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|  | Haft-Vádí (Seven Valleys) | | هفت وادى | | |
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|  | **BAHÁ’U’LLÁH** | | **حضرتبهاءالله** | | |
|  | Translated. From Original PersianBy AlíKuliKhán and Marzieh Gail | | نسخه اصل فارسی | | |
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|  | | Seven Valleys | | هفت وادي |
|  | | ﴾ In the Name of God, the Clement, the Merciful ﴿ | | **﴿بسم اللّه الرّحمن الرّحيم﴾** |
|  | | Praise be to God Who hath made being to come forth from nothingness; graven upon the tablet of man the secrets of preexistence; taught him from the mysteries of divine utterance that which he knew not; made him a Luminous Book unto those who believed and surrendered themselves; caused him to witness the creation of all things (Kullu Shay') in this black and ruinous age, and to speak forth from the apex of eternity with a wondrous voice in the Excellent Temple: to the end that every man may testify, in himself, by himself, in the station of the Manifestation of his Lord, that verily there is no God save Him, and that every man may thereby win his way to the summit of realities, until none shall contemplate anything whatsoever but that he shall see God therein. | | الحمد للّه الّذی أظهر الوجود من العدم و رقم علی لوح الانسان من اسرار القدم و علّمه من البيان ما لا يعلم و جعله کتابا مبينا لمن آمن و استسلم و اشهد خلق کلّ شیء فی هذا الزّمان المظلم الصّيلم و انطقه فی قطب البقاء علی اللّحن البديع فی الهيکل المکرّم ليشهد الکلّ فی نفسه بنفسه فی مقام تجلّی ربّه بانّه لا اله الّا هو و ليصل الکلّ بذلک الی ذروة الحقائق حتّی لا يشاهد احد شيئا الّا و قد يری اللّه فيه |
|  | | And I praise and glorify the first sea which hath branched from the ocean of the Divine Essence, and the first morn which hath glowed from the Horizon of Oneness, and the first sun which hath risen in the Heaven of Eternity, and the first fire which was lit from the Lamp of Preexistence in the lantern of singleness: He who was Aḥmad in the kingdom of the exalted ones, and Muḥammad amongst the concourse of the near ones, and Maḥmúd in the realm of the sincere ones. "...by whichsoever (name) ye will, invoke Him: He hath most excellent names" in the hearts of those who know. And upon His household and companions be abundant and abiding and eternal peace! | | و اصلّی و اسلّم علی اوّل بحر تشعّب من بحر الهويّة و اوّل صبح لاح عن افق الاحديّة و اوّل شمس اشرقت فی سماء الازليّة و اوّل نار اوقدت من مصباح القدميّة فی مشکوة الواحديّة الّذی کان احمد فی ملکوت العالين و محمّدا فی ملأ المقرّبين و محمودا فی جبروت المخلصين ﴿ وَ اَيَّامَا تَدْعُوا فَلَهُ الاَسْمَاءُ الحُسْنَی ﴾ فی قلوب العارفين و علی آله و صحبه تسليما کثيرا دائما ابدا |
|  | | Further, we have harkened to what the nightingale of knowledge sang on the boughs of the tree of thy being, and learned what the dove of certitude cried on the branches of the bower of thy heart. Methinks I verily inhaled the pure fragrances of the garment of thy love, and attained thy very meeting from perusing thy letter. And since I noted thy mention of thy death in God, and thy life through Him, and thy love for the beloved of God and the Manifestations of His Names and the Dawning-Points of His Attributes - I therefore reveal unto thee sacred and resplendent tokens from the planes of glory, to attract thee into the court of holiness and nearness and beauty, and draw thee to a station wherein thou shalt see nothing in creation save the Face of thy Beloved One, the Honored, and behold all created things only as in the day wherein none hath a mention. | | و بعد قد سمعت ما غنّت ورقاء العرفان علی افنان سدرة فؤادک و عرفت ما غرّدت حمامة الايقان علی اغصان شجرة قلبک کانّی وجدت روائح الطّيّب من قميص حبّک و ادرکت تمام لقائک فی ملاحظة کتابک و لمّا بلغت اشاراتک فی فنائک فی اللّه و بقائک به و حبّک احبّاء اللّه و مظاهر اسمائه و مطالع صفاته لذا اذکر لک اشارات قدسيّة شعشعانيّة من مراتب الجلال لتجذبک الی ساحة القدس و القرب و الجمال و توصلک الی مقام لا تری فی الوجود الّا طلعة حضرة محبوبک و لن تری الخلق الّا کيوم لم يکن احد مذکورا |
|  | | Of this hath the nightingale of oneness sung in the garden of Ghawthiyyih. He saith: "And there shall appear upon the tablet of thine heart a writing of the subtle mysteries of \‘Fear God and God will give you knowledge'; and the bird of thy soul shall recall the holy sanctuaries of preexistence and soar on the wings of longing in the heaven of \‘walk the beaten paths of thy Lord', and gather the fruits of communion in the gardens of \‘Then feed on every kind of fruit.'" | | و هی ما غنّ بلبل الاحديّة فی الرّياض الغوثيّه قوله " و تظهر علی لوح قلبک رقوم لطائف اسرار ﴿ اتّقوا اللّه يعلّمکم اللّه ﴾ و يتذکّر طائر روحک حظائر القدم و يطير فی فضاء ﴿ فَاسْلُکِی سُبُلَ رَبِّکِ ذُلُلًا ﴾ بجناح الشّوق و تجتنی من اثمار الانس فی بساتين " کلی من کلّ الثّمرات " انتهی |
|  | | By My life, O friend, wert thou to taste of these fruits, from the green garden of these blossoms which grow in the lands of knowledge, beside the orient lights of the Essence in the mirrors of names and attributes - yearning would seize the reins of patience and reserve from out thy hand, and make thy soul to shake with the flashing light, and draw thee from the earthly homeland to the first, heavenly abode in the Center of Realities, and lift thee to a plane wherein thou wouldst soar in the air even as thou walkest upon the earth, and move over the water as thou runnest on the land. Wherefore, may it rejoice Me, and thee, and whosoever mounteth into the heaven of knowledge, and whose heart is refreshed by this, that the wind of certitude hath blown over the garden of his being, from the Sheba of the All-Merciful. | | و عمری يا حبيب لو تذوق هذه الثّمرات من خضر هذه السّنبلات الّتی نبتت فی اراضی المعرفة عند تجلّی انوار الذّات فی مرايا الاسماء و الصّفات ليأخذ الشّوق زمام الصّبر و الاصطبارعن کفّک و يهتزّ روحک من بوارق الانوار و تجذبک من الوطن التّرابيّ الی الوطن الاصليّ الالهيّ فی قطب المعانی و تصعدک الی مقام تطير فی الهواء کما تمشی علی التّراب و ترکض علی الماء کما ترکض علی الارض فهنيئا لی و لک و لمن سما الی سماء العرفان و صبا قلبه بما هبّ علی رياض سرّه صبا الايقان من سباء الرّحمن |
|  | | Peace be upon him who followeth the Right Path! | | و السّلام علی من اتّبع الهدی |
|  | | **(1) THE VALLEY OF SEARCH** | | **۱ - ﴿ وادی طلب ﴾** |
|  | | And further: The stages that mark the wayfarer's journey from the abode of dust to the heavenly homeland are said to be seven. Some have called these Seven Valleys, and others, Seven Cities. And they say that until the wayfarer taketh leave of self, and traverseth these stages, he shall never reach to the ocean of nearness and union, nor drink of the peerless wine. The first is | | و بعد مراتب سير سالکان را از مسکن خاکی بوطن الهی هفت رتبه معيّن نموده‌اند چنانچه بعضی هفت وادی و بعضی هفت شهر ذکر کرده‌اند و گفته اند که سالک تا از نفس هجرت ننمايد و اين اسفار را طی نکند ببحر قرب و وصال وارد نشود و از خمر بيمثال نچشد. |
|  | | **(1) THE VALLEY OF SEARCH** The steed of this Valley is patience; without patience the wayfarer on this journey will reach nowhere and attain no goal. Nor should he ever be downhearted; if he strive for a hundred thousand years and yet fail to behold the beauty of the Friend, he should not falter. For those who seek the Ka'bih of "for Us" rejoice in the tidings: "In Our ways will We guide them." In their search, they have stoutly girded up the loins of service, and seek at every moment to journey from the plane of heedlessness into the realm of being. No bond shall hold them back, and no counsel shall deter them. | | اوّل وادی طلب است مرکب اين وادی صبر است و مسافر در اين سفر بی صبر بجائی نرسد و بمقصود واصل نشود و بايد هر گز افسرده نگردد اگر صد هزار سال سعی کند و جمال دوست نبيند پژمرده نشود زيرا مجاهدين کعبهٔ﴿ فِيْنَا ﴾ ببشارت ﴿ لَنَهْدِيَنَّهُمْ سُبُلَنَا ﴾ مسرورند و کمر خدمت در طلب بغايت محکم بسته‌اند و در هر آن از مکان غفلت بامکان طلب سفر کنند هيچ بندی ايشان را منع ننمايد و هيچ پندی سدّ نکند |
|  | | It is incumbent on these servants that they cleanse the heart - which is the wellspring of divine treasures - from every marking, and that they turn away from imitation, which is following the traces of their forefathers and sires, and shut the door of friendliness and enmity upon all the people of the earth. | | و شرط است اين عباد را که دل را که منبع خزينهٔ الهيّه است از هر نقشی پاک کنند و از تقليد که از اثر آباء و اجداد است اعراض نمايند و ابواب دوستی و دشمنی را با کلّ اهل ارض مسدود کنند |
|  | | In this journey the seeker reacheth a stage wherein he seeth all created things wandering distracted in search of the Friend. How many a Jacob will he see, hunting after his Joseph; he will behold many a lover, hasting to seek the Beloved, he will witness a world of desiring ones searching after the One Desired. At every moment he findeth a weighty matter, in every hour he becometh aware of a mystery; for he hath taken his heart away from both worlds, and set out for the Ka'bih of the Beloved. At every step, aid from the Invisible Realm will attend him and the heat of his search will grow. | | طالب در اين سفر بمقامی رسد که همهٔموجودات را در طلب دوست سر گشته بيند چه يعقوبها بيند که در طلب يوسف آواره مانده‌اند عالمی حبيب بيند که در طلب محبوب دوانند و جهانی عاشق ملاحظه کند که در پی معشوق روان و در هر آنی امری مشاهده کند و در هر ساعتی بر سرّی مطّلع گردد زيرا که دل از هر دو جهان برداشته و عزم کعبهٔ جانان نموده و در هر قدمی اعانت غيبی او را شامل شود و جوش طلبش زياده |
|  | | One must judge of search by the standard of the Majnún of Love. It is related that one day they came upon Majnún sifting the dust, and his tears flowing down. They said, "What doest thou?" He said, "I seek for Layli." They cried, "Alas for thee! Layli is of pure spirit, and thou seekest her in the dust!" He said, "I seek her everywhere; haply somewhere I shall find her." | | طلب را بايد از مجنون عشق اندازه گرفت حکايت کنند که روزی مجنون را ديدند خاک می بيخت و اشک ميريخت گفتند چه ميکنی ؟ گفت ليلی را ميجويم گفتند وای بر تو ليلی از روح پاک و تو از خاک طلب می کنی ؟ گفت همه جا در طلبش ميکوشم شايد در جائی |
|  | | 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." | | بلی در تراب ربّ الارباب جستن اگر چه نزد عاقل قبيح است لکن بر کمال جدّ و طلب دليل است ( مَنْ طَلَبَ شَيْئًا وَ جَدَّ وَجَد ) |
|  | | 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. | | طالب صادق جز وصال مطلوب چيزی نجويد و حبيب را جز وصال محبوب مقصودی نباشد و اين طلب طالب را حاصل نشود مگر بنثار آنچه هست يعنی آنچه ديده و شنيده و فهميده همه را بنفی " لا " منفی سازد تا بشهرستان جان که مدينهٔ "الّا " است واصل شود همّتی بايد تا در طلبش کوشيم و جهدی بايد تا از شهد وصلش نوشيم اگر از اين جام نوش کنيم عالمی فراموش کنيم |
|  | | On this journey the traveler abideth in every land and dwelleth in every region. In every face, he seeketh the beauty of the Friend; in every country he looketh for the Beloved. He joineth every company, and seeketh fellowship with every soul, that haply in some mind he may uncover the secret of the Friend, or in some face he may behold the beauty of the Loved One. | | و سالک در اين سفر بر هر خاکی جالس شود و در هر بلادی ساکن گردد از هر وجهی طلب جمال دوست کند و در هر ديار طلب يار نمايد با هر جمعی مجتمع شود و با هر سری همسری نمايد که شايد در سری سرّ محبوب بيند و يا از صورتی جمال محبوب مشاهده کند |
|  | | **(2) THE VALLEY OF LOVE** | | **۲ – ﴿ وادی عشق ﴾** |
|  | | And if, by the help of God, he findeth on this journey a trace of the traceless Friend, and inhaleth the fragrance of the long-lost Joseph from the heavenly messenger, he shall straightway step into | | و اگر در اين سفر باعانت باری از يار بی نشان نشان يافت و بوی يوسف گمگشته از بشير احديّه شنيد فورا بوادی عشق قدم گذارد |
|  | | and be dissolved in the fire of love. In this city the heaven of ecstasy is upraised and the world-illuming sun of yearning shineth, and the fire of love is ablaze; and when the fire of love is ablaze, it burneth to ashes the harvest of reason. | | و از نار عشق بگدازد در اين شهر آسمان جذب بلند شود و آفتاب جهانتاب شوق طالع گردد و نارعشق بر افروزد و چون نار عشق بر افروخت خرمن عقل بکلّی بسوخت |
|  | | Now is the traveler unaware of himself, and of aught besides himself. He seeth neither ignorance nor knowledge, neither doubt nor certitude; he knoweth not the morn of guidance from the night of error. He fleeth both from unbelief and faith, and deadly poison is a balm to him. Wherefore Attar saith: | | در اين وقت سالک از خود و از غير خود بيخبر است نه جهل و علم داند و نه شکّ و يقين نه صبح هدايت شناسد و نه شام ضلالت از کفر و ايمان هر دو در گريز و سمّ قاتلش دلپذير اينست که عطّار گفته : |
|  | | For the infidel, error - for the faithful, faith;  For Attar's heart, an atom of Thy pain. | | " کفر کافر را و دين ديندار را ذرّه دردت دل عطّار را " |
|  | | The steed of this Valley is pain; and if there be no pain this journey will never end. In this station the lover hath no thought save the Beloved, and seeketh no refuge save the Friend. 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. | | مرکب اين وادی درد است و اگر درد نباشد هر گز اين سفر تمام نشود وعاشق در اين رتبه جز معشوق خيالی ندارد و جز محبوب پناهی نجويد و در هر آن صد جان رايگان در ره جانان دهد و در هر قدمی هزار سر در پای دوست اندازد |
|  | | O My Brother! Until thou enter the Egypt of love, thou shalt never come to the Joseph of the Beauty of the Friend; and until, like Jacob, thou forsake thine outward eyes, thou shalt never open the eye of thine inward being; and until thou burn with the fire of love, thou shalt never commune with the Lover of Longing. A lover feareth nothing and no harm can come nigh him: Thou seest him chill in the fire and dry in the sea. | | ای برادر من تا بمصر عشق در نيائی بيوسف جمال دوست واصل نشوی و تا چون يعقوب از چشم ظاهری نگذری چشم باطن نگشائی و تا بنار عشق نيفروزی بيار شوق نياميزی و عاشق را از هيچ چيز پروا نيست و از هيچ ضرّی ضرر نه از نار سردش بينی و از دريا خشکش يابی |
|  | | A lover is he who is chill in hell fire  A knower is he who is dry in the sea. | | " نشان عاشق آن باشد که سردش بينی از دوزخ نشان عارف آن باشد که خشکش بينی از دريا " |
|  | | Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love. 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. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love. Love accepteth no existence and wisheth no life: He seeth life in death, and in shame seeketh glory. To merit the madness of love, man must abound in sanity; to merit the bonds of the Friend, he must be full of spirit. Blessed the neck that is caught in His noose, happy the head that falleth on the dust in the pathway of His love. 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. Be as naught, if thou wouldst kindle the fire of being and be fit for the pathway of love. | | عشق هستی قبول نکند و زندگی نخواهد حيات در ممات بيند و عزّت از ذلّت جويد بسيار هوش بايد تا لايق جوش عشق شود و بسيار سر بايد تا قابل کمند دوست گردد مبارک گردنی که در کمندش افتد و فرخنده سری که در راه محبّتش بخاک افتد پس ای دوست از نفس بيگانه شو تا به يگانه پی بری و از خاکدان فانی بگذر تا در آشيان الهی جای گيری نيستی بايد تا نارهستی بر افروزی و مقبول راه عشق شوی |
|  | | Love seizeth not upon a living soul  The falcon preyeth not on a dead mouse | | " نکند عشق نفس زنده قبول نکند باز موش مرده شکار " |
|  | | Love setteth a world aflame at every turn, and he wasteth every land where he carrieth his banner. Being hath no existence in his kingdom; the wise wield no command within his realm. The leviathan of love swalloweth the master of reason and destroyeth the lord of knowledge. He drinketh the seven seas, but his heart's thirst is still unquenched, and he saith, "Is there yet any more?" He shunneth himself and draweth away from all on earth. | | عشق در هر آنی عالمی بسوزد و در هر ديار که علم بر افرازد ويران سازد در مملکتش هستی را وجودی نه و در سلطنتش عاقلانرا مقرّی نه نهنگ عشق اديب عقل را ببلعد و لبيب دانش بشگرد هفت دريا بياشامد وعطش قلبش نيفسرد و هل من مزيد گويد از خويش بيگانه شود و ازهر چه در عالم است کناره گيرد |
|  | | Love's a stranger to earth and heaven too  In him are lunacies seventy-and-two; | | " با دو عالم عشق را بيگانگی اندر او هفتاد و دو ديوانگی " |
|  | | He hath bound a myriad victims in his fetters, wounded a myriad wise men with his arrow. Know that every redness in the world is from his anger, and every paleness in men's cheeks is from his poison. He yieldeth no remedy but death, he walketh not save in the valley of the shadow; yet sweeter than honey is his venom on the lover's lips, and fairer his destruction in the seeker's eyes than a hundred thousand lives. In him are lunacies seventy-and-two. He hath bound a myriad victims in his fetters, wounded a myriad wise men with his arrow. Know that every redness in the world is from his anger, and every paleness in men's cheeks is from his poison. He yieldeth no remedy but death, he walketh not save in the valley of the shadow; yet sweeter than honey is his venom on the lover's lips, and fairer his destruction in the seeker's eyes than a hundred thousand lives. | | صد هزار مظلومان در کمندش بسته و صد هزار عارفان به تيرش خسته هر سرخی که در عالم بينی از قهرش دان و هر زردی که در رخسار بينی از زهرش شمر جز فنا دوائی نبخشد و جز در وادی عدم قدم نگذارد و لکن زهرش در کام عاشق از شهد خوشتر و فنايش در نظر طالب از صد هزار بقا محبوبترست |
|  | | Wherefore must the veils of the satanic self be burned away at the fire of love, that the spirit may be purified and cleansed and thus may know the station of the Lord of the Worlds. | | پس بايد بنار عشق حجابهای نفس شيطانی سوخته شود تا روح برای ادراک مراتب سيّد ( لَوْ لَاکَ ) لطيف و پاکيزه گردد |
|  | | Kindle the fire of love and burn away all things, Then set thy foot into the land of the lovers. | | " نار عشقی بر فروز و جمله هستيها بسوز پس قدم بردار و اندر کوی عشّاقان گذار " |
|  | | **3) THE VALLEY OF KNOWLEDGE** | | **۳ – ﴿ وادی معرفت ﴾** |
|  | | 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. In the ocean he findeth a drop, in a drop he beholdeth the secrets of the sea. | | و اگر عاشق بتأييدات خالق از منقار شاهين عشق بسلامت بگذرد در مملکت معرفت وارد شود و از شکّ بيقين آيد و از ظلمت ضلالت هوی بنور هدايت تقوی راجع گردد و چشم بصيرتش باز شود و با حبيب خود براز مشغول گردد در حقيقت و نياز بگشايد و ابواب مجاز در بندد در اينرتبه قضا را رضا دهد و جنگ را صلح بيند و در فنا معانی بقا درک نمايد و بچشم سر و سرّ در آفاق ايجاد و انفس عباد اسرار معاد بيند و حکمت صمدانی را بقلب روحانی در مظاهر نا متناهی الهی سير فرمايد در بحر قطره بيند و در قطره اسرار بحر ملاحظه کند |
|  | | Split the atom's heart, and lo! Within it thou wilt find a sun. | | " دل هر ذرّه ای که بشکافی آفتابيش در ميان بينی " |
|  | | The wayfarer in this Valley seeth in the fashionings of the True One nothing save clear providence, 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?" He beholdeth justice in injustice, and in justice, grace. In ignorance he findeth many a knowledge hidden, and in knowledge a myriad wisdoms manifest. He breaketh the cage of the body and the passions, and consorteth with the people of the immortal realm. He mounteth on the ladders of inner truth and hasteneth to the heaven of inner significance. He rideth in the ark of "we shall show them our signs in the regions and in themselves," and journeyeth over the sea of "until it become plain to them that (this Book) is the truth." And if he meeteth with injustice he shall have patience, and if he cometh upon wrath he shall manifest love. | | و سالک در اين وادی در آفرينش حقّ ببينش مطلق مخالف و مغاير نبيند و در هر آن ﴿ مَا تَرَی فِی خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ فَارْجِعْ البَصَرَ هَلْ تَرَی مِنْ فُطُورٍ ﴾ گويد در ظلم عدل بيند و در عدل فضل مشاهده کند در جهل علمها مستور بيند و در علمها صد هزار حکمتها آشکار و هويدا ادراک نمايد و قفس تن و هوی بشکند و بنفس اهل بقا انس گيرد بنردبانهای معنوی صعود نمايد و بسماء معانی بشتابد در فلک ﴿ سَنُرِيْهِمْ آيَاتِنَا فِی الآفَاقِ وَ فِی اَنْفُسِهِمْ ﴾ ساکن شود و بر بحر ﴿ حَتَّی يَتَبَيَّنَ لَهُمْ اَنَّهُ الحَقُّ ﴾ ساير گردد و اگر ظلمی بيند صبر نمايد و اگر قهر بيند مهر آرد |
|  | | There was once a lover who had sighed for long years in separation from his beloved, and wasted in the fire of remoteness. From the rule of love, his heart was empty of patience, and his body weary of his spirit; he reckoned life without her as a mockery, and time consumed him away. How many a day he found no rest in longing for her; how many a night the pain of her kept him from sleep; his body was worn to a sigh, his heart's wound had turned him to a cry of sorrow. He had given a thousand lives for one taste of the cup of her presence, but it availed him not. The doctors knew no cure for him, and companions avoided his company; yea, physicians have no medicine for one sick of love, unless the favor of the beloved one deliver him. | | حکايت کنند عاشقی سالها در هجر معشوقش جان ميباخت و در آتش فراقش ميگداخت از غلبهٔ عشق صدرش از صبر خالی ماند و جسمش از روح بيزاری جست و زندگی در فراقرا از نفاق ميشمرد و از آفاق بغايت در احتراق بود چه روزها که از هجرش راحت نجسته و بسا شبها که از دردش نخفته از ضعف بدن چون آهی گشته و از درد دل چون وای شده بيک شربه وصلش هزار جان رايگان ميداد و ميسّر نميشد طبيبان از علاجش در ماندند و مؤانسان از انسش دوری جستند بلی مريض عشق را طبيب چاره نداند مگر عنايت حبيب دستش گيرد |
|  | | At last, the tree of his longing yielded the fruit of despair, and the fire of his hope fell to ashes. Then one night he could live no more, and he went out of his house and made for the marketplace. On a sudden, a watchman followed after him. He broke into a run, with the watchman following; then other watchmen came together, and barred every passage to the weary one. And the wretched one cried from his heart, and ran here and there, and moaned to himself: "Surely this watchman is Izra'il, my angel of death, following so fast upon me; or he is a tyrant of men, seeking to harm me." His feet carried him on, the one bleeding with the arrow of love, and his heart lamented. Then he came to a garden wall, and with untold pain he scaled it, for it proved very high; and forgetting his life, he threw himself down to the garden. | | باری عاقبت شجر رجايش ثمر يأس بخشيد و نار اميدش بيفسرد تا آنکه شبی از جان بيزار شد و از خانه ببازار رفت ناگاه او را عسسی تعاقب نمود او از پيش تازان و عسس از پی دوان تا آنکه عسسها جمع شدند و از هر طرف راه فرار برآن بيقرار بستند و آن فقير از دل ميناليد و باطراف ميدويد و با خود ميگفت اين عسس عزرائيل من است که باين تعجيل در طلب من است و يا شدّاد بلادست که در کين عباد است آن خستهٔ تير عشق بپا دوان بود و بدل نالان تا بديوار باغی رسيد و بهزار زحمت و محنت بالای ديوار رفت ديواری بغايت بلند ديد از جان گذشت و خود را در باغ انداخت |
|  | | And there he beheld his beloved with a lamp in her hand, searching for a ring she had lost. When the heart-surrendered lover looked on his ravishing love, he drew a great breath and raised up his hands in prayer, crying: "O God! Give Thou glory to the watchman, and riches and long life. For the watchman was Gabriel, guiding this poor one; or he was Israfil, bringing life to this wretched one!" | | ديد معشوقش در دست چراغی دارد و تفحّص انگشتری مينمايد که از او گم شده بود چون آن عاشق دلداده معشوق دل برده را ديد آهی بر کشيد و دست بدعا بر داشت که ای خدا اين عسس را عزّت ده و دولت بخش و باقی دار که اين عسس جبرئيل بود که دليل اين عليل گشت يا اسرافيل بود که حيات بخش اين ذليل شد |
|  | | Indeed, his words were true, for he had found many a secret justice in this seeming tyranny of the watchman, and seen how many a mercy lay hid behind the veil. 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. He had driven one who was afar, into the garden of nearness, had guided an ailing soul to the heart's physician. | | و آنچه گفت فی الحقيقه درست بود زيرا ملاحظه شد که اين ظلم منکر عسس چقدر عدلها در سر داشت و چه رحمتها در پرده پنهان نموده بود بيک قهر تشنهٔ صحرای عشق را ببحر معشوق واصل نمود و ظلمت فراق را بنور وصال روشن فرمود بعيدی را ببستان قرب جای داد و عليلی را بطبيب قلب راه نمود |
|  | | 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; but since the end was veiled to him, he moaned and made his plaint in the beginning. Yet those who journey in the garden land of knowledge, because they see the end in the beginning, see peace in war and friendliness in anger. | | حالآنعاشقاگرآخربينبوددراوّلبرعسسرحمتمينمودودعايشميگفتوآنظلمراعدلميديدچونازآخرمحجوببوددراوّلنالهآغازنمودوبشکايتزبانگشودولکنمسافرانحديقهٔ عرفانچونآخررادراوّلبينندلهذادرجنگصلحودرقهرآشتیملاحظهکنند |
|  | | Such is the state of the wayfarers in this Valley; but the people of the Valleys above this see the end and the beginning as one; nay, they see neither beginning nor end, and witness neither "first" nor "last." Nay rather, the denizens of the undying city, who dwell in the green garden land, see not even "neither first nor last"; they fly from all that is first, and repulse all that is last. For these have passed over the worlds of names, and fled beyond the worlds of attributes as swift as lightning. Thus is it said: "Absolute Unity excludeth all attributes." And they have made their dwelling-place in the shadow of the Essence. | | واينرتبهٔ اهلاينوادیاستواهلواديهایفوقاينوادیاوّلوآخررايکبينندبلکهنهاوّلبينندنهآخرلااوّلولاآخربينندبلکهاهلمدينهبقاکهدرروضهخضراساکنندلااوّلولاآخرهمنبينندازاوّلهادرگريزندوبآخرهادرستيززيراکهعوالماسماراطینموده‌اندوازعوالمصفاتچونبرقدرگذشته‌اندچنانچهميفرمايد ( کمالالتّوحيدنفیالصّفاتعنه ) ودرظلّذاتمسکنگرفته‌اند |
|  | | Wherefore, relevant to this, Khajih ‘Abdu’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." | | اينست که خواجه عبداللّه - قدّس اللّه تعالی سرّه العزيز - در اين مقام نکته دقيقی و کلمه بليغی در معنی ﴿ اهْدِنَا الصِّرَاطَ المُسْتَقِيم ﴾ فرموده‌اند و آن اينست که ( بنمای بما راه راست يعنی بمحبّت ذات خود مشرّف دار تا از التفات بخود و غير تو آزاد گشته بتمامی گرفتار تو گرديم جز تو ندانيم جز تو نبينيم و جز تو نينديشيم |
|  | | Nay, these even mount above this station, wherefore it is said: | | بلکه از اين مقام هم بالا روند چنانچه ميفرمايد |
|  | | Love is a veil betwixt the lover and the loved one; | | ( المحبّة حجاب بين المحبّ و المحبوب ) |
|  | | More than this I am not permitted to tell. | | بيش از اين گفتن مرا دستور نيست |
|  | | At this hour the morn of knowledge hath arisen and the lamps of wayfaring and wandering are quenched. | | در اين وقت صبح معرفت طالع شد و چراغهای سير و سلوک خاموش گشت |
|  | | Veiled from this was Moses Though all strength and light;  Then thou who hast no wings at all, Attempt not flight. | | " وهم موسی با همه نور و هنر شد از آن محجوب تو بی پر مپر " |
|  | | If thou be a man of communion and prayer, soar up on the wings of assistance from Holy Souls, that thou mayest behold the mysteries of the Friend and attain to the lights of the Beloved, "Verily, we are from God and to Him shall we return." | | اگراهلرازونيازیبپرهایهمّتاولياپروازکنتااسراردوستبينیوبانوارمحبوبرسیاِنَّاللّهِوَاِنَّااِلَيْهِرَاجِعُونَ |
|  | | **(4) THE VALLEY OF UNITY** | | **۴ – ﴿ وادی توحید ﴾** |
|  | | After passing through the Valley of knowledge, which is the last plane of limitation, the wayfarer cometh to **THE VALLEY OF UNITY** and drinketh from the cup of the Absolute, and gazeth on the Manifestations of Oneness. In this station he pierceth the veils of plurality, fleeth from the worlds of the flesh, and ascendeth into the heaven of singleness. With the ear of God he heareth, with the eye of God he beholdeth the mysteries of divine creation. He steppeth into the sanctuary of the Friend, and shareth as an intimate the pavilion of the Loved One. He stretcheth out the hand of truth from the sleeve of the Absolute; he revealeth the secrets of power. He seeth in himself neither name nor fame nor rank, but findeth his own praise in praising God. He beholdeth in his own name the name of God; to him, "all songs are from the King," and every melody from Him. 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." He looketh on all things with the eye of oneness, and seeth the brilliant rays of the divine sun shining from the dawning-point of Essence alike on all created things, and the lights of singleness reflected over all creation. | | و سالک بعد از سير وادی معرفت که آخر مقام تحديد است باوّل مقام توحيد واصل شود و از کأس تجريد بنوشد و در مظاهر تفريد سير نمايد در اين مقام حجاب کثرت بر درد و از عوالم شهوت بر پرد و در سماء وحدت عروج نمايد بگوش الهی بشنود و بچشم ربّانی اسرار صنع صمدانی بيند بخلوتخانهٔ دوست قدم گذارد و محرم سرادق محبوب شود و دست حقّ از جيب مطلق بر آرد و اسرار قدرت ظاهر نمايد وصف و اسم و رسم از خود نبيند وصف خود را در وصف حقّ بيند و اسم حقّ را در اسم خود ملاحظه نمايد همهٔ آوازها از شه داند و جميع نغمات را از او شنود بر کرسيّ ﴿ قُلْ کُلٌّ مِنْ عِنْدِ اللّهِ ﴾ جالس شود و بر بساط ﴿ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّهِ ﴾ راحت گيرد و در اشياء بنظر توحيد مشاهده کند و اشراق تجلّی شمس الهی را از مشرق هويّت بر همهٔ ممکنات يکسان بيند و انوار توحيد را بر جميع موجودات موجود و ظاهر مشاهده کند |
|  | | 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. We shall give an example of this, that its meaning may become fully clear: Consider the visible sun; although it shineth with one radiance upon all things, and at the behest of the King of Manifestation bestoweth light on all creation, yet in each place it becometh manifest and sheddeth its bounty according to the potentialities of that place. For instance, in a mirror it reflecteth its own disk and shape, and this is due to the sensitivity of the mirror; in a crystal it maketh fire to appear, and in other things it showeth only the effect of its shining, but not its full disk. And yet, through that effect, by the command of the Creator, it traineth each thing according to the quality of that thing, as thou observest. | | و معلوم آنجناب بوده که جميع اختلافات عوالم کون که در مراتب سلوک سالک مشاهده ميکند از نظر خود سالک است مثالی در اين مقام ذکر ميشود تا اين معنی تمام معلوم گردد ملاحظه در شمس ظاهری فرمائيد که بر همهٔ موجودات و ممکنات بيک اشراق تجلّی مينمايد و افاضهٔ نور بامر سلطان ظهور بر همهٔ اشياء ميفرمايد و ليکن در هر محلّ باقتضای استعداد آن محلّ ظاهر ميشود و اعطای فيض ميکند مثل اينکه در مرآت بقرصها و هيأتها جلوه مينمايد و اين بواسطهٔ لطافت خود مرآت است و در بلور نار احداث ميکند و در ساير اشياء همان اثر تجلّی ظاهر است نه قرص و بآن اثر هر شیء را بامر مؤثّر باستعداد او تربيت ميکند چنانچه مشاهده ميکنيد |
|  | | In like manner, colors become visible in every object according to the nature of that object. For instance, in a yellow globe, the rays shine yellow; in a white the rays are white; and in a red, the red rays are manifest. Then these variations are from the object, not from the shining light. 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. | | و همچنين الوان هم باقتضای محلّ ظاهر ميشود مثل اينکه در زجاجهٔ زرد تجلّی زرد و در سفيد تجلّی سفيد و در سرخ تجلّی سرخ ملاحظه ميشود پس اين اختلافات از محلّ است نه از اشراق ضياء و اگر محلّ مانع داشته باشد مثل جدار و سقف آن محلّ بالمرّه از تجلّی شمس محروم ماند و آفتاب بر آن نتابد |
|  | | Thus it is that certain invalid souls have confined the lands of knowledge within the wall of self and passion, and clouded them with ignorance and blindness, and have been veiled from the light of the mystic sun and the mysteries of the Eternal Beloved; they have strayed afar from the jewelled wisdom of the lucid Faith of the Lord of Messengers, have been shut out of the sanctuary of the All-Beauteous One, and banished from the Ka'bih of splendor. Such is the worth of the people of this age! | | اين است که بعضی از نفوس ضعيفه چون اراضی معرفت را بجدار نفس و هوی و حجاب غفلت و عمی حايل نموده‌اند لهذا از اشراق شمس معانی و اسرار محبوب لايزالی محجوب مانده‌اند و از جواهر حکمت دين مبين سيّد المرسلين دور مانده‌اند و از حرم جمال محروم شدند و از کعبهٔ جلال مهجور اينست رتبهٔ اهل زمان |
|  | | And if a nightingale soar upward from the clay of self and dwell in the rose bower of the heart, and in Arabian melodies and sweet Iranian songs recount the mysteries of God - a single word of which quickeneth to fresh, new life the bodies of the dead, and bestoweth the Holy Spirit upon the moldering bones of this existence - 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. | | و اگر بلبلی از گل نفس بر خيزد و بر شاخسار گل قلب جای گيرد و بنغمات حجازی و آوازهای خوش عراقی اسرار الهی ذکر نمايد که حرفی از آن جميع جسدهای مرده را حيات تازه جديد بخشد و روح قدسی بر عظام رميمه ممکنات مبذول دارد هزار چنگال حسد و منقار بغض بينی که قصد او نمايند و با تمام جدّ در هلاکش کوشند |
|  | | Yea, to the beetle a sweet fragrance seemeth foul, and to the man sick of a rheum a pleasant perfume is as naught. Wherefore, it hath been said for the guidance of the ignorant: | | بلی جعل را بوی خوش ناخوش آيد و مزکوم را رايحه طيّب ثمر ندهد اينست که برای ارشاد عوام گفته‌اند |
|  | | Cleanse thou the rheum from out thine head  And breathe the breath of God instead. | | " دفع کن از مغز و از بينی زکام تا که ريح اللّه در آيد در مشام " |
|  | | In sum, the differences in objects have now been made plain. Thus when the wayfarer gazeth only upon the place of appearance - that is, when he seeth only the many-colored globes - he beholdeth yellow and red and white; hence it is that conflict hath prevailed among the creatures, and a darksome dust from limited souls hath hid the world. 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. Thus, for that they move on these three differing planes, the understanding and the words of the wayfarers have differed; and hence the sign of conflict doth continually appear on earth. For some there are who dwell upon the plane of oneness and speak of that world, and some inhabit the realms of limitation, and some the grades of self, while others are completely veiled. Thus do the ignorant people of the day, who have no portion of the radiance of Divine Beauty, make certain claims, and in every age and cycle inflict on the people of the sea of oneness what they themselves deserve. "Should God punish men for their perverse doings, He would not leave on earth a moving thing! But to an appointed term doth He respite them...." | | باری اختلاف محلّ واضح و مبرهن شد و امّا نظر سالک وقتی در محلّ محدود است يعنی در زجاجات سير مينمايد اينست که زرد و سرخ و سفيد بيند باين جهت است که جدال بين عباد برپا شده و عالم را غبار تيره از انفس محدوده فرا گرفته و بعضی نظر باشراق ضوء دارند و برخی از خمر وحدت نوشيده‌اند جز شمس چيزی نبينند پس بسبب سير اين سه مقام مختلف فهم سالکين و بيان ايشان مختلف ميشود اين است که اثر اختلاف در عالم ظاهر شده و ميشود زيرا که بعضی در رتبه توحيد واقفند و از آن عالم سخن گويند و برخی در عوالم تحديد قائمند و بعضی در مراتب نفس و برخی بالمرّه محتجبند اينست که جهّال عصر که از پرتو جمال نصيب نبرده‌اند ببعضی مقال تکلّم مينمايند و در هر عصر و زمان بر اهل لجّه توحيد وارد ميآورند آنچه را که خود بآن لايق و سزاوارند ﴿ وَ لَوْ يُؤَاخِذُ اللّهُ النَّاسَ بِمَا کَسَبُوا مَا تَرَکَ عَلَی ظَهْرِهَا مِنْ دَابَّةٍ وَ لَکِنْ يُؤَخِّرُهُمْ اِلَی اَجَلٍ مُسَمَّی ﴾ |
|  | | O My Brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn. Then wilt thou clearly see the meaning of "Neither doth My earth nor My heaven contain Me, but the heart of My faithful servant containeth Me." And thou wilt take up thy life in thine hand, and with infinite longing cast it before the new Beloved One. | | ای برادر من قلب لطيف بمنزله آئينه است آن را بصيقل حبّ و انقطاع از ما سوی اللّه پاک کن تا آفتاب حقيقی در آن جلوه نمايد و صبح ازلی طالع شود معنی ( لا يسعنی ارضی و لا سمائی و لکن يسعنی قلب عبدی المؤمن ) را آشکار و هويدا بينی و جان در دست گيری و بهزار حسرت نثار يار تازه نمائی |
|  | | Whensoever the light of Manifestation of the King of Oneness settleth upon the throne of the heart and soul, His shining becometh visible in every limb and member. At that time the mystery of the famed tradition gleameth out of the darkness: "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...." For thus the Master of the house hath appeared within His home, and all the pillars of the dwelling are ashine with His light. And the action and effect of the light are from the Light-Giver; so it is that all move through Him and arise by His will. And this is that spring whereof the near ones drink, as it is said: "A fount whereof the near unto God shall drink...." | | و چون انوار تجلّی سلطان احديّه بر عرش قلب و دل جلوس نمود نور او در جميع اعضاء و ارکان ظاهر ميشود آن وقت سرّ حديث مشهور سر از حجاب ديجور بر آرد ( لا زال العبد يتقرّب اِلَيَّ بالنّوافل حتّی احببته فاذا احببته کنت سمعه الّذی يسمع به ) الخ زيرا که صاحب بيت در بيت خود تجلّی نموده و ارکان بيت همه از نور او روشن و منوّر شده وفعل و اثر نور از منير است اينست که همه باو حرکت نمايند و بارادهٔ او قيام کنند و اينست آن چشمه ای که مقرّبين از آن می نوشند چنانچه ميفرمايد ﴿ عَيْنًا يَشْرَبُ بِهَا المُقَرَّبُونَ ﴾ |
|  | | However, let none construe these utterances to be anthropomorphism, 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. For God is, in His Essence, holy above ascent and descent, entrance and exit; He hath through all eternity been free of the attributes of human creatures, and ever will remain so. No man hath ever known Him; no soul hath ever found the pathway to His Being. 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. Sanctified is He above the understanding of the wise; exalted is He above the knowledge of the knowing! The way is barred and to seek it is impiety; His proof is His signs; His being is His evidence. | | و ديگر آنکه مباد در اين بيانات رايحه حلول و يا تنزّلات عوالم حقّ در مراتب خلق رود و بر آنجناب شبهه شود زيرا که بذاته مقدّس است از صعود و نزول و از دخول و خروج لم يزل از صفات خلق غنی بوده و خواهد بود و نشناخته او را احدی و بکنه او راه نيافته نفسی کلّ عرفا در وادی معرفتش سرگردان و کلّ اوليا در ادراک ذاتش حيران منزّه است از ادراک هر مدرکی و متعالی است از عرفان هر عارفی السّبيل مسدود و الطّلب مردود دليله آياته و وجوده اثباته اينست |
|  | | 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." How can utter nothingness gallop its steed in the field of preexistence, or a fleeting shadow reach to the everlasting sun? The Friend hath said, "But for Thee, we had not known Thee," and the Beloved hath said, "nor attained Thy presence." | | که عاشقان روی جانان گفته‌اند ( يا من دلّ علی ذاته بذاته و تنزّه عن مجانسة مخلوقاته ) عدم صرف کجا تواند در ميدان قدم اسب دواند و سايه فانی کجا بخورشيد باقی رسد حبيب لولاک ( ما عرفناک ) فرموده و محبوب او ادنی ( ما بلغناک ) گفته |
|  | | Yea, these mentionings that have been made of the grades of knowledge relate to the knowledge of the Manifestations of that Sun of Reality, which casteth Its light upon the Mirrors. And the splendor of that light is in the hearts, yet it is hidden under the veilings of sense and the conditions of this earth, even as a candle within a lantern of iron, and only when the lantern is removed doth the light of the candle shine out. | | بلی اين ذکرها که در مراتب عرفان ذکر ميشود معرفت تجلّيات آن شمس حقيقت است که در مرايا تجلّی ميفرمايد و تجلّی آن نور در قلوب هست و لکن بحجبات نفسانيّه و شئونات عرضيّه محجوبست چون شمع زير فانوس حديد چون فانوس مرتفع شد نور شمع ظاهر گردد |
|  | | In like manner, when thou strippest the wrappings of illusion from off thine heart, the lights of oneness will be made manifest. | | و همچنين چون خرق حجبات افکيّه از وجه قلب نمائی انوار احديّه طالع شود |
|  | | Then it is clear that even for the rays there is neither entrance nor exit - how much less for that Essence of Being and that longed-for Mystery. O My Brother, journey upon these planes in the spirit of search, not in blind imitation. A true wayfarer will not be kept back by the bludgeon of words nor debarred by the warning of allusions. | | پس معلوم شد که ازبرای تجلّيات هم دخول و خروج نيست تا چه رسد بآن جوهر وجود و سرّ مقصود ای برادر من در اين مراتب از روی تحقيق سير نما نه از روی تقليد و سالک را دور باش کلمات منع نکند و هيمنهٔ اشارت سدّ ننمايد |
|  | | How shall a curtain part the lover and the loved one?  Not Alexander's wall can separate them! | | " پرده چه باشد ميان عاشق و معشوق سدّ سکندر نه مانع است و نه حائل " |
|  | | Secrets are many, but strangers are myriad. 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." | | اسرار بسيار و اغيار بيشمار سرّ محبوب را دفترها کفايت نکند و باين الواح اتمام نيابد با اينکه حرفی بيش نيست و رمزی بيش نه ( العلم نقطة کثّره الجاهلون ) |
|  | | 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 (zaman), 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. Although there are many differing statements as to these points, to recount them in detail would result in weariness. Thus, some have said that the world of perpetuity hath neither beginning nor end, and have named the world of eternity as the invisible, impregnable Empyrean. Others have called these the worlds of the Heavenly Court (Lahut), of the Empyrean Heaven (Jabarut), of the Kingdom of the Angels (Malakut), and of the mortal world (Nasut). | | و از همين مقام اختلافات عوالم را هم ملاحظه کن اگر چه عوالم الهی نا متناهی است و لکن بعضی چهار رتبه ذکر نموده‌اند عالم زمان و آن آنست که از برای او اوّل و آخر باشد و عالم دهر يعنی اوّل داشته باشد و آخرش پديد نباشد و عالم سرمد که اوّلی ملاحظه نشود و آخرش مفهوم شود و عالم ازل که نه اوّلی مشاهده شود و نه آخری اگر چه در اين بيانات اختلاف بسيار است اگر تفصيل ذکر شود کسالت افزايد چنانچه بعضی عالم سرمد را بی ابتدا و انتها گفته‌اند و عالم ازل را غَيْبٌ مَنِيعٌ لَا يُدْرَک ذکر نموده‌اند و بعضی عوالم لاهوت و جبروت و ملکوت و ناسوت گفته‌اند |
|  | | The journeys in the pathway of love are reckoned as four: From the creatures to the True One; from the True One to the creatures; from the creatures to the creatures; from the True One to the True One. | | و سفرهای سبيل عشق را چهار شمرده اند من الخلق الی الحقّ و من الحقّ الی الخلق و من الخلق الی الخلق و من الحقّ الی الحقّ |
|  | | There is many an utterance of the mystic seers and doctors of former times which I have not mentioned here, since I mislike the copious citation from sayings of the past; for quotation from the words of others proveth acquired learning, not the divine bestowal. Even so much as We have quoted here is out of deference to the wont of men and after the manner of the friends. Further, such matters are beyond the scope of this epistle. Our unwillingness to recount their sayings is not from pride, rather is it a manifestation of wisdom and a demonstration of grace. | | و همچنين بسيار بيانات از عرفا و حکمای قبل هست که بنده متعرّض نشدم و دوست ندارم که اذکار قبل بسيار اظهار شود زيرا که اقوال غير را ذکر نمودن دليل است بر علوم کسبی نه بر موهبت الهی و لکن اينقدر هم که ذکر شد بواسطهٔ عادت ناس است و تأسّی باصحاب و علاوه بر اين درين رساله اين بيانات نگنجد و عدم اقبال بذکر اقوال ايشان نه از غرور است بل بواسطه ظهور حکمت و تجلّی موهبت است |
|  | | If Khidr did wreck the vessel on the sea, Yet in this wrong there are a thousand rights. | | " گر خضر در بحر کشتی را شکست صد درستی در شکست خضر هست " |
|  | | Otherwise, this Servant regardeth Himself as utterly lost and as nothing, even beside one of the beloved of God, how much less in the presence of His holy ones. Exalted be My Lord, the Supreme! Moreover, our aim is to recount the stages of the wayfarer's journey, not to set forth the conflicting utterances of the mystics. | | و الّا اين بنده خود را در ساحت يکی از احبّای خدا معدوم ميدانم و مفقود می شمرم تا چه رسد در بساط اوليا فسبحان ربّی الاعلی و از اينها گذشته مقصود ذکر مراتب سالکين است نه بيان اقوال عارفين |
|  | | Although a brief example hath been given concerning the beginning and ending of the relative world, the world of attributes, yet a second illustration is now added, that the full meaning may be manifest. For instance, let thine Eminence consider his own self; thou art first in relation to thy son, last in relation to thy father. In thine outward appearance, thou tellest of the appearance of power in the realms of divine creation; in thine inward being thou revealest the hidden mysteries which are the divine trust deposited within thee. And thus firstness and lastness, outwardness and inwardness are, in the sense referred to, true of thyself, that in these four states conferred upon thee thou shouldst comprehend the four divine states, and that the nightingale of thine heart on all the branches of the rosetree of existence, whether visible or concealed, should cry out: "He is the first and the last, the Seen and the Hidden...." | | اگر چه مثال مختصری در اول و آخر عالم نسبی و اضافی زده شد مجدّد مثالی ديگر ذکر ميشود تا تمام معانی در قميص مثالی ظاهر شود مثلا آنجناب در خود ملاحظه فرمايند که نسبت به پسر خود اوّلند و نسبت بپدر خود آخر و در ظاهر حکايت از ظاهر قدرت ميکنيد در عوالم صنع الهی و در باطن بر اسرار باطن که وديعهٔ الهيّه است در شما پس صدق اوّليّت و آخريّت و ظاهريّت و باطنيّت باين معنی که ذکر شد بر شما می کند تا در اين چهار رتبه که بشما عنايت شد چهار رتبه الهيّه را ادراک فرمائيد تا بلبل قلب بر جميع شاخسارهای گل وجود از غيب و شهود ندا کند بانّه هو الاوّل و الآخر و الظّاهر و الباطن |
|  | | These statements are made in the sphere of that which is relative, because of the limitations of men. Otherwise, those personages who in a single step have passed over the world of the relative and the limited, and dwelt on the fair plane of the Absolute, and pitched their tent in the worlds of authority and command - have burned away these relativities with a single spark, and blotted out these words with a drop of dew. And they swim in the sea of the spirit, and soar in the holy air of light. Then what life have words, on such a plane, that "first" and "last" or other than these be seen or mentioned! In this realm, the first is the last itself, and the last is but the first. | | و اين ذکرها در مراتب عوالم نسبت ذکر ميشود و الّا آن رجالی که بقدمی عالم نسبت و تقييد را طی نموده‌اند و بر بساط خوش تجريد ساکن شده‌اند و در عالمهای اطلاق و امر خيمه بر افراخته‌اند جميع اين نسبتها را بناری سوخته‌اند و همه اين الفاظ را بنمی محو نموده‌اند و در يمّ روح شناوری مينمايند و در هوای قدس نور سير ميکنند ديگر الفاظ در اين رتبه کجا وجود دارد تا اوّل يا آخر يا غير اينها معلوم شود و مذکور آيد در اين مقام اوّل نفس آخر و آخر نفس اوّل است |
|  | | In thy soul of love build thou a fire  And burn all thoughts and words entire | | " آتشی از عشق جانان بر فروز سر بسر فکر و عبادت را بسوز " |
|  | | O my friend, look upon thyself: Hadst thou not become a father nor begotten a son, neither wouldst thou have heard these sayings. Now forget them all, that thou mayest learn from the Master of Love in the schoolhouse of oneness, and return unto God, and forsake the inner land of unreality for thy true station, and dwell within the shadow of the tree of knowledge. | | ايدوست من در خود ملاحظه فرما که اگر پدر نميشدی و پسر نديده بودی اين الفاظ هم نشنيده بودی پس حال همه را فراموش کن تا در مصطبه توحيد نزد اديب عشق بيآموزی و از " انّا " به " راجعون " رجعت کنی و از باطن مجازی بمقام حقيقی خود واصل گردی و در ظلّ شجره دانش ساکن شوی |
|  | | O thou dear one! Impoverish thyself, that thou mayest enter the high court of riches; and humble thy body, that thou mayest drink from the river of glory, and attain to the full meaning of the poems whereof thou hadst asked. | | ای عزيز نفس را فقير نما تا در عرصهٔ بلند غنا وارد شوی و جسد را ذليل کن تا از شريعه عزّت بياشامی و بجميع معانی اشعار که سؤال فرمودی برسی |
|  | | . Thus it hath been made clear that these stages depend on the vision of the wayfarer. In every city he will behold a world, in every Valley reach a spring, in every meadow hear a song. But the falcon of the mystic heaven hath many a wondrous carol of the spirit in His breast, and the Persian bird keepeth in His soul many a sweet Arab melody; yet these are hidden, and hidden shall remain. | | پس معلوم شد که اين مراتب بسته بسير سالک است و در هر مدينه عالمی بيند و در هر وادی بچشمه ای رسد و در هر صحرا نغمه ای شنود ولی شاهباز هوای معنوی را شهنازهای بديع روحانی در دل است و مرغ عراقی را آوازهای خوش حجازی در سر و لکن مستور بوده و مستور خواهد بود |
|  | | If I speak forth, many a mind will shatter,  And if I write, many a pen will break. | | " گر بگويم عقلها بر هم زند ور نويسم بس قلمها بشکند " |
|  | | **(5) THE VALLEY OF CONTENTMENT** | | **۵ – ﴿ وادی استغنا ﴾** |
|  | | Peace be upon him who concludeth this exalted journey and followeth the True One by the lights of guidance | | و السّلام علی من قطع هذا السّفر الاعلی و اتّبع الحقّ بانوار الهدی |
|  | | And the wayfarer, after traversing the high planes of this supernal journey, entereth 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. | | و سالک بعد از قطع معارج اين سفر بلند اعلی در مدينهٔ استغنا وارد ميشود و در اين وادی نسايم استغنای الهی را بيند که از بيدای روح می وزد و حجابهای فقر را ميسوزد و يوم ﴿ يُغْنِ اللّهُ کُلًّا مِنْ سَعَتِهِ ﴾ را بچشم ظاهر و باطن در غيب و شهادهٔ اشيا مشاهده فرمايد از حزن بسرور آيد و از غم بفرح راجع شود قبض و انقباض را به بسط و انبساط تبديل نمايد |
|  | | . 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; they eat of the endless bounties of inner significances, and drink of the delicate wines of the spirit | | مسافران اين وادی اگر در ظاهر بر خاک ساکنند امّا در باطن بر رفرف معانی جالس و از نعمتهای بی زوال معنوی مرزوقند و از شرابهای لطيف روحانی |
|  | | The tongue faileth in describing these three Valleys, and speech falleth short. The pen steppeth not into this region, the ink leaveth only a blot. In these planes, the nightingale of the heart hath other songs and secrets, which make the heart to stir and the soul to clamor, but this mystery of inner meaning may be whispered only from heart to heart, confided only from breast to breast. | | مشروب زبان در تفصيل اين سه وادی عاجز است و بيان بغايت قاصر قلم در اين عرصه قدم نگذارد و مداد جز سواد ثمر نيآرد بلبل قلب را در اين مقامات نواهای ديگر است و اسرار ديگر که دل از او بجوش و روح در خروش و لکن اين معمّای معانی را دل بدل بايد گفت و سينه بسينه بايد سپرد |
|  | | Only heart to heart can speak the bliss of mystic knowers; No messenger can tell it and no missive bear it. | | " شرح حال عارفان دل بدل تواند گفت اين نه شيوه قاصد و اين نه حدّ مکتوبست " |
|  | | I am silent from weakness on many a matter, For my words could not reckon them and my speech would fall short. | | " و اسکت عجزا عن امور کثيرة بنطقی لن تحصی و لو قلت قلّت " |
|  | | O friend, till thou enter the garden of such mysteries, thou shalt never set lip to the undying wine of this Valley. And shouldst thou taste of it, thou wilt shield thine eyes from all things else, and drink of the wine of contentment; 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. However, there is no other in this region that thou need forget: “There was God and there was naught beside Him.” For on this plane the traveler witnesseth the beauty of the Friend in everything. 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. For he hath burnt away the veils with his sighing, and unwrapped the shroudings with a single glance; with piercing sight he gazeth on the new creation; with lucid heart he graspeth subtle verities. This is sufficiently attested by: “And we have made thy sight sharp in this day.” | | ای رفيق تا بحديقه اين معانی نرسی از خمر باقی اين وادی نچشی و اگر چشی از غير چشم پوشی و از بادهٔ استغنا بنوشی و از همه بگسلی و باو پيوندی و جان در رهش بازی و روان رايگان بر افشانی اگر چه غيری در اين مقام نيست تا چشم پوشی ( کان اللّه و لم يکن معه من شیء ) زيرا که سالک در اين رتبه جمال دوست را در هر شیء بيند از نار رخسار يار بيند و در مجاز رمز حقيقت ملاحظه کند و از صفات سرّ هويّت مشاهده نمايد زيرا پرده ها را بآهی سوخته و حجابها را بنگاهی برداشته ببصر حديد در صنع جديد سير نمايد و بقلب رقيق آثار دقيق ادراک کند و ( جعلنا اليوم بصرک حديدا ) شاهد مقال و کافی احوال است |
|  | | **(6) THE VALLEY OF WONDERMENT** | | **۶ – ﴿ وادی حیرت ﴾** |
|  | | 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. At every moment he beholdeth a wondrous world, a new creation, and goeth from astonishment to astonishment, and is lost in awe at the works of the Lord of Oneness. | | و سالک بعد از سير مراتب استغنای بحت در وادی حيرت واصل ميشود و در بحرهای عظمت غوطه ميخورد و در هر آن بر حيرتش می افزايد گاهی هيکل غنا را نفس فقر می بيند و جوهر استغنا را صرف عجز گاهی محو جمال ذوالجلال ميشود و گاهی از وجود خود بيزار اين صرصر حيرت چه درختهای معانی را که از پا انداخت و چه نفوسها را که از نفس بر انداخت زيرا که اين وادی سالک را در انقلاب آورد و ليکن اين ظهورات در نظر واصل بسيار محبوب و مرغوب است و در هر آن عالم بديعی و خلق جديدی مشاهده کند و حيرت بر حيرت افزايد محو صنع جديد سلطان احديّه شود |
|  | | Indeed, O Brother, if we ponder each created thing, we shall witness a myriad perfect wisdoms and learn a myriad new and wondrous truths. One of the created phenomena is the dream. Behold how many secrets are deposited therein, how many wisdoms treasured up, how many worlds concealed. Observe, how thou art asleep in a dwelling, and its doors are barred; on a sudden thou findest thyself in a far-off city, which thou enterest without moving thy feet or wearying thy body; without using thine eyes, thou seest; without taxing thine ears, thou hearest; without a tongue, thou speakest. And perchance when ten years are gone, thou wilt witness in the outer world the very things thou hast dreamed tonight. | | بلی ای برادر اگر در هر خلقی تفکّر نمائيم صد هزار حکمت بالغه بينيم و صد هزار علوم بديعه بيآموزيم از جملهٔ مخلوقات نوم است ملاحظه کن چقدر اسرار در او وديعه گذاشته شده است و چه حکمتها در او مخزون گشته است و چه عوالم در او مستور مانده ملاحظه فرمائيد که شما در بيتی ميخوابيد و درهای آن بيت بسته است يکمرتبه خود را در شهر بعيدی مشاهده ميکنيد بی حرکت رجل و تعب جسد بآن شهر داخل ميشويد و بی زحمت چشم مشاهده می کنيد و بی محنت گوش می شنويد و بی لسان تکلّم مينمائيد و گاهست که آنچه امشب ديده ايد ده سال بعد در عالم زمان بحسب ظاهر بعينه آنچه در خواب ديده‌ايد می بينيد |
|  | | Now there are many wisdoms to ponder in the dream, which none but the people of this Valley can comprehend in their true elements. First, what is this world, where without eye and ear and hand and tongue a man puts all of these to use? Second, how is it that in the outer world thou seest today the effect of a dream, when thou didst vision it in the world of sleep some ten years past? Consider the difference between these two worlds and the mysteries which they conceal, that thou mayest attain to divine confirmations and heavenly discoveries and enter the regions of holiness. | | حال چند حکمت است که در اين نوم مشهود است و غير اهل اين وادی بر کما هی ادراک نمی کنند اوّل آنکه آن چه عالم است که بی چشم و گوش و دست و لسان حکم همه اينها در او معمول ميشود و ثانی آنکه در عالم ظهور اثر خواب را امروز مشاهده ميکنی و ليکن اين سير را در عالم نوم در ده سال قبل ديده ای حال تفکّر نما فرق اين دو عالم و اسرار مودعهٔ آن را تا بتأييدات و مکاشفات سبحانی فائز شوی و پی بعالم قدس بری |
|  | | God, the Exalted, hath placed these signs in men, to the end that philosophers may not deny the mysteries of the life beyond nor belittle that which hath been promised them. For some hold to reason and deny whatever the reason comprehendeth not, and yet weak minds can never grasp the matters which we have related, but only the Supreme, Divine Intelligence can comprehend them: | | و اين آيات را حضرت باری در خلق گذاشته تا محقّقين انکار اسرار معاد نکنند و بآنچه وعده داده شده اند سهل نشمرند مثل اينکه بعضی تمسّک بعقل جسته و آنچه بعقل نيايد انکار نمايند و حال آنکه هر گز عقول ضعيفه همين مراتب مذکوره را ادراک نکند مگر عقل کلّی ربّانی |
|  | | How can feeble reason encompass the Qur’án, Or the spider snare a phoenix in her web? | | " عقل جزئی کی تواند گشت بر قرآن محيط عنکبوتی کی تواند کرد سيمرغی شکار " |
|  | | All these states are to be witnessed in the Valley of Wonderment, and the traveler at every moment seeketh for more, and is not wearied. Thus the Lord of the First and the Last in setting forth the grades of contemplation, and expressing wonderment hath said: “O Lord, increase my astonishment at Thee!” | | و اين عوالم کلّ در وادی حيرت دست دهد و مشاهده گردد و سالک در هر آن زيادتی طلب نمايد و کسل نشود اين است که سيّد اوّلين و آخرين در مراتب فکرت و اظهار حيرت ( ربّ زدنی فيک تحيّرا ) فرموده |
|  | | Likewise, reflect upon the perfection of man’s creation, and that all these planes and states are folded up and hidden away within him. | | و همچنين تفکّر در تماميّت خلق انسان کن که اين همه عوالم و اين همه مراتب در او منطوی و مستور شده |
|  | | Dost thou reckon thyself only a puny for  When within thee the universe is folded? | | " أتحسب انّک جرم صغير و فيک انطوی العالم الاکبر ؟" |
|  | | Then we must labor to destroy the animal condition, till the meaning of humanity shall come to light | | پس جهدی بايد که رتبه حيوانی معدوم کنيم تا معنی انسانی ظاهر شود |
|  | | Thus, too, Luqmán, who had drunk from the wellspring of wisdom and tasted of the waters of mercy, in proving to his son Nathan the planes of resurrection and death, advanced the dream as an evidence and an example. We relate it here, that through this evanescent Servant a memory may endure of that youth of the school of Divine Unity, that elder of the art of instruction and the Absolute. He said: “O Son, if thou art able not to sleep, then thou art able not to die. And if thou art able not to waken after sleep, then thou shalt be able not to rise after death.” | | همچنين لقمان که از چشمهٔ حکمت نوشيده و از بحر رحمت چشيده بپسرش ناتان بجهت اثبات مقامات حشر و موت همين خواب را دليل آورده و مثل زده درين مقام ذکر مينمائيم تا ذکری از آن جوان مصطبه توحيد و پير مراتب تعليم و تجريد از ين بندهٔ فانی باقی بماند فرمود ای پسر اگر قادر باشی که نخوابی پس قادری بر آنکه نميری و اگر بتوانی بعد از خواب بيدار نشوی ميتوانی که بعد از مرگ محشور نگردی |
|  | | O friend, the heart is the dwelling of eternal mysteries, make it not the home of fleeting fancies; waste not the treasure of thy precious life in employment with this swiftly passing world. Thou comest from the world of holiness—bind not thine heart to the earth; thou art a dweller in the court of nearness—choose not the homeland of the dust. | | ای دوست دل که محلّ اسرار باقيه است محلّ افکار فانيه مکن و سرمايهٔ عمر گرانمايه را باشتغال دنيای فانيه از دست مده از عالم قدسی بتراب دل مبند و اهل بساط انسی وطن خاکی مپسند |
|  | | In sum, there is no end to the description of these stages, but because of the wrongs inflicted by the peoples of the earth, this Servant is in no mood to continue: | | باری ذکر اين مراتب را انتهائی نه و اين بنده را از صدمه اهل روزگار احوالی نه |
|  | | The tale is still unfinished and I have no heart for it— Then pray forgive me | | " اين سخن ناقص بماند و بيقرار دل ندارم بيدلم معذور دار " |
|  | | . The pen groaneth and the ink sheddeth tears, and the river61 of the heart moveth in waves of blood. “Nothing can befall us but what God hath destined for us.” Peace be upon him who followeth the Right Path! | | قلم ناله ميکند و مداد ميگريد و جيحون دل خون موج ميزند ﴿ لَنْ يُصِيبَنَا اِلَّا مَا کَتَبَ اللّهُ لَنَا ﴾ وَ السَّلَامُ عَلَی مَن اتَّبَعَ الهُدَی |
|  | | **(7) THE VALLEY OF POVERTY AND ABSOLUTE NOTHINGNESS** | | **۷ – ﴿ وادی فقر حقیقی و فنای اصلی ﴾** |
|  | | After scaling the high summits of wonderment the wayfarer cometh to | | و سالک بعد از ارتقای بمراتب بلند حيرت |
|  | | **THE VALLEY OF POVERTY AND ABSOLUTE NOTHINGNESS** This station is the dying from self and the living in God, the being poor in self and rich in the Desired One. Poverty as here referred to signifieth being poor in the things of the created world, rich in the things of God’s world. For when the true lover and devoted friend reacheth to the presence of the Beloved, 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. Yea, all he hath, from heart to skin, will be set aflame, so that nothing will remain save the Friend. | | بوادی فقر حقيقی و فنای اصلی وارد شود و اين رتبه مقام فنای از نفس و بقای باللّه است و فقر از خود و غنای بمقصود است و در اين مقام که ذکر فقر ميشود يعنی فقير است از آنچه در عالم خلق است و غنی است بآنچه در عوالم حقّ است زيرا که عاشق صادق و حبيب موافق چون بلقای محبوب و معشوق رسيد از پرتو جمال محبوب و آتش قلب حبيب ناری مشتعل شود و جميع سرادقات و حجباترا بسوزاند بلکه آنچه با اوست حتّی مغز و پوست محترق گردد و جز دوست چيزی نماند |
|  | | When the qualities of the Ancient of Days stood revealed,  Then the qualities of earthly things did Moses burn away. | | " چون تجلّی کرد اوصاف قديم پس بسوزد وصف حادث را کليم " |
|  | | He who hath attained this station is sanctified from all that pertaineth to the world. 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, whether it be outer wealth or personal opinions, it mattereth not. For whatever the creatures have is limited by their own limits, and whatever the True One hath is sanctified therefrom; this utterance must be deeply pondered that its purport may be clear. “Verily the righteous shall drink of a winecup tempered at the camphor fountain.” If the interpretation of “camphor” become known, the true intention will be evident. This state is that poverty of which it is said, “Poverty is My glory.” And of inward and outward poverty there is many a stage and many a meaning which I have not thought pertinent to mention here; hence I have reserved these for another time, dependent on what God may desire and fate may seal. | | و در اين مقام واصل مقدّس است از آنچه متعلّق بدنياست پس اگر در نزد واصلين بحر وصال از اشياء محدوده که متعلّق بعالم فانی است يافت نشود چه از اموال ظاهريّه باشد و چه از تفکّرات نفسيّه بأسی نيست زيرا که آنچه نزد خلق است محدود است بحدود ايشان و آنچه نزد حقّ است مقدّس از آن اين بيان را بسيار فکر بايد تا پايان آشکار شود ﴿ اِنَّ الاَبْرَارَ يَشْرَبُونَ مِنْ کَأْسٍ کَانَ مِزَاجُهَا کَافُورًا ﴾ اگر معنی کافور معلوم شود مقصود حقيقی معلوم گردد اين مقام از فقرست که ميفرمايد ( الفقر فخری ) و از برای فقر باطنی و ظاهری مراتبها و معنيهاست که ذکر آنرا مناسب اين مقام نديدم لهذا بعهده وقتی گذاشتم تا خدا چه خواهد و قضا چه امضا نمايد |
|  | | This is the plane whereon the vestiges of all things are destroyed in the traveler, and on the horizon of eternity the Divine Face riseth out of the darkness, and the meaning of “All on the earth shall pass away, but the face of thy Lord.…” is made manifest. | | و اين مقام است که کثرات کلّ شیء در سالک هالک شود و طلعت وجه از مشرق بقا سر از غطا بيرون آورد و معنی ﴿ کُلُّ شَيءٍ هَالِکٌ اِلَّا وَجْهَهُ ﴾ مشهود گردد |
|  | | O My friend, listen with heart and soul to the songs of the spirit, and treasure them as thine own eyes. For the heavenly wisdoms, like the clouds of spring, will not rain down on the earth of men’s hearts forever; and though the grace of the All-Bounteous One is never stilled and never ceasing, yet to each time and era a portion is allotted and a bounty set apart, this in a given measure. “And no one thing is there, but with Us are its storehouses; and We send it not down but in settled measure.” The cloud of the Loved One’s mercy raineth only on the garden of the spirit, and bestoweth this bounty only in the season of spring. The other seasons have no share in this greatest grace, and barren lands no portion of this favor. | | ای حبيب من نغمات روح را بجان و دل گوش کن و چون بصر حفظش نما که هميشهٔ ايّام معارف الهی بمثابه ابر نيسانی بر اراضی قلوب انسانی جاری نيست اگر چه فيض فيّاض را تعطيلی و تعويقی نه و لکن هر زمان و عصر را رزقی معلوم و نعمتی مقدّرست و بقدر و اندازه افاضه ميشود ﴿ وَ اِنْ مِنْ شَيءٍ اِلَّا عِنْدَنَا خَزَآئِنُهُ وَ مَا نُنَزِّلُهُ اِلَّا بِقَدَرٍ مَعْلُومٍ ﴾ سحاب رحمت جانان جز بر رياض جان نبارد و در غير بهاران اين کرم نفرمايد فصول ديگر را ازين فضل اکبر نصيبی نيست و اراضی جرزه را ازين کرم قسمتی نه |
|  | | O Brother! Not every sea hath pearls; not every branch will flower, nor will the nightingale sing thereon. Then, ere the nightingale of the mystic paradise repair to the garden of God, and the rays of the heavenly morning return to the Sun of Truth—make thou an effort, that haply in this dustheap of the mortal world thou mayest catch a fragrance from the everlasting garden, and live forever in the shadow of the peoples of this city. And when thou hast attained this highest station and come to this mightiest plane, then shalt thou gaze on the Beloved, and forget all else. | | ای برادر هر بحری لؤلؤ ندارد و هر شاخی گل نيارد و بلبل بر آن نسرايد پس تا بلبل بوستان معنوی بگلستان الهی باز نگشت و انوار صبح معانی بشمس حقيقی راجع نشد سعی کنيد که شايد در اين گلخن فانی بوئی از گلشن باقی بشنويد و در ظلّ اهل اين مدينهٔ جاويد بمانيد و چون باين رتبه بلند اعلی رسيدی و باين درجه عظمی فائز شدی يار بينی و اغيار فراموش کنی |
|  | | The Beloved shineth on gate and wall Without a veil, O men of vision | | " يار بی پرده از در و ديوار در تجلّی است يا اولی الابصار " |
|  | | Now hast thou abandoned the drop of life and come to the sea of the Life-Bestower. This is the goal thou didst ask for; if it be God’s will, thou wilt gain it. | | از قطره جان گذشتی و ببحر جانان واصل شدی اينست مقصودی که طلب فرمودی انشاء اللّه بآن فائز شوی در اين مدينه حجبات نور هم خرق ميشود و زايل ميگردد |
|  | | In this city, even the veils of light are split asunder and vanish away. “His beauty hath no veiling save light, His face no covering save revelation.” How strange that while the Beloved is visible as the sun, yet the heedless still hunt after tinsel and base metal. Yea, the intensity of His revelation hath covered Him, and the fullness of His shining forth hath hidden Him. | | در اين مدينه حجبات نور هم خرق ميشود و زايل ميگردد" لا لجماله حجاب سوی النّور و لا لوجهه نقاب إلّا الظّهورای عجب که يار چون شمس آشکار و اغيار در طلب زخارف و دينار بلی از شدّت ظهور پنهان مانده و از کثرت بروز مخفی گشته |
|  | | Even as the sun, bright hath He shined,  But alas, He hath come to the town of the blind! | | "" حقّ عيان چون مهر رخشان آمده حيف کاندر شهر کوران آمده " |
|  | | In this Valley, the wayfarer leaveth behind him the stages of the “oneness of Being and Manifestation” and reacheth a oneness that is sanctified above these two stations. Ecstasy alone can encompass this theme, not utterance nor argument; and whosoever hath dwelt at this stage of the journey, or caught a breath from this garden land, knoweth whereof We speak. | | در اين وادی سالک مراتب وحدت وجود و شهود را طی نمايد و بوحدتی که مقدّس ازين دو مقام است واصل گردد احوال پی باين مقال برد نه بيان و جدال و هر کس درين محفل منزل گزيده و يا ازين رياض نسيمی يافته ميداند چه عرض ميشود |
|  | | 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”; and in all these stages he must cling to the robe of obedience to the commandments, 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 سالک بايد در جميع اين اسفار بقدر شعری از شريعت که فی الحقيقه سرّ طريقت و ثمره شجره حقيقت است انحراف نورزد و در همهٔ مراتب بذيل اطاعت اوامر متشبّث باشد و بحبل اعراض از مناهی متمسّک تا از کأس شريعت مرزوق شود و بر اسرار حقيقت واقف گردد |
|  | | 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, and the meaning be clear as the Face of the Beloved One shining from the “Glorious Station.” | | و هر چه از بيانات اين بنده مفهوم نشود و تزلزلی احداث کند بايد مجدّد سؤال شود تا شبهه نماند و مقصود چون طلعت محبوب از مقام محمود ظاهر گردد |
|  | | These journeys have no visible ending in the world of time, but the severed wayfarer—if invisible confirmation descend upon him and the Guardian of the Cause assist him—may cross these seven stages in seven steps, nay rather in seven breaths, nay rather in a single breath, if God will and desire it. And this is of “His grace on such of His servants as He pleaseth.” | | و اين اسفار که آن را در عالم زمان انتهائی پديد نيست سالک منقطع را اگر اعانت غيبی برسد و وليّ امر مدد فرمايد اين هفت رتبه را در هفت قدم طی نمايد بلکه در هفت نفس بلکه در يکنفس اذا شاء اللّه و اراد و ذلک من فضله علی من يشاء |
|  | | They who soar in the heaven of singleness and reach to the sea of the Absolute, reckon this city—which is the station of life in God—as the furthermost state of mystic knowers, and the farthest homeland of the lovers. But to this evanescent One of the mystic ocean, this station is the first gate of the heart’s citadel, that is, man’s first entrance to the city of the heart; and the heart is endowed with four stages, which would be recounted should a kindred soul be found. | | طايران هوای توحيد و واصلان لجّهٔ تجريد اين مقام را که مقام بقاء باللّه است درين مدينه منتهی رتبهٔ عارفان و منتهی وطن عاشقان شمرده اند و نزد اين فانی بحر معنی اين مقام اوّل شهر بند دلست يعنی اوّل ورود انسان است بمدينهٔ قلب و قلب را چهار رتبه مقرّرست اگر اهلش يافت شد مذکور آيد |
|  | | When the pen set to picturing this station, It broke in pieces and the page was torn. | | " چون قلم در وصف اينحالت رسيد هم قلم بشکست و هم کاغذ دريد " |
|  | | Salám! | | و السّلام |
|  | | O My friend! Many a hound pursueth this gazelle of the desert of oneness; many a talon claweth at this thrush of the eternal garden. Pitiless ravens do lie in wait for this bird of the heavens of God, and the huntsman of envy stalketh this deer of the meadow of love. | | ای حبيب من اين غزال صحرای احديّه را کلابی چند در پی و اين بلبل بستان صمديّه را منقاری چند در تعاقب و اين طاير هوای الهی را غراب کين در کمين و اين صيد برّ عشق را صيّاد حسد در عقب |
|  | | O Shaykh! Make of thine effort a glass, perchance it may shelter this flame from the contrary winds; albeit this light doth long to be kindled in the lamp of the Lord, and to shine in the globe of the spirit. For the head raised up in the love of God will certainly fall by the sword, and the life that is kindled with longing will surely be sacrificed, and the heart which remembereth the Loved One will surely brim with blood. How well is it said: | | ای شيخ همّت را زجاج کن که شايد اين سراج را از بادهای مخالف حفظ نمايد اگر چه اين سراج را اميد چنان است که در زجاجهٔ الهی مشتعل گردد و در مشکوة معنوی بر افروزد زيرا گردنی که بعشق الهی بلند شد البتّه بشمشير افتد و سری که بحبّ بر افراخت البتّه بباد رود و قلبی که بذکر محبوب پيوست البتّه پر خون گردد فَنِعْمَ مَا قَالَ |
|  | | Live free of love, for its very peace is anguish; Its beginning is pain, its end is death | | " وَ عِشْ خاليا فالحبّ راحته عنا فأوّله سقم و آخره قتل " |
|  | | Peace be upon him who followeth the Right Path! | | و السّلام علی من اتّبع الهدی |
|  | | Not translated | | آنچه از بدايع فکر در معنی طير معروف که بفارسی گنجشک مينامند ذکر فرمودند معلوم و محقّق شد گويا بر اسرار معانی واقف شده اند و لکن هر حرفی را در هر عالمی باقتضای آن مقصودی مقرّر است بلی سالکين از هر اسمی رمزی و از هر حرفی سرّی ادراک مينمايند و اين حروفات در مقامی اشاره بتقديس است ک ای کفّ نفسک عمّا يشتهيه هويک ثمّ اقبل الی موليک ن نزّه نفسک عمّا سويه لتفدی بروحک فی هويه ج جانب جناب الحقّ ان بقی فيک من صفات الخلق ش اشکر ربّک فی ارضه ليشکرک فی سمآئه و ان کانت السّمآء فی عالم الاحديّه نفس ارضه ک کفّر عنک الحجبات المحدودة لتعرف ما لا عرفته من المقامات القدسيّة و انّک لو تسمع نغمات هذه الطّير الفانية لتطلب من الکؤوس الباقية الدّائمة و تترک الکؤوب الفانية الزّائلة |
|  | | Not translated | | و السّلام علی من اتّبع الهدی |
|  | |  | |  |