

Lawh-i-Tawhíd

Bahá'u'lláh

Partial translation. Original Persian



لوح توحید

حضرت بهاء الله

نسخه اصل فارسی



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* Partial Translation *

Praise be to God, the All-Possessing, the King of incomparable glory, a praise which is immeasurably above the understanding of all created things, and is exalted beyond the grasp of the minds of men. None else besides Him hath ever been able to sing adequately His praise, nor will any man succeed at any time in describing the full measure of His glory. Who is it that can claim to have attained the heights of His exalted Essence, and what mind can measure the depths of His unfathomable mystery? From each and every revelation emanating from the Source of His glory, holy and never-ending evidences of unimaginable splendor have appeared, and out of every manifestation of His invincible power oceans of eternal light have outpoured. How immensely exalted are the wondrous testimonies of His almighty sovereignty, a glimmer of which, if it but touched them, would utterly consume all that are in the heavens and in the earth! How indescribably lofty are the tokens of His consummate power, a single sign of which, however inconsiderable, must transcend the comprehension of whatsoever hath, from the beginning that hath no beginning, been brought into being, or will be created in the future till the end that hath no end. All the Embodiments of His Names wander

حمد مقدس از عرفان ممکنات و منزّه از ادراک مدرکات ملوک عزّ بی مثالیرا سزااست که لم یزل مقدّس از ذکر دون خود بوده و لا یزال متعالی از وصف ما سوی خواهد بود * احدی بسموات ذکرش کما هو ینبغی ارتقا نجسته * و نفسی بمعارج وصفش علی ما هو علیه عروج ننموده * و از هر شأنی از شئونات عزّ احدیتش تجلیات قدس لا نهایی مشهود گشته * و از هر ظهوری از ظهورات عزّ قدرتش أنوار لا بدایه ملحوظ آمده * چه بلند است بدایع ظهورات عزّ سلطنت او که جمیع آنچه در آسمانها و زمین است نزد ادنی تجلی آن معدوم صرف گشته * و چه مقدار مرتفع است شئونات قدرت بالغه او که جمیع آنچه خلق شده از اوّل لا اوّل الی آخر لا آخر از عرفان ادنی آیه آن عاجز و قاصر بوده و خواهد بود * هیاکل اسماء لب تشنه در وادی طلب سرگردان * و مظاهر صفات در طور تقدیس ربّ ارنی بر لسان *



PART-TRANSLATION



ORIGINAL

in the wilderness of search, athirst and eager to discover His Essence, and all the Manifestations of His Attributes implore Him, from the Sinai of Holiness, to unravel His mystery.

A drop of the billowing ocean of His endless mercy hath adorned all creation with the ornament of existence, and a breath wafted from His peerless Paradise hath invested all beings with the robe of His sanctity and glory. A sprinkling from the unfathomed deep of His sovereign and all-pervasive Will hath, out of utter nothingness, called into being a creation which is infinite in its range and deathless in its duration. The wonders of His bounty can never cease, and the stream of His merciful grace can never be arrested. The process of His creation hath had no beginning, and can have no end.

In every age and cycle He hath, through the splendorous light shed by the Manifestations of His wondrous Essence, recreated all things, so that whatsoever reflecteth in the heavens and on the earth the signs of His glory may not be deprived of the outpourings of His mercy, nor despair of the showers of His favors. How all-encompassing are the wonders of His boundless grace! Behold how they have pervaded the whole of creation. Such is their virtue that not a single atom in the entire universe can be found which doth not declare the evidences of His might, which doth not glorify His holy Name, or is not expressive of the effulgent light of His unity. So perfect and comprehensive is His creation that no mind nor heart, however keen or pure, can ever grasp the nature of the most insignificant of His creatures; much less fathom the mystery of Him Who is the Day Star of Truth, Who is the invisible and unknowable Essence. The conceptions of the devoutest of mystics, the attainments of the most accomplished amongst men, the highest praise which human tongue or pen can render are all the product of man's finite mind and are conditioned by its limitations. Ten thousand Prophets, each a Moses, are thunderstruck upon the Sinai of their search at His forbidding voice, "Thou shalt never behold Me!"; whilst a

مَوْجی از طمطم رحمت بی زوالش جمیع ممکنات را بطراز عَزَّ هُستای مَزین نموده * و نفحه از نفحات رضوان بی مثالش تمام موجودات را بخلعت عَزَّ قدسی مَكْرَم داشته * و برشحه مطفحه از قِمقام بحر مشیت سلطان اَحَدیتش خلق لا نهایی بما لا نهایی را از عدم محض بعرصه وجود آورده لم یزل بدایع جودش را تعطیل اخذ ننموده و لا یزال ظهورات فیض فضلش را وقوف ندیده * از اَوَّل لا اَوَّل خلق فرموده و الی آخر لا آخر خلق خواهد فرمود *

و در هر دوری از اَدوار و کوری از اکوار از تجلیات ظهورات فطرتهای بدیع خود خلق را جدید فرموده تا جمیع آنچه در سماوات و اَرْضینند چه از آیات عَزَّ آفاقیه و چه از ظهورات قدس انفسیه از باده رحمت خمخانه عَزَّ احدیتش محروم نمانند * و از رشحات فیوضات سحاب مکرمتش مأیوس نگردند * چه قدر محیط است بدایع فضل بی منتهاش که جمیع آفرینش را احاطه نموده بر مقامیکه ذَرّه در ملک مشهود نه مگر آنکه حاکی است از ظهورات عَزَّ اَحَدیت او و ناطق است بثنای نفس او و مدلّ است بر اَنوار شمس وحدت او * و بثنای صنع خود را جامع و کامل خلق فرموده که اگر جمیع صاحبان عقول و اَفئده اراده معرفت پست ترین خلق او را علی ما هو علیه نمایند جمیع خود را قاصر و عاجز مشاهده نمایند تا چه رسد بمعرفت آن اَفتاب عَزَّ حقیقت و آن ذات غیب لا یُدرک * عرفان عرفاء و بلوغ بلغاء و وصف فصحاء جمیع بخلق او راجع بوده و خواهد بود هزار موسی در طور طلب بندای اُن ترانی منصعق * و صد هزار روح القدس در سماء قرب از اصغاء کلمه اُن تُعَرَفنی مضطرب * لم یزل بعلو تقدیس و تنزیه در مکنن ذات مقدّس خود بوده و لا یزال بسمو تمنیع و ترفیع در مخزن کینونت خود خواهد بود * متعارفان سماء قرب عرفانش جز بسر منزل حیرت نرسیده اند * و قاصدان حرم قرب و وصالش جز بوادی عجز و حسرت قدم نگذارده اند

myriad Messengers, each as great as Jesus, stand dismayed upon their heavenly thrones by the interdiction, "Mine Essence thou shalt never apprehend!" From time immemorial He hath been veiled in the ineffable sanctity of His exalted Self, and will everlastingly continue to be wrapt in the impenetrable mystery of His unknowable Essence. Every attempt to attain to an understanding of His inaccessible Reality hath ended in complete bewilderment, and every effort to approach His exalted Self and envisage His Essence hath resulted in hopelessness and failure.

How bewildering to me, insignificant as I am, is the attempt to fathom the sacred depths of Thy knowledge! How futile my efforts to visualize the magnitude of the power inherent in Thine handiwork - the revelation of Thy creative power! How can mine eye, which hath no faculty to perceive itself, claim to have discerned Thine Essence, and how can mine heart, already powerless to apprehend the significance of its own potentialities, pretend to have comprehended Thy nature? How can I claim to have known Thee, when the entire creation is bewildered by Thy mystery, and how can I confess not to have known Thee, when, lo, the whole universe proclaimeth Thy Presence and testifieth to Thy truth? The portals of Thy grace have throughout eternity been open, and the means of access unto Thy Presence made available, unto all created things, and the revelations of Thy matchless Beauty have at all times been imprinted upon the realities of all beings, visible and invisible. Yet, notwithstanding this most gracious favor, this perfect and consummate bestowal, I am moved to testify that Thy court of holiness and glory is immeasurably exalted above the knowledge of all else besides Thee, and the mystery of Thy Presence is inscrutable to every mind except Thine own. No one except Thyself can unravel the secret of Thy nature, and naught else but Thy transcendental Essence can grasp the reality of Thy unsearchable being. How vast the number of those heavenly and all-glorious beings

چه قدر متحیر است این ذره لا شیء از تعمق در غمرات لجه قدس عرفان تو * و چه مقدار عاجز است از تفکر در قدرت مستودعه در ظهورات صنع تو اگر بگویم ببصر درائی بصر خود را نبیند چگونه تو را ببیند * و اگر گویم بقلب ادراک شوی قلب عارف بمقامات تجلی در خود نشده چگونه تو را عارف شود * اگر گویم معروفی تو مقدس از عرفان موجودات بوده * و اگر بگویم غیر معروفی تو مشهودتر از آنی که مستور و غیر معروف مانی * اگر چه لم یزل أبواب فضل و وصل و لقایت بر وجه ممکنات مفتوح * و تجلیات انوار جمال بیمثالت بر اعراش وجود از مشهود و مفقود مستوی * مع ظهور این فضل أعظم و عنایت اتم أقوم شهادت میدهم که ساحت جلال قدست از عرفان غیر مقدس بوده * و بساط اجلال آنست از ادراک ما سوی منزّه خواهد بود * بکینونت خود معروفی و بذاتیت خود موصوف * و چه قدر از هیاکل عزّ احدیه که در بیداء هجر و فراق جان باخته‌اند * و چه مقدار از ارواح قدس صمدیه که در صحرای شهود مبهور گشته‌اند * بسا عشاق با کمال طلب و اشتیاق از شعله ملتهبه نار فراق محترق شده * و چه بسیار از احرار که بر جای وصال جان داده‌اند * نه ناله و حنین عاشقین بساحت قدست رسد * و نه صیحه و ندبه قاصدین و مشتاقین بمقام قربت در آید *

who, in the wilderness of their separation from Thee, have wandered all the days of their lives, and failed in the end to find Thee! How great the multitude of the sanctified and immortal souls who were lost and bewildered while seeking in the desert of search to behold Thy face! Myriad are Thine ardent lovers whom the consuming flame of remoteness from Thee hath caused to sink and perish, and numberless are the faithful souls who have willingly laid down their lives in the hope of gazing on the light of Thy countenance. The sighs and moans of these longing hearts that pant after Thee can never reach Thy holy court, neither can the lamentations of the wayfarers that thirst to appear before Thy face attain Thy seat of glory.

