

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 الْقِدَمِ

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 وَاسْتَسْلَمَ

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

وَأَشْهَدَ خَلْقَ كُلِّ شَيْءٍ فِي هَذَا الزَّمَانِ
الْمُظْلَمِ الصَّيْلَمِ

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

وَأَنْطَقَهُ فِي قُطْبِ الْبَقَائِ عَلَى اللَّحْنِ
الْبَدِيعِ فِي الْهَيْكَلِ الْمُكْرَّمِ

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

لِيَشْهَدَ الْكُلُّ فِي نَفْسِهِ بِنَفْسِهِ فِي مَقَامِ
تَجَلِّي رَبِّهِ

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,

وَلِيَصِلَ 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 وَقَدْ يَرَى اللَّهَ
فِيهِ

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

وَأَصْلَى وَأَسْلَمَ 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 لَاحَ عَنْ أَفْقِ الْإِحْدِيَّةِ

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 أَحْمَداً فِي مَلَكُوتِ الْعَالَمِينَ

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

وَمُحَمَّدًا فِي مَلَائِ الْمُقَرَّبِينَ

and Muḥammad amongst the concourse
of the near ones,

وَمَحْمُوداً فِي جَبَرُوتِ الْمُخْلِصِينَ

and Maḥmūd in the realm of the sincere
ones.

﴿وَأَيَّاماً تَدْعُو لَهُ 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 مَا غَنَّتْ وَرَقَائِ 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 مَا غَرَّدَتْ حَمَامَةُ الْإِيْقَانُ عَلَى
أَغْصَانِ شَجَرَةِ قَلْبِكَ

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

كَإِنِّي 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 أَحْبَائِ 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
شُعْشَعَانِيَّةً مِنْ مَرَاتِبِ الْجَلَالِ

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

لِتَجْذِبَكَ إِلَى سَاحَةِ الْقُدْسِ وَ الْقُرْبِ وَ
الْجَمَالِ

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 مَا غَنَّ بُلْبُلُ الْأَحَدِيَّةِ فِي الرِّيَاضِ
الْغَوْثِيَّةِ

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 «إِتَّقُوا اللَّهَ يُعَلِّمُكُمْ
اللَّهُ»

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

وَيَتَذَكَّرُ طَائِرِ رُوحِكَ حَظَائِرِ الْقَدَمِ

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

وَيَطِيرُ فِي فَضَائِ «فَاسْلُكِي سُبُلَ رَبِّكَ»
ذِلَالًا بِجَنَاحِ الشُّوقِ

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

وَتَجْتَنِّي 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 لَوْتَذُوقَ هَذِهِ
الثَّمَرَاتِ

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

مِنْ خَضِرِ هَذِهِ السُّنْبُلَاتِ الَّتِي نَبَتَتْ فِي
أَرَاضِي الْمَعْرِفَةِ

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

عِنْدَ تَجَلِّيِ أَنْوَارِ الذَّاتِ فِي مَرَايَا الْأَسْمَاءِ
وَالصِّفَاتِ

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

لِيَاخُذَ الشُّوقَ زَمَامَ الصَّبْرِ وَالْإِصْطِبَارِ 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,

وَتَصْعَدُكَ إِلَى مَقَامٍ تَطِيرُ فِي الْهَوَاءِ
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 تَرَكُضَ عَلَى الْمَاءِ كَمَا تَرَكُضَ عَلَى
الْأَرْضِ

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

فَهْنِيءًا لِي وَلَكَ وَلِمَنْ سَمَا إِلَى سَمَائِ
الْعَرْفَانِ وَ صَبَائٍ قَلْبُهُ 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,

سَرَّهُ صَبَائٍ الْإِيقَانِ 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 بعد مَرَاتِبِ سَيْرِ سَالِكِانِ رَا
از مَسْكَنِ خَاكِیْ بَه وَطَنِ الْهَى
هفت رُتْبَه مُعَيَّنِ نَمُودِه اند

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

چُنَانِچِه بَعْضِیْ هَفْتِ وادی
و بَعْضِیْ هَفْتِ شَهْر ذِکْرِ کرده اند

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

و گفته اند که سَالِکِ
تا از نَفْسِ هِجَرَتِ نَنماید
و این اَسْفَار را طَى نکند

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

به بحرِ قُرب و وصالِ واردِ نشود
و از خَمَرِ بی مثالِ نچشد

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

اوّلِ وادی طلب است
مَرگَبِ این وادی صَبَر است

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

که مُسافرِ در این سفر
بی صَبَر به جائی نَرَسَد
و به مَقصودِ واصلِ نشود

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

و باید هرگز افسُرده نگردد
اگر صَد هزار سال سَعی کند
و جَمالِ دوست نبیند
پَژمُرده نشود

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.

زیرا مُجاهِدینِ کَعْبَه ﴿فَیْنَا﴾
به بِشارَتِ ﴿لَنَهْدِیَنَّهُمْ سُبُلَنَا﴾
مَسرور اند

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

و کَمَرِ خِدْمَتِ در طلب
به غایتِ مُحکَم بسته اند

In their search, they have stoutly girded
up the loins of service,

و در هر آن از مَکانِ غَفَلَتِ
به اِمکانِ طلبِ سفر کنند

and seek at every moment to journey
from the plane of heedlessness into the
realm of being.

هیچ بندی ایشان را مَنع ننماید
و هیچ پندی سَد نکند

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

و شرط است این عباد را که دل را
که مَنبَع خَزِیْنَةُ الهیّه است
از هر نَقْشی 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 تَقْلید
که از اَثَرِ آباء و اجداد است
إِعراض نمایند

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

و أَبْوابِ دوستی و دُشْمَنی را
با کُلِّ أَهْلِ أَرْضِ مَسْدُود کنند

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

و طَالِب در این سفر به مَقَامی رِسَد
که هَمَّه مَوْجُودات را
در طَلَبِ دوست سَرگَشْتِه بیند

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

چَه یَعْقُوب ها بیند
که در طَلَبِ یُوسُفِ آواره مانده اند

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

عَالَمی حَبِیب بیند
که در طَلَبِ مَحْبُوب دَوَان اند

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

و جَهَانی عاشِق مُلَا حِظْه کند
که در پِی مَعشُوق رَوَان

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

و در هر آنی امری مُشاهدِه کند
و در هر ساعتی بر سِرِّی مُطَّلِع گردد

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

زیرا که دل از هر دو جَهان برداشته
و عَزَمِ کَعْبَهٗ جانان نموده

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

و در هر قَدَمی
إِعَانَتِ غَیْبیِ او را شاملِ شَوَد
و جوشِ طلبش زیاده 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 عِشْقِ اَندازه گرفت

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

حِکَايَتِ کنند که روزی مَجْنُون را دیدند
خاک میبِیخت و آشک میریخت

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

گفتند چه میکنی
گفت لیلی را میجویم

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

گفتند 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!"

گفت همه جا در طلبش میکوشم
شاید در جائی بجویم

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

بلی در تُرابِ رَبِّ الْأَرْبابِ جُسْتَن
اگر چه نزدِ عَاقِلِ قَبیح است
لَکِن بر کَمَالِ جِدِّ و طلبِ دَلیل است

﴿مَنْ طَلَبَ شَيْئًا وَجَدَّ وَجَدَ﴾

طَالِبِ صَادِقِ جِزِ وصالِ مَطْلُوبِ
چیزی نَجْوید
و حَبِیبِ را جِزِ وصالِ مَحْبُوبِ
مَقْصُودِ نباشد

و این طَلَبِ طَالِبِ را حَاصِلِ نشود
مگر به نِثارِ آنچه هست

یعنی آنچه دیده و شنیده و فهمیده
همه را به نَفْیِ ﴿لَا﴾ مَنفِی سازد
تا به شَهْرِستانِ جان
که مَدِینَةُ ﴿إِلَّا﴾ است واصلِ شود

هِمَّتِی باید تا در طَلَبِش کُوشیم
و جَهْدِی باید تا از شَهِدِ وصالِش نوشیم

اگر از این جامِ نوشِ کنیم
عَالَمِی فَرَامُوشِ کنیم

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.”

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.

و سَالِک در این سفر
بر هر خاکی جَالِس شود
و در هر بِلَادِی ساکن گردد

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

از هر وَجِه اِی طَلَبِ جَمَالِ دوست کند
و در هر دِیَارِ طَلَبِ یار نماید

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

با هر جَمْعِی مُجْتَمِع شود
و با هر سَرِی هَمَسَرِی نماید

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

که شاید در سَرِی سِرِّ مَحْبُوب بیند
و یا از صُورَتِی
جَمَالِ مَحْبُوب مُشَاهِدِی کند

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

و اگر در این سفر به إِعَانَتِ باری
از یارِ بی نِشَانِ نِشَانِ یافت

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

و بویِ یوسُفِ گُمگشته
از بَشِیرِ أَحَدِیَّة شَنید

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

فَوْرًا به وادیِ عِشْقِ قَدَمِ گُذَارَد
و از نارِ عِشْقِ بَگُذَارَد

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

در این شهر آسمانِ جَذبِ بُلند شود
و آفتابِ جَهانتابِ شوقِ طالعِ گردد
و نارِ عِشقِ بر آفرورد

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

و چون نارِ عِشقِ بر آفروخت
خَرَمَنِ عَقْلِ به کُلیِ بسوخت

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

در این وقتِ سالکِ از خود
و غیرِ خود بی خبر است

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

نه جَهل و عِلْمِ داند
نه شَکّ و یَقینِ
نه صُبحِ هِدایتِ شناسد
و نه شامِ ضِلالتِ

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

از کُفر و ایمان هر دو در گریز
و سَمِّ قاتِلش دِلِ پذیر

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

این است که عَطّار گفته
کُفرِ کافر را و دینِ دیندار را
ذَرّهٔ دَرَدَتِ دِلِ عَطّار را

Wherefore 'Aṭṭār saith:
For the infidel, error—for the faithful,
faith;
For 'Aṭṭār's heart, an atom of Thy pain.

مرکبِ این وادی درد است
و اگر درد نباشد
هرگز این سفر تمام نشود

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

و عاشق در این رتبه
جز معشوق خیالی ندارد
و جز محبوب پناهی نجوید

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

و در هر آن صد جان
رایگان در ره جانان دهد
و در هر قدمی هزار سر
در پای 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 مصرِ عشق در نیائی
به یوسفِ جمالِ 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 یعقوب
از چشمِ ظاهری نگذری
چشمِ باطن نگشائی

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

و تا به نارِ عشق نیفروزی
به یارِ شوق نیامیزی

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

و عاشق را از هیچ چیز پروا نیست
و از هیچ ضرری ضرر نه

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

از نارِ سردش بینی
و از دریا خشکش یابی

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

نِشانِ عاشِقِ آن باشد
که سَرْدَشِ بَینی از دوزخ
نِشانِ عارفِ آن باشد
که خشکِشِ بَینی از دریا

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 کَمَنَدِ 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.

مُبَارَکِ گردنی
که در کَمَنَدَش افتد
و فرخنده سَری
که در راهِ مُحَبَّتَش به خاک 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 نفسِ بیگانه شو
تا به یگانه پی بری
و از خاکدانِ فانی بگذر
تا در آشیانِ اِلَهِی 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 بر آفریزی
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
نکند باز موشِ 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 بر آفرزد 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 مقرری نه

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

نهنگِ عشقِ ادیبِ عقل را ببلعد
و لبیبِ دانشِ بشکُرد

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

هفت دریا بیاشامد
و عطشِ قلبش نیفسُرد
و ﴿هَلْ مِنْ مَزِيدٍ﴾ 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
و از هر چه در عالم است کِناره 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.

صَدِّ هِزَارِ مَظْلُومَانِ دَرِ کَمَنْدَشِ بَسْتِه
و صَدِّ هِزَارِ عَارِفَانِ بِه تیرشِ خَسْتِه

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

هَر سُرخِی کِه دَر عَالَمِ بِنِی
از قَهَرشِ دَان
و هَر زَرْدِی کِه دَر رُخسَارِ بِنِی
از زَهَرشِ شُمُر

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

جُز فَنَا دَوَائِی نَبَخَشْد
و جُز دَر وَادِی عَدَمِ قَدَمِ نَگْذَارْد

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

و لَکِن زَهَرشِ دَر کَامِ عَاشِقِ
از شَهِدِ خُوشِ تَر
و فَنَائِشِ دَر نَظَرِ طَالِبِ
از صَدِّ هِزَارِ بَقَا مَحْبُوبِ تَر اَسْت

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 بَايْد بِه نَارِ عِشْقِ
حِجَابِ هَايِ نَفْسِ شَیْطَانِی سُوخْتِه شُود

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

تَا رُوحِ بَرَايِ اِدْرَاکِ
مَرَاتِبِ سَيِّدِ ﴿لَوْلَاکِ﴾
لَطِیْفِ و پَاکِيزِه گَرْدَدِ

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

نارِ عشقی برُفروز
و جُمْلَه هستی ها بسوز
پس قَدَم بردار
و اَنَدَر کویِ عُشّاقان گذار

مَمْلِکَتِ مَعْرِفَت

و اگر عاشق به تائیدات خالق از مَنقارِ
شاهینِ عشق به سَلَامَت بُگذرد در
مَمْلِکَتِ مَعْرِفَت وارد شود

و از شک به یَقین آید و از ظُلْمَتِ
ضِلَالَتِ هَوی به نورِ هِدَايَتِ تَقْوٰی راجع
گردد

و چَشمِ بَصیرَتَش باز شود و با حَبِیبِ
خود به راز مَشغول گردد

دَر حَقِیقَت و نِیازِ بَگُشاید و اَبوابِ مَجاز
در بَندَد در این رُتَبه قَضَا را رِضا دَهد

و جَنگ را صُلح بیند و در فَنّا مَعانی بَقا
دَرک نَماید

Kindle the fire of love and burn away all
things,
Then set thy foot into the land of the
lovers.

THE VALLEY OF KNOWLEDGE

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

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

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

he will set ajar the gate of truth and
piety, and shut the doors of vain
imaginings. He in this station is content
with the decree of God,

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

و به چشَمِ سَر و سِرِّ در آفاقِ ایجاد و
آنْفُسِ عِبَادِ اسرارِ مُعادِ بیند

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

و حِکْمَتِ صَمَدانی را به قَلْبِ روحانی
در مَظَاهِرِ نامُتَناهِیِ اِلَهِی سیرِ فرماید

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

دَر بَحَرِ قَطْرِهٔ بیند و در قَطْرِهٔ اسرارِ بَحَرِ
مُلاحِظَه کُند

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

دِلِ هر ذَرَّهٔ ای که بِشِکافی

Split the atom's heart, and lo!

آفتابیش در میانِ بینی

Within it thou wilt find a sun.

و سَالِکِ در این وادی در آفرینشِ حَقِّ
بِبینشِ مُطَلَقِ مَخالِفِ و مُغایِرِ نَبیند

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

و در هر آن «ما تَریٰ فی خَلْقِ الرَّحْمَنِ مِنْ
تَفَاوُتٍ فَارِجَعِ الْبَصَرَ هَلْ تَریٰ 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?"

دَر ظُلْمِ عَدَلِ بیند و در عَدَلِ فَضْلِ
مُشاهِدِه کُند

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

دَر جَهْلِ عِلْمِهَا مَسْتُورِ بَیْنَد و در عِلْمِهَا
صَد هِزار حِکْمَتِهَا أَشْکَار و هَویدا اِدْرَاک
نَمَایَد

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

و قَفَسِ تَن و هَوی بِشْکَنَد و به نَفَسِ أَهْلِ
بَقَا اُنْسِ گِیرَد

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

بَیْرَدِ بَانَ هَايِ مَعْنَوی صُعودِ نَمَایَد و به
سَمَاءِ مَعَانی بِشْتَابَد

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

دَر فُلْکِ « سَنَرِیْهُمُ آيَاتِنَا فِي الْأَفَاقِ وَ فِي
أَنْفُسِهِمْ » ساکِنِ شَوَد

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

و بر بَحْرِ « حَتَّى يَتَبَيَّنَ لَهُمْ إِنَّهُ الْحَقُّ »
سائِرِ گَرَدَد

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

و اِگَر ظُلْمی بَیْنَد صَبْرِ نَمَایَد و اِگَر قَهْر
بَیْنَد مِهْر آرد

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

حِکَايَتِ کَنَد عاشِقی سالِها در هِجْرِ
مَعشوقش جان مِیباخت و در آتِشِ فَرَاقش
مِیگذاخت

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

از غلبهٔ عشق صدرش از صبر خالی ماند
و جسمش از روح بیزاری جست

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

و زندگی در فراق را از نفاق میشمرد و از
آفاق به غایت در احتراق بود

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

چه روزها که از هجرش راحت نجسته و
بسا شبها 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 آهی گشته و از درد
دل چون وای شده

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

بیک شربهٔ وصلش هزار جان رایگان
میداد و میسر نمیشد

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

طبیان از علاجش در ماندند و مؤانسان
از انسش دوری جستند

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

بلی مریض عشق را طبیب چاره نداند
مگر عنایت حبیب دستش گیرد

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

باری عاقبت شجر رجاش ثمر یأس
بخشید و نار امیدش بیفسرد

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.

ناگاه او را عسسی تعاقب نمود

on a sudden, a watchman followed after
him.

او از پیش تازان و عسس از پی دوان

He broke into a run, with the watchman
following;

تا آنکه عسسهها 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 به اطراف
میدوید و با خود میگفت

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

این عسس عزرائیل من است که به این
تعجیل در طلب من است و یا شداد بلاد
است که در کین عباد است

"Surely this watchman is 'Izra'íl, my
angel of death, following so fast upon
me; or he is a tyrant of men, seeking to
harm me."

آن خسته تیر عشق به پا دوان بود و به دل
نالان

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

تا به دیوار باغی رسید و به هزار زحمت
و محنت بالای دیوار رفت دیواری به
غایت بلند 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 باغ انداخت

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

دید معشوقش در دست چراغی دارد و
تفحص انگشتری مینماید که از او گم
شده بود

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

چون آن عاشق دل داده معشوق دل
برده را دید آهی برگشید و دست به دعا
برداشت

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

که ای خدا این عسس را عزت ده و
دولت بخش و باقی دار

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

که این عسس جبرئیل بود که دلیل این
علیل گشت یا اسرافیل بود که حیات
بخش این دلیل شد

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

و آنچه گفت فی الحقیقه درست بود زیرا
ملاحظه شد که این ظلم منکر عسس
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 رحمتها در پرده پنهان نموده بود

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

بیک قهر تشنه صحرایِ عشق را به بحرِ
معشوق واصل نمود و ظلمتِ فراق را به
نورِ 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.

بعیدی را به بستانِ قرب جای داد و
علیلی را به طبیبِ قلب راه نمود

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

حال آن عاشق اگر آخر بین بود در اوّل بر
عسس رحمت مینمود و دُعاش میگفت
و آن ظلم را عدل 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 محجوب بود در اوّل ناله آغاز
نمود و به شکایتِ زبان گشود

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

و لکن مسافرانِ حدیقه عرفان چون آخر را
در اوّل بینند

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

لهذا در جنگ صلح و در قهر آشتی
ملاحظه کنند

see peace in war and friendliness in
anger.

و این رتبه اهلِ این وادی است

Such is the state of the wayfarers in this
Valley;

و أَهْلِ وَادِي هَايَ فَوْقَ اَيْنِ وَادِي أَوَّلِ و
آخِرًا يَكُ بَيْنَهُ بَلَكِهْ نَهْ أَوَّلِ بَيْنَهُ نَهْ آخِرِ
لَا أَوَّلِ و لَا آخِرِ 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.”

بَلَكِهْ أَهْلِ مَدِينَهْ بَقَا كِهْ دَر رَوِيضَهْ خَضْرَا
سَاكِنْدَ لَا أَوَّلِ و لَا آخِرْ هَمْ نَبِينْدَ اَزْ أَوَّلَهَا
دَر گُرِيزَنْدَ و بَهْ آخِرَهَا دَرَسْتِيزْ

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.

زِيرَا كِهْ عَوَالِمِ اَسْمَاءِ رَا طِي نَمُودِهْ اَنْدَ و اَزْ
عَوَالِمِ صِفَاتِ چُون بَرَقِ دَر گُذَشْتِهْ اَنْدَ

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

چَنَانِچِهْ مَيَفَرْمَايَدَ « كَمَالِ اَلتَّوْحِيدِ نَفِي
اَلصِّفَاتِ عَنْهُ »

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

و دَر ظِلِّ ذَاتِ مَسْكَنِ گَرِفْتِهْ اَنْدَ

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

اَيْنِسْتِ كِهْ خَوَاجِهْ عَبْدُلُّهُ قَدَسَ اَللّٰهُ
تَعَالٰی سِرُّهُ اَلْعَزِيزِ

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

دَر اَيْنِ مَقَامِ نُكْتَهْ دَقِيقِي و كَلِمَهْ بَلِيغِي
دَر مَعْنٰی « اِهْدِنَا اَلصِّرَاطَ اَلْمُسْتَقِيمَ »
فَرْمُودِهْ اَنْدَ

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 بنمای به ما راهِ راست

which is: "Show us the right way,

یعنی به مُحَبَّتِ ذاتِ خود مُشَرَّفِ دارِ تا
از التِّفاتِ به خود و غَیرِ تو 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,

بِتمامی گِرِفْتارِ تو گردیم جز تو ندانیم جز
تو نبینیم و جز تو نیندیشیم

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

بلکه از این مقام هم بالا روند

Nay, these even mount above this
station,

چنانچه میفرماید « الْمُحَبَّةُ حِجَابٌ بَيْنَ
الْمُحِبِّ وَالْمَحْبُوبِ » بیش از این گفتن
مرا دستور 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."

در این وقت صُبحِ مَعْرِفَتِ طالع شد و
چراغ‌های سیر و سُلوک خاموش گشت

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

و هم موسی با همه نور و هنر

Veiled from this was Moses,

شد از آن مَحْجُوبِ تو بی پر مپر

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهلِ راز و نیازی به پَرهایِ هَمَّتِ اولیا
پَرِوازِ کُن

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

تا اسرارِ دوستِ بینی و به اَنوارِ مَحَبوب
رَسی اِنَّا لِلّٰهِ و 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 سَالِکِ بَعْدَ از سِیرِ وادی مَعْرِفَتِ که آخِرِ
مَقَامِ تَحْدِیدِ است به اَوَّلِ مَقَامِ تَوْحِیدِ
وَاصِلِ شَوَد

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

و از کَأْسِ تَجْرِیدِ بِنُوشَد و در مَظَاهِرِ
تَفْرِیدِ سِیرِ نَمَایَد

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

دَرِ اَینِ مَقَامِ حِجَابِ کِثْرَتِ بَرِ دَرَدِ و از
عَوَالِمِ شَهْوَتِ بَرِ پَرَدِ و در سَمایِ وَحْدَتِ
عُرُوجِ 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 بَشْنُود و به چَشمِ رَبَّانِی
اَسْرَارِ صَنِعِ صَمَدانِی بَیْنَد

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

بِخَلَوَاتِ خَانِهِ دُوسْتِ قَدَمِ گُذَارَد و مَحْرَمِ
سُرَادِقِ مَحْبُوبِ شَوَد

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

و دَسْتِ حَقِّ از جِیبِ مُطْلَقِ بَرَّآرَد و اَسْرَارِ
قُدْرَتِ ظَاهِرِ نَمَآیَد

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

وَصَفِ و اِسْمِ و رَسْمِ از خُودِ نَبِیْنَد وَصَفِ
خُودِ رَا در وَصَفِ حَقِّ بِنَد

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

و اِسْمِ حَقِّ رَا در اِسْمِ خُودِ مُلَاحِظَه نَمَآیَد

He beholdeth in his own name the
name of God;

هَمِه آوازها از شَه دَانَد و جَمِیعِ نَعْمَاتِ رَا
از او شِنُود

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

بَر کُرْسِیِ «قُلْ کُلُّ مِنْ عِنْدِ اللّٰهِ» جَالِسِ
شَوَد و بر بَسَاطِ «لَا حَوْلَ و لَا قُوَّةَ اِلَّا
بِاللّٰهِ» رَاحَتِ گِیَرَد

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 اَشْیَاءِ بِه نَظَرِ تَوْحِیدِ مُشَاهِدِه کُنَد

He looketh on all things with the eye of
oneness,

و اِشْرَاقِ تَجَلّیِ شَمْسِ اِلٰهی رَا از مَشْرِقِ
هَوِیَّتِ بَر هَمِه مُمکِنَاتِ یَک سَانِ بِنَد

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

و أنوارِ توحید را بر جمیع موجودات
موجود و ظاهر مُشاهدِه کند

and the lights of singleness reflected
over all creation.

و معلوم آن جناب بوده که جمیع
اختلافات عوالم کون که در مراتبِ
سلوک سالک مُشاهدِه میکند از نظرِ
خود سالک 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.

مثالی در این مقام ذکر میشود تا این
معنی تمام معلوم گردد

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

ملاحظه در شمسِ ظاهری فرمائید که بر
همه موجودات و ممکنات به یک اشراق
تجلی مینماید

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

و افاضه نور به امرِ سلطانِ ظهور بر همه
اشیاء میفرماید

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

و لیکن در هر محلّ به اقتضای استعداد
آن محلّ ظاهر میشود و اعطای فیض
میکند

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

مثل این که در مرآت به قرصها و هیئاتها
جلوه مینماید و این به واسطه لطافتِ
خود مرات است

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

و در بلور نارِ اِحداثِ می‌کُند و در سایرِ
اشیا هَمان اَثَرِ تَجَلّی ظاهر است نه قُرص

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.

و به آن اَثَرِ هر شیئی را به اَمْرِ مُؤَثِّر
به اِسْتِعْدادِ او تَرْبِیَّتِ می‌کُند چنانچه
مُشاهِدِه می‌کنید

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.

و هَمچنین اَلوانِ هَم به اِقتِضایِ مُحَلّ
ظاهر می‌شود

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

مِثْلِ این که در زُجاجِۀ زرد تَجَلّی زرد و
در سِفید تَجَلّی سِفید و در سُرخ تَجَلّی
سُرخ مُلاحِظَه می‌شود

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 این اِختِلافات از مُحَلّ است نه از
اِشراقِ ضیاء

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

و اِگَر مُحَلّ مانعِ داشتِه باشد مِثْلِ جِدار و
سَقف آن مُحَلّ به اَلَمَرِّهِ از تَجَلّی شَمس
مَحروم ماند و اَفتاب بر آن نَتابد

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 نُفوسِ ضَعیفَه چون
اَراضی مَعْرِفَت را به جِدارِ نَفْس و هَوی

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

و حِجَابِ غَفَلَتِ و عَمَى حَايِلِ نَمُودِه آند

and clouded them with ignorance and
blindness,

لِهَذَا از إِشْرَاقِ شَمْسِ مَعَانِي و أَسْرَارِ
مَحْبُوبِ لَا يَزَالِي مَحْجُوبِ مَانِدِه آند

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

و از جَوَاهِرِ حِكْمَتِ دِينِ مُبِينِ سَيِّدِ الْأُمَرِ
سَلِينِ دُورِ مَانِدِه آند

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

و از حَرَمِ جَمَالِ مَحْرُومِ شُدْنَد

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

و از كَعْبَةِ جَلَالِ مَهْجُورِ

and banished from the Ka'bih of
splendor.

اَيْنَسْتَ رُتْبَةَ أَهْلِ زَمَانِ

Such is the worth of the people of this
age!

و أَكْغَرِ بُلْبُلِي از كِلِ نَفْسِ بَرَخِيْزَدِ و بَرِ
شَاخْسَارِ كُلِّ قَلْبِ جَايِ گِيْرَدِ

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

و بِهْ نَعْمَاتِ حِجَازِي و آوَاظِ خَوْشِ
عِرَاقِي أَسْرَارِ إِلَهِی ذِکْرِ نَمَایَدِ

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

كِهْ حَرْفِي از آن جَمِيعِ جَسَدِ هَايِ مُرْدِه رَا
حَيَاتِ تَا زَهْ جَدِيدِ بَخْشَدِ

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

و روحِ قُدسی بر عَظَامِ رَمیمِۀ مُمکِنات
مَبذولِ دَارَد

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

هزار چَنگالِ حَسَدِ و مِنقارِ بُغضِ یینی که
قَصِدِ او نَمایند و با تَمَامِ جَدِّ در هَلاکَش
کُوشند

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 بویِ خَوشِ ناخَوشِ آید و
مَزکوم را رَایحِۀ طَیبِ ثَمَرِ 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 بَرایِ إِرشادِ عَوامِ گُفَتِه آند

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

دَفَعِ کُن از مَغزِ و از یینی زُکام

Cleanse thou the rheum from out thine
head

تا که رَیْحُ اَللّٰهِ در آید در مَشاَم

And breathe the breath of God instead.

باری اِخْتِلَافِ مُحَلِّ وَاَضِحِّ و مُبَرَهَن شُد

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

و اَمَّا نَظَرِ سَالِکِ وَاقَتی در مُحَلِّ مَحْدود
است یَعْنی در زُجَاجاتِ سِیرِ مِینَمَاید

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

اینست که زَرَدِ و سُرخِ و سِفیدِ بَیند

he beholdeth yellow and red and white;

باین جَهت است که جدالِ بینِ عباد بر
پا شده

hence it is that conflict hath prevailed
among the creatures,

و عالم را غبارِ تیره از آنفُسِ محدوده
فراگ رفته

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

و بعضی نظر به اِشراقِ ضوء دارند و
برخی از خمرِ وحدت نوشیده‌اند جز
شمس چیزی نبینند

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 سببِ سیرِ این سه مقامِ مختلف
فهمِ سالکین و بیانِ ایشان مختلف
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 عالمِ ظاهر
شده و میشود

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

زیرا که بعضی در رُتبهٔ توحید واقفند و از
آن عالم سخن گویند

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

و برخی در عوالمِ تحدید قائم‌اند و
بعضی در مراتبِ نفس و برخی بالامرِ
محتجب‌اند

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

اینست که جُهَّالِ عَصْرِ که از پَرَتَوِ جَمال
نَصیب نَبْرَدِهْ اَنَد به بَعْضی مَقال تَكَلُّم
مینمایند

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

و در هر عَصْرِ و زَمَان بر اَهلِ لَجَّة تَوْحید
وَارِد می آوَرند آنچِه را که خود به آن لایق
و سِزا وَاَرند

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 مَا تَرَكَ
عَلَى ظَهْرِهَا مِنْ دَعَابَةٍ 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 بَرَادِرِ مَنْ قَلْبِ لَطِيف به مَنَزِلَهْ آئینِه
است

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

آن را به صِیقلِ حُبِّ و انْقِطَاعِ از مَاسَوی
اَللّهُ پاک کُن

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

تا اَفْتابِ حَقِیقِی در آن جِلْوِهْ نَمَایَد و
صُبْحِ اَزَلِی طَالِعِ شَوَد

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

مَعْنی « لَا یَسَعْنِی اَرْضِی و لَا سَمَائِی
و لَکِنْ یَسَعْنِی قَلْبِ عَبْدِی الْمُؤْمِنِ » را
اَشْکار و هَویدا بینِی

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.”

و جان در دَست گیری و به هزار حَسَرَت
نِثارِ یارِ تازه نَمائی

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

و چون اَنوارِ تَجَلّی سُلطانِ اَحَدِیّه بر عَرشِ
قَلب و دِل جُلوسِ نَمود

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

نورِ او در جَمیعِ اَعْضا و اَرْکانِ ظاهِر
میشود

His shining becometh visible in every
limb and member.

آن وَقتِ سِرِّ حَدِیثِ مَشهورِ سَر از
حِجابِ دِيجورِ بَر آرد

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

« لَا زَالَ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى
أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي
يَسْمَعُ بِهِ » الخ

“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 صاِحِبِ بَیتِ در بَیتِ خود تَجَلّی
نموده

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

و اَرْکانِ بَیتِ هَمِه از نورِ او رَوشن و مُنَوَّر
شده

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

و فِعْل و اَثَرِ 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 چشمه ای که مقربین 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 مبادا 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 به ذاته 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;

لم یزل از صفات خلق غنی بوده و
خواهد بود

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

و نشناخته او را احدی و به گنه او راه
نیافته نفسی

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

كُلُّ عُرْفَا در وادی مَعْرِفَتَش سر گردان و
كُلُّ اولیا در إدراكِ ذاتش حیران مَنزّه
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.

از إدراكِ هر مُدرِکی و مُتعالی است از
عِرْفانِ هر عارفی

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

السَّيْلُ مَسدود و الطَّلُبُ مَرَدود

The way is barred and to seek it is
impiety;

دَلِيلُهُ آیاتِهِ و وُجُودُهُ إثباتِهِ

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

اینست که عاشقان رویِ جانان گفته اند
«يَا مَنْ دَلَّ عَلَى 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."

عَدَمِ صِرْفِ كُجَا تَوَانَد در مِیدانِ قِدَمِ
اَسبِ دَوَانَد و سایه فانی كُجَا به خورشیدِ
باقی رَسَد

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

حَبِيبُ «لَوْلَاكَ»، «مَا عَرَفْنَاكَ» فرموده

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

و مَحْبُوبُ «أَوَاذْنِي»، «مَا بَلَغْنَاكَ»
گفته

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

بَلَىٰ اِیْنَ ذِکْرَهَا کِه در مَرَاتِبِ عِرْفَانِ ذِکْر
میشود

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

مَعْرِفَتِ تَجَلِّیَّاتِ اَن شَمْسِ حَقِیْقَتِ
است کِه در مَرایَا تَجَلِّی میفرماید

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

و تَجَلِّی اَن نور در قُلُوبِ هَسْت و لَکِن
بِه حُجَبَاتِ نَفْسَانِیَّه و شُؤُنَاتِ عَرَضِیَّه
مَحجُوب 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 شَمع زیرِ فَاَنُوسِ حَدِیدِ چون فَاَنُوسِ
مُرتَفِع شد نورِ شَمع ظَاہِرِ گَرَدَد

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 هَمچنین چون خَرَقِ حُجَبَاتِ اَفْکِیَّه از
وَجْهٔ قَلْبِ نَمائی اَنوَارِ اَحَدِیَّه طَالِعِ شُود

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

پَس مَعْلُوم شد کِه از بَرایِ تَجَلِّیَّاتِ هَم
دُخُول و خُرُوج نیست

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

تا چِه رَسَد بِه اَن جَوَهَرِ وُجُودِ و سِرِّ
مَقْصُود

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

ای بَرادَرِ مَن در اِیْنَ مَرَاتِبِ از رُویِ تَحْقِیْقِ
سِیرِ نَمَا نِه از رُویِ تَقْلِیدِ

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

و سَالِكٍ رَا دُور بَاشِ كَلِمَاتِ مَنَعِ نَكُنْدُ وَ
هَيْمَنَهُ إِشَارَتِ سَدِ نَنُمَايَدِ

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

پَرِدِه چِه بَاشَد مِيَانِ عَاشِقِ وَ مَعشُوقِ

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

سَدِّ سِيكَندَرِ نَه مَانِعِ اسْت وَ نَه حَائِلِ

Not Alexander's wall can separate them!

أَسْرَارِ بَسِيَارِ وَ أَغْيَارِ بِيْشْمَارِ

Secrets are many, but strangers are
myriad.

سِرِّ مَحْبُوبِ رَا دَفْتَرَهَا كِفَايَتِ نَكُنْدُ وَ بَه
اَيْنِ أَلَوَاحِ اِتْمَامِ نِيَابَدِ بَا اَيْنِ كِه حَرْفِي بِيْشِ
نِيَسْتِ وَ رَمْزِي بِيْشِ 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.

«أَلْعِلْمُ نُقْطَةٌ كَثْرَةُ الْجَاهِلُونَ»

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

وَ اَزْ هَمِيْنِ مَقَامِ اِخْتِلَافَاتِ عَوَالِمِ رَا هَمِ
مُلاَحِظَه كُنْ

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

اَكْرَ چِه عَوَالِمِ اِلَهِي نَامُتِنَاهِي اسْت وَ
لَكِنْ بَعْضِي چِهَار رُتْبَه ذِكْرِ نَمُودِه اَنْدِ

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

عَالَمِ زَمَانِ وَ اَن اَن اَسْت كِه اَز بَرَايِ اَوِ
أَوَّلِ وَ آخِرِ بَاشَدِ

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

و عالم دهر یعنی اَوَّلِ داسته باشد و
آخرش پدید نباشد

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

و عالم سرمَد که اَوَّلِ مُلاحِظَه نشود و
آخرش مَفْهُوم شود

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

و عالم اَزَل که نه اَوَّلِ مُشَاهِدَه شود و نه
آخری

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

اگر چه در این بیاناتِ اِختِلَافِ بسیار
است اگر تَقْصیلِ ذِکْرِ شود کِسَالَتِ
افزاید

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

چنانچه بعضی عالمِ سرمَد را بی اِبتِدا و
اِنْتِها گفته اند

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

و عالمِ اَزَل را غِیْبِ مَنِیعِ لا یُدْرَکِ ذِکْرِ
نموده اند

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

و بعضی عوالمِ لاهوت و جَبَروت و
مَلکوت و ناسوت گفته اند

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).

سَفَرهایِ سَبیلِ عِشق را چَهار شُمُردِه آند

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

مِنْ اَلْخَلْقِ اِلَيَّ اَلْحَقُّ و مِنْ اَلْحَقِّ اِلَيَّ
اَلْخَلْقُ و مِنْ اَلْخَلْقِ اِلَيَّ اَلْخَلْقُ و مِنْ
اَلْحَقِّ اِلَيَّ اَلْحَقُّ

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.

و هَمچنین بَسیار بَیانات از عُرَفا و
حُکمایِ قَبل هَست که بَندِه مُتَعَرِض
نَشدَم

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

و دوست نَدارَم که اذکار قَبل بَسیار
اَظْهَار شُود

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

زیرا که اقوال غَیرا ذِکر نَمُودَن دَلیل
اَست بر عُلُوم کَسی نَه بر مَوهِبَتِ اِلهی

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

و لَکِن اَین قَدر هَم که ذِکر شُد بَه واسِطَه
عَادَتِ ناس اَست

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 تَ اَسی بَه أَصْحاب و عَلاوَه بر اَین
دَرین رِسالَه اَین بَیانات نَگنَجد

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

و عَدَمِ إِقْبَالِ بِهِ ذِكْرِ أَقْوَالِ إِيشَانِ نَهْ از
غُرُورِ اسْتِ بَلْ بِهِ وَاسِطَةُ ظُهُورِ حِكْمَتِ
و تَجَلِّيِ مَوْهَبَتِ اسْتِ

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

گَرِ خِضَرِ دَرِ بَحْرِ كَشْتِي رَا شِكْسْتِ
صَدِّ دُرُوسْتِي دَرِ شِكْسْتِ خِضَرِ هَسْتِ

If Khizr did wreck the vessel on the sea,

Yet in this wrong there are a thousand rights.

و إِلَّا اَيْنِ بَنْدِهْ خُودِ رَا دَرِ سَاخْتِ يَكِي
از اَحْبَايِ خُدا مَعْدُومِ مِيدَانَمِ و مَفْقُودِ
مِشْمُورَمِ تَا چِه رِسَدِ دَرِ بَسَاطِ اُولِيَا

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!

و از اَيْنِهَا گُذَشْتِهْ مَقْصُودِ ذِكْرِ مَرَاتِبِ
سَالِكِينَ اسْتِ نَهْ بَيَانِ أَقْوَالِ عَارِفِينَ

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

اَكْرَ چِه مِثَالِ مُخْتَصَرِي دَرِ اَوَّلِ و آخِرِ
عَالَمِ نِسْبِي و اِضَافِي زِدِهْ شُدْ

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

مُجَدِّدِ مِثَالِي دِيكَرِ ذِكْرِ مِشْوَدِ تَا تَمَامِ
مَعَانِي دَرِ قَمِيصِ مِثَالِي ظَاهِرِ شَوَدِ

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

مَثَلًا آن جَنَابِ در خود مُلَاحِظَه فرماید

For instance, let thine Eminence
consider his own self;

کِه نِسَبَت به پَسَرِ خود اَوَّلَند و نِسَبَت به
پَدَرِ خود آخِر

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

و در ظاهِرِ حِکَايَت از ظاهِرِ قُدَرَت
میکنید در عَوَالِمِ صُنْعِ اِلَهِی

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

و در باطنِ بر اَسرارِ باطنِ که وَدِیعَةُ اِلَهِیّه
است

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

دَر شُما پَسِ صِدْقِ اَوَّلِیَّت و آخِرِیَّت و
ظاهِرِیَّت و باطنِیَّت به این مَعْنی که ذِکَر
شُد بر شُما می‌کُند

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

تا در این چِه‌اَر رُتَبِه که به شُما عِنايَت
شُد چِه‌اَر رُتَبِه اِلَهِیّه را اِدراک فرمائید

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

تا بُلْبُلِ قَلبِ بر جَمیعِ شاخسارهای گُل
وُجود از غِیْب و شُهود نِدا کُند

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

بانه « هُوَ اَلْأَوَّلُ و اَلْآخِرُ و اَلظَّاهِرُ و
اَلْبَاطِنُ »

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

و این ذکرها در مراتبِ عوالمِ نسبتِ ذکر
میشود

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

و الا آن رجالی که به قدمی عالمِ نسبت
و تقید را طی نموده اند

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

و بر بساطِ خوشِ تجرید ساکن شده اند

and dwelt on the fair plane of the
Absolute,

و در عالم‌هایِ اطلاق و امرِ خیمه
برافراخته اند

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

جمعِ این نسبت‌ها را به ناری سوخته اند

have burned away these relativities with
a single spark,

و همه این الفاظ را به نمی محو
نموده اند

and blotted out these words with a drop
of dew.

و در یمِ روحِ شناوری مینمایند و در هوایِ
قدسِ نور سیر میکنند

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

دیگر الفاظ در این رتبه کجا وجود دارد
تا اول یا آخر یا غیر اینها معلوم شود و
مذکور آید

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

در این مقام اول نفسِ آخر و آخر نفسِ
اول است

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

آتشی از عشقِ جانان برُفروز	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 مُلاحظه فرما	O my friend, look upon thyself:
که اگر پدرِ 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 مُصطفیٰ توحید نزدِ ادیبِ عشقِ پیاموزی	Now forget them all, that thou mayest learn from the Master of Love in the schoolhouse of oneness,
و از « انا » به « راجعون » رجعت کنی	and return unto God,
و از باطنِ مجازی به مقامِ حقیقی خود واصل گردی	and forsake the inner land of unreality for thy true station,
و در ظلِ شجرهٔ دانش ساکن شوی	and dwell within the shadow of the tree of knowledge.
ای عزیزِ نفس را فقیرِ نما تا در عرصهٔ بُلند غنا وارد شوی	O thou dear one! Impoverish thyself, that thou mayest enter the high court of riches;
و جسد را ذلیل کن تا از شریعهٔ عزّت پیاشامی	and humble thy body, that thou mayest drink from the river of glory,

و به جَمیعِ مَعانی اشعار که سُؤال
فَرمودی بِرِسی

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

پَس معلوم شد که این مَرَاتِبِ بَسْتِه به سیرِ
سَالِک است

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

و در هر مَدینِه عَالَمی بیند و در هر
وادی به چَشْمِه ای رِسد و در هر صَحْرا
نَعْمِه ای شِنود

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 در دِل است

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

و مُرغِ عَراقی را آوازهایِ خَوشِ حِجازی
در سَر

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

و لَکِن مَسْتور بودِه و مَسْتور خواهد بود

yet these are hidden, and hidden shall
remain.

گَر بِگویم عَقْلها بر هَم زَنَد

If I speak forth, many a mind will
shatter,

وَر نَویسم بَس قَلَمها بِشکَنَد

And if I write, many a pen will break.

و اَلْسَلَامُ عَلی مَنْ قَطَعَ هَذَا السَّفَرَ اِلَّا عَلی
و اتَّبَعَ الْحَقُّ بِانْوَارِ الْهُدَى

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

مدینه استغنا

و سَالِكٌ بَعْدَ از قَطْعِ مَعَارِجِ اَيْنِ سَفَرِ بُلَنْدِ
اَعْلٰی در مَدِیْنَةُ اِسْتِغْنَا وَاِرْدِ مِیْشَوَدِ

و در اَيْنِ وَاْدی نَسَائِمِ اِسْتِغْنَايِ اِلٰهٰی رَا
بِیْنَدِ كِه از بِيْدَايِ رُوحِ مِیْوَزدِ

و حِجَابِ هَايِ فَقْر رَا مِیْسُوْزَدِ

و «يَوْمَ يَغْنِي اَللّٰهُ كُلًّا مِنْ سَعَتِهِ» رَا بِه
چَشْمِ ظَاهِرِ و بَاطِنِ در غِیْبِ و شِهَادَةِ
اَشْيَاءِ مُشَاهِدِه فَرْمَايَدِ

اَز حُزْنِ بِه سُرُورِ آيَدِ و اَز غَمِ بِه فَرَحِ رَا جَعِ
شَوَدِ

قَبْضِ و اِنْقِبَاضِ رَا بِه بَسَطِ و اِنْبِسَاطِ
تَبْدِيلِ نَمَايَدِ

مُسَافِرَانِ اَيْنِ وَاْدی اَكْرَ در ظَاهِرِ بَر خَاكِ
سَاكِنِ اَنَدِ

اَمَّا در بَاطِنِ بَر رَفَرَفِ مَعَانِي جَالِسِ

THE VALLEY OF CONTENTMENT

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

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

He burneth away the veils of want,

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

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

His grief and mourning yield to delight
and rapture.

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

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

و از نِعَمَت‌هایِ بی زوالِ مَعنوی
مَرزوق‌آند

they eat of the endless bounties of inner
significances,

و از شراب‌هایِ لَطِیفِ روحانیِ مَشروب

and drink of the delicate wines of the
spirit.

زبان در تَفْصیلِ این سه وادی عاجز است
و بیان به غایتِ قاصِر

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

قَلَم در این عَرَصَه قَدَم نَگُذارد و مِدَاد جُز
سَواد ثَمَر نِیارد

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

بُلْبُلِ قَلب را در این مَقاماتِ نَواهایِ دیگر
است و اَسرارِ دیگر

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

کِه دِل از او بِجوش و روح در خُروش

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

و لَکِن این مُعَمّایِ مَعانی را دِل به دِل
باید گُفت و سینه به سینه باید سِپُرد

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

شَرَحِ حالِ عارفانِ دِل به دِل تَوانَد گُفت

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

این نَه شیوَه قاصِد و این نَه حَدِّ مَکتوب
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 تُحْصَىٰ وَلَوْ قُلْتُ قَلَّتْ

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

ای رفیق تا به حدیقۀ این معانی نرسی از
خمرِ باقی این وادی نجشی

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

و اگر چشی از غیر چشم پوشی و از بادۀ
استغنا بنوشی

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

و از همه بگسلی و به او پیوندی و جان
در رهش بازی و روان رایگان برافشانی

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 « کَانَ 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 سالک 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 مَجَازِ رَمَزِ
حَقِیْقَتِ مُلَاحِظِه کُند و از صِفَاتِ سِرِّ
هَوِیَّتِ 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 پَرده‌ها را به آهی سوخته و
حجاب‌ها را به نگاهی برداشته

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

بِصَرِّ حَدید در صُنْعِ جَدید سیر نماید

with piercing sight he gazeth on the
new creation;

و به قلبِ رقیق آثارِ دَقِّقِ ادراک کند

with lucid heart he graspeth subtle
verities.

و جَعَلْنَا الْيَوْمَ بَصْرَكَ حَدِيداً شَاهِدِ مَقَالَ
و کافی احوال است

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

وادی حیرت

THE VALLEY OF WONDERMENT

و سالک بعد از سیرِ مَرَاتِبِ اِسْتِغْنایِ
بَحْت در وادی حیرتِ واصلِ میشود

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

و در بحرهایِ عَظَمَتِ غوطه میخورد و
در هر آن بر حیرتش می‌افزاید

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

گاهی هیکلِ غنارا نفسِ فقرِ میبندد و
جوهرِ اِسْتِغْنارا صِرْفِ عَجَزِ

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

گاهی مَحْوِ جَمَالِ ذَوِّالْجَلالِ میشود و
گاهی از وُجودِ خود بیزار

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

این صَرَصِرِ حَیْرَتِ چِه دَرَخْتِ هَایِ
مَعَانی را که از پا اَنداخت و چِه
نُفوسِ هارا که از نَفَسِ بَرانداخت

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 سالک را در اِنقِلاب
آوَرَد

For in this Valley the traveler is flung
into confusion,

و لیکن این ظُهورات در نَظَرِ واصلِ بسیار
مَحَبوب و مَرغوب است

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

و در هر آن عالمِ بَدِیعی و خَلقِ جَدیدی
مُشاهدِه کُنَد

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

و حَیْرَتِ بر حَیْرَتِ اَفزاید مَحْوِ صُنْعِ
جَدیدِ سُلطانِ اَحَدِیَّه شَوَد

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

بَلی ای بَرادَر اگر در هر خَلقی تَفکَّر
نَمائیم

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

صَد هِزار حِکْمَتِ بِالِغِه بینیم و صَد هِزار
عُلومِ بَدِیعه بِیاموزیم

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

از جُمْلِه مَخْلوقاتِ نَوم است

One of the created phenomena is the
dream.

مُلاحِظْهُ كُنْ چَقْدَرِ اَسْرارِ در او وَدِيعَه
گذاسته شده است

Behold how many secrets are deposited
therein,

و چه حِكْمَتِها در او مَخزونِ گشته است
و چه عَوالِمِ در او مَسْتور مانده

how many wisdoms treasured up, how
many worlds concealed.

مُلاحِظْهُ فَرمائِدِ که شُما در بَيْتِی
میخواييد و درهايِ آن بَيْتِ بَسْتِه است

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

يَكِ مَرْتَبَه خود را در شَهرِ بَعِيدِی مُشاهِدِه
میکنيد بِي حَرَكَتِ رِجلِ و تَعَبِ جَسَدِ به
آن شَهرِ داخِلِ میشوید

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 چَشَمِ مُشاهِدِه میکنيد و
بِي مَحْنَتِ گوشِ میشنويد و بِي لِسَانِ
تَكَلُّمِ مینمائيد

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

و گاهِست که آنچه اِمَشَبِ ديدِه ايد دَه
سالِ بَعْدِ در عَالَمِ زَمَانِ به حَسَبِ ظاهِرِ
به عَيْنِه آنچه در خوابِ ديدِه ايد ميبينيد

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

حالِ چَندِ حِكْمَتِ است که در اين نَوْمِ
مَشهودِ است

Now there are many wisdoms to ponder
in the dream,

و غَيْرِ اَهلِ اين وادِی بر گَماهِیِ اِدْراکِ
نَمیکُنند

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

أَوَّلَ آنِكِهْ آن چِهْ عَالَمِ اسْتِ که بِي چَشْمِ
وِ گُوشِ وِ دَسْتِ وِ لِسَانِ حُکْمِ هَمِهْ اَيْنِهَا
دِر او مَعْمُولِ مِشَوَدِ

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

وِ ثَانِي آنِكِهْ دِر عَالَمِ ظُهُورِ اَثَرِ خَوَابِ رَا
اِمْرُوزِ مُشَاهِدِهْ مِیْکُنِي وِ لِيکِنِ اَيْنِ سِيرِ رَا
دِر عَالَمِ نَوْمِ دِر دِهْ سَالِ قَبْلِ دِيدِهْ

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 تَفَكُّرِ نَمَا فَرْقِ اَيْنِ دُو عَالَمِ وِ اَسْرَارِ
مَوْدِعِهْ اَن رَا تَا بِهْ تَأْيِيدَاتِ وِ مُکَاشِفَاتِ
سُبْحَانِي فَائِزِ شَوِي وِ پِي بِهْ عَالَمِ قُدْسِ
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.

وِ اَيْنِ آيَاتِ رَا حَضَرَتِ بَارِي دِر خَلْقِ
گُذَاشْتِهْ تَا مُحَقِّقِيْنِ اِنْکَارِ اَسْرَارِ مُعَادِ
نَکُنْدِ وِ بِهْ اَنچِهْ وَعْدِهْ دَادِهْ شُدِهْ اَنْدِ سَهْلِ
نَشْمُرْنَدِ

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 کِهْ بَعْضِي تَمَسُّکِ بِهْ عَقْلِ
جُسْتِهْ وِ اَنچِهْ بِهْ عَقْلِ نِيَايَدِ اِنْکَارِ نَمَايَنْدِ

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

وِ حَالِ اَن کِهْ هَرگِزِ عُقُولِ ضَعِيفِهْ هَمِيْنِ
مَرَاتِبِ مَذْکُورِهْ رَا اِدْرَاکِ نَکُنْدِ مَکْرَ عَقْلِ
کُلِّي 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 گشت بر قُرْآن
مُحِیط

How can feeble reason encompass the
Qur'ān,

عَنْكَبُوتِی کی تَوَانَد كَرْد سِیمُرغِی شِكار

Or the spider snare a phoenix in his
web?

و این عَوَالِمِ كُلِّ در وادی حِیرَت دَسْت
دَهْد و مُشَاهِدِه كَرْدَد

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

و سَالِك در هر آن زیَادَتِی طَلَب نَمَایَد و
كَسَل نَشُود

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

اینست كه سَيِّدِ اَوَّلِین و آخِرِین در مَرَاتِبِ
فِكْرَت و اِظْهَارِ حِیرَت « رَبِّ زِدْنِی فِیْكَ
تَحْیِرًا » فرموده

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!"

و هَمچنین تَفَكُّر در تَمَامِیَّتِ خَلْقِ اِنْسَان
كُن

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

كِه این هَمِه عَوَالِم و این هَمِه مَرَاتِب در
او مُنْطَوِی و مَسْتُور شُدِه

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

اَتَحْسَبُ اِنَّكَ جُرْمٌ صَغِیرٌ

Dost thou reckon thyself only a puny
form

و فِیْكَ اَنْطَوِی اَلْعَالَمَ اَلْاَكْبَرُ

When within thee the universe is
folded?

پس جَهدی باید که رُتبه حیوانی معدوم
کنیم تا معنی انسانی ظاهر شود

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

همچنین لقمان که از چشمه حکمت
نوشیده و از بحر رحمت چشیده

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

پسرش ناتان بجهت اثبات مقامات
حشر و موت همین خواب را دلیل آورده
و مثل زده

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

درین مقام ذکر مینمائیم تا ذکر از آن
جوان مصطفی توحید و پیر مراتب تعلیم و
تجربید از این بنده 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.

فرمود ای پسر اگر قادر باشی که خوابی
پس قادری بر آنکه نمیری

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

و اگر بتوانی بعد از خواب بیدار نشوی
میتوانی که بعد از مرگ محشور نگردی

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

ای دوست دل که محل اسرار باقیه است

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

مُحَلِّ افکارِ فانیہ مَکُن و سَرمایۂ عُمَرِ
گِران مایہ را بہ اِشْتِغالِ دُنْیایِ فانیہ از
دَسْت 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 بہ تُرابِ دِل مَبَنَد

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

و اَہْلِ بَساطِ اُنسی وَطَنِ خاکی مَپَسَنَد

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 بَنَدِہ را از صَدَمِہ 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 بَمانَد و بَیَقَرار

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

دِل نَدارَم بَیْدِلَم مَعذور دار

Then pray forgive me.

قَلَمِ نالِہ می کُنَد و مِدادِ می گَرِیَد و جِیحونِ
دِل خونِ مَوجِ می زَنَد

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.”

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the
Right Path!

وادی فقر حقیقی و فنای اصلی

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

و سَالِكٌ بَعْدَ از اِرْتِقَايِ به مَرَاتِبِ بُلَنْدِ
حِیرَتِ به وادی فَقْرِ حَقِیقِی و فَنَائِ اَصْلِی
وَارِدِ شَوْد

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

و این رُتَبَه مَقَامِ فَنَائِ از نَفْسِ و بَقَائِ بِاللّٰهِ
اَسْتُ

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

و فَقْرُ از خُودِ و غَنَائِ به مَقْصُودِ اَسْتُ

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

و در این مَقَامِ که ذِکْرِ فَقْرِ مِیْشَوْد یَعْنِی
فَقِیرِ اَسْتُ از آنچِه در عَالَمِ خَلْقِ اَسْتُ و
غَنِیِ اَسْتُ به آنچِه در 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.

زِیْرَا که عَاشِقِ صَادِقِ و حَبِیبِ مُوَافِقِ
چُونِ به لِقَائِ مَحْبُوبِ و مَعْشُوقِ رَسِیدِ

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

اَزِ پَرْتَوِ جَمَالِ مَحْبُوبِ و آتِشِ قَلْبِ حَبِیبِ
نَارِی مُشْتَعِلِ شَوْد و جَمِیعِ سَرَادِقَاتِ و
حُجُبَاتِ را 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 أَنچِهْ بَا او اِسْت حَتَّى مَغْزِ وَ پُوسْتِ
مُحْتَرَقِ گَرْدَدِ وَ جُزِ دُوسْتِ چِیزِی نَمَانَدِ

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

چُون تَجَلَّى کَرْدِ اَوْصَافِ قَدِیمِ

When the qualities of the Ancient of
Days stood revealed,

پَسِ بِسُوزَدِ وَصَفِ حَادِثِ رَا کَلِیمِ

Then the qualities of earthly things did
Moses burn away.

وَ دَرِ اَیْنِ مَقَامِ وَاصِلِ مُقَدَّسِ اِسْتِ اَزِ
اَنچِهْ مُتَعَلِّقٌ بِهْ دُنْیَا سِتِ

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

پَسِ اَکْثَرِ دَرِ نَزْدِ وَاصِلِیْنِ بَحْرِ وَصَالِ اَزِ
اَشْیَایِ مَحْدُودِہْ کِهْ مُتَعَلِّقٌ بِهْ عَالَمِ فَاْنِی
اِسْتِ یَاْفْتِ نَشَوَدِ

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,

چِهْ اَزِ اَمْوَالِ ظَاہِرِیَّہْ بَاشَدِ وَ چِهْ اَزِ
تَفَكُّرَاتِ نَفْسِیَّہْ بَأْسِی نِیْسْتِ

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

زِیْرَا کِهْ اَنچِهْ نَزْدِ خَلْقِ اِسْتِ مَحْدُودِ
اِسْتِ بِهْ حُدُودِ اِیْشَانِ وَ اَنچِهْ نَزْدِ حَقِّ
اِسْتِ مُقَدَّسِ اَزِ اَن

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

اِیْنِ بَیَانِ رَا بِسِیَارِ فِکْرِ بَا یَدِ تَا پَا یَانِ اَشْکَارِ
شَوَدِ

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.”

و از برای فقر باطنی و ظاهری مراتبها و
معنیها است که ذکر آن را مناسب این
مقام 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;

لهذا بعهدۀ وقتی گذاشتم تا خدا چه
خواهد و قضا چه امضا نماید

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

و این مقام است که کثراتِ کلّ شیء در
سایک هالک شود

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

و طلعت وجه از مشرق بقا سر از غطا
بیرون آورد

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

و معنی « کُلّ شَیْءٍ هَالِكٌ إِلَّا وَجْهَهُ »
مشهود گردد

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 بَه جَان وَ
دِلْ 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 هَمِیشَهٗ اَیَّامِ مَعَارِفِ اِلٰهٰی بَه مَثَابِهٖ اَبَرِ
نِیْسَانِی بَر 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;

اَکَرِ چِه فِیضِ فِیاضِ رَا تَعطِیْلِی وَ تَعْوِیْقِی
نَه

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

وَ لٰکِنِ هَر زَمَانِ وَ عَصْرِ رَا رِزْقِی مَعْلُومِ
وَ نِعْمَتِی مُقَدَّرِ اسْتِ وَ بَه قَدَرِ وَ اَنْدَازِهٖ
اِفَاضِهٖ مِیْشُودِ

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 اِئْنَهٗ 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 رِیَاضِ جَانِ
نَبَارْدِ وَ دَرِ غَیْرِ بَهَارَانِ اِیْنِ کَرَمِ نَفَرْمَايَدِ

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.

فُصُولِ دِیْگَرَا اَزِ اِیْنِ فَضْلِ اَکْبَرِ نَصِیْبِی
نِیْسَتِ وَ اَرَاضِی جَرَزِهٖ رَا اَزِ اِیْنِ کَرَمِ
قِسْمَتِی نَه

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

ای برادر هر بحری لؤلؤ ندارد و هر شاخی
گل نیارد و بلبل بر آن نسراید

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

پس تا بلبل بوستان معنوی به گلستان
الهی باز نگشت

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

و انوار صبح معانی به شمس حقیقی
راجع نشد

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

سعی کنی که شاید در این گلخن فانی
بوئی از گلشن باقی بشنوی

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

و در ظل اهل این مدینه جاوید بمانید

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

و چون به این رتبه بلند آعلی رسیدی و
به این درجه عظمی فائز شدی

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

یار بینی و آغیار فراموش کنی

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

یار بیپرده از در و دیوار

The Beloved shineth on gate and wall

در تجلی است یا اولی الالبصار

Without a veil, O men of vision.

از قَطْرَةُ جان گذشتی و به بحرِ جانان
واصلِ 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 به آن 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 زائل میگردد

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

«لَا لِحِمَالِهِ حِجَابٍ سِوَى الْنُّورِ وَ لَا
لِوَجْهِهِ نِقَابٍ إِلَّا الظُّهُورُ»

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

ای عَجَب که یار چون شمس آشکار و
اغیار 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 ظهورِ پنهان مانده و از
کثرتِ بروزِ مخفی گشته

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

حق عیان چون مهرِ رخشان آمده

Even as the sun, bright hath He shined,

حیف کندر شهرِ کوران آمده

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

در این وادی سالک مراتبِ وحدتِ وجود
و شهود را طی نماید

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

و به وَحْدَتی که مُقَدَّس از این دو مقام
است واصل گردد

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

أحوال پی به این مقال بَرَد نه بیان و جدال

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

و هر کس درین مَحْفِل مَنَزِل گزیده و یا از
این ریاض نسیمی یافته میداند چه عَرَض
میشود

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

و سَالِک باید در جَمِیع این اَسفار به
قَدَرِ شَعَری از شَرِیعَت که فی الْحَقِیقَه
سِرِّ طَرِیقَت و ثَمَرَه شَجَرَه حَقِیقَت است
انحراف نَوَرزد

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”;

و در هَمِه مَرَاتِب به ذِیلِ إِطَاعَتِ أَوَامِر
مُتَشَبِّث باشد

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

و به حَبْلِ إِعْرَاضِ از مَنَاهِی مُتَمَسِّک تا
از کَاسِ شَرِیعَت مَرْزُوق شود و بر اَسْرَارِ
حَقِیقَت واقف گردد

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.

و هر چه از بَیَانَاتِ این بَنَدِه مَفْهُوم نَشُود
و تَزَلُّزلی اِحْدَاث کُند باید مُجَدِّد سُؤَال
شود تا شُبْهه 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,

و مقصود چون طلعتِ محبوب از مقام
محمود ظاهر گردد

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

و این اسفار که آن را در عالم زمان
انتہائی پدید نیست

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

سایک منقطع را اگر اعانتِ غیبی برسد
و ولی امر مدد فرماید

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

این هفت رتبه را در هفت قدم طی نماید
بلکه در هفت نفس بلکه در یک نفس
إذا شاء الله

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.

و اراد وذلک من فضله علی من یشاء

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

طایران هوای توحید و واصلان لجه
تجريد این مقام را که مقام 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 رتبه عارفان و منتهی
وطن عاشقان شمرده اند

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

و نزد این فانی بحر معنی این مقام اول
شهر بند دل است

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

يَعْنَى أَوَّلَ وَرُودِ إِنْسَانٍ إِلَى مَدِينَةِ قَلْبٍ

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

و قَلْبٌ رَا بِيْهَارِ رُتْبَةٍ مُّقَرَّرٍ اسْت

and the heart is endowed with four stages

اَكْرَ اَهْلَشْ يَافَتْ شُدْ مَذْكُورِ اَيَدِ

which would be recounted should a kindred soul be found.

چُون قَلَمِ دَر وَصْفِ اَيْنِ حَالَتِ رَسِيدِ

When the pen set to picturing this station,

هَمْ قَلَمِ بِشِكْسَتْ وَ هَمْ كَاغَذِ دَرِيدِ

It broke in pieces and the page was torn.

و اَلْسَلَامُ

Salám!

مُؤْخَرَه

EPILOGUE

اَيِ حَبِيبِ مَنْ اَيْنِ غَزَالِ صَحْرَايِ
اَحَدِيَّةٍ رَا كَلَابِي چَنْدِ دَر پِي

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

وَ اَيْنِ بُلْبُلِ بُسْتَانِ صَمَدِيَّةٍ رَا مَنقَارِي چَنْدِ
دَر تَعَاقُبِ

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

وَ اَيْنِ طَايِرِ هَوَايِ اِلَهِي رَا غُرَابِ كَيْنِ دَر
كَمِينِ وَ اَيْنِ صَيْدِ بَرِّ عَشَقِ رَا صَيَّادِ حَسَدِ
دَر عَقَبِ

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.

ای شیخ همت را زجاج کن که شاید این
سراج را از باد های مخالف 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 امید چنان است
که در زجاجه الهی مشتعل گردد و در
مشکوة 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 به عشق الهی بلند شد
البتّه به شمشیر افتد

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

و سری که به حب برافراخت البتّه به باد
رود

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

و قلبی که به ذکر محبوب پیوست البتّه
پر خون گردد

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

فَنَعَمْ مَا قَالَ

How well is it said:

وَعَشْ 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 فکر در معنی طَیرِ معروف
که به فارسی 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 بر اسرارِ معانی واقف شده‌اند

Thou appearest to be well-grounded in
mystic truth.

و لکن هر حرفی را در هر عالمی به
اِقتِضای آن مقصودی مُقَرَّر است

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

بلی سالیکن از هر اسمی رمزی و از هر
حرفی سِرّی ادراک مینمایند

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

و این حُرُوفات در مقامی اشاره به تقدیس
است

In one sense, these letters refer to
holiness.

كَ اَيَّ كَفَّ نَفْسِكَ عَمَّا يَشْتَهِيهِ هُوَاكَ
ثُمَّ اَقْبِلْ اِلَى مَوْلَيْكَ

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 نَزَهْ نَفْسِكَ عَمَّا سِوَاهُ لِتَفْدِيَ بِرُوحِكَ
فِي هَوَاهُ

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 جِنَابِ الْحَقِّ إِنَّ بَقِيَّ فَيْكَ 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 إِنَّ كَانَتْ السَّمَاءُ فِي عَالَمِ
الْأَحَدِيَّةِ 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 عَرَفْتَهُ مِنَ الْمَقَامَاتِ الْقُدْسِيَّةِ
وَ إِنَّكَ لَوْ تَسْمَعُ نَعَمَاتِ

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 مِنَ الْكُؤُسِ
الْبَاقِيَّةِ الدَّائِمَةَ وَ تَتْرَكَ الْكُؤُبَ الْفَانِيَّةِ
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.

و السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!