

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 الْمُكْرَمِ

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 فَلَهُ الْأَسْمَاءُ الْحُسْنَى فِي
قُلُوبِ الْعَارِفِينَ»

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

وَعَلَى آلِهِ وَصَحْبِهِ تَسْلِيمًا كَثِيرًا دَائِمًا أَبَدًا

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

وَبَعْدَ قَدْ سَمِعْتَ 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 وَمُظَاهِرِ
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 الْقُدُسِ 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 طَائِرُ 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',

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

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

إِنْتَهَى وَعَمْرِي يَا حَبِيبَ 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
الْعِرْفَانِ 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 سِيرِ سَالِكِ الْكَانِ

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

از مَسْكَنِ خَاكِ بَوَطنِ إلهی

from the abode of dust to the heavenly
homeland

هَفْتَ رُتْبِهِ مُعَيَّنِ نَمُودِهِ اند

are said to be seven.

چُنانچه بَعْضِی هَفْتَ وادی
و بَعْضِی هَفْتَ شَهر
ذِکر کرده اند

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

وَ كُفِّتَهُ اَنْد كِه سَالِك
تَا اَز نَفْسِ هِجَرَتِ نَنماید
وَ اِین اَسْفَار رَا طِی نَكند

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

بِیَحِرِ قُرْبِ وَ وِصَالِ وَ اَرِدِ نَشود
وَ اَز خَمْرِ بَیْمِثَالِ نَچَشَد

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

أَوَّلِ وَادِی طَلَبِ اَسْت

The first is the Valley of Search.

مَرْكَبِ اِینِ وَادِی صَبْرِ اَسْت

The steed of this Valley is patience;

كِه مُسَافِرِ دَر اِینِ سَفَرِ
بِی صَبْرِ بِه جَائِی نَرَسَد
وَ بِه مَقْصُودِ وَاصِلِ نَشود

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

وَ بَايَدِ هَر گِزِ اَفْسُودِ نَگَرَدَد
اِگَر صَدِ هِزَارِ سَالِ سَعِی كَند
وَ جَمَالِ دُوسْتِ نَبِيْنَد
پَثْمُودِ نَشود

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.

زِیْرَا مُجَاهِدِیْنِ كَعْبَةُ فِیْنَا
بِه بَشَارَتِ لَنَهْدِیْنَهُمْ سُبُلَنَا
مَسْرُورِ اَنْد

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

و کَمَرِ خِدْمَتِ دَرِ طَلَبِ
به غَايَتِ مُحْكَمِ بَسْتِه اند
و در هر آن از مَکَانِ غَفَلَتِ
به اِمکَانِ طَلَبِ سَفَرِ کنند

In their search, they have stoutly girded
up the loins of service, and seek at every
moment to journey from the plane of
heedlessness into the realm of being.

هیچ بَنَدی ایشان را مَنعِ ننماید
و هیچ پَنَدی سَدِ نکند

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

و شَرَطِ است این عِبَادِ را
که دِلِ را
که مَنبَعِ خَزِیْنَهٗ الهِیَّهٗ 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 تَقْلیدِ
که از اَثَرِ آباءِ و اَجدادِ است
إِعْرَاضِ نمایند

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

و أَبْوَابِ دوستی و دُشْمَنی را
با کُلِّ أَهْلِ اَرْضِ مَسْدُودِ کنند

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

و طَالِبِ در این سَفَرِ به مَقَامی رِسد
که هَمَّهٗ مُوجُودَاتِ را
در طَلَبِ دوستِ سَرگَشْتِهٗ بیند

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

چِه یَعْقُوبِها بیند
که در طَلَبِ یُوسُفِ آواره مانده اند

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

عالمی حَبیب بیند
که در طَلَبِ مَحْبُوب دَوَانِ اند

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

و جَهَانِی عاشِق مُلَا حِظِّه کند
که در پِی مَعْشُوق رَوَانِ

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

و دَر هَر آنی اَمری مُشَاهِدِه کُند

At every moment he findeth a weighty
matter,

و دَر هَر سَاعَتِی بَر سِرِّی مُطَّلِعِ گَرَدَد

in every hour he becometh aware of a
mystery;

زیرا که دِل از هَر دُو جَهَانِ بَر دَاشْتِه وَ عَزَمِ
کَعْبَهٔ جَانَانِ نَمُودِه

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

و دَر هَر قَدَمِی اِعَانَتِ غِیْبِی اَوْرَا شَامِلِ
شُودَ وَ جَوْشِ طَلَبِشِ زِیَادِه گَرَدَد

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

طَلَبِ رَا بَایَدِ اَز مَاجْنُونِ عِشْقِ اَنْدَازِه
گِرِفَتِ

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

حِكَايَتِ كَنندِ كِه رُوزِی مَاجْنُونِ رَا دِیدَنَد
خَاكِ مِیِیخَتِ وَ أَشْكَ مِیْرِیخَتِ

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

گُفْتَنَد چِه مِیَكُنِی گُفَتِ لَیْلِی رَا مِیجُویَمِ

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 جای بجویم

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

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

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

« مَنْ طَلَبَ شَيْئاً وَجَدَّ وَجَدَ »

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

طالبِ صادق جز وصالِ مَطْلُوب چیزی
نَجوید و حَیْب را جز وصالِ مَحْبُوب
مَقْصودی نباشد

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

و این طلبِ طالب را حاصلِ نشود مگر
بِئثار آنچه هست

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

یعنی آنچه دیده و شنیده و فهمیده همه را
بنفی « لا » منفی سازد تا بشهرستانِ جان
که مدینه « الا » است واصل شود

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.

همتِی باید تا در طلبش کوشیم

Labor is needed, if we are to seek Him;

وَ جَهْدِی بَایَد تا از شَهِدِ وَصَلَش نوشیم

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

اگر از این جام نوش کُنیم

and if we taste of this cup,

عالمی فراموش کُنیم

we shall cast away the world.

وَ سَالِکِ دَر این سَفَرِ بَرِ هَر خاکی جَالِس
شود وَ دَرِ هَر بِلادی ساکن گردد

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

از هَر وَجِه اِی طَلَبِ جَمالِ دوست کُند
وَ دَرِ هَر دِیاری طَلَبِ یار نماید

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

با هَر جَمعی مُجْتَمِع شود وَ با هَر سَری
هَمسَری نماید

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

کِه شایَد دَر سَری سِرِّ مَحْبوبِ بَینَد وَ یا
از صُورَتِی جَمالِ مَحْبوبِ مُشاهِدِه کُند

that haply in some mind he may
uncover the secret of the Friend, or in
some face he may behold the beauty of
the Loved one.

وادی عشق

THE VALLEY OF LOVE

وَ اگر دَر این سَفَرِ بِاعانَتِ باری از یارِ
بِیَنشان نِشان یافت

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

و بوی یوسفِ گمگشته از بشیرِ احدیه
شنید

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

فوراً بوادی عشق قدم گذارد و از نارِ
عشق بگدازد

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

در این شهر آسمانِ جذب بُلند شود و
آفتابِ جهانتابِ شوق طالع گردد و نارِ
عشق بر آفرزد

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 عشق بر آفروخت خرمینِ عقل
بگلی بسوخت

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

در این وقت سالک از خود و غیرِ خود
بیخبر است

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

نه جهل و علم داند و نه شک و یقین نه
صبح هدایت شناسد و نه شام ضلالت

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

از کفر 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.

اینست که عطار گفته

Wherefore 'Attār saith:

كُفِّرْ كَافِرًا وَ دِينَ دِينَارًا

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

ذَرَّةُ دَرَدَتِ دِلِ عَطَّارًا

For 'Attār's heart, an atom of Thy pain.

مَرَكَبِ این وادی درد است

The steed of this Valley is pain;

وَ اگر درد نباشد هرگز این سفر تمام نشود

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

وَ عاشق در این رُتبه جز معشوق خیالی
ندارد وَ جز محبوب پناهی نجوید

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

وَ در هر آن صد جان رایگان در ره جانان
دهد وَ 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 برادر من تا بمصر عشق در نیای به
یوسف جمال 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;

وَ تا چون یعقوب از چشم ظاهری
نگذری چشم باطن نگشائی

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

وَ تا بنار عشق نیفروزی بیار شوق نیامیزی

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

وَ عَاشِقُ رَا از هِیچ چیز پَرَوَا نِیست وَ از
هِیچ ضُرِّی ضَرَر نَه

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

از نار سَرَدَش بِنِی وَ از دَرِیا خُشکَش یابی

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

نِشانِ عَاشِقِ آن باشد کِه سَرَدَش بِنِی از
دَوَزخ

A lover is he who is chill in hell fire;

نِشانِ عَارفِ آن باشد کِه خُشکَش بِنِی
از دَرِیا

A knower is he who is dry in the sea.

عِشْقِ هَستی قَبول نَکُند وَ زِندِگی
نَخواهد

Love accepteth no existence and
wisheth no life:

حَیاتِ دَر مَماَت بِنَد وَ عِزَّتِ از ذِلَّتِ
جوید

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

بِسیار هوش بایَد تا لایقِ جوشِ عِشْقِ شَوَد

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

وَ بِسیار سَر بایَد تا قابِلِ کَمَنَدِ دوست
گَرَدَد

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

مُبَارَکِ گَرَدَنی کِه دَر کَمَنَدَش اُفتَد وَ
فَر خَنَدِه سَری کِه دَر رَهِ مُحَبَّتَش بِخاکِ
اُفتَد

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

پس ای دوست از نفس بیگانه شو تا
بیگانه پی بری و از 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 نار هستی برافروزی و
مقبولِ راهِ عشق شوی

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

نکند عشق نفسِ زنده قبول

Love seizeth not upon a living soul,

نکند باز موشِ مُرده شکار

The falcon preyeth not on a dead mouse.

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

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

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

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

نهنگِ عشقِ ادیبِ عقل را ببلعد و لیبِ
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 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;

آندَر او هفتاد و دو دیوانگی

In him are lunacies seventy-and-two.

صد هزار مظلومان در گمندی بستِه و
صد هزار عارفان بتیرش خسته

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

هر سُرخِی که در عالم بینی از قهرش دان
و هر زردی که در رُخسار بینی از زهرش
شمر

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

جز فنا دوائی نبخشَد و جز در وادی عدم
قدم نگذارد

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

و لکن زهرش در کام عاشق از شهد
خوش تر و فناش در نظر طالب از صد
هزار بقا محبوب تر 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.

پس باید بنارِ عشق حجاب های نفس
شیطانی سوخته شود

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

تا روح برای إدراک مراتبِ سید
«لولاک» لطیف و پاکیزه گردد

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

نارِ عشقی برُفروز و جُملِه هستیها بسوز

Kindle the fire of love and burn away all
things,

پس قدم بردار و اندر کوی عُشاقان گذار

Then set thy foot into the land of the
lovers.

مملکت معرفت

THE VALLEY OF KNOWLEDGE

و اگر عاشق بتائیدات خالق از منقارِ
شاهین عشق بِسلامت بگذرد در
مملکتِ معرفت وارد شود

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

و از شک یقین آید و از ظلمت ضلالت
هوی بنورِ هدایت تقوی راجع گردد

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

و چشم بصیرتش باز شود و با حبیب
خود برآز مشغول گردد

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

در حقیقت و نیاز بگشاید و ابوابِ مجاز
در بندد در این رُتبه قضا را رضا دهد

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,

وَجَنَگ را صَلَاح بیند وَ دَر فَنَا مَعَانِی بَقَا
دَرک نَمَایَد

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

وَبِجَاشِمِ سَرِّ وَ سِرِّ دَر آفَاقِ اَیْجَادِ وَ اَنفُسِ
عِبَادِ اَسْرَارِ مُعَادِ بیند

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

وَ حِکْمَتِ صَمَدَانِی را بِقَلْبِ رُوحَانِی دَر
مَظَاهِرِ نَامُتِنَاهِی اِلَهِی سِیر فَرْمَایَد

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

دَر بَحَرِ قَطْرِهِ بیند وَ دَر قَطْرِهِ اَسْرَارِ بَحَرِ
مُلاحِظِهِ کُنَد

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

دِلِ هَر ذَرَّه اِی کِه بِشِکَافِی

Split the atom's heart, and lo!

آفتابیش دَر مِیَانِ یِیْنِی

Within it thou wilt find a sun.

وَ سَالِکِ دَر اَیْنِ وادی دَر آفَرِیْنِشِ حَقِّ
بِیْنِشِ مُطْلَقِ مَخَالِفِ وَ مُغَایِرِ نَبِیْنَد

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

وَ دَر هَر آن « مَا تَرِیْ فِی خَلْقِ الرَّحْمَنِ مِنْ
تَفَاوُتِ فَاَرَجِعِ الْبَصَرَ هَلْ تَرِیْ مِنْ فُطُورِ »
گوید

and at every moment saith: "No defect
canst thou see in the creation of the
God of Mercy: Repeat the gaze: Seest
thou a single flaw?"

دَر ظُلْمِ عَدْلِ بیند وَ دَر عَدْلِ فَضْلِ
مُشَاهِدِهِ کُنَد

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

دَر جَهْلِ عِلْمِهَا مَسْتُور بِنْد وَ دَرِ عِلْمِهَا
صَد هِزار حِكْمَتِهَا أَشْكار وَ هُویدا اِدْراک
نَمَاید

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

وَ قَفَسِ تَن وَ هَوَى بِشْكَند وَ بِنَفْسِ أَهْلِ
بَقَا اُنْس گِیرد

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

بِنَرِدِ بَانَ هَايِ مَعْنَوی صُعود نَمَاید وَ
بِسَمَاءِ مَعَانی بِشْتابَد

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

دَر فُلْکِ « سَنَرِیْهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي
أَنْفُسِهِمْ » ساکِن شَوَد

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 »
سائِر گَرَدَد

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

وَ اِگَر ظُلْمی بِنْد صَبْر نَمَاید وَ اِگَر قَهْر
بِنْد مِهْر آرَد

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

حِکَايَتِ کَنَد عاشِقی سالِها دَر هِجْرِ
مَعشوقش جان مِیباخت وَ دَر آتِشِ فَراقش
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 بغایت 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 بیفُسرد

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
ببازار 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 باطراف 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 باین
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 پیا دوان بود و بدل
نالان

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

تا بدیوار باغی رسید و بهزار زحمت و
محنت بالای دیوار رفت دیواری بغایت
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 برکشید و دست بدعا
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 صحرای عشق را ببحرِ
معشوق واصل نمود و ظلمتِ فراق را بنورِ
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 بیستانِ قرب جای داد و
علیلی را بطیبِ 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 آخر محجوب بود در اوّل ناله آغاز
نمود و بشکایت زبان گشود

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

و لکن مسافرانِ حدیقهِ 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;

وَ أَهْلِ وَادِي هَايَ فُوقِ اَيْنِ وَادِي اَوَّلِ وَ
اَخِرَا يَكُ بَيْنِنْدَ بَلَكِه نَه اَوَّلِ بَيْنِنْدَ نَه اَخِرِ
لَا اَوَّلِ وَ لَا اَخِرِ بَيْنِنْدَ

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.”

بَلَكِه اَهْلِ مَدِينَهٗ بَقَا كِه دَر رُوضَهٗ خَضْرَا
سَاكِنِنْدَ لَا اَوَّلِ وَ لَا اَخِرِ هَم نَبَيْنْدَ اَز اَوَّلِهَا
دَر گُرِيَزَنْدَ وَ بِاَخِرِهَا دَرَسْتِيَزِ

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.

زِيْرَا كِه عَوَالِمِ اَسْمَاءِ رَا طِي نَمُوْدِه اَنْدَ وَ اَز
عَوَالِمِ صِفَاتِ چَوْنِ بَرَقِ دَر گُذَشْتِه اَنْدَ

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

چِنَانِچِه مَيْفَرْمَايَدَ « كَمَالِ التَّوْحِيدِ نَفِي
الصِّفَاتِ عَنْهُ »

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

وَ دَر ظِلِّ ذَاتِ مَسْكَنِ گِرِفْتِه اَنْدَ

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

اَيْنِسْتِ كِه خَوَاجِه عَبْدُلُّهُ قَدَسَ اللّٰهُ
تَعَالٰی سِرُّهُ الْعَزِيْزِ

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

دَر اَيْنِ مَقَامِ نُكْتَهٗ دَقِيْقِي وَ كَلِمَهٗ بَلِيْغِي
دَر مَعْنٰی « اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ »
فَرْمُوْدِه اَنْدَ

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

وَ آن اَیْنَسْتِ کِه بِنَمایِ بِما رَهِ رَاسِط

which is: "Show us the right way,

یَعْنی بِمُحَبَّتِ ذَاتِ خُود مُشَرَّفِ دَارِ تا اَز
اَلتِّفَاتِ بِخُودِ وَ غَیْرِ تو اَزادِ گَشْتِه

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,

بِتَمَامیِ گِرِفْتارِ تو گَرْدِیمِ جُزِ تو نَدانِیمِ جُزِ
تو نَبینِیمِ وَ جُزِ تو نَبیندِیشِیمِ

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

بَلْکِه اَز اَینِ مَقامِ هَمِ بالا رَوَند

Nay, these even mount above this
station,

چِناچِه مِیفرماید « اَلْمُحَبَّةِ حِجابِ بَیْنِ
اَلْمُحِبِّ وَ اَلْمَحْبُوبِ » بَیشِ اَز اَینِ گُفْتَنِ
مَرا دَسْتورِ نِیستِ

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

دَر اَینِ وَقتِ صُبحِ مَعْرِفَتِ طالِعِ شُدِ وَ
چِراغِ هَایِ سَیْرِ وَ سُلُوکِ خاموشِ گَشْتِ

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

وَ هَمِ موسیٰ با هَمِه نور و هُنر

Veiled from this was Moses,

شُدِ اَز اَن مَحْجُوبِ تو بیِ پَرِ مَپَرِ

Though all strength and light;

Then thou who hast no wings at all,

Attempt not flight.

اگر اهلِ راز و نیازی پیرهایِ همّتِ 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 بانوارِ محبوب
رسی انالله و انا الیه راجعون

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 سالیک بعد از سیرِ وادی معرفت که
آخرِ مقامِ تحدید است باوّلِ مقامِ توحید
واصلِ شود

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

و از کأسِ تجرید بنوشد و در مظاهرِ
تفرید سیر نماید

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

در این مقام حجابِ کثرت برِ درَد و از
عوالمِ شهوت برِ پَرَد و در سَمای وحدت
عُروج نماید

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

بگوشِ الهی بشنود و بِچشمِ ربّانی اسرارِ
صنعِ صمدانی بیند

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

بِخَلَوَتِ خَانِهٖ دُوسْتِ قَدَمِ گُذَارَدِ وَ مَحَرَمِ
سُرَادِقِ مَحْبُوبِ شَوَدِ

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

وَ دَسْتِ حَقِّ از جِیبِ مُطْلَقِ بَرَّآرَدِ وَ اَسْرَارِ
قُدْرَتِ ظَاهِرِ نَمَآیَدِ

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

وَ صَفِ وَ اِسْمِ وَ رَسْمِ از خُودِ نَبینَدِ وَ صَفِ
خُودِ را دَرِ وَ صَفِ حَقِّ بَینَدِ

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

وَ اِسْمِ حَقِّ را دَرِ اِسْمِ خُودِ مُلَاحِظِهٖ نَمَآیَدِ

He beholdeth in his own name the
name of God;

هَمِهٖ آوازها از شَهٗ دَانَدِ وَ جَمِیعِ نَعْمَاتِ را
از او شِنَوَدِ

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

بَرِ کُرْسِیِ « قُلْ کُلُّ مَنْ عِنْدَ اللّٰهِ » جَالِسِ
شَوَدِ وَ بَرِ بَسَاطِ « لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا
بِاللّٰهِ » رَاحَتِ گِیرَدِ

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

وَ دَرِ اَشْیَاءِ بِنَظَرِ تَوْحِیدِ مُشَاهِدِهٖ کُنَدِ

He looketh on all things with the eye of
oneness,

وَ اِشْرَاقِ تَجَلّیِ شَمْسِ اِلٰهیِ را از مَشْرِقِ
هُوِیَّتِ بَرِ هَمِهٖ مُمکناتِ یَکِ سَانِ بَینَدِ

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

وَ أَنْوَارِ تَوْحِيدِ رَا بَرِ جَمِيعِ مُوجُودَاتِ
مُوجُودِ وَ ظَاهِرِ مُشَاهِدِه كُنْد

and the lights of singleness reflected
over all creation.

وَ مَعْلُومِ آن جَنَابِ بُوْدِه كِه جَمِيعِ
إِخْتِلَافَاتِ عَوَالِمِ كُونِ كِه دَر مَرَاتِبِ
سُلُوكِ سَالِكِ مُشَاهِدِه مِيكُنْد اَز نَظَرِ
خُودِ سَالِكِ اسْت

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

مَثَالِي دَر اَيْن مَقَامِ ذِكْرِ مِيشُود تا اَيْن
مَعْنَى تَمَامِ مَعْلُومِ گَرْدَد

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

مُلاحِظَه دَر شَمْسِ ظَاهِرِي فَرَمَائِدِ كِه بَرِ
هَمِه مُوجُودَاتِ وَ مُمَكِّنَاتِ بِيَكِ إِشْرَاقِ
تَجَلِّي مِيَنَمَايَد

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

وَ إِفَاضِيَه نُورِ بِأَمْرِ سُلْطَانِ ظُهُورِ بَرِ هَمِه
أَشْيَاءِ مِيَفَرَمَايَد

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

وَ لِيَكُنْ دَر هَر مَحَلٍّ بِإِقْتِضَائِ إِسْتِعْدَادِ آن
مَحَلٍّ ظَاهِرِ مِيشُود وَ أَعْطَايِ فَيُضِ مِيكُنْد

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

مِثْلِ اَيْنِ كِه دَر مِرْآتِ بَقَرَصْهَآ وَ هِيَاَتْهَآ
جَلُوه مِيَنَمَايَد وَ اَيْنِ بِوَاسِطَه لَطَافَتِ خُودِ
مِرَاتِ اسْت

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 نار اِحداث میکند و در سایر
اشیا همان اثر تجلّی 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 بآن اثر هر شیئی را بامرِ مؤثرِ بِاستعدادِ او
تربیت میکند چنانچه مُشاهده 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 همچنین ألوان هم بِاقتضای محلّ ظاهر
میشود

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

مثل این که در زُجاجه زرد تجلّی زرد و
در سفید تجلّی سفید و در سُرخ تجلّی
سُرخ مُلاحظه 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 اختلافات از محلّ است نه از
إشراقِ ضیاء

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

و اگر محلّ مانع داشته باشد مثلِ جِدار
و سَقف آن محلّ بِالْمَرّه از تجلّی شمس
محروم 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 نفوسِ ضعیفه چون
أراضی معرفت را بِجدارِ نفس و هوّی

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

وَ حِجَابٍ غَفَلَتْ وَ عَمَى حَايِلِ نَمُودِهْ آند

and clouded them with ignorance and blindness,

لِهَذَا أَزْ إِشْرَاقِ شَمْسِ مَعَانِي وَ أَسْرَارِ
مَحْبُوبٍ لَا يَزَالِي مَحْجُوبٍ مَانِدِهْ آند

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

وَ أَزْ جَوَاهِرِ حِكْمَتِ دِينَ مُبِينِ سَيِّدِ الْأُمُرِ
سَلِينِ دُورِ مَانِدِهْ آند

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

وَ أَزْ حَرَمِ جَمَالِ مَحْرُومِ شُدْنَد

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

وَ أَزْ كَعْبَةِ جَلَالِ مَهْجُورِ

and banished from the Ka'bih of splendor.

اَيْنَسَتْ رُتْبَةُ أَهْلِ زَمَانِ

Such is the worth of the people of this age!

وَ أَكْغَرُ بُلْبُلِي أَزْ كِلِ نَفْسِ بَرَخِيْزْدِ وَ بَرِ
شَاخْسَارِ كُلِّ قَلْبِ جَايِ كِيْرْدِ

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

وَ بِنِعَمَاتِ حِجَازِي وَ آوَاظِ خُوشِ
عِرَاقِيْ أَسْرَارِ إِلَهِي ذِكْرِ نَمَايْدِ

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

كِهْ حَرْفِيْ أَزْ أَنْ جَمِيعِ جَسَدِهَايِ مُرْدِهْ رَا
حَيَاتِ تَاژُهُ جَدِيدِ بَخْشَدِ

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

وَ رُوحِ قُدْسِی بَرِ عَظَامِ رَمِیمِۀِ مُمَکِنَاتِ
مَبْدُولِ دَارِدِ

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

هَزَارِ چَنگَالِ حَسَدِ وَ مِنقَارِ بُغْضِ یِینِی کِه
قَصِدِ او نَمَایَنَدِ وَ بَا تَمَامِ جِدِّ دَرِ هَلَاکَشِ
کُوشَنَدِ

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.

بَلِی جُعَلِ را بَوِی خُوشِ نَاخُوشِ آیدِ وَ
مَزکُومِ را رَایِحِۀِ طَیْبِ ثَمَرِ نَدَهَدِ

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

اینِست کِه بَرایِ اِرشَادِ عَوَامِ گُفْتِهِ اَنَدِ

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

دَفَعِ کُنْ اَز مَغْزِ وَ اَز یِینِی زُکَامِ

Cleanse thou the rheum from out thine
head

تا کِه رِیْحِ اَللّهِ دَرِ آیدِ دَرِ مَشَامِ

And breathe the breath of God instead.

بَارِی اِخْتِلَافِ مُحَلِّ وَاضِحِ وَ مُبَرَّهَنِ شُدِ

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

وَ اَمَّا نَظَرِ سَالِکِ وَ قَتِی دَرِ مُحَلِّ مَحْدُودِ
اَسْتِ یَعْنِی دَرِ زُجَاجَاتِ سِیرِ مِینَمايَدِ

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

اینِست کِه زَرَدِ وَ سُرخِ وَ سِفیدِ بَیَنَدِ

he beholdeth yellow and red and white;

باین جَهت است که جدالِ بینِ عبادِ بر
پا شده

hence it is that conflict hath prevailed
among the creatures,

وَ عَالَم را غبارِ تیره از آنفُسِ محدوده
فراگ رفته

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

وَ بَعْضی نَظَرِ بِاشراقِ ضوِء دارند وَ بَرخی
از خَمَرِ وَحَدَتِ نوشیده آند جُز شَمس
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.

پَس بِسَبَبِ سیرِ این سه مقامِ مُختَلِف
فَهِم سَالِکین وَ بَیانِ ایشان مُختَلِف
میشود

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

اینست که اثرِ اِختِلَاف در عَالَمِ ظاهِر
شده وَ میشود

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

زیرا که بَعْضی در رُتَبهٔ تَوْحید واقفند وَ از
آن عَالَمِ سُخَن گویند

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

وَ بَرخی در عَوَالِمِ تَحْدید قائم آند وَ
بَعْضی در مَرَاتِبِ نَفَس وَ بَرخی بِالْأَمَرِ
مُحتَجِب آند

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 جَمال
نَصیب نَبْرَدِه اَنَد بِيَعْضی مَقال تَكَلُّم
مِیَنمایند

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

وَ دَر هَر عَصْرِ وَ زَمَانِ بَرِ أَهْلِ لَجَّةِ تَوْحید
وَارِدِ مِی آورند آنچه را که خُود بَانَ لایقِ وَ
سِزا 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 دَعَاءَةٍ 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 بَرادَرِ مَن قَلْبِ لَطِیفِ بِمَنْزِلِهِ آئینِه
است

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

آن را بِصِیقَلِ حُبِّ وَ انْقِطَاعِ از ماسوی
اللَّهُ پاک کُن

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

تا أَفتابِ حَقِیقِی دَر آن جِلْوِه نَماید وَ
صُبحِ اَزلی طالعِ شَوَد

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

مَعْنی « لَا یَسَعْنِی اَرْضِی وَ لَا سَمَائِی
وَ لَکِنْ یَسَعْنِی قَلْبِ عِبْدِی الْمُؤْمِنِ » را
اَشْکارِ وَ هُویدا 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.”

وَ جان در دَسْت گیری وَ بهزار حَسَرَت
نِثَارِ یارِ تازِه نمائی

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

وَ چون اَنوَارِ تَجَلّی سُلْطَانِ أَحَدِیّه بَر عَرَشِ
قَلْب وَ دِل جُلوس نمود

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

نورِ او در جَمِیعِ اَعْضا وَ اَرْکانِ ظاهِرِ
میشود

His shining becometh visible in every
limb and member.

آن وَقتِ سِرِّ حَدِیثِ مَشْهُورِ سَرِ اَز
حَبَابِ دِيجورِ بَر آرد

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 » 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 صَاحِبِ بَیتِ دَرِ بَیتِ خُودِ تَجَلّی
نموده

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

وَ اَرْکانِ بَیتِ هَمِه اَز نورِ او رُوشن وَ مُنَوَّر
شده

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

وَ فِعْل وَ اَثَرِ نورِ اَز مُنیرِ است

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

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

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

و اینست آن چشمه ای که مقررین 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 بذاته مقدس است از صعود و
نزول و از دخول و خروج

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

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 بکنه او راه نیافته
نفسی

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

كُلُّ عُرْفَا دَرِ وَادِي مَعْرِفَتَش سَرِ گَرْدَانِ وَ
كُلُّ اُولِيَا دَرِ اِدْرَاكِ ذَاتَش حِيرَانِ مَنَزَّه
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.

اَزِ اِدْرَاكِ هَرِ مُدْرِكِي وَ مُتَعَالِي است اَزِ
عِرْفَانِ هَرِ عَارِفِي

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

السَّيْلُ مَسْدُودٌ وَ اَلطَّلُبُ مَرْدُودٌ

The way is barred and to seek it is
impiety;

دَلِيلُهُ آيَاتُهُ وَ وُجُودُهُ اِثْبَاتُهُ

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

اَيْنَسْتَ كِهْ عَاشِقَانِ رُويِ جَانَانِ كُفْتِهْ اَنَدِ
« يَا مَنْ دَلَّ عَلَيَّ 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 تَوَانَدِ دَرِ مَيْدَانِ قِدَمِ
اَسْبِ دَوَانَدِ وَ سَايَهْ فَانِي كُجَا بِخُورَشِيدِ
باقی رَسَدِ

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

حَبِيبِ « لَوْلَاكَ » ، « مَا عَرَفْنَاكَ » فَرَمُودِه

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

وَ مَحْبُوبِ « اُوَادْنِي » ، « مَا بَلَغْنَاكَ » كُفْتِهْ

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

بلی این ذکرها که در مراتبِ عرفان ذکر
میشود

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

مَعْرِفَتِ تَجَلِّیَاتِ آن شمسِ حَقِیْقَتِ
است که در مَرایا تَجَلِّی میفرماید

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

و تَجَلِّی آن نور در قُلُوبِ هست و لَکِن
بِحُجَبَاتِ نَفْسَانِیَّهِ وَ شُؤْنَاتِ عَرَضِیَّهِ
مَحْجُوب است

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

چون شمع زیرِ فانوسِ حَدیدِ چون فانوس
مُرتَفِع شد نورِ شمع ظاهر گردد

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

و هَمچنین چون خَرَقِ حُجَبَاتِ أَفْکِیَّهِ از
وَجْهِ قَلْبِ نَمائیِ أَنوَارِ أَحَدِیَّهِ 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 معلوم شد که از بَرایِ تَجَلِّیَاتِ هَم
دُخُولِ وَ خُرُوجِ نِیست

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

تا چه رَسَد بَانَ جُوهَرِ وُجُودِ وَ سِرِّ مَقْصُودِ

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

ای بَرادَرِ مَن در این مَرَاتِبِ از رُویِ تَحْقِیْقِ
سِیرِ نَمَا نَه 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 اسْتِ 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 بَايِنِ
أَلْوَحِ إِتْمَامِ 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 أَزْ هَمِيْنِ مَقَامِ إِخْتِلَافَاتِ عَوَالِمِ رَا هَمِ
مُلاَحِظَه كُنْ

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

أَكْرَ چِه عَوَالِمِ إِلَهِي نَامُتِنَاهِي اسْتِ وَ
لَكِنْ بَعْضِي چِهَار رُتْبَه ذِكْرِ نَمُودِه أَنْدِ

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

عَالَمِ زَمَانِ وَ آنْ آنْ اسْتِ كِه أَزْ بَرَايِ او
أَوَّلِ وَ آخِرِ بَاشَدِ

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

وَ عَالَمٍ دَهْرٍ يَعْنِي أَوَّلَ دَاسْتِهِ بَاشَدَ وَ
آخِرَشِ پَدِيدِ نَبَاشَدَ

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

وَ عَالَمٍ سَرَمَدِ كِهْ أَوَّلِي مُلَاحِظَه نَشَوَدَ وَ
آخِرَشِ مَفْهُومِ شَوَدَ

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

وَ عَالَمِ اَزَلِ كِهْ نَهْ أَوَّلِي مُشَاهِدِه شَوَدَ وَ نَهْ
آخِرِي

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

اَگَرِ چِه دَرِ اَيْنِ بَيَانَاتِ اِخْتِلَافِ بَسِيَارِ
اَسْتِ اَگَرِ تَقْصِيلِ ذِكْرِ شَوَدِ كِسَالْتِ
اَفْزَايَدِ

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

چِنَانِچِه بَعْضِي عَالَمِ سَرَمَدِ رَا بِي اِبْتِدَا وَ
اِنْتِهَا گُفْتِه اَنَدِ

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

وَ عَالَمِ اَزَلِ رَا غَيْبِ مَنِيعِ لَا يُدْرَكِ ذِكْرِ
نَمُودِه اَنَدِ

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

وَ بَعْضِي عَوَالِمِ لَاهُوتِ وَ جَبْرُوتِ وَ
مَلَكُوتِ وَ نَاسُوتِ گُفْتِه اَنَدِ

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 وَ مِنْ اَلْحَقِّ اِلَيَّ
اَلْخَلْقُ وَ مِنْ اَلْخَلْقِ اِلَيَّ اَلْخَلْقُ وَ 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.

وَ هَمچنینِ بَسیارِ بَیاناتِ اَز عُرَفا وَ
حُکمایِ قَبلِ هَست کِه بَندِه مُتَعَرِضِ
نَشدَم

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

وَ دوست نَدارَم کِه اَذکارِ قَبلِ بَسیارِ
اَظْهَارِ شُود

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

زیرا کِه اَقوالِ غَیرا ذِکرِ نَمُودَن دَلیلِ
اَست بَرِ عُلُومِ کَسبِی نَه بَرِ مُوهِبَتِ اِلهی

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

وَ لَکِنِ اَینِ قَدَرِ هَم کِه ذِکرِ شُد بِوَاسِطَهِ
عَادَتِ ناسِ 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.

وَ تَ اَسَی بِاَصْحابِ وَ عَلاوَه بَرِ اَینِ دَرینِ
رِسالَه اَینِ بَیاناتِ نَگُنجَد

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

وَعَدَمِ إِقْبَالِ بِذِكْرِ أَقْوَالِ إِيشَانِ نَهْ أَزْ غُرُورِ
اِسْتِ بَلْ بِوَاسِطَةِ ظُهُورِ حِكْمَتِ وَ تَجَلَّى
مُوهِبَتِ اِسْتِ

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

گَر خِضْرِ دَر بَحْرِ كَشْتِی رَا شِكْسْتِ
صَد دُرُسْتِی دَر شِكْسْتِ خِضْرِ هَسْتِ

If Khizr did wreck the vessel on the sea,

Yet in this wrong there are a thousand rights.

وَ إِلَّا اِینِ بَنْدِهْ خُودِ رَا دَر سَاحَتِ یَکِی
أَزْ أَحِبَّائِ خُدا مَعْدُومِ مِیدَانَمِ وَ مَفْقُودِ
مِیْشُمُرمِ تَا چِه رِسَدِ دَر بَسَاطِ اُولِیَا

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

فَسُبْحَانَ رَبِّيَ الْأَعْلَى

Exalted be My Lord, the Supreme!

وَ أَزْ اِیْنِهَا گُذَشْتِهْ مَقْصُودِ ذِكْرِ مَرَاتِبِ
سَالِکِیْنِ اِسْتِ نَهْ یِیَانِ أَقْوَالِ عَارِفِیْنِ

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

اَگَر چِه مِثَالِ مُخْتَصَرِی دَر أَوَّلِ وَ آخِرِ
عَالَمِ نِسْبِی وَ إِضَافِی زِدِهْ شُدْ

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

مُجَدِّدِ مِثَالِی دِیْگَرِ ذِکْرِ مِیْشُودِ تَا تَمَامِ
مَعَانِی دَر قَمِیصِ مِثَالِی ظَاہِرِ شُودِ

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

مَثَلًا آن جَنَابِ دَر خُود مُلَاحِظَه فَرَمَایَد

For instance, let thine Eminence
consider his own self;

کِه نِسَبَتِ بَیْسَرِ خُودِ اَوَّلَند وَ نِسَبَتِ بَیْدَرِ
خُودِ آخِرِ

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

وَ دَر ظَاہِرِ حِکَايَتِ اَز ظَاہِرِ قُدْرَتِ
مِیکنید دَر عَوَالِمِ صُنْعِ اِلٰہِی

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

وَ دَر بَاطِنِ بَرِ اَسْرَارِ بَاطِنِ کِه وَدِیْعَةُ اِلٰہِیَّ
اَسْتُ

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

دَر شُما پَسِ صِدْقِ اَوَّلِیَّتِ وَ آخِرِیَّتِ وَ
ظَاہِرِیَّتِ وَ بَاطِنِیَّتِ بَایِنِ مَعْنٰی کِه ذِکْرِ
شُدِ بَرِ شُما مِیکنَد

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

تا دَر اِین چہار رُتَبَہ کِه بِشُما عِنايَتِ شُد
چہار رُتَبَہ اِلٰہِیَّہ را اِدْرَاکِ فَرَمَایَد

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

تا بُلْبُلِ قَلْبِ بَرِ جَمِیعِ شاخسارہای گُلِ
وُجُودِ اَز غِیْبِ وَ شُہُودِ 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:

بَآنَہ « هُوَ اَوَّلُ وَ اَخِرُ وَ اَلْظَاہِرُ وَ
اَلْبَاطِنُ »

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

وَ اَیْنَ ذِکْرَهَا دَر مَرَاتِبِ عَوَالِمِ نِسَبَتِ ذِکْرِ
میشود

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

وَ اِلَّا اَن رِجَالِی کِه بِقَدَمِی عَالَمِ نِسَبَتِ وَ
تَقْیید را طِی نَموده اند

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

وَ بَر بَسَاطِی خُوشِ تَجْرِیدِ سَاکِنِ شُدِه اند

and dwelt on the fair plane of the Absolute,

وَ دَر عَالَمِ هَايِ اِطْلَاقِ وَ اَمْرِ خِیمِه
بِرَا فَرَاخْتِه اند

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

جَمِیعِ اَیْنَ نِسَبَتِ هَا را بِناری سُوخْتِه اند

have burned away these relativities with a single spark,

وَ هَمِهٖ اَیْنَ اَلْفَاظِ را بِنَمی مَحُو نَموده اند

and blotted out these words with a drop of dew.

وَ دَر یمِ رُوحِ شِناوَری مِینمایند وَ دَر هَوایِ
قُدسِ نور سیر می کنند

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

دیگر اَلْفَاظِ دَر اَیْنَ رُتَبِه کُجا وُجود دَارَد
تا اَوَّلِ یا اَخِرِ یا غَیْرِ اَیْنِها مَعْلُوم شُود وَ
مَذکور آید

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

دَر اَیْنَ مَقَامِ اَوَّلِ نَفْسِ اَخِرِ وَ اَخِرِ نَفْسِ
اَوَّلِ 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
سرِ بَسَرِ فکر و عبادت را بسوز	And burn all thoughts and words entire.
ای دوستِ من در خود ملاحظه فرما	O my friend, look upon thyself:
که اگر پدرِ نمیشدی و پسرِ 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 مُصطَبه 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 بمقامِ حَقِقی 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 عزیزِ نفس را فقیرِ نما تا در عرصه 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 شریعه عزت پیاشامی	and humble thy body, that thou mayest drink from the river of glory,

وَبِجَمِيعِ مَعَانِي أَشْعَارِ كَيْه سُؤَالِ فَرْمُودِي
بِرْسِي

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

پَسْ مَعْلُومُ شُدْ كَيْه اَيْنِ مَرَاتِبِ بَسْتِه بَسِيرِ
سَالِكِ اسْت

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

وَدَرِ هَرِ مَدِينِه عَالَمِي بِيْنَدِ وَ دَرِ هَرِ وَادِي
بِچَشْمِه اِي رِسَدِ وَ دَرِ هَرِ صَحْرَا نَغْمِه اِي
شَنُودِ

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

وَلِي شَاهِ بَاذِرِ هَوَايِ مَعْنَوِي رَا شَهَنازِهَائِي
بَدِيعِ رُوحَانِي دَرِ دِلِ اسْت

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

وَ مُرْغِ عِرَاقِي رَا آوَاذِهَائِي خُوشِ حِجَازِي
دَرِ سَرِ

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

وَ لَكِنْ مَسْتُورِ بُوْدِه وَ مَسْتُورِ خَوَاهَدِ بُوْدِ

yet these are hidden, and hidden shall
remain.

گَرِ بِيْگُوِيْمِ عَقْلَهَا بَرِ هَمْ زَنْدِ

If I speak forth, many a mind will
shatter,

وَ رِ نُوِيْسَمِ بَسِ قَلَمَهَا بِشَكَنْدِ

And if I write, many a pen will break.

وَ اَلْسَلَامُ عَلٰی مَنْ قَطَعَ هَذَا السَّفَرَ اِلَّا عَلٰی
وَ اتَّبَعَ الْحَقُّ بِانْوَارِ الْهُدٰی

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

مدینه استغنا

و سَالِكٌ بَعْدَ أَزْ قَطْعِ مَعَارِجِ اَيْنَ سَفَرِ بُلَنْدِ
أَعْلَى دَرِ مَدِينَةِ اِسْتِغْنَا وَارِدِ مِيشَوَدِ

و دَرِ اَيْنِ وادى نَسَائِمِ اِسْتِغْنَايِ اِلٰهَى رَا
بِیْنَدِ كِهْ اَزِ بیدایِ رُوحِ میوزَدِ

و حِجَابِ هَايِ فَقْرَ رَا میسوزَدِ

و «يَوْمِ يَغْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ» رَا بِچَشْمِ
ظَاهِرِ وَ بَاطِنِ دَرِ غِیْبِ وَ شِهَادَةِ اَشْيَاءِ
مُشَاهِدِهِ فَرْمَايَدِ

اَزِ حُزْنِ بِسُرُورِ آيَدِ وَ اَزِ غَمِ بِفَرَحِ رَا جَعِ
شَوَدِ

قَبْضِ وَ اِنْقِبَاضِ رَا بِبَسَطِ وَ اِنْبِسَاطِ تَبْدِيلِ
نَمَايَدِ

مُسَافِرَانِ اَيْنِ وادى اِگَرِ دَرِ ظَاهِرِ بَرِ خَاكِ
سَاكِنِ اَنَدِ

أَمَّا دَرِ بَاطِنِ بَرِ 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;

وَ از نِعَمَت‌هایِ بی زوالِ مَعنوی
مَرزوق‌آند

they eat of the endless bounties of inner
significances,

وَ از شراب‌هایِ لَطِیفِ روحانیِ مَشْرُوب

and drink of the delicate wines of the
spirit.

زبان در تَفْصیلِ این سه وادی عاجز است
وَ بیانِ بَغایتِ قاصِر

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

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

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

بُلْبُلِ قَلب را در این مَقاماتِ نواهایِ دیگر
است وَ اَسرارِ دیگر

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

کِه دِل از او بِجوش وَ روح در خُروش

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

وَ لَکِن این مُعَمّایِ مَعانی را دِل بِدِل باید
گُفت وَ سینه بِسینه 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 بِدِل 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 أُمُورٍ 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.

إِي رَفِيقٍ تَا بِحَدِيقِهِ أَيْنَ مَعَانِي نَرْسَىٰ أَرْ
خَمَرٍ بَاقِي أَيْنَ وَادِي نَجْشَىٰ

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

وَإِذَا كَرِهْتَ شَيْءًا مِنْ أَشْيَاءِ الدُّنْيَا
إِسْتِغْنَا بِنُوشَىٰ

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

وَأَزْهَمَهُ بُغْسَلَىٰ وَبِهِ أَوْ بِيُونْدَىٰ وَجَانِ
دَر رَهْشِ بَازَىٰ وَرَوَانِ رَايْكَانِ بَرِافْشَانِي

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.

أَكْرَجَ غَيْرِي دَرِ أَيْنِ مَقَامِ نِيَسْتِ تَا
چَشمِ پوشی « كَانُ اللّٰهِ 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."

زِيرَا كِه سَالِكِ دَرِ أَيْنِ رُتْبِه جَمَالِ
دُوسْتِ رَا دَرِ هَر شَيْءِ بِيْنْدِ

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

أَزْ نَارِ رُخْسَارِ يَارِ بِيْنْدِ وَ دَرِ مَجَازِ رَمَزِ
حَقِيقَتِ مُلَاحِظِه كُنْدِ وَ أَرْ صِفَاتِ سِرِّ
هُوِيَّتِ مُشَاهِدِه نَمَايْدِ

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 پَرده هارا باهی سوخته و حجاب هارا
بِنگاهی بر داشته

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 بِلَبِّ رَفِیقِ 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 سَالِکْ بَعْدَ از سِیرِ مَرَاتِبِ اسْتِغْنَائِ
بَحْتِ در وادی حیرت واصل میشود

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

و در بحرهای عَظَمَتِ غوطه میخورد و
در هر آن بر حیرتش می افزاید

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

گاهی هیکلِ غنارا نفسِ فقرِ میبندد و
جوهرِ استِغْنارا صِرْفِ عَجَزِ

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

گاهی مَحْوِ جَمَالِ ذَوِّ الْجَلَالِ میشود و
گاهی از وجودِ خود بیزار

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

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

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

زیرا که این وادی سالک را در انقلاب
آورد

For in this Valley the traveler is flung
into confusion,

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

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

و در هر آن عالمِ بدیعی و خلقِ جدیدی
مشاهده کند

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

و حیرت بر حیرت افزاید محوِ صنع
جدیدِ 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 پیاموزیم

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

از جمله مخلوقات نوم است

One of the created phenomena is the
dream.

مُلاحِظْهُ كُنْ چَقْدَرِ اَسْرارِ دَرِ او وَدِيعِه
گُذاستِه شُدِه است

Behold how many secrets are deposited
therein,

وَ چِه حِكْمَتِها دَرِ او مَخزونِ گُشتِه است
وَ چِه عَوالِمِ دَرِ او مَسْتورِ مانده

how many wisdoms treasured up, how
many worlds concealed.

مُلاحِظْهُ فَرمائِدِ كِه شُما دَرِ يَتِي
ميخواييد وَ دَرِهايِ اَن يَتِ بَسْتِه است

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

يَك مَرْتَبَه خُود را دَرِ شَهْرِ بَعِيدِي مُشاهِدِه
ميكنيد بِي حَرَكَتِ رِجْلِ وَ تَعَبِ جَسَدِ
بِآن شَهْرِ داخِلِ ميشويد

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

وَ بِي زَحْمَتِ چَشْمِ مُشاهِدِه ميكنيد وَ
بِي مَحْنَتِ گوشِ ميشنويد وَ بِي لِسَانِ
تَكَلُّمِ مينمائييد

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

وَ گاهِست كِه اَنچِه اِمَشَبِ دِيدِه ايد دَه
سالِ بَعْدِ دَرِ عَالَمِ زَمَانِ بِحَسَبِ ظاهِرِ
بِعَيْنِه اَنچِه دَرِ خوابِ دِيدِه ايد ميبيند

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 كِه دَرِ اَينِ نُومِ
مَشهودِ است

Now there are many wisdoms to ponder
in the dream,

وَ غَيْرِ اَهلِ اَينِ وادِي بَرِ كَماهِي اِدراكِ
نميكنند

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

أَوَّلَ آنِكِهْ آن چِه عَالَمِ اسْتِ كِه بِي چَشْمِ
وَ گُوشِ وَ دَسْتِ وَ لِسَانِ حُكْمِ هَمِهْ اَيْنِهْ
دَرِ 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?

وَ ثَانِي آنِكِهْ دَرِ عَالَمِ ظُهُورِ اثَرِ خَوَابِ را
اِمْرُوزِ مُشَاهِدِهْ مِيكُنِي وَ لِيكِنِ اَيْنِ سِيرِ را
دَرِ عَالَمِ نَوْمِ دَرِ 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 وَ اَسْرَارِ
مُودِعِهْ اَن را تا بِتَأْيِيدَاتِ وَ مُكَاشِفَاتِ
سُبْحَانِي فَايْزِ شَوِي وَ پِي بِيْعَالَمِ 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.

وَ اَيْنِ آيَاتِ را حَضَرَتِ بَارِي دَرِ خَلْقِ
گُذَاشْتِهْ تا مُحَقِّقِينَ اِنْكَارِ اَسْرَارِ مُعَادِ
نَكُنْدِ وَ بَآنِچِهْ 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 كِه بَعْضِي تَمَسُّكِ بِعَقْلِ جُسْتِهْ
وَ اَنْچِهْ بِعَقْلِ نِيَايَدِ اِنْكَارِ نَمَايَنْدِ

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

وَ حَالِ اَن كِه هَرگِزِ عُقُولِ ضَعِيفِهْ هَمِينِ
مَرَاتِبِ مَذْكُورِهْ را اِدْرَاكِ نَكُنْدِ مَكْرَ عَقْلِ
كُلِّي رَبَّانِي

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

عَقْلِ جُرْئِی کی تَوَانَدِ گشتِ بَرِ قُرْآنِ
مُحِیطِ

How can feeble reason encompass the
Qur'ān,

عَنْكَبُوتِی کی تَوَانَدِ كَرْدِ سِیْمُرْغِی شِكَارِ

Or the spider snare a phoenix in his
web?

وَ اَیْنِ عَوَالِمِ كُلِّ دَرِ وَادِی حِیْرَتِ دَسْتِ
دَهْدَ وَ مُشَاهِدِهَ گَرْدَدِ

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

وَ سَالِکِ دَرِ هَرِ آنِ زِیَادَتِی طَلَبِ نَمَایَدِ وَ
کَسِلِ نَشَوَدِ

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

اَیْنَسْتَ کِهَ سَیِّدِ اَوَّلِیْنِ وَ آخِرِیْنِ دَرِ مَرَاتِبِ
فِکَرَتِ وَ اِظْهَارِ حِیْرَتِ « رَبِّ زِدْنِی فِیْکَ
تَحْیِیْرًا » فَرْمُودِهَ

Thus the Lord of the First and the Last
in setting forth the grades of
contemplation, and expressing
wonderment hath said: "O Lord,
increase my astonishment at Thee!"

وَ هَمْچَنِیْنِ تَفَكُّرِ دَرِ تَمَامِیَّتِ خَلْقِ اِنْسَانِ
کُنْ

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

کِهَ اَیْنِ هَمِهَ عَوَالِمِ وَ اَیْنِ هَمِهَ مَرَاتِبِ دَرِ
اَوْ مُنْطَوِی وَ مَسْتُورِ شُدِهَ

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

اَتَحْسَبُ اِنَّکَ جُرْمِ صَغِیْرِ

Dost thou reckon thyself only a puny
form

وَ فِیْکَ اَنْطَوِی اَلْعَالَمَ الْاَکْبَرِ

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 مصطفیٰ 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 مکن و سرمایہٴ عُمرِ
گیران مایہ را بِاشتِغالِ دُنیايِ فانیہ از دَسْتِ
مَدَہ

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

از عالمِ قُدسی بُترابِ دِلِ مَبَند

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

و اَہلِ بَساطِ اُنسی وَطَنِ خاکی مَپَسَند

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

باری ذِکرِ این مَرَاتِبِ را اِنْتِہائی نہ

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

و این بَندِہ را از صَدَمِہٴ اَہلِ رَوزِ گارِ
اَحوالی نہ

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

این سُخَنِ ناقِصِ بَماند و بَیقرار

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

دِلِ نَدارم بَیْدَلَمِ مَعذور دار

Then pray forgive me.

قَلَمِ نالِہ می‌کُند و مِدادِ می‌گَریَد و جِیحونِ
دِلِ خونِ مُوجِ می‌زَند

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 بِمَرَاتِبِ بُلَنْدِ
حَيْرَتِ بَوَادِي فَقْرِ حَقِيقِي وَ فَنَائِ اَصْلِي
وَارِدِ شَوْد

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

وَ اَيْنَ رُتْبِهِ مَقَامِ فَنَائِ از نَفْسِ وَ بَقَائِ بِاللّٰهِ
اَسْت

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

وَ فَقْرُ از خُودِ وَ غَنَائِ بِمَقْصُودِ اَسْت

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

وَ دَرِ اَيْنِ مَقَامِ كِهْ ذِكْرِ فَقْرِ مِيشَوْدَ يَعْنِي
فَقِيرِ اَسْت از اَنچِهْ دَرِ عَالَمِ خَلْقِ اَسْت وَ
غَنِي اَسْت بِاَنچِهْ دَرِ عَوَالِمِ حَقِّ اَسْت

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

زِيْرَا كِهْ عَاشِقِ صَادِقِ وَ حَبِيبِ مُوَافِقِ
چُونِ بِلِقَائِ مَحْبُوبِ وَ مَعْشُوقِ رَسِيْدِ

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

از پَرْتُو جَمَالِ مَحْبُوبِ وَ آتَشِ قَلْبِ حَبِيبِ
نَارِي مُشْتَعِلِ شَوْد وَ جَمِيعِ سَرَادِقَاتِ وَ
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.

بَلَكِه أَنچِه با او است حَتَّى مَغَز وَ پُوست
مُحْتَرَقِ گَرَدَد وَ جُز دوست چیزی نمانَد

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

چون تَجَلَّى کرد اُوصافِ قَدیم

When the qualities of the Ancient of
Days stood revealed,

پَس بِسوزَد وَصِفِ حَادِثِ را کَلیم

Then the qualities of earthly things did
Moses burn away.

وَ دَر این مَقامِ واصلِ مُقَدَّس است از
آنچه مُتَعَلِّقِ بَدُنیا است

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

پَس اَگَر دَر نَزْدِ واصلینِ بَحْرِ وصالِ از
اَشیایِ مَحْدودِه کِه مُتَعَلِّقِ بِعَالَمِ فانی
است یافت نَشود

Wherefore, if those who have come to
the sea of His presence are found to
possess none of the limited things of
this perishable world,

چِه از اَموالِ ظاهِرِیَّه باشد وَ چِه از
تَفَكُّراتِ نَفْسِیَّه بَأسی نیست

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

زیرا کِه آنچِه نَزْدِ خَلقِ است مَحْدود
است بِحَدودِ ایشان وَ آنچِه نَزْدِ حَق
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 بَیان را بِسیار فِکَر باید تا پایانِ آشکار
شود

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

« إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَافُورًا »

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

اگر معنی کافور معلوم شود مقصود
حقیقی معلوم گردد

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

این مقام از فقر است که میفرماید « الْفَقْرُ
فَخْرِي »

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

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 کُلِّ 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 « کُلِّ 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 نَعَمَاتِ رُوحِ رَا بَجَانِ وَ دِلِ
گوشِ کُنْ وَ چُونِ بَصَرِ حِفْظَشِ 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 اِلَهِی بِمَثَابِهٖ اَبَرِ
نِیسانی بَرِ اَرَاضِی قُلُوبِ اِنْسَانِی جَارِی
نِیست

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

اَگَرِ چِه فِیضِ فِیاضِ رَا تَعطِیلِی وَ تَعویقِی
نَه

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

وَ لَکِنِ هَرِ زَمَانِ وَ عَصَرِ رَا رِزْقِی مَعْلُومِ وَ
نِعْمَتِی مُقَدَّرِ اسْتِ وَ بِقَدَرِ 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 جُزِ بَرِ رِیاضِ جَانِ
نَبَارْدِ وَ دَرِ غَیْرِ بَهَارَانِ اَیْنِ 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.

فُصولِ دِیْگَرِ رَا اَزِ اَیْنِ فَضْلِ اکْبَرِ نَصِیْبِی
نِیست وَ اَرَاضِی جَرَزِهٖ رَا اَزِ اَیْنِ 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 بگلستانِ الهی
باز نگشت

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

و انوارِ صبحِ معانی بِشمسِ حقیقی راجع
نشُد

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

سعی کنی که شاید در این گلخنِ فانی
بوئی از گلشنِ 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 ظلِ اهلِ این مدینه جاوید بمانید

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

و چون باین رتبه بُلندِ اعلیٰ رسیدی و باین
درجه عظمیٰ 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 تجلّی است یا اولی الّا بصر

Without a veil, O men of vision.

از قَطْرِهٔ جان گذشتی و بَیَحْرِ جانان
واصل شدی

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

اینست مقصودی که طلب فرمودی انشا
الله بآن فائز شوی

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

در این مدینه حُجَباتِ نور هم خرق
میشود و زائِل میگردد

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

«لَا لِحِمَالِهِ 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
اغیار در طلب زخارف و دینار

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

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

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

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 وحدت وجود
و شهود را طی نماید

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

وَ بِوَحْدَتِي كِه مُقَدَّسْ اَز اَيْنِ دُو مَقَامِ
اَسْت وَاَصِلْ گَرْدَد

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

اَحْوَالِ پِي بَاينِ مَقَالِ بَرَدِ نِه بَيَانِ وَ جِدَالِ

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

وَ هَر كَسِ دَرِينِ مَحْفِلِ مَنَزِلِ گُزِيدِه وَ يَا اَزِ
اَيْنِ رِيَاضِ نَسِيمِي يَافْتِه مِيدَانْدِ چِه عَرَضِ
مِيشُود

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

وَ سَالِكِ بَايَدِ دَرِ جَمِيعِ اَيْنِ اَسْفَارِ بِقَدَرِ
شَعْرِي اَز شَرِيعَتِ كِه فِي اَلْحَقِيقَةِ سِرِّ
طَرِيقَتِ وَ ثَمَرِ شَجَرِ حَقِيقَتِ اَسْت
اِنْجِرَافِ نَوْرَزَدِ

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

وَ دَرِ هَمِّهِ مَرَاتِبِ بِذِيلِ اِطَاعَتِ اَوَامِرِ
مُتَشَبِّثِ بَاشَدِ

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

وَ بِحَبْلِ اِعْرَاضِ اَز مَنَاهِي مُتَمَسِّكِ تَا
اَز كَاسِ شَرِيعَتِ مَرْزُوقِ شُودِ وَ بَرِ اَسْرَارِ
حَقِيقَتِ وَاَقِفْ گَرْدَدِ

and hold fast to the cord of shunning all
forbidden things, that he may be
nourished from the cup of the Law and
informed of the mysteries of Truth.

وَ هَر چِه اَز بَيَانَاتِ اَيْنِ بَنْدِه مَفْهُومِ نَشُودِ
وَ تَزَلُّلِي اِحْدَاثِ كُنْدِ بَايَدِ مُجَدَّدِ سُؤَالِ
شُودِ تَا شُبْهِه نَمَانْدِ

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 مَقْصُودِ چُون طَلَعَتِ مَحْبُوبِ اَز مَقَامِ
مَحْمُودِ ظَاهِرِ گَرْدَدِ

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

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

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

سَالِكِ مُنْقَطِعِ رَا اَكْر اِعَانَتِ غَيْبِي بِرَسَدِ
وَ وَلِي اَمْرِ مَدَدِ فَرَمَايَدِ

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

اَيْنِ هَفْتِ رُتْبَه رَا دَر هَفْتِ قَدَمِ طِي نَمَايَدِ
بَلَكِه دَر هَفْتِ نَفْسِ بَلَكِه دَر يَكِ نَفْسِ
اِذَا شَاءَ اَللّٰهُ

may cross these seven stages in seven
steps, nay rather in seven breaths, nay
rather in a single breath, if God will and
desire it.

وَ اَرَادَ وَذَلِكَ مِنْ فَضْلِهِ عَلٰی مَنْ يَشَاءُ

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

طَايِرَانِ هَوَايِ تَوْحِيدِ وَ وَاَصِلَانِ لُجَّهِ
تَجْرِيدِ اَيْنِ مَقَامِ رَا كِه مَقَامِ بَقَاءِ بِاللّٰهِ
اَسْتِ

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—

دَر اَيْنِ مَدِينَه مُنْتَهٰی رُتْبَهٗ عَارِفَانِ وَ مُنْتَهٰی
وَطَنِ عَاشِقَانِ شُمُردِه اَنَدِ

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

وَ نَزَدِ اَيْنِ فَاْنِي بَحْرِ مَعْنٰی اَيْنِ مَقَامِ اَوَّلِ
شَهْرِ بَنَدِ دِلِ اَسْتِ

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;

وَقَلْبٌ رَّا أَهْلَهُ رُتَبُهُ مُقَرَّرٌ

and the heart is endowed with four stages

أَكْرَاهِلْشَ يَافَتْ شُدَّ مَذْكُورِ آيَدِ

which would be recounted should a kindred soul be found.

چُون قَلَمِ دَرِ وَصْفِ اَيْنِ حَالَتِ رَسِيدِ

When the pen set to picturing this station,

هَمْ قَلَمِ بِشِكَّسْتِ وَ هَمْ كَاغَذِ دَرِيدِ

It broke in pieces and the page was torn.

وَالسَّلَامُ

Salám!

مؤخره

EPILOGUE

اِي حَبِيبِ مَنْ اَيْنِ غَزَالِ صَحْرَايِ
اَحَدِيَّه رَا كَلَابِي چَنْدِ دَرِ پِي

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

وَ اَيْنِ بُلْبُلِ بُسْتَانِ صَمَدِيَّه رَا مَنقَارِي چَنْدِ
دَرِ تَعَاقُبِ

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

وَ اَيْنِ طَايِرِ هَوَايِ اِلَهِي رَا غُرَابِ كَيْنِ دَرِ
كَمِينِ وَ اَيْنِ صَيْدِ بَرِّ عَشَقِ رَا صَيَّادِ حَسَدِ
دَرِ 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 بعشق الهی بلند شد البته
بشمشیر افتد

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

و سری که بحب برافراخت البته بباد رود

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

و قلبی که بذکر محبوب پیوست البته پر
خون گردد

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

فنعَم ما قال

How well is it said:

وعش خالیا فالحب راحتا عنا

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

فاوله سقم و آخره قتل

Its beginning is pain, its end is death.

و السلام علی من اتبع الهدی

Peace be upon him who followeth the
Right Path!

آنچه از بدایعِ فکر در معنی طَیرِ معروف
که بفارسی 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.

وَ لَکِنْ هَرَّ حَرْفٍ رَا دَر هَر عَالَمِ
بِاقْتِضَائِ آن مَقْصُودِی مُقَرَّر است

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

بَلِی سَالِکِینَ از هَر اِسْمِی رَمْزِی وَ از هَر
حَرْفِی سِرِّی اِدْرَاک مِیْنَمَایند

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

وَ اِین حُرُوفَاتِ دَر مَقَامِی اِشَارَه بِتَقْدِیس
است

In one sense, these letters refer to holiness.

کَ اَی کَفَّ نَفْسِکَ عَمَّا یَشْتَهِیْهُ هُوَ اک
ثُمَّ اَقْبِلْ اِلٰی مُوَلِّیکَ

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 نَزِهَ نَفْسِکَ عَمَّا سِوَاهُ لِتَفْدِی بِرُوحِکَ
فِی 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 لَوُتَسْمَعَنَّ نِعَمَاتِ

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.

وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be upon those who walk in the Right Path!