thine heart
on all the branches of the rosetree of
existence, whether visible or
concealed, should cry out:

بَانهٗ «هُوَ اَلْأَوَّلُ وَ اَلْآخِرُ وَ اَلْظَّاهِرُ
وَ اَلْبَاطِنُ»

“He is the first and the last, the Seen
and the Hidden...”

وَ اَيْنَ ذِكْرَهَا دَر مَرَاتِبِ عَوَالِمِ
نِسْبَتِ ذِكْرِ مِيشُود

These statements are made in the
sphere of that which is relative,
because of the limitations of men.

وَ اِلَّا اَن رِجَالِي كِه بِقَدَمِي عَالَمِ
نِسْبَتِ وَ تَقْيِيدِ رَا طِي نَمُودِه اَنَد

Otherwise, those personages who in a
single step have passed over the world
of the relative and the limited,

وَ بَر بَسَاطِ خُوشِ تَجْرِيدِ سَاكِنِ
شُدِه اَنَد

and dwelt on the fair plane of the
Absolute,

وَ دَر عَالَمِ هَايِ اِطْلَاقِ وَ اَمْرِ خِيَمِه
بَر اَفْرَاخْتِه اَنَد

and pitched their tent in the worlds of
authority and command—

جَمِيعِ اَيْنِ نِسْبَتِ هَارَا بِنَارِي
سُوخْتِه اَنَد

have burned away these relativities
with a single spark,

وَ هَمِه اَيْنِ اَلْفَاظِ رَا بِنَمِي مَحُو
نَمُودِه اَنَد

and blotted out these words with a
drop of dew.

وَ دَرِ یَمِ رُوحِ شِناوَری مینمایند وَ
دَرِ هَوایِ قُدسِ نور سیر میکنند

And they swim in the sea of the spirit,
and soar in the holy air of light.

دیگرَ اَلْفاظِ دَرِ این رُتَبِه کُجا وُجود
دارَد تا اَوَّل یا اَخر یا غَیرِ اینها مَعْلوم
شود وَ مَذکور آید

Then what life have words, on such a
plane, that “first” and “last” or other
than these be seen or mentioned!

دَرِ این مَقامِ اَوَّلِ نَفْسِ اَخر وَ اَخرِ
نَفْسِ اَوَّل است

In this realm, the first is the last itself,
and the last is but the first.

آتشی از عِشقِ جانان بَرُفروز

In thy soul of love build thou a fire

سَرِ بَسَرِ فِکَر و عِبادت را بَسوز

And burn all thoughts and words
entire.

ای دوستِ مَن دَرِ خُود مُلاحِظِه
فرما

O my friend, look upon thyself:

که اگر پدر نمیشدی و پسر ندیده
بودی این الفاظ هم نشنیده بودی

Hadst thou not become a father nor
begotten a son, neither wouldst thou
have heard these sayings.

پس حال همه را فراموش کن تا
در مُصْطَبَه توحید نزد ادیبِ عشق
پیاموزی

Now forget them all, that thou mayest
learn from the Master of Love in the
schoolhouse of oneness,

و از «اَنَا» به «راجعون» رجعت
کنی

and return unto God,

و از باطنِ مجازی بمقامِ حقیقی
خود واصل گردی

and forsake the inner land of unreality
for thy true station,

و در ظلِ شجره دانش ساکن شوی

and dwell within the shadow of the
tree of knowledge.

ای عزیز نفس را فقیر نما تا در
عرصه بُلند غنا وارد شوی

O thou dear one! Impoverish thyself,
that thou mayest enter the high court
of riches;

وَ جَسَدِرا ذَلِيلُ کُنْ تا از شَرِیعَه
عِزَّتِ بِیاشامی

and humble thy body, that thou
mayest drink from the river of glory,

وَ بِجَمِیعِ مَعانی اشعارِ کِه سُؤال
فَرمودی بِرِسی

and attain to the full meaning of the
poems whereof thou hadst asked.

پَس مَعْلوم شُد کِه این مَرَاتِبِ بَسِته
بِسیرِ سَالِک است

Thus it hath been made clear that
these stages depend on the vision of
the wayfarer.

وَ دَرِ هَر مَدینَه عَالَمی بَیْنَد وَ دَرِ هَر
وادی بِچَشْمِه ای رِسد وَ دَرِ هَر
صَحرا نَغْمِه ای شَنود

In every city he will behold a world, in
every Valley reach a spring, in every
meadow hear a song.

وَلی شاه بازِ هَوایِ مَعنوی را
شَهنازهایِ بَدیعِ روحانی دَر دِل
است

But the falcon of the mystic heaven
hath many a wondrous carol of the
spirit in His breast,

و مُرَغِ عِرَاقِي رَا آوَاذِهَایِ خُوشِ
حِجَازِی دَر سَرِ

and the Persian bird keepeth in His
soul many a sweet Arab melody;

و لَکِن مَسْتُورِ بُوْدِه وَ مَسْتُورِ خَوَاهَد
بُود

yet these are hidden, and hidden shall
remain.

کَرِ بَکُویمِ عَقْلَهَا بَرِ هَم زَنَد

If I speak forth, many a mind will
shatter,

وَرِ نُوِیْسَمِ بَسِ قَلَمَهَا بِشَکَنَد

And if I write, many a pen will break.

و اَلْسَّلَامُ عَلٰی مَنْ قَطَعَ هَذَا السَّفَرَ
اَلَاغَلٰی وَ اِتَّبَعَ الْحَقَّ بِاَنْوَارِ الْهُدٰی

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

مَدِیْنَةُ اسْتِغْنَا

THE VALLEY OF CONTENTMENT

وَ سَالِكٌ بَعْدَ أَزْ قَطْعِ مَعَارِجِ اَيْنِ
سَفَرِ بُلَنْدِ اَعْلَى دَرِ مَدِينَةِ اِسْتِغْنَا
وَارِدِ مِشْوَدِ

And the wayfarer, after traversing the
high planes of this supernal journey,
entereth the Valley of Contentment.

وَ دَرِ اَيْنِ وَادِي نَسَائِمِ اِسْتِغْنَايِ
اَلْهَى رَا بَبِيْنْدِ كِهْ اَزِ بِيْدَايِ رُوحِ
مِيُوَزْدِ

In this Valley he feeleth the winds of
divine contentment blowing from the
plane of the spirit.

وَ حِجَابِ هَايِ فَقَرِ رَا مِيسُوَزْدِ

He burneth away the veils of want,

وَ «يَوْمِ يَغْنِي اَللَّهُ كُلًّا مِنْ سَعَتِهِ»
رَا بِچَشْمِ ظَاهِرِ وَ بَاطِنِ دَرِ غَيْبِ وَ
شِهَادَةِ اَشْيَاءِ مُشَاهِدِهِ فَرْمَايْدِ

and with inward and outward eye,
perceiveth within and without all
things the day of: "God will
compensate each one out of His
abundance."

اَزِ حُزْنِ بِسُرُورِ آيْدِ وَ اَزِ غَمِ بِفَرَحِ
رَاجِعِ شَوْدِ

From sorrow he turneth to bliss, from
anguish to joy.

قَبْضُ وَ انْقِبَاضِ را بَسْطُ وَ انْبِساطِ
تَبْدِيلِ نَمَایَد

His grief and mourning yield to
delight and rapture.

مُسَافِرانِ این وادی اگر دَر ظاهِرِ بَر
خاک ساکِنِ اَنَد

Although to outward view, the
wayfarers in this Valley may dwell
upon the dust,

اَمّا دَر باطنِ بَر رَفَرَفِ مَعانی جالِسِ

yet inwardly they are throned in the
heights of mystic meaning;

وَ از نِعَمَتِ هایِ بی زوالِ مَعنوی
مَرزوقِ اَنَد

they eat of the endless bounties of
inner significances,

وَ از شَرابِ هایِ لَطیفِ روحانی
مَشروبِ

and drink of the delicate wines of the
spirit.

زبانِ دَر تَفصیلِ این سِه وادی عاجِز
اَسْتُ وَ بَیانِ بَغایتِ قاصِرِ

The tongue faileth in describing these
three Valleys, and speech falleth short.

قَلَمٌ دَرِ اَیْنِ عَرَصِهِ قَدَمٌ نَگُذَارَدَ وَ
مِدَادٌ جُزْ سَوَادِ ثَمَرِ نِیَارَدَ

The pen steppeth not into this region,
the ink leaveth only a blot.

بُلْبُلِ قَلْبِ رَا دَرِ اَیْنِ مَقَامَاتِ
نَوَاهَايِ دِیْگَرِ اَسْتِ وَ اَسْرَارِ دِیْگَرِ

In these planes, the nightingale of the
heart hath other songs and secrets,

کِه دِلِ اَزِ اَوِ بِجَوَشِ وَ رُوحِ دَرِ
خُرُوشِ

which make the heart to stir and the
soul to clamor,

وَ لَکِنِ اَیْنِ مُعَمَّایِ مَعَانِیِ رَا دِلِ
بِدِلِ بَايَدِ گُفْتِ وَ سِیْنِهِ بَسِیْنِهِ بَايَدِ
سِیْرَدِ

but this mystery of inner meaning may
be whispered only from heart to heart,
confided only from breast to breast.

شَرْحِ حَالِ عَارِفَانِ دِلِ بَدِلِ تَوَانَدِ
گُفْتِ

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

اَیْنِ نَهْ شِیْوَهٗ قَاصِدِ وَ اَیْنِ نَهْ حَدِّ
مَکْتُوبِ اَسْتِ

No messenger can tell it and no
missive bear it.

وَاسْكُتْ عَجْزاً عَنْ أُمُورٍ كَثِيرَةٍ

I am silent from weakness on many a
matter,

بِنُطْقِي لَنْ تُحْصَى وَلَوْ قُلْتُ قَلَّتْ

For my words could not reckon them
and my speech would fall short.

إِي رَفِيقِ تَا بِحَدِيقِهِ اَيْنَ مَعَانِي
نَرْسِي أَرْ خَمْرِ بَاقِي اَيْنَ وَادِي
نَچِشِي

O friend, till thou enter the garden of
such mysteries, thou shalt never set lip
to the undying wine of this Valley.

وَ أَكْغَرِ چِشِي أَرْ غَيْرِ چِشَمِ پُوشِي وَ
أَرْ بَادِهِ اِسْتِغْنَا بِنُوشِي

And shouldst thou taste of it, thou
wilt shield thine eyes from all things
else, and drink of the wine of
contentment;

وَ أَرْ هَمِّهِ بُگَسَلِي وَ بِهِ اَوِ پِيُونَدِي وَ
جَانِ دَرِ رَهْشِ بَازِي وَ رَوَانِ رَايْگَانِ
بَرِ أَفْشَانِي

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.

اگر چه غیری در این مقام نیست
تا چشم پوشی «كَانَ اللَّهُ وَ لَمْ
يَكُنْ مَعَهُ مِنْ شَيْءٍ»

However, there is no other in this
region that thou need forget: "There
was God and there was naught beside
Him."

زیرا که سالیک در این رتبه جمال
دوست را در هر شیء بیند

For on this plane the traveler
witnesseth the beauty of the Friend in
everything.

از نار رُخسارِ یار بیند و در مَجاز
رَمَزِ حَقِیْقَتِ مُلَاحِظِه کُند و از
صِفَاتِ سِرِّ هُوَیِّتِ مُشَاهِدِه نماید

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.

زیرا پرده هارا باهی سوخته و
حجاب هارا بِنِگَاهی بَرداشتِه

For he hath burnt away the veils with
his sighing, and unwrapped the
shroudings with a single glance;

بِیَصَرِ حَدیدِ در صُنْعِ جَدیدِ سیر
نماید

with piercing sight he gazeth on the
new creation;

وَبِقَلْبٍ رَقِيقٍ آثَارِ دَقِّقٍ إِدْرَاكِ كُنْدِ

with lucid heart he graspeth subtle
verities.

وَجَعَلْنَا الْيَوْمَ بَصَرِكَ حَدِيداً شَاهِدِ
مَقَالَ وَكَافِي أحوال است

This is sufficiently attested by: "And
we have made thy sight sharp in this
day."

وادی حیرت

THE VALLEY OF WONDERMENT

وَسَالِكٍ بَعْدَ أَزْ سِيرِ مَرَاتِبِ
إِسْتِغْنَايِ بَحْتِ دَرِ وَادِي حَيْرَتِ
وَاصِلِ مِيشُودِ

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

وَدَرِ بَحْرَهَائِي عَظُمَتِ غَوِطِهِ
مِیْخُورَدِ وَ دَرِ هَرِ آنِ بَرِ حِیْرَتَشِ
مِیْ أَفْزَايَدِ

and is tossed in the oceans of
grandeur, and at every moment his
wonder groweth.

گاهِیْ هَیْکَلِ غَنَارَا نَفْسِ فَقَرِ مِیْبِیْنَدِ
وَ جُوهَرِ إِسْتِغْنَارَا صِرْفِ عَجْزِ

Now he seeth the shape of wealth as
poverty itself, and the essence of
freedom as sheer impotence.

گاهی مَحْوِ جَمَالِ ذَوِ الْجَلالِ
میشود و گاهی از وجودِ خود بیزار

Now is he struck dumb with the
beauty of the All-Glorious; again is he
wearied out with his own life.

این صرصرِ حیرت چه
درخت‌های معانی را که از پا
انداخت و چه نفوس هارا که از
نفس برانداخت

How many a mystic tree hath this
whirlwind of wonderment snatched
by the roots, how many a soul hath it
exhausted.

زیرا که این وادی سالک‌را در
انقلاب آورد

For in this Valley the traveler is flung
into confusion,

و لیکن این ظهورات در نظرِ واصل
بسیار محبوب و مرغوب است

albeit, in the eye of him who hath
attained, such marvels are esteemed
and well beloved.

و در هر آن عالمِ بدیعی و خلقِ
جدیدی مشاهده کند

At every moment he beholdeth a
wondrous world, a new creation,

وَ حِیرَتِ بَرِ حِیرَتِ أَفْزَایِدَ مَحَوِ
صُنْعِ جَدیدِ سُلْطَانِ أَحَدِیَّه شَوَد

and goeth from astonishment to
astonishment, and is lost in awe at the
works of the Lord of Oneness.

بَلِی ای بَرَادَرِ اَکْثَرِ دَرِ هَرِ خَلْقِ
تَفْکُرْ نَمَائِمِ

Indeed, O Brother, if we ponder each
created thing,

صَدِ هِزارِ حِکْمَتِ بِالِغِه بِنِیمِ وَ
صَدِ هِزارِ عُلُومِ بَدِیعِه یِیاموزِیمِ

we shall witness a myriad perfect
wisdoms and learn a myriad new and
wondrous truths.

اَز جُمْلِه مَخْلُوقَاتِ نُومِ اسْتِ

One of the created phenomena is the
dream.

مُلاحِظِه کُن چِقْدَرِ اَسْرارِ دَرِ او
وَدِیعِه گُذاستِه شُدِه اسْتِ

Behold how many secrets are
deposited therein,

وَ چِه حِکْمَتِها دَرِ او مَخْرُونِ گَشْتِه
اسْتِ وَ چِه عَوالِمِ دَرِ او مَسْتُورِ
مانْدِه

how many wisdoms treasured up, how
many worlds concealed.

مُلاحِظْهُ فَرْمَائِدِ كِه شُما دَر بَیتی
میخوایید وَ دَرهایِ آن بَیتِ بَسته
است

Observe, how thou art asleep in a
dwelling, and its doors are barred;

یک مَرْتَبَه خُود را دَر شَهرِ بَعیدی
مُشاهِدَه می‌کنید بی حَرکَتِ رِجلِ وَ
تَعَبِ جَسَدِ بَآن شَهرِ داخِل می‌شوید

on a sudden thou findest thyself in a
far-off city, which thou enterest
without moving thy feet or wearying
thy body;

وَ بی زَحَمَتِ چَشمِ مُشاهِدَه
می‌کنید وَ بی مِحنَتِ گوشِ
می‌شنوید وَ بی لِسانِ تَکَلُّمِ مِی‌نمائیید

without using thine eyes, thou seest;
without taxing thine ears, thou
hearest; without a tongue, thou
speakest.

وَ گاهَست کِه آنچِه اِمشبِ
دیدِه اید دَه سالِ بَعَدِ دَر عَالَمِ زَمانِ
بِحَسَبِ ظاهِرِ بَعینَه آنچِه دَر خوابِ
دیدِه اید میبینید

And perchance when ten years are
gone, thou wilt witness in the outer
world the very things thou hast
dreamed tonight.

حال چند حکمت است که در
این نوم مشهود است

Now there are many wisdoms to
ponder in the dream,

و غیر اهل این وادی بر کماهی
ادراک نمیکنند

which none but the people of this
Valley can comprehend in their true
elements.

اول آنکه آن چه عالم است که
بی چشم و گوش و دست و
لسان حکم همه اینها در او معمول
میشود

First, what is this world, where
without eye and ear and hand and
tongue a man puts all of these to use?

و ثانی آنکه در عالم ظهور اثر
خواب را امروز مشاهده میکنی و
لیکن این سیر را در عالم نوم در ده
سال قبل دیده‌ء

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?

حَالِ تَفَكُّرٍ نَمَا فَرَقِ اَيْنِ دُو عَالَمِ
وَ اَسْرَارِ مُودِعِهِ اَن رَا تَا بِتَايِيدَاتِ
وَ مُكَاشِفَاتِ سُبْحَانِي فَائِزِ شَوِي وَ
پِي بِيْعَالَمِ قُدَسِ بَرِي

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.

وَ اَيْنِ آيَاتِ رَا حَضَرَتِ بَارِي دَرِ
خَلْقِ كُذَّاشْتِه تَا مُحَقِّقِينَ اِنْكَارِ
اَسْرَارِ مُعَادِ نَكُنْد وَ بَا نِچِه وَعِدِه
دَا دِه شُدِه اَن دِ سَهْلِ نَشْمُرَنْد

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.

مِثْلِ اَيْنِ كِه بَعْضِي تَمَسُكِ بِيْعَقْلِ
جُسْتِه وَ اَنِچِه بِيْعَقْلِ نِيَايْدِ اِنْكَارِ
نَمَايَنْد

For some hold to reason and deny whatever the reason comprehendeth not,

وَ حَالِ اَن كِه هَر گِزِ عُقُولِ ضَعِيفِه
هَمِينِ مَرَاتِبِ مَذْكُورِه رَا اِدْرَاكِ
نَكُنْدِ مَكْرَ عَقْلِ كُلِّي رَبَّانِي

and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them:

عَقْلِ جُزْئِی کی تَوَانَد گِشْت بَر
قُرْءَانِ مُحِیْط

How can feeble reason encompass the
Qur'án,

عَنْكَبُوتِی کی تَوَانَد كَرْد سِیْمُرْغِی
شَكَار

Or the spider snare a phoenix in his
web?

وَ اِیْنِ عَوَالِمِ كُلِّ دَرِ وَادِی حِیْرَتِ
دَسْت دَهْد وَ مُشَاهِدِه گَرْدَد

All these states are to be witnessed in
the Valley of Wonderment,

وَ سَالِكِ دَرِ هَرِ اَن زِیَادَتِی طَلَبِ
نَمَیْد وَ كَسِلِ نَشَوْد

and the traveler at every moment
seeketh for more, and is not wearied.

اِیْنَسْت كِه سِیِّدِ اَوَّلِیْن وَ اَخِرِیْن
دَرِ مَرَاتِبِ فِكْرَتِ وَ اِظْهَارِ حِیْرَتِ
«رَبِّ زِدْنِی فِیْكَ تَحِیُّرًا» فَرْمُودِه

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!"

وَ هَمِچَنِیْن تَفَكُّرُ دَرِ تَمَامِیَّتِ خَلْقِ
اِنْسَانِ كُنْ

Likewise, reflect upon the perfection
of man's creation,

كِه اِين هَمِه عَوَالِم وَ اِين هَمِه
مَرَاتِب دَر اَو مُنطَوِی وَ مَسْتَوِر شُدِه

and that all these planes and states are
folded up and hidden away within
him.

اَتَحْسَب اِنَّكَ جُرْمٌ صَغِيرٌ

Dost thou reckon thyself only a puny
form

وَ فِیْكَ اَنْطَوِی اَلْعَالَمُ الْاَكْبَرُ

When within thee the universe is
folded?

پَس جَهْدِی بَايَد كِه رُتْبَةُ حَيَوَانِی
مَعْدُوم كُنِیْم تا مَعْنِی اِنْسَانِی ظَاہِر
شَوَد

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

هَمْچَنِیْن لُقْمَان كِه اَز چَشْمِه
حَكَمَت نوشِيْدِه وَ اَز بَحْرِ رَحْمَت
چَشِيْدِه

Thus, too, Luqmán, who had drunk
from the wellspring of wisdom and
tasted of the waters of mercy,

پِسرَش ناتان بِجَهَتِ اِثباتِ
مَقاماتِ حَشَر و مُوتِ هَمین
خواب را دَلیلِ اُورده و مَثَلِ زَدِه

in proving to his son Nathan the
planes of resurrection and death,
advanced the dream as an evidence
and an example.

دَرین مَقامِ ذِکرِ مِینَمائیم تا ذِکری
از آن جَوانِ مَصطَبِۀ تُوَحید و پیرِ
مَراتبِ تَعَلیم و تَجْرِید از این بَنده
فانی باقی بماند

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.

فَرمود ای پِسر اگر قادِر باشی کِه
نَخوابی پَس قادری بَر آنکِه نَمیری

He said: "O Son, if thou art able not
to sleep, then thou art able not to die.

وَ اگر بَتوانی بَعَد از خواب بیدار
نَشوی مِیتوانی کِه بَعَد از مَرگ
مَحشور نَگرددی

And if thou art able not to waken after
sleep, then thou shalt be able not to
rise after death."

ای دوست دِل کِه مُحَلِّ اسرارِ باقیه
است

O friend, the heart is the dwelling of
eternal mysteries,

مُحَلِّ افکارِ فانیہ مَکُن و سَرْمایِہ
عُمَرِ گِرانِ مایِہ را بِاشْتِغالِ دُنیاِی
فانیہ از دَسْتِ مَدِہ

make it not the home of fleeting
fancies; waste not the treasure of thy
precious life in employment with this
swiftly passing world.

از عَالَمِ قُدسی بُتْرابِ دِلِ مَبَند

Thou comest from the world of
holiness—bind not thine heart to the
earth;

و اَہْلِ بَساطِ اُنسی وَطَنِ خاکی
مِپَسَند

thou art a dweller in the court of
nearness—choose not the homeland
of the dust.

باری ذِکْرِ این مَرَاتِبِ را اِنْتِہائی نَہ

In sum, there is no end to the
description of these stages,

و این بَندِہ را از صَدَمِہِ اَہْلِ روزِ گار
اَحوالی نَہ

but because of the wrongs inflicted by
the peoples of the earth, this Servant is
in no mood to continue:

این سُخَنِ ناقِصِ بَماند و بَیقرار

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

دِل نَدَارَم بیدِلَم مَعذُور دَار

Then pray forgive me.

قَلَم نَالِه مِیْکُنْد وَ مِدَاد مِیْگَرِیْد وَ
جِیْحُونِ دِل خُون مُوج مِیْزَنْد

The pen groaneth and the ink
sheddeth tears, and the river of the
heart moveth in waves of blood.

«لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا»

“Nothing can befall us but what God
hath destined for us.”

وَ السَّلَامُ عَلٰی مَنْ اِتَّبَعَ الْهُدٰی

Peace be upon him who followeth the
Right Path!

وادی فقر حقیقی و فنای اصلی

**THE VALLEY OF TRUE POVERTY
AND ABSOLUTE NOTHINGNESS**

وَ سَالِک بَعْدَ اَزِ اِرْتِقَايِ بِمَرَاتِبِ
بُلَنْدِ حِیْرَتِ بَوَادِی فَقْرِ حَقِیْقِی وَ
فَنَائِی اَصْلِی وَاِرِدِ شَوَد

After scaling the high summits of
wonderment the wayfarer cometh to
the Valley of True Poverty and
Absolute Nothingness.

وَ اَيْنَ رُتْبِهِ مَقَامِ فَنَائِي اَزْ نَفْسِ وَ
بَقَائِي بِاللّٰهِ اَسْتُ

This station is the dying from self and
the living in God,

وَ فَقْرٍ اَزْ خُودِ وَ غَنَائِي بِمَقْصُودِ
اَسْتُ

the being poor in self and rich in the
Desired One.

وَ دَرِ اَيْنِ مَقَامِ كِهْ ذِكْرِ فَقْرِ مِيشَوَدِ
يَعْنِي فَقِيرِ اَسْتُ اَزْ اَنچه دَرِ عَالَمِ
خَلْقِ اَسْتُ وَ غَنَى اَسْتُ بِاَنچه دَرِ
عَوَالِمِ حَقِّ اَسْتُ

Poverty as here referred to signifieth
being poor in the things of the created
world, rich in the things of God's
world.

زِيْرَا كِهْ عَاشِقِ صَادِقِ وَ حَبِيْبِ
مُؤَافِقِ چُونِ بِلِقَائِي مَحْبُوبِ وَ
مَعشُوقِ رَسِيْدِ

For when the true lover and devoted
friend reacheth to the presence of the
Beloved,

اَزْ پَرْتُو جَمَالِ مَحْبُوبِ وَ آتِشِ قَلْبِ
حَبِيْبِ نَارِي مُشْتَعِلِ شَوَدِ وَ جَمِيْعِ
سَرَادِقَاتِ وَ حُجُبَاتِ رَا بِسُوزَانْدِ

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.

بَلَكِهْ اَنچِه با او است حَتّٰی مَغز وَ
پوست مُحْتَرِقِ گَرَدَد وَ جُز دوست
چیزی نَمَانَد

Yea, all he hath, from heart to skin,
will be set aflame, so that nothing will
remain save the Friend.

چون تَجَلّٰی کَرَد اُوصافِ قَدیم

When the qualities of the Ancient of
Days stood revealed,

پَس بِسوزَد وَصِفِ حَادِثِ را کَلیم

Then the qualities of earthly things
did Moses burn away.

وَ دَر اَین مَقَامِ وَاَصِلِ مُقَدَّسِ است
اَز اَنچِه مُتَعَلِّقٌ بِدُنْیَا ست

He who hath attained this station is
sanctified from all that pertaineth to
the world.

پَس اَگَر دَر نَزْدِ وَاَصِلِیْنِ بَحْرِ وِصالِ
اَز اَشْیایِ مَحْدُودِه کِه مُتَعَلِّقٌ بِعَالَمِ
فانی است یافَت نَشُود

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,

چِه اَز اَمَوالِ ظاهِرِیَّه باشد وَ چِه اَز
تَفکُّراتِ نَفْسِیَّه بَأْسِی نیست

whether it be outer wealth or personal
opinions, it mattereth not.

زیرا که آنچه نزدِ خَلق است
محدود است بِحدودِ ایشان و آنچه
نزدِ حَق است مُقدَّس از آن

For whatever the creatures have is
limited by their own limits, and
whatever the True One hath is
sanctified therefrom;

این بیان را بسیار فکر باید تا پایان
آشکار شود

this utterance must be deeply
pondered that its purport may be clear.

«إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ
مِزَاجُهَا كَافُورًا»

“Verily the righteous shall drink of a
winecup tempered at the camphor
fountain.”

اگر معنی کافور معلوم شود مقصود
حقیقی معلوم گردد

If the interpretation of “camphor”
become known, the true intention will
be evident.

این مقام از فقر است که میفرماید
«الْفَقْرُ فَخْرِي»

This state is that poverty of which it is
said, “Poverty is My glory.”

وَ از بَرایِ فَقْرِ باطنی وَ ظاهری
مَرَاتِبِها وَ مَعْنِیها است کِه ذِکر آن را
مُناسِبِ این مَقام ندیدم

And of inward and outward poverty
there is many a stage and many a
meaning which I have not thought
pertinent to mention here;

لِهَذَا بَعْدَهُ وَقْتِی گُذاشتم تا خُدا
چِه خواهد وَ قضا چِه امضا نماید

hence I have reserved these for
another time, dependent on what God
may desire and fate may seal.

وَ این مَقام است کِه کَثَرَاتِ کُلِّ
شِیءِ دَر سَالِکِ هَالِکِ شَوَد

This is the plane whereon the vestiges
of all things are destroyed in the
traveler,

وَ طَلَعَتْ وَجْهَ از مَشْرِقِ بَقَا سَرِ از
غِطَا بیرون آوَرَد

and on the horizon of eternity the
Divine Face riseth out of the darkness,

وَ مَعْنِی «کُلِّ شِیْءِ هَالِکِ إِلَّا
وَجْهَهُ» مَشْهُودِ گَرْدَد

and the meaning of “All on the earth
shall pass away, but the face of thy
Lord...” is made manifest.

ای حَبِیبِ مَنْ نَعْمَاتِ رُوحِ رَا بِجَانِ
وَ دِلِ گُوشِ کُنْ وَ چُونِ بَصَرِ
حِفْظِشِ نَمَا

O My friend, listen with heart and
soul to the songs of the spirit, and
treasure them as thine own eyes.

کِه هَمِیشْهٖ اَیَّامِ مَعَارِفِ اِلْهِی بِمَثَابِهٖ
اَبَرِ نِیْسَانِی بَرِ اَرَاضِی قُلُوبِ اِنْسَانِی
جَارِی نِیْسَت

For the heavenly wisdoms, like the
clouds of spring, will not rain down
on the earth of men's hearts forever;

اَگَرِ چِه فِیضِ فِیاضِ رَا تَعطِیْلِی وَ
تَعْوِیْقِی نَه

and though the grace of the
All-Bounteous One is never stilled
and never ceasing,

وَ لَکِنْ هَرِ زَمَانِ وَ عَصْرِ رَا رِزْقِی
مَعْلُومِ وَ نِعْمَتِی مُقَدَّرِ اسْتِ وَ بِقَدَرِ
وَ اَنْدَازِهٖ اِفَاضِهٖ مِیْشُود

yet to each time and era a portion is
allotted and a bounty set apart, this in
a given measure.

«وَ اِنْ مِنْ شَیْءٍ اِلَّا عِنْدَنَا خَزَا اِنَّهٗ
وَ مَا نَزَّلَهٗ اِلَّا بِقَدَرٍ مَعْلُومٍ»

“And no one thing is there, but with
Us are its storehouses; and We send it
not down but in settled measure.”

سَحَابِ رَحْمَتِ جَانَانِ جُزْ بَرِ
ریاضِ جانِ نَبَارْدِ وَ دَرِ غَیْرِ بَهَارانِ
این کَرَمِ نَفَرَمَایَدِ

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.

فُصولِ دیگر را از این فَضْلِ اکْبَرِ
نَصِیبِی نیست وَ آراضِی جَرَزِه را از
این کَرَمِ قِسْمَتِی نَه

The other seasons have no share in this
greatest grace, and barren lands no
portion of this favor.

ای بَرادَرِ هَرِ بَحْرِ لُؤْلُؤِ نَدَارْدِ وَ
هَرِ شاخِی کُلِّ نِیَارْدِ وَ بُلْبُلِ بَرِ آنِ
نَسْرَایَدِ

O Brother! Not every sea hath pearls;
not every branch will flower, nor will
the nightingale sing thereon.

پَسِ تا بُلْبُلِ بوستانِ مَعْنَوِی
بِگُلِستانِ اِلَهِی باز نَگِشتِ

Then, ere the nightingale of the mystic
paradise repair to the garden of God,

وَ اَنوَارِ صُبْحِ مَعَانِی بِشَمْسِ حَقِیقِی
راجِعِ نَشُدِ

and the rays of the heavenly morning
return to the Sun of Truth—

سَعَى كُنَيْدِ كِه شَايِدِ دَرِ اَيْنِ گُلْخَنِ
فَانِي بُوئِي اَز گُلْشَنِ باقِي بِشْنَوِيدِ

make thou an effort, that haply in this
dustheap of the mortal world thou
mayest catch a fragrance from the
everlasting garden,

وَ دَرِ ظِلِّ اَهْلِ اَيْنِ مَدِينَهُ جَاوِيدِ
بِمَانِيدِ

and live forever in the shadow of the
peoples of this city.

وَ چُونِ بَايِنِ رُتْبَهُ بُلَنْدِ اَعْلَى رَسِيدِ
وَ بَايِنِ دَرَجَهُ عُظْمَى فَايْزِ شُدِ

And when thou hast attained this
highest station and come to this
mightiest plane,

يَا رِ بِيْنِي وَ اَغْيَا رَ فَرَامُوشِ كُنِي

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

يَا رِ بِيْپَرْدِه اَزِ دَرِ وَ دِيوَا رِ

The Beloved shineth on gate and wall

دَرِ تَجَلِّيِ اَسْتِ يَا اَوْلَى الْاَبْصَا رِ

Without a veil, O men of vision.

از قطرهٔ جان گذشتی و ببحرِ جانان
واصل شدی

Now hast thou abandoned the drop of
life and come to the sea of the
Life-Bestower.

اینست مقصودی که طلب
فرمودی انشا الله بآن فائز شوی

This is the goal thou didst ask for; if it
be God's will, thou wilt gain it.

در این مدینه حُجَباتِ نور هم خرق
میشود و زایل میگردد

In this city, even the veils of light are
split asunder and vanish away.

«لَا لِحِمَالِهِ حِجَابٍ سِوَى النُّورِ وَ
لَا لَوَجْهِهِ نِقَابٍ إِلَّا الظُّهُورُ»

“His beauty hath no veiling save light,
His face no covering save revelation.”

ای عجب که یار چون شمس
آشکار و آغیار در طلبِ زخارف
و دینار

How strange that while the Beloved is
visible as the sun, yet the heedless still
hunt after tinsel and base metal.

بلی از شدتِ ظهور پنهان مانده و
از کثرتِ بروز مخفی گشته

Yea, the intensity of His revelation
hath covered Him, and the fullness of
His shining forth hath hidden Him.

حَقِّ عَیَّانِ چُونِ مِهْرِ رَخْشَانِ آمَدِه

Even as the sun, bright hath He
shined,

حَیْفِ کَنْدَرِ شَهْرِ کُورَانِ آمَدِه

But alas, He hath come to the town of
the blind!

دَرِ اَیْنِ وَادِی سَالِکِ مَرَاتِبِ وَحَدَّتِ
وُجُودِ وَ شُهوْدِ رَا طِی نَمَایَدِ

In this Valley, the wayfarer leaveth
behind him the stages of the “oneness
of Being and Manifestation”

وَ بِوَحْدَتِی کِه مُقَدَّسْ اَزِ اَیْنِ دُو
مَقَامِ اسْتِ وَاَصِلِ گَرْدَدِ

and reacheth a oneness that is
sanctified above these two stations.

اَحْوَالِ پِی بَایْنِ مَقَالِ بَرَدِ نَه بَیَّانِ وَ
جِدَالِ

Ecstasy alone can encompass this
theme, not utterance nor argument;

وَ هَر کَسِ دَرِیْنِ مَحْفِلِ مَنَزَلِ گُزِیْدِه
وَ یَا اَزِ اَیْنِ رِیَاضِ نَسِیْمِی یَافْتِه
مِیْدَانْدِ چِه عَرَضِ مِیْشَوَدِ

and whosoever hath dwelt at this stage
of the journey, or caught a breath from
this garden land, knoweth whereof We
speak.

و سَالِك بَايَد دَر جَمِيعِ اَيْن اَسْفَار
بِقَدْرِ شَعْرِى اَز شَرِيعَتِ كِه فِى
اَلْحَقِيقَه سِرِّ طَرِيقَتِ وَ ثَمَرَه شَجَرَه
حَقِيقَتِ اَسْت اِنْجِرَافِ نَوْرَزَد

In all these journeys the traveler must stray not the breadth of a hair from the “Law,” for this is indeed the secret of the “Path” and the fruit of the Tree of “Truth”;

وَ دَر هَمِه مَرَاتِبِ بِذِيْلِ اِطَاعَتِ
اَوَامِرِ مُتَشَبِّثِ بَاشَد

and in all these stages he must cling to the robe of obedience to the commandments,

وَ بِحَبْلِ اِعْرَاضِ اَز مَنَاهِي مُتَمَسِّك
تَا اَز كَاسِ شَرِيعَتِ مَرْزُوقِ شَوْد وَ
بَرِ اَسْرَارِ حَقِيقَتِ وَاَقِفِ گَرْدَد

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.

وَ هَر چِه اَز بَيَانَاتِ اَيْن بَنَدِه مَفْهُوم
نَشَوْد وَ تَزَلُّلِى اِحْدَاثِ كُنْد بَايَد
مُجَدِّدِ سُؤَالِ شَوْد تَا شُبْهَه نَمَانَد

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,

وَمَقْصُودٍ چُونِ طَلَعَتِ مَحْبُوبِ اَز
مَقَامِ مَحْمُودِ ظَاهِرِ گَرْدَدِ

and the meaning be clear as the Face of
the Beloved One shining from the
“Glorious Station.”

وَ اَيْنِ اَسْفَارِ كِه اَن رَا دَرِ عَالَمِ زَمَانِ
اِنْتِهَائِي پَدِيدِ نِيستِ

These journeys have no visible ending
in the world of time,

سَالِكِ مُنْقَطِعِ رَا اَكْرَ اِعَانَتِ غَيْبِي
بِرَسَدِ وَ وَلِي اَمْرِ مَدَدِ فَرْمَايَدِ

but the severed wayfarer—if invisible
confirmation descend upon him and
the Guardian of the Cause assist
him—

اَيْنِ هَفْتِ رُتْبَه رَا دَرِ هَفْتِ قَدَمِ طِي
نَمَايَدِ بَلَكِه دَرِ هَفْتِ نَفْسِ بَلَكِه دَرِ
يَكِ نَفْسِ اِذَا شَاءَ اللّٰهُ

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.

وَ اَرَادَ وَ ذَلِكَ مِنْ فَضْلِهِ عَلٰى مَنْ
يَشَاءُ

And this is of “His grace on such of
His servants as He pleaseth.”

طایرانِ هَوایِ توحید و واصلانِ
لُجَّهٔ تجرید این مقام را که مقامِ
بقاء بالله است

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—

در این مدینه منتهی رُتبهٔ عارفان و
منتهی وطنِ عاشقان شمرده‌اند

as the furthestmost state of mystic
knowers, and the farthest homeland of
the lovers.

و نزد این فانی بحرِ معنی این مقام
اول شهر بندِ دل است

But to this evanescent One of the
mystic ocean, this station is the first
gate of the heart's citadel,

یعنی اول ورودِ انسان است بِمدینهٔ
قلب

that is, man's first entrance to the city
of the heart;

و قلب را چهار رُتبهٔ مقرر است

and the heart is endowed with four
stages

اگر اهلش یافت شد مذکور آید

which would be recounted should a
kindred soul be found.

چون قَلَمِ دَر وَصْفِ اَیْنِ حَالَتِ
رَسید

When the pen set to picturing this
station,

هَم قَلَمِ بِشِکَسْتِ وَ هَم کَاغَذِ دَرِید

It broke in pieces and the page was
torn.

وَ اَلْسَلَامُ

Salám!

مؤخره

EPILOGUE

ای حَبِیبِ مَن اَیْنِ غَزَالِ صَحْرَايِ
اَحَدِیَّه رَا کَلَابِی چَند دَر پِی

O My friend! Many a hound pursueth
this gazelle of the desert of oneness;

وَ اَیْنِ بُلْبُلِ بُسْتَانِ صَمَدِیَّه رَا مَنقَارِی
چَند دَر تَعَاقُبِ

many a talon claweth at this thrush of
the eternal garden.

وَ اَیْنِ طَایِرِ هَوَايِ اِلَهِی رَا غُرَابِ
کَیْنِ دَر کَمِیْنِ وَ اَیْنِ صِیدِ بَرِّ
عَشَق رَا صِیَادِ حَسَدِ دَر عَقَبِ

Pitiless ravens do lie in wait for this
bird of the heavens of God, and the
hunter of envy stalketh this deer of
the meadow of love.

ای شیخ همت را زُجاج کُن که
شاید این سراج را از بادهای
مُخالف حفظ نماید

O Shaykh! Make of thine effort a
glass, perchance it may shelter this
flame from the contrary winds;

اگر چه این سراج را اُمید چنان
است که در زُجاجِ الهی مُشتعل
گردد و در مُشکوة معنوی برافروزد

albeit this light doth long to be
kindled in the lamp of the Lord, and
to shine in the globe of the spirit.

زیرا گردنی که بعشقِ الهی بُلند
شد البتّه بِشمشیر افتد

For the head raised up in the love of
God will certainly fall by the sword,

و سَری که بِحُبِّ برافراخت البتّه
بیاد رَوَد

and the life that is kindled with
longing will surely be sacrificed,

و قلبی که بِذِکرِ محبوب پیوست
البتّه پُر خون گردد

and the heart which remembereth the
Loved One will surely brim with
blood.

فَنَعَمْ مَا قَالَ

How well is it said:

وَعَشْنٌ خَالِيًا فَالْحُبُّ رَاحَتًا عَنَّا

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

فَأَوَّلُهُ سُقْمٌ وَآخِرُهُ قَتْلٌ

Its beginning is pain, its end is death.

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the Right Path!

آنچه از بدایعِ فکرِ درِ معنی طَیْرِ
معروفِ که بِفارسی گُنْجِشک
مینامند ذکر فرمودند معلوم و
مُحَقَّق شد

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

گویا برِ اسرارِ معانی واقف شده‌اند

Thou appearest to be well-grounded in mystic truth.

وَلَكِنْ هَرَّ حَرْفٍ رَا دَرِ هَرِّ عَالَمِ
بِاِقْتِضَائِ آن مَقْصُودِ مُقَرَّرِ است

However, on every plane, to every letter a meaning is allotted which relateth to that plane.

بلی سالِکین از هر اسمی رمزی و
از هر حرفی سری ادراک مینمایند

Indeed, the wayfarer findeth a secret in every name, a mystery in every letter.

و این حُرُوفات در مقامی اشاره
بِتقدیس است

In one sense, these letters refer to holiness.

کَ اَیْ کَفَّ نَفْسِکَ عَمَّا یَشْتَهِیْهُ
هُوَ أَکَ ثُمَّ أَقْبِلْ إِلَى مُوَلِّئِکَ

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

نَ نَزَهَ نَفْسِکَ عَمَّا سَوَّاهُ لِتَفْدِیَ
بِرُوحِکَ فِی هَوَّاهُ

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

جَ جَانِبِ جَنَابِ الْحَقِّ إِنْ بَقِیَ
فِیکَ مِنْ صِفَاتِ الْخَلْقِ

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

شْ أَشْكُرُ رَبِّكَ فِي أَرْضِهِ لِيَشْكُرَكَ
فِي سَمَائِهِ وَ إِنْ كَانَتْ السَّمَاءُ فِي
عَالَمٍ الْآحَدِيَّةِ نَفْسِ أَرْضِهِ

Shín is Ashkur (“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.”

كَ كَفَّرَ عَنْكَ الْحُجَبَاتِ
الْمَحْدُودَةِ لِتَعْرِفَ مَا لَا عَرَفَتُهُ
مِنْ الْمَقَامَاتِ الْقُدْسِيَّةِ وَ إِنَّكَ
لَوْ تَسْمَعُ نَعَمَاتٍ

Káf referreth to Kaffir, 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.”

هَذِهِ الطَّيْرُ الْفَانِيَّةُ لِتَطْلُبَ مِنْ
الْكُؤْسِ الْبَاقِيَّةِ الدَّائِمَةِ وَ تَتْرَكَ
الْكُؤُبَ الْفَانِيَّةَ الزَّائِلَةَ

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

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!