

The Seven Valleys

هفت وادی

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ذكر الاسرار في معارج الاسفار
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An exposition of the mysteries
enshrined in the stages of ascent for
them that seek to journey unto God, the
Almighty, the Ever-Forgiving

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Clement, the
Merciful

الْحَمْدُ لِلّٰهِ الَّذِي أَظْهَرَ الْوُجُودَ مِنَ الْعَدَمِ

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

وَرَقَمَ عَلٰى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ الْقِدَمِ

graven upon the tablet of man the
secrets of preexistence;

وَعَلِمَهُ مِنْ أَبْيَانٍ مَا لَا يُعْلَمُ

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

وَجَعَلَهُ كِتَابًا مُّبِينًا لِمَنْ آمَنَ وَأَسْتَسْلَمَ

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

وَأَشْهَدَهُ خَلْقَ كُلٍّ شَيْئٍ فِي هَذَا الْزَّمَانِ
الْمُظْلَمِ الْصَّيْلَمِ

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

وَأَنْطَقَهُ فِي قُطْبِ الْبَقَائِ عَلٰى الْلَّهِ حِنْ
الْبَدِيعِ فِي الْهَيْكَلِ الْمُكَرَّمِ

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

لَيَشْهَدَ الْكُلُّ فِي نَفْسِهِ بِنَفْسِهِ فِي مَقَامٍ
تَحَلَّى رَبِّهِ

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

بِانَةٍ لَا إِلَهَ إِلَّا هُوَ

that verily there is no God save Him,

وَيُؤْصِلَ الْكُلُّ بِذَلِكَ إِلَى ذُرْوَةِ الْحَقَائِقِ

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

حَتَّىٰ لَا يُشَاهِدَ أَحَدٌ شَيْئًا إِلَّا وَقَدْ يَرَى اللَّهَ فِيهِ

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

إِلَى رُؤْيَا تَجْلِيَّهِ الْمَوْعِدَةِ فِي حَقَائِقِ
الْأَشْيَاءِ

وَالَّا إِنَّهُ تَعَالَى مِنْزَهٌ مِّنْ أَنْ يَشَهِدَ أَوْ يَرَى
لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ
الْلَّطِيفُ الْخَيْرُ

This is the vision of the splendours which have been deposited within the realities of all things; for otherwise He, exalted be His glory, is entirely sanctified above being seen or witnessed: "No vision taketh in Him, but He taketh in all vision; He is the Subtile, the All-Perceiving."

وَأَصْلَى وَأَسْلَمَ عَلَى أَوَّلِ بَحْرٍ تَشَعَّبَ
مِنْ بَحْرِ الْهَوِيَّةِ

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

وَأَوَّلِ صُبْحٍ لَاحَ عَنْ أُفْقِ الْأَحَدِيَّةِ

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

وَأَوَّلِ شَمْسٍ أَشْرَقَتْ فِي سَمَاءِ الْأَزْلَى

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

وَأَوَّلِ نَارٍ أُوقَدَتْ مِنْ مِصْبَاحِ الْقِدَمِيَّةِ فِي
مِشْكُوَّةِ الْوَاحِدِيَّةِ

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

الَّذِي كَانَ أَخْمَدًا فِي مَلَكُوتِ الْعَالَمِينِ

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

وَمُحَمَّدًا فِي مَلَائِيْلِ الْمُقَرَّبِينِ

and Muammad amongst the concourse
of the near ones,

وَمُحْمُودًا فِي جَبَرُوتِ الْمُخْلِصِينِ

and MaMud in the realm of the sincere
ones.

﴿ وَإِيَّا مَا 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!

وَ بَعْدَ قَدْ سَمِعْتَ مَا غَنَّتْ وَرْقَائِيْلِ الْعِرْفَانُ
عَلَى أَفْنَانِ سِدْرَةِ فُوَادِكَ

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

وَ عَرَفْتَ مَا غَرَّدَتْ حَمَامَةُ الْأَيْقَانُ عَلَى
أَغْصَانِ شَجَرَةِ قَلْبِكَ

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

كَ إِنِّي وَجَدَتُ رَوَاحِيْلِ الطَّيْبِ مِنْ قَمِيصِ
حُبِّكَ

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

وَ اذْرَكْتَ تَمَامِ لِقَائِكَ فِي مُلَاحِظَةٍ
كِتابِكَ

وَ لَمَّا بَلَغْتَ إِشَارَاتِكَ فِي فَنَائِكَ فِي اللَّهِ

وَبَقَائِكَ بِهِ وَحُبِّكَ أَحِبَّاءِ اللَّهِ وَ مَظَاہِرِ
أَسْمَاءِهِ وَمَطَالِعِ صِفَاتِهِ

لِذَا أَذْكُرْلَكَ إِشَارَاتِ قُدْسِيَّةً
شَعْشَانِيَّةً مِنْ مَرَاتِبِ الْجَلَالِ

لِتَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ وَ الْقُرْبِ وَ
الْجَمَالِ

وَ تَوَصَّلَكَ إِلَى مَقَامٍ لَا تُرَى فِي الْوُجُودِ إِلَّا
طَلْعَةِ حَضْرَةِ مَحْبُوبِكَ

وَ لَنْ تَرَى الْخَلْقُ إِلَّا كَيْوَمٍ لَمْ يَكُنْ أَحَدٌ
مَذْكُورًا

وَهِيَ مَاغَنَّ بُلْبُلُ الْأَحَدِيَّةُ فِي الْرِيَاضِ
الْغُورِثِيَّةِ

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.

«قَوْلُهُ وَتَظْهَرَ عَلَى لَوْحِ قَلْبِكَ

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

رَقَوْمَ لَطَائِفِ أَسْرَارِ «إِتَّقُوا اللَّهَ يُعْلَمُ كُمْ
اللَّهُ»

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

وَيَتَذَكَّرُ طَائِرُ رُوحِكَ حَظَائِرُ الْقِدَمِ

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

وَيَطِيرَ فِي فَضَائِي «فَاسْلَكِي سُبُّلِ رَبِّكَ
ذُلِّلًا بِجَنَاحِ الْشُّوقِ

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

وَتَجْتَنِي مِنْ أَثْمَارُ الْؤْنُسِ فِي بَسَاتِينِ
كُلِّي مِنْ كُلِّ الْشَّمَرَاتِ «»

and gather the fruits of communion in
the gardens of 'Then feed on every kind
of fruit.'

إِنْتَهِي وَعَمْرِي يَا حَبِيبَ لَوْتَذُوقَ هَذِهِ
الشَّمَرَاتُ

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

مِنْ خَضْرِ هَذِهِ الْسُّنْبُلَاتِ الْلَّتِي نَبَتَتْ
فِي أَرَاضِي الْمَعْرِفَةِ

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

عِنْدَ تَجَلِّي آنُوارِ الْذَّاتِ فِي مَرَايَا الْأَسْمَاءِ
وَالصِّفَاتُ

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

لَيَاخْذَ الْشُّوقَ زَمَامَ الْصَّبْرِ وَ الْأَصْطِبَارِ
عَنْ كَفَكَ

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

وَ يَهْتَرَ رُوحِكَ مِنْ بَوَارِقِ الْأَنْوَارِ

and make thy soul to shake with the
flashing light,

وَ تُجْذِبَكَ مِنْ الْوَطَنِ الْتَّرَابِيِّ إِلَى الْوَطَنِ
الْأَصْلِيِّ الْإِلَهِيِّ فِي قُطْبِ الْمَعَانِي

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

وَ تَصْعُدُكَ إِلَى مَقَامِ تَطِيرِ فِي الْهَوَاءِ
كَمَاتَمْشِي عَلَى الْتَّرَابِ

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

وَ تَرَكَضَ عَلَى الْمَاءِ كَمَا تَرَكَضَ عَلَى
الْأَرْضِ

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

فَهَنِيءْ أَلَيْ وَ لَكَ وَ لِمَنْ سَمَّا إِلَى سَمَائِ
الْعِرْفَانِ وَ صَبَائِ قَلْبِهِ بِمَا هَبَّ عَلَى رِيَاضِ

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

سَرِّهُ صَبَائِ الْإِيْقَانِ مِنْ سَبَائِ الْرَّحْمَنِ

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

وَ الْسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the
Right Path!

وادی طلب

THE VALLEY OF SEARCH

و بعد مَرَاتِبِ سَيِّرِ سَالِكَانِ رَا
از مَسْكُنِ خَاكِي بِهِ وَطَنِ الْهَى
هَفْتُ رُتبَهِ مُعَيْنٌ نَمُودِهِ اَنْدَ

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

چُنانِچِه بَعْضِي هَفْتَ وَادِي
و بَعْضِي هَفْتَ شَهْرَ ذِكْرَ كَرْدَهِ اَنْدَ

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

و گَفْتَهِ اَنْدَ كَه سَالِكَ
تا از نَفْسِ هِجْرَتْ نَمَايِد
و اين اَسْفَارَ را طَى نَكَنَدَ

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

بِهِ بَحْرِ قُربَ و وَصَالَ وَارِدَ نَشَوَدَ
و از خَمْرِ بِي مِثَالَ نَچَشَدَ

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

اوّل وادی طلب اَسْتَ
مَرَكَبِ اين وادی صَبَرَ اَسْتَ

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

كَه مُسَافِرِ در اين سفر
بِي صَبَرَ به جائِي نَرَسَدَ
و به مَقْصُودِ واصلِ نَشَوَدَ

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

و باید هرگز آفسُرِدِه نگردد
 اگر صد هزار سال سعی کند
 و جمالِ دوست نبینند
 پژمُردِه نشود

زیرا مُجاھِدین کَعْبَةَ ﴿فِينَا﴾
 به بِشارَتِ لَنَهْدِيْنَهُمْ سُبْلَنَا﴿
 مَسْرُورَانِد

و کَمَرِ خِدْمَت در طلب
 به غایتِ مُحَكَّم بسته اند

و در هر آن از مَکَانِ غَفلَت
 به إِمْكَانِ طلب سفر کنند

هیچ بَنْدِی ایشان را مَنْعِ ننماید
 و هیچ پَنْدِی سَد نکند

و شَرْطِ اسْت این عِبَادِ را که دل را
 که مَنَبعِ خَزِینَةِ الْهَمَّهِ است
 از هر نقشی پاک کنند

و از تَقْلِيد
 که از آثَرِ آباء و آجَدادِ اسْت
 اعراض نمایند

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 of “for Us” rejoice in the tidings: “In our ways will We guide them.”

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, 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,

وَأَبْوَابُ دُوْسْتِي وَدُشْمَنِي رَا
بَا كُلِّ أَهْلِ أَرْضٍ مَسْدُودٌ كَنْد

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

و طالب در این سفر به مقامی رسد
که همه موجودات را
در طلبِ دوست سرگشته بیند

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

چه يعقوب ها بیند
که در طلبِ یوسف آواره مانده اند

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

عالَمِی حَبِیب بیند
که در طلبِ مَحْبُوب دَوَان اند

و جَهَانِی عَاشِق مُلاَحِظِه کند
که در پَیِ مَعْشُوق رَوَان

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

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

و در هر آنی امری مُشَاهِدِه کند
و در هر ساعتی بر سِرّی مُطْلِع گردد

At every moment he findeth a weighty
matter, in every hour he becometh
aware of a mystery;

زیرا که دل از هر دو جَهَان بَرداشته
و عَزَمِ كَعْبَةٍ جَانَان نَمُوده

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

و در هر قَدَمِي
إِعَانَتِ غَيْبِي اورا شَامل شَوَد
و جوشِ طلبش زیادِه گردد

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

طلب را باید
از مَجْنُونِ عِشْقٍ أَنْدَازِه گرفت

حِكَايَةٌ كَنَّدَ كَهْ رُوزِيْ مَجْنُونَ رَا دِيدَنَد
خَاكَ مِيْسِخَتْ وَ آشَكَ مِيرِيْخَتْ

گَفْتَنَدْ چَهْ مِيْكَنِيْ
گَفْتَ لِيلِيْ رَا مِيْجَوِيمْ

گَفْتَنَدْ وَايْ بَرْ تُو
لِيلِيْ ازْ رُوحِيْ پَاكْ
وَ تو ازْ خَاكَ طَلبَ مِيْكَنِيْ

گَفْتَ هَمَهْ جَا درْ طَبِيشِ مِيكَوشِمْ
شَايِدَ درْ جَائِيْ بِجَويِيمْ

بَلِيْ درْ تُرابَ رَبُّ الْأَرَبَابِ جُسْتَنَ
اَگَرْ چَهْ نَزِدِ عَاقِلِ قَبيْحَ اَسْتَ
لَكِنْ بَرْ كَمالِ جِدَّ وَ طَلبَ دَلِيلَ اَسْتَ

﴿مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَ﴾

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

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.”

طَالِبٌ صَادِقٌ جُزٌ وَصَالٌ مَطْلُوبٌ
 چیزی نجوید
 وَحَبِيبٌ رَا جُزٌ وَصَالٌ مَحْبُوبٌ
 مَقْصُودٌ نِبَاشَد

و این طلب طالب را حاصل نشود
 مگر به نثار آنچه هست

یعنی آنچه دیده و شنیده و فهمیده
 همه را به نفی ﴿لا﴾ منفی سازد
 تا به شَہرِ ستانِ جان
 که مَدِینَةٌ ﴿إِلَّا﴾ است وَاصِل شود

هِمَّتِی باید تا در طلبش کوشیم
 و جَهَدِی باید تا از شَهَدِ وَصْلَش نوشیم

اگر از این جام نوش کشیم
 عَالَمِی فَرَامُوش کنیم

و سالِک در این سفر
 بر هر خاکی جالِس شود
 و در هر بِلادِی ساکِن گردد

از هر وَجهَه ای طلبِ جَمَالِ دوست کند
 و در هر دیار طلبِ یار نماید

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.

بَا هَر جَمِعٍ مُجَتَمِعٍ شَوْد
وَبَا هَر سَرِي هَمَسَرِي نَمَايِد

كَهْ شَايِد در سَرِي سِرْ مَحْبُوب بَيْنَد
وَيَا از صُورَتِي
جَمَالِ مَحْبُوب مُشَاهِدِه كَنَد

وادی عشق

وَأَگَر در این سفر به إعانتِ باری
از يارِ بی نِشان نِشان یافت

وَبُوی یوْسُفِ گُمَگَشْتَه
از بَشِیرِ آَحَدِیّه شَنِید

فَوَرًا به وادی عِشْق قَدَم گُذَارَد
وَاز نَارِ عِشْق بِگُذَارَد

در این شهر آسمان جَذْب بُلَند شَوْد
وَآفَاتَابِ جَهَانَتَابِ شَوَق طَالِع گَرَدد
وَنَارِ عِشْق بَرَأْفَوْزَد

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.

THE VALLEY OF LOVE

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,

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

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

و چون نارِ عِشَقَ بَرَأْفُورَخَتْ
خَرْمَنِ عَقْلَ بَهْ كُلَّيْ بِسُوكَتْ

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

در این وقت سالِک از خود
و غَيْرِ خود بَیْ خَبَرَ اسْتَ

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

نَهْ جَهَلْ وَ عِلْمَ دَانَدْ
نَهْ شَكْ وَ يَقِينْ
نَهْ صُبْحِ هِدَايَتْ شَنَاسَدْ
وَ نَهْ شَامِ ضِلَالَتْ

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

از کُفَرِ وَ اِيمَانِ هَرْ دَوْ در گُرِيزْ
و سَمْ قاتِلَشِ دِلِ پَذِيرْ

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

این است که عَطَار گَفْتَهْ

Wherefore ‘Aَللَّٰهُرَ saith:

كُفَرِ كَافِرَ رَا وَ دِينِ دِينَدارَ رَا
ذَرَّةَ دَرَدَتْ دِلِ عَطَارَ رَا

For the infidel, error—for the faithful,
faith;
For ‘Aَللَّٰهُr’s heart, an atom of Thy pain.

مرَكِبِ این وَادِي درد اسْتَ
وَ أَكْرَ درد نَبَاشَدْ
هَرَگَزِ این سَفَرِ تَمَامِ نَشَودْ

The steed of this Valley is pain; and if
there be no pain this journey will never
end.

وَ عَاشَقَ در این رَتَبَهْ
جزِ مَعْشُوقِ خِيَالِي نَدارَدْ
وَ جَزِ مَحْبُوبِ پَناهِي نَجُويدْ

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

و در هر آن صَدْ جان
رايگان در ره جانان دهد
و در هر قَدَمِي هزار سَر
در پايِ دوست اندازد

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 برادرِ من
تا به مِصرِ عشق در نیائی
به یوسُفِ جَمَالِ دوست واصل نشوی

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

و تا چون يعقوب
از چشمِ ظاهري نَگُذری
چشمِ باطن نَگُشائي

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

و تا به نارِ عشق نَيَفروزى
به يارِ شَوق نِياميزى

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

و عاشِق را از هيچ چيز پروا نیست
و از هيچ ضُرّى ضَرَر نه

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

از نار سردش بینى
و از دريا خشکش يابى

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

نِشانِ عاشِق آن باشد
كه سردش بینى از دوزخ
نِشانِ عارِف آن باشد
كه خشکش بینى از دريا

A lover is he who is chill in hell fire;
A knower is he who is dry in the sea.

عشق هستی قبول نکند
و زندگی نخواهد
حیات در ممات بیند
و عزّت از ذلّت جوید

Love accepteth no existence and
wisheth no life: He seeth life in death,
and in shame seeketh glory.

بسیار هوش باید
تا لایقِ جوشِ عشق شود
و بسیار سر باید
تا قابلِ کمندِ دوست گردد

To merit the madness of love, man must
abound in sanity; to merit the bonds of
the Friend, he must be full of spirit.

مبارک گردنی
که در کمندش افتاد
و فرخنده سری
که در راهِ مُحبَّتش به خاک افتاد

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 به پیگانه پی بری
و از خاکدانِ فانی بُگذر
تا در آشیانِ 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 برآفروزی
و مقبول 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
نکند باز موشی مرده شکار

Love seizeth not upon a living soul,
The falcon preyeth not on a dead mouse.

عشق در هر آنی عالمی بسوزد
و در هر دیار که عالم برآفراد 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 مقری نه

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

نهنگِ عشقِ ادیبِ عقل را پیلَعَد
ولَبِیْبِ دانِشِ پِشَکُرَد

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

هفت دریا بیاشامد
و عَطَشِ قلبَشِ نَيَفُسُرَد
و هَلْ مِنْ مَزِيدٌ ﴿ گوید

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

از خویش بیگانه شود
واز هر چه در عالم است کناره گیرد

He shunneth himself and draweth away from all on earth.

با دو عالم عشق را بیگانگی
آندر او هفتاد و دو دیوانگی

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

صد هزار مظلومان در کمندش بسته
و صد هزار عارفان به تیرش خسته

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

هر سُرخی که در عالم بینی
از قَهْرَش دان
و هر زردی که در رُخسار بینی
از زَهْرَش شُمر

جُز فَنَا دَوائِي نَبْخَشَد
و جُز در وادِی عَدَم قَدَم نَگُذَارَد

ولَكِن زَهْرَش در كام عاشق
از شَهَد خوش تر
و فَنَايَش در نَظَر طالب
از صَد هِزار بَقا مَحْبُوب تر است
پَس بَايد به نارِ عِشق
حِجاب های نَفْسِ شَيْطَانِي سُوخته شود

تا روح برايِ ادراك
مراتبِ سِيدِ لَولاک ﴿
لطيف و پاكيزه گردد

نارِ عشقى بر فروز
و جُملَه هستى ها بسور
پس قَدَم بِردار
و آندر كويِ عُشاقان گُذار
مَمِلِكَتِ مَعْرَفَت

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.

THE VALLEY OF KNOWLEDGE

و اگر عاشق به تائیدات خالق از مِنقار
شاهینِ عشق به سلامت بُکَدَرَد در
مَمْلِكَتِ مَعْرَفَةٍ وَارِد شَوَّد

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

و از شَك به يَقِين آيد و از ظُلمَتِ
ضِلالَتِ هَوَى به نورِ هِدايَتِ تَقوَى راجِع
گَرَدد

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

و چَشمِ بصيرَتَش باز شَوَّد و با حَبِيبِ
خود به رازِ مشغول گَرَدد

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

درِ حَقِيقَت و نِيازِ بُكَشَادَ و أَبُوابِ مَجَاز
در بَندَد در اين رُتِيه قَضا را رِضا دَهَد

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,

و جَنَگ را صُلح بَينَد و در فَنا مَعانِي بَقا
دَركَ نَمَايد

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

و به چَشمِ سَر و سِرّ در آفاقِ ايجاد و
آنُفسِ عِبادِ آسِرارِ مُعاد بَينَد

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

و حِكَمَتِ صَمَدانِي را به قَلْبِ روحانِي
در مَظاہِرِ نامُتَناهِي إِلهِي سِير فَرِمَايد

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

در بَحْرِ قَطْرِهِ بَيَّنَد وَ در قَطْرِهِ أَسْرَارِ بَحْرِ
مُلَاحِظٌهُ كُنَّد

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

دِلٍ هُر ذَرَّهُ اَيِّ كَهِ بِشْكَافِي

Split the atom's heart, and lo!

آفْتَابِيش در میان بینی

Within it thou wilt find a sun.

و سَالِكٌ در این وادی در آفرینشِ حَقّ
بِبِينِشِ مُطْلَقِ مَخَالِفٍ و مُغَايِرٍ نَبَيَّنَد

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

و در هر آن «ما تَرَى فِي خَلْقِ الْرَّحْمَنِ مِنْ
تَفَاوُتٍ فَارِجَعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ»
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?”

در ظُلْمٍ عَدْلٍ بَيَّنَد وَ در عَدْلٍ فَضْلٍ
مُشَاهِدٌهُ كُنَّد

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

در جَهْلٍ عِلْمَهَا مَسْتُورٌ بَيَّنَد وَ در عِلْمَهَا
صَدَ هِزار حِكْمَتَهَا آشِكَارٌ وَ هَوِيدَا إِدْرَاكٍ
نَمَايَد

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

و قَفْسٍ تَن وَ هَوَيِّ بِشْكَنَد وَ به نَفَسٍ أَهْلٍ
بَقا أُنسٌ گَيرَد

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

بِرَدِ بَانَهَايِ مَعْنَوِي صُعُودٌ نَمَىَد وَ بِهِ
سَمَاءٌ مَعَانِي بِشِتابَد

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

دَرْ فُلَكِ » سَنَرِيهُمْ آيَاتَنَا فِي الْأَفَاقِ وَ فِي
آنْفُسِهِمْ « سَاكِنٌ شَوَّد

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

وَ بِرَ بَحْرِ » حَتَّىٰ يَتَبَيَّنَ لَهُمْ إِنَّهُ الْحَقُّ «
سَائِرٌ گَرَّدَد

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

وَ أَكْرَ ظُلْمِي بَيَنَدْ صَبَرَ نَمَىَد وَ أَكْرَ قَهْرِ
بَيَنَدْ مِهْرَ آرد

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

حِكَايَتْ كَنَدْ عَاشِقِي سَالَهَا دَرِ هِجَرِ
مَعْشُوقَشْ جَانِ مِيَباخَتْ وَ دَرَ آتِشِ فَرَاقَشْ
مِيَگُداخَتْ

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

اَزْ غَلَبَهُ عِشَقٌ صَدَرَشَ اَزْ صَبَرَ خَالِي مَانَدْ
وَ جِسْمَشَ اَزْ رُوحٍ بِيزَارِي جُسْتَ

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

وَ زِنْدَگَى درَ فَرَاقِ رَا اَزْ نِفَاقِ مِيَشُمُرَدْ وَ اَزْ
آفَاقِ بَهِ غَایَتِ درِ اِحْتِرَاقِ بُودْ

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

چه روزها که از هجرش راحت نجسته و
بسا شها که از دردش نخفته

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

از ضعف بدن چون آهي گشته و از درد
دل چون واي شده

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

بيک شريه وصلش هزار جان رايگان
ميداد و ميسير نميشد

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

طبيان از علاجش در ماندند و مؤانسان
از انسش دوری جستند

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

بلی مريض عشق را طبيب چاره نداد
مگر عنایت حبيب دستش گيرد

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

باري عاقبت شجر رجاش ثمري يأس
بخشيد و ناري أميدش يفسرد

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
به بازار رفت

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

نَاگَاه او را عَسَسِي تَعَاقُب نَمَد

on a sudden, a watchman followed after him.

او از پیش تازان و عَسَس از پی دَوان

He broke into a run, with the watchman following;

تا آنکِه عَسَسها جَمْع شُدَّند و از هر
طَرف راه فَرار بر آن بیقَرار بَسْتَند

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

و آن فَقِير از دِل مِيَنالِيد و به أَطْراف
مِيدَوِيد و با خود مِيگُفت

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

این عَسَس عِزْرائِيلِ مَن است که به این
تَعْجِيل در طلبِ مَن است و یا شَدَّادِ بلادِ
است که در کینِ عِبَاد است

“Surely this watchman is ‘Izrá’íl, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me.”

آن خَسِيَّه تیرِ عِشْق به پا دَوان بود و به دِل
نالان

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

تا به دیوارِ باغی رَسید و به هزار زَحَمت
و مِحْنَت بالاِي دیوار رَفَت دیواری به
غایَت بُلَند دید

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

از جان گذشت و خود را در با غ آنداخت

دید مَعْشُوقَش در دَسْت چِراغِی دارَد و
تَفَحُصِ اَنْجُشتَری مِينَماَید که از او گُم
شُدِه بود

چون آن عَاشِقِ دِل دادِه مَعْشُوقِ دِل
بُرَدِه را دید آهِی بَرَكَشید و دَسْت به دُعا
بَرَداشت

کِه اِی خُدا این عَسَس را عَزَّت ده و
دوَلت بَخش و باقی دار

کِه این عَسَس جِبَرِيلِ بود که دَلِيلِ این
عَلِيل گَشت یا إِسْرَافِيل بود که حَيَاٰت
بَخش این ذَلِيل شُد

و آنچِه گفت فِي الْحَقِيقَه دُرُست بود زیرا
مُلاحظِه شُد که این ظُلْم مُنْكِر عَسَس
چِقدَر عَدْلَهَا در سَرَداشت

و چِه رَحْمَتَهَا در پَرِده پَنهَان نَمَوِد بود

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.

بِّيكَ قَهْرَ تَشِيهٌ صَحْرَايِ عِشْقٍ رَا به بَحرِ
مَعْشُوقٍ وَاصِيلٍ نَمُود وَظُلْمَتِ فَرَاقٍ رَا به
نُورِ وَصَالٍ رَوْشَنٍ فَرَمُود

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.

بعیدی را به بُستانِ قُربِ جای داد و
علیلی را به طَبِیْبِ قَلْبِ راه نَمُود

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

حال آن عاشِقِ اگر آخِر بین بود در آوَّل بر
عَسَسِ رَحْمَتِ مِيَمُود و دُعاَشِ مِيَگُفت
و آن ظُلْم را عَدْلِ مِيدید

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 آخِر مَحْجُوب بود در آوَّل نَالِه آغاز
نَمُود و به شِكایتِ زَبانِ گُشود

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

ولَكِنْ مُسَافِرَانِ حَدِيقَهِ عِرْفَانِ چون آخِر را
در آوَّل بَيَّنَد

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

لَهُذا در جَنَگِ صُلح و در قَهْرِ آشتی
مُلاجِحَهِ كَنَد

see peace in war and friendliness in
anger.

و اين رُتبهِ أَهْلِ اين وادى است

Such is the state of the wayfarers in this
Valley;

وَاهْلِ وَادِي هَای فَوْقَ این وَادِی اَوَّل و
آخِر را پِک بَیِّنَند بَلَکِه نَه اَوَّل بَیِّنَند نَه آخِر
لَا اَوَّل و لَا آخِر بَیِّنَند

بَلَکِه اَهْل مَدِينَة بَقَا كَه در روپیضه خَضْرَا
سَاكِنَنَد لَا اَوَّل و لَا آخِر هَم نَبَیِّنَنَد از اَوَّلها
در گُرْبَیَّنَد و به آخِرها دَرِسْتِیَّنَد

زِیْرَا كَه عَوَالِم اَسْمَاء را طَی نَمُودَه آنَد و از
عَوَالِم صِفَات چون بَرَق در گُذَّشِتِه آنَد

چنانچه مِيفَرْمَايَد «كَمَال الْتَّوْحِيد نَفِي
الصِّفَات عَنْهُ»

و در ظِلٌّ ذات مَسْكَن گِرْفِتِه آنَد

ایَّسَت كَه خَواجَه عَبْدُل لَّه قَدَسَ اللَّه
تَعَالَى سِرَّه الْعَزِيز

در این مَقَام نُكْتَه دَقِيقَى و كَلْمَه بَلِيغَى
در مَعْنَى «إِهْدِنَا الصَّرَاطَ الْمُسْتَقِيمَ»
فَرَمَدَه آنَد

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.”

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.”

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

Wherefore, relevant to this, Khájih
‘Abdu'l-lláh—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,”

و آن اینست که بِنَمَائِی به ما راهِ راست

یعنی به مُحِبَّتِ ذاتِ خود مُشَرَّف دار تا
از التِّفاتِ به خود و غِيرِ تو آزاد گَشْتِه

بِتَمامِي گِرفتَارِ تو گَرَدِيمِ جُزِ تو نَدانِيمِ جُزِ
تو نَبَيِّنِيمِ و جُزِ تو نَيَّنِديشِيمِ

بَلَكِه از اين مقام هم بالا رَونَد

چنانچه ميفرماید «الْمُحَبَّةِ حِجَابٌ بَيْنَ
الْمُحِبِّ وَ الْمَحْبُوبِ» ييش از اين گُفتَن
مرا دَستور نیست

در اين وقت صُبحِ مَعْرِفَت طالع شُد و
چراغ هاي سير و سلوک خاموش گشت

وَهُم موسى با هَمِّه نور و هُنَر

شُد از آن مَحْبُوب تو بي پَر مَپَر

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
tell."

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

Veiled from this was Moses,

Though all strength and light;

اگر آهُلِ راز و نیازی به پَرْهای هِمَّتِ اولیا
پَرواز کُن

تا آسراِرِ دوست بینی و به آنوارِ مَحِبوب
رسی إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونْ

و سالِک بَعْد از سِیرِ وادیِ مَعْرِفَت که آخرِ
مقامِ تَحْدِيد است به اَوَّلِ مقامِ تَوْحِيد
واصِل شَوَّد

و از کَأْسِ تَجْرِيدِ بِنْوَشَد و در مَظاہِرِ
تَفْرِيدِ سِيرِ نَمَايَد

در این مقام حِجَابِ کثَرت بَرِدَد و از
عَوَالِمِ شَهْوَت بَرِپَد و در سَمَاءِ وَحدَت
عُرُوجِ نَمَايَد

Then thou who hast no wings at all,

Attempt not flight.

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

مقام توحید

THE VALLEY OF UNITY

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

بِگوشِ إِلَهِي بِشَنَوْد وَ بِهِ چَشْمِ رَبَّانِي
أَسْرَارِ صَنْعِ صَمْدَانِي بَيْنَدِ

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

بِخَلْوَتِ خَانِئِ دُوْسْتِ قَدَمِ گُذَارَد وَ مَحْرَمِ
سُرَادِقِ مَحْبُوبِ شَوَّدِ

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

وَ دَسْتِ حَقِّ ازْ جِيبِ مُطْلَقِ بَرَآرد وَ أَسْرَارِ
قُدْرَتِ ظَاهِرِ نَمَايَدِ

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

وَصْفِ وَ إِسْمِ وَ رَسْمِ ازْ خُودِ نَبَيْنَدِ وَصْفِ
خُودِ رَا درَ وَصْفِ حَقِّ بَيْنَدِ

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

وَ إِسْمِ حَقِّ رَا درَ إِسْمِ خُودِ مُلا حَظِّهِ نَمَايَدِ

He beholdeth in his own name the
name of God;

هَمِه آوازَهَا ازْ شَهِ دَانَد وَ جَمِيعِ نَغْمَاتِ رَا
ازْ او شَنَوْدِ

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

بَرْ كُرسى «قُلْ كُلُّ مِنْ عِنْدَ اللَّهِ» جَالِسٌ
شَوَّد وَ بَرْ بَسَاطٍ «لَا حَوْلَ وَ لَا قَوْةٌ إِلَّا
بِاللَّهِ» رَاحَتْ گَيرَدِ

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.”

و در آشیاء به نظرِ توحید مُشاهِدِه کُند

He looketh on all things with the eye of oneness,

و اِشراقِ تَجَلّی شَمْسِ الْهَی را از مَشْرِقِ
هَوَیَّت بِرَهْمَةِ مُمْكِنَاتِ پِک سان بینَد

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

و آنوارِ توحید را بر جَمِيعِ مَوْجُودَاتِ
مَوْجُود و ظَاهِرِ مُشاهِدِه کُند

and the lights of singleness reflected over all creation.

و مَعْلُومِ آن جَنَاب بُودِه که جَمِيعِ
إِخْتِلَافَاتِ عَوَالِمَ كَوْن که در مَرَاتِبِ
سُلُوكِ سَالِكِ مُشاهِدِه میکُند از نَظَرِ
خودِ سالِك است

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.

مَثَالٍ در این مقام ذِکر میشَود تا این
مَعْنَى تمام مَعْلُومِ گَرَدد

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

مُلاَحِظِه در شَمْسِ ظَاهِرِی فَرَمَائِید که بر
هَمِيَّه مَوْجُودَاتِ و مُمْكِنَاتِ به پِک اِشراقِ
تَجَلّی مِينَماَید

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

و إِفَاضِه نور به أَمْرِ سُلْطَانِ ظُهُورِ بِرَهْمَهِ
آشیاء مِيفَرَمَاَید

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

و لیکن در هر مُحلّ به اقتضای استعداد
آن مُحلّ ظاہر میشود و آعطای فیض
میکند

مِثْلِ این کِه در مِرآت به قَرْصِهَا و هِيَاتِهَا
چَلْوَه مِينَمَائِد و این به واسطَه لِطَافَتِ
خُودِ مِرات است

و در بَلُور نارِ احْدَاث میکند و در سَایِرِ
آشیا هَمَان اثرِ تَجَلّی ظاہِر است نَه قُرْص

و به آن اثر هر شَيْئی را به اَمْرِ مُؤْثِرٌ
به استعداد او تَرَبیَّت میکند چنانچه
مُشاہِدِه میکنید

و هَمْچَنِین الْوَانِ هَم به اقتضای مُحلّ
ظاہِر میشود

مِثْلِ این کِه در زُجاَجَه زَرَدِ تَجَلّی زَرَد و
در سِفیدِ تَجَلّی سِفید و در سُرخِ تَجَلّی
سُرخِ مُلاجِحَتِه میشود

پس این اختلافات از مُحلّ است نَه از
اشراقِ ضیاء

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

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

in a crystal it maketh fire to appear, and
in other things it showeth only the
effect of its shining, but not its full disk.

And yet, through that effect, by the
command of the Creator, it traineth
each thing according to the quality of
that thing, as thou observest.

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.

وَأَكْرَمَ مُحَلٌّ مَا نِعْ داشتِه باشَد مِثْلِ جِدار و
سَقْف آن مُحَلٌّ به الْمَرْه از تَجَلٌّ شَمْس
مَحْرُوم مانَد و آفتاب بر آن 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 بَعْضی از نُفُوس ضَعِيفَه چون
آراضی مَعْرِفَت را به جَدَارِ نَفْس و هَوَی

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

و حِجَابِ غَفَلَت و عَمَى حَايِلَ نَمُودَه آند

and clouded them with ignorance and blindness,

لِهذا از إِشْرَاقِ شَمْسِ مَعْانِي و أَسْرَارِ
مَحْبُوب لَيْزَالِي مَحْجُوب مانِدَه آند

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

و از جَواهِرِ حِكْمَتِ دِينِ مُبِينِ سِيدَ الْمُرْ
سَلِين دور مانِدَه آند

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

و از حَرَمِ جَمَالِ مَحْرُوم شُدَّند

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

و از كَعْبَةِ جَلَالِ مَهْجُور

and banished from the Ka'bih of splendor.

اینست رُتْيَه أَهْلِ زَمان

Such is the worth of the people of this age!

و اگر بُلْبُلی از گِلِ نفس بَرخیزَد و بر
شاخسارِ گُل قَلْب جای گیرد

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

و به نِغماتِ حِجَازِی و آوازِ هایِ خوشِ
عَرَاقِی اَسْرَارِ الْهَمِی ذِکْر نَمَایَد

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

کِه حَرْفِی از آن جَمِيعِ جَسَدِ هایِ مُرْدَه را
حَيَاٰتِ تازَّه جَدِيد بَخَشَد

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

و رُوحٌ قُدْسِی بر عَظَامِ رَمِيمَه مُمْكِنَات
مَبَذُولٌ دَارَد

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

هِزار چَنْگَالِ حَسَد و مِنْقَارِ بُغض بینی که
قَصِد او نَمَایَند و با تَمَامِ جِدّ در هَلاَكَش
کَوْشَنَد

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.

بَلَی جُعَلَ را بُويِ خَوْش ناخَوش آَيَد و
مَزَكُوم را رايِحَه طَيْب ثَمَر نَدَهَد

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 بَرَایِ إِرشادِ عَوَام گُفتَه آَنَد

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

دفع کُن از مَغْز و از بینی زُكام

Cleanse thou the rheum from out thine
head

تا که ریحُ الله در آید در مَشَام

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.

و اما نظرِ سالِك وقتی در محلّ محدود
است یعنی در زُجاجاتِ سیر مینماید

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;

بِاين جَهَت اَسْتَ كَه جَدَال بِينِ عِبَاد بِر
پَا شُدِه

hence it is that conflict hath prevailed among the creatures,

و عَالَم را غُبار تیره از آنفس محدوده
فرَاغ رَفِته

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

و بعضی نظر به اشراقِ ضوء دارند و
برخی از خَمَر وَحدَت نوشیده آند جُز
شَمس 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.

پس به سَبَبِ سِير این سه مقام مُختَلِف
فَهُم سالِكین و بَيَان ایشان مُختَلِف
میشود

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

اینست که اثرِ اختلاف در عالم ظاهر
شُدِه و میشَوَد

زیرا که بعضی در رُتبهٔ توحید واقعند و از
آن عالم سُخن گویند

و بَرْخى در عَالَمِ تَحْدِيد قَائِمَ أَنَّد و
بَعْضى در مَرَاتِبِ نَفْس و بَرْخى بِالْأَمْرِ
مُحْتَجِبَ أَنَّد

اینست که جُهَّالِ عَصْرٍ که از پَرَتوِ جَمَال
نَصِيبٌ نُبُرِدِه أَنَّد به بَعْضى مَقَالٍ تَكَلُّم
مِينَماَيَنَد

و در هر عَصْرٍ و زَمَانٍ بِرَاهِلِ لَجَّةٌ تَوْحِيد
وارِدٌ مِي آورَنَد آنچه را که خود به آن لَايِق
و سِزا وارَند

«وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ
عَلَى ظَهْرِهَا مِنْ دَعَابَةٍ وَلَكِنْ يُؤَخْرُهُمْ إِلَى
أَجْحَلِ مُسَمَّاً»

ای بَرَادَرِ مَنْ قَلْبٌ لَطِيفٌ به مَنْزَلَهٗ آئِينِه
است

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...”

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

آن را به صیقلِ حُبٌ و إنقطاع از ماسوی
الله پاک گُن

تا آفتابِ حَقِيقَى در آن چلوه نَمَايَد و
صُبْحٍ أَرَلَى طَالِعٍ شَوَّد

معنی « لا يَسْعَنِي أَرْضِي وَ لَا سَمَائِي
وَ لِكِنْ يَسْعَنِي قَلْبٌ عَبْدِي أَلْمُؤْمِنْ » رَا
آشِكار وَ هَوِيدَا بَيْنِي

و جان در دَستِ گَيرى و به هزار حَسرَت
نِشارِ يارِ تازِه نَمَائِي

و چون آنوارِ تَجَلّى سُلْطَانِ أَحَدِيَّه بِرِّ عَرْشِ
قَلْبٍ وَ دِلْ جُلُوسٍ نَمُود

نورِ او در جَمِيعِ أَعْضَا وَ أَرْكَانِ ظَاهِرٍ
مِيشَوَد

آن وَقْتٍ سِرِّ حَدِيثٍ مَشْهُورٍ سَرَ از
حَجَابِ دِيجُور بَرَآرد

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.”

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:

«لَا زَالَ الْعَبْدُ يَتَرَبَّ إِلَيَّ بِالنُّوَافِلِ حَتَّىٰ
أَخْبَتْهُ فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمِعِهِ
الَّذِي يَسْمَعُ بِهِ» الْخَ

“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 صاحب بیت در بیت خود تجلی
نموده

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

وَأَرْكَانِ بَيْتٍ هُمْهُ از نور او روشن و مُنَورٌ
شُدِّه

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

و فعل و آثر نور از مُنیر است

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

اینست که همه به او حرکت نمایند و به
اراده او قیام کنند

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

و اینست آن چشمیه ای که مقریین از آن
مینوشند

And this is that spring whereof the near
ones drink,

چنانچه میفرماید «عَيْنًا يَشْرِبَ بِهَا
الْمُقَرَّبُونَ»

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

و دیگر آنکه مبادا در این بیانات رایحه
خلول

However, let none construe these
utterances to be anthropomorphism,

و يا تَنْزُلَاتِ عَوَالِمِ حَقٌّ در مَرَاتِبِ خَلْقٍ
رَوْدٌ و بِرَآنِ جِنَابٍ شُبْهٌ شَوَدٌ

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.

زيرا که به ذاتِه مُقدَّس است از صُعود و
نزول و از دَخُول و خُروج

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

لَمْ يَرَ لِازِيجَاتِ خَلْقٍ غَنِيًّا بُودِه و
خواهد بُدَّ

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

و نَشَانَخَتِه او را آَحَدِی و به كُنْهِ او راه
نَيَا فِتِه نَفْسِی

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

كُلٌّ عُرَفًا در وادی مَعْرِفَتِش سَر گَرْدان و
كُلٌّ اولیا در إِدراکِ ذاتَش حِیران مَنْزَه
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.

آَزِ إِدراکِ هر مُدرِّکی و مُتعالی است از
عِرْفَانِ هر عارِفی

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

الْسَّبِيلُ مَسْدُودٌ و الْطَّلبُ مَرْدُودٌ

The way is barred and to seek it is
impiety;

دلیله آیاتِه و وُجودِه اثباتِه

اینست که عاشقان روی جانان گفتیه آند
یامن دل علی ذاتِه بذاته و تَنَزَّهَ عنْ
مجانسَةٍ مُخلوقاتِه

عدمِ صِرْفِ کُجا تواند در میدانِ قِدَمِ
آسبِ دوَانَد و ساپِه فانی کُجا به خورشیدِ
باقی رسد

حَبِيبٌ «لَوَلَاكٌ»، «مَا عَرَفْنَاكَ» فَرموده

و مَحْبُوبٌ «أَوَادْنِي»، «مَا بِلَغْنَاكَ»
گفتیه

بلی این ذکرها که در مراتِبِ عِرْفَانِ ذِکر
میشود

مَعْرِفَتِ تَجَلِّيَاتِ آن شَمْسِ حَقِيقَتِ
است که در مَرَايا تَجَلِّي میفرماید

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

Wherefore, the lovers of the face of the Beloved have said: “O Thou, the One Whose Essence alone sheweth the way to His Essence, and Who is sanctified above any likeness to His creatures.”

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

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

and the Beloved 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.

وَتَجلّى آن نور در قُلوب هَسْت وَلَكِنْ
بِهِ حُجَّبَاتِ نَفْسَانِيَّه وَشُؤونَاتِ عَرَضِيَّه
مَحْجُوبٌ است

چون شَمع زِيرِ فَانوسِ حَدِيد چون فَانوسِ
مُرْتَفعٌ شُدْ نورِ شَمعٍ ظَاهِرٍ گَرَدَد

وَهَمْچَنِينْ چون خَرَقِ حُجَّبَاتِ أَفْكِيَّه از
وَجْهِ قَلْبِ نَمَائِيَّه آنوارِ أَحَدِيَّه طَالِعٌ شَوَّد

پَسْ مَعْلُومٌ شُدَّ كَه از بَرَايِ تَجَلّياتِ هَمِ
دُخُولٌ وَخُروجٌ نِيَست

تا چَه رَسَدٌ به آن جَوَهَرٍ وُجُودٍ وَ سِرِّ
مَقْصُودٍ

إِي بَرَادَرْ مَنْ درَايِنْ مَرَاتِبِ از روِيِ تَحْقيقِ
سِيرِ نَمَاءَه از روِيِ تَقْليِيدِ

وَسَالِكٌ رَا دُور باشِ كَلِمَاتِ مَنْعِ نَكْنَدِ وَ
هِيمَنَهِ إِشارَاتِ سَدِ نَنْمَاءِيدِ

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 imitation.

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

پَرِدِه چه باشد میانِ عاشِق و مَعْشوق

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

سَدٌّ سِكَنْدَر نَه مَانِع اسْت و نَه حَائِل

Not Alexander's wall can separate them!

أَسْرَار بِسِيَار و أَغْيَار بِيُشْمَار

Secrets are many, but strangers are
myriad.

سِرٌّ مَحْبُوب رَا دَفَّتِرَهَا كِفَاهِيَت نَكْنُد و بَه
اين الواح اتمام نَيَابَد با اين که حَرْفَى بِيش
نيست و رَمْزَى بِيش 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.

«الْعِلْمُ نُقْطَةٌ كَثُرٌ الْجَاهِلُونْ»

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

و از هَمِين مَقَامِ اِخْتِلَافَاتِ عَوَالِم را هَم
مُلَاحِظِه کُن

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

اَكَّر چه عَوَالِمِ إِلَهِي نَامُتِناهِي اسْت و
لَكِنْ بَعْضِي چهار رُتْبَه ذِكْر نَمُودِه آنَد

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

عَالَمِ زَمَان و آن آسَت که از بَرَايِ او
آوَّل و آخِر باشد

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

و عَالَمٌ دَهْرٌ يَعْنِي أَوَّلَ دَاسِتِهِ بَاشَدْ و
آخِرَشْ پَدِيدْ نَبَاشَدْ

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

و عَالَمٌ سَرْمَدٌ كَهْ أَوَّلِي مُلَاحِظَهِ نَشَوَدْ و
آخِرَشْ مَفْهُومْ شَوَدْ

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

و عَالَمٌ آزَلٌ كَهْ نَهْ أَوَّلِي مُشَاهِدَهِ شَوَدْ و نَهْ
آخِرِي

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 تقصیل ذکر شود کسالت افزایید

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

چنانچه بعضی عَالَمٌ سَرْمَدَرَا بَىِ اِبْتِدا و
إِنْتَهَا گُفْتِهِ آنَدْ

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

و عَالَمٌ آزَل رَا غِيْبٌ مَنِيعٌ لَا يُدْرَك ذِكْر
نَمُودِهِ آنَدْ

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

و بَعْضِي عَوَالِمٍ لَاهُوت و جَبَرُوت و
مَلَكُوت و نَاسُوت گُفْتِهِ آنَدْ

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).

سَفَرْهَايِ سَبِيلِ عِشْقٍ رَا چهار شُمُرِدَه آند

مِنْ الْخَلْقِ إِلَى الْحَقِّ وَ مِنْ الْحَقِّ إِلَى
الْخَلْقِ وَ مِنْ الْخَلْقِ إِلَى الْخَلْقِ وَ مِنْ
الْحَقِّ إِلَى الْحَقِّ

و هَمْجِنِين بِسِيَار بَيَانَات از عُرْفَا و
حُكْمَاءِ قَبْلِ هَسْت که بَنِدِه مُتَعَرِّض
نَشَدَم

و دوست نَدارَم که آذِکار قَبْلِ بِسِيَار
إِظْهَار شَوَّد

زِيرَا که أَقْوَال غِيرِ رَا ذِكْر نَمُودَن دَلِيل
اسْت بر عُلُومِ كَسْبِی نَه بر مَوْهِبَتِ إِلهِی

و لِكِن این قَدْرَهِم که ذِكْر شُد به وَاسْطِئه
عَادَتِ نَاس است

و تَأَسَّى بِه أَصْحَاب و عَلَاؤِه بر این
دَرِين رسَالِه این بَيَانَات نَگْنَجَد

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.

وَعَدَمِ إِقْبَالٍ بِهِ ذِكْرِ أَقْوَالٍ اِيْشَانَ نَهَ اِزْ
غُرُورٌ اِسْتَبَلَ بِهِ وَاسْطِهَ ظُهُورٍ حِكْمَتٍ
وَتَجَلّى مَوْهِبَتٍ اِسْتَ

گَرْ خَضْرُ درَ بَحْرِ كَشْتِي رَا شِكْسَتَ

صَدَ دُرُسْتِي درَ شِكْسَتِ خَضْرٍ هَسْتَ

وَإِلَّا اِينَ بَنِيهِ خَوْدَرَا درَ سَاحَتِ يِكَى
ازَّ أَحِبَّاِي خُدَا مَعْدُومٍ مِيدَانَمْ وَ مَفْقُودٍ
مِيشُمُرَمْ تَأْنِي رِسَدَ درَ بَسَاطِ اُولِيَا

فَسُبْحَانَ رَبِّي أَلَّا عَلَىٰ

وَ اِزْ اِينَهَا گُذَشْتِهِ مَقْصُودٍ ذِكْرِ مَرَاتِبِ
سَالِكِينَ اِسْتَ نَهَ يَيَانِ أَقْوَالِ عَارِفِينَ

اَكَرْ چَهِ مِثَالِ مُخْتَصَرِي درَ اَوَّلَ وَ آخِرِ
عَالَمِ نِسْبِي وَ اِضَافِي زَدِهَ شُدَّ

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

If Khiṣr did wreck the vessel on the sea,

Yet in this wrong there are a thousand rights.

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.

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,

مُجَدَّدٌ مِثَالِي دِيْگَر ذِكْرٌ مِيشَوَد تا تمام
معانی در قَمِيصِ مِثالی ظاہِر شَوَد

مَثَلًا آن جِناب در خود مُلاحِظِه فَرَمَايَنَد

کِه نِسَبَت به پَسَرِ خود اولَند و نِسَبَت به
پَدَرِ خود آخر

و در ظاہِر حِکایت از ظاہِر قُدرَت
میکُنَید در عَوَالِمِ صُنْعِ إِلَهِی

و در باطِن بر أَسْرَارِ باطِن که وَدِيْعَةُ إِلَهِیّه
است

در شُما پَس صِدقِ اولَیَّت و آخرِیَّت و
ظاہِرِیَّت و باطِنِیَّت به این معنی که ذِكْر
شُد بر شُما میکُند

تا در این چهار رُتبَه که به شُما عِنایَت
شُد چهار رُتبَه إِلَهِیَّه را ادراک فَرَمائِيد

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,

تا بُلْبِلِ قلب بر جمیع شاخسارهای گل
وُجود از غِیب و شُهود ندا کند

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

بانَه «هُوَ الْأَوَّلُ وَ الْآخِرُ وَ الْظَّاهِرُ وَ
الْبَاطِنُ»

و این ذکرها در مراتب عَوَالِمِ نسبت ذکر
میشود

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

و إِلَّا آن رِجَالِيَّ كَه بِهِ قَدَمِي عَالَمِ نِسْبَت
و تَقْيِيدٍ رَا طِي نَمُودِهِ أَنَّد

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

و بِرَبَاطِ خَوْشِ تَجْرِيدِ ساکِنِ شُدِّهِ أَنَّد

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

و در عَالَمِهَايِّ إِطْلَاقٍ وَ أَمْرٍ خِيمِهِ
بَرَأْفَاتِهِ أَنَّد

and dwelt on the fair plane of the
Absolute,

جَمِيعِ اينِ نِسْبَتِ هارا به ناري سوختِهِ أَنَّد

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

و هَمَّهُ اينِ الْفَاظَرَا بِهِ نَمَى مَحْوِهِ
نَمُودِهِ أَنَّد

have burned away these relativities with
a single spark,

and blotted out these words with a drop
of dew.

و درِیم روحِ شناوری مینَمایند و در هواي
قدس نور سیر میکنند

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

ديگر الفاظ در اين رُتّبه کجا وجود دارد
تا آول يا آخر يا غير اينها معلوم شود و
مذكور آيد

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

در اين مقام آول نفسِ آخر و آخر نفسِ
آول است

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

آتشی از عشقِ جانان برفروز

In thy soul of love build thou a fire

سر به سر فکر و عبادت را بسوز

And burn all thoughts and words entire.

ای دوستِ من در خود ملاحظِه فرما

O my friend, look upon thyself:

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

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

پس حال همه را فراموش کن تا در
مُصطفیه توحید نزدِ آديبِ عشق بیاموزی

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

واز «إِنَّا» به «راجعون» رجعت کنی

and return unto God,

و از باطنِ مجازی به مقامِ حقیقی خود
واصل گرددی

و در ظلِ شجرهٔ دانش ساکن شوی

ای عزیز نفس را فقیر نما تا در عرصهٔ بُلندِ
غنا وارد شوی

و جسد را ذلیل کن تا از شریعهٔ عَزَّت
بیاشامی

و به جمیع معانی آشعار که سؤال
فرمودی برسی

پس معلوم شد که این مراتب بسته به سیرِ
سالیک است

و در هر مدینه عالمی بیند و در هر
وادی به چشمِه‌ای رسد و در هر صحراء
نَغمِه‌ای شنود

ولی شاه بازِ هوای معنوی را شهنازهای
بدیع روحانی در دل است

and forsake the inner land of unreality
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 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,

و مُرْغٍ عَرَاقِي رَا آوازِهَايِ خَوشِ چِحْزَى
در سَرِ

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

و لِكِنْ مَسْتُور بُودَه و مَسْتُور خَوَاهَد بُود

yet these are hidden, and hidden shall
remain.

گُر بِكَوَيمَ عَقْلَهَا بِرْ هَمَ زَند

If I speak forth, many a mind will
shatter,

وَرِ نَوِيْسَمْ بَسْ قَلْمَهَا بِشَكَنَدْ

And if I write, many a pen will break.

وَالْسَّلَامُ عَلَى مَنْ قَطَعَ هَذَا السَّفَرَ الْأَعْلَى
وَاتَّبَعَ الْحَقَّ بِإِنْوَارِ الْهُدَى

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

مَدِينَهِ اسْتِغْنَانِ

THE VALLEY OF CONTENTMENT

و سَالِك بَعْد از قَطَعِ مَعَارِجِ این سَفَرِ بُلَندِ
أَعْلَى در مَدِينَهِ اسْتِغْنَانِ وَارِد مِيشَوَدْ

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

و در این وادی نَسَائِمِ اسْتِغْنَانِ إِلَهِي رَا
بِبِينَدْ كَه از بَيَادِي روح مِيَوزَدْ

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

و حِجَابِهَايِ فَقْرَرَا مِيسُورَدْ

He burneth away the veils of want,

و «يَوْمٍ يَعْنِي اللَّهُ كُلًاً مِنْ سَعْتِهِ» را به
چَشْمٌ ظَاهِرٌ و باطِنٌ در غَيْبٍ و شَهادَةٍ
آشِياءً مُشَاهِدٍ فَرَمَايَد

از حُزْنٍ بِهِ سُرورٌ آيَدَ و از غَمٍ بِهِ فَرَحٌ راجِعٌ
شَوَدَ

قَبْضٌ و إِنْقِبَاضٌ را بِهِ بَسْطٌ و إِنْبِساطٌ
تَبَدِيلٌ نَمَايَد

مُسَافِرَانِ اينِ وادِيَ أَكْثَرُ در ظَاهِرٍ بر خاکِ
ساکِنِ آند

آمَّا در باطِنٍ بر رَفَرَفٍ مَعَانِي جَالِسٌ

و از نِعمَتِ هايِ بي زَوالٍ مَعْنَويٍ
مَرْزُوقٌ آند

و از شَرابِ هايِ لَطِيفٍ روحانِي مَشْرُوبٌ

زَبانٌ در تَفَصِيلٍ اينِ سِهِ وادِي عَاجِزٌ است
و يَيَانٌ بِهِ غَايَاتِ قَاصِرٌ

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

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 enthroned in the
heights of mystic meaning;

they eat of the endless bounties of inner
significances,

and drink of the delicate wines of the
spirit.

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

قَلْمَنْ در این عَرَصَه قَدَم نَگُذَارَد و مِداد جُزْ
سَوَاد ثَمَر نَيَارَد

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

بُلْبُل قَلْب را در این مَقَامَات نَواهَاهِي دِيَگَر
اسْت و آسَارِ دِيَگَر

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

کِه دِل از او بِجُوش و روح در خُروش

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

و لِكِن این مُعَمَّمَاهِي مَعَانِي را دِل به دِل
باید گُفت و سِينِه به سِينِه باید سِپُرد

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

شَرِح حال عَارِفَان دِل به دِل تَوانَد گُفت

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

اين نَه شِيهَه قَاصِد و اين نَه حَدٌّ مَكْتُوب
است

No messenger can tell it and no missive
bear it.

وَاسْكُتْ عَجْزاً عَنْ أُمُورِ كَثِيرَةٍ

I am silent from weakness on many a
matter,

بِنُطْقِي لَنْ تُخْصِي و لَوْ قُلْتُ قَلَّتِ

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

ای رَفِیق تا به حَدِیقَه این مَعانی نَرَسی از
خَمْر باقی این وادی نَچُشی

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

و آگَر چُشی از غِیر چَشم پوشی و از باده
إِسْتِغْنَا بِنُوشی

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

و از هَمِه بُكْسَلی و بِه او پیوندی و جان
در رَهَش بازی و رَوَان رَایگَان بَرَافَشانی

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.

آگَر چِه غِیری در این مقام نیست تا
چَشم پوشی «کَانَ اللَّهُ و لَمْ يَكُنْ مِعْهُ
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 سالِک در این رُتبه جَمالِ
دوست را در هر شَیء بینَد

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

از نار رُخسارِ یار بینَد و در مَحَاز رَمَزِ
حَقِيقَت مُلاجِظَه کُند و از صِفات سِرَّ
هَوَيَّت مُشاھِدَه نَمَايد

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 پَرِده هارا به آهی سوخته و
حِجاب هارا به نِگاهی بَرداشته

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

بِيَصْرٍ حَدِيدٍ در صُنْعٍ جَدِيدٍ سِيرَ نَمَايَد

with piercing sight he gazeth on the
new creation;

وَ بِهِ قَلْبٌ رَّقِيقٌ آثَارٌ دَقِيقٌ إِدْرَاكٌ كُنْدَ

with lucid heart he grasbeth subtle
verities.

وَ جَعَلْنَا أَلْيَومٌ بَصَرِكَ حَدِيدًا شَاهِدًا مَقَالٌ
وَ كَافِي أَحَوالًا است

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

وَادِي حِيرَتٍ

THE VALLEY OF WONDERMENT

وَ سَالِكٌ بَعْدَ از سِيرِ مَرَاتِبِ إِسْتِغْنَاءِ
بَحْثٌ در وَادِي حِيرَتٍ وَاصِلٌ مِيشَوَد

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

وَ در بَحْرٍ هَایِ عَظَمَتْ غَوْطِهِ مِيَخُورَدْ وَ
در هَر آن بر حِيرَتَشِ مِيَافِرَاد

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

گَاهِی هَیَكَلٌ غَنَارا نَفْسِ فَقَرِ مِيَبِينَدْ وَ
جَوَهَرِ إِسْتِغْنَارا صِرَفِ عَجزِ

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

گَاهِی مَحْوِ جَمَالِ ذُو الْجَلَالِ مِيشَوَدْ وَ
گَاهِی از وُجُودِ خُودِ بِيزَار

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

این صَرَصِرِ حِيرَتْ چه درخت های
معانی را که از پا آنداخت و چه
نُفوس هارا که از نفس برآنداخت

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 سالِک را در انقلاب
آورَد

For in this Valley the traveler is flung
into confusion,

ولیکن این ظُهورات در نظرِ واصلِ سیار
مَحْبُوب و مَرْغُوب است

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

و در هر آن عَالَمِ بَدِيعی و خَلْقِ جَدیدی
مُشَاهِدِه کُنَد

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

و حِيرَتْ بر حِيرَتْ اَفْزَايد مَحْوِ صُنْعِ
جَدِيدِ سُلْطَانِ اَحَدِیه شَوَّد

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

بَلی ای برادر اگر در هر خَلْقی تَفَكُّر
نَمَائِیم

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

صَدِ هِزار حِکْمَتِ بالِغِه بَيْنِیم و صَدِ هِزار
عُلُومِ بَدِیعِه بِیاموزیم

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

از جُملِه مَخْلوقاتِ نَوْمِ اَسْت

One of the created phenomena is the
dream.

مُلَاحِظَهْ كُنْ چَقَدَرْ أَسْرَارْ در او وَدِيعَه
گُذَاستِه شُدِه اسْت

Behold how many secrets are deposited
therein,

و چِه حِكْمَتَهَا در او مَخْزُونْ گَشْتِه اسْت
و چِه عَوَالِمْ در او مَسْتُورْ مَانِدِه

how many wisdoms treasured up, how
many worlds concealed.

مُلَاحِظَهْ فَرَمَائِيدْ كَهْ شُمَا در بَيْتِي
مِيَخْوايِيدْ وَ دَرَهَايِ آن بَسِتِه اسْت

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

يِكْ مَرَقِبِه خُود را در شَهِرِ بَعِيدِي مُشَاهِدِه
مِيَكْنِيدْ بِي حَرَكَتِ رِجْل وَ تَعَبِ جَسَدْ به
آن شَهِر دَاخِل مِيشَوِيدْ

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

و بِي زَحْمَتِ چَشْمِ مُشَاهِدِه مِيَكْنِيدْ و
بِي مِحْنَتِ گَوشِ مِيشَنَوِيدِ و بِي لِسان
تَكْلُمِ مِينَمَائِيدْ

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

و گَاهَسْتْ كَهْ آنِچَه إِمْشَبْ دِيدِه ايد دَه
سَالَ بَعْد در عَالَمِ زَمَان به حَسَبِ ظَاهِر
بِه عَيْنِه آنِچَه در خَوَابِ دِيدِه ايد مِيبَنَيِيد
حال چَند حِكْمَت اسْت كَه در اين نَوم
مَشْهُود اسْت

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

و غَيْرِ أَهْلِ اين وَادِي بر كَمَاهِي إِدْرَاك
نِيمِيَكْنِندْ

Now there are many wisdoms to ponder
in the dream,

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

اَوْلَ آنِکِه آن چِه عَالَم است که بِی چَشَم
و گُوش و دَسْت و لِسان حُكْم هَمِه اینها
در او مَعْمُول مِيشَوَد

و ثانی آنِکِه در عَالَم ظُهُور اَثَر خَوَاب رَا
إِمْرُوز مُشَاهِدِه مِيَكُنْيَى و لِيَكَنْ اين سِيرَرَا
در عَالَم نَوم در دَه سَال قَبْل دِيدَهْء

حال تَفَكُّر نَما فَرقِ اين دو عَالَم و أَسْرَارِ
مَوْدِعَه آن را تا به تَأْيِيدَات و مُكَاشِفَاتِ
سُبْحَانِي فَائِز شَوَى و پِي به عَالَم قُدْس
برَى

و اين آيات را حَضَرَت باري در خَلَق
گُذاشتِه تا مُحَقَّقِين انکارِ أَسْرَارِ مُعَاد
نَكْنَند و به آنِچَه وَعِدَه دادِه شُدِه آند سَهَل
نَشَمَرَند

مِثْل اين کِه بَعْضِي تَمَسُّك به عَقْل
جُسْتِه و آنِچَه به عَقْل نَيَادِ انکار نَمَايَند

و حال آن کِه هَرَگَزْ عُقُول ضَعِيفَه هَمِين
مَرَاتِب مَذْكُورَه را إِدْرَاك نَكْنَد مَگَر عَقْلِ
كُلِّي رَبَّانِي

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:

عقلِ جُرئی کی تواند گشت بر قُرعان
مُحيط

عنکبوتی کی تواند گرد سیمُرغی شکار

و این عَوَالِمْ کُلّ در وادی حِیرَت دَست
دَهَد و مُشَاهِدِه گَرَدَد

و سالِک در هر آن زیادَتی طلب نَمَايَد و
کَسِيل نَشَوَد

اینسَت که سِيدِ آولین و آخِرين در مَراتِبِ
فِكْرَت و إِظهارِ حِيرَت «رَبِّ زِدْنِي فِيكَ
تَحْيِيرًا» فَرمودِه

و هَمِچَنِين تَفَكُّر در تَمامِيَت خَلْقِ إِنسان
کُن

کِه این هَمِه عَوَالِمْ و این هَمِه مَراتِب در
او مُنْطَوِي و مَسْتُور شُدِه

آتَحْسَبَ إِنْكَ جُرمٌ صَغِيرٌ

How can feeble reason encompass the
Qur'án,

Or the spider snare a phoenix in his
web?

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

و فِيَكَ أَنْطَوْيَ الْعَالَمَ الْأَكْبَرُ

پس جَهْدِی باید که رُتْبَهِ حِیوانِی مَعْدُوم
کُنیم تا معنی اِنسانِی ظاهِر شَوَّد

هَمْچِنِین لُقْمانَ که از چَشِمَهِ حِكْمَت
نوشیدِه و از بَحْرِ رَحْمَت چَشیدِه

پِسْرَش نَاتَان بِجَهَتِ إِثَابَتِ مَقَامَاتِ
حَشْر و مَوْت هَمِين خَوَاب رَا دَلِيل آُورِده
و مَثَل زَدِه

دَرِين مَقَام ذِكْرِ مِينَمايِيم تا ذِكْرِی از آن
جَوَانِ مَصْطَبَهِ تَوْحِيد و پَيْرِ مَرَاتِبِ تَعْلِيم و
تَجْرِيد از این بَنَدِه فَانِی باقِی بِمَانَد

فَرَمِود اِی پِسْرَأَگَر قَادِر باشی که نَخَوابِی
پَس قَادِری بر آنکِه نَمِیری

و أَكْرَبِتَوْانِی بَعْد از خَوَاب بِيدَار نَشَوَی
مِيتَوْانِی که بَعْد از مَرْگ مَحْشُور نَگَرَدِی

When within thee the universe is
folded?

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

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.”

ای دوست دل که مُحَلٌّ آسراً باقیه است

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

مُحَلٌّ آفکارِ فانیه مَكْنُون و سَرمايَه عُمرِ
گِران ماپِه را به اشتِغالِ دُنیاِي فانیه از
دَست مَدِه

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

از عالَمِ قدسی به تُرابِ دل مَبَند

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

و أَهْلِ بَسَاطِ أُنْسِي وَطَنِ خاکِي مَپَسَند

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

باری ذِکرِ این مراتِب را إِنْتِهائی نَه

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

و این بَنِدِه را از صَدَمَه آهَلِ روزِ گار
آحوالی نَه

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

این سُخَن ناقِص بِماند و بِيَقْرَار

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

دل نَدارَم بِيَدِلَم مَعْذور دار

Then pray forgive me.

قَلَمٌ نَالِهِ مِيْكُنَدٌ وَمِدَادٌ مِيْگَرِيدٌ وَجِيْحُونٌ
دِلٌّ خُونٌ مَوْجٌ مِيْزَنَدٌ

«لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا»

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

وادی فقر حقيقی و فنای اصلی

و سالیک بَعْد از ارتقای به مراتب بُلَندِ
حیرت به وادی فقر حقيقی و فنای اصلی
وارد شود

و این رُتبه مقام فنای از نفس و بقای بِاللهِ
است

و فقر از خود و غنایی به مقصود است

و در این مقام که ذکر فقر میشود یعنی
فقیر است از آنچه در عالم خلق است و
غنى است به آنچه در عوالم حق است

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

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

Peace be upon him who followeth the
Right Path!

THE VALLEY OF TRUE POVERTY AND ABSOLUTE NOTHINGNESS

After scaling the high summits of
wonderment the wayfarer cometh to 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.

زیرا که عاشِق صادِق و حَبِيب مُوافق
چون به لِقَائِي مَحْبُوب و مَعْشوق رَسِيد

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

از پَرَتو جَمَالِ مَحْبُوب و آتِشِ قَلْبِ حَبِيب
ناری مُشْتَاعِل شَوَّد و جَمِيع سَرَادِقات و
حُجُّبَات را بِسُوزانَد

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.

بَلَكِه آنچه با او است حَتَّى مَغْرُ و پُوست
مُحْتَرَق گَرَّد و 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 تَجَلَّی کَرَد اَوصافِ قَدِيم

When the qualities of the Ancient of
Days stood revealed,

پَس بِسُوزَد وَصَفِ حَادِث را گَلِيم

Then the qualities of earthly things did
Moses burn away.

و در این مقام واصلِ مُقدَّس است از
آنچه مُتَعلِّق به دُنيا است

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

پَس اَكْرَ در نَزِدِ واصلِين بَحْرِ وصال از
آشیای مَحْدُودِه که مُتَعلِّق به عالَمِ فانی
است یافت نَشَوَد

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,

چه از آموال ظاهريه باشد و چه از
تفكرات نفسيه بأسى نیست

زيرا که آنچه نزد خلق است محدود
است به خود ايشان و آنچه نزد حق
است مقدس از آن

این بيان را بسیار فکر باید تا پایان آشکار
شود

»إِنَّ الْأَبْرَارَ يَشْرُبُونَ مِنْ كَأسٍ كَانَ مِزَاجِهَا
كَافُورًا«

اگر معنى کافور معلوم شود مقصود
حقیقی معلوم گردد

این مقام از فقر است که ميفرماید »الفقر
فخری«

و از برای فقر باطنی و ظاهري مراتبها و
معنيها است که ذکر آن را مناسب اين
مقام نديدم

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.”

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.”

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 بِعْهِدَةٍ وَقْتِي گُذَاشَتَمْ تا خُدَا چه
خواهَدْ وَ قَضَا چه إِمضا نَمَايَد

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

وَ اين مَقَام اسْتَ كَثَرَاتِ كُلّ شَيء در
سَالِك هَالِك شَوَد

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

وَ طَلَعَتِ وَجهَ از مَشْرِقِ بَقا سَرَ از غِطَا
بِيرُون آورَد

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

وَ مَعْنَى «كُلّ شَيءِ هَالَك إِلا وَجْهُهُ»
مَشْهُود گَرَدَ

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

إِي حَبِيبِ مَنْ نَغَماتِ رُوحَ رَا به جَانَ وَ
دِلْ گُوشَ كُنَ وَ چُونَ بَصَرَ حِفْظَشَ نَما

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

كِه هَمَيِشَهَ آيَامَ مَعَارِفِ إِلهِي بِه مَثَابِه أَبِرِ
نِيَسانِي بِرَأْضِي قُلُوبِ إِنْسَانِي جَارِي
نِيَست

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

أَكَرَّ چَه فِيَضِي فِيَاضَ رَا تَعَطِيلِي وَ تَعَويقِي
نَه

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

و لَكِنْ هُر زَمَان وَ عَصْر رَا رِزْقِي مَعْلُوم
و نِعْمَتِي مُقَدَّر اسْت وَ بِه قَدْر وَ آنْدَازِه
إِفَاضِه مِيشَوَد

وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَانَهُ وَ مَا
نَزَّلَهُ إِلَّا بِقَدْرٍ مَعْلُومٌ

سَحَابِ رَحْمَتِ جَانَانْ جُزْ بِرِ رِيَاضِ جَان
نَبَارَدْ وَ دَرِ غَيْرِ بَهَارَانْ اِينْ كَرَمْ نَفَرَمَايد

فُصُولِ دِيَگَر رَا اِين فَضْلِ أَكْبَرْ نَصِيبِي
نِيسْت وَ أَرَاضِي جَرَزِه رَا اِين كَرَمْ
قِسْمَتِي نَه

إِي بَرَادَرْ هَر بَحْرِي لُؤْلُؤ نَدارَدْ وَ هَر شَاخِي
گُلْ نَيَارَدْ وَ بُلْبُلْ بَر آن نَسَرَايَد

پَسْ تَا بُلْبُلْ بُوستانِ مَعْنَويَّ بِه گُلِسْتَانِ
إِلهِي باز نَكَشَت

وَ آنوارِ صُبْحِ مَعَانِي بِه شَمْسِ حَقِيقِي
رَاجِع نَشُدْ

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

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

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—

سَعِيْ كُنِيدْ كَه شَايَدْ دَرَأَيْنِ گُلْخَنِ فَانِي
بَوْئِي از گُلْشِنِ باقِي بِشَنَوِيدْ

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

و در ظَلِّ اَهْلِ اَيْنِ مَدِينَةٍ جَاوِيدْ بِمَانِيدْ

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

و چون بَه اَيْنِ رُتْبَه بُلَنِدِ اَعْلَى رَسِيدِي و
بَه اَيْنِ دَرَجَه اَعْظَمِي فَائِزِ شُدِي

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

يَارِ بَيْنِي وَأَغْيَارِ فَرَامُوشْ كُنِي

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

يَارِ بَيْرَدِه از در و دِيَوار

The Beloved shineth on gate and wall

دَرَ تَجَلِّي اَسْتِ يَا اُولِي الْاَبْصَارِ

Without a veil, O men of vision.

اَز قَطْرَه جَانِ گُذَشْتِي وَ بَه بَحْرِ جَانَانِ
وَاصِلِ شُدِي

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

اَيْنَسْتِ مَقْصُودِي كَه طَلَبْ فَرَمُودِي إِنْشَا
الله بِه آنِ فَائِزِ شَوِي

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

در این مَدِينَه حُجَّاتٍ نور هم خَرق
میشَوَد و زائِل میگَرَدد

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

«لَا لِجَمَالِهِ حِجَابٌ سَوْيَ الْنُّورِ وَ لَا
لَوْجُوهِ نِقَابٌ إِلَّا أَظْهُرُونَ»

ای عَجَب که یار چون شَمْس آشکار و
آغیار در طلبِ زَخَارُف و دینار

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

بَلِی از شِدَّتِ ظُهُورِ پِنهانِ مانِدِه و از
کِثْرَتِ بُروزِ مَخْفِی گَشِته

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

حَقَ عَيَانٌ چونِ مِهْرِ رَخْشَانَ آمَدِه

حِیفٌ كَنَدَرٌ شَهْرٌ كُورَانَ آمَدِه

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

در این وادی سالِکِ مَرَاتِبِ وَحدَتِ وُجُود
و شُهُودِ را طِی نَمَاید

Even as the sun, bright hath He shined,

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

و به وَحدَتِی که مُقدَّس از این دو مَقَام
است واصلِ گَرَدد

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

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

أَحْوَالٍ پِيْ بِهِ اِيْنَ مَقَالَ بَرَدَ نَهَ يَيَانَ وَجْدَال

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

وَهُرَّ كَسَ دَرِينَ مَحْفِلَ مَنْزِلَ گُزِيدِهِ وَيَا اِزَ
اِيْنَ رِيَاضَ نَسِيمِيِّ يَا فِتَهِ مِيدَانَدَ چِهِ عَرَضَ
مِيشَوَدَ

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

وَسَالِكَ بَايِدَ درَ جَمِيعِ اِيْنَ اَسْفَارَ بِهِ
قَدْرِ شَعْرِيِّ اِزَ شَريِعَتَ كَهِ فِي الْحَقِيقِهِ
سِرِّ طَرِيقَتِ وَثَمَرَهِ شَجَرَهِ حَقِيقَتِ اِسْتَ
إِنْحرافَ نَورَزَدَ

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”;

وَدرَ هَمِئَهِ مَرَاتِبِ بِهِ ذِيلِ إِطَاعَتِ اَوَامِرِ
مُتَشَبِّثِ باشَدَ

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

وَبِهِ حَبْلِ اِعْرَاضِ اِزَ مَناهِي مُتَمَسِّكِ تَا
اِزَ كَأْسِ شَريِعَتَ مَرْزُوقَ شَوَدَ وَبِرَ اَسْرَارِ
حَقِيقَتِ وَاقِفَ گَرَدَدَ

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.

وَهُرَّ چِهِ اِزَ يَيَانَاتِ اِيْنَ بَنِيهِ مَفَهُومَ نَشَوَدَ
وَتَرَكِيلِيِّ اِحْدَاثَ كُنَدَ بَايِدَ مُجَدَّدَ سُؤَالَ
شَوَدَ تَا شُبُهَهِ نَماَندَ

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,

و مَقْصُودٍ چون طَلَعَتِ مَحْبُوبٍ ازْ مَقَامٍ
مَحْمُودٌ ظَاهِرٌ گَرَدَ

و این آسفار که آن را در عَالَمِ زَمَانِ
إِنْتِهَائِيَّ بِدَيْدِ نِيْسَتِ

سَالِكٌ مُنْقَطِعٌ رَا أَكْرَجَ إِعَانَتِ غَيْبِيَّ بِرَسَدِ
وَوَلِيٌّ أَمْرَ مَدَدَ فَرَمَائِيدَ

این هفت رُتبه را در هفت قَدَم طَى نَمَايَد
بَلَكِه در هفت نَفَس بَلَكِه در يِك نَفَس
إِذَا شَاءَ اللَّهُ

وَأَرَادَ وَذِلِكَ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ

طَارِيْانِ هَوَايِ تَوْحِيدِ وَ وَاصِلَانِ لُجَّهٌ
تَجْرِيدِ این مَقَامِ رَا که مَقَامِ بَقَاءِ بِاللَّهِ
اسْتَ

دَرِ این مَدِينَه مُنْتَهَى رُتبَه عَارِفَانِ وَ مُنْتَهَى
وَطَنِ عَاشِقَانِ شُمُرِدِه آنَدَ

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

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.”

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 furthermost state of mystic knowers, and the farthest homeland of the lovers.

و نَزِدِ این فانی بَحْرِ معنی این مَقَامِ اَوَّل
شَهْرِ بَنْدِ دِلِ است

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

يَعْنِي اَوَّل وَرُودِ اِنْسَانِ اَسْتِ بِمَدِينَةِ قَلْبٍ

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

وَ قَلْبٍ رَا چَهَارِ رُتْبَهِ مُقَرَّرٌ اَسْتِ

and the heart is endowed with four
stages

اَكَّرَ اَهْلَشِ يَافِتَ شُدَّ مَذْكُورَ آيَدِ

which would be recounted should a
kindred soul be found.

چُونْ قَلَمٌ درَ وَصْفِ اَيْنِ حَالَتِ رَسِيدٍ

When the pen set to picturing this
station,

هَمْ قَلَمٌ بِشِكْسَتْ وَ هَمْ كَاغَذْ دَرِيدْ

It broke in pieces and the page was torn.

وَ اَللَّاهُمْ

Salám!

مؤخره

EPILOGUE

إِي حَبِيبِ مَنْ اِيْنِ غَزَالِ صَحْرَاءِ
أَحَدِيهِ رَا كَلَابِيْ چَندِ درِيْ

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

و این بُلْبِلِ بُستانِ صَمَدِیه را مَنقاری چَند
در تَعَاقُب

و این طَایِرِ هَوَایِ إِلَهی را غُرَابِ کین در
کَمین و این صَبِدِ بَرِّ عِشَق را صَبَّادِ حَسَد
در عَقَب

ای شِیخِ هِمَت را زُجَاجِ کُن که شاید این
سِرَاج را از باد هایِ مُخَالِف حِفْظ نَمَايَد

اگر چه این سِرَاج را أُمِيدِ چنان است
که در زُجَاجِهِ إِلَهی مُشْتَعِل گَرَدد و در
مُشْكُوَّةِ معنوی بَرَأَفَوْزَد

زیرا گَرَدنی که به عِشَقِ إِلَهی بُلَند شُد
آلَبَّتِه به شَمَشِير اُفتَد

و سَرِی که به حُبِّ بَرَأَفَرَخت آلَبَّتِه به باد
رَوَد

و قَلْبِی که به ذِکرِ مَحْبُوبِ پیوَسْتَ آلَبَّتِه
پُرِ خون گَرَدد

فَعَمْ مَا قَالْ

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 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:

وَعَشْ خَالِيًّا فَالْحُبُّ رَاحَتًا عَنَا

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

فَأَوْلَهُ سُقْمٍ وَآخِرِهُ قَتْلٍ

Its beginning is pain, its end is death.

وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the
Right Path!

آنچه از بداعی فکر در معنی طیر معرف
که به فارسی گنجشک مینامند ذکر
فرمودند معلوم و محقق 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 بر آسرارِ معانی واقف شده‌اند

Thou appearest to be well-grounded in
mystic truth.

و لَكِنْ هر حَرْفٍ را در هر عَالَمٍ به
إِقْتِضَاءِ آن مَقْصُودِي مُقَرَّرٌ است

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

بَلِي سَالِكِين از هر اسمی رَمْزی و از هر
حَرْفٍ سِرِّی اِدراک مینَمایند

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

و این حُروفات در مَقَامِي إِشاره به تَقدِيس
است

In one sense, these letters refer to
holiness.

كَ أَيْ كَفَ نَفْسِكَ عَمَّا يَشْتَهِيهُ هَوَأَكَ
ثُمَّ أَقْبِلَ إِلَى مَوْلَئِكَ

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

نْ نَرِهِ نَفْسِكَ عَمَّا سَوَيْهُ لِتَفْدِيَ بِرُوحِكَ
فِي هَوَئِهِ

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

جْ جَانِبِ حِنَابُ الْحَقِّ إِنْ بَقِيَ فِيكَ 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 لِيَشْكُرِكَ فِي
سَمَايَهُ وَ إِنْ كَانَتِ الْسَّمَاءُ فِي عَالَمٍ
الْأَحَدِيَّهِ نَفْسِ أَرْضَهُ

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.”

كْ كَفَرْ عَنْكَ الْحُجَّاتِ الْمَحْدُودَةِ
لِتَعْرِفَ مَا لَا عَرَفْتَهُ مِنْ الْمَقَامَاتِ الْقُدُسِيَّةِ
وَ إِنْكَ لَوْتَسْمَعَ نَعْمَاتْ

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 الْطَّيْرِ الْفَانِيَةُ لِتَطْلُبَ مِنْ الْكُؤُسِ
الْبَاقِيَةِ الدَّائِمَةِ وَ تَتَرَكَ الْكُوبِ الْفَانِيَةِ
الْزَّائِلَةِ

وَ الْسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

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.

Peace be upon those who walk in the
Right Path!