

The Seven Valleys

هفت وادی

by Bahá'u'lláh

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of God, the Clement, the
Merciful

الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ الْوُجُودَ مِنْ الْعَدَمِ

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

وَرَقَمَ عَلَى لَوْحِ الْإِنْسَانِ مِنْ أَسْرَارِ الْقَدَمِ

graven upon the tablet of man the
secrets of preexistence;

وَعَلَّمَهُ مِنَ الْبَيَّانِ 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 خَلَقَ كُلَّ 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,

وَلْيُصِلَ 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.

وَوُصِّلَى وَوُضِّلَ عَلَى أَوَّلِ بَحْرِ تَشَعَّبَ مِنْ
بَحْرِ الْهَوِيَّةِ

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

وَأَوَّلِ صُبْحٍ لَا حَ عَنْ أَفْقِ الْوَاحِدِيَّةِ

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 وَمَظَاهِرِ
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 بَعْدَ مَرَاتِبِ سَيْرِ سَالِكِانِ رَا
از مَسْكَنِ خَاكِي بِهِ وَطَنِ إِلَهِي
هَفْتُ رُتْبَهُ مُعَيَّنَ نَمُودِهِ اَنْد

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 بَعْضِي هَفْتُ وادی
و بَعْضِي هَفْتُ شَهْر ذِکْرِ کرده اَنْد

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

و گُفْتِه اَنْد که سَالِک
تا از نَفْسِ هِجَرَتِ نَنْماید
و این اَسْفار را طِی نَکند

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.

اَوَّلِ وادی طلب است
مَرکَبِ این وادی صَبَر است

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

که مُسافرِ در این سَفَرِ
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 هَرگز افسُردِه نگرَدَد
اگر صَد هزار سال سَعی کند
و جَمالِ دوست نبیند
پُژمُردِه 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 ﴿فینا﴾
به بِشارَتِ ﴿لَنَهْدِيَنَّهُمْ 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 مُحکَمِ بَسْتِه اند

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

و در هر آن از مَکانِ غَفَلَتِ
به اِمکانِ طلبِ سَفَرِ 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 دِل را
که مَنبَع خَزینۀ الهیّه است
از هر نَقشی 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
إعراض نمایند

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

و أَبوابِ دوستی و دُشمنی را
با کُلِّ أَهْلِ اَرْضِ مَسدود کنند

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

و طالب در این سَفَر به مَقامی رِسَد
که همۀ مُوجودات را
در طَلَبِ دوست سَرگشته بیند

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

چہ یَعقوب ها بیند
که در طَلَبِ یوسفِ آواره مانده اند

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

عالمی حَبیب بیند
که در طَلَبِ مَحَبوب دَوان اند

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

و جَہانی عاشق مُلاحِظہ کند
که در پی مَعشوق رَوان

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 غِیْبِیِ 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﴾

طالِبِ صَادِقِ جُزِ وصالِ مَطْلُوبِ
چیزی نَجْوید
و حَبِیبِ را جُزِ وصالِ مَحْبُوبِ
مَقْصُودِ نباشد

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

یَعْنِی آنچه دِیده و شَنیده و فَهْمیده
هَمِه را به نَفْیِ ﴿لَا﴾ مَنفِی سَازَد
تا به شَهرِستانِ جان
که مَدِینَه ﴿إِلَّا﴾ است واصلِ شَوَد

هِمَّتِی باید تا در طَلَبِش کُوشیم
و جَهدِی باید تا از شَهدِ وصالِش نوشیم

اگر از این جامِ نوشِ کنیم
عالمی فراموش 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 بِلادی ساکن گردد

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

از هر وَجِه ای طَلَبِ جَمَالِ دوست کند
و در هر دیار طَلَبِ یار نماید

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

با هر جَمعی مُجْتَمِع شود
و با هر سَری هَمَسَری نماید

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

که شاید در سَری سِرِّ مَحْبُوب بیند
و یا از صُورَتی
جَمَالِ مَحْبُوب مُشَاهِدِه 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 نشان نِشان
یافت

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

و بوی یوسُفِ گُمگشته
از بَشیرِ أَحَدِیّه شنید

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

فُوراً به وادی عِشق قَدَم گُذارَد
و از نارِ عِشق بگُذارَد

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

در این شهر آسمانِ جذبِ بلند شود
و آفتابِ جهانتابِ شوقِ طالع گردد
و نارِ عشقِ 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 عشقِ بر آفروخت
خرمنِ عقل به گلی بسوخت

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

در این وقت سالک از خود
و غیر خود بی خبر است

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

نه جهل و علم داند
نه شک و یقین
نه صبحِ هدایت شناسد
و نه شامِ ضلالت

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 سمّ قاتلش دل پذیر

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

این است که عطار گفته

Wherefore 'Attār saith:

کُفرِ کافر را و دینِ دیندار را
ذره دردتِ دلِ عطار را

For the infidel, error—for the faithful,
faith; for 'Attār's heart, an atom of Thy
pain.

مرگبِ 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 رُتبه
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 نیای 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.

نشانِ عاشق آن باشد که سردش بینی از
دوزخ

A lover is he who is chill in hell fire;

نِشانِ عارفِ آن باشد که خُشکِش بینی
از دریا

A knower is he who is dry in the sea.

عِشقِ هستی قبول نکند و زندِگی
نخواهد

Love accepteth no existence and
wisheth no life:

حیات در ممات بیند و عزّت از ذلّت
جوید

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

بسیار هوش باید تا لایقِ جوشِ عِشق شود

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

و بسیار سر باید تا قابلِ گمندی دوست
گردد

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

مُبَارک گردنی که در گمندیش اُفتد و
فرخنده سری که در راهِ مُحَبَّتَش به
خاک اُفتد

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
یگانه پی بری و از خاکدانِ فانی بگذر
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 برافروزی و
مقبولِ راهِ عِشق شوی

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

نکند عشق نفس زنده قبول	Love seizeth not upon a living soul,
نکند باز موش مُرده شکار	The falcon preyeth not on a dead mouse.
عشق در هر آنی عالمی بسوزد و در هر دیار که علم 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.
نهنگ عشق ادیب عقل را ببلعد و لیب دانش بشکُرد	The leviathan of love swalloweth the master of reason and destroyeth the lord of knowledge.
هفت دریا بیاشامد و عطش قلبش نیفسُرد و هل من مزید 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 کناره گیرد	He shunneth himself and draweth away from all on earth.
با دو عالم عشق را بیگانگی	Love's a stranger to earth and heaven too;
اندر او هفتاد و دو دیوانگی	In him are lunacies seventy-and-two.

صَد هِزار مَظلومان در کَمَندش بَسته و
صَد هِزار عارفان به تیرش خَسته

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

هَر سُرخِی که در عَالَمِ بَینی از قَهَرش دان
و هَر زَرَدی که در رُخسارِ بَینی از زَهَرش
شُمَر

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

جُز فَنّا دَوائی نَبَخشد و جُز در وادی عَدَم
قَدَم نَگذارَد

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

و لَکِن زَهَرش در کَامِ عاشِق از شَهد
خُوش تَر و فَنّاش در نَظَرِ طالِب از صَد
هزار بَقا مَحَبوب تَر است

yet sweeter than honey is his venom on
the lover's lips, and fairer his destruction
in the seeker's eyes than a hundred
thousand lives.

پَس باید به نارِ عِشق حِجابِ هایِ نَفَسِ
شَیطانی سوختِه شود

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

تا رُوح بَرایِ اِدراکِ مَراتِبِ سَیِّدِ
«لُولاک» لَطیف و پاکیزه گَرَدَد

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

نارِ عِشقی بَر فُروز و جُمْلِه هَستیها بِسوز

Kindle the fire of love and burn away all
things,

پَس قَدَم بَر دار و اَندر کوی عُشّاقان گُذار

Then set thy foot into the land of the
lovers.

مَمْلِکَتِ مَعْرِفَت

و اگر عاشق به تائیدات خالق از منقارِ
شاهینِ عشق به سَلَامَت بُگِذَرَد در
مَمْلِکَتِ مَعْرِفَت وارد شود

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

و چشمِ بَصیرَتَش باز شود و با حَبِیبِ
خود به رازِ مَشغول گردد

دَر حَقِیْقَت و نیازِ بَگُشاید و أَبْوَابِ مَجَاز
در بَنَدَد در این رُتَبَه قَضَا را رِضا دَهد

و جَنگ را صَلَح بیند و در فَنَا مَعَانی بَقَا
دَرک نماید

و به چَشَمِ سَر و سِرّ در آفاقِ اِیْجَاد و
أَنفُسِ عِبَادِ اسرارِ مُعَاد بیند

و حِکْمَتِ صَمَدَانی را به قَلْبِ رُوحَانی
در مَظَاهِرِ نَامُتِنَاهی اِلَهِی سیر فرماید

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.

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

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

دَر بَحَرِ قَطْرِهِ بَیْنَد و در قَطْرِهِ اَسْرارِ بَحَرِ
مُلاحِظِهِ کُنَد

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

دِلِ هَر ذَرَّهٔ اِی کِه بِشِکافِی

Split the atom's heart, and lo!

آفتابیش در میانِ یینی

Within it thou wilt find a sun.

و سَالِکِ در اِین وادی در آفرینِشِ حَقِّ
بِیْنِشِ مُطْلَقِ مَخالِفِ و مُغایِرِ نَبینَد

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

و در هَر آن « ما تَرِیْ فی خَلْقِ الرَّحْمَنِ مِنْ
تَفاوُتِ فارِجِ الْبَصَرِ هَلْ تَرِیْ مِنْ فُطورِ »
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 بَیْنَد و در عَدَلِ فَضْلِ
مُشاهِدِهِ کُنَد

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

دَر جَهِلِ عِلْمِها مَسْتورِ بَیْنَد و در عِلْمِها
صَد هِزارِ حِکْمَتِها اَشْکارِ و هُویدا اِدراکِ
نَماید

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

و قَفَسِ تَن و هَوِیْ بِشِکَنَد و بِه نَفَسِ اَهِلِ
بَقا اُنسِ گِیرَد

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

بَنَرِدْ بَانَ هَايِ مَعْنَوِي صُعودِ نَمَايَدِ وَ بَه
سَمَاءِ مَعَانِي بِشْتَابَدِ

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

دَر فُلْكِ « سَنَرِيْهُمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي
أَنفُسِهِمْ » سَاكِنِ شَوَدِ

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

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

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

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

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

حِكَايَتِ كَنَدِ عَاشِقِي سَالِهَا دَر هِجْرِ
مَعشوقش جَانِ مِيْبَاخْتِ وَ دَر آتَشِ فِرَاقَشِ
مِيْگُداخْتِ

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

أَزْ غَلْبَةِ عِشْقِ صَدْرَشِ أَزْ صَبْرِ خَالِي مَانَدِ
وَ جِسْمَشِ أَزْ رُوحِ بِيْزَارِي جُستِ

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

وَ زِنْدِگِي دَر فِرَاقِ رَا أَز نِفَاقِ مِيْشُمُردِ وَ أَز
آفَاقِ بَه غَايَتِ دَر اِحْتِرَاقِ بُوْدِ

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

چِه رُوزْهَا كِه أَز هِجْرِشِ رَاخَتِ نَجُسْتِه وَ
بَسَا شَبْهَا كِه أَز دَرْدَشِ نَخُفْتِه

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 ضَعَفِ بَدَنِ چوَن آهِي گَشْتِه و از دَرْدِ
دَل چوَن وای شُدِه

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

بِيَك شُرْبَهٗ وَصَلَش هِزار جان رايگان
مِداد و مُيَسَّر نَمِيشُد

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

طَبِيبان از عِلاجَش در ماندَنَد و مُؤانِسان
از اُنَسَش دُوري جُستَنَد

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

بَلِي مَرِيضِ عِشق را طَبِيب چاره نَدانَد
مَگر عِنايَتِ حَيِّب دَسَتَش گِيرَد

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

باري عاقِبَتِ شَجَرِ رِجاش ثَمَرِ يَأْسِ
بَخَشِيد و نارِ اُمِيدَش بَيَفْسُرد

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

تا آنکِه شَبِي از جان بيزار شُد و از خانِه
بِه بازار رَفَت

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

ناگاه اِورا عَسَسِي تَعاقُب نَمُود

on a sudden, a watchman followed after
him.

او از پيش تازان و عَسَس از پي دَوان

He broke into a run, with the watchman
following;

تا آنکه عَسَسها جَمع شدند و از هر
طَرَف راهِ فرار بر آن بیقرار بستند

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

و آن فقیر از دلِ 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 عَسَس عزرائیلِ مَنْ است که به این
تَعَجیل در طَلَبِ مَنْ است و یا شَدَّادِ بِلاد
است که در کینِ عباد 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 خَسْتِه تیرِ 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 دیوارِ باغی رسید و به هزار زَحمت
و مِحنت 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 مَعشوقش در دَسْت چراغی دارد و
تَفَحُّصِ اَنگُشتری 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 عاشقِ دل‌داده معشوقِ دل
بُرده را دید آهی بر کشید 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 عَسَس را عزّت ده و
دولت بخش و باقی دار

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

که این عَسَس جبرئیل بود که دلیلِ 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 مُنکِر عَسَس
چقدر عدلها در سر داشت

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

و چه رحمتها در پرده پنهان نموده بود

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

بیک قهر تشنه صحرای عشق را به بحر
معشوق واصل نمود و ظلمتِ فراق را به
نور 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
عَسَس رَحْمَت مینمود و دُعَاش میگفت
و آن ظُلْم 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 آخر مَحْجُوب بود در اوّل ناله آغاز
نمود و به شِکَايَت زبَان گُشود

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

و لَکِن مُسَافِرَانِ حَدِيقَهٗ عِرْفَانِ چون آخر را
در اوّل بینند

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

لَهْذَا در جَنگِ صَلَح و در قَهْرِ آشتی
مُلاحِظَه کنند

see peace in war and friendliness in
anger.

و این رُتَبَهٗ اَهلِ این وادی است

Such is the state of the wayfarers in this
Valley;

و اَهلِ وادی هَایِ فُوقِ این وادی اوّل و
آخِر را یک بینند بَلْکِهٖ نَهٗ اوّل بینند نَهٗ آخِر
لا اوّل و لا آخِر بینند

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.”

بَلْکِهٖ اَهلِ مَدِیْنَهٗ بَقَا که در رُوضَهٗ خَضْرَا
سَاکِنْد لا اوّل و لا آخِر هَم نَبینند از اوّلها
در گُریزند و به آخِرها دَرَسْتیز

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.

زیرا که عوالمِ اسماء را طی نموده اند و از
عوالمِ صفات چون برق در گذشته اند

چنانچه میفرماید « کمالِ التَّوْحِيدِ نَفْيُ
الْصِّفَاتِ عَنْهُ »

و در ظلِّ ذاتِ مَسْكَنِ گرفته اند

اینست که خواجه عبدلُّه قَدَسَ اللّٰهُ
تَعَالٰی سِرُّهُ الْعَزِيزِ

در این مقام نُکْتَهُ دَقِيقِی و کَلِمَهُ بَلِیغِی
در مَعْنٰی « اِهْدِنَا الصِّرَاطَ الْمُسْتَقِیْمَ »
فرموده اند

و آن اینست که بِنَمای به ما راهِ راست

یعنی به مُحَبَّتِ ذَاتِ خُودِ مُشَرَّفِ دارِ تا
از التِّفَاتِ به خُودِ و غَیْرِ تو آزاد گشته

بِتَمَامِی گِرِفْتارِ تو گردیم جُزِ تو ندانیم جُزِ
تو نبینیم و جُزِ تو نیندیشیم

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,"

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."

بَلَكِه از این مقام هم بالا روند

Nay, these even mount above this station,

چنانچه میفرماید «الْمُحَبَّةِ حِجَابٍ 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
چراغ های سیر و سلوک خاموش گشت

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

وهم موسی با همه نور و هنر

Veiled from this was Moses,

شد از آن محبوب تو بی پر مپر

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهل راز و نیازی به پرهایی همت اولیا
پرواز کن

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

تا اسرارِ دوست بینی و به انوارِ محبوب
رسی اِنَّا لِلّٰهِ وَاِنَّا 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 سَالِکْ 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 کَاسِ تَجْرِیدِ بِنُوشَد و در مَظَاهِرِ
تَفْرِیدِ سِیرِ نَمَایَد

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

دَر این مَقَامِ حِجَابِ کِثْرَتِ بَرِ دَرَد و از
عَوَالِمِ شَهَوَتِ بَرِ پَرَد و در سَمایِ وَحْدَتِ
عُروجِ نَمَایَد

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

بِگُوشِ اِلَهِیِ بِشَنُود و به چَشمِ رَبَّانِی
اَسْرَارِ صَنِیعِ صَمَدانِی بَیْنَد

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

بِخَلَوَتِ خانِهٔ دُوستِ قَدَمِ گُذَارَد و مَحَرَمِ
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 بَرِ آرَد و اَسْرَارِ
قُدْرَتِ ظاهِرِ نَمَایَد

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

وَصَفِ و اِسْمِ و رَسمِ از خُودِ نَبَیْنَد وَصَفِ
خُودِ را در وَصَفِ حَقِّ بَیْنَد

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

و اِسْمِ حَقِّ رَا دَر اِسْمِ خُود مُلَا حِظِّه نَمَایَد

He beholdeth in his own name the name of God;

هَمِه آوازها از شَه دَانَد و جَمِیع نَعْمَات رَا
از او شَنَوَد

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

بَر کُرْسِی « قُلْ کُلُّ مَنْ عِنْدَ اللَّهِ » جَالِس
شَوَد و بَر بَسَاطِ « لَا حَوْلَ و لَا قُوَّةَ إِلَّا
بِاللَّهِ » رَا حَت گِیرَد

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 اَشیاء بَه نَظَرِ تَوْحِید مُشَاهِدِه کُنَد

He looketh on all things with the eye of oneness,

و اِشْرَاقِ تَجَلّی شَمْسِ اِلَهِی رَا از مَشْرِیقِ
هُوِیَّتِ بَر هَمِه مُمکِنَاتِ یَک سَان بَیْنَد

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

و اَنوَارِ تَوْحِیدِ رَا بَر جَمِیعِ مُوْجُودَاتِ
مُوجُود و ظَاہِرِ مُشَاهِدِه کُنَد

and the lights of singleness reflected over all creation.

و مَعْلُومِ اَن جَنَابِ بُوْدِه کِه جَمِیعِ
اِخْتِلَافَاتِ عَوَالِمِ کُونِ کِه در مَرَاتِبِ
سُلُوکِ سَالِکِ مُشَاهِدِه مِی کُنَد از نَظَرِ
خُودِ سَالِکِ اَسْتُ

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.

مَثَالِی در اَین مَقَامِ ذِکْرِ مِی شَوَد تا اَین
مَعْنِی تَمَامِ مَعْلُومِ گَرَدَد

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

مُلاحِظِه در شَمْسِ ظاهِرِی فرمائیَد که بر
هَمِه مُوجودات و مُمکنات به یک اِشراق
تَجَلّی مینماید

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

و اِفاضِه نور به اَمْرِ سُلطانِ ظُهور بر هَمِه
اَشیاء ميفرمايد

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

و لیکن در هر مُحَلّ به اِقتضای اِستعداد
آن مُحَلّ ظاهر میشود و اَعْطای فیض
میکند

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

مِثْلِ این که در مِرآت به قَرصِها و هیأتِها
جَلوهِ مینماید و این به واسطِه اِطافَتِ
خُودِ مِرآت 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 بَلور نار اِحداث میکند و در سائِر
اَشیا 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 شَیئی را به اَمْرِ مُؤثِّر
به اِستعدادِ او تَربِیَّت میکند چنانچه
مُشاهدِه 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 اَلوان هَم به اِقتضای مُحَلّ
ظاهر میشود

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

مثل این که در زُجَاجَهُ 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.

پس این اِختِلَافات از مُحَلّ است نه از
اِشراقِ ضیاء

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

و اگر مُحَلّ مانع داشته باشد مثلِ جِدار و
سَقف آن مُحَلّ به اَلْمَرّه از تَجَلّی شمس
مَحروم ماند و آفتاب بر آن نتابد

And if a place be shut away from the
light, as by walls or a roof, it will be
entirely bereft of the splendor of the
light, nor will the sun shine thereon.

اینست که بعضی از نُفوسِ ضَعیفه چون
اَراضی مَعْرِفَت را به جِدارِ نَفَس و هَوی

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

و حِجابِ غَفَلت و عَمی حایل نموده اند

and clouded them with ignorance and
blindness,

لِهذا از اِشراقِ شمس مَعانی و اَسرارِ
مَحبوب لایزالی مَحجوب مانده اند

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

و از جَوَاهِرِ حِکْمَتِ دینِ مُبینِ سَيِّدِ اَلْمُر
سَلین دور مانده اند

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

و از حَرَمِ جَمالِ مَحروم شدند

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

و از کعبهٔ جلال مهجور

and banished from the Ka'bih of
splendor.

اینست رتبهٔ اهل زمان

Such is the worth of the people of this
age!

و اگر بلبلی از گلِ نفسِ برخیزد و بر
شاخسارِ گلِ قلب جای گیرد

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

و به نغماتِ حجازی و آوازهایِ خوشِ
عراقی اسرارِ الهی ذکر نماید

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

که حرفی از آن جمیعِ جسدِ هایِ مُرده را
حیاتِ تازهٔ جدید بخشد

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

و روحِ قدسی بر عظامِ رمیمهٔ مُمکنات
مبذول دارد

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

هزار چنگالِ حسد و منقارِ بغضِ بینی که
قصدِ او نمایند و با تمامِ جدّ در هلاکَش
کوشند

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

بلی جَعَلَ را بویِ خوشِ ناخوش آید و
مَزکوم را رایحهٔ طیبِ ثمرِ نَدَهد

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 برایِ ارشادِ عوامِ گفته‌اند

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

دفع کن از مغز و از بینی زکام

Cleanse thou the rheum from out thine
head

تا که ریحُ الله در آید در مشام

And breathe the breath of God instead.

باری اختلافِ محلّ واضح و مُبرهن شد

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

و اما نظرِ سالکِ 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;

باین جهّت است که جدالِ بینِ عباد بر
پا شده

hence it is that conflict hath prevailed
among the creatures,

و عالم را غبارِ تیره از آنفسِ محدوده
فراگ رفته

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

و بعضی نظر به اشراقِ 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 سَبَبِ سیرِ این سه مقامِ مُخْتَلِفِ
فَهِمِ سَالِکِینِ و بَیانِ ایشانِ مُخْتَلِفِ
میشود

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

اینست که اثرِ اِخْتِلَافِ در عالمِ ظاهرِ
شده و میشود

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

زیرا که بعضی در رُتَبَةُ تَوْحیدِ واقفند و از
آن عالمِ سُخْنِ گویند

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

و برخی در عَوَالِمِ تَحْدیدِ قائم اند و
بعضی در مَرَاتِبِ نَفْسِ و برخی بِالْأَمْرِ
مُحْتَجِبِ اند

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

اینست که جُهَّالِ عَصْرِ که از پَرْتُو جَمالِ
نَصیبِ نَبْرَدِه اند به بعضی مَقالِ تَكَلُّمِ
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 زَمَانِ بر اَهلِ لَجَّةِ تَوْحیدِ
واردِ می آورند آنچه را که خود به آن لایقِ
و سزا وارند

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

« وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا 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 برادرِ من قلبِ لطیف به منزله آئینه
است

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

آن را به صیقلِ حُبّ و انقطاع از ماسوی
الله پاک کن

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

تا آفتابِ حقیقی در آن جلوه نماید و
صبحِ ازلی طالع شود

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

معنی « لا یسَعْنی اَرْضی و لا سَمائی
و لَکِن یَسَعْنی قَلْبِ عَبْدی الْمُؤْمِنِ » را
آشکار و هویدا بینی

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 دست گیری و به هزار حسرت
نثارِ یارِ تازه نمائی

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

و چون انوارِ تجلّی سلطانِ احدیّه بر عرشِ
قلب و دل جلوس نمود

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

نور او در جمیع اعضا و ارکان ظاهر
میشود

His shining becometh visible in every
limb and member.

آن وقت سرّ حدیثِ مشهور سر از
حجابِ دیجور برآرد

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

« لَا زَالَ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالْتَّوَافُلِ حَتَّى
أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ
الَّذِي يَسْمَعُ بِهِ » الْخ

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

زیرا که صاحبِ بیت در بیتِ خود تجلّی
نموده

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

و اَرکانِ بیت همه از نورِ او روشن و مُنَوَّر
شده

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

و فعل و اثرِ نور از مُنیر است

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

اینست که همه به او حَرکَت نمایند و به
إِرَادَهُ او قیام کنند

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

و اینست آن چَشْمِهِ اِی که مُقَرَّبین از آن
مینوشند

And this is that spring whereof the near
ones drink,

چنانچه میفرماید « عَيْنًا يَشْرَبُ بِهَا
الْمُقَرَّبُونَ »

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

و دیگر آنکه مَبَادَا در این بیانات رَایحَهُ
حُلُول

However, let none construe these
utterances to be anthropomorphism,

و یا تَنْزِلَاتِ عَوَالِمِ حَقِّ در مَرَاتِبِ خَلْقِ
رُود و بر آن جَنَابِ شُبْهَهُ شَوَد

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 ذاتِهِ مُقَدَّسِ است از صُعود و
نَزول و از دُخول و خُروج

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

لَمْ یَزَلْ از صِفَاتِ خَلْقِ غَنِی بُوْدِهِ و
خَوَاهَد بُد

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

و نَشَاخَتِهِ اَوْرَا اَحَدِی و به کُنْهِ او رَاه
نِیَافَتِهِ نَفْسِی

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

کُلُّ عُرْفَا در وادی مَعْرِفَتَش سَر گَرْدَان و
کُلُّ اَوْلِیَا در اِدْرَاکِ ذَاتَش حِیرَان مَنَزَّه
اَسْتُ

Every mystic knower hath wandered far
astray in the valley of the knowledge of
Him; every saint hath lost his way in
seeking to comprehend His Essence.

اَز اِدْرَاکِ هَر مُدْرِکِی و مُتَعَالِی اَسْتُ اَز
عِرْفَانِ هَر عَارِفِی

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

اَلْسَّبِيلُ مَسْدُودٌ و اَلطَّلَبُ مَرْدُودٌ

The way is barred and to seek it is
impiety;

دَلِيلُهُ آیَاتِهِ و وُجُودُهُ اِثْبَاتِهِ

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

اینست که عاشقان روی 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."

عدم صرف کجا تواند در میدان قدم
اسب دواند و سایه فانی کجا به خورشید
باقی رسد

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

حبیب «لَوْلَاكَ»، «مَا عَرَفْنَاكَ» فرموده

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

و محبوب «أَوَدْنِي»، «مَا بَلَغْنَاكَ» گفته

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

بلی این ذکرها که در مراتب عرفان ذکر
میشود

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

معرفت تجلیات آن شمس حقیقت
است که در مرایا تجلی میفرماید

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

و تجلی آن نور در قلوب هست و لکن
به حجابات نفسانیّه و شؤونات عرضیه
محبوب است

And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth,

چون شمع زیرِ فانوسِ حَديدِ چون فانوس
مُرتَفِع شد نورِ شمعِ ظاهرِ گردد

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

و هَمچنين چون خَرَقِ حُجَبَاتِ اَفَكِيَّه از
وَجَه قَلْبِ نَمَائِي اَنوَارِ اَحَدِيَّه طَالِع شَوَد

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

پَس مَعْلوم شد که از بَرایِ تَجَلِّيَاتِ هَم
دُخول و خُرُوج نيست

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

تا چِه رَسَد به اَن جُوهرِ وُجود و سِرِّ
مَقصود

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

اِي بَرادَرِ مَن در اين مَرَاتِبِ از رويِ تَحْقِيقِ
سِيرِ نَمَا نَه از رويِ تَقْلِيدِ

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

و سَالِك را دور باش کَلِمَاتِ مَنع نَکُنَد و
هَيَمَنَه اِشَارَتِ سَد نَنمَایَد

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

پَرَدِه چِه باشد مِیَانِ عَاشِقِ و مَعشوقِ

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

سَدِّ سِکَنَدَرِ نَه مانعِ است و نَه حَائِلِ

Not Alexander's wall can separate them!

اَسرارِ بَسِيَارِ و اَغيارِ بِيَشُمارِ

Secrets are many, but strangers are
myriad.

سِرِّ مَحْبُوبِ رَا دَفْتَرَهَا كِفَايَتِ نَكُنْدُ وَ بَه
اَيْنَ اَلْوَا حِ اِتْمَامِ نِيَا بَدِ بَا اَيْنِ كِه حَرْفِي بِي ش
نِي سْتِ وَ رَمْزِي بِي شِ نَه

« اَلْعِلْمُ نُقْطَةٌ كَثْرُهُ اَلْجَاهِلُونَ »

وَ اَز هَمِيْن مَقَامِ اِخْتِلَا فَا تِ عَوَالِمِ رَا هَم
مُ لَاحِظَه كُنْ

اَكْرَ چِه عَوَالِمِ اِلَهِيْ نَا مُتْنَاهِيْ اِسْتِ وَ
لَكِيْن بَعْضِيْ چِهَار رُتْبَه ذِكْر نَمُو دِه اَنْد

عَالَمِ زَمَانِ وَ اَن اَن اَسْتِ كِه اَز بَرَا يِ اَو
اَوَّلِ وَ اَخِرِ بَا شَد

وَ عَالَمِ دَهْرِ يَعْنِيْ اَوَّلِ دَا سْتِه بَا شَد وَ
اَخِرَشِ پَدِيْدِ نَبَا شَد

وَ عَالَمِ سَرْمَدِ كِه اَوَّلِيْ مُ لَاحِظَه نَشُو دِ وَ
اَخِرَشِ مَفْهُومِ شُو دِ

وَ عَالَمِ اَزَلِ كِه نَه اَوَّلِيْ مُ شَا هِدِه شُو دِ وَ نَه
اَخِرِيْ

Volumes will not suffice to hold the mystery of the Beloved One, nor can it be exhausted in these pages, although it be no more than a word, no more than a sign.

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

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

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

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

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

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

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

اگر چه در این بیاناتِ اختلافِ بسیار
است اگر تفصیل ذکر شود کِسالت
افزاید

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

چنانچه بعضی عالمِ سرمد را بی ابتدا و
انتها گفته اند

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

و عالمِ ازل را غیبِ مَنِعِ لا یدرک ذکر
نموده اند

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

و بعضی عوالمِ لاهوت و جبروت و
ملکوت 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).

سفرهای سبیلِ عشق را چهار شمرده اند

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

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

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 همچنین بسیار بیانات از عرفا و
حکمای قبل هست که بنده مُتَعَرِّضِ
نَشُدَم

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

و دوست ندارم که اذکار قبلِ بسیار
إظهار شود

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

زیرا که اقوالِ غیر را ذکر نمودن دلیل
است بر علومِ کسبی نه بر مُوهبتِ الهی

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

ولکن این قدر هم که ذکر شد به واسطه
عادتِ ناس است

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

و تأسی به اصحاب و علاوه بر این
درین رساله این بیانات نگنجد

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

و عدمِ اقبال به ذکرِ اقوالِ ایشان نه از
غرور است بل به واسطه ظهورِ حکمت
و تجلّی مُوهبت است

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

گر خضر در بحر گشتی را شکست

If Khiṣr did wreck the vessel on the sea,

صد درستی در شکستِ خضر هست

Yet in this wrong there are a thousand
rights.

و الا این بنده خود را در ساحتِ یکی
از احبای خدا معدوم میدانم و مفقود
میشمرم تا چه رسد در بساطِ اولیا

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

فَسُبْحَانَ رَبِّيَ الْأَعْلَى

Exalted be My Lord, the Supreme!

و از اینها گذشته مقصود ذکر مراتب
سالکین است نه بیان اقوال عارفین

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

اگر چه مثال مختصری در اول و آخر
عالم نسبی و اضافی زده شد

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

مُجَدِّدِ مِثَالِی دیگر ذکر میشود تا تمام
معانی در قمیصِ مِثَالِی ظاهر شود

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

مثلاً آن جناب در خود ملاحظه فرمایند

For instance, let thine Eminence consider his own self;

که نسبت به پسرِ خود اولند و نسبت به
پدرِ خود آخر

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

و در ظاهر حکایت از ظاهرِ قُدَرَت
میکنید در عوالمِ صُنْعِ اِلَهِی

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

و در باطن بر اسرارِ باطن که ودیعهٔ اِلَهِیّه
است

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

دَر شُما پَس صِدْقِ اَوَّلِیَّت و آخِرِیَّت و
ظَاهِرِیَّت و باطِنِیَّت به این مَعْنی که ذِکَر
شُد بر شُما می‌کُنَد

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

تا در این چهار رُتَبَه که به شُما عِنايَت
شُد چهار رُتَبَه اِلَهِیَّه را اِدراک فرمائیَد

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

تا بُلبُلِ قَلب بر جَمیع شاخسارهای گُل
وُجود از غِیب و شُهود نِدا کُنَد

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

بَأنه «هُوَ اَلْأَوَّلُ و اَلْآخِرُ و اَلظَّاهِرُ و
اَلْبَاطِنُ»

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

و این ذِکرها در مَرَاتِبِ عَوالمِ نِسَبَتِ ذِکَر
میشُود

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

و اِلَّا آن رِجالی که به قَدَمی عَالَمِ نِسَبَت
و تَقیید را طی نَموده‌اند

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

و بر بَساطِ خُوشِ تَجْرِید ساکِن شده‌اند

and dwelt on the fair plane of the
Absolute,

و در عَالَم‌های اِطلاق و اَمَر خِیمه
بَرافراخته‌اند

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

جَمِيعِ اَيْنِ نِسَبَتِ هَا رَا بَه نَارِي سُوخْتِهَ اَنَد

have burned away these relativities with
a single spark,

و هَمِهْ اَيْنِ اَلْفَاظِ رَا بَه نَمِي مَحُو
نَمُوْدِه اَنَد

and blotted out these words with a drop
of dew.

و دَر يَمِ رُوحِ شِناوَرِي مِينَمَايَنَد و دَر هَوَايِ
قُدُسِ نَورِ سِيرِ مِيكُنَد

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

دِيگَرِ اَلْفَاظِ دَر اَيْنِ رُتَبِه كُجَا وُجُودِ دَاَرَد
تَا اَوَّلِ يَا اَخِرِ يَا غَيْرِ اَيْنِهَا مَعْلُومِ شُود و
مَذْكُورِ آيَد

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

دَر اَيْنِ مَقَامِ اَوَّلِ نَفْسِ اَخِرِ و اَخِرِ نَفْسِ
اَوَّلِ اسْت

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

اَتِشِي از عِشْقِ جَانَانِ بَر فُرُوز

In thy soul of love build thou a fire

سَر بَه سَر فِكْرِ و عِبَادَتِ رَا بِسُوز

And burn all thoughts and words entire.

اِي دُوسَتِ مَن دَر خُودِ مُلَا حِظَه فَرْمَا

O my friend, look upon thyself:

كِه اَكْرِ پَدَرِ نِمِيشْدِي و پَسَرِ نَدِيدِه بُوْدِي
اَيْنِ اَلْفَاظِ هَمِ نَشْنِيدِه بُوْدِي

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

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

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

و از « 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 شجره دانش ساکن شوی

and dwell within the shadow of the tree
of knowledge.

ای عزیز نفس را فقیرِ نما تا در عرصه بلند
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 شریعه عزت
پیاشامی

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

و به جمیع معانی اشعار که سؤال
فرمودی برسی

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

پس معلوم شد که این مراتب بسته به سیر
سایک است

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

و در هر مدینه عالمی بیند و در هر
وادی به چشمه ای رسد و در هر صحرا
نغمه ای شنود

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

وَلِي شَاهِ بَازِ هَوَايِ مَعْنَوِي رَا شَهَنازِ هَايِ
بَدِيعِ رُوحَانِي دَر دِلِ اسْت

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

و مُرَغِ عِرَاقِي رَا آوَاذِ هَايِ خُوشِ حِجَازِي
دَر سَرِ

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

و لَكِنْ مَسْتُورِ بُوْدِه و مَسْتُورِ خَوَاهَدِ بُوْدِ

yet these are hidden, and hidden shall
remain.

گَرِ بَگَوِيْمِ عَقْلَهَا بِرِ هَمْ زَنْدِ

If I speak forth, many a mind will
shatter,

وَرِ نَوِيْسَمِ بَسِ قَلَمَهَا بِشَكَنْدِ

And if I write, many a pen will break.

و اَلْسَلَامُ عَلٰی مَنْ قَطَعَ هَذَا السَّفَرَ اِلَآ اَعْلٰی
و اِتَّبَعَ الْحَقُّ بِانْوَارِ الْهُدٰی

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

مَدِیْنَةُ اسْتِغْنَا

THE VALLEY OF CONTENTMENT

و سَالِكِ بَعْدَ از قَطْعِ مَعَارِجِ اَیْنِ سَفَرِ بُلَنْدِ
اَعْلٰی دَر مَدِیْنَةِ اسْتِغْنَا وَاِرِدِ مِیْشَوَدِ

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

و دَر اَیْنِ وَاْدٰی نَسَائِمِ اسْتِغْنَايِ اِلٰهٰی رَا
بِیْنَدِ كِه از یَدَايِ رُوحِ مِیْوَزَدِ

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

و حِجَابِ هَايِ فَقْرِ رَا مِیْسُوزَدِ

He burneth away the veils of want,

و «يَوْمَ يَغْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ» را به
چشمِ ظاهر و باطن در غیب و شهادة
اشياء مُشاهِدِه فرماید

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

از حُزن به سُرور آید و از غَم به فَرَح راجع
شود

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

قَبْض و انقباض را به بَسْط و انبساط
تَبْدیل نماید

His grief and mourning yield to delight
and rapture.

مُساوِرانِ این وادی اگر در ظاهر بر خاک
ساکن اند

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

أَمَّا در باطن بر رَفَرَفِ مَعَانِي جالِس

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

و از نِعَمَتِ هَايِ بِي زَوَالِ مَعْنَوِي
مَرْزُوقِ آند

they eat of the endless bounties of inner
significances,

و از شَرَابِ هَايِ لَطِيفِ رُوحَانِي مَشْرُوب

and drink of the delicate wines of the
spirit.

زَبَان در تَفْصِيلِ این سِه وادی عاجز است
و بَيَان به غَايَتِ قَاصِر

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

قَلَم در این عَرَصِه قَدَم نَگْذَارَد و مِدَاد جُز
سَوَاد ثَمَر نِيَارَد

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

بُلْبُلِ قَلْبِ را در این مَقَاماتِ نَوَاهایِ 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 حَالِ عارفانِ دِل به دِل تَوَانَد گُفت

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

این نَه شِیوۀ قاصِد و این نَه حَدِّ مَکتوب
است

No messenger can tell it and no missive
bear it.

وَ اَسْکُتُ عَجْزاً عَن اُمُورِ کَثِیرَةٍ

I am silent from weakness on many a
matter,

بِنُطْقِی لَنْ تُحْصِی و لَوْ قُلْتُ قَلَّتْ

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

ای رَفِیقِ تا به حَدِیقَهٗ این مَعانی نَرَسِی از
خَمَرِ باقی این وادی نَچِشی

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

و اَگَر چِشی از غَیر چَشمِ پوشی و از بادِهٗ
اِسْتِغْنَا 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 همه بگسلی و به او پیوندی و جان
در رهش بازی و روان رایگان بر آفشانی

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 رُخسار یار بیند و در مجاز رمز
حقیقت ملاحظه کند و از صفات سر
هویت مشاهده نماید

Even in fire, he seeth the face of the
Beloved. He beholdeth in illusion the
secret of reality, and readeth from the
attributes the riddle of the Essence.

زیرا پرده هارا به آهی سوخته و
حجاب هارا به نگاهی برداشته

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

بِصَرِّ حَدِيدٍ در صُنعِ جَدیدِ 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

و سَالِکْ بَعْدَ از سِیرِ مَرَاتِبِ اِسْتِغْنَايِ
بَحْتِ در وادی حیرتِ واصلِ میشَوَد

و در بحرهایِ عَظَمَتِ غوطِه میخُورَد و
در هر آن بر حیرتَش می افزاید

گاهی هَیْکَلِ غَنارا نَفْسِ فقرِ میبَینَد و
جُوهَرِ اِسْتِغْنارا صِرْفِ عَجَزِ

گاهی مَحْوِ جَمالِ ذوَالْجَلالِ میشَوَد و
گاهی از وُجودِ خُودِ بیزار

این صَرَصِرِ حیرتِ چِه دَرخت هایِ
مَعانی را که از پا اَنداخت و چِه
نُفوسِ هارا که از نَفْسِ بَر اَنداخت

زیرا که این وادی سَالِک را در اِنقِلابِ
آوَرَد

و لیکن این ظُهوراتِ در نَظَرِ واصلِ بسیار
مَحبوب و مَرغوب است

THE VALLEY OF WONDERMENT

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

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

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

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

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

For in this Valley the traveler is flung
into confusion,

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

و در هر آن عالمِ بدیعی و خلقِ جدیدی
مُشاهده کُند

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

و حیرت بر حیرت افزاید محوِ صنّع
جدید سلطانِ احدیه شود

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

بلی ای برادر اگر در هر خلقی تفکر
نمائیم

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

صد هزار حکمتِ بالغه بینیم و صد هزار
علومِ بدیعه بیاموزیم

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

از جُمْلِه مخلوقات نوم است

One of the created phenomena is the
dream.

ملاحظه کن چقدر اسرار در او ودیعه
گذاشته شده است

Behold how many secrets are deposited
therein,

و چه حکمتها در او مخزون گشته است
و چه عوالم در او مستور مانده

how many wisdoms treasured up, how
many worlds concealed.

ملاحظه فرمائید که شما در یتی
میخواید و درهای آن بیت بسته است

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

يَك مَرْتَبَه خُود را در شَهْر بَعِيدِي مُشَاهِدِه
مِيكُنِيد بِي حَرَكَتِ رِجْلِ وَ تَعَبِ جَسَدِ بِه
آن شَهْر دَاخِل مِيشُويد

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 مِيكُنِيد وَ
بِي مَحْنَتِ گوشِ مِيشُنُويد وَ بِي لِسَانِ
تَكَلُّمِ مِينَمَائِيد

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

وَ گَاهَستِ كِه آنچِه اِمَشَبِ دِيدِه ايد دَه
سَال بَعْدِ در عَالَمِ زَمَانِ بِه حَسَبِ ظَاهِرِ
بِه عَيْنِه آنچِه در خَوَابِ دِيدِه ايد مِيبِينِيد

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

حَالِ چَندِ حِكْمَتِ اسْتِ كِه در اَيْنِ نُومِ
مَشْهُودِ اسْتِ

Now there are many wisdoms to ponder
in the dream,

وَ غَيْرِ أَهْلِ اَيْنِ وَادِي بِرِ گَمَاهِي اِدْرَاكِ
نَمِيكُنند

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

أَوَّلِ آنكِه اِنِ چِه عَالَمِ اسْتِ كِه بِي چَشْمِ
وَ گوشِ وَ دَسْتِ وَ لِسَانِ حُكْمِ هَمِه اَيْنِه
در اَو مَعْمُولِ مِيشُودِ

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

وَ ثَانِي آنكِه در عَالَمِ ظُهُورِ أَثَرِ خَوَابِ را
اِمْرُوزِ مُشَاهِدِه مِيكُنِي وَ لِيكِنِ اَيْنِ سِيرِ را
در عَالَمِ نُومِ در دَه سَالِ قَبْلِ دِيدِهءِ

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?

حال تَفَكُّرْ نَمَا فَرَقِ اَیْنِ دُو عَالَمِ وِ اَسْرَارِ
مُودِعِۀِ اَن رَا تَا بَه تَأْیِیْدَاتِ وِ مُکَاشِفَاتِ
سُبْحَانِی فَاِئِزْ شَوِی وِ پِی بَه عَالَمِ قُدَسِ
بَرِی

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.

و اَیْنِ آیَاتِ رَا حَضَرَتِ بَارِی دَر خَلْقِ
گُذَاشْتِه تَا مُحَقِّقِیْنِ اِنْکَارِ اَسْرَارِ مُعَادِ
نَکُنْد وِ بَه اَنچِه وَعْدِه دَاوِدِه شُدِه اَنْد سَهْلِ
نَشْمُرْنَد

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 اَیْنِ کِه بَعْضِی تَمَسُّکِ بَه عَقْلِ
جُسْتِه وِ اَنچِه بَه عَقْلِ نِیَاِیْدِ اِنْکَارِ نَمَاِیْنَد

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

و حَالِ اَن کِه هَرگِزْ عُقُولِ ضَعِیْفِه هَمِیْنِ
مَرَاتِبِ مَذْکُورِه رَا اِدْرَاکِ نَکُنْد مَکْرَ عَقْلِ
کُلِّی رَبَّانِی

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

عَقْلِ جُزْئِی کِی تَوَانْدِ گِشْتِ بَرِ قُرْءَانِ
مُحِیْطِ

How can feeble reason encompass the Qur'án,

عَنْكَبُوتِی کِی تَوَانْدِ کَرْدِ سِیْمُرْغِی شِکَارِ

Or the spider snare a phoenix in his web?

و اَیْنِ عَوَالِمِ کُلِّ دَر وَادِی حِیْرَتِ دَسْتِ
دَهْد وِ مُشَاهِدِه گَرْدَدِ

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

و سَالِكٍ در هر آن زیادتى طلب نماید و
كَسِلٍ نشود

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

اینست که سیدِ اولین و آخرین در مراتبِ
فِکَرَتِ و اِظْهَارِ حِیرَتِ « رَبِّ زِدْنِي فِیکَ
تَحِیُّرًا » 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 تَفَكُّرُ در تَمَامِیَّتِ خَلْقِ اِنْسَانِ
کُن

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

که این همه عوالم و این همه مراتب در
او مُنْطَوًى و مَسْتَوْرٌ شده

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

أَتَحْسَبُ اِنَّكَ جُرْمٌ صَغِيرٌ

Dost thou reckon thyself only a puny
form

و فِیکَ اَنْطَوًى اَلْعَالَمِ الْاَکْبَرِ

When within thee the universe is
folded?

پس جَهِدِی باید که رُتْبَةُ حیوانی معدوم
کنیم تا مَعْنی اِنْسَانی ظاهر شود

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

هَمچنین لُقْمَانِ که از چَشْمِهٔ حِکْمَتِ
نوشیده و از بَحْرِ رَحْمَتِ چَشیده

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

پِسرَش ناتان بِجَهَتِ إِثْبَاتِ مَقَامَاتِ
حَشَر و مُوتِ هَمینِ خوابِ را دَلیلِ آوَرْدِه
و مَثَلِ زَدِه

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

دَرینِ مَقامِ ذِکَرِ مِینَمائیم تا ذِکری از آن
جَوانِ مَصطَبَهٗ تُوْحید و پیرِ مَرَاتِبِ تَعْلیم و
تَجْرِید از این بَنْدِهٗ فانی باقی بماند

We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute.

فَرمود ای پِسر اگر قَادِرِ باشی که نَخوابی
پَس قَادِرِی بر آنکه نَمیری

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

و اگر بَتَوانی بَعْد از خواب بیدار نَشوی
میتوانی که بَعْد از مَرگ مَحْشور نَگَرْدی

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

ای دوست دِل که مُحَلِّ اسرارِ باقیه است

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

مُحَلِّ افکارِ فانیه مَکُن و سَرمایِهٗ عُمَرِ
گِران مایِه را به اِشْتِغالِ دُنْیایِ فانیه از
دَسْتِ 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 عَالَمِ قُدسی به تُرابِ دِل مَبَند

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

و أَهْلِ بَسَاطٍ أُنْسَى وَطَنِ خَاكِي مَيَسَنْد

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

بَارِي ذِكْرِ اَيْنِ مَرَاتِبِ رَا اِنْتِهَائِي نَه

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

و اَيْنِ بَنْدِه رَا اَز صَدَمَه اَهْلِ رُوزِ گَار
اَحْوَالِي نَه

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

اَيْنِ سُخْنِ نَاقِصِ بِمَانِدِ وَ بِيَقَرَارِ

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

دَلِ نَدَارَمِ بِيَدَلَمِ مَعْذُورِ دَارِ

Then pray forgive me.

قَلَمِ نَالِه مِيكُنْدِ وَ مِدَادِ مِيگَرِيْدِ وَ جِيْحُونِ
دَلِ خُونِ مُوجِ مِيَزَنْدِ

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.”

و السَّلَامُ عَلَي مَنْ اتَّبَعَ الْهُدَى

Peace be upon him who followeth the
Right Path!

وَادِي فَقْرِ حَقِيقِي وَ فَنَائِ اصْلِي

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

و سَالِكْ بَعْدَ از اِرْتَقَايِ به مَرَاتِبِ بُلَنْدِ
حَيْرَتِ به وادی فَقْرِ حَقِيقِي و فَنَائِ اَصْلِي
وَارِدِ شَوْدِ

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

و این رُتْبَه مَقَامِ فَنَائِ از نَفْسِ و بَقَائِ بِاللّٰهِ
اَسْتُ

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

و فَقْرِ 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 مِشَوْدِ 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,

اَز پَرْتُو جَمَالِ مَحْبُوبِ و آتِشِ قَلْبِ حَبِیبِ
نَارِی مُشْتَعِلِ شَوْدِ 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.

بَلْکِه آنچِه با او اَسْتُ حَتّٰی مَغْزِ و پُوسْتِ
مُحْتَرَقِ گَرْدَدِ و جُزِ دُوسْتِ چِیزِی نَمَانْدِ

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

چُونِ تَجَلّٰی کَرْدِ اَوْصَافِ قَدِیمِ

When the qualities of the Ancient of
Days stood revealed,

پس بسوزد وصفِ حادث را کلیم

Then the qualities of earthly things did
Moses burn away.

و در این مقام واصلِ مُقَدَّس است از
آنچه مُتَعَلِّق به دُنیا است

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

پس اگر در نزدِ واصلین بحرِ وصال از
اشیای محدوده که مُتَعَلِّق به عالمِ فانی
است یافت نشود

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 اموالِ ظاهریّه باشد و چه از
تَفَكُّراتِ نفسیه بآسی نیست

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

زیرا که آنچه نزدِ خلق است محدود
است به حدودِ ایشان و آنچه نزدِ حق
است مُقَدَّس از آن

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

این بیان را بسیار فکر باید تا پایان آشکار
شود

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

«إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَافُورًا»

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

اگر معنی کافور معلوم شود مقصود
حقیقی معلوم گردد

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

این مقام از فقر است که میفرماید «الْفَقْرُ
فَخَرِي»

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

و از برای فقرِ باطنی و ظاهری مراتبها و
معنیها است که ذکر آن را مُناسِبِ 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 بِعُهُدِهِ وَقْتِي كُذَّاشْتَمُ تا خُدا 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 کُلِّ شیء در
سایک هالک شود

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

و طَلَعَتْ وَجْهَ از مَشْرِقِ بَقَا سر از غِطا
بیرون آورد

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

و مَعْنَى «كُلُّ شَيْءٍ 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 نَعَمَاتِ رُوح را به جان و
دل گوش کن و چون بَصَرِ حِفْظِش نما

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

که هَمِیشَهٗ آیامِ مَعَارِفِ اِلَهِی به مَثابِهٖ اَبَرِ
نیسانی بر اَراضی قُلُوبِ اِنسانِ جاری
نیست

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

اگر چه فیضِ فیاض را تعطیلی و تعویقی
نه

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

و لکن هر زمان و عصر را رزقی معلوم
و نعمتی مُقدّر است و به قدر و اندازه
افاضه میشود

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

«و ان من شیئی الا عندنا خزائنه و ما
نزلّه الا بقدر معلوم»

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

سحابِ رحمتِ جانان جز بر ریاضِ جان
نبارد و در غیر بهاران این کرم نفرماید

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.

فصول دیگر را از این فضلِ اکبر نصیبی
نیست و اراضی جزیره را از این کرم
قسمتی نه

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

ای برادر هر بحرِ 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 بوستانِ معنوی به گلستانِ
الهی باز نگشت

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

و أنوارِ صُبحِ مَعانی به شَمسِ حَقِیقِی
راجِع نَشُد

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

سَعی کُنید که شایِد در این گُلخَنِ فانی
بوئی از گُلشَنِ باقی بِشَنوید

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

و در ظِلِ اَهلِ این مَدینَہ جاوید بِمانید

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

و چون به این رُتبَہ بُلندِ اَعلی رَسیدی و
به این دَرَجَہ عَظَمی فائِز شُدی

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

یارِ بَینی و اَغیارِ فراموش کُنی

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

یارِ بَیَردِه از در و دیوار

The Beloved shineth on gate and wall

دَر تَجَلّی اَست یا اُولی اَلْأَبصار

Without a veil, O men of vision.

از قَطِرَہ جانِ گُذشتی و به بَحْرِ جانان
واصِل شُدی

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

اینست مَقصودی که طَلب فرمودی اِنشا
الله به آن فائِز شوی

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

دَر این مَدینِه حُجَباتِ نور هَم خَرَق
میشود و زائِل میگردَد

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

«لَا لِحَمَالِهِ حِجَابٍ سِوَى النُّورِ 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
اَغیار در طلبِ زَخارف 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 شِدَّتِ ظُهورِ پنهان مانده و از
کِثَرَتِ بُروزِ مَخفی گشته

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

حَقِّ عَیانِ چون مِهرِ رَخشان آمده

Even as the sun, bright hath He shined,

حِیف کَنَدَر شَهرِ کورانِ آمده

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

دَر این وادی سَالِکِ مَرَاتِبِ وَحَدَّتِ وجود
و شُهود را طی نماید

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

و به وَحَدَّتِی که مُقَدَّس از این دو مَقام
است واصل گردد

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

اَحوالِ پی به این مَقالِ بَرَدِ نَه بَیان و جِدال

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

و هر کس درین محفل منزل گزیده و یا از
این ریاض نسیمی یافته میداند چه عرض
میشود

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

و سالیک باید در جمیع این اسفار به
قدر شعری از شریعت که فی الحقیقه
سرّ طریقت و ثمره شجره حقیقت است
انحراف نورزد

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 همه مراتب به ذیل اطاعتِ اوامر
مُتَشَبِّث باشد

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

و به حبلِ اعراض از مناهی مُتَمَسِّک تا
از کأسِ شریعت مرزوق شود و بر اسرارِ
حقیقت 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 بیاناتِ این بنده مفهوم نشود
و تزلزلی احداث کند باید مُجَدِّد سؤال
شود تا شبهه نماند

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 مقامِ
محمود ظاهر گردد

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

و این آسفار که آن را در عالمِ زمان
انتِهائی پدید نیست

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

سَالِکِ مُنْقَطِعِ را اگر اِعَانَتِ غِیبِی بَرَسَد
و ولی امر مَدَد فرماید

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

این هفت رُتبه را در هفت قَدَم طی نماید
بَلْکِه در هفت نَفَس بَلْکِه در یک نَفَس
إِذَا شَاءَ ٱللَّهُ

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 أَرَادَ وَذَلِكَ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ

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

طایرانِ هَوایِ تَوْحید و وَاَصِلَانِ لُجَّةِ
تَجْرِیدِ این مَقَام را که مَقَامِ بَقَاءِ ٱللَّهِ
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—

دَرِ این مَدِیْنِه مُنْتَهَی رُتْبَه عَارِفَان و مُنْتَهَی
وَطَنِ عَاشِقَان شُمرْدِه آند

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

و نَزْدِ این فانی بَحْرِ مَعْنی این مَقَامِ اَوَّلِ
شَهرِ بَنَدِ دِل است

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

یَعْنی اَوَّلِ وَرُودِ اِنْسَانِ است بِمَدِیْنَه قَلْبِ

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

و قلب را چهار رُتبه مُقرر است

and the heart is endowed with four
stages

اگر اهلش یافت شد مذکور آید

which would be recounted should a
kindred soul be found.

چون قلم در وصفِ این حالت رسید

When the pen set to picturing this
station,

هم قلم بِشکست و هم کاغذ درید

It broke in pieces and the page was torn.

و السَّلامُ

Salám!

مؤخره

EPILOGUE

ای حَبِیبِ مَنْ این غزالِ صَحْرايِ
أَحَدِيَّه را کلابی چند در پی

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

و این بُلْبُلِ بُستانِ صَمَدِيَّه را مَنقاری چند
در تعاقب

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

و این طایرِ هَوایِ اِلَهِی را غُرابِ کین در
کَمین و این صیدِ بَرِّ عِشْق را صیَّادِ حَسَد
در عَقَب

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

ای شَیْخِ هِمَت را زُجاجِ کُن که شاید این
سراج را از باد هایِ مُخالِفِ حِفْظِ نَماید

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

اگر چه این سراج را اُمید چنان است
که در زُجاجهٔ اِلَهِی مُشْتَعِلِ گَرَدَد و در
مُشکُوهٔ مَعنوی بَر اَفروزَد

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 عِشْقِ اِلَهِی بُلند شد
الْبَتَّه به شَمشیر اُفتَد

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

و سَری که به حُبِّ بَر اَفراخت اَلْبَتَّه به باد
رَوَد

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

و قَلبی که به ذِکْرِ مَحْبُوبِ پیوست اَلْبَتَّه
پُر خُونِ گَرَدَد

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

فَنَعَمَ مَا قَالُ

How well is it said:

وَعَشْ خَالِیاً فَالْحُبِّ رَاحَتاً عَنَّا

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

فَاَوَّلُهُ سُقْمٌ وَاٰخِرُهُ قَتْلٌ

Its beginning is pain, its end is death.

وَالسَّلَامُ عَلٰی مَنْ اَتَّبَعَ الْهُدٰی

Peace be upon him who followeth the
Right Path!

آنچه از بَدایِعِ فِکْرِ در مَعْنٰی طَیْرِ مَعْرُوفِ
که به فَارسی گُنَجِشْکِ مِیْنَامَنْدِ ذِکْرِ
فَرمودَنْدِ مَعْلُومِ و مُحَقِّقِ شُدْ

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
اقتضای آن مقصودی مقرر است

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

بلی سالکین از هر اسمی رمزی و از هر
حرفی سریِ ادراک مینمایند

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

و این حروفات در مقامی اشاره به تقدیس
است

In one sense, these letters refer to holiness.

كْ اَي كَفَّ نَفْسِكَ عَمَّا يَشْتَهِيهِ هُوَاكْ
ثُمَّ اَقْبِلْ اِلَى مُوَلِّئِكَ

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.”

نْ 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.”

جْ جَانِبِ جَنَابِ الْحَقِّ اِنْ 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.”

شُ أَشْكُرُ رَبِّكَ فِي أَرْضِهِ لِيَشْكُرَكَ فِي
سَمَائِهِ وَ إِن كَانَتْ السَّمَاءُ فِي عَالَمٍ
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 مِنْ الْمَقَامَاتِ الْقُدُسِيَّةِ
وَإِنَّكَ لَوْ تَسْمَعُ نَعَمَاتٍ

Káf referreth to Kaffir, that is: “Take off from thyself the wrappings of limitations, that thou mayest come to know what thou hast not known of the states of Sanctity.”

هَذِهِ الطَّيْرُ الْفَانِيَّةُ لِتَطْلُبَ مِنَ الْكُؤُسِ
الْبَاقِيَةِ الدَّائِمَةَ وَ تَتْرَكَ الْكُؤُبَ الْفَانِيَّةَ
الزَّائِلَةَ

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

وَالسَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!