



# Wisdom of Sa'di

by

PROFESSOR MOHAMMAD KAZEM KAMRAN  
(Compiler, Translator and Annotator)



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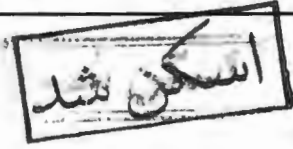
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بِنامِ خداوندِ جانِ آفرین

حکیمِ سخنِ درِ زبانِ آفرین

خداوندِ بخشندهٔ دستگیر

کریمِ خطاِ بخشِ پوزشِ پذیر

**In the name of the Lord, Who created life;  
Wise One, Who created speech in the tongue.  
Lord, the Forgiver and Helper; Generous,  
Fault-Condoner and Repentance-Acceptor.**



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انا لله وانا اليه راجعون

*Dedicated to the loving memory  
of my late son Mohammad Nasser Kamran  
04/09/1957 to 20/06/1982*

To live in hearts we leave behind, is not to die.

کاش کان روز که در پای تو شد خارِ اجل  
دستِ گیتی بزدی تیغِ هلاکم بر سر  
تا در این روز جهان بی تو ندیدی چشمم  
این منم بر سرِ خاکِ تو، که خاکم بر سر

**On the day when the thorn of death pierced your foot,  
I wish the world had struck my head with the sword of  
death, so that today I would not have to see the world  
devoid of you. Woe unto me that I am now beside your  
grave (mourning your untimely death).**



In the name of Allah, the Beneficent, the Merciful

### FOREWORD

Eminent writers and thinkers of every society who have reflected the wise thoughts of their period in their literary works, have played an important role in promoting and propagating their culture. The excellent thoughts of Shaikh Sa'di Shirazi, the outstanding ethical poet and writer of the 7th Century Hijri (solar calendar), undoubtedly falls in such a category.

From among the best literary works in Persian literature, Golestan and Boostan are, in every aspect, unique and perhaps matchless. These two treasures abound in knowledge and wisdom derived from Persian culture, and are considered to be charming classic models in prose and poetry.

Sa'di, who enjoys the distinction of being the lord of the literary world of Iran, has opened an endless field for the connoisseurs with these two masterpieces. Within this field, poets and writers have become his students forever. With his sound talent, sensitive soul and loving heart, Sa'di sings the theme of monotheism and preaches love for all good things, sympathy for orphans and the oppressed, and at the same time, advises and guides the mighty rulers, leaders and politicians.

It was imperative that the uninitiated should have an opportunity to taste the honey of Sa'di's thoughts and works, and also be overwhelmed by its fragrance. Accordingly, the Culture House of the Islamic Republic of Iran in Mumbai published this book, which is enriched with the fragrant

flowers of Golestan and Boostan, in order to take another step towards the propagation of the genuine and noble Islamic culture of Iran.

We were happy to present to the literati, the scholars and the admirers of the sweet Persian language this book, which is a collection of selected verses from these two masterpieces, compiled and elegantly translated and annotated by Professor Mohammad Kazem Kamran, former Head of the Persian Department, and former Professor of Islamic Culture of the prestigious St. Xavier's College of the University of Mumbai.

It gives me great pleasure to say that our book was well received and appreciated by the lovers of Persian language and literature in general, and admirers of Shaikh Sa'di in particular. Al Hoda Publishers and Distributors, Tehran, Iran, has therefore published the revised version of this book, which includes suitable English quotations, diligently and tastefully picked and selected by Professor Mohammad Kazem Kamran.

Ali Fuladi

Former Director, Culture House  
of the Islamic Republic of Iran

## PREFACE

This is the first type of work where the verses from Golestan and Boostan have been dealt with subjectwise. It is the compilation of the condensed and striking thoughts of the distinguished poet and writer Shaikh Sa'di Shirazi, on important and interesting subjects, arranged in English alphabetical order of topics for ready reference.

This book represents a dictionary of the great poet's thoughts that breathe, and words that instruct and illuminate. It makes it possible to find all the quotations on associated subjects from the Golestan and Boostan with a minimum of effort. The wisdom of nations lies in their maxims, which are forceful, meaningful and pithy. No other Persian poet or writer has provided as many proverbs as the honourable sage. For a speaker or writer, it becomes easy to give quotations from this book.

I believe this work will be most helpful to students, scholars and the general reader. Since English is the most widely followed international language in the world today, I hope this book will find ready acceptance by a large number of readers. Even those who do not know the lovely, cultured, rich, enchanting, sugar-cane sweet, and honey of roses Persian language, can read the translation and get acquainted with the brilliant thoughts of Shaikh Sa'di, and be enlightened by the sage.

Persian is a language which is flexible, rich in vocabulary, ample in synonyms and rhyming words, and therefore offers an unparalleled instrument for composing verses.

In this revised edition, apt and suitable English quotations on the subjects discussed by the eminent poet in his *Golestan* and *Boostan*, have been given for a convenient comparative study.

Great care has been taken to select the best of his verses from his two books, literally representing the precis of his vast work. Although *Golestan* is undoubtedly the best prose book in Persian literature, only verses from it have been selected, because this work is meant to represent the best in poetry, for which Persian literature is universally renowned.

It must be admitted that Sa'di, as all poets, loses much of his original force in translation, but his verse has often a meaning so well grounded in human experience, that it retains interest even when the translation has adversely affected much of the original beauty of expression.

According to the American poet Robert Frost, "Poetry is what is lost in translation." And to quote Professor Reuben Levy, "Rhythm, cadence and turn of phrase, unfortunately, cannot be transferred into a foreign tongue without distortion or serious weakening of the force of the original text. The only resort of the translator is to do the best he can with prose renderings of what he considers characteristic."

I have made a sincere attempt to translate and annotate the verses of the most versatile poet of Persian literature in a lucid and understandable manner, as a measure of my loving tribute to this incomparable poet, writer, philosopher, and sage of my country. As Edmund Spenser says, "All this for love, and nothing for reward." It is truly so, but the readers' appreciation of this book will be my greatest reward.

Explanatory notes have been provided, wherever necessary, to elucidate certain words and topics, for a clearer understanding of the overall meaning of the verses.

Writing this book has been a labour of love for me, and I am grateful to the Almighty for giving me the strength to complete it, and realize my long-cherished ambition.

Words cannot adequately express my gratefulness to Mr. Ali Fuladi, the brilliant, capable, energetic and well-read former Director of the Culture House of the Islamic Republic of Iran in Mumbai. He has been a constant source of encouragement and a pillar of support, and had kindly published my book during his tenure of office in Mumbai, India. He has once again been graciously helpful in the publication of this book, which is a revised version of my previous work, by Al Hoda Publishers and Distributors, Tehran, Iran.

I am thankful to Dr. Sayed Jafar Najafi, the erudite and well-informed Professor and Head of the Department of Geology, St. Xavier's College, Mumbai, for aiding me during the different stages and providing me with unending support.

I wish to express my gratitude to Mr. Mohammad Baqer Balaghi for having painstakingly typed the manuscript of this book.

**Professor Mohammad Kazem Kamran  
Former Head of the Persian Department  
Former Professor, Department of Islamic Culture  
St.Xavier's College, Mumbai  
University of Mumbai, India.**





## INTRODUCTION

"Shaikh Moslehuddin Abdullah Sa'di Shirazi is not only one of the most honourable Iranians, but is also one of the greatest writers of the world. Among the writers in the Persian language, there are only one or two who may be compared to him. From among the writers of other nations, both ancient and modern, only a few may equal him. In Iran, his fame is rarely matched, and both the intelligentsia and the common man are familiar with his works. If he is not known by the masses outside Iran, at least scholars have recognised his greatness". This is how the eminent Iranian literary critic Mohammad Ali Foroughi eulogises the distinguished poet, philosopher and sage.

Sa'di was born in 1184 or 1185 in Shiraz. He hailed from a family of clerics and was orphaned at an early age. After receiving his early education in Shiraz, he went to Baghdad and there studied at the Nezamieh Academy and other reputable institutes of higher learning. Thereafter, for 30 years, he wandered hither and thither in the lands of Islam, from India on the East to Syria and Hejaz on the West. He visited Balkh, Ghazna, India, Yemen, Hejaz and other parts of Arabia, Abyssinia, Syria, Baalbek, North Africa and Asia Minor. He travelled in true dervish-fashion, in all sorts of ways, and mixed with all sorts of people.

He returned to Shiraz towards the end of the reign of Abu Bakr ibn Sa'd ibn Zangi and made quick strides in winning his patronage. He also enjoyed great favour with Sa'd, the son of the ruler, from whose name he derived his nom de plume Sa'di. The *Boostan* is his first dated composition and was completed and presented to Abu Bakr ibn Sa'd in 1257.

Professor Reuben Levy comments thus on the book: "The Boostan forms an excellent introduction to the whole range of Persian didactic mathnavis of mystic-ethical lore, of which many a great exist. Its ten chapters are headed respectively: Justice, Equity and Government Administration; Benevolence; Love (Physical and Mystical); Modesty; Resignation; Contentment; Self-Restraint; Gratitude; Penitence; Devout Meditation."

According to Professor A. J. Arberry, "The Boostan quickly attained and has ever since enjoyed a popularity almost unexampled in Persian literature. Not a few before Sa'di had composed didactic poetry. Sa'di, however, excelled all his predecessors, and all his successors too, by the fluent affability and artless simplicity of his diction. Many verses from the Boostan have achieved the status of proverbs, the surest proof of epigrammatic brilliance. The interweaving of popular wisdom with appropriate anecdote is done with great skill. Sa'di shows himself a master at telling simple stories, and in his stories he includes numerous incidents from his own adventurous life. The book continues to cast its magic spell over Sa'di's countrymen".

Mohammad Ali Foroughi has the following opinion to express about the Boostan: "Perhaps one can say that this book has no like or parallel, either in Persian or in any other language, as regards elegance, eloquence, fluency, delicacy, charm, wisdom and insight".

Sa'di wrote his Golestan in the following year in 1258. The eight sections of the Book deal with Morals of Kings; Morals of Dervishes; Contentment; Advantages of Silence; Love; Imbecility and Old Age; Effects of Education; Rules of Conduct in Life. The poet compares his Golestan with a Persian garden, and the comparison is very apt. The eight partitions into which it is divided are planted each with its own cluster of gay and sombre stories, in the deductive intermixture of rhymed prose and verse which had by now come to be regarded as the prerequisite of elegant composition.

In the words of Professor E. G. Browne, "When Sa'di is described as essentially an ethical poet, it must be borne in mind that his ethics are somewhat different from the theories commonly professed in Western Europe. Indeed, the real charm of Sa'di and the secret of his popularity lies in his catholicity".

In the preface to the first American edition of Francis Gladwin's translation of the Golestan, the great American essayist Ralph Waldo Emerson comments on Sa'di and his Golestan in the following manner: "Sa'di has wit, practical sense and just moral sentiments. He has the instinct to teach, and from every occurrence must draw the moral, like Franklin. He is the poet of friendship, love, devotion and serenity. There is a uniform force in his page, and, conspicuously, a tone of cheerfulness, which has also made his name a synonym for this grace. He inspires in the reader a great hope. What a contrast between the cynical tone of Byron and the benevolent wisdom of Sa'di. He asserts the universality of moral laws, and the perpetual retributions. He celebrates the omnipotence of a virtuous soul. A certain intimate and avowed piety is habitual to him. All the forms of courtesy and of business in daily life take a religious tinge, as did those of Europe in the Middle Age".

To quote former Poet Laureate and distinguished writer Mohammad Taqi Bahar, "It is in the Golestan that one must look to discover Sa'di's art, mastery and personality. Had this book, small in size, but large in substance, not existed, two thirds of the master's personality and sublime rank would vanish, and it may well be that Persian prose would have been deprived forever of such a splendid and valuable treasure".

In addition to Golestan and Boostan, Sa'di wrote his Kulliyat or Collected Works, comprising Arabic and Persian panegyrics (قصائد), threnodies (مراثی), poems partly in Persian and partly in Arabic (ملمعات),

Tarji-band (ترجیع بند), ghazals or odes arranged in four groups, namely early poems (غزلیات قدیمه), fine odes (طیبات), cunning odes (بدایع) and signet-rings or gems (خواتیم). He also wrote many quatrains (رباعیات), fragments (قطعات) and isolated verses.

To quote Professor A. J. Arberry once again, "Sa'di composed his quota of panegyrics, but it is characteristic of his boldness that he did not hesitate to tell his royal patrons bluntly how they ought to conduct themselves, and why. To advocate virtue and truth in a time of terror and to preach justice to princes called for courage of a rare order, and an unwavering devotion to the high principles of Islam".

Mohammad Ali Foroughi observes, "Sa'di's laudatory poems are not like those of other panegyrists who were absolutely servile. His panegyrics are in reality sermons and moral discourses. He criticises the sycophants and pleads with his patrons to practise justice, generosity, kindness and benevolence. He implores them to spare no effort in alleviating the misery of the poor and the destitute. He advises them to fear God, make provisions for the world hereafter, and to strive to earn a good name for themselves".

Sa'di is also a supreme composer of lyrics. In the words of Foroughi, "He deals with every subject in the best possible manner, but on the subject of love, he is overwhelmed with a different kind of ecstasy and fervour. Nobody has ever felt the palpable world of love like Sa'di, and nobody has ever elaborated upon it like him. Sa'di's love is not mere infatuation, but a very serious matter. It is sublime, pure, self-sacrificing and self-denying. His love begins with God's creatures, but ultimately culminates in love for God Himself".

According to Professor E. G. Browne, "In his ghazals or odes, Sa'di is considered as inferior to no Persian poet, not even Hafez".

Professor A. J. Arberry mentions, "Before Sa'di's time, not much attention had been paid by the poets to the writing of lyrics, and it may be

said that this genre first acquired importance in the master's own age, and through his genius reached the pinnacle of advancement and esteem. It is perhaps his greatest glory that he pioneered the way for Hafez. His use of the lyric is marked by perfect technical control, ease and fluency of diction, a pleasing formality, and an occasional true touch of the sublime".

To quote Mohammad Ali Foroughi once more, "The Golestan and Boostan are a perfect syllabus of practical wisdom. Sa'di has written about politics, ethics, prudence and administration in the most admirable style. Although the subjects are serious, Sa'di is also witty and humourous at times. In his own words, he has blended the bitter medicine of advice with the honey of wit, so that it is accepted for greater effectiveness. In fact, one can never tire of reading the Goelstan and Boostan. No other writer has ever guided the kings and powerful officials regarding good management, justice and the welfare of subjects to the extent of Sa'di. Nobody has laid greater emphasis on these subjects. He has also reminded the other sections of society, such as the administrators and military officials, the privileged and disadvantaged, the powerful and weak, the poor and rich, the pious and gnostics, the merchants and businessmen, the lovers and profligates, the materialists and spiritualists, about their duties and obligations. He has availed himself of every opportunity to advise and even admonish them, and has concerned himself with their interests and detriments. Sa'di is deeply religious, but he is not a fanatic. He is an embodiment of love and affection and is kind, benevolent and just to friends, foes, relatives and strangers. Verily, he is a humanitarian in the true sense of the word. His sympathy for his fellow human beings is boundless. His kindness and compassion embrace even the animals".

Shaikh Sa'di died in Shiraz in 1292 and was buried in a suburb of that city. His mausoleum has ever since been the centre of pilgrimage of his countless admirers and devotees.

Since this book deals exclusively with Sa'di's Golestan and Boostan, I shall elaborate upon a few of his brilliant thoughts on various subjects.

Shaikh Sa'di is a strong believer and proponent of the universal brotherhood of mankind and fervently propagates it. He denounces the indifference of man to the sufferings of his fellow human beings, and considers such indifferent people to be grossly inhuman:

بنی آدم اعضای یکدیگرند      که در آفرینش ز یک گوهرند  
چو عضوی به درد آورد روزگار      دگر عضوها را نماند قرار  
تو کز محنت دیگران بی غمی      نشاید که نامت نهند آدمی

*Human beings are like parts of a body (literally: limbs of one another), as they are created from the same substance. When the world causes pain to a single part, the other parts also cannot be at ease. You who are indifferent to the sufferings of others, do not deserve to be called a human being.*

جوانمردی و لطف است آدمیت      همین نقش هیولایی مسپندار  
هنر باید، که صورت می توان کرد      به ایوانها در از شنگرف و زنگار  
چو انسان را نباشد فضل و احسان      چه فرق از آدمی تا نقش دیوار؟  
به دست آوردن دنیا هنر نیست      یکی را گر توانی، دل بدست آر

*Humanism is comprised of liberality and kindness. Do not think that it is only the material form. Virtue is a must, since pictures can be painted on the walls of a palace with vermilion and verdigrease. If a man is devoid of excellence and benevolence, what is the difference between him and the painted figure on the wall? Acquiring worldly riches is not an art. Win over a single heart if you can.*

The great Shaikh is basically a votary of peace and strongly advises the wisdom of pursuing peace in all spheres of life, as peace is the happy,

natural state of man, and war is his corruption and disgrace. He vehemently criticises the enemies of peace and believes that man can achieve and gain much more through peace than by resorting to war. What distinguishes war is not that man is slain, but that he is slain, spoiled and crushed by the cruelty, the injustice, the treachery and the murderous hand of man.

The five great enemies to peace which inhabit with us are avarice, ambition, envy, anger and pride. If these enemies were to be banished, we would infallibly enjoy perpetual peace. The following are some of the couplets which prove the great poet's concern for peace:

با مردم سهل خوی دشخوار مگوی      با آنکه در صلح زند جنگ مجوی

*Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.*

اگر پیل زوری و گر شیر چنگ      به نزدیک من صلح بهتر که جنگ

*Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war.*

به مردی که مُلکِ سراسر زمین      نیرزد که خونی چکد بر زمین  
شنیدم که جمشیدِ فرخ سرشت      به سرچشمه‌ای بر به سنگی نوشت  
گرفتیم عالم به مردی و زور      ولیکن نبردیم با خود به گور

*I swear by manliness that all the kingdoms on earth are not worth conquering at the cost of a drop of blood being spilled in war. I have heard that the auspicious-natured Jamshid wrote thus on a stone at a fountain-head: "We conquered the entire world with our bravery and might, but did not take it with us to our grave".*



همی تا بر آید به تدبیر کار مدارای دشمن به از کارزار

*When a matter can be resolved with tact, showing moderation to an enemy is better than war.*

Service to humanity is an essential prerequisite of devotion to God. Half of the misery of human life might be extinguished, if men would alleviate the general curse they live under, by mutual offices of compassion, benevolence and humanity. He who wishes to secure the good of others, has already secured his own:

طریقت به جز خدمتِ خلق نیست به تسبیح و سجاده و دلق نیست

*Service to humanity is the true path of religion which leads to God. It is not the rosary, the prayer mat and the cassock. (These do not constitute devoutness, as they are mere symbols).*

The great poet recommends the obedience of the Almighty, citing the bounties that have been showered upon man by God. In return, man should obey God and be grateful to Him for all His favours. Obedience to God is the most infallible evidence of sincere and supreme love for Him. From obedience and submission spring all other virtues, as all sin does from self-opinion and self-will:

ابر و باد و مه و خورشید و فلک در کارند تا تو نانی به کف آری و به غفلت نخوری  
همه از بهر تو سرگشته و فرمانبردار شرط انصاف نباشد که تو فرمان نبری

*The clouds, the wind, the moon, the sun and the heavenly sphere are all at work to enable you to earn your daily bread and not eat it carelessly (without thanking God). All of them are bewildered and are subservient to you. It will be*

*unjust on your part to disobey Him.*

The respected sage is a firm believer in the Islamic tenet of the Day of Judgement, and accordingly reminds oppressors and tyrants about the vanity of life and the certainty of accountability on the Day of Judgement. He advises them to always keep the Day of Reckoning in view, and frame every action and plan with a reference to its unchanging decisions:

خطاست پنجه مسکین ناتوان بشکست	به بازوانِ توانا و قوتِ سرِ دست
که گر ز پای در آید کسش نگیرد دست؟	نترسد آنکه بر افتادگان نبخشاید
دماغ بیهده پُخت و خیالِ باطل بست	هر آنکه تخم بدی کِشت و چشمِ نیکی داشت
و گر تو می‌ندهی داد، روزِ دادی هست	ز گوشِ پنبه برون آر و دادِ خلق بده

*It is a crime to break the hands of poor and helpless men with your powerful arms and overwhelming strength. Does not the one who is unhelpful to the downtrodden, not afraid that no one will come to his assistance when he falls? Whoever sows bad seeds and expects a good harvest, has made an erroneous assessment of things, and arrived at a wrong conclusion. Remove the cotton from your ears and render justice to people, for if you do not do so, remember there is a Day of Judgement (when you will be judged).*

The honourable poet stresses upon the universality of compassion and treats the topic with due emphasis. He considers compassion to be the essence of humanity, as is evident from the following verses:

که خیر خاطرِ مسکین بلا بگرداند	به روزگارِ سلامت شکستگان دریاب
بده، و گرنه ستمگر به زور بستاند	چو سائل از تو به زاری طلب کند چیزی

*Help those who are in trouble when you are safe and secure, as assistance to the poor will prevent a calamity to you. If a mendicant pleads for alms, give it to him willingly. Otherwise, a tyrant will take it by force from you.*

Benevolence is considered by Sa'di to be a virtue which must be cultivated, as the luxury of doing good surpasses every other personal enjoyment, and the consciousness of well doing is in itself, ample reward:

عدو را به الطاف گردن ببند      که نتوان بُریدن به تیغ این کمند  
چو دشمن کرم بیند و لطف و جود      نیاید دگر خُبت از او در وجود

*Win over your enemy with your benevolence, for such a favour cannot be undone (literally: such a lasso cannot be cut with a sword). When your enemy sees such liberality, kindness and generosity from you, he will never again show you any meanness.*

The wise poet fearlessly advises the rulers to follow the path of justice and warns them that they will have to pay heavily for ignoring it. God's mill grinds slow but sure. God is Just, and finally justice triumphs. He who commits injustice is ever made more wretched than he who suffers it:

پَریشانیِ خاطرِ دادخواه      بر اندازد از مملکت پادشاه  
ستانندهٔ دادِ آنکس خداست      که نتواند از پادشاه دادخواست

*The sufferings of one who seeks justice, will cost the king his throne. God exacts justice for a man who does not get justice from the king.*

نکن تا توانی دلِ خلق ریش      وگر می‌کنی، می‌کنی بیخِ خویش

*Hurt not the hearts of men as far as possible, and if you do so, you are destroying your own roots*

از آن بهره ورت در آفاق کیست      که در مُلکرانی به انصاف زیست؟  
چو نوبت رسد زین جهان غُربتش      ترخّم فرستند بر تُربتش

*Who is more fortunate throughout the world, than the ruler who has always abided by justice? When it is time for him to depart from the world, people will pray for God's compassion on his soul (literally: grave).*

به قومی که نیکی پسندد خدای دهد خسروی عادل و نیک رای  
چو خواهد که ویران شود عالمی کنند مُلک در پنجه ظالمی

*When God wills to be beneficent to a nation, He gives it a king who is just and sagacious. But when He wills to destroy the world, He places the country in a tyrant's clutches.*

چو کاری برآید به لطف و خوشی چه حاجت به تُندی و گردنکشی؟  
نخواهی که باشد دلت دردمند دلِ دردمندان برآور ز بند

*If a matter can be resolved by politeness and gentleness, what need is there for arrogance and harshness? If you do not want your heart to suffer any pain, alleviate the sufferings of the unfortunate men.*

In addition to his constant advice to rulers to practise justice, the intrepid poet has the courage of his conviction to admonish the bad leaders. The index of judging a ruler is by the popularity he enjoys among his subjects:

ریاست به دستِ کسانی خطاست که از دستشان دستها بر خداست

*Rulership in the hands of those, against whom people raise their hands to God for help, is disastrous.*

الا تا به غفلت نخفتی که نوم حرام است بر چشم سالارِ قوم  
غم زیردستان بخور، زینهار بسترس از زبر دستِ روزگار

*Sleep not negligently, as slumber is forbidden for a ruler. Beware! Share the sorrows of your subjects and dread the high-handedness of fate.*

تمیز باید و تدبیر و عقل وانگه مُلک      که مُلک و دولتِ نادان سلاحِ جنگِ خداست

*Discernment, prudence and reason are the basic requisites, and then comes sovereignty. Rulership and authority in the hands of an ignorant man are like weapons for waging war against God.*

Shaikh Sa'di abhors and detests oppressors and tyrants, and considers rebellion to tyrants as obedience to God. Tyrants and oppressors, when living, are the terror of mankind, but when dead, they are the objects of general contempt and scorn. Tyrants know no law but their own caprices. He therefore strongly advises them to practise benevolence, and urges them to avoid causing harm to people:

نکنند جورپیشه سلطانی      که نیاید ز گِـرگِ چوپانی  
پادشاهی که طرحِ ظلمِ فکند      پایِ دیوارِ مُلکِ خویش بکند

*A tyrant can never rule well over a kingdom, just as a wolf can never be a shepherd. The king who establishes an order of oppression, saps the foundation of his own kingdom.*

نماند ستمکارِ بد روزگار      بماند بر او لعنتِ پایدار

*The evil tyrant does not last long, but the curses of his victims last forever.*

خبر داری از خسروانِ عجم      که کردند بر زبردستانِ ستم؟  
نه آن شوکت و پادشایی بماند      نه آن ظلم بر روستایی بماند  
خطا بین که بر دستِ ظالم برفت      جهان ماند و او با مظالم برفت

*Do you know of the Persian kings who oppressed their weak subjects? Neither their splendour and sovereignty, nor their tyranny against the villagers lasted. See the wrongs committed by a tyrant. The world has remained, but the tyrant and his tyranny have both been obliterated.*

His best known tale on the subject of tyranny is as follows:

که اکرام حجّاج یوسف نکرد	حکایت کنند از یکی نیکمرد
که نطعش بینداز و خونش بریز	به سرهنگ دیوان نگه کرد تیز
عجب داشت سنگین دل تیره‌رای	بخندید و بگریست مرد خدای
بپرسید کاین خنده و گریه چیست؟	چو دیدش که خندید و دیگر گریست
که طفلان بیچاره دارم چهار	بگفتا همی گریم از روزگار
که مظلوم رفتم، نه ظالم به خاک	همی خندم از لطف یزدان پاک

*They tell the tale of a holy man who did not show respect to Hajjaj ibn Yusuf. Hajjaj angrily looked at his court official and said, "Spread the execution mat and behead him". On hearing this, the holy man laughed and then wept. The stone-hearted and injudicious Hajjaj was astonished when he saw the holy man weeping as well as laughing. He asked him, "What is the reason for this laughter and weeping?" He replied, "I weep at fortune, for I have four helpless infants; and I laugh, as by God's Grace, I go to my grave as a victim of oppression, and not as an oppressor."*

ظالمی را خفته دیدم نیمروز	گفتم این فتنه است، خوابش برده به
وانکه خوابش بهتر از بیداری است	آن چنان بد زندگانی مُرده به

*I saw a tyrant sleeping at noon. I said, "He is wicked. It is better that he sleeps". For him who is better asleep than awake, death is preferable, as his living is evil.*

He also condemns cruelty and persecution, and denounces those who practise it:

زورمندی مکن بر اهل زمین تا دعایی بر آسمان نرود

*Do not be cruel to people, so that their curses may not ascend to the heavens.*

بر انداز بیخی که خار آورد	درختی بپرور که بار آورد
کسی را بده پایۀ مهتران	که بر کهتران سر ندارد گران
مبخشای بر هر کجا ظالمیست	که رحمت بر او جور بر عالمیست
جهانسوز را کُشته بهتر چراغ	یکی به در آتش که خلقی به داغ
جفا پیشگان را بده سر به باد	ستم بر ستم پیشه عدل است و داد

*Uproot the tree which produces thorns; nurture the tree which produces fruits. Confer greatness on him who does not persecute his subordinates. Do not forgive one who is a persecutor, for mercy to him is tantamount to injustice to the entire world. It is better that the lamp of one who burns the world is extinguished. It is preferable that a single persecutor burn in fire than a whole population be scorched. Destroy the persecutors who practise cruelty. Cruelty to a persecutor is tantamount to justice and equity.*

He believes that happiness consists, not in possessing much, but in being content with what one possesses. The contented man is never poor; the discontented never rich. The following verses illustrate this philosophy:

نیم نانی گر خورد مرد خدا بذل درویشان کند نمی دگر  
مُلکِ اقلیمی بگيرد پادشا همچنان در بندِ اقلیمی دگر

*If a virtuous man eats half a loaf of bread, he gives the other half to a poor*

*man. If a king acquires a kingdom, he is still obsessed with the thought of conquering another land.*

قناعت کسن ای نفس بر اندکی      که سلطان و درویش بسینی یکی  
چرا پیش خسرو به خواهش روی؟      چو یکسو نهادی طمع، خسروی

*O my soul! Be content with a little, so that you may see the sultan and the mendicant to be alike. Why should you approach the king with your solicitation? When you have put aside your greed, you are a king yourself.*

خدا را ندانست و طاعت نکرد      که بر بخت و روزی قناعت نکرد  
قناعت توانگر کند مرد را      خیر کن حریص جهانگرد را

*He who has not been content with his fortune and daily bread, has neither known God nor been obedient to Him. Inform the avaricious man who explores the world (in pursuit of wealth), that contentment makes a man wealthy.*

مطلب گر توانگری خواهی      جز قناعت که دولت‌یست هنی  
کز بزرگان شنیده‌ام بسیار      صبرِ درویش به ز بذلِ غنی

*Seek only contentment if you desire riches, for there is no wealth greater than contentment. I have often heard great men say that the contentment (literally: patience) of a mendicant is better than the generosity of a wealthy man.*

Gratitude to God makes even a temporal blessing a taste of Heaven, and should be as habitual as the reception of mercies is constant, and as ardent as the number of mercies is great. The poet advises people to be grateful to God for favours received:

برو شکر کن چون به نعمت دری      که محرومی آید ز مُستکبری



*Go, offer thanks if you enjoy affluence, for deprivation comes from arrogance.*

The great philosopher also expresses gratitude to God for not having given him the power to oppress mankind, as is seen from the following verses:

من آن مورم که در پایم بمالند      نه زبورم که از دستم بنالند  
کجا خود شکر این نعمت گزارم      که زور مردم آزاری ندارم؟

*I am the ant which men crush under their feet. I am not the wasp whose sting makes people cry out in pain. How can I express my gratitude to God for not giving me the power to oppress mankind?*

چو بینی توانگر سر از کبر مست      برو شکر یزدان کن ای تنگدست  
نداری بحمدالله آن دسترس      که برخیزد از دست آزار کس

*O poor man! When you see a wealthy man's head intoxicated by pride, go and express your gratitude to the Lord that, praise be to Allah, you do not have the power to harm anyone.*

شکر خدای کن که موفق شدی به خیر      ز انعام و فضل خود نه معطل گذاشت  
منت منه که خدمت سلطان کنی همی      منت شناس از او که به خدمت بداشت

*Be grateful to God for honouring you with success in performing good deeds, and for not excluding you from His bounties and favours. Do not boast that you are holding an office under the king, but be grateful to him for having conferred this honour on you.*

The great Shaikh strongly advises the pursuance of the path of truth,

since the most natural beauty in the world is honesty and moral truth, and the only atheism is falsehood and dishonesty:

تا نیک ندانی که سخن عینِ صواب است      باید که به گفتنِ دهن از هم نگشایی  
گر راست سخن گویی و در بند بمانی      به زانکه دروغت دهد از بند رهایی

*Unless you are convinced that what you say is perfectly correct, do not open your mouth to utter it. It is better to be in fetters for speaking the truth, than attaining release by telling a lie.*

The poet has also highlighted the advantages of the rare quality of self-control:

نه مرد است آن به نزدیکیِ خردمند      که با پیلِ دمان پیکار جوید  
بلی مرد آن کس است از رویِ تحقیق      که چون خشم آیدش، باطل نگوید

*Anyone who can battle a furious elephant is not a brave man in the opinion of a wise person. Truly, a brave man is he who controls himself when he is angry, and does not speak absurdly.*

مکن عیبِ خلقِ ای خردمند فاش      به عیبِ خود از خلقِ مشغول باش  
چو باطل سرایند، مگمار گوش      چو بی ستر بینی، بصیرت بپوش

*O wise man! Do not make public the defects of others. Be concerned with your own faults, so that you may overlook the defects of others. Do not pay attention when they utter falsehood. Cover your eyes when you see someone unveiled.*

He attaches great importance to the subject of humility which is the root, mother, nurse, foundation and bond of all virtue:

ز خاک آفریدت خداوندِ پاک      پس ای بنده افتادگی کن چو خاک  
 حریص و جهان‌سوز و سرکش مباش      ز خاک آفریدندت، آتش مباش  
 چو گردن کشید آتش هولناک      به بیچارگی تن بینداخت خاک  
 چو آن سرفرازی نمود، این کمی      از آن دیو کردند، از این آدمی

*God has created you from dust. O man! Therefore, be as humble as dust. Do not be greedy, evil and rebellious. You were created from dust. Therefore, do not be like fire. Because, whereas dreadful fire rebelled, dust humbled itself. Since fire displayed arrogance, God made demons from it; and since dust showed humility, He created man from it.*

His best known poem on humility is about a drop of rain which was converted into a royal pearl because it displayed modesty:

یکی قطره باران ز ابری چکید      خجل شد چو پهنای دریا بدید  
 که جایی که دریاست، من کیستم؟      گر او هست، حقاً که من نیستم!  
 چو خود را به چشم حقارت بدید      صدف در کنارش به جان پرورید  
 سپهرش بجایی رسانید کار      که شد نامور لوء لوء شاهوار  
 بلندی از آن یافت کو پست      در نیستی کوفت تا هست شد  
 تواضع کند هوشمند گزین      نهد شاخ پر میوه سر بر زمین

*A drop of rain trickled from the clouds, and on seeing the ocean, it was embarrassed by the ocean's vastness and said, "What am I in comparison to the vast ocean. Truly, I do not exist when compared to the ocean". Since it regarded itself with contempt, a pearl-oyster nurtured it within its bosom. The heavenly sphere elevated it to such a status, that it became an illustrious royal pearl. It attained greatness because it displayed humility. It knocked at the door of nothingness, and consequently became worthy. An honourable wise man will always be modest. A branch laden with fruits shall always touch the ground.*

اگر خود بر دزد پیشانی پیل نه مرد است آنکه در وی مردمی نیست  
بسی آدم سرشت از خاک دارد اگر خاکی نباشد آدمی نیست

*If someone is able to smash an elephant's forehead, he will not be considered to be brave if he is not humane. Children of Adam are created from dust, and if they are not humble, they are not human beings.*

Generosity is a virtue about which Sa'di has written extensively in his Golestan and Boostan. He considers generosity as an essential part of fruitful life, and believes that men of the noblest disposition consider themselves happiest when others share their happiness and wealth with them:

به بخشندگی کوش کابِ روان به سیلش مدد می رسد زاسمان

*Strive to be generous, for running water is supplemented by a flood of water from the sky.*

خور و پوش و بخشای و راحت رسان نگره می چه داری ز بهر کسان؟  
زر و نعمت اکنون بده کان تست که بعد از تو بیرون ز فرمان تست

*Eat well, dress well, be generous, and provide comfort to others. Why do you save all your wealth for others? Donate now your wealth and bounties when they are yours, for after you pass away, they are not in your possession.*

خواهی مستمع شوی از نعمت دنیا با خلق کرم کن چو خدا با تو کرم کرد

*If you wish to benefit from worldly riches, be generous to others, since God has been generous to you.*

ز نعمت نهادن بلندی مجوی که ناخوش کند آبِ استاده بوی

*Do not seek exaltation by hoarding wealth, as stagnant water gives a foul smell.*

اگر گنجِ قارون به دست آوری نماند، مگر آنچه بخشی، بری

*Even if you acquire the treasures of Korah, you will have to leave them behind. But whatever you have generously given to others, will be taken by you to the world hereafter.*

کس نبیند بسخیلِ فاضل را که نه در عیبِ گفتش کوشد  
ور کرمی دو صد گُنه دارد کرمش عیبها فرو پوشد

*A learned man who is a miser will be criticised for his fault, whereas generosity will cover two hundred sins of a man who is liberal.*

Shaikh Sa'di strongly recommends the path of moderation, as moderation is the silken string running through the pearl-chain of all virtues, and is the inseparable companion of wisdom:

مگوی و مَنِه تا توانی قدم از اندازه بیرون وز اندازه کم  
اگر تُند باشی به یکبار و تیز جهان از تو گیرند راهِ گریز  
نه کوتاه دستی و بسیچارگی نه زجر و تطاول به یکبارگی

*As long as possible, do not say a word or take a step beyond or short of the perfect measure. If you are completely harsh and severe, the world will take the path of avoiding you. Be neither meek and helpless, nor totally arrogant and harsh.*

وقتی به لطف گوی و مدارا و مردمی باشد که در کمندِ قبول آوری دلی  
وقتی به قهر گوی که صد کوزه نبات گه گه چنان به کار نیاید که حنظلی

*At times speak politely, moderately and kindly, so that you may be able to captivate one's heart with your sweet words (literally: lasso). At times speak harshly, since a hundred pitchers of crystal candy cannot be as effective as colocynth.*

He constantly advises man on how to live graciously and fruitfully. He also reminds man about the certainty of death and the reaction of the people after a man's death:

مَـنِـه دَل بَر اَیـن دَوْلَتِ پَنـج رُوز      بـه دُودِ دَلِ خَلقِ خُود رَا مَسُوز  
نـه پِیـش از تـو بـیـش از تـو اَنـدِوختـنـد      بـه بـیـدَا د کـردن جـهـان سـوختـنـد؟  
چـنـان زِی کـه ذَکـرت بـه تـحسین کـنـند      چـو مُردی، نـه بـر گـور نـفرین کـنـند

*Do not set your heart on this kingdom which lasts only for five days. Do not burn yourself with the sighs of men's hearts. Have not those before you amassed more wealth than you, and burnt the world with their injustice? Live in such a manner that people will talk about you with admiration when you pass away, and not curse your soul (literally: grave) when you are dead.*

Mercy is justice and those who are merciful are also just:

مـشـو تـا تـوانی ز رَحمت بـری      کـه رَحمت بـر نـد ت چـو رَحمت بـری

*Do not be devoid of mercy as long as you can, since people will be merciful to you if you are merciful to men.*

Lenity is a great virtue and ought to be cultivated:

تـو بـا خَلق سـهلی کـن ای نیک بخت      کـه فـردا نـگیرد خـدا بـا تـو سـخت  
دَل زِیـر دسـتان نـبـایـد شـکـست      مـیـبـادا کـه رُوزی شـوی زِیـر دسـت

*O fortunate man! Be lenient to people, so that tomorrow (on the Day of Judgement), God may not be strict with you. You should not break the hearts of your subordinates, lest you too become a subordinate some day.*

**A fellow-feeling makes men kind:**

به احسانی آسوده کردن دلی    به از الف رکعت به هر منزلی

*Providing solace to a single heart with kindness is better than a thousand rak'ats of prayer at every stage of the road.*

The wise poet has described the evil qualities of man at length. He discusses the demerits of possessing such vices and warns man against them. One of these evil qualities is niggardliness. There is not in nature anything so remotely distant from God, or so extremely opposite to Him, as a greedy and griping niggard. A miser lives like a wretch so that he may die rich:

بخیلِ توانگر به دینار و سیم    طلسمیست بالای گنجی مقیم  
از آن سالها می بماند زرش    که گردد طلسمی چنین بر سرش  
به سنگی اجل ناگهش بشکنند    به آسودگی گنج قسمت کنند  
پس از بُردن و گرد کردن چو مور    بخور پیش از آن کت خورد کرم گور

*A wealthy miser who possesses dinars and silver is indeed a talisman who is perched over a treasure. His wealth lasts for many years because a talisman like him hovers around it. He will suddenly be smashed with the stone of death and his treasure shall then be comfortably distributed. Hence, after carrying and hoarding wealth like ants, consume it before the worms of the grave consume you.*

دریغاً گردن طاعت نهادن    گرش همراه بودی دست دادن

به دیناری چو خر در گِل بماند      ور الحمدی بخواهی صد بخواند

*Lo! Obedience to God should be combined with generosity. If you ask for a dinar as charity, they refuse to oblige, like a donkey stuck in the mud. But if you ask them for a prayer, they will offer you a hundred Fateha.*

Avarice is the root of all evil as it engenders injustice, and is so insatiable that it is not in the power of abundance to satisfy it. Poverty wants some things, luxury many, avarice all things:

دیده اهل طمع به نعمت دنیا      پر نشود، همچنان که چاه به شبنم

*The eyes of an avaricious man cannot be filled by worldly riches, just as an empty well cannot be filled with dew drops.*

روده تنگ به یک نان تهی پر گردد      نعمت روی زمین پر نکند دیده تنگ

*The narrow intestine fills up with a loaf of plain bread, but the narrow eyes of avarice cannot be filled with the bounties of the earth.*

بـدوزد شره دیده هوشمند      در آرد طمع مرغ و ماهی به بند

*Avarice sews up the eyes of the wise; greed causes the birds and fish to fall into the net.*

Envy has no other quality but that of detracting from virtue. The envious man is tormented not only by all the ill that befalls him, but by all the good that happens to another:

الا تا نخواهی بلا بر حسود      که آن بخت برگشته خود در بلاست  
چه حاجت که با او کنی دشمنی      که او را چنین دشمنی در قفاست؟



*Do not wish ill for an envious man, as the unfortunate person is a calamity unto himself. What need is there for you to show enmity to him, who already has such an antagonist stalking him?*

نور گیتی فروزِ چشمه هور زشت باشد به چشمِ موشکی کور

*The radiance of the sun which illuminates the world will appear ugly to the blind mole.*

Everyone is eagle-eyed to see another's faults and deformity. But one must endeavour to be always patient of the faults and imperfections of others, for one has many faults and imperfections of one's own that require forbearance. Sa'di vehemently attacks fault-finders and opposes such people explicitly:

مَنِه عیبِ خلقِ ای فرومایه پیش که چشمت فرو دوزد از عیبِ خویش  
چو بد ناپسند آیدت، خود مکن پس آنگه به همسایه گو بد مکن

*O worthless man! Do not enumerate the faults of others, lest your eyes may not see your own faults. Do not practise evil if it displeases you, and then ask your neighbour to desist from evil.*

هر کرا جامه پارسا بینی پارسا دان و نیک مرد انگار  
ور ندانی که در نهانش چیست مُحْتَسِب را درونِ خانه چه کار؟

*Consider the person you see in a pious man's garb, to be pious and upright. And if you do not know what is in his mind, what business has a vigilante with the inside of a house?*

The respected poet has also vehemently attacked slanderers, as a

slanderer inflicts wrong by calumniating the absent. The slanderer and the assassin differ only in the weapons they use. The former is worse than the latter, for the assassin only kills the body, while the slanderer murders reputation and peace:

به عذر و توبه توان رستن از عذابِ خدای ولیک می‌توان از زبانِ مردم رست

*One can obtain deliverance from the wrath of God by seeking His pardon and by means of repentance, but one cannot escape from the tongues of slanderers.*

شاید پس کارِ خویشتن بنشستن لیکن نتوان زبانِ مردم بستن

*One may perhaps be able to keep to oneself and mind one's own business, but one can never prevent people from slandering.*

هر آنکو برَد نام مردم به عار تو چشمِ نکو گویی از وی مدار  
که اندر قفایِ تو گوید همان که پیش تو گفت از پس مردمان

*Do not expect anyone who speaks disparagingly of others, to speak well of you. For behind your back, he will speak ill about you, just as he had spoken ill about others in their absence to you.*

Pride is another failing of human beings. It was pride that brought about the downfall of Satan, and the wise poet therefore says:

نشاید بـنی آدمِ خاک‌زاد که در سر کند کبر و تُندی و باد  
ترا با چنین گرمی و سرکشی نپندارم از خاکِ کی، از آتشی

*It is improper for the earth-born children of Prophet Adam to assume pride, ferocity and arrogance. I consider you, who are so haughty and insolent, not to*

*have been created from dust, but from fire.*

Yet another evil attribute is hypocrisy, about which the distinguished poet asserts as follows:

ترکِ دنیا به مردم آموزند      خویشتن سیم و غله اندوزند  
عالمی را که گفت باشد و بس      هرچه گوید نگیرد اندر کس  
عالم آن کس بود که بد نکند      نه بگوید به خلق و خود نکند

*They teach people to forsake the world, whilst they are busy accumulating wealth and filling up their granaries. A learned man who only preaches, will never be able to impress anyone. A learned man is he who commits no wrong, and not he who asks people to do good, and does not perform a good deed himself.*

The sham piety of pretenders has also been severely criticised by the intrepid poet and sage:

گنهکارِ اندیشناک از خدای      به از پارسایِ عبادت نمای

*A sinner who is afraid of God is better than a pious man who makes a public display of his piety.*

پارسا بین که خرقه در بر کرد      جامهٔ کعبه را جُلِ خر کرد

*See how the fake pious man has donned the pelisse of piety, and has thereby dishonoured the covering of the holy Ka'ba, as a saddle-pack for an ass (like himself)*

The great sage has highlighted the fact that even good virtues like beneficence, kindness and mercy cannot be showered on those who are evil

and undeserving:

هر آنکس که بر دزد رحمت کند به بازوی خود کاروان می‌زند

*Whoever shows mercy to a highway robber, is in fact looting a caravan with his powerful arm.*

نکویی و رحمت بجای خود است ولی با بدان نیکمردی بد است

*Goodness and clemency are ideal, but it is wrong to be benevolent to evil men.*

ترحم بر پلنگ تیز دندان ستمکاری بود بر گوسپندان

*Showing mercy to a sharp-toothed leopard is tantamount to oppressing the sheep.*

The honourable poet is a firm believer in fate and destiny. We are but the instruments of Heaven; our work is not design, but destiny. Death and life have their determined appointments. Nothing comes to pass but what God appoints. Our fate is decreed, and things do not happen by chance, but every man's portion of joy and sorrow is predetermined:

قضا کشتی آنجا که خواهد برد وگر ناخدا جامه بر تن درد

*Destiny carries the ship wherever it pleases, even if the navigator tears off his clothes from his body in desperation.*

به روز اجل نیزه جوشن درد ز پیراهن بی اجل نگذرد  
کرا تیغ قهر اجل در قفاست برهنه است اگر جوشنش چند لاست

*On the day when death is destined, the spear will penetrate one's armour, but will not even pass through the garment of one who is not destined to die. He who is being pursued by the sword of death's wrath, is naked even if his armour is multi-layered.*

سمادت به بخشایش داور است	نه در چنگ و بازوی زور آور است
چو دولت نبخشد سپهر بلند	نیاید به مردانگی در کمند
نه سختی رسد از ضعیفی به مور	نه شیران به سرپنجه خوردند و زور
چو نتوان بر افلاک دست آختن	ضروریست با گردشش ساختن
گرت زندگانی نبشته است دیر	نه مارت گزاید نه شمشیر و شیر
و گر در حیات نمانده است بهر	چنانت کُشد نوشدارو که زهر

*Prosperity is a favour of the Just Lord and cannot be acquired by force. If the high Heaven does not grant dominion, it cannot be attained (captured) by the lasso of manliness. The ant does not suffer hardship because of its weakness, and the lions do not eat by their powerful paws and strength. Since we cannot grapple with the heavens, it is necessary for us to put up with their vicissitudes. If you are destined to live till old age, neither serpents nor swords and lions can harm you. But if no part of living is left for you, even an antidote will kill you like poison.*

به بد بختی و نیک بختی قلم بگردید و ما همچنان در شکم

*Misfortune and good fortune have both been written for us when we were still in the womb.*

گر گزندت رسد ز خلق مرنج	که نه راحت رسد ز خلق، نه رنج
از خدا دان خلاف دشمن و دوست	که دل هر دو تصرف اوست
گر چه تیر از کمان همی گذرد	از کماندار بیند اهل خرد

*Do not feel hurt if you are harmed by people, since neither comfort nor*

*harm proceeds from them. Consider the opposition of enemies and love of friends to come from God, as only He has control over their hearts. Although the arrow is shot from the bow, the wise know that it is the archer who has shot it.*

Shaikh Sa'di has laid great emphasis on the importance of companionship, because good company and good discourse are the very sinews of virtue. He rightly believes that a good companion can make or break a person. He has composed several verses on the subject of companionship, among which the following tale is the most popular:

رسید از دستِ محبوبی به دستم	گلی خوشبوی در حمامِ روزی
که از بویِ دلاویز تو مستم؟	بدو گفتم که مشکِ یا عبیری
ولیکن مدتی با گل نشستم	بگفتا من گلی ناچیز بودم
وگرنه من همان خاکم که هستم!	کمالِ هم‌نشین در من اثر کرد

*I once received some fragrant mud from a dear friend in the public bath. I said to it, "Are you musk or ambergris, as I am intoxicated by your fragrance?" It replied, "I was some worthless mud, but was in the company of a rose for some time. It is the perfection of my associate that has influenced me. Otherwise, I am the same ordinary mud which I was before."*

In poverty and other misfortunes of life, true friends are a sure refuge, and a true friend is more prompt to go to a friend in adversity than in prosperity. Shaikh Sa'di believes that a friend in need is a friend indeed, and therefore advises men to shun the company of fair-weather friends:

دوستِ مشمار آنکه در نعمت زند	لافِ یاری و برادر خواندگی
دوست آن دانم که گیرد دستِ دوست	در پریشان حالی و درماندگی

*Do not consider him to be a friend, who boasts of friendship and brotherly*

*love when you are prosperous. I consider him to be a true friend, who assists his friend when he is in need and in adversity.*

The pious adviser reveals a soft heart with respect to orphans as he had himself lost his father at a very early age. He constantly reminds people about the need to nurture orphans and look after their interests:

چو بینی یتیمی سر افکنده پیش	مَدِه بوسه بر روی فرزندِ خویش
یتیم ار بگرید، که نازش خَرَد؟	وگر خشم گیرد، که بارش بَرَد؟
الا تا نگرید، که عرش عظیم	بلرزد همی چون بگرید یتیم
به رحمت بکن آتش از دیده پاک	به شفقت بیفشانش از چهره خاک

*Whenever you see an orphan with his head cast down, do not kiss your child's face in his presence. Who will ever show affection to an orphan when he weeps? Who will ever show sympathy to him and carry his load when he is upset? Beware that he does not cry, because the Throne of Almighty God trembles when an orphan sobs. Wipe the tears from his eyes with compassion, and cleanse the dust from his face with kindness.*

The benevolent sage has shown the way to success in life by giving counsel to all sections of society. He reminds parents of their paternal duties and exhorts them to educate and train their children:

بیاموز پسرورده را دسترنج	وگر دست داری چو قارون به گنج
مکن تکیه بر دستگاهی که هست	که باشد که نعمت نماند به دست
به پایان رسد کیسه سیم و زر	نگردد تهی کیسه پیشه‌ور
چو بر پیشه‌ای باشدش دسترس	کجا دست حاجت بَرَد پیش کس؟

*Teach your son to do hard work even if you have the treasures of Korah at your disposal. Do not rely upon the wealth that you possess, for it is possible that riches*

*may not remain in your hands. The bag of silver and gold may get depleted, but the purse of an artisan will never become empty. When he possesses the skill of an artisan, why should he stretch his hand of need before others?*

This world is a bubble, and nothing in it is sure but death. Considering this fact, the incomparable sage advises us as follows:

مشقّت نیرزد جهان داشتن      گرفتن به شمشیر و بگذاشتن  
 بدین پنج روزه اقامت مناز      به اندیشه تدبیر رفتن بساز  
 کرا دانی از خسروان عجم      ز عهد فریدون و ضحاک و جم  
 که بر تخت و مُلکش نیامد زوال؟      نماند بجز مُلکِ ایزد تمال

*Having the world at one's command is not worth the toil involved, as one has to leave it after acquiring it by sword. Do not be proud of life which is so brief (five days). Contemplate well and make provisions for your departure. Which Persian king do you know of, from the time of Faridun to Zahak and Jamshid, whose throne and kingdom did not suffer decline? It is only the Kingdom of God which is eternal.*

جهان ای برادر نماند به کس      دل اندر جهان آفرین بند و بس  
 مکن تکیه بر ملکِ دنیا و پُشت      که بسیار چون تو پرورد و کُشت  
 چو آهنگِ رفتن کند جانِ پاک      چه بر تخت مُردن، چه بر رویِ خاک

*O brother! The world does not constantly remain with anyone. Attach your heart only to the Creator of the universe. Neither rely upon the kingdom of this world nor seek its support, as it has nurtured and killed many like you. When the soul is departing from the body, it makes no difference whether one expires on the throne or on bare ground.*

You cannot repent too soon, because you do not know how soon it may



be too late. Of all acts of man, repentance is the most divine, and true repentance is to cease from sinning. Sa'di is a God-fearing man. His belief in God is very strong and unshakeable. He advises people to seek timely repentance and ask God for forgiveness:

کنونت که چشم است، اشکی بیار      زبان در دهان است، عذری بیار  
 نه پیوسته باشد روان در بدن      نه همواره گردد زبان در دهان  
 کنون بآیدت عذرِ تقصیر گفت      نه چون نفس ناطق ز گفتن بخت

*Shed tears now that you still possess eyes, and seek pardon while you yet have a tongue in your mouth. The soul will not always remain in the body; the tongue will not always revolve in the mouth. Now is the time for you to seek pardon for your faults, and not when the judicious spirit is overwhelmed by sleep, and is unable to speak any more.*

The poet's impeccable faith in God has produced some of his best verses in the form of supplication or fervent prayer which constitutes the last chapter of his *Boostan*. In the morning, prayer is the key that opens to us the treasures of God's mercies and blessings. In the evening, it is the key that shuts us up under His protection and safeguard. Prayer is a sincere, sensible and affectionate pouring out of the soul to God, and a holy, humble, penitent, earnest and persevering prayer of a suppliant is never lost:

خدایا به ذاتِ خداوندیت      به اوصافِ بی مثل و مانندیت  
 که چشمم ز رویِ سعادت میند      زبانیم به وقتِ شهادت میند  
 چراغِ یقینم فـرا راه دار      ز بد کردنم دست کوتاه دار  
 بگردان ز نادیدنی دیده‌ام      مـده دست بر ناپسندیده‌ام

*O God! By the essence of Your Godhood! By all Your matchless and incomparable Attributes! Do not shut my eyes from the face of blissfulness, and do*

*not bind my tongue at the time of acknowledging Your Oneness whilst dying. Illuminate my path with the lamp of true faith, and restrain me from committing evil. Divert my eyes from what should not be seen, and do not give me the power to do what is wrong.*

خدا یا به عزّت که خوآرم مکن      به ذلّ گنه شر مسآرم مکن  
 مسلط مکن چون منی بر سرم      ز دست تو، به گر عقوبت برم  
 به گیتی نباشد بتر زین بدی      جفا بُردن از دست همچون خودی  
 مآرا شر مسآری ز روی تو بس      دگر شر مسآرم مکن پیش کس

*O God! By Your Glory! Do not degrade me, and do not humiliate me with the disgrace of sin. Do not impose upon me a person like myself, as it is better to suffer chastisement at Your Hands. In the world, there is no evil worse than suffering cruelty at the hands of someone like oneself. Being put to shame before You is sufficient for me. So do not humiliate me before others.*

نگویم بزرگی و جاهم ببخش      فروماندگی و گناهم ببخش  
 کس از من سیه نامه تر دیده نیست      که هیچم فِعالِ پسندیده نیست  
 جُز این کاعتماد به یاری تست      امیدم به آمرزگاری تست  
 بضاعت نیاوردم إلا امید      خدایا ز عفو مکن ناامید

*I do not ask You to give me position and status, but implore You to forgive my failures and sins. Nobody has seen a blacker record than mine, as I have no virtuous deeds to offer. All I have is only confidence in Your Succour and faith in Your Forgiveness. I have brought with me no provisions but hope. O God! Do not disappoint me by not pardoning me.*

از دست و زبانِ که بر آید      کز عهده شکرش به در آید؟

*Who has the capacity to offer thanks to God by action or by speech?*



گلچینی از اشعار گلستان

# GOLESTAN

(Selected Verses)



به چه کار آیدت ز گُلِ طبقی؟  
از گُلستانِ من ببر ورقی  
گُلِ همین پنج روز و شش باشد  
وین گُلستان همیشه خوش باشد

**Of what use is a tray of flowers to you? Carry a leaf from my Golestan (Rose Garden). Flowers last only for five days or six, whereas this Golestan will always provide joy.**

هنر به چشمِ عداوت بزرگتر عیب است  
گل است سعدی و در چشمِ دشمنان خارا است

**In the eyes of the enemy, accomplishment is a great flaw. Sa'di is indeed a rose, but is a thorn in the eyes of his enemies.**

مُرَادِ مَا نَصِيحَتِ بُوَد وِ گُفْتِیْم  
حَوَالَتِ بَا خُدَا کَرْدِیْم وِ رَفْتِیْم

**Our intention was to advise, and we have done so. We  
have entrusted you to God's care, and departed.**



ما نصیحت به جایِ خود کردیم  
روزگاری در این به سر بردیم  
گر نیاید به گوشِ رغبتِ کس  
بر رسولان پیام باشد و بس

**We have offered our advice in its propriety and spent a lifetime in doing so. A messenger is only obliged to convey the message, even if it is not carefully heeded by those advised.**

## ABILITY

## توانایی

نـدهد هـوشمندِ روشنِ رای      بـه فرومایه کارهایِ خطیر  
بـوریا با ف اگر چه با فنده است      نـسیرندش بـه کارگاهِ حریر

A wise and enlightened man does not entrust a person of mean abilities with important tasks. Although a mat-maker is a weaver, he is not employed in a silk-weaving workshop.

\* The lesser the ability, the lesser the skill. *German Proverb.*

گـر بـه غـریبی رود از شهرِ خویش      سـختی و مـحنت نـبـرد پـینه دوز  
و ر بـه خـرابی فـتد از مـملکت      گـرسنه خـفتد مـلکِ نـیمروز

If a cobbler travels to another place, he will suffer no hardship and affliction. But if the King of Neenrooz were to wander out of his kingdom, he would have to sleep hungry.

*Note: The King of Neenrooz (ancient Sistan) is one of the titles of the great paladin Rostam of Ferdowsi's Shahnameh.*

\* Ability is a poor man's wealth. *Matthew Wren.*

\* The art of being able to make good use of mediocre abilities wins esteem.

*Francois de La Rochefoucauld.*

## ACCESSORY

## شریکِ جرم

خـیث را چـو تـمهد کـنی و بـنوازی      بـه دولتِ تو گـنه مـی کـند بـه انبازی

If you support and patronize a malicious person, he will commit crimes with your authority, and make you his partner.

\* He that permits mischief is an accessory. *Edward Freeman.*

## ADVICE

## پند و اندرز

گفتِ عالم به گوش جان بشنو      ورنه ماند به گفتش کردار  
باطل است آنچه مدعی گوید      خفته را خفته کی کند بیدار؟  
مرد باید که گیرد اندر گوش      ورنه نوشته است پند بر دیوار

Heed the advice of a learned man, although he does not practise what he preaches. It is wrong for a claimant to say, "How can he who is asleep, awaken others?" A man should benefit from an advice, even if it is written on a wall.

\* It is a good divine that follows his own instructions. *William Shakespeare.*

گر چه دانی که نشوند بگوی      هر چه دانی ز نیک خواهی و پند  
زود باشد که خیره سر بینی      به دو پای او فتاده اندر بند  
دست بر دست میزند که دریغ      نشنیدم حدیث دانشمند

Although you are certain that people will not listen to you, say whatever you consider to be advisable and in their interest. You will soon see how the obstinate man who has not listened to you will have his feet caught in a trap. He smites his hand and exclaims, "Alas! I did not heed the advice of the wise man".

ندانستی که بینی بند بر پای      چو در گوشت نیامد پند مردم؟  
دگر ره چون نداری طاقت نیش      مکن انگشت در سوراخ کژدم

Did you not know that you would see your feet in chains, since you did not heed the advice of wise men? Alternately, if you cannot bear the pain of a sting, do not put your finger into the scorpion's hole.

ما نصیحت به جای خود کردیم روزگاری در این به سر بردیم  
گر نیاید به گوش رغبت کس بر رسولان پیام باشد و بس

We have offered our advice in its propriety and spent a lifetime in doing so. A messenger is only obliged to convey the message, even if it is not carefully heeded by those advised.

هر که شاه آن کند که او گوید حیف باشد که جز نکو گوید

It will be a pity if he who is a counsellor to the king, advises him incorrectly.

سنگی به چند سال شود لعل پاره ای ز نهار تا به یک نفس نشکنی به سنگ

A stone takes ages to be converted into a ruby. Beware that you do not break it in a moment with a stone.

\* Good counsel has no price. *Giuseppe Mazzini.*

\* To accept good advice is but to increase one's ability. *Johann Goethe.*

\* Every man, however wise, needs the advice of some sagacious friend in the affairs of life *Plautus.*

## ALERTNESS

## مراقبت

برو با دوستان آسوده بنشین چو بینی در میان دشمنان جنگ  
و گر بینی که باهم یک زبانند کمان راه زه کن و بر باره بر سنگ

When you see a conflict among your enemies, rest at ease with your friends. But if you find them to be united, string your bow and place stones on your fortifications.

\* Eternal vigilance is the price of liberty. *Thomas Jefferson.*

## ANCESTRY

## اصالت

چو کنعان را طبیعت بی هنر بود      پیمبرزادگی قدرش نیفزود  
هنر بنمای اگر داری، نه گوهر      گل از خار است و ابراهیم از آزر

Since Can'aan (the son of Prophet Noah), was devoid of virtue, his being a son of a Prophet did not increase his worthiness. Display your accomplishment, if you have any, and not your lineage, for a rose comes from thorns and Abraham comes from Azar.

*Note: Prophet Abraham is one of the major Prophets, who is revered by Jews, Christians and Muslims alike.*

\* The inheritance of a distinguished and noble name is a proud inheritance to him who lives worthily of it. *Charles Caleb Colton.*

## ANGER

## خشم

به تندی سبک دست بردن به تیغ      به دندان ببرد پشت دست دروغ

He who swiftly draws his sword in anger, will bite the back of his hand in regret.

\* Anger begins in folly, and ends in repentance. *Pythagoras.*

## ANXIETY

## تشویش

خداوندانِ کام و نیک‌بختی      چرا سختی خوردند از بیم سختی؟  
بروشادی کن ای یارِ دل افروز      غم فردا نشاید خورد امروز

Why should fortunate and prosperous people fear hardship by anticipating it? O my enchanting friend! Go and enjoy yourself today, for it is improper to suffer today the anxieties of tomorrow.

\* Do not anticipate trouble, or worry about what may never happen. Keep in the sunlight. *Benjamin Franklin.*

## ARMY

## ارتش

چه مردی کند در صفِ کارزار      دریغ آیدش دست بردن به تیغ  
که دستش تهی باشد و کار، زار؟

The troops whose wages are withheld, will be unwilling to use their swords in battle. How can a soldier display bravery, when his hand is empty and his plight is pitiable?

همان به که لشکر به جان پروری      که سلطان به لشکر کند سروری

It is advisable to nurture the army with your heart, as a king derives his rulership from his army.

ز برده مرد سپاهی را تا سر بنهد      و گرش زر ندهی سر بنهد در عالم

Pay the soldier well so that he may give his life for you. If you do not pay him adequately, he will abandon you and go elsewhere.

\* A king derives his power from his army. *Ancient Indian Proverb.*

## ASSISTANCE

## یاری

تا توانی درون کس مخراش      کساندین راه خارها باشد  
کارِ درویش مستمند بر آر      که تو را نیز کارها باشد

As far as possible, avoid tormenting anyone, as such a path is full of thorns. Assist the needful person, as you are also in need of assistance from others.

\* We that are strong, ought to bear the infirmities of the weak. *Bible-Romans.*

## AVARICE

آز

وَه كِه گر مُرده باز گردیدی      به میان قبیله و پیوند  
رد میراث سخت تر بودی      وارثان را ز مرگِ خویشاوند

Lo! If a dead man were to return to his tribe and relatives, his heirs would suffer greater grief for having to restore to him his estate, than the earlier sorrow of his death.

آن شنیدستی که در اقصای غور      با رسالاری بیفتاد از ستور؟  
گفت: چشم تنگِ دنیا دوست را      با قناعت پر کند یا خاکِ گور

Have you heard that in the remotest region of Ghoor, the owner of some merchandise fell off his horse, upon which he exclaimed, "The avaricious eyes of a materialist can either be satisfied by contentment or filled by the dust of the grave?"

ای طبلِ بلندِ سانگِ در باطن هیچ      بی توشه چه تدبیر کنی وقتِ بسیج؟  
رویِ طمع از خلقِ بسیجِ ار مردی      تسبیحِ هزاردانه بر دستِ مپیچ

O hollow drum which makes a loud sound! Without provisions, what preparations can you plan? If you are truly a virtuous man, rid yourself of your greed from people, instead of turning in your hand a rosary containing a thousand beads.

گر گدا پیشرو لشکر اسلام بود      کافر از بیمِ توقعِ برود تا در چین

If a beggar were to lead an Islamic army, the unbelievers would flee to China, fearing his avarice.

سگی را گر کلوخی بر سر آید      ز شادی بر جهد کین استخوانیست  
وگر نمشی دو کس بر دوش گیرند      لنسیم الطبع پندارد که خوانیست

If a dog is struck with a stone on its head, it jumps up joyfully thinking it to be a bone, and if two persons carry a corpse on their shoulders, a wretched scoundrel shall think it to be a tray of food.

تا مرا هست و دیگرم نباید      گر نخوانند زاهدم، شاید

It would not be improper if people do not consider me to be pious, when I am wealthy, and yet covet the wealth of others.

مسکین حریص در همه عالم همی رود      او در قفای رزق و اجل در قفای او

An avaricious poor man explores the entire world in pursuit of his daily bread, whilst death is in pursuit of him.

بـدوزد شره دیده هوشمند      در آرد طمع مرغ و ماهی به بند

Avarice sews up the eyes of the wise; greed causes the birds and fish to fall into the net.

روده تنگ به یک نان تهی پر گردد      نعمت روی زمین پر نکند دیده تنگ

The narrow intestine fills up with a loaf of plain bread, but the narrow eyes of avarice cannot be filled with the bounties of the earth.

دیده اهل طمع به نعمت دنیا      پر نشود، همچنان که چاه به شبنم

The eyes of an avaricious man cannot be filled by the riches of the world, just as an empty well cannot be filled with dew drops.



\* Avarice is so insatiable, that it is not in the power of abundance to content it.

*Lucius Seneca.*

\* The avaricious man is like the barren sandy ground of the desert which sucks in all the rain and dew with greediness, but yields no fruitful herbs or plants for the benefit of others. *Zeno.*

## BEAUTY

## زیبایی

کاش کانان که عیبِ من جستند      رویت ای دلستان بـدیدندی  
تابه جایِ ترنج در نظرت      بی خبر دستها بـریدندی

O beloved! I wish that those who find fault with me had first seen your face, so that they would have inadvertently cut their hands instead of the citrons, on beholding your beauty.

*Note: The reference is to the companions of Zulekha (Potiphar's wife), who taunted her for having lost her heart to Prophet Joseph, and having thereby disgraced herself. She resorted to the following ruse to justify her infatuation with Joseph. Glorious Qur'an, Chapter 12 - Yusuf (Joseph), Verse 31: And when she heard of their sly talk, she sent for them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him, they exalted him and cut their hands, exclaiming: Allah Blameless! This is not a human being. This is no other than some gracious angel!*

\* There never was such beauty in another man. Nature made him and then broke the mould. *Ariosto.*

شاهد آنجا که رود حرمت و عزت بیند      ور برانند به قهرش پدر و مادر و خویش  
پر طاووس در اوراقِ مصاحف دیدم      گفتم: این منزلت از قدر تو می بینم بیش  
گفت: خاموش که هر کس که جمالی دارد      هر کجا پای نهد دست ندارندش پیش

A handsome person is honoured and respected wherever he goes, even if he is driven out by his parents and relatives. I saw a peacock feather in the pages of the Glorious Qur'an. I said to it, "I consider this to be an honour beyond your worth." It replied, "Be silent, as one who has beauty is welcomed wherever one goes".

\* Beauty is eternity gazing at itself in a mirror. *Kahlil Gibran.*

از این مه پاره‌ای عابد فریبی      ملایک صورتی طاووس زیبی  
که بعد از دیدنش صورت نبندد      وجود پارسایان را شکیبی

A beautiful moon-faced maiden, capable of enticing a pious devotee, whose angel-like appearance was as lovely as a peacock. On beholding her, the most pious would be overwhelmed by her charm and lose their steadfastness.

\* Beauty, unaccompanied by virtue, is as a flower without perfume. *Ovid.*

با تو مرا سوختن اندر عذاب      به که شدن با دگری در بهشت  
بوی پیاز از دهن خوبروی      نغزتر آید که گل از دست زشت

Burning in fire with you and suffering, is better than going to Heaven with another. The odour of onions from the mouth of a beautiful person is more pleasant than accepting a rose from an ugly one.

\* Without you Heaven would be dull to bear, and Hell would not be Hell if you are there. *John Sparrow.*

مگر ملائکه بر آسمان وگرنه بشر      به حسن صورت او در زمین نخواهد بود  
به دوستی که حرام است بعد از او صحبت      که هیچ نطفه چنو آدمی نخواهد بود

Perhaps she was an angel from Heaven, for no mortal on earth could be so beautiful. I swear by friendship I shall not befriend anybody hereafter,

**as no mortal can ever be like her.**

\* Loveliness needs not the foreign aid of ornament, but is when unadorned, adorned the most. *James Thomson.*

دوستان گونصیحتم مکنید که مرا دیده بر ارادت اوست  
جنگجویان به زور پنجه و کتف دشمنان را کُشند و خوبان دوست

**O friends! Do not advise me, as I am totally devoted to her. Warriors kill their enemies with their powerful hands and shoulders, whereas the graceful ones kill their admirers with their beauty.**

\* Beauty is God's handwriting. Welcome it in every fair face, in every fair flower, and thank God for it, as a cup of blessing. *George Emerson.*

در چشم من آمد آن سهی سرو بلند بر بود دلم ز دست و در پای فکند  
این دیده شوخ می کشد دل به کمند خواهی که به کس دل ندهی، دیده ببند

**I had a vision of that stately cypress. She captivated my heart and cast it at her feet. My impudent eyes have caused my heart to be ensnared. Shut your eyes if you do not want to lose your heart to someone.**

\* A thing of beauty is a joy forever. *John Keats.*

معلمت همه شوخی و دلبری آموخت جفا و ناز و عتاب و ستمگری آموخت  
من آدمی به چنین شکل و خوی و قد و روش ندیده‌ام، مگر این شیوه از پری آموخت؟

**Your teacher has taught you charm and seduction as well as cruelty, coyness, reprehension and oppression. I have never seen a mortal who has such a face, nature, stature and manners. Has she learnt such allurements from a fairy?**

\* Beauty is power; a smile is its sword. *Charles Reade.*

یارِ دیرینه مرا گو به زبان توبه مده      که مرا توبه به شمشیر نخواهد بودن  
رشکم آید که کسی سیر نگه در تو کند      باز گویم نه، که کس سیر نخواهد بودن

**Tell my old-time beloved not to ask me to repent, as I cannot vow to relinquish her even at sword point. I envy anyone who sees you to derive complete satisfaction from your beauty Then again I reassure myself, saying that it is impossible for anybody to be fully satisfied by seeing you.**

\* If you tell a woman she is beautiful, whisper it softly, for if the devil hears it, he will echo it many times. *Francis Durivage.*

هر که بی او به سر نشاید برد      گر جفایی کنند ببايد برد  
نکنند دوست زینهار از دوست      دل نهادم بر آنچه خاطر اوست  
گر به لطفم به نزد خود خواند      ور به قهرم برانند، او داند

**If one, without whom you cannot live, should treat you unkindly, you must patiently bear it. A lover cannot refrain from loving his beloved. I have surrendered my heart to her wishes. It is for her to decide whether to kindly accept me, or angrily reject me.**

\* Beauty is altogether in the eye of the beholder. *Margaret Hungerford.*

نگارِ من چو در آید به خنده نمکین      نمک زیاده کند بر جراحتِ ریشان  
چه بودی ار سر زلفش به دستم افتادی      چو آستینِ کریمان به دستِ درویشان!

**When my sweetheart appears with her salty smile, she adds salt to the wounds of her admirers. How fortunate would I be if I could hold her tresses with my hands, like the sleeves of generous men, which are grasped by (importunate) mendicants!**

\* Even virtue is more fair when it appears in a beautiful person. *Virgil.*

خرَم آن فرخنده طالع را که چشم بر چنین روی اوفتد هر بامداد  
مستِ می بیدار گردد نیم شب مستِ ساقی روزِ محشر بامداد

How happy is the fortunate man whose eyes behold such a face every morning! A wine-intoxicated man may sober up at midnight, but the man who is intoxicated by the cupbearer will not recover his senses until the Day of Resurrection.

\* If virtue accompanies beauty, it is the heart's Paradise; if vice be associate with it, it is the soul's Purgatory. *Francis Quarles.*

## BENEVOLENCE

## نیکوکاری

حاصل نشود رضای سلطان تا خاطرِ بندگان نجویی  
خواهی که خدای بر تو بخشد با خلقِ خدای کن نکویی

You cannot gain the monarch's assent if you do not win over the hearts of his subjects. If you desire God to be merciful to you, be benevolent to His creatures.

سـررهنـگِ لطیفِ خـویِ دلدار بـهـتر ز فـقیهـ مردمِ آزار

A military officer who is kind and benevolent is better than an oppressive jurist.

\* The conqueror is regarded with awe; the wise man commands our respect; but it is only the benevolent man that wins our affection. *Charles Caleb Colton.*

## BETRAYAL

## خیانت

شـنـیدم گـوسـپندی را بـزرگی رهنـانـد از دهـان و دسـتِ گرگی  
شـبانگه کارد در حلقش بـمالید روانِ گـوسـپند از وی بـنـالید

که از چنگالِ گرگم در ربودی      چو دیدم، عاقبت گرگم تو بودی

I have heard that a great man saved a sheep from the mouth and clutches of a wolf. At night, he applied a knife to its throat to slaughter it. The sheep lamented and cried out to him, "You saved me from the clutches of the wolf, but now I realize that ultimately you are the wolf to me".

\* The wolf in sheep's clothing is a fitting emblem of the hypocrite. *Kletznicg.*

## CARNAL DESIRE

## نفس پرستی

وگر خورد چو بهایم بیوفتد چو جماد      فرشته خوی شود آدمی به کم خوردن  
مراد هر که بر آری، مطیع امر تو گشت      خلافِ نفس که فرمان دهد چو یافت مراد

A man gains the nature of an angel by eating less, but if he eats like animals, he will degrade himself and become an inanimate object. The one whose desire you gratify, will become an obedient slave to you; but if you gratify your lust, it will become your master.

\* Wordly and sensual pleasures are short, false and deceitful. *Thomas Fuller.*

## CAUTION

## احتیاط

نرود مرغ سویِ دانه فراز      چون دگر مرغ بیند اندر بند  
پسند گیر از مصائبِ دگران      نا نگیرند دیگران ز تو پسند

A bird does not go in the direction of the scattered seeds when it sees another bird caught in the snare. Draw a lesson from the miseries of others, so that others may not take an example from you.

\* It is well to learn caution from the misfortune of others. *Publius Syrus.*

## CHANCE

## اتفاق

گه بود کز حکیم روشن رای بر نیاید درست تسدبیری  
گناه باشد که کودکی نادان به غلط بر هدف زند تیری

At times, the counsel of a prudent sage may not prove beneficial, whereas at times, an ignorant child may hit the target with an arrow.

\* How often events by chance come to pass, which you had not dared to hope for. *Publius Terentius Afer (Terence)*.

## CHARITY

## صدقه

نیک و بد چون همی بساید مُرد خُنک آن کس که گوی نیکی بُرد  
برگِ عیشی به گورِ خویش فرست کس نیارد ز پس، تو پیش فرست

Since the good and the bad have both to die, happy is he who has been charitable (literally: carried the ball of goodness). Make provisions for life Hereafter, since nobody will send it for you after your death. Send it in advance.

نماند حاتم طایی ولیک تا به ابد بماند نام بلندش به نیکویی مشهور  
زکات مال به در کن که فضلۀ رز را جو باغبان بزند، بیشتر دهد انگور

Hatam Tai is long dead, but his exalted name has been immortalized because of his goodness. Be charitable and pay the zakat (poor - dues) of your wealth, for it is only when the gardener cuts the superfluous branches of the vine, that it produces more grapes.

*Note: Zakat is the prescribed poor-dues. The rank of the ordinance about its payment is immediately after that of the prescribed prayer in Islam.*

\* We are rich only through what we give, and poor only through what we refuse and keep. *Madam Swetchine*.

## CHEERFULNESS

## گشاده‌رویی

اگر گویی غم دل با کسی گوی که از رویش به نقد آسوده گردی  
 مَبَرِّ حاجت به نزدیکِ ترشروی که از خویِ بدش فرسوده گردی

Never approach a sourpuss with a request for help, as you will be distressed by his ill nature. If you wish to reveal your heart's sorrow, let it be to one whose pleasant countenance will provide you instant relief.

ز بخت روی ترش کرده پیش یارِ عزیز مَرُو، که عیش بر او نیز تلخ گردانی  
 به حاجتی که روی تازه روی و خندان رو فرو نبندد کارِ گشاده پیشانی

Do not approach a dear friend when you are upset and in adversity, as this will also embitter his joy. When you are in need of something, put on a lively and smiling appearance, as one who maintains a cheerful countenance never fails.

اگر حنظل خوری از دستِ خوشخوی بِه از شیرینی از دستِ ترشروی

Eating colocynth from the hand of a good-natured man is preferable to sweetmeat from the hand of a sourpuss.

\* A cheerful temper will make beauty attractive, knowledge delightful, and wit good-humoured. *Joseph Addison.*

## COMPANIONSHIP

## هم‌نشینی

با عزیزی نشست روزی چند لاجرم همچو گرامی شد  
 او نه از کرم پیله نامی شد

The cover of the house of God which is kissed by people, is not honoured because it is made by silkworms. The sacred cover was in the



company of the venerable house for some days, and consequently became honourable like it.

با بدان یار گشت همسر لوط      خاندان نبوتش گم شد  
سگی اصحابِ کَهِفِ روزی چند      پی نیکان گرفت و مردم شد

Prophet Lot's wife befriended immoral men and consequently his posterity lost the status of Prophethood. The dog of the companions of the Cave followed virtuous men for a few days and became like a human being.

*Note: The reference is to Lot's wife who was immoral, as she associated with evil men. It also refers to the virtuous men who sought refuge in a cave and the dog which followed them. Glorious Qur'an, Chapter 18, Kahf (The Cave), Verse 10: When the young men fled for refuge to the Cave and said: Our Lord! Give us mercy from Thy presence, and shape for us right conduct in our plight.*

*Verse 18: And thou wouldst have deemed them awake, though they were asleep; and We caused them to turn over to the right and the left, and their dog stretching out his paws on the threshold. If thou hadst observed them closely, thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.*

گلی خوشبوی در حمامِ روزی      رسید از دستِ محبوبی به دستم  
بدو گفتم که مشکى یا عبرى      که از بویِ دلاویز تو مستم؟  
بگفتا من گلی ناچیز بودم      ولیکن مدتی با گل نشستم  
کمالِ همشین در من اثر کرد      وگرنه من همان خاکم که هستم!

I once received some fragrant mud from a dear friend in the public bath. I said to it, "Are you musk or ambergris, as I am intoxicated by your fragrance?" It replied, "I was some worthless mud, but was in the company of a rose for some time. It is the perfection of my associate that has influenced me. Otherwise, I am the same ordinary mud which I was before!"

رقم بر خود به نادانی کشیدی      که نادان را به صحبت برگزیدی  
 طلب کردم ز دانایی یکی پند      مرا فرمود با نادان مپیوند  
 که گر دانایِ دهری، خر باشی      وگر نادانی، ابله تر باشی

You have disgraced yourself as an ignoramus by selecting an ignorant man as your associate. I asked a prudent man to give me an advice. He told me, "Do not associate with the ignorant, as you will become an ass even if you are the most intelligent man on earth; and if you are already ignorant, you will become even more stupid."

گر نشیند فرشته‌ای با دیسو      وحشت آموزد و خیانت و ریسو  
 از بدان نیکویی نیاموزی      نکنند گـرگ پـوستین دوزی

If an angel associates with a demon, he will learn terror, treachery and deceit. You cannot learn goodness from the wicked. The wolf cannot be a tailor of fur cloaks.

به یک نا تراشیده در مجلسی      برنجد دلِ هوشمندان بسی  
 اگر برکه‌ای پر کنند از گلاب      سگی در وی افتد کند منجلاب

The presence of an uncouth man in an assembly hurts the feelings of men of intelligence. If a pool is filled with rose water and a dog falls in it, the pool would get contaminated (and the water will be unusable).

همی گریختم از مردمان به کوه و به دشت      که از خدای نبودم به آدمی پرداخت  
 قیاس کن که چه حالم بود در این ساعت      که در طویله نامردمم ببايد ساخت

I fled from people to the mountains and deserts to avoid mankind and devote myself to God. Just imagine what my state can now be, that I am compelled to suffer in this stable the company of wretched men (who are worse than beasts).

نه عجب گر فرود نفسش عـندلیبی غـراب هم قفسش

It is no wonder if a nightingale stops singing when a crow is in the same cage with it.

ز خود بهتری جوی و فرصت شمار که با چون خودی گم کنی روزگار

Seek someone better than yourself for company and avail yourself of such an opportunity, because in the company of people like yourself, you will waste your life in vain pursuits.

پـارسا را بس ایـن قـدر زـندان که بود هم طویله رندان

It is adequate imprisonment for a pious man, if he is compelled to live in the company of profligates (literally: to be with profligates in the same stable).

\* Evil companions are the devil's agents whom he sends abroad into the world, to debauch virtue and to advance his own kingdom. *Anthony Horneck.*

\* Associate yourself with men of good quality, if you esteem your own reputation; for it is better to be alone than in bad company. *George Washington.*

## COMPARISON

## مقایسه

عالم اندر میان جاهل را مثلی گفته اند صدیقان  
شاهدی در میان کوران است مُصحفی در سرای زندیقان

A learned man in the company of ignorant men has been compared by pious men to a beautiful maiden in the company of blind men, and to the Glorious Qur'an in the house of infidels.

\* When one associates with vice, it is but one step from companionship to slavery. *Anonymous.*

## COMPASSION

## دلسوزی

به روزگار سلامت شکستگان دریاب که خیرِ خاطرِ مسکین بلا بگرداند  
چو سائل از تو به زاری طلب کند چیزی بده، وگرنه ستمگر به زور بستاند

Help those who are in trouble when you are safe and secure, as assistance to the poor will prevent a calamity to you. If a mendicant pleads for alms, give it to him willingly. Otherwise, a tyrant will take it by force from you.

همچنان در فکر آن بیتم که گفت پیل‌بانی بر لبِ دریای نیل  
زیر پایت گر بدانی حالِ مور همچو حالِ توست زیر پای پیل

I constantly recollect the couplet which an elephant-rider was reciting on the banks of the River Nile: "If you are aware of the plight of an ant under your foot, you will know that it is similar to your own condition under the foot of an elephant".

زنبورِ درشت و بی‌مروت را گوی باری چو عسل نمی‌دهی، نیش مزن

Tell the big bee, which is devoid of compassion, "If you cannot give honey, at least do not sting."

\* Man may dismiss compassion from his heart, but God will never. *Cowper.*

\* There never was any heart truly great and generous that was not also tender and compassionate. *Robert South.*

## CONCEIT

## خودپسندی

نبیند مُدعی جز خویشتن را که دارد پردهٔ پندار در پیش  
گرت چشمِ خدایینی ببخشند نبینی هیچ کس عاجزتر از خویش

A pretender is only concerned with himself, as the veil of conceit obstructs his view. If you were to be granted all-discerning eyes, you would realize that nobody is more helpless than yourself.

مشو غره بر حسنِ گفتارِ خویش به تحسینِ نادان و پندارِ خویش

Do not be proud of the excellence of your discourse, by the praise of an ignorant man or on the basis of your own judgement.

خویشتن را بزرگ پنداری؟ راست گفتند: یک، دو بیند لوج

Do you consider yourself to be great? It has been truly said that a squint sees everything double.

\* It is wonderful how near conceit is to insanity. *Douglas Jerrold.*

\* Conceit is the most contemptible and one of the most odious qualities in the world. *William Hazlitt.*

## CONTENTMENT

## قناعت

ای قناعت توانگرم گردان که و رای تو هیچ نعمت نیست  
کنج صبر اختیارِ لقمان است هر که را صبر نیست حکمت نیست

O contentment! Make me rich, for there is no wealth other than you. Luqman opted for the nook of patience. Whoever has no patience, has no wisdom.

*Note: Chapter 31 of the Glorious Qur'an is named after Luqman who was blessed with abundant wisdom. He was also known for his patience.*

نیم نانی گر خورد مردِ خدا      بذلِ درویشان کنند نیمی دگر  
ملکِ اقلیمی بگیرد پادشا      همچنان در بندِ اقلیمی دگر

If a virtuous man eats half a loaf of bread, he gives the other half to a poor man. If a king acquires a kingdom, he is still obsessed with the thought of conquering another land.

عمرِ گرانمایه در این صرف شد      تا چه خورم صیف و چه پوشم شتا  
ای شکمِ خیره به نانی بساز      تسا نکنی پشت به خدمت دوتا

Precious life was spent in pondering over what I should eat in summer and wear in winter. O impudent belly! Be content with a loaf of bread, so that you may not have to bend yourself in obedience to others.

مَطْلَبِ گر توانگری خواهی      جز قناعت که دولت‌یست هنی  
کز بزرگان شنیده‌ام بسیار      صبرِ درویش به ز بذلِ غنی

Seek only contentment if you desire riches, for there is no wealth greater than contentment. I have often heard great men say that the contentment (literally: patience) of a mendicant is better than the generosity of a wealthy man.

کهن خرقهٔ خویش پیراستن      به از جامهٔ عاریت خواستن

It is better to wear one's own old patched gown than to borrow another's (new) garment.

همای بر همه مرغان از آن شرف دارد      که استخوان خورد و جانور نیازارد

The phoenix enjoys greater honour than other birds, as it is content with eating bones and does not harm other living creatures.

به دست آهکِ تفته کردن خمیر به از دست بر سینه پیش امیر

Using one's hands in kneading quick lime to make mortar is better than folding one's hands in obedience to an emir.

\* Happiness consists, not in possessing much, but in being content with what we possess. *Johann Zimmermam.*

\* Contentment is a pearl of great price, and whoever procures it at the expense of ten thousand desires, makes a wise and happy purchase. *John Balguy.*

## CORRUPTION

## فساد

زاهد که درم گرفت و دینار زاهدتر از او کسی به دست آر

If an ascetic accepts dirhams and dinars, you must seek someone more pious than him.

*Note: An ascetic who accepts money is corrupt and does not command any respect.*

قاضی چو به رشوت بخورد پنج خیار ثابت کند از بهر تو ده خربزه زار

A judge who accepts five cucumbers as bribe from you, will pass a judgement that you are the owner of ten fields of musk-melons.

قاضی ار با ما نشیند بر فشانند دست را مُحْتَسِبِ گَر می خورد معذور دارد مست را

If the judge were to associate with us, he would clap his hands and dance joyfully. If the vigilante were to drink wine, he would pardon the drunkards.

\* Accursed thirst for gold! What dost thou not compel mortals to do? *Virgil.*

## CRUELTY

بی‌رحمی

زورمندی مکن بر اهلِ زمین تا دعایی بر آسمان نرود

**Do not be cruel to people, so that their curses may not ascend to the heavens.**

\* All cruelty springs from hard-heartedness and weakness. *Lucius Seneca.*

## DAILY BREAD

رزق و روزی

فراموشت نکرد ایزد در آن حال      که بودی نطفهٔ مدفونِ مدهوش  
روانت داد و طبع و عقل و ادراک      جمال و نطق و رای و فکرت و هوش  
ده انگشتت مرتب کرد بر کف      دو بازویت مرکب ساخت بر دوش  
کنون پنداری ای ناچیز همت      که خواهد کردنت روزی فراموش؟

**God did not forget you when you were an entombed and unconscious embryo (in your mother's womb). He bestowed on you a soul, temperament, reason and perception; as well as beauty, speech, judgement, reflection and consciousness. He decorated your palms with ten fingers and perfected your shoulders with two arms. O worthless wretch! Do you now imagine that He will forget to provide you with your daily bread?**

اگر دانش به روزی در فزودی      ز نادان تنگ‌روزی‌تر نبود  
به نادانان چنان روزی رساند      که دانا اندر آن عاجز بماند

**If knowledge could be the cause of increasing the daily bread of people, the ignorant would be most deprived of sustenance. The wise are confounded by the manner in which God provides daily bread to ignorant persons.**

رزق اگر چند بی‌گمان برسد      شرط عقل است جستن از درها



ور چه کس بی اجل نخواهد مُرد      تو مَرُو در دهانِ اژدرها

Although we are destined to secure our daily bread, yet reason demands that we should endeavour to seek it by all means. Although nobody can die before his death is destined, you should not enter the dragon's mouth.

\* God gives every bird its food, but He does not throw it into their nest.

*Josiah Gilbert Holland.*

## DAY OF JUDGEMENT

## رستاخیز

به بازوانِ توانا و قوتِ سرِ دست      خطاست پنجهٔ مسکینِ ناتوان بشکست  
 نترسد آنکه بر افتادگانِ نبخشاید      که گر ز پای در آید کسش نگیرد دست؟  
 هر آنکه تخم بدی کِشت و چشمِ نیکی داشت      دماغِ بیهده پُخت و خیالِ باطل بست  
 ز گوشِ پنبه برون آر و دادِ خلقِ بده      و گر تو می‌ندهی داد، روزِ دادی هست

It is a crime to break the hands of poor and helpless men with your powerful arms and overwhelming strength. Does not the one who is unhelpful to the downtrodden, not afraid that no one will come to his assistance when he falls? Whoever sows bad seeds and expects a good harvest, has made an erroneous assessment of things, and arrived at a wrong conclusion. Remove the cotton from your ears and render justice to people, for if you do not do so, remember there is a Day of Judgement (when you will be judged).

*Note: The Day of Judgement or Retribution is the Day when men will be judged by God for their deeds and misdeeds. Firm belief in the Day of Judgement is one of the basic tenets of Islam.*

\* Man is unjust, but God is Just, and finally justice triumphs. *Henry Longfellow.*

## DEATH

## مرگ

دیگری را دل از مجاهده ریش      یکی امروز کامران بینی  
 خاک، مغزِ سرِ خیال اندیش      روزکی چند باش تا بخورد  
 چون قضایِ نبشته آمد پیش      فرقی شاهی و بندگی برخاست  
 ننماید تسوانگر و درویش      گر کسی خاکِ مُرده باز کند

Today, you will find someone successful and another who is frustrated (literally: heart is wounded by labour). Wait for some days to pass, when the earth will consume the brain of the vain braggart. When the decree of fate is implemented, there will be no difference between a king and a pauper. If anyone opens a grave, he will find that there is nothing to distinguish the rich from the poor.

وگر درویش حاجتمندِ نمان است      اگر کشور گشایِ کامران است  
 نخواهند از جهان بیش از کفن بُرد      در آن ساعت که خواهند این و آن مُرد  
 گدایی بهتر است از پادشاهی      چو رخت از مملکت بریست خواهی

Whether a successful conqueror, or a mendicant who is in need of bread: Both cannot take with them anything except their shrouds when they die. As you have to depart from the world, the plight of the beggar is better than that of the monarch.

دریغنا که بگرفت راهِ نفس      دمی چند گفتم بر آرم به کام  
 دمی چند خوردیم و گفتند: بس      دریغنا که بر خوانِ الوانِ عمر

I was hopeful that I would spend the remaining part of my life in comfort. Alas! I can hardly breathe now. It is a pity, that I had eaten at the banquet of life for a brief time, and it was announced that it is enough.

وَهْ كِه هِر گِه كِه سَبزِه دَر بُسْتَانِ بَدْمِيدِي، چِه خُوش شَدِي دَلِ مَن  
بِگِذَرِ اِي دُوسْت تَا بِه وَقْتِ بَهَارِ سَبزِه بِيِنِي دَمِيدِه بَرِ گِیْلِ مَن

Lo! How happy does my heart become whenever the garden is bedecked by greenery in spring. O friend! Wait for another season of spring to come, when you will behold greenery growing from my grave.

نَدِيدِه اِي كِه چِه سَخْتِي هَمِي رَسَد بِه كَسِي كِه اَز دِهَانَش بِه دَر مِي كَنْد دَنْدَانِي؟  
قِيَاس كُن كِه چِه حَالَت بُوَد دَر اَن سَاعَتِ كِه اَز وُجُودِ عَزِيْزَش بِه دَر رُود جَانِي

Have you not observed how much pain a person suffers when they extract a tooth from his mouth? Just imagine what will be his state at that hour when his soul departs from his precious body.

اَگَر بَمُرْد عَدُو جَايِ شَادْمَانِي نِيَسْتِ كِه زَنْدِگَانِي مَآ نِيَز جَاوَدَانِي نِيَسْتِ

There is no reason for me to rejoice over my enemy's death, as my own life is also not eternal.

\* Pale death, with impartial foot, knocks at the door of poor men's hovels, and of kings' palaces. *Quintus Horatius Flaccus (Horace)*.

\* Let death be daily before your eyes, and you will never entertain any abject thought, nor too eagerly covet anything. *Epictetus*.

\* Be of good cheer about death, and know this of a truth, that no evil can happen to a good man, either in life or after death. *Socrates*.

## DECEPTION

## فَرِيْب

هَر گَز اِيْمَن ز مَآر نَنْشْتَمِ كِه بَدَانَسْتَم اَنچِه خُصْلَتِ اُوسْت  
ز خُصْمِ دَنْدَانِ دَشْمَنِي بَتَرِ اسْتِ كِه نَمَايَد بِه چَشْمِ مَرْدَمِ دُوسْتِ

I never considered myself immune from a serpent, as I was well aware

of its nature. A wound inflicted by the enemy's teeth is more severe when it is given in the guise of friendship.

\* One is easily fooled by that which one loves. *Jean Baptiste Moliere.*

## DEED

## کردار

از من بگوی حاجی مردم گزای را کو پوستینِ خلق به آزار می‌درد  
حاجی تو نیستی، شتر است از برای آنک بیچاره خار می‌خورد و بار می‌برد

On my behalf, inform the Haji who harms and mercilessly torments mankind, that it is not you who are the true pilgrim, but your poor camel which feeds on thorns and carries loads.

\* Ill doers are ill thinkers. *French Proverb.*

\* Ill deeds are doubled with an evil word. *Bible.*

## DESPERATION

## درماندگی

از آن کز تو ترسد بترس ای حکیم وگر با چنو صد برآیی به جنگ  
از آن مار بر پایِ راعی زند که ترسد سرش را بکوبد به سنگ  
نبینی که چون گربه عاجز شود بر آرد به چنگال چشم پلنگ؟

O wise man! Dread him who fears you, although you may be able to grapple with a hundred men like him. The snake bites the foot of a farmer because it fears that he may crush its head with a stone. Do you not see that when a cat becomes desperate, it plucks out the eyes of a leopard (which attacks it)?

به روزِ معركة ایمن مشو زخیم ضعیف که مغز شیر بر آرد چو دل ز جان برداشت

On the day of battle, do not consider yourself to be safe from a weak

enemy, as desperation may enable him to overcome the fear of death and crush a lion's head.

\* Desperation gives courage to the weak. *Thomas Somerville.*

## DESTINY

## سرنوشت

هر آنکه گردش گیتی به کین او برخاست      به غیرِ مصلحتش رهبری کند ایام  
کبوتری که دگر آشیان نخواهد دید      قضا همی بردش تا به سوی دانه و دام

Fate misguides anyone who becomes a victim of the vicissitudes of the world. Destiny directs the pigeon which is not fated to see its nest again, to the seeds and the snare.

\* When its time has come, the prey goes to the hunter. *Persian Proverb.*

چو آید ز پی دشمنِ جانِ ستان      ببندد اجل پایِ اسبِ دوان  
در آن دم که دشمن پایِ رسید      کمانِ کیانی نشاید کشید

When the murderous enemy pursues you, destiny ties up the legs of your swift horse. At the time when the enemy assaults from behind, one is unable to draw the royal Kiyanian bow.

\* 'Tis Fate that flings the dice, and as she flings, of kings makes peasants, and of peasants kings. *John Dryden.*

گر گزندت رسد ز خلق مرنج      که نه راحت رسد ز خلق، نه رنج  
از خدا دانِ خلافِ دشمن و دوست      که دلِ هر دو تصرفِ اوست  
گر چه تیر از کمان همی گذرد      از کماندار بپند اهلِ خرد

Do not feel hurt if you are harmed by people, since neither comfort nor harm proceeds from them. Consider the opposition of enemies and love of friends to come from God, as only He has control over their hearts.

Although the arrow is shot from the bow, the wise know that it is the archer who has shot it.

بخت و دولت به کاردانی نیست      جز به تأییدِ آسمانی نیست  
 اوفتاده است در جهان بسیار      بی تمیز ارجمند و عاقل خوار  
 کیمیاگر به غصه مُرده و رنج      ابله اندر خرابه یافته گنج

Good fortune and wealth are not attained by one's ability. They are achieved only by God's Grace. It has often occurred that an undiscerning is honoured, while the wise is despised in the world. The alchemist has died in grief and frustration, whereas the fool has found a treasure in the ruins.

جهدِ رزق ار کنی و گر نکنی      برساند خدایِ عَزَّوَجَلَّ  
 ور زوی در دهانِ شیر و پلنگ      نخورندت مگر به روزِ اجل

Whether you endeavour or not to get your daily bread, the Most Glorious and Honourable God will bestow it upon you, and if you enter the jaws of lions and leopards, they will not devour you, except on the day when death is destined.

قضا دگر نشود ور هزار ناله و آه      به کفر یا به شکایت بر آید از دهنی  
 فرشته‌ای که وکیل است بر خزاینِ باد      چه غم خورد که بمیرد چراغِ بیوه زنی؟

Destiny cannot be altered, either by our thousand lamentations and sighs, or by our ingratitude and complaints. What does the Archangel who presides over the treasures of wind care, if the lamp of a widow is extinguished?

ای بسا اسپِ تیزرو که بماند      که خسرِ لنگِ جان به منزل بُرد  
 بس کسه در خاکِ تندرستان را      دفن کردیم و، زخمِ خورده نمرد

How often has a swift horse been left behind, while a lame donkey has reached its destination. How frequently have we buried healthy men, while the wounded man has survived.

آنکه شخص آفرید و روزی داد یا فضیلت همی دهد یا بخت

He Who has created man and provides daily bread, either bestows virtue or good fortune upon him.

به رنج و سعی کسی نعمتی به چنگ آرد دگر کس آید و بی سعی و رنج بردارد

A person acquires riches with great hardship and effort, while another man comes along and takes it away without any effort and hardship.

شخصی همه شب بر سر بیمار گریست چون روز شد، او بمرد و بیمار بزیست

A person wept all night beside a sick man, but on daybreak, he died and the sick man recovered.

شنیده‌ای که سکندر برفت تا ظلمات به چند محنت و آنگه نخورد آب حیات؟

Have you heard that Alexander went to the unexplored dark regions and after suffering great hardship, he did not succeed in drinking the water of life?

*Note: It was believed that the water of life was found in dark and unexplored regions. Alexander took great pains to find the water, but was not destined to drink it, and died young.*

\* No man, coward or brave, can shun his destiny. *Homer.*

\* It is the stars, the stars above us govern our conditions. *Shakespeare.*

## DESTITUTION

## فقر

مردِ درویش که بارِ ستمِ فاقه کشید      به درِ مرگِ همانا که سبکبار آید  
وانکه در نعمت و در راحت و آسایش زیست      مُردنش زین همه شک نیست که دشوار آید  
به همه حال، اسیری که ز بندی برهد      بهترش دان ز امیری که گرفتار آید

The indigent man who suffers the oppressive pangs of destitution will enter the gate of death lightly loaded, whereas he who lives in luxury, comfort and ease, will undoubtedly find death to be dreadful. In any case, the prisoner who is released from confinement, is happier than the emir who is taken prisoner.

آن کس که در راحت و تنعم زیست      او چه داند که حالِ گرسینه چیست؟  
حالی در ماندگان کسی داند      که به احوالِ خویش در ماند

How can he who lives in comfort and luxury know the pangs of hunger of others? Only he who is distressed can understand the sufferings of the helpless.

بس گرسینه خفت و کس ندانست که کیست      بس جان به لب آمد که بر او کس نگریست

Many a person has slept hungry, which has gone unnoticed. Many a person has died, without a soul mourning for him.

\* Loneliness and the feeling of being unwanted is the most terrible poverty.

*Mother Teresa.*

## DIGNITY

## وقار

تو بر سرِ قدرِ خویشتن باش و وقار      بازی و ظرافت به ندیمان بگذار

Preserve your own dignity and status, and leave games and pleasantry



for your attendants.

\* Dignity consists not in possessing honours, but in the consciousness that we deserve them. *Aristotle.*

## DISCRETION

## صلاح‌دید

جنگ و زور آوری مکن با مست پیش سرپنجه در بغل نه دست

**Do not fight with, or match your strength against a drunkard. Put your hands under your armpit when you confront someone powerful.**

چو بینی که یاران نباشند یار هزیمت ز میدان غنیمت شمار

**When you realize that your comrades do not support you, practise discretion and escape from the battlefield.**

\* The better part of valour is discretion. *William Shakespeare.*

## DISOBEDIENCE

## نافرمانی

ابر و باد و مه و خورشید و فلک در کارند تا تو نانی به کف آری و به غفلت نخوری  
همه از بهر تو سرگشته و فرمانبردار شرط انصاف نباشد که تو فرمان نبری

**The clouds, the wind, the moon, the sun, and the heavenly sphere are all at work to enable you to earn your daily bread and not eat it carelessly (without thanking God). All of them are bewildered and are subservient to you. It will therefore be unjust on your part to disobey Him.**

بر سرِ ملک مباد آن مَلِکِ فرمانده که خدا را نبود بنده فرمانبردار

**May there never be on the throne of a kingdom, a ruler who is not an obedient servant of God.**

\* Wicked men obey from fear; good men, from love. *Aristotle.*

\* To obey God in some things, and not in others, shows an unsound heart.

*Thomas Watson.*

## ENEMY

## دشمن

دانی که چه گفت زال با رستم گُرد؟ دشمن نتوان حقیر و بیچاره شُمرد  
دیدیم بسی که آبِ سرچشمه خُرد چون بیشتر آمد شتر و بار ببرد

Do you know what Zal said to the paladin Rostam? "An enemy should never be underestimated and considered weak. We have often seen how water which flows from a small stream, increases in intensity, carrying away the camel and its load".

*Note: Zal was the father of the paladin Rostam. Ferdowsi's Shahnameh.*

حذر کن ز آنچه دشمن گوید آن کن که بر زانو زنی دستِ تغان  
گرت راهی نماید راست چون تیر از آن بسرگرد و راه دستِ چپ گیر

Avoid doing what an enemy recommends, or else you will smite your knee with regret. If he shows you a right path which is as straight as an arrow, turn away from it and follow the opposite direction.

گل به تاراج رفت و خار بماند گنج برداشتند و مار بماند  
دیده بر تارکِ سنان دیدن خوشتر از رویِ دشمنان دیدن

The rose was plucked and the thorn has remained; the treasure was carried away and the serpent has remained. Seeing one's eye being pierced by a spear is preferable to seeing the faces of enemies.

*Note: These couplets are with reference to an unfortunate man whose young and beautiful wife is dead, and who has to put up with his old and ugly*

*mother-in-law who continues to live with him. It is therefore wisely said that he who wants a rose must respect the thorn.*

\* It is much safer to reconcile an enemy than to conquer him. *Owen Feltham.*

\* He who has a thousand friends, has not a friend to spare, and he who has one enemy, will meet him everywhere. *George Emerson.*

## ENVY

## حسادت

توانم آنکه نیازم اندرونِ کسی      حسود را چه کنم، کوز خود به رنج در است؟  
بمیر تا برهی ای حسود کاین رنجیست      که از مشقتِ آن جز به مرگ نتوان رست

I can avoid harming the feelings of people, but how can I deal with the envious man who suffers from this malady? Die, O envious wretch! Only death can rid you of the affliction you suffer from.

الا تا نخواهی بلا بر حسود      که آن بخت برگشته خود در بلاست  
چه حاجت که با او کنی دشمنی      که او را چنین دشمنی در قفاست؟

Do not wish ill for an envious man, as the unfortunate person is a calamity unto himself. What need is there for you to show enmity to him, who already has such an antagonist pursuing him?

نورِ گیتی فروزِ چشمه هور      زشت باشد به چشمِ موشکِ کور

The radiance of the sun which illuminates the world will appear ugly to the blind mole.

شب‌پره گر وصلِ آفتاب نخواهد      رونستی بازارِ آفتاب نکاهد

If the bat does not wish to be united with the sun, it does not diminish the splendour of the sun.

کند هر آینه غیب و دودِ کوتاه دست که در مقابله گنگش بود زبانِ مقال

**The wretched envious man who is tongue-tied in your presence, will invariably slander you behind your back.**

\* Base envy withers at another's joy, and hates the excellence it cannot reach.

*Bishop Thomson.*

\* Those who despair to rise in distinction by their virtues, are happy if others can be depressed to a level with themselves. *Benjamin Franklin.*

## EXAGGERATION

## مبالغه

اگر صد ناپسند آید ز درویش رفیقانش یکی از صد ندانند  
وگر یک بذله گوید پادشاهی از اقلیمی به اقلیمی رسانند

**If a poor man were to commit a hundred indecent deeds, his friends would ignore all of them, but if the king were to narrate a single joke, its news would spread from kingdom to kingdom.**

\* The vices of monarchs can never remain hidden. *Claudian.*

## EXCELLENCE

## برتری

مرغک از بیضه برون آید و روزی طلبد و آدمی بچه ندارد خبر و عقل و تمیز  
آنکه ناگاه کسی گشت به چیزی نرسید وین به تمکین و فضیلت بگذشت از همه چیز  
آبگینه همه جا یابی، از آن قدرش نیست لعل دشخوار به دست آید، از آن است عزیز

**A chicken is hatched and instantly starts seeking its food, but a new-born infant has no awareness, reason and discernment. The former which suddenly acquired ability is not worth anything, whereas the latter has surpassed everyone and everything by his dignity and excellence. Ordinary glass is found everywhere and is consequently worthless. Rubies are found**

with great difficulty and are therefore valuable.

\* Man is Heaven's masterpiece. *Francis Quarles.*

خاکِ مشرق شنیده‌ام که کنند      به چهل سال کاسه‌ای چینی  
صد به روزی کنند در مردشت      لاجرم قیمتش همان بینی

I have heard that in the East, it takes forty years to make a China bowl. But they make a hundred bowls in a day in Mardasht, and therefore you see how cheap these are.

\* Nothing is such an obstacle to the production of excellence as the power of producing with ease and rapidity. *John Aiken.*

## EXPERIENCE

## تجربه

به کارهای گران مرد کار دیده فرست      که شیر شوزه در آرد به زیر خم کمند  
جوان اگرچه قوی یال و پیلتن باشد      به جنگ دشمنش از هول بگسلد پیوند  
نبرد پیش مصاف آزموده معلوم است      چنانکه مسئله شرع پیش دانشمند

Employ the services of an experienced man on important affairs, as he will be able to overpower a fierce lion and tie it with a lasso. If a young inexperienced man has powerful arms and the strength of an elephant, he will tremble with fear in battle with the enemy. An experienced warrior is well qualified to act in war, just as a learned theologian is able to deal with a theological problem.

\* Experience joined with common sense, to mortals is a Providence. *Mary Green.*

\* Experience is a jewel, and it had need be so, for it is often purchased at an infinite rate. *William Shakespeare.*

## EXTRAVAGANCE

## ولخرجی

مکن فراخ روی در عمل اگر خواهی      که وقتِ رفعِ تو باشد مجالِ دشمن تنگ  
تو پاک باش و مدار از کس ای برادر باک      زنند جامهٔ ناپاک گازران بر سنگ

Do not live extravagantly while in office, if you want to be safe from the intrigues of your enemy when you are removed from office. O brother! Be upright and fear nobody, as washermen beat only the dirty clothes on stone.

ابلهی کو روز روشن شمع کافوری نهد      زود بینی کش به شب روغن نباشد در چراغ

You will soon see that the fool who burns a candle made of camphor during a bright day, will have no oil left in his lamp at night.

*Note: Glorious Qur'an, Chapter 17 - Israa', Verse 29: And let not thy hand be chained to thy neck, nor open it with a complete opening, lest thou sit down rebuked, denuded.*

\* He that is extravagant will soon become poor, and poverty will enforce dependence, and invite corruption. *Ben Johnson.*

## FAULT-FINDING

## عیب جویی

هر که را جامه پارسا بینی      پارسا دان و نیک مرد انگار  
ور ندانی که در نهانش چیست      مُحْتَسِب را درونِ خانه چه کار؟

Consider the person you see in a pious man's garb, to be pious and upright. And if you do not know what is in his mind, what business has a vigilante with the inside of a house?

*Note: A vigilante is an officer in charge of enforcing moral values.*

\* When you decant on the faults of others, consider whether you be not guilty of the same. *Henry Home.*

همه حَمَالِ عیبِ خویشتید      طمعه بر عیبِ دیگران مزید  
هر که او عیبِ خویشتن بیند      طمعه بر عیبِ دیگران نزنند

All of you are bearers of your own defects. Do not taunt others for their faults. Whoever acknowledges his own fault, will not taunt others for their drawbacks.

\* If you are pleased at finding faults, you are displeased at finding perfections.

*John Caspar Lavater.*

## FILIAL INGRATITUDE

## فرزندِ ناسپاس

سالها بر تو بگذرد که گذار      نکونی سوی تربتِ پدرت  
تو به جایِ پدر چه کردی خیر      تا همان چشم داری از پسرت؟

It is ages since you have visited your father's grave. What good deed have you performed for your father, that you now expect your son to do for you?

چه خوش گفت زالی به فرزندِ خویش      چو دیدش پلنگ افکن و پیلتن  
گر از عهدِ خردیت یاد آمدی      که بیچاره بودی در آغوش من  
نکردی در این روز بر من جفا      که توشیر مردی و من پیر زن

How well did an old woman say to her son, when she found him in all his might and strength, like a leopard and an elephant: "If you could remember your infancy, when you were helpless in my arms, you would not torment me on this day when you are strong like a lion, and I am an old and infirm woman".

\* Ingratitude, thou marble-hearted fiend, more hideous when thou showest thee in a child, than the sea monster. *William Shakespeare.*

## FIRMNESS

## صلابت

کسی که لطف کند با تو خاکِ پایش باش وگر ستیزه بَرَد در دو چشمش آکن خاک  
سخن به لطف و کرم با درشتخوی مگوی که زنگ خورده نگردد به نرم سوهان پاک

Be the dust of the feet of a man who is kind to you, but if he shows violence, pour dust in his eyes. Do not speak politely and kindly to someone who is rude, as rust cannot be removed by a soft file.

\* It is only persons of firmness that can have real gentleness. *La Rochefoucauld.*

## FLATTERY

## چاپلوسی

خلافِ رایِ سلطان رایِ جُستن به خونِ خویش باشد دست سُستن  
اگر خود روز را گوید شب است این ببايد گفتن آنک ماه و پروین

To express an opinion which is contrary to that of the king, is like washing one's hand in one's own blood. If the king calls the day a night, one should prudently agree with him and say that the moon and the pleiades are visible.

\* Everyone likes flattery; and when you come to Royalty, you should lay it on with a trowel. *Benjamin Disraeli.*

صلح با دشمن اگر خواهی، هر گه که ترا در قفا عیب کند، در نظرش تحسین کن  
سخن آخر به دهن می‌گذرد مودی را سخنش تلخ نخواهی، دهنش شیرین کن

If you wish to be on peaceful terms with your enemy, praise him to his face whenever he speaks ill of you behind your back. The baneful foe will invariably slander you. Sweeten his mouth if you do not want his words to be bitter.



الا تا نشنوی مدح سخنگوی که اندک مایه نفعی از تو دارد  
 که گر روزی مرادش بر نیاری دو صد چندان عیوبت بر شمارد

Take care not to listen to the praise of a flatterer who expects to derive some material benefit from you, for if you do not comply with his wishes some day, he will point out two hundred defects in you.

\* Flattery corrupts both the receiver and the giver. *Edmund Burke.*

\* Flatterers are the worst kind of traitors, for they will strengthen thy imperfections. *Sir Walter Raleigh.*

## FORBEARANCE

## گذشت

یکی را زشت خوئی داد دشنام تحمل کرد و گفت ای نیک فرجام  
 بتر زانم که خواهی گفتن آنی که دانم عیب من چون من ندانی

Somebody was abused by an ill-natured man. He tolerated it and said, "O honourable man! I am worse than what you have called me, as I am sure that you do not know my defects as well as I know them".

\* If thou would'st be borne with, then bear with others. *Thomas Fuller.*

## FORGIVENESS

## بخشایش

متاب ای پارسا روی از گنهکار به بخشایندهی در وی نظر کن  
 اگر من ناجوانمردم به کردار تو بر من چون جوانمردان گذر کن

O virtuous man! Do not turn away your face from a sinner. Look upon him with compassion. If my deeds are ungentlemanly, generously overlook my shortcomings.

به لطافت چو بر نیاید کار سر به بی حرمتی کشد ناچار

هر که بر خویشتن نبخشاید      گر نبخشد کسی بر او، شاید

When a dispute cannot be resolved amicably, it will inevitably lead to harshness (literally: disrespect). A person who is not willing to forgive, deserves not to be forgiven by others.

این دو چیزم بر گناه انگیختند      بختِ نافرجام و عقلِ ناتمام  
گر گرفتارم کنی، مستوجیم      و رببخشی، عفو بهتر کانتقام

These two things have prompted me to sin: misfortune and imperfect reason. If you punish me, I deserve it. But if you pardon me, forgiveness is better than revenge.

آن را که به جای تست هر دم کرمی      عذرش پنهان کند به عمری ستمی

Forgive a man who has always been generous to you, although he may cause some harm to you once in his lifetime.

\* To err is human; to forgive, Divine. *Alexander Pope.*

\* They who forgive most, shall be most forgiven. *Gamaliel Bailey.*

## FRIEND

## دوست

از صحبتِ دوستی به رنجم      کساخلاقِ بدم حَسَن نماید  
عیبم هنر و کمال بیند      خارم گل و یاسمن نماید  
کو دشمن شوخ چشم ناپاک      تا عیبِ مرا به من نماید؟

I am annoyed by the behaviour of a friend who looks upon my bad manners as ideal conduct. My defects seem as accomplishments and perfections to him, and my thorns are regarded as roses and jasmines. Where is the impudent and wicked enemy who shall point out my faults to me?

\* It is one of the severest tests of friendship to tell your friend his faults.

*Henry Ward Beecher.*

دوست مشمار آنکه در نعمت زند      لافِ یاری و برادر خواندگی  
دوست آن دانم که گیرد دستِ دوست      در پریشان حالی و درماندگی

Do not consider him to be a friend, who boasts of friendship and brotherly love when you are prosperous. I consider him to be a true friend, who assists his friend when he is in need and in adversity.

\* Prosperity makes friends and adversity tries them. *La Rochefoucauld.*

بشوی ای خردمند از آن دوست دست      که با دشمنان بود هم نشست

O wise man! Wash your hands of that friend, who associates with your enemies.

\* An open foe may prove a curse, but a pretended friend is worse. *John Gay.*

پای در زنجیر پیش دوستان      به که با بیگانگان در بوستان

To have fetters on one's feet and be with friends, is preferable to be in a garden with strangers.

\* A true friend is one soul in two bodies. *Aristotle.*

## FRUGALITY

## صرفه جویی

چو دخلت نیست خرج آهسته تر کن      که می گویند ملاحان سرودی  
اگر باران به کوهستان نبارد      به سالی دجله گردد خشک رودی

When you have no income, be frugal in spending, as sailors have a song which says: "If it does not rain in the mountains, the river Tigris will dry up in a year".

\* Frugality is founded on the principle that all riches have limits. *Edmund Burke.*

## GENEROSITY

## سخاوت

هر که فریادرس روزِ مصیبت خواهد      گو در ایام سلامت به جوانمردی کوش  
بنده حلقه به گوش ار نوازی برود      لطف کن لطف، که بیگانه شود حلقه به گوش

Whoever looks for help on the day of hardship should be told to practise liberality when he is safe and healthy. If you are not kind to a devoted slave, he will desert you. Be kind and generous, so that even a stranger becomes your devoted slave.

تا دلِ دوستان به دست آری      بوستانِ پدر فروخته به  
با بد اندیش هم نکویی کن      دهنِ سگ به لقمه دوخته به

It is better to sell your patrimonial garden to win over the hearts of your friends; also be good to malicious ones, as it is best to shut the mouth of a dog with a morsel.

آنکس که به دینار و درم خیر نیندوخت      سر عاقبت اندر سر دینار و درم کرد  
خواهی متمتع شوی از نعمت دنیا      با خلق کرم کن چو خدا با تو کرم کرد

He who has performed no act of generosity with his money, has wasted his life in amassing wealth. If you wish to benefit from worldly riches, be generous to others, since God has been generous to you.

درخت کرم هر کجا بیخ کرد      گذشت از فسلك شاخ و بالاي او  
گر اميدواری کزو بر خوری      به مسنت منه ازه بر پای او

Wherever the tree of generosity takes roots, its trunk and branches surpass the sky. If you hope to enjoy its fruits, do not commit the folly of cutting its roots.

مکن ز گردش گیتی شکایت ای درویش      که تیره بختی اگر هم بر این نَسَق مُردی  
تسوانگرا، چو دل و دستِ کامرانت هست      بخور، ببخش، که دنیا و آخرت بُردی

O poor man! Complain not of the vicissitudes of the world, as you will be unfortunate if you continue to torment yourself in this manner and die. O rich man! Since you are fortunate and successful, eat and bestow upon others, for you will thereby gain this world and the world hereafter.

کس نـبـیند بـخیلِ فاضل را      که نه در عیب گفتنش کوشد  
ور کـریمی دو صد گـنه دارد      کـرمش عـیبا فرو پوشد

A learned man who is a miser will be criticised for his fault, whereas generosity will cover two hundred sins of a man who is liberal.

از زر و سـیمِ راحـتی برسان      خویشتن هم تـمـعی برگیر  
وانگه این خانه کز تو خواهد ماند      خـشتی از سیم و خـشتی از زرگیر

Provide succour to others with your gold and silver, and also benefit yourself from them; and rest assured that this edifice which you leave behind will be made of bricks of silver and gold.

بزرگی بایدت، بخشنده کن      که دانه تا نـیفشانی نـروید

Be generous if you seek greatness, for seeds will not grow unless they are sown.

نوشته است بر گورِ بهرامِ گور      که دستِ کرم به ز بازوی زور

It is inscribed on the tomb of Bahram Goor, that a generous hand is better than a powerful arm.

کریمان را به دست اندر دم نیست خداوندانِ نعمت را کرم نیست

**Those who are generous have no money, and those who are wealthy are not liberal.**

قرار بر کفِ آزادگان نگیرد مال نه صبر در دلِ عاشق، نه آب در غربال

**Wealth does not remain in the hands of liberal men, just like a lover who is devoid of patience, and a sieve which is unable to hold water.**

\* The riches we impart are the only wealth we shall always retain. *M. Henry.*

\* The truly generous is the truly wise, and he who loves not others, lives unblest. *Henry Home.*

\* The generous who is always just, and the just who is always generous, will unannounced, approach the throne of Heaven. *John Caspar Lavater.*

## GLUTTONY

## شکم پروری

اندرون از طعام خالی دار تا در آن نورِ معرفت بینی  
نهی از حکمتی به علت آن که پری از طعام تا بینی

**Keep your belly empty so that you may see the light of knowledge In it. You are devoid of wisdom, as your belly is full with food up to your nose.**

با آنکه در وجودِ طعام است عیشِ نفس رنج آورد طعام که بیش از قدر بود  
گر گلشکر خوری به تکلف زیان کند ورنانِ خشک دبر خوری، گلشکر بود

**Although food is a pleasure of life, it will cause harm if eaten in excess. If you eat the conserve of roses when you are not sufficiently hungry, it will cause you harm; and if you eat dry bread sparingly, it will be as delicious as the conserve of roses.**

A surfeit of the sweetest things, the deepest loathing to the stomach brings.

*William Shakespeare.*

چو کم خوردن طبیعت شد کسی را چو سختی پیشش آید سهل گیرد  
وگر تن پرور است اندر فراخی چو تنگی بسیند از سختی بمیرد

**If a person accustoms himself to eating sparingly, he can easily bear hunger when he faces hardship. But if he indulges himself during bountiful days, he is bound to die during scarcity.**

خوردن برای زیستن و ذکر کردن است تو معتقد که زیستن از بهر خوردن است

**Food is eaten to support life and praise God, whereas you believe that one lives only to eat.**

\* Thou should'st eat to live; not live to eat. *Marcus Cicero.*

ننور شکم دم به دم تافتن مصیبت بود روز نایافتن

**To feed the oven of one's belly frequently, will cause anguish on the day of scarcity.**

شکم، بند دست است و زنجیر پای شکم بنده نادر پرستد خدای

**The belly is a fetter which binds the hand and a chain which ties the feet. A slave to the belly rarely worships God.**

نه چندان بخور کز دهانت برآید نه چندان که از ضعف جانت درآید

**Neither eat so much as to fill yourself to the throat, nor so little as to die due to weakness.**

اسیر بند شکم را دو شب نگیرد خواب شبی ز معده سنگی، شبی ز دلتنگی

**Whoever is a slave to his belly, cannot sleep for two nights: One is the night when his belly is loaded, and another night is when he is worried about filling his belly.**

\* Glorious Qur'an, Chapter 7 - Al-Araaf (The Heights), Verse 31: O children of Adam! Look to your adomment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

\* Their kitchen is their shrine, the cook their priest, the table their altar, and their belly their God. *Charles Buck.*

GOD

خدا

از تو به که نالم، که دگر داور نیست؟ وز دست تو هیچ دست بالاتر نیست  
وانرا که تو رهبری، کسی گم نکند وانرا که تو گم کنی، کسی رهبر نیست

**To whom but You can I complain, since there is no other judge besides You, and there is no hand more powerful than Your Hand? He who is guided by You cannot be misled by anyone, and he who is abandoned by You has no other guide.**

\* Be Thou my Guardian and my Guide, and hear me when I call; let not my slippery footsteps slide, and hold me lest I fall. *Isaac Williams.*

شب تاریک دوستانِ خدای می بتابد چو روزِ رخشنده  
وین سعادت به زورِ بازو نیست تا نبخشد خدایِ بخشنده

**The dark night of the friends of God is as bright as the shining day, and this prosperity cannot be attained by the strength of one's arms, unless it is granted by the Bestower.**

\* If we have God in all things when they are ours, we shall have all things in God when they are taken away. *Bishop Joseph Hall.*



گر به محشر خطابِ قهر کند      انبیا را چه جایِ معذرت است؟  
 پرده از رویِ لطفِ گو بردار      کِشایِ را امیدِ مغفرت است

**If God be strict on the Day of Judgement, what excuse can even the Prophets offer? Let us plead to God to show His Mercy, for even the vicious are hopeful to be pardoned by Him.**

\* Among the attributes of God, although they are all equal, Mercy shines with even more brilliancy than Justice. *Miguel de Saavedra Cervantes.*

در بسته به رویِ خود ز مردم      تا عیبِ نگسترند ما را  
 در بسته چه سود و عالمِ الغیب      دانایِ نَهان و آشکارا

**I have sought solitude so that people may not know my faults, but of what use is solitude, as the Omniscient knows both: the concealed and the obvious.**

\* They never sought in vain that sought the Lord aright. *Robert Burns.*

عذرِ تقصیرِ خدمتِ آوردم      که ندارم به طاعتِ استظهار  
 عاصیان از گناه توبه کنند      عارفان از عبادت استغفار

**I seek pardon for my failings, as I cannot rely on my devotion. Sinners atone for their sins, whereas the gnostics seek forgiveness for their improper worship.**

\* If we look clearly at this world, when God seems so utterly forgotten, we shall find that it is He Who commands the most fidelity and love. *Madam Swetchine.*

هر سو دود آن کس ز برِ خویش براند      وانرا که بخواند، به در کس ندواند

**The man whom God drives away from His precinct, wanders aimlessly; but the person whom God beckons, does not have to seek refuge from anyone else.**

\* God is our refuge and strength; a very present help in trouble. *Psalms 46:1*

آنکس که توانگرت نمی‌گرداند او مصلحت تو از تو بهتر داند

**He Who does not make you wealthy, knows better than you what is advantageous to you.**

\* I am always content with what happens, for I know that what God chooses is better than what I choose. *Epictetus.*

درویش و غنی بنده این خاکِ درند و آنان که غنی‌ترند محتاج‌ترند

**The poor and the rich are slaves at this door of God, and the richer they be, the greater are their needs.**

\* There is nothing on earth worth being known, but God and our own souls. *Gamaliel Bailey.*

از دست و زبان که بر آید کز عهده شکرش به در آید؟

**Who has the capacity to offer thanks to God by action or by speech?**

\* Two men please God -- who serves Him with all his heart because he knows Him; and who seeks Him with all his heart, because he knows Him not. *Nikita Panim.*

ای برتر از خیال و قیاس و گمان و وهم و ز هر چه گفته‌اند و شنیدیم و خوانده‌ایم  
مجلس تمام گشت و به آخر رسید عمر ما همچنان در اول وصف تو مانده‌ایم

**O You who are beyond imagination, comparison, presumption and apprehension; and whatever has been said, heard and read about You! The assembly has concluded and life is about to end, and we are still in the initial stages of praising You.**

\* Teach me, my God and King, in all things Thee to see; and what I do in any thing, to do it as for Thee. *George Herbert.*

به ذکرش هر چه بینی در خروش است دلی داند در این معنی که گوش است

نه بلبل بر گالش تسبیح خوانیست که هر خاری به تسبیحش زبانیست

Everything that you observe is singing the praises of God, and this is known to those who have a discerning ear. It is not only the nightingale in the rose-bush which chants the praises of God, but every thorn has also become a tongue to glorify Him.

\* God is Great, and therefore He will be sought; He is Good, and therefore He will be found. *Bishop Joseph Hall.*

چه جُرم دید خداوند سابق الانعام که بنده در نظر خویش خوار میدارد؟  
خدای راست مسلم بزرگواری و لطف که جُرم بیند و نان بر قرار میدارد

What fault has my bountiful master found in me, that this servant has become hateful in his sight? Only God enjoys indisputable Greatness and Kindness, for He sees one's crime, but still provides one's daily bread.

\* As a countenance is made beautiful by the soul's shining through it, so the world is beautiful by the shining through it of God. *Friedrich Jacobi.*

دوست نزدیکتر از من به من است وینت مشکل که من از وی دورم  
چه کنم؟ با که توان گفت که او در کنار من و من مهجورم؟

The Friend is closer to me than myself, but the difficulty is that I am far from Him. What shall I do? To whom can I say that He is beside me, and yet I am separated from Him?

*Note: Glorious Qur'an, Chapter 50- Qaaf, Verse 16: We verily created man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein. (حبل الوريد.)*

به قول دشمن پیمان دوست بشکستی بین که از که بریدی و با که پیوستی

You have broken your pledge to your Friend (God) at the instance of

your enemy (Satan). Contemplate with Whom you have broken off your ties, and to whom you have attached yourself

*Note: Glorious Qur'an, Chapter 36- Yasin (Yasin), Verses 60 and 61: Did I not charge you, O ye sons of Adam, that ye worship not the devil? Lo! he is your open foe! But that ye worship Me. That was the right path. Yet he hath led astray of you a great multitude. Had ye then no sense?*

\* The very word God suggests care, kindness, goodness; and the idea of God in His Infinity, is infinite care, infinite kindness and infinite goodness. *Henry Beecher.*

## GOLESTAN (ROSE GARDEN)

## گلستان

از گُلستانِ من بسبر ورقی      به چه کار آیدت ز گُلِ طبقی؟  
وین گُلستان همیشه خوش باشد      گُل همین پنج روز و شش باشد

Of what use is a tray of flowers to you? Carry a leaf from my Golestan (Rose Garden). Flowers last only for five days or six, whereas this Golestan will always provide joy.

## GOOD NAME

## نام نیک

دولتِ جاوید یافت هر که نکو نام زیست      کز عقبش ذکرِ خیر زنده کند نام را  
وصفِ تو را گر کنند، ور نکند اهلِ فضل      حاجتِ مشاطه نیست رویِ دلارام را

Whoever lives with a good name has acquired eternal wealth, as he attains immortality by people remembering him for his goodness. It is immaterial whether men of erudition praise you or not, as a lovely face does not need the cosmetic aids of a beautician.

بس نامور به زیرِ زمین دفن کرده‌اند      کز هستیش به رویِ زمین یک نشان نماند  
وان پیر لاشه را که سپردند زیرِ گِل      خاکش چنان بخورد کزو استخوان نماند

زنده است نام فرخ نوشیروان به خیر      گر چه بسی گذشت که نوشیروان نماند  
خیری کن ای فلان و غنیمت شمار عمر      ز آن پیشتر که بانگ بر آید: فلان نماند

Many eminent men have been buried in the earth, of whom not a trace has remained. The old corpse which they have interned in the earth has thus been eaten up by the soil, that not a sign of its bones has survived. The auspicious name of Noshirwan is still remembered for his goodness by people, although he died long ago. O man! Perform good deeds and know the true value of your life, before it is proclaimed that such a one is no more.

قارون هلاک شد که چهل خانه گنج داشت      نوشیروان نمرّد که نام نکو گذاشت

Korah, who had forty treasure houses was destroyed, whereas Noshirwan is immortal as he left behind a good name.

*Note: Korah was a cousin of Prophet Moses, but the greatest detractor of the Apostle. His wealth was phenomenal, but he was an irreligious, heartless niggard.*

*Noshirwan was a just and benevolent king, and his good name is eternal.*

این همه هیچ است چون می بگذرد      تخت و بخت و امر و نهی و گیر و دار  
نام نیک رفتگان ضایع مکن      تا بماند نام نیکت بر قرار

All these are of no consequence as they are transient: the royal throne, good fortune, the power to command and prohibit, glory and pomp. Do not destroy the good name of those who have passed away, so that your good name may also be eternal.

\* No true and permanent fame can be founded except in labours which promote the happiness of mankind. *Charles Summer.*

\* Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. *Charles Thomas.*

## GRATITUDE

## سپاس

من آن مورم که در پایم بمالند      نه زنبورم که از نیشم بنالند  
 کجا خود شکر این نعمت گزارم      که زور مردم آزاری ندارم؟

I am the ant which men crush under their feet. I am not the wasp whose sting makes people cry out in pain. How can I express my gratitude to God for not giving me the power to oppress mankind?

*Note: Late Ayatollah Motahhari, quoting a learned authority, has given the following version of the above verses:*

نه آن مورم که در پایم بمالند      نه زنبورم که از نیشم بنالند  
 کجا خود شکر این نعمت گزارم      که دارم زور و آزاری ندارم؟

I am not the ant which men crush under their feet. I am not the wasp whose sting makes people cry out in pain. How can I express my gratitude to God, that although I have the power, I do not cause distress to anyone?

\* If I only have the will to be grateful, I am so. *Lucius Seneca.*

شکر خدای کن که موفق شدی به خیر      ز انعام و فضل خود نه معطل گذاشتت  
 منت منه که خدمت سلطان کنی همی      منت شناس از او که به خدمت بداشتت

Be grateful to God for honouring you with success in performing good deeds, and for not excluding you from His bounties and favours. Do not boast that you are holding an office under the king, but be grateful to him for having conferred this honour on you.

\* O Lord, Who lends me life, lend me a heart replete with thankfulness.

*William Shakespeare.*

## HARM

## آزار

مسکین خراگر چه بی تمیز است      چون بار همی بر د عزیز است  
گاو و خوران باربردار      به ز آدمیان مردم آزار

Although the poor donkey is devoid of discernment, it is valuable because it carries load. The load-bearing cows and donkeys are better than people who harm others.

ضعیفان را مکن بر دل گزندی      که در مانی به جور از زورمندی

Do not injure the weak, or else you will suffer at the hands of the strong.

\* It is part of human nature to hate the man you have hurt. *Tacitus.*

\* The memory of injuries is engraved on the heart and remains forever.

*Thomas Chandler Haliburton (Sam Slick).*

## HASTE

## شتاب

ای که مشتاقِ منزلی مشتاب      بند من کار بند و صبر آموز  
اسبِ تازی دوتک رود به شتاب      و اُشترِ آهسته می رود شب و روز

O you who desire to reach your destination! Do not hurry. Heed my advice and be patient. An Arab steed gallops for a short distance, whereas the camel moves slowly throughout the night and day.

\* Wisely and slow; they stumble who run fast. *William Shakespeare.*

## HOPE

## امید

چو کعبه قبله حاجت شد از دیارِ بعید      روند خلق به دیدارش از بسی فرسنگ

نرا تَحْمَلِ امثالِ ما ببايد کرد که هیچ کس نزند بر درختِ بی بر سنگ

People from distant lands travel many a mile to go and pray at Ka'ba, because it is the centre of fulfilment of hopes. You should therefore bear the importunities of men like us, as nobody flings a stone at a tree which bears no fruits.

دو بامداد اگر آید کسی به خدمتِ شاه سِوَم هرآینه در وی کند به لطف نگاه  
امید هست پرستندگانِ مخلص را که ناامید نگردند از آستانِ اله

When a person devotedly serves his king for two days, the king is bound to look at him favourably on the third day. Sincere worshippers are therefore hopeful that they will not return empty-handed from the threshold of God.

گر نبودى امیدِ راحت و رنج پایِ درویش بر فلک بودى  
ور وزیر از خدا بترسیدی همچنان کز مَلِک، مَلِک بودى

If there was no expectation of comfort and pain, the mendicant's feet would be on the heavenly sphere. If the minister feared God as much as he fears the king, he would become an angel.

امیدوار بود آدمی به خیرِ کسان مرا به خیرِ تو امید نیست، شر مرسان

Men expect goodness from people. I have no expectation of any goodness from you; only cause me no harm.

\* Oft expectation fails, and most oft there, where most it promises. *Shakespeare.*

ز کارِ بسته میندیش و دل شکسته مدار که آبِ چشمه حیوان درونِ تاریکیست

Do not be upset about your failures and be not distressed, because the



water of life exists in dark regions.

\* In all things it is better to hope than to despair. *Johann Goethe.*

## HUMANISM

## انسان‌گرایی

بسی آدم اعضای یکدیگرند که در آفرینش ز یک گوهرند  
 چو عضوی به درد آورد روزگار دگر عضوها را نماند قرار  
 نسو کز محنت دیگران بی‌غمی شاید که نامت نهند آدمی

Human beings are like parts of a body (literally: limbs of one another), as they are created from the same substance. When the world causes pain to a single part, the other parts also cannot be at ease. You who are indifferent to the sufferings of others, do not deserve to be called a human being.

به صورت آدمی شد قطره آب که چل روزش قرار اندر رحم ماند  
 وگر چل ساله را عقل و ادب نیست به تحقیقش شاید آدمی خواند

After remaining for forty days in the womb, a drop of water (semen) obtains human form, but the man who is forty years old, and is yet devoid of reason and good manners, truly does not deserve to be called a human being.

\* A fool at forty is a fool indeed. *Edward Young.*

جوانمردی و لطف است آدمیت همین نقش هیولایی مپندار  
 هنر باید، که صورت میتوان کرد به ایوانها در از شنگرف و زنگار  
 چو انسان را نباشد فضل و احسان چه فرق از آدمی تا نقش دیوار؟  
 به دست آوردن دنیا هنر نیست یکی را گر توانی دل به دست آر

Humanism is comprised of liberality and kindness. Do not think that it is only the material form. Virtue is a must, since pictures can be painted

on the walls of a palace with vermilion and verdigrise. If a man is devoid of excellence and benevolence, what is the difference between him and the painted figure on the wall? Acquiring worldly riches is not an art. Win over a single heart if you can.

\* Our humanity were a poor thing, but for the Divinity that stirs within us.  
*Francis Bacon.*

\* The world is my country, all mankind are my brethren, and to do good is my religion. *Thomas Paine.*

\* I love my country better than my family, but I love humanity better than my country. *Francis Fenelon.*

## HUMILITY

## فروتنی

گر گزندت رسد تحمّل کن      که به عفو از گناه پاک شوی  
ای برادر چو خاک خواهی شد      خاک شو پیش از آنکه خاک شوی

Patiently bear the harm you suffer at someone's hands, as by forgiving him, your sins will be pardoned by God. O brother! As you have to die, be as humble as dust, before you are reduced to dust.

اگر خود بر درد پیشانی پیل      نه مرد است آنکه در وی مردمی نیست  
بسنی آدم سرشت از خاک دارد      اگر خاکی نباشد آدمی نیست

If someone is able to smash an elephant's forehead, he will not be considered to be brave, if he is not humane. Children of Adam are created from dust, and if they are not humble, they are not human beings.

شخصم به چشم عالمیان خوب منظر است      وز خُبیثِ باطنم سرِ خجلت فتاده پیش  
طاووس رابه نقش و نگاری که هست، خلق      تحسین کنند و، او خجل از پای زشتِ خویش

Although I appear handsome to people, I bow my head with shame due to my malevolence. The peacock is praised for its colourful beauty by people, but it is ashamed of its ugly claws.

\* I believe the first test of a truly great man is his humility. *John Ruskin.*

\* It is easy to look down on others; to look down on ourselves is the difficulty.

*Charles Mordaunt (Lord Peterborough).*

## HUNGER

## گرسنگی

نشونود آوازِ دف و چنگ و نی	گوش تواند که همه عمر وی
بی گل و نسرین به سر آرد دماغ	دیده شکید ز تماشای باغ
خواب توان کرد خزف زیر سر	ور نبود بالش آکنده پر
دست توان کرد در آغوش خویش	ور نبود دلبرِ همخوابه پیش
صبر ندارد که بسازد به هیچ	وین شکم بی هنرِ پیچ پیچ

The ear can afford not to listen to the sound of the tambourine, harp and flute for a lifetime. The eye can abstain from seeing the garden, and the nose can do without the fragrance of the rose and the jonquil. The head can rest on earthenware if there is no feather pillow. If the beloved is not beside one in bed, one can embrace oneself instead. But the wretched belly cannot patiently bear the pangs of hunger.

معشوقِ من است آنکه به نزدیک تو زشت است	ای سیر ترا نانِ جوین خوش ننماید
از دوزخیان پرس که اعراف بهشت است	حسورانِ بهشتی را دوزخ بود اعراف

O you who are sated! A loaf of barley will not appear attractive to you. Although it seems ugly to you, this loaf is my beloved. To the nymphs of Paradise, Purgatory is like Hell. Ask those dwelling in Hell, and they will tell you that Purgatory is indeed Paradise!

*Note: Purgatory is a place inhabited by the souls of sinners who are expiating their sins before going to Heaven.*

مرغ بریان به چشم مردم سیر      کمتر از برگِ تره بر خوان است  
وانکه را دستگاه و قوت نیست      شلغم پخته مرغ بریان است

In the eyes of men who are satiated, a grilled chicken is of lesser value than green leek on a dining table. But to him who has no wealth and means, a boiled turnip is as good as a grilled chicken.

تشنه سوخته در چشمه روشن چو رسید      تو مپندار که از پیلِ دمان اندیشد  
ملحدِ گرسنه درخانه خالی بر خوان      عقل باور نکند کز رمضان اندیشد

Do not imagine that a person who is scorched by thirst will be afraid of facing a furious elephant when he sees a spring of clear water. It will be unreasonable to believe that a hungry infidel will have any regard for the fasting month of Ramazan, when he sees food on the dining mat in an empty house.

گر همه زر جعفری دارد      مرد بی توشه بر نگیرد گام  
در بیابان، فقیر سوخته را      شلغم پخته به که نقره خام

Even if he has pure gold, a traveller does not undertake a journey without provisions. For a poor and famished man in the desert, a boiled turnip is better than crude silver.

کوفته بر سفره من گو مباش      گرسنه را نان تهی کوفته است

I am least concerned if there is no dish of meatballs on my dining table. For a hungry man, plain bread is like a dish of meatballs.

با گرسنگی قوتِ پرهیز نماند      افلاسِ عنان از کفِ تقوی بستاند

Abstinence is of no avail when one suffers the pangs of hunger; poverty snatches the controlling reins from the hands of piety.

چون سگِ دَرَنده گوشت یافت نپرسد      کین شترِ صالح است یا خرِ دَجّال

When a voracious dog finds meat, it does not ask whether the flesh is that of the camel of Prophet Saleh, or the donkey of Dajjal.

*Note: Dajjal (Antichrist) is the personal opponent of Christ, expected by the early Church to appear before the end of the world.*

*Note: The donkey of Dajjal is the monstrous ass on which the Impostor rides before the advent of the holy twelfth Imam.*

\* To a man with an empty stomach, food is God. *Mahatma Gandhi.*

## HYPOCRISY

## دورویی

ترکِ دنیا به مردم آموزند      خویشانِ سیم و غله اندوزند  
عالمی را که گفت باشد و بس      هرچه گوید نگیرد اندر کس  
عالم آن کس بود که بد نکند      نه بگوید به خلق و خود نکند

They teach people to forsake the world, whilst they are busy accumulating wealth and filling up their granaries. A learned man who only preaches, will never be able to impress anyone. A learned man is he who commits no wrong, and not he who asks people to do good, and does not perform a good deed himself.

\* Preachers say, do as I say; not as I do. *John Selden.*

نیینی که پیش خداوندِ جاه      نیایش کنان دست بر بر نهند  
اگر روزگارش در آرد ز پای      همه عالمش پای بر سر نهند

Do you not see how people sing the praises of a man who enjoys grandeur, and fold their hands in obedience to him? But if fortune deserts him, the entire world tramples on his head.

مگو اندوه خویش با دشمنان که لاحول گویند شادی کنان

Do not narrate your grief to enemies, as they will outwardly sympathise with you and say, "May God avert this evil", although in reality, they are overjoyed by your grief.

*Note:* لا حول ولا قوة الا بالله العلی العظيم: "There is no strength nor power but in (or by means of) Allah, the Eminent, the Magnificent".

*To say lahaul is a formula which Muslims repeat on the receipt of bad news, or on hearing or seeing anything disagreeable, or to express aversion or contempt, or to drive away evil spirits.*

در برابر چو گو سپند سلیم در قفا همچو گرگ مردم خوار

To your face, they are as meek as lambs; behind your back, they are like man-devouring wolves.

اگر آنچه می گفتمی کردمی نکو سیرت و پارسا بودمی

If I were to practise what I preach, I would be a virtuous and moral man.

\* A bad man is worse when he pretends to be a saint. *Francis Bacon.*

\* Hypocrisy is the homage which vice renders to virtue. *La Rochefoucauld.*

IGNORAMUS

نادان

تو بر اوج فلک چه دانی چیست که ندانی که در سرایت کیست؟

What do you know of the heavenly sphere, when you do not know who is in your house?

*Note: The reference is to an astronomer whose wife was having an affair with her paramour when he was in his shop.*

\* By ignorance is pride increased; those most assume who know the least.

*John Gay.*

## IGNORANCE

## نادانی

علم چندان که بیشتر خوانی  
نه محقق بود نه دانشمند  
چون عمل در تو نیست نادانی  
چارپایی بر او کتابی چند  
آن تهی مغز را چه علم و خبر  
که بر او هیزم است یا دفتر؟

However much you may study, you are ignorant if you do not make practical use of it. He is neither a profound scholar nor a learned person, but a beast of burden which is laden with books. What does the stupid beast know whether it is laden with books or firewood?

وقتی افتاد فتنه‌ای در شام  
روستا زادگان دانشمند  
هر کس از گوشه‌ای فرا رفتند  
به وزیر پادشا رفتند  
پسران وزیر ناقص عقل  
به گدایی به روستا رفتند

Once, an insurrection took place in Syria and people deserted their dwelling places. The wise sons of peasants became ministers of the king, whereas the ignorant sons of the minister took to begging in the villages.

وجود مردم دانا مثال زر طلاست  
که هر کجا که رود قدر و قیمتش داند  
بزرگ زاده نادان به شهروا ماند  
که در دیار غریبش به هیچ نستانند

The presence of an intelligent man is like pure gold, as his worth and

value are appreciated wherever he goes. But the ignorant son of a high-ranking official is like money which is valid only in a certain place, and has no value whatsoever outside that place.

چو کردی با کلوخ انداز پیکار سر خود را به نادانی شکستی  
چو تیر انداختی بر روی دشمن چنین دان کاندر آماجش نشستی

When you fight with one who slings stones, you break your own head due to your ignorance. When you shoot an arrow at your enemy, you should realize that you have placed yourself within his shooting range.

زود بینی شکسته پیشانی تو که بازی کنی به سر با قوج

You who play with the ram with your head, will soon find your forehead broken by it.

چو از قومی یکی بی دانشی کرد نه که را منزلت ماند نه مه را

When somebody from a tribe commits a foolish deed, both the young and the elders lose their dignity.

\* So long as thou art ignorant, be not ashamed to learn. *Izaak Walton.*

\* I am not ashamed to confess that I am ignorant of what I do not know. *Cicero.*

## ILL NATURE

## بد خلقی

اگر ز دستِ بلا بر فلک رود بد خوی ز دستِ خوی بد خویش در بلا باشد

If an ill-natured man goes to the heavenly sphere to escape from a calamity, he will still be in calamity due to his own evil disposition.

خوی بد در طبیعتی که نشست نرود جز به وقتِ مرگ از دست



**The ill nature of a man does not leave him until his death.**

\* An ill-natured man is a selfish man; unhappy in himself, and disagreeable to others. *Edmund Burke.*

## IMPIETY

بی دینی

ای به ناموس کرده جامه سپید      بهر پندارِ خلق و نامه سیاه  
دست کوتاه بساید از دنیا      آستین خواه دراز، خواه کوتاه

O you who have deceptively put on the white garment of piety to appear virtuous in the sight of men, and have blackened your record of deeds! Your hand should be restrained from worldly desires. It is immaterial if your sleeves are long or short.

گه اندر نعمتی مغرور و غافل      گه اندر تنگدستی خسته و ریش  
چو در سرا و ضرا حالت این است      ندانم کی به حق پردازی از خویش؟

At times, you are proud and negligent in prosperity, and at times, you are afflicted and wounded in adversity. Since this is your condition in happiness and misery, I wonder when you will find time to worship God instead of attending to yourself?

عام نادان پریشان روزگار      به ز دانشمندِ ناپرهیزگار  
کان به نایبایی از راه اوفتاد      وین دو چشمش بود و در چاه اوفتاد

An ignorant and unfortunate common man is better than a wise man who is not righteous. The former was blind and consequently deviated from the right path, whereas the latter had two eyes and yet fell into the well.

آنکه چون پسته دیدمش همه مغز      پوست بر پوست بود همچو پیاز

پارسایانِ روی در مـخلوق پشت بر قـبله می‌کنند نماز

He who appeared to me like a fleshy pistachio, was in reality a multi-layered onion. Sham religious men who make a show of their piety, actually offer prayers with their backs to the Altar (Ka'ba).

پارسا بین که خرقه در بر کرد جامهٔ کعبه را جلی خر کرد

See how the fake pious man has donned the pelisse of piety, and has thereby dishonoured the covering of the holy Ka'ba, as a saddle-pack for an ass (like himself)

\* The wages of sin is death. *Bible-Romans 6:23*

\* Sin is, essentially, a departure from God. *Martin Luther.*

عابد که نه از بهر خدا گوشه نشیند بیچاره در آینهٔ تاریک چه بیند؟

What can a helpless devout man, who does not seek retirement for devoting himself to God, behold in a dark mirror?

عالم که کامرانی و تن پروری کند او خویشتن گم است، که را رهبری کند؟

The learned man who is obsessed with his own prosperity and is self-indulgent, is himself lost and distracted. How can he guide others?

\* Glorious Qur'an, Chapter 2 - Baqarah (The Cow), Part of Verse 44: Enjoin ye righteousness upon mankind, while ye yourselves forget (to practise it)?

ترسم نرسی به کعبه ای اعرابی کاین ره که تو می‌روی به ترکستان است

O Arab! I am afraid you will not reach holy Ka'ba, since this road which you are pursuing leads to Turkistan.

Of all the dark catalogue of sins, there is not one more vile and execrable than profanity (impiety). *Samuel Cox.*

هر که پرهیز و علم و زهد فروخت خرمی گِرد کرد و پاک بسوخت

**Whoever has sold his righteousness, learning and piety, has in fact piled up a harvest and then burnt it.**

\* The most virtuous of all men, says Plato, is he that contents himself with being virtuous, without seeking to appear so. *Francis Fenelon.*

## INFIDELITY

## پیمان شکنی

نه ما را در میان عهد و وفا بود؟ جفا کردی و بد عهدی نمودی  
به یکبار از جهان دل در تو بستم ندانستم که برگردی به زودی  
هنوزت گر سرِ صلح است باز آی کزان مقبول تر باشی که بودی

**Had we not vowed to be faithful to each other? You were cruel to me and have broken your pledge. I renounced the world and completely lost my heart to you, but did not know that you would soon change your attitude towards me. Despite this, return to me if you desire peace, as you shall be dearer to me than ever before.**

\* Infidelity, indeed, is the root of all sin. *Isaac Barrow.*

## INFLUENCE

## نفوذ

در میر و وزیر و سلطان را بی وسیلت مگرد پیرامن  
سگ و دربان چو یافتند غریب این گریبانش گیرد، آن دامن

**Do not approach the gates of the houses of an emir, a minister and a king, without proper influence. Because on seeing a stranger at the entrance, the guard will seize him by the collar, and the dog will grab his cloak.**

\* Those unacquainted with the world take pleasure in intimacy with great men; those who are wiser fear the consequences. *Quintus Horatius Flaccus Horace.*

## INGRATITUDE

## ناسپاسی

و گری را لقمه‌ای هرگز فراموش نگردد، و زنی صد نوبتش سنگ  
و گری عمری نوازی سِفله‌ای را به کمتر تندی آید با تو در جنگ

A dog to which you have once given a morsel will never forget it, even if you stone it a hundred times. But if you cherish a mean person throughout his life, he will fight with you for a minor sternness.

یا وفا خود نبود در عالم یا مگر کس در این زمانه نکرد  
کس نیاموخت علم تیر از من که مرا عاقبت نشانه نکرد

Either there was no fidelity in the world, or nobody practises it now. Nobody has ever learnt the skill of archery from me, without ultimately making me a target of his arrow.

\* We set ourselves to bite the hand that feeds us. *Edmund Burke.*

## INSINCERITY

## بی‌وفایی

پسری را پدر وصیت کرد کای جوان بخت، یاد گیر این بند  
هر که با اهل خود وفا نکند نشود دوست روی و دولت‌مند

A father commanded his son by will: "O fortunate son! Take this advice from me. Whoever is insincere to his family, will never be fortunate and prosperous".

وفاداری مدار از بلبلان چشم که هر دم برگلی دیگر سرایند  
جوانان خرمند و خوب رخسار ولیکن در وفا با کس نپایند

Do not expect sincerity from the nightingales, as they fly from flower to flower while singing. The young are charming and beautiful, but they are not

faithful to anyone.

\* Nothing is more disgraceful than insincerity. *Marcus Cicero.*

## JEALOUSY

رشک

به یک نفس که بر آمیخت یار با اغیار بسی نماند که غیرت وجود من بکشد  
به خنده گفت که من شمعِ جمعم ای سعدی مرا از آن چه که پروانه خویشتن بکشد؟

If my beloved were to fraternize with strangers even for a moment, I would die of jealousy. (On hearing me), she smilingly said, "O Sa'di! I am a candle of the assemblage. Why should I care if the moth scorches itself?"

\* Jealousy extinguishes love, as ashes smother the flame. *Margaret of Navarre.*

## JOY

شادی

غمی کز پیش شادمانی بری به از شادی کز پسش غم خوری

A sorrow which is followed by joy, is better for you than the joy which is followed by grief.

\* Sweet is pleasure after pain. *John Dryden.*

## KING'S DUTY

مسئولیتِ شاه

پساده پاسبانِ درویش است گر چه رامش به فر دولت اوست  
گوسپند از برای چوپان نیست بلکه چوپان برای خدمت اوست

The king is the sentinel of the poor, although tranquillity is due to his splendour. The sheep are not for the shepherd. Rather, the shepherd is meant to serve the sheep.

\* The prince (king) who neglects or violates his trust is more a brigand than the robber-chief. *Lord George Gordon Byron.*

## KNOWLEDGE

## دانش

میراثِ پدرِ خواهی، علمِ پدرِ آموز کین مالِ پدرِ خرجِ توان کرد به ده روز

Acquire your father's knowledge if you want to inherit his wealth, for his wealth can be spent in ten days (if you are ignorant).

بپرس هرچه ندانی که ذلّ پرسیدن دلیلِ راهِ تو باشد به عزّ دانایی

Ask whatever you do not know, as the hardship of asking will result in acquiring the honour of knowledge.

\* I keep six honest serving-men (they taught me all I knew): Their names are What and Why and When, and How and Where and Who. *Rudyard Kipling.*

## LIFE

## زندگی

کوس رحلت بکوفت دستِ اجل ای دو چشمم وداع سر بکنید  
بر من اوفتاده دشمن کام آخر ای دوستان گذر بکنید  
روزگارم بشد به نادانی من نکردم، شما حذر بکنید

The hand of death has beaten the drum of departure. O my eyes! Bid adieu to each other. O friends! Come and visit me now that I am overwhelmed by my enemy (death). I have wasted my life in ignorance and have not utilized my time judiciously. Take a lesson from my wasted life.

\* Life levels all men: Death reveals the eminent. *William Shakespeare.*

هر دم از عمر می رود نفسی چون نگه می کنم نماند بسی  
ای که پنجاه رفت و در خوابی مگر این پنج روز دریایی  
خجل آن کس که رفت و کار ساخت کوس رحلت زدند و بار ساخت

Every moment, a breath of life is spent. When I observe it, I realize



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that not much of it has remained. O you who have crossed fifty and are yet to wake up! Make sure that you avail of the remaining five days of life. Humiliated is he, who has departed without performing any virtuous deed. The drum of departure time was beaten, and he made no provisions for himself.

امیدِ بسته برآمد، ولی چه فایده زانک؟ امید نیست که عمر گذشته باز آید  
بدین امید به سر شد دریغ عمر عزیز که آنچه در دلم است از درم فرار آید

Alas! Precious life has been spent in the hope that I would acquire what my heart desired. My wish has been fulfilled, but of what use is it, since I am not hopeful of getting back my past life.?

\* Live as you expected to live a hundred years, but might die tomorrow. *Ann Lee.*

\* Teach me to live, that I may dread the grave as little as my bed.

*Thomas Ken.*

## LOAN

## وام

وامش مَدِه آن که بی نماز است گر چه دهندش ز فاقه باز است  
کسوفرض خدا نمی گزارد از قرض تو نیز غم ندارد

Do not lend money to a man who does not offer prayers, even though he may be starving. He does not perform his duty towards God, and hence will not care to repay your loan.

\* When I lend I am a friend; when I ask I am a foe. *George Herbert.*

## LOVE

## عشق

هر کجا سلطانِ عشق آمد، نماند  
پاکدامن چون زید بیچاره ای  
قوتِ بازوی تقوی را محل  
اوفتاده تا گریبان در وحل؟

Wherever the monarch of love appears, the arm of piety loses its power to resist it. How can the helpless wretch who has fallen up to his neck in a quagmire, retain his continence?

\* As love increases, prudence diminishes. *Francois de La Rochefoucauld.*

دانی چه گفت مرا آن بلبلِ سحری      تو خود چه آدمی کز عشق بی خبری؟  
اشتر به شعرِ عرب در حالت است و طرب      گر ذوق نیست ترا، کز طبعِ جانوری

Do you know what the nightingale said to me at dawn? "What kind of a man are you, that you are ignorant of love? The camel is in ecstasy and rapture on hearing the Arabian poems. If you are devoid of enthusiasm (on hearing it), you are only a brute by nature."

\* The sweetest joy, the wildest woe is love. *Gamaliel Bailey.*

نه آنچنان به تو مشغولم ای بهشتی روی      که یادِ خویشتم در ضمیر می آید  
ز دیدنت نتوانم که دیده در بندم      وگر مقابله بینم که تیر می آید

O heavenly-faced beloved! I am so obsessed with your love, that I cannot devote any thought to myself. I cannot prevent my eyes from beholding you, even if I see an arrow coming at me.

\* A man loved by a beautiful and virtuous woman, carries with him a talisman that renders him invulnerable. *Amantine Dudevant.*

مؤذن بانگِ بی‌هنگام برداشت      نمی‌داند که چند از شب گذشته است  
درازیِ شب از مژگانِ من پرس      که یک دم خواب در چشم نگشته است

The muezzin announced prayers at the wrong time, not knowing the time of the night. Ask my eye-lashes the correct time of the night, because not even for a moment has sleep come to my eyes.

\* Love is blind, and lovers cannot see the pretty follies they commit.

*William Shakespeare.*



در سرِ کارِ تو کردم دل و دین با همه دانش مرغِ زیرک به حقیقت منم امروز و تو دامی

**I have lost my heart and religious faith for your love, despite all my learning. Truly, today I am the clever bird, and you are a snare into which I have fallen.**

\* Love has nothing to do with wisdom or experience or logic. *Bruno Lessing.*

دلی که حورِ بهشتی ربود و یغما کرد کسی التفات کند بر بتانِ یغمای؟

**How can he, who has won over and conquered the heart of a nymphet of Paradise, ever incline towards the graceful damsels of Yaghma?**

\* The heart of him who truly loves is a Paradise on earth; he has God in himself, for God is love. *Abbe Lamennais.*

نباید بستن اندر چیز و کس دل که دل برداشتن کارِ است مشکل

**One should not get attached to anything and anyone, as it is difficult to detach oneself from them.**

\* To be wise and love exceeds man's might. *William Shakespeare.*

ممشوقِ هزاردوست را دل ندهی ورمی دهی، آن دل به جدایی بنهی

**Do not lose your heart to a sweetheart who has a thousand admirers, and if you do so, be prepared to live in separation from her.**

\* Many waters cannot quench love, neither can the floods drown it. *Bible-Song of Solomon 8:7.*

ای مرغِ سحرِ عشق ز پروانه بیاموز کان سوخته را جان شد و آواز نیامد

**O nightingale! Learn the art of love from the moth which was burnt to death, but did not complain.**

\* Love gives itself; it is not bought. *Henry Longfellow.*

## LUST

## شهوت

پدر چون دور عمرش منقضی گشت      مرا این یک نصیحت کرد و بگذشت  
 که شهوت آتش است، از وی بپرهیز      به خود بر آتش دوزخ مکن تیز  
 در آن آتش ندادی طاقب سوز      به صبر آبی بر این آتش زن امروز

When my father's term of life was about to expire, he gave me this one advice and departed: "Lust is fire. Avoid it. Do not precipitate the fire of Hell for yourself, as you will not be able to bear its suffering. Quench this fire today, with the water of patience."

\* So long as lust, whether of the world or the flesh, smells sweet in our nostrils, so long we are loathsome to God. *Charles Caleb Colton.*

## MAGNANIMITY

## بزرگواری

متاب ای پارسا روی از گنهکار      به بخشایندهی در وی نظر کن  
 اگر من ناجوانمردم به کردار      تو بر من چون جوانمردان گذر کن

O virtuous man! Do not turn away your face from a sinner and be benevolent to him. If my conduct is impolite, forgive me like magnanimous men.

\* Glorious Qur'an, Chapter 25 - Furqaan (The Criterion of Right and Wrong), Verse 72: And those who will not witness vanity, but when they pass near senseless play, pass by with dignity.

گرت خوبی من آمد ناسزاوار      تو خوبی نیک خویش از دست مگذار

If my disposition does not live up to your expectation, do not give up your own good nature.

\* The measure of magnanimity is to be neither rash nor timorous. *Quarles.*

## MALEVOLENCE

## بدخواهی

شوربختان به آرزو خواهند      مـقبلان را زوالِ نعمت و جاه  
گر نبیند به روز شب‌پره چشم      چشمهٔ آفتاب را چه گناه؟  
راست خواهی، هزار چشم چنان      کور بهتر که آفتاب سیاه

Unfortunate men wish that those who are prosperous should lose their wealth and dignity. How can the sun be faulted if the bat's eyes cannot see the sun's radiance during the day? Verily, a thousand eyes like these being blind is better than the sun being dark.

گر هنرمند از اوباش جفایی بیند      تا دلِ خویش نیازد و درهم نشود  
سنگِ بد گوهر اگر کاسهٔ زرین بشکست      قیمتِ سنگ نیفزاید و زر کم نشود

If a virtuous man is ill-treated by a scoundrel, he should not be broken-hearted and dispirited. If a worthless stone breaks a golden bowl, the value of the stone will not increase, and the worthiness of gold shall not diminish.

کس نیاید به زیر سایهٔ بوم      ور همای از جهان شود معدوم

Nobody ever seeks refuge from an owl, even if the phoenix is exterminated from the world.

ماری تو که هر کرا بینی بزنی؟      با بوم که هر کجا نشینی بگنی؟

Are you a serpent, that you bite everyone you see, or an owl, that you ruin every place that you inhabit?

گر به مسکین اگر پر داشتی      تخمِ گنجشک از جهان برداشتی

If the wretched cat had wings, it would not leave a single egg of sparrows in the world.

\* Malevolence is misery, and the opponent of all goodness and happiness.

*James Hamilton.*

## MALICE

## خبثت

توان شناخت به یک روز در شمایلِ مرد      که تا کجاش رسیده است پایگاهِ علوم  
ولی ز باطنش ایمن مباش و غرّه مشو      که خُبثِ نفس نگردد به سالها معلوم

In a single day, one can know how learned a man is by his disposition. But consider not yourself secure against his scheming mind and do not be proud, for one's malicious nature cannot be known in years.

\* Lust makes men brutish; malice makes them devilish. *Thomas Watson.*

## MATERIALISM

## دنیاگرایی

اگر دنیا نباشد، دردمندیم      وگر باشد، به مهرش پای بندیم  
بلایی زین جهان آشوب تر نیست      که رنجِ خاطر است ار هست و گر نیست

If the world is not in accordance with our wishes, we suffer pain; and if it is in our favour, we are overpowered by its charm. No calamity is greater than attachment to the world, as one's mind suffers both in prosperity and adversity.

هر که هست از فقیه و پیر و مُرید      وز زیبان آورانِ پاکِ نفس  
چون به دنیایِ دون فرود آید      به غسل در بماند پایِ مگس

Whenever jurists, spiritual guides, devotees and righteous preachers get involved with mean materialistic matters, they get entrapped like the feet

of a fly in honey.

\* Contact with the world either breaks or hardens the heart. *Sebastian Chamfort.*

## MATURITY

## متانت

دریایِ فراوان نشود تیره به سنگ عارف که برنجد تُنک آب است هنوز

An ocean does not become muddy when a stone is cast into it. The gnostic who is easily agitated is still shallow.

\* Smooth runs the water where the brook is deep. *William Shakespeare.*

## MEANNESS

## فرومایگی

اگر آبِ زندگی بارد هرگز از شاخ بید بر نخوری  
با فرومایه روزگار مبر کز نی بسوریا شکر نخوری

Even if the water of life were to pour from the clouds, you will not get fruits from the branch of a willow tree. Do not associate with mean people, as you can never get sugar from an ordinary reed.

عاقبت گرگ زاده گرگ شود گر چه با آدمی بزرگ شود

The whelp of a wolf will ultimately become a wolf, even if it is brought up in the company of human beings.

چو با سِفله گویی به لطف و خوشی فزون گرددش کبر و گردنکشی

If you speak kindly and politely to a mean person, he will become more proud and arrogant.

\* To dally much with subjects mean and low, proves that the mind is weak or makes it so. *William Cowper.*

## MELODIOUS VOICE

## آوازِ خوش

آوازِ خوش از کام و دهان و لبِ شیرین      گر نغمه کند و نکند دل بفریبد  
ور پرده عشاق و خراسان و حجاز است      از حنجره مطربِ مکروه نزیبد

A pleasant voice from a sweet palate, mouth and lips, whether accompanied by music or not, captivates the heart. But the musical modes of Osshaq, Khorasan and Hejaz, sung by an abominable singer will be repulsive to the ears.

*Note: Osshaq, Khorasan and Hejaz are modes in Persian music, similar to different Raags in Indian music.*

چه خوش باشد آوازِ نرم و حزین      به گوش حریفانِ مستِ صبح  
به از رویِ زیباست آوازِ خوش      که آن حظ نفس است و این قوتِ روح

How pleasant is a soft and plaintive voice to the ears of those intoxicated with the morning draught. A sweet voice is better than a beautiful face, as beauty gives only carnal delight, while a good voice nourishes the soul.

\* Thy voice is celestial melody. *Henry Longfellow.*

## MISER

## بخیل

درینا گردنِ طاعت نهادن      گشرش همراه بودی دستِ دادن  
به دیناری چو خر در گِل بمانند      و الحمدی بخواهی صد بخوانند

Alas! Obedience to God should be combined with generosity. If you ask for a dinar as charity, they refuse to oblige, like a donkey stuck in the mud. But if you ask them for a prayer, they will offer you a hundred Fateha.

*Note: Surah Fateha is the opening chapter of the Glorious Qur'an and is*

*recited in all daily prayers, and also for the dead.*

پیش درویشان بود خونت مُباح      گر نباشد در میان مالت سیل  
دوستی با پیلبانان با مکن      با بناکن خانه‌ای در خوردِ پیل

Shedding your blood with impunity, will be permissible for the mendicants, if there is no share in your wealth for them. Either do not befriend the elephant-riders, or construct a house which is large enough to accommodate an elephant.

مکن نماز بر آن هیچ‌کس که هیچ نکرد      که عمر در سرِ تحصیلِ مال کرد و نخورد

Pray not for the soul of the miserable miser who has never performed an act of charity, and has wasted his life in amassing wealth without making any good use of it.

گر به جایِ نانش اندر سفره بودی آفتاب      تا قیامت روزِ روشن کس ندیدی در جهان

Had the sun been on his dining mat instead of bread, nobody would have seen a bright day in the world until the Day of Resurrection.

درویش به جز بویِ طعامش نشنیدی      مرغ از پس نان خوردنِ او ریزه نچیدی

A mendicant could only smell the miser's food, but never see it. The birds were not able to get crumbs after the miser ate his meals.

هر که را جاه و دولت است و بدان      خاطری خسته در نخواهد یافت  
خبرش ده که هیچ دولت و جاه      به سرایِ دگر نخواهد یافت

Inform him, who possesses status and riches, and yet does not help those who are in distress, that he will not get any wealth and status in the

world to come.

بسخور ای نیک سیرتِ سره مرد کان نگون بختِ گرد کرد و نخورد

O good-natured and benevolent man! Enjoy the wealth which the unfortunate miser accumulated and did not spend.

\* The prodigal robs his heir; the miser robs himself. *Jean de La Bruyere.*

\* The miser is as much in want of that which he has, as of that which he has not. *Publius Syrus.*

## MISFORTUNE

## بداقبالی

علی الصّباح به روی تو هر که برخیزد صبح روز سلامت بر او مَسا باشد  
بد اختری چو تو در صحبتِ تو بایستی ولی چنین که تویی، در جهان کجا باشد؟

Whoever sees your face while rising, will find that his bright dawn has become as dark as sunset. An unfortunate wretch should be your associate, but where in the world can one find someone like you?

\* Men shut their doors against the setting sun. *William Shakespeare.*

مردکی خشک مغز را دیدم رفته در پوستینِ صاحبِ جاه  
گفتم ای خواجه، گر تو بدبختی مردم نیک بخت را چه گناه؟

On hearing a stupid man speaking disparagingly about a high-ranking person, I said to him, "Dear Sir! If you are unfortunate, why should you find fault with fortunate men?"

اگر به هر سر مویت صد هنر باشد هنر به کار نیاید چو بخت بد باشد

If every strand of your hair possesses a hundred skills, they will be of no avail if good fortune does not favour you.



\* It is fortune, not wisdom, that rules man's life. *Marcus Cicero.*

\* Blind fortune bestows her gifts on such as cannot use them. *Ben Johnson.*

## MISPLACED AFFECTION

## دلبستگی بی جا

خواجه با بنده پری رخسار چون در آمد به بازی و خنده  
نه عجب کو چو خواجه حکم کند وین کشد بارِ ناز چون بنده

When a master plays and jests with his fairy-faced maid, it will not be a wonder if she orders him about, and he bears the burden of her blandishment like a slave.

\* Give me that man that is not passion's slave ! *William Shakespeare.*

## MISPLACED MERCY

## بخشندگی نابجا

پسندیده است بخشایش ولیکن مَنِه بر ریش خَلق آزار مرهم  
ندانست آنکه رحمت کرد بر مار که آن ظلم است بر فرزندِ آدم؟

Forgiveness is commendable, but do not apply ointment to the wound of an oppressor. Does not he who shows kindness to a serpent realize that this is tantamount to oppression towards mankind?

ترحم بر پلنگِ تیز دندان ستمکاری بود بر گوسپندان

Showing mercy to a sharp-toothed leopard is tantamount to oppressing the sheep.

\* Compassion to an offender is cruelty to peaceable men. *Junius.*

## MODERATION

## میان‌روی

وقتی به لطف گوی و مدارا و مردمی      باشد که در کمند قبول آوری دلی  
وقتی به قهر گوی که صد کوزه نبات      گه گه چنان به کار نیاید که حنظلی

At times speak politely, moderately and kindly, so that you may be able to captivate one's heart with your sweet words (literally: lasso). At times speak harshly, since a hundred pitchers of crystal candy cannot be as effective as colocynth.

شبانى با پدر گفت اى خردمند      مرا تعليم ده پيرانه يك بند  
بگفتا نيك مردى كن نه چندان      كه گردد چيره گرگ تيزندان

A shepherd said to his father, "O wise one! Give me a saintly advice." He replied, "Be benevolent, but not to an extent as to make the sharp-toothed wolf overpower you."

درشتى و نرمى به هم در به است      چو رگزن كه جراح و مرهم نه است  
درشتى نگیرد خردمند پیش      نه سُستی كه ناقص كند قدر خویش  
نه مر خویشان را فزونى نهد      نه يكباره تن در مذلت دهد

Harshness and lenity should be blended together, like the phlebotomist who is both a surgeon and one who applies the ointment. A wise man never resorts to harshness, nor does he show so much lenity as to reduce his own dignity. He neither overrates himself, nor does he become totally servile.

\* It is equally a mistake to hold one's self too high, or to rate one's self too cheap. *Johann Goethe*.

\* Everything that exceeds the bounds of moderation has an unstable foundation. *Lucius Seneca*.

## MONOTHEISM

## یکتاپرستی

مَوْحِدِ چِه در پَایِ ریزی زرش      چِه شمشیرِ هندی نهی بر سرش  
امید و هراسش نباشد ز کس      بر این است بنیادِ توحید و بس

**Whether you bribe him with money or threaten him with an Indian sword, a monotheist will neither entertain hope from, nor fear anyone. This alone is the basis of monotheism.**

\* Glorious Qur'an, Chapter 112 - Ikhlāas (The Unity), Verse 1: "Say: He is Allah the One!"

\* Glorious Qur'an, Chapter 2 - Baqarah (The Cow), Verse 163: Your God is One God; there is no God save Him, the Beneficent, the Merciful.

\* Hear, O Israel: The Lord our God is One Lord. *Bible-Old Testament.*

## MOURNING

## سوگواری

کاش کان روز که در پایِ تو شد خارِ اجل      دستِ گیتی بزدی تیغِ هلاکم بر سر  
تا در این روز جهان بی تو ندیدی چشمم      این منم بر سرِ خاکِ تو، که خاکم بر سر

**On the day when the thorn of death pierced your foot, I wish the world had struck my head with the sword of death, so that today I would not have to see the world devoid of you. Woe unto me, that I am now beside your grave (mourning your untimely death).**

\* Glorious Qur'an, Chapter 2 - Baqarah (The Cow), Part of Verse 156: Lo! We are Allah's and lo! Unto Him we are returning.

\* The Lord gave, and The Lord hath taken away. *Bible-Esther 4:17*

## NEGLIGENCE

## کاهلی

گر چه بیرون ز رزق نتوان خورد      در طلبِ کاهلی نشاید کرد

**Although we cannot eat more than what has been destined for us, we must not be negligent in acquiring it.**

\* He that thinks he can afford to be negligent, is not far from being poor.

*Ben Johnson.*

## NON-ATTACHMENT

## دل نبستگی

چون مرد در فتاد ز جای و مقام خویش      دیگر چه غم خورد؟ همه آفاق جای اوست  
شب هر توانگری به سرایی همی رود      درویش هر کجا که شب آمد سرای اوست

**When a man loses his rank and position, he need not be concerned, as the entire world is his dwelling place. At night, every rich man retires to his mansion, whereas the dervish (mendicant) sleeps wherever he wishes as night falls.**

بر آنچه می‌گذرد دل مَسِه که دجله بسی      پس از خلیفه بخواهد گذشت در بغداد  
گرت ز دست بر آید، چو نخل باش کریم      ورت ز دست نیاید، چو سرو باش آزاد

**Do not lose your heart to what is transient, as the river Tigris will continue to flow in Baghdad even after the caliph is dead. If you have the means, be generous like the date palm; but if you are devoid of it, be free like the cypress tree.**

\* Worldly wealth is the devil's bait. *Robert Burton.*

## OBEDIENCE

## فرمانبرداری

مَهتری در قبولِ فرمان است      سرِ فرمان دلیلِ حرمان است  
هر که سیمای راستان دارد      سرِ خدمت بر آستان دارد

**Obedience ensures greatness; disobedience leads to failure. Whoever**

possesses the face of righteousness, places his head of obedience on the threshold of God.

\* From obedience and submission spring all other virtues. *Michel Montaigne.*

## OBLIGATION

مَنْت

هر که نان از عملِ خویش خورد      مَنَّتِ حَاطَمِ طَایِی نَسَبِرد

Whoever eats the bread of his own labour will not have to undergo the obligation of Hatam Tai.

*Note: Hatam Tai was known for his generosity and hospitality.*

حَقًّا که با عَقُوبَتِ دُوزخِ برابر است      رَفْتَنِ بَه پَایمَرْدِیِ هَمسَایَه در بَهشت

Truly, going to Heaven with the help of neighbours is equal to the sufferings of Hell.

بِه نَآنِ خَشکِ قَنَاعَتِ کَنیم و جَامَةُ دَلقِ      کِه بَارِ مَحْنَتِ خُودِ بَه کِه بَارِ مَنَّتِ خَلقِ

It is better to be content with one's dry bread and coarse cassock, since it is preferable to suffer the load of one's own necessities than to undergo the obligation of others.

نَاطَمِ اَفزُودِ و اَبَرُویمِ کَاسَتِ      بَیَنواییِ بَه اَز مَذَلَّتِ خَواستِ

He increased my bread, but lessened my dignity. It is better to bear destitution than to suffer the humiliation of solicitation.

هَر چِه اَز دُونَانِ بَه مَنَّتِ خَواستِی      دَر تَن اَفزُودِی و اَز جَآنِ کَاسَتِی

Whatever you obtain by solicitation from mean persons, benefits the

body, but harms the soul.

\* Obligation is thralldom, and thralldom is hateful. *Thomas Hobbes.*

## OLD AGE

## پیری

چون پیر شدی ز کودکی دست بدار بازی و ظرافت به جوانان بگذار

Now that you have grown old, give up your childishness and leave games and pleasantry to youth.

طربِ نوجوان ز پیر مجوی که دگر ناید آبِ رفته به جوی  
زرع را چون رسد وقتِ درو نخرامد چنانکه سبزهٔ نسو

Do not expect the fervour of youth from an aged man, as water that has flown by in a stream cannot be returned. When a crop is ready for harvesting, it will not stand aloft and erect like fresh greenery.

دورِ جوانی بشد از دستِ من آه و درینغ آن زَمَنِ دلفروز  
قوتِ سرپنجهٔ شیری گذشت راضیم اکنون به پئیری چو یوز  
پیرزنی موی سیه کرده بود گفتمش ای مامکِ دیرینه‌روز  
موی به تلبیس سیه کرده گیر راست نخواهد شدن این پشْتِ کوز

Alas! I have lost the days of my youth. I remember with sorrow the pleasant days gone by. I have lost my lion-like strength and am now content with a piece of cheese, like a greyhound. I said to an old woman who had dyed her hair, "O elderly mother! You have deceptively blackened your hair, but your bent back will not become straight."

\* Woe to the man who becomes old without becoming wise. *Friedrich Tholuck.*

\* Old age is a tyrant who forbids all the pleasures of youth. *La Rochefoucauld.*

## OPPORTUNITY

## فرصت‌شناسی

ناسزایی را که بینی بخت یار      عاقلان تسلیم کردند اختیار  
 چون نداری ناخن درنده تیز      با بدان آن به که کم گیری ستیز  
 هر که با پولاد بازو پنجه کرد      ساعد مسکین خود را رنجه کرد  
 باش تا دستش ببندد روزگار      پس به کام دوستان مغزش بر آر

Wise men yield to a mean person who is aided by good fortune. Since you do not have sharp ripping nails, you should be prudent enough not to contest with worthless men. Whoever grapples with a man who has an arm of steel, will hurt his own weak forearm. Wait until fortune deserts him (literally: the world ties his hands), and thereafter smash his brains to the satisfaction of your friends.

امروز بکش چو می توان کُشت      کاتش چو بلند شد جهان سوخت  
 مگذار که زه کنند کمان را      دشمن که به تیر می توان دوخت

Kill him today when you have the capacity to do so, as once the fire becomes strong, it can burn the entire world. Do not give him the opportunity to string his bow, and shoot him with your arrow, now that you are able to do so.

سنگ در دست و مار بر سنگ      خیره رایبی بسود قیاس و درنگ

When one has a stone in one's hand and sees the head of a serpent on another stone, it is imprudent to vacillate and hesitate (in killing it).

\* Opportunity is rare, and a wise man will never let it go by him. *Bayard Taylor.*

## OPPRESSION

ستم

زورت ار پیش می‌رود با ما      با خداوند غیب‌دان نرود  
 زورمندی مکن بر اهل زمین      تا دعایی بر آسمان نرود

Although your power can prevail upon us, it will be of no avail against God who sees everything. Do not use force against the inhabitants of the earth, so that their curses may not ascend to the sky.

حذر کن ز دردِ درونهایِ ریش      که ریش درون عاقبت سر کند  
 به هم بر مکن تا توانی دلی      که آهی جهانی به هم بر کند

Beware of the pain in wounded hearts, as the internal sores will ultimately surface. As far as possible, avoid hurting anyone, as his single sigh can ruin the entire world.

آتش سوزان نکند با سپند      آنچه کنند دودِ دلِ دردمند

What fire does to the wild rue, which is cast in it, pales into insignificance as compared to the sigh of an afflicted heart.

\* No man ever did an injury to another, but at the same time he did a greater one to himself. *Henry Home.*

## OSTENTATION

خودنمایی

ای هنرها گرفته بر کف دست      عیبها بر گرفته زیر بغل  
 تا چه خواهی خریدن ای مغرور      روز درماندگی به سیمِ دغل؟

O you who display your accomplishments, and conceal your faults under your armpit, and O proud one! What do you hope to purchase with your ill-gotten wealth, when you are distressed?

\* Ostentation is the signal flag of hypocrisy. *Edmund Hubbell Chapin.*



## PATIENCE

## شکیبایی

منشین نُرُش از گردش ایام که صبر تلخ است ولیکن بر شیرین دارد

Let not the fluctuations of fortune cause you grief, as patience is bitter, but its fruit is sweet.

\* He that can have patience can have what he will. *Benjamin Franklin.*

## PEACE

## صلح

با مردم سهل خوی دشخوار مگوی با آنکه در صلح زند جنگ مجوی

Speak not harshly to men of gentle manners; seek not hostility with one who knocks at the door of peace.

\* Peace rules the day, when reason rules the mind. *Wilkie Collins.*

## PIETY

## پارسایی

صاحب‌دلی به مدرسه آمد ز خانقاه بشکست عهدِ صحبتِ اهلِ طریق را  
گفتم میانِ عالم و عابد چه فرق بود تا اختیار کردی از آن این طریق را؟  
گفت آن گلیمِ خویش به در می‌برد ز موج وین جهد می‌کند که بگیرد غریق را

A pious man came to a school after quitting the monastery and living in the company of its religious men. I said to him, "What was the difference between a scholar and a pious devotee, that has prompted you to prefer the society of the former to the latter?" He replied, "The pious devotee seeks his own salvation (literally: saves his own rug from the waves), whereas the learned scholar endeavours to save others from drowning".

نان از برای کُنجِ عبادت گرفته‌اند صاحب‌دلان، نه کُنجِ عبادت برای نان

Pious men eat to live and offer prayers in solitude. They do not pray in solitude to earn money.

ترکِ دنیا و شهوت است و هوسِ پارسایی، نه ترکِ جامه و بس

True piety involves the renunciation of the lusts and passions of the world, and not merely in changing one's attire.

\* A mind full of piety and knowledge is always rich. It is a bank that never fails, and yields a perpetual dividend of happiness. *Anonymous.*

## POLITENESS

## ادب

چو پرخاش بینی تحملِ بیار که سهلی ببندد در کارزار  
به شیرین‌زبانی و لطف و خوشی توانی که پیلی به مویی کشی  
لطافت کن آنجا که بینی ستیز نسیبِ نرم را تیغِ تیز

Be tolerant whenever you are confronted by violence, as politeness shuts the door of dispute. With sweet words, gentleness and politeness, you can pull an elephant by a strand of hair. Show kindness wherever you see a strife, as soft silk cannot be cut by a sharp knife.

\* There is no policy like politeness, since a good manner often succeeds where the best tongue has failed. *Elias Magoon.*

## POVERTY

## فقر

آتش از خانهٔ همسایهٔ درویشِ مخواه کانچه بر روزنِ او می‌گذرد دودِ دل است

Do not ask for fire from your poor neighbour's house, as the smoke which issues from his chimney is in reality a sigh from his heart.

\* Few, save the poor, feel for the poor. *Letitia Landon.*

## PRAYER

## نیایش

دوش مرغی به صبح می‌ناید      عقل و صبرم ببرد و طاقت و هوش  
 یکی از دوستانِ مخلص را      مگر آوازِ من رسید به گوش  
 گفت باور نداشتم که ترا      بانگِ مرغی چنین کند مدهوش  
 گفتم این شرطِ آدمیت نیست      مرغِ تسبیح گوی و من خاموش

Last night, I heard a bird lamenting at dawn, and this deprived me of my reason, patience, power and sensibility. When one of my sincere friends heard my voice, he said, "I could not believe that the voice of a bird would deprive you of your senses." I replied, "It will be inhuman on my part to be silent, whilst a bird is singing the praises of God."

\* Our prayer and God's Mercy are like two buckets in a well; while the one ascends, the other descends. *Gerard Manley Hopkins.*

## PREJUDICE

## حَبّ و بغض

کسی به دیده انکار اگر نگاه کند      نشانِ صورتِ یوسف دهد به ناخوبی  
 وگر به چشمِ ارادت نگر کنی در دیو      فرشته‌ایت نماید به چشمِ کَرّوبی

If anyone looks unfavourably at someone, even the beauty of Prophet Joseph will appear ugly to him, but if you look favourably at a demon, he will appear as attractive as the angel Cherub to you.

چشمِ بد اندیش که برکنده باد      عیب نماید هنرش در نظر  
 ور هنری داری و هفتاد عیب      دوست نییند به جز آن یک هنر

May the malicious eye of a prejudiced man be destroyed, for it regards every accomplishment to be a flaw. But if you have a single accomplishment and seventy defects, a friend will perceive only the single accomplishment.

\* Prejudice is the child of ignorance. *William Hazlitt.*

\* Prejudice squints when it looks, and lies when it talks. *Duchess de Abrantes.*

## PRIDE

## تکبر

بر بنده مگیر خشم بسیار      جورش مکن و دلش میازار  
 او را تو به ده درم خریدی      آخر نه به قدرت آفریدی  
 این حکم و غرور و خشم تا چند؟      هست از تو بزرگتر خداوند  
 ای خواجه ارسلان و آغوش      فرمانده خود مکن فراموش

Vex not your slave excessively, nor harass and torment him. You have purchased him for ten dirhams. After all, you have not created him. How long will you display such high-handedness, pride and wrath? You have a Master greater than yourself. O master of Arsalan and Aaghoosh! Do not forget your own Master.

نشاید بسنی آدم خاکزاد      که در سر کند کبر و تندی و باد  
 ترا با چنین گرمی و سرکشی      نپندارم از خاککی، از آتشی

It is improper for the earth-born children of Prophet Adam to assume pride, ferocity and arrogance. I consider you, who are so haughty and disdainful, not to have been created from dust, but from fire.

هر که بیهوده گردن افرازد      خویشتن را به گردن اندازد

Whoever foolishly considers himself to be great, brings about his own downfall.

\* Pride is the master sin of the devil. *Edward Chapin.*

\* Pride goeth before destruction, and an haughty spirit before a fall. *Bible.*

## REFLECTION

## اندیشیدن

نیک سهل است زنده بی جان کرد      کُشته را باز زنده نتوان کرد  
شرطِ عقل است صبرِ تیرانداز      که چو رفت از کمان نیاید باز

It is easy to take away life, but it is impossible to restore it. Reason demands that an archer should be patient, for when the arrow has left the bow, it cannot be brought back.

\* He that will not reflect is a ruined man. *Bible-Old Testament.*

## RELATIVES

## خویشاوندان

چون نبود خویش را دیانت و تقوی      قطعِ رَحِمِ بهتر از مودتِ قریبی

If one's relatives are irreligious and impious, it is better to break the bonds of kinship with them.

هزار خویش که بیگانه از خدا باشد      فدایِ یک تنِ بیگانه کاشنا باشد

A thousand relatives who are irreligious, should be sacrificed for a stranger who acknowledges God.

*Glorious Qur'an, Chapter 31 - Luqman, Verse 13 and part of 14,15: And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! To ascribe partners (unto Him) is a tremendous wrong.*

*Give thanks unto Me and unto thy parents. But if they strive with thee to make thee ascribe unto Me as partners that of which thou hast no knowledge, then obey them not.*

\* The worst hatred is that of relatives. *Tacitus.*

## REPUTATION

## آبرو

یکی کرده بسی آبرویی بسی چه غم دارد از آبروی کسی؟

What does he who has lost his own reputation, care for the reputation of others?

هر که عَلم شد به سخا و کرم بسند نشاید که نهد بر درم  
نام نکویی چو برون شد به کوی در نتوانی که بسبندی به روی

Whoever acquires the reputation of being generous and liberal, should not tie up his money bags. When your good name has spread in the streets, you should (live up to your reputation) and not shut your door against people.

\* The way to gain a good reputation is to endeavour to be what you desire to appear. *Socrates.*

## RETRIBUTION

## مکافات

بر غلامی که طوع خدمت تست خشم بسی حد مران و طیره مگیر  
که فضیحت بود به روز شمار بسنده آزاد و خواجه در زنجیر

Do not show excessive anger and harshness to a slave over whom you have absolute command, as it will be disgraceful to find on the Day of Judgement, that the slave is set free and you are bound in chains.

نه هر که قوت بازو و منصبی دارد به سلطنت بخورد مال مردمان به گزاف  
توان به حلق فرو بردن استخوان درشت ولی شکم بدرد چون بگیرد اندر ناف

Not everyone who enjoys strength and official power, can freely usurp the property of people with impunity. One may swallow a big bone, but it

will tear one's belly on getting entangled in the navel.

نه هر بازو که در وی قوتی هست به مردی عاجزان را بشکند دست  
ضمیفان را مکن بر دل گزندی که در مانی به جور زورمندی

**It is improper for a powerful man to break the hands of those who are weak. Do not cause distress to the weak, lest you suffer at the hands of one who is stronger than you.**

\* Retribution is one of the grand principles in the Divine administration of human affairs. Man always gets as he gives. *John Foster.*

## RIGHTEOUSNESS

## پرهزگاری

راستی موجب رضای خداست کس ندیدم که گم شد از ره راست

**Righteousness begets Divine Favours. I have not seen anyone lost on a right path.**

\* Let a man try faithfully to be right, and he will daily grow more and more right. *Thomas Carlyle.*

## RULERSHIP

## حکومت

تسمیز باید و تدبیر و عقل وانگه ملک که ملک و دولت نادان سلاح جنگ خداست

**Discernment, prudence and reason are the basic requisites, and then comes sovereignty. Rulership and authority in the hands of an ignorant man are like weapons for waging war against God.**

\* No one who cannot master himself is worthy to rule. *Johann Goethe.*

## SA'DI

سعدی

هنر به چشمِ عداوت بزرگتر عیب است گل است سعدی و در چشمِ دشمنان خارا است

**In the eyes of the enemy, accomplishment is a great flaw. Sa'di is indeed a rose, but is a thorn in the eyes of his enemies.**

## SAFETY

ایمنی

غواص اگر اندیشه کند کامِ نهنگ هرگز نکند دُر گرانمایه به چنگ

**If the diver were to fear the jaws of the whale, he would never be able to obtain precious pearls from the sea.**

به دریا در منافع بی شمار است وگر خواهی سلامت بر کنار است

**There are innumerable riches to be obtained from the sea, but if you desire safety, it is on the shore.**

\* It is better to be safe than sorry. *American Proverb.*

## SAVING

پس انداز

اندک اندک به هم شود بسیار دانه دانه است غله در انبار

**A little added to a little becomes a lot. A grain added to a grain makes a granary.**

\* If you know to spend less than you get, you have the philosopher's stone. *Benjamin Franklin.*



## SECRECY

## رازداری

خامشی به که ضمیرِ دلِ خویش      باکسی گفتن و گفتن که مگوی  
ای سلیم آب ز سرچشمه ببند      که چو پُر شد نتوان بستن جوی

It is better to be silent and not disclose your secret to anyone, than to tell him and ask him not to reveal it to others. O sensible man! Stop the water at the fountain-head, as you cannot stop it when the water is in full stream.

در سخن با دوستان آهسته باش      تا ندارد دشمنِ خونخوار گوش  
پیش دیوار آنچه گویی هوش دار      تا نباشد در پس دیوار گوش

Whisper to your friends while speaking, so that your bloodthirsty enemy may not overhear you. Beware that whatever you say before a wall is not heard by someone who may be behind it.

به دوست گر چه عزیز است رازِ دلِ مگشای      که دوست نیز بگوید به دوستانِ عزیز

Do not reveal your secret to your friend, however dear he may be to you, for he will also relate it to his dear friends.

\* To keep your secret is wisdom, but to expect others to keep it is folly.

*Oliver Wendell Holmes.*

## SELF-CONTROL

## خودداری

نه مرد است آن به نزدیکِ خردمند      که با پیلِ دمان پیکار جوید  
بلی مرد آنکس است از رویِ تحقیق      که چون خشم آیدش باطل نگوید

Anyone who can battle a furious elephant is not a brave man in the opinion of a wise person. Truly, a brave man is he who controls himself when he is angry, and does not speak absurdly.

به دیدارِ مردم شدن عیب نیست ولیکن نه چندان که گویند بس  
اگر خویشان را ملامت کنی ملامت نخواهی شنیدن ز کس

There is no harm in visiting people, but not so often that they may say it is enough. If you censure yourself, you will not have to hear the reproach of others.

\* The most precious of all possessions is power over ourselves. *John Locke.*

## SELFISHNESS

## خودخواهی

مبین آن بی‌حمیت را که هرگز نخواهد دید رویِ نیک‌بختی  
که آسانی گزیند خویشان را زن و فرزند بگذارد به سختی

Do not look at the face of the spiritless man, who shall never be fortunate, as he seeks his own comfort, while abandoning his wife and children to suffer hardship.

دستِ تضرع چه سود بنده محتاج را؟ وقتِ دعا بر خدای، وقتِ کرم در بغل

Of what use are the supplications of a needy man, who raises his hands to God during prayers, but folds his hands under his arms when he is asked to offer some charity.

دونان چو گلیم خویش بیرون بردند گویند چه غم گر همه عالم مردند؟

After having saved themselves (literally: saved their rugs), mean persons proclaim, "What does it matter, even if the entire world is destroyed?"

گر از نیستی دیگری شد هلاک مرا هست، بط را ز طوفان چه باک؟

**If someone else should die due to poverty, why should I be concerned?**

**I am well provided for! Why should a duck fear the deluge?**

\* May God keep our hearts pure from that selfishness which is the root of all sin. *Charles Kingsley.*

## SELF-LOVE

## خودپسندی

آن شنیدی که شاهدهی به نهفت با دل از دست رفته‌ای می‌گفت؟  
تا ترا قدرِ خویشتن باشد پیش چشمت چه قدرِ من باشد؟

**Have you heard what a beautiful damsel quietly said to her admirer?**

**"As long as you are obsessed with yourself, what will be my worth in your eyes?"**

\* All other love is extinguished by self-love. *Epicurus.*

تو که در بندِ خویشتن باشی عشق‌بازِ دروغ‌زن باشی  
گر شاید به دوست ره بُردن شرطِ یاریست در طلب مُردن

**You who are obsessed with yourself can never be a true lover. If one cannot gain access to one's beloved, love demands that one should die in her pursuit.**

\* He that falls in love with himself will have no rivals. *La Rochefoucauld.*

## SELF-RESPECT

## شرافتِ نفس

نخورد شیر نیم‌خورده‌ی سگ ورمیرد به سختی اندر غار  
تن به بیچارگی و گرسنگی بینه و دست پیش سِفله مدار  
گر فریدون شود به نعمت و ملک بی‌هنر را به هیچ کس شمار

**A lion will never eat a dog's leavings, even if it perishes due to hunger**

in its den. Bear your helplessness and pangs of hunger, but never condescend to approach a mean person with a request for help. Ignore a man who is devoid of virtue and consider him to be worthless, even if he acquires the wealth and power of Faridun.

هرکه بر خود در سؤال گشاد      تا بمیرد نیازمند بود  
 از بگذار و پادشاهی کن      گردن بی طمع بلند بود

He who takes to begging, will always be in need as long as he lives. Give up avarice and rule like a king, as the head of a man who is content is always held high.

سرکه از دسترنج خویش و تره      بهتر از نانِ دهخدا و بره

Vinegar and green leek of one's own labour is better than bread and mutton from the village headman.

\* Esteem cannot be where there is no confidence, and there can be no confidence where there is no respect. *Henry Giles.*

## SEPARATION

## جدایی

سودِ دریا نیک بودی گر نبودی بیم موج      صحبتِ گل خوش‌بُدی گرنیستی تشویش‌خار  
 دوش چون طاووس می‌نازیدم اندر باغِ وصل      دیگر امروز از فراقِ یار می‌پیچم چو مار

The gains from the sea would be attractive, if it were not for the fear of the waves; the company of roses would be welcome, if it were not for the anxiety of the thorns. Last night, I was strutting about like a peacock in the garden of union with my beloved, but today I am writhing with pain like a snake on being separated from her.

باز آی و مرا بکش که پیشت مُردن خوشتر که پس از تو زندگانی کردن

**Return to me and kill me, for it is preferable to die in your presence than to live after you.**

\* In every parting there is an image of death. *George Eliot (Mary Ann Evans).*

## SILENCE

## خاموشی

خری را ابلهی تعلیم می‌داد      بر او بر صرف کرده سعی داریم  
حکیمی گفتش ای نادان چه کوشی      در این سودا؟ بترس از لوم لایم  
نیاموزد بهایم از تو گفتار      تو خاموشی بیاموز از بهایم

**A foolish man was training a donkey and made every effort to instruct it. A wise man said to him. "O ignorant man! Why do you waste your efforts in this deal? Be afraid of the reproaches of reprovers. Beasts will not learn to speak from you. You should learn silence from beasts".**

چو کاری بی فضول من بر آید      مرا در وی سخن گفتن نشاید  
وگر بینم که نابینا و چاه است      اگر خاموش بنشینم گناه است

**If an affair can be accomplished without my interference, it is improper for me to express an opinion on the subject. But if I see a blind man near a well, it will be sinful on my part if I observe silence (and do not alert him).**

\* As we must render an account of every idle word, so we must of our idle silence. *Saint Ambrose.*

هر که تأمل نکند در جواب      بیشتر آید سخنش ناصواب  
یا سخن آرای چو مردم به هوش      یا بنشین چون حیوانان خموش

**The speech of one who does not ponder before replying, will be mostly**

incorrect. Either talk intelligently like human beings, or remain silent like beasts.

چون نداری کمال و فضل آن به که زبان در دهان نگه داری  
آدمی را زبان فضاچه کند جوز بی مغز را سبکباری

If you are devoid of accomplishment and learning, it is better to remain silent. The tongue betrays a man, just as a hollow walnut is detected by its light weight.

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

As long as a man has not spoken, his defects and accomplishments remain unknown.

\* Speech is great, but silence is greater. *John Dryden.*

\* It is the wise head that makes the still tongue. *William Lucas.*

\* Silence is the ornament and safeguard of the ignorant. *Confucius.*

## SLANDER

## بدگویی

بزرگش نخوانند اهل خرد که نام بزرگان به زشتی برَد

Wise men will never consider a person to be noble, if he speaks ill of great men.

\* There would not be so many open mouths, if there were not so many open ears. *Bishop Joseph Hall.*

شاید پس کار خویشان بنشستن لیکن نتوان زبان مردم بستن

One may perhaps be able to keep to oneself and mind one's own business, but one can never prevent people from slandering.

\* Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny.  
*William Shakespeare.*

نعموذ بالله اگر خلق غیب‌دان بودی کسی به حال خود از دست کس نیاسودی

**We seek refuge in God! If people were to be omniscient, nobody would be safe from harm at the hands of others.**

*Note: نعموذ بالله: We seek refuge in God, or may God protect or preserve us, or God forbid. In the above verse, we seek refuge in God is more appropriate.*

\* Calumny would soon starve and die of itself, if nobody took it in and gave it lodging. *Robert Leighton.*

به عذر و توبه توان رستن از عذاب خدای ولیک می‌توان از زبان مردم رست

**One can obtain deliverance from the Wrath of God by seeking His Pardon and by means of repentance, but one cannot escape from the tongues of slanderers.**

\* No one is safe from slander. The best way is to pay no attention to it, but live in innocence and let the world talk. *Jean Baptiste Moliere.*

## SLOW AND STEADY

## آهسته و پیوسته

به چشم خویش دیدم در بیابان که آهسته سبق برد از شتابان  
سمند بادپای از تک فرو ماند شتربان همچنان آهسته می‌راند

**I saw with my eyes in the desert how one who walked slowly, overtook another who ran fast. The swift steed was exhausted by galloping, whilst the camel driver was still proceeding at a slow pace.**

\* Slow and steady wins the race. *Robert Lloyd.*

\* The more haste, the less speed. *Thomas Heywood.*

## SOLITUDE

## گوشه نشینی

چو هر ساعت از تو به جایی رود دل      به تنهایی اندر صفایی نیینی  
ورت جاه و مال است و زرع و تجارت      چو دل با خداست، خلوت نشینی

Since your heart is constantly wandering from place to place, you cannot experience serenity in solitude. But if your heart is with God, you are a pious recluse, even though you possess status, riches, farms and merchandise.

آنان که کُنجِ عافیت بنشستند      دندانِ سگ و دهانِ مردم بستند  
کاغذِ بدیدند و قلمِ بشکستند      وز دستِ زبانِ حرف گیران رستند

Those who have sought the peace of solitude, have thereby muzzled the mouths of dogs and men. They have torn their papers and broken their pens, and have thus attained salvation from censors.

\* God to men doth speak in solitude. *John Blackie.*

\* I never found the companion that was so companionable as solitude.

*Henry Thoreau.*

## SPEECH

## سخن

مزن تا توانی به گفتار دم      نکو گوی، گر دیر گویی چه غم؟  
ببیندیش، و آنگه بر آور نفس      وز آن پیش بس کن که گویند: بس  
به نطق آدمی بهتر است از دواب      دواب از تو به گر نگویی صواب

Do not speak as far as possible and speak well. What does it matter if you ponder and speak? Think and then only speak, and stop yourself before people ask you to do so. Human beings are superior to beasts because of their power of speech, but beasts are better than you if what you speak is improper.



حکایت بر مزاج مُستمع گوی      اگر خواهی که دارد با تو میلی  
هر آن عاقل که با مجنون نشیند      نباید کردنش جز ذکرِ لیلی

Tell your story in accordance with the temperament of the listener, if you wish that he should incline towards you. Any wise man who sits in the company of Majnoon, should talk of nobody else but Leila.

سخن را سراسر است ای خردمند و بُن      میاور سخن در میانِ سخن  
خداوندِ تدبیر و فرهنگ و هوش      نگوید سخن تا نبیند خموش

O wise man! A discourse has a beginning and an end. Do not interrupt a speech with another one. A man of prudence, culture and wisdom will not speak until there is silence.

\* They think too little, who talk too much. *John Dryden.*

سخن گرچه دلبند و شیرین بود      سزاوارِ تصدیق و تحسین بود  
چو یک بار گفتمی مگو باز پس      که حلوا چو یک بار خوردند بس

However attractive and sweet a speech may be, and although it is commendable and admirable, do not repeat it when you have once delivered it, because a sweetmeat eaten once is enough.

\* Never rise to speak till you have something to say, and when you have said it, cease. *John Witherspoon.*

نه در هر سخن بحث کردن رواست      خطا بر بزرگان گرفتن خطاست

It is incorrect to argue on every topic. It is imprudent to find fault with great men.

مجالِ سخن تا نبینی ز پیش      به بیهوده گفتن مبر قدرِ خویش

**Speak not until the time is opportune. Do not lose your dignity by talking without sense.**

\* Speeches cannot be made long enough for the speakers, nor short enough for the hearers. *James Perry.*

بسیج سخن گفتن آنگاه کن که دانی که در کار گیرد سخن

**Speak only when you are sure that your words will bear results.**

سخنی در نهان نباید گفت که بر انجمن نشاید گفت

**One should not say something in private, which one dare not say in public.**

\* A wise man reflects before he speaks; a fool speaks, and then reflects on what he has uttered. *Abbe Dellié.*

تا ندانی که سخن عین صواب است، مگوی و آنچه دانی که نه نیکوش جواب است، مگوی

**Speak not until you are convinced that what you say is proper, and do not say something which you are sure will result in an unfavourable response.**

\* There are three things that ought to be considered before some things are spoken -- the manner, the place and the time. *Robert Southey.*

چون در آید مه از تویی به سخن گر چه به دانی اعتراض مکن

**When one who is superior to you speaks, do not raise any objection, even if what you know is correct.**

\* Nature has given us two ears, two eyes, and but one tongue, to the end that we hear and see more than we speak. *Socrates.*

## SPOUSE

## همسر

زَنِّ بَدِّ دَرِ سَرَايِ مَرَدِ نَكْوِ هَمِّ دَرِ اَیْنِ عَالَمِ اَسْتِ دُوزَخِ اَوْ  
 زَیْنَهَارِ اَزِ قَرِیْنِ بَدِّ زَنْهَارِ وَقَیْنَا رَبَّنَا عَذَابِ النَّارِ

A bad wife in the house of a good husband is a living hell for him in this world. Beware of a bad companion. Our Lord! Guard us from the doom of fire.

*Note: Glorious Qur'an, Chapter 2 - Baqarah (The Cow), Verse 201: "And of them (also) is he who saith: Our Lord! Give unto us in the world that which is good, and in the Hereafter that which is good, and guard us from the doom of fire."*

\* In the selection of a wife, as in a project of war, to err but once, is to be undone forever. *Conyers Middleton.*

## STRANGER

## غریبه

دَرِ شَتِی کَنْدِ بَا غَرِیْبَانِ کَسِی کِه نَابُودِه بَاشَدِ بِه غُرْبَتِ بَسِی

Only he who has not been a stranger, is ready to cause distress to a stranger.

\* If a man be gracious and courteous to strangers, it shows he is a citizen of the world. *Francis Bacon.*

## SUFFERING

## رنج

تَنْدَرِسْتَانِ رَا نَبَاشَدِ دَرْدِ رِیْشِ جَزْ بِه هَمْدَرْدِی نَگُویمِ دَرْدِ خُویشِ  
 گُفْتَنِ اَزِ زَنْبُورِ بَسِی حَاصِلِ بُوَدِ بَا یَکِی دَرِ عَمْرِ خُودِ نَاخُورْدِه نِیْشِ  
 تَا تَرَا حَالِی نَبَاشَدِ هَمچُو مَآ حَالِ مَآ بَاشَدِ تَرَا اَفْسَانِه پِیْشِ  
 سُوَزِ مَن بَا دِیْگَرِی نَسَبَتِ مَکَنِ اَوْ نَمَکِ بَرِ دَسْتِ و مَن بَرِ عَضُو رِیْشِ

Those who are healthy do not comprehend the pain of a wound. I shall not talk about my pain to anyone except a fellow-sufferer. It is futile to talk about the sting of a wasp to someone who has never suffered its pain in his lifetime. As long as you have not suffered like me, my grief would sound like idle talk to you. Do not compare my agony to the pain of someone else. He has salt only on his hand, whereas I have salt on my wound.

\* Know how sublime a thing is to suffer, and be strong. *Henry Longfellow.*

## SUPPLICATION

## مناجات

پـرورودۀ نـعمتِ قـدیم	مـن بـندۀ حـضرتِ کـریم
لطف است امیدم از خداوند	گر بی هنرم و گر هنرمند
سرمایۀ طاعتی ندارم	با آنکه بضاعتی ندارم
چون هیچ وسیلتش نماند	او چاره کار بنده داند
آزاد کنند بنده پیر	رسم است که مالکان تحریر
بر بنده پیر خود ببخشای	ای بار خدای عالم آرای
ای مرد خدا، در خدا گیر	سعدی رو کعبه رضا گیر
زین در، که در دگر بیابد	بدبخت کسی که سر بتابد

I am a servant of the Generous Lord, nurtured by His Bounty since ages. Whether I lack rectitude or possess it, I beg for God's Mercy. Although I am destitute and devoid of any devotional deed, He knows how to remedy my helplessness, since I have no other means. It is customary for masters of slaves to free their old slave. O God! You have adorned this world with Your Glory, and I implore You to show Mercy to Your old slave. O Sa'di! Pursue the path that leads to the holy Ka'ba of resignation. Unfortunate is he who turns away from this door, to seek refuge elsewhere.

بـر در کـعبه سائلی دیدم      کـه هـمی گـفت و مـی گـرستی خـوش

می‌نگویم که طاعتم بپذیر قلم عفو بر گناهم کش

At the gate of holy Ka'ba, I saw a mendicant who was weeping and saying, "I am not asking You to accept my worship. I only ask You to forgive my sins".

\* Whatsoever we beg of God, let us also work for it. *Jeremy Taylor.*

\* A mighty fortress is our God, a bulwark never failing; our Helper He amid the flood, of mortal ills prevailing. *Martin Luther.*

## TALE-BEARER

## سخن چین

میان دو کس جنگ چون آتش است سخن چین بدبخت هیزم کش است  
کنند این و آن خوش دگر باره دل وی اندر میان کوربخت و خجل  
میان دو تن آتش افزوختن نه عقل است و خود در میان سوختن

Conflict between two persons is like fire, and the tale-bearer is one who feeds the fire with firewood. Later, the two persons may become reconciled, and the tale-bearer will be despised and put to shame. It is unwise to kindle fire between two persons and then burn in it yourself.

هر که عیبِ دگران پیش تو آورد و شمرد بی گمان عیبِ تو پیش دگران خواهد بُرد

Whoever recounts the faults of others to you, will undoubtedly tell others of your faults.

\* Fire and sword are but slow engines of destruction in comparison with the babblers (tale-bearer). *Richard Steele.*

## TEACHING

## آموزش

هر که در خردیش ادب نکنند در بزرگی فلاح از او برخاست

چوبِ تر را چنانکه خواهی پیچ نشود خشک جز به آتش راست

Whoever is not trained and taught good manners in childhood will be deprived of happiness when he grows up. The green branch can be given any shape one desires, but once it is dry, it will not become straight even by fire.

پادشاهی پسر به مکتب داد لوح سیمینش بر کنار نهاد  
بر سر لوح او نبشته به زر جور استاد به ز مهر پدر

A king sent his son to school and placed a silver slate beside him. On the slate was written in letters of gold: "The severity of a teacher is better than the affection of a father."

هر آن طفل کو جور آموزگار نبیند، جفا بیند از روزگار

The child who does not suffer punishment at the hands of the teacher, will invariably suffer affliction at the hands of the world.

استاد معلم چو بود بی آزار خرسک بازند کودکان در بازار

If the teacher is lenient, the students will play leap-frog in the market place.

\* The secret of successful teaching is to teach accurately, thoroughly and earnestly. *Charles Simmons.*

\* To waken interest and kindle enthusiasm is the surest way to teach easily and successfully. *Tyron Edwards.*

\* He that spareth his rod, hateth his son; but he that loveth him, chasteneth him betimes. *Bible-Proverbs 13:24*

## THIRST

## تشنگی

در بیابانِ خشک و ریگیِ روان تشنه را در دهان چه دُر، چه صدف  
مرد بی توشه کاوفتاد از پای بر کمر بند او چه زر، چه خزف

In the scorched sands of the desert, pearls or mother-of-pearls in the mouth of a thirsty man is of no benefit. When a man, devoid of provisions is exhausted, it is immaterial if there is gold or earthenware in his girdle.

تشنگان را نماید اندر خواب همه عالم به چشم، چشمه آب

In their dreams, thirsty men visualize the whole world to be a spring of water.

\* Water, water, everywhere; not any drop to drink. *Samuel Coleridge.*

## TIDINGS

## خبر

ببلا مژده بهار بیار خبر بد به بوم باز گذار

O nightingale! Bring the glad tidings of spring and leave the bad news to be communicated by the owl.

\* For evil news rides post, while good news baits. *John Milton.*

## TIMELY EFFORT

## وقت شناسی

درختی که اکنون گرفته است پای به نیروی شخصی بر آید ز جای  
و گر همچنان روزگاری هلی به گردونش از بیخ بر نگسلی  
سر چشمه شاید گرفتن به بیل چو پر شد نشاید گذشتن به پیل

The tree that has just taken root can be uprooted by the strength of a man. But if you allow it to continue to grow, you will not be able to uproot it.

It is possible to stop the flow of water at the fountain-head with a spade, but once the water is in full stream, it cannot be stopped even by an elephant.

\* A little neglect may breed great mischief. *Benjamin Franklin.*

\* Wasting time must be the greatest prodigality, since lost time is never found again. *Benjamin Franklin.*

## TOLERATION

## تحمّل

در خاکِ بیلقان برسیدم به عابدی      گفتم مرا به تربیت از جهل پاک کن  
گفتا برو چو خاک تحمّل کن ای فقیه      یا هر چه خوانده‌ای همه در زیر خاک کن

In the land of Beelqan, I met a pious devotee to whom I said, "Rid me of my ignorance with your instructions." He replied, "O learned jurist! Go and be tolerant like the earth, or else bury in the earth all that you have learnt."

\* It is not a merit to tolerate, but rather a crime to be intolerant. *Shelley.*

## TRAVEL

## مسافرت

تا به دکان و خانه در گِروی      هرگز ای خام آدمی نشوی  
برو اندر جهان تفرّج کن      پیش از آن روز کز جهان بروی

O immature man! As long as you are attached to your shop and house, you can never become a successful man. Go and travel around the world, before the day that you have to depart from the world.

\* Nothing tends so much to enlarge the mind as travelling. *Isaac Watts.*

## TRIVIALITY

## پیش پا افتادگی

اگر ژاله هر قطره‌ای دُر شدی      چو خرمهره بازار از او پر شدی



If every dew drop were to become a pearl, the market would be full of pearls and their value would be that of shells (or glass beads).

گر سنگ همه لعلِ بدخشان بودی      پس قیمتِ لعل و سنگ یکسان بودی

If every stone were to be a ruby from Badakhshan, the value of a ruby and a stone would be the same.

*Note: Badakhshan is the name of a place in Afghanistan, famous for its rubies.*

\* Excellent things are rare. *Plato.*

## TRUTH

## راستی

تا نیک ندانی که سخن عینِ صواب است      باید که به گفتن دهن از هم نگشایی  
گر راست سخن گویی و در بند بمانی      به زانکه دروغت دهد از بند رهایی

Unless you are convinced that what you say is perfectly correct, do not open your mouth to utter it. It is better to be in fetters for speaking the truth, than attaining release by telling a lie.

یکی را که عادت بود راستی      خطایی رود در گذارند از او  
وگر نامور شد به قولِ دروغ      دگر راست باور ندارند از او

When someone is used to telling the truth, a fault committed by him will be overlooked. But if someone becomes notorious for telling lies, a truth spoken by him will not be believed.

\* Tell the truth and shame the devil. *Jeremiah Howell.*

## TYRANNY

## بیدادگری

نکنند جورپیشه سلطانی      که نیاید ز گرگ چوپانی

پادشاهی که طرحِ ظلمِ فکند      پایِ دیوارِ ملکِ خویشِ بکند

A tyrant can never rule well over a kingdom, just as a wolf can never be a shepherd. The king who establishes an order of tyranny, saps the foundation of his own kingdom.

پادشاهی کو روا دارد ستم بر زیردست      دوستدارش روزِ سختی دشمنِ زور آور است  
با رعیت صلح کن وز جنگِ خصمِ ایمن نشین      زآنکه شاهنشاهِ عادل را رعیتِ لشکر است

The king who oppresses his weak subjects, will have powerful enemies to deal with when he is in trouble. Make peace with your subjects and be secure from battle with the enemy, since subjects are an army for a just king.

ای زبیردستِ زیردستِ آزار      گرمِ ساکی بماند این بازار؟  
به چه کار آیدت جهانداری؟      مُردنت به که مردمِ آزاری

O powerful man who tyrannize your subjects! How long will you continue to practise tyranny? Of what use is your sovereignty? It is better that you die and do not persecute people.

ظالمی را خفته دیدم نیمرود      گفتم این فتنه است، خوابش برده به  
وانکه خوابش بهتر از بیداری است      آن چنان بد زندگانی مُرده به

I saw a tyrant sleeping at noon. I said, "He is wicked. It is better that he sleeps". For him who is better asleep than awake, death is preferable, as his living is evil.

دورانِ بقا چو بادِ صحرا بگذشت      تلخی و خوشی و زشت و زیبا بگذشت  
پنداشت ستمگر که جفا بر ما کرد      در گردنِ او بماند و بر ما بگذشت

The period of life passed like wind in the desert. All that was bitter,

sweet, ugly and beautiful also passed by. The tyrant imagines that he has oppressed us, but in reality it is he who bears the burden of his sin, whereas our suffering has passed away.

اگر ز باغ رعیتِ مَلِک خورد سببی      بر آورند غلامانِ او درخت از بیخ  
به پنج بیضه که سلطان ستم روا دارد      زنند لشکریانش هزار مرغ به سیخ

If the king were to eat a single apple from a peasant's garden, the king's servants would uproot the tree. And if the king were to take five eggs from the peasant by force, his soldiers would grill a thousand fowls of the peasant.

نماند ستمکارِ بد روزگار      بماند بر او لعنتِ پایدار

The evil tyrant does not last long, but the curses of his victims last forever.

بداخترتر از مردم آزار نیست      که روز مصیبت کشش یار نیست

There is no greater unfortunate man than a tyrant, as he has no friend in adversity.

\* Bad laws are the worst sort of tyranny. *Edmund Burke.*

\* Tyranny and anarchy are never far asunder. *Jeremy Bentham.*

\* Hardness ever of hardness is the mother. *William Shakespeare.*

\* That sovereign is a tyrant who knows no law but his own caprice. *Voltaire.*

## UGLINESS

## زشتی

کس نیاید به پای دیواری      که بر آن صورتت نگار کنند  
گر ترا در بهشت باشد جای      دیگران دوزخ اختیار کنند

**Nobody will approach a wall on which your portrait is painted. If you gain admission to Paradise, others would prefer to go to Hell.**

تو گویی تا قیامت زشت رویی      بر او ختم است و بر یوسف نکویی

**You may say that until the Day of Resurrection, he is the epitome of ugliness, just as Prophet Joseph is the incarnation of beauty.**

\* Better an ugly face than an ugly mind. *James Ellis.*

## UNBELIEF

## بی دینی

آن کس که به قرآن و خبر زو نرهی      آن است جوابش که جوابش ندهی

**It is best not to answer the man who vexes you, and is not convinced by the Glorious Qur'an and Prophetic traditions you swear by.**

\* Glorious Qur'an, Chapter 36 - Yaasin, Verse 10: Whether thou warn them, or thou warn them not; it is alike for them, for they believe not.

\* Blessed are they that have not seen, and yet have believed. *Bible.*

## UNITY

## اتحاد

پشه چو پر شد بزند پیل را      با همه تندی و صلابت که اوست  
مورچگان را چو بود اتفاق      شیر زبان را بدرانند پوست

**A swarm of mosquitoes can overpower an elephant, notwithstanding its strength and might. If the ants are united, they can flay a fierce lion alive.**

\* All for one; one for all. *Alexander Dumas.*

\* By uniting we stand; by dividing we fall. *John Dickinson.*

\* Behold how good and how pleasant it is for brethren to dwell together in unity.

*Psalms.*

## UNPLEASANT VOICE

## آوازِ ناخوش

مطربی دور از این خجسته سرای      کس دو بارش ندیده در یک جای  
 راست چون بانگش از دهن برخاست      خلق را موی بر بدن برخاست  
 مرغ ایوان ز هول او بپرید      مغز ما برد و حلق خود بدرید

Far be such a singer from this auspicious mansion! Nobody ever saw him in the same place again. Truly, whenever he opened his mouth to sing, it made men's hair stand on end. Fearful were the birds and flew away on hearing him. He drove us mad and tore his own throat.

به تیشه کس نخرشد ز روی خارا گِل      چنانکه بانگِ درشتِ تو می خراشد دل

The sound of a spade scraping off mud from a rough rock, pales into insignificance as compared to your harsh voice which scrapes men's hearts.

نبیند کسی در سماعت خوشی      مگر وقتِ رفتن که دم در کشی

Nobody will enjoy your singing, except when it is time for you to depart and be silent.

گر تو قرآن بر این نمَط خوانی      بسبیری رونقِ مسلمانانی

If this is how you recite the Glorious Qur'an, you will ruin the splendour of Islam.

*Note: The reference is to a Qari whose recitation of the Glorious Qur'an was repulsive. On being asked by a pious man as to how much he was being paid, he replied, "I recite it gratis for the sake of God." To which the pious man said, "For God's sake, do not recite it."*

\* Glorious Qur'an, Chapter 31 - Luqman, Verse 19: Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

\* Swans sing before they die; t'were no bad thing should certain persons die before they sing. *Samuel Coleridge.*

## VALOUR

## دلیری

آن شنیدی که لاغری دانا      گفت باری به ابله‌ای فربه؟  
اسب تازی اگر ضعیف بود      همچنان از طویله‌ای خرابه

**Have you heard what a wise slim person once said to a stupid fat man?  
"Even if an Arab horse is weak, it is better than a stable full of donkeys."**

ای که شخص مَنَتِ حقیر نمود      تا درشتی هنر نپنداری  
اسب لاغرمیان به کار آید      روز میدان، نه گاو پرواری

**O you to whom I appear despicable! Do not consider obesity to be an accomplishment. On the day of battle, a lean horse will be of use, rather than an ox that has been fattened.**

آن نه من باشم که روز جنگ بینی پشتِ من      آن منم گر در میانِ خاک و خون بینی سری  
کانکه جنگ آرد به خونِ خویش بازی می‌کند      روز میدان، وانکه بگریزد به خونِ لشکری

**I am not the one whose back you shall see on the day of battle. It is I whose head you will observe in dust and blood. Whoever fights on the battlefield plays with his own blood, whereas one who flees, plays with the blood of the troops.**

\* None but the brave deserves the fair. *John Dryden.*

\* Valour gives awe and protection to those who want heart or strength to defend themselves. *Sir William Temple.*

\* True bravery is shown by performing without witness, what one might be capable of doing before all the world. *Francois de La Rochefoucauld.*

## VAIN EFFORT

## تلاش بی حاصل

آهنی را که موریا نه بخورد      نتوان برد از او به صیقل زنگ  
با سیه دل چه سود گفتن وعظ؟      نرود میخ آهنی در سنگ

The iron that has rusted cannot be refurbished by polishing it. Of what use is a sermon to a black-hearted man? An iron nail cannot penetrate a stone.

\* Attempting to reform a wicked person is like hammering on cold iron.

*Francois de La Rochefoucauld.*

## VIRTUE

## شرافت

چند گویی که بد اندیش و حسود      عیب جو بان من مسکینند؟  
نیک باشی و بدت گوید خلق      به که بد باشی و نیکت بینند

How long will you complain and say, "My envious ill-wishers are finding fault with a poor man like me?" It is better to be good and be considered bad, than to be bad and be considered good.

\* Be in general virtuous, and you will be happy. *Benjamin Franklin.*

تو نیکو روش باش تا بدسگال      به نقص تو گفتن نیابد مجال  
چو آهنگ بر ربط بود مستقیم      کی از دست مطرب خورد گوشمال؟

Let your conduct be good, so that your detractor cannot dare speak ill of you. When the harp is in tune, why should it suffer correction by the hand of a musician?

\* Hast thou virtue? Acquire also the graces and beauties of virtue.

*Benjamin Franklin.*

آن را که سیرتی خوش و سرّی است با خدای بی نانِ وقف و لقمهٔ درپوزه زاهد است  
و انگشتِ خوبروی و بناگوشِ دلفریب بی گوشوار و خاتمِ پیروزه شاهد است

A truly religious man is one who has a righteous nature, is devoted to God, does not feed on bread dedicated to a religious cause, and does not resort to begging. The fingers of a lovely lady and the elegant lobes of her ears are beautiful, even without ear-rings and turquoise rings.

\* Keep thy spirit pure from worldly taint by the repellent strength of virtue.

*Gamael Bailey.*

خاتونِ خوبصورتِ پاکیزه روی را نقش و نگار و خاتمِ پیروزه گو مباحش  
درویشِ نیک سیرتِ پاکیزه خوی را نانِ رباط و لقمهٔ درپوزه گو مباحش

For a beautiful and attractive lady, cosmetic aids, make up and turquoise rings are redundant. For a virtuous and righteous mendicant, the bread of an inn and victuals obtained by begging are immaterial.

\* The only reward of virtue is virtue. *Ralph Waldo Emerson.*

\* Thy body is all vice, and thy mind is all virtue. *Samuel Johnson.*

\* Virtue is the dictate of reason, by which men are made beneficial to each other. *Algernon Sidney.*

## WAR

## جنگ

چو دست از همه حیلتی درگُست حلال است بردن به شمشیر دست

When one has failed in all attempts to resolve a matter amicably, one can lawfully draw the sword as a last resort.

وقتِ ضرورت چو نماند گریز دست بگیرد سرِ شمشیر نیز

During an emergency, when escape is impossible, the hand grasps the



sharp-edged sword.

\* Let him who desires peace, prepare for war. *Vegetius*.

## WEALTH

## ثروت

توانگران را وقف است و نذر و مهمانی  
زکات و فطره و اعتاق و هدی و قربانی  
تو کی به دولت ایشان رسی که نتوانی  
جز این دو رکعت و، آن هم به صد پریشانی؟

The wealthy make charitable dedications, perform their vows and are hospitable. Further, they pay the poor-dues and alms, and also free slaves, offer gifts and sacrifices. How can you who reluctantly offer two rak'ats of compulsory prayers, ever equal them?

\* To acquire wealth is difficult, to preserve it more difficult, but to spend it wisely, most difficult of all. *Edward Day*.

منعم به کوه و دشت و بیابان غریب نیست  
هر جا که رفت خیمه زد و خوابگاه ساخت  
وانرا که بر مراد جهان نیست دسترس  
در زاد و بوم خویش غریب است و ناشناخت

A wealthy man is not a stranger in the mountains, fields and wilderness. Wherever he goes, he pitches his tent and makes it his abode. But he who is destitute and unsuccessful, is an unknown stranger even in his native place.

دریاب کنون که نعمت هست به دست  
کاین دولت و ملک می رود دست به دست

Realize now, and utilize the riches you possess, because power and sovereignty pass from hand to hand.

چه خوش گفت آن تهی دست سلحشور  
جُوی زر بهتر از پنجاه من زور

How well has the needy gladiator said: "A grain of gold is better than

fifty maunds of strength."

بی زر نتوانی که کنی بر کس زور    ور زر داری، به زور محتاج نه‌ای

**You cannot use force against anyone if you do not have wealth; and if you have wealth, you need not resort to force.**

هر که زر دید سر فرو آورد    ور ترازوی آهنین دوش است

**Whoever sees wealth, bows before it, like the tilting beam of the scales which is made of iron.**

\* Life is short. The sooner that a man begins to enjoy his wealth the better.

*Samuel Johnson.*

\* Get place and wealth, if possible with grace; if not, by any means get wealth and place. *Alexander Pope.*

## WICKEDNESS

## بدجنسی

زنان باردار ای مرد هشیار    اگر وقت ولادت مار زایند  
از آن بهتر به نزدیک خردمند    که فرزندان ناهموار زایند

**O wise man! In the opinion of men of intelligence, it would be better if pregnant women were to give birth to serpents than wicked children.**

شنیدم که مردان راه خدای    دل دشمنان را نکردند تنگ  
تراکی میسر شود این مقام    که با دوستانت خلاف است و جنگ؟

**I have heard that truly pious men cause no harm even to their enemies. How can you attain such a status, as you are in conflict and contention even with your friends?**

سِفله چو جاه آمد و سیم و زرش      سیلی خواهد به ضرورت سرش  
آن نشیندی که فلاطون چه گفت؟      مور همان به که نباشد پرش

When a wretched man acquires status and wealth, he often requires a slap on his face. Have you not heard what Plato said? "It is better that the ant has no wings".

به آدمی نتوان گفت ماند این انسان      مگر دراعه و دستار و نقش بیرونش  
بگردد در همه اسباب و ملک و هستی او      که هیچ چیز نبینی حلال جز خونش

You cannot say that this brute resembles a human being, except for his cloak, turban and outward form. Search all his assets, possessions and belongings, and you will find that none of them is lawful, except his blood which deserves to be legitimately shed.

\* God bears with the wicked, but not forever. *Miguel de Saavedra Cervantes.*

\* The happiness of the wicked passes away like a torrent. *Jean Baptiste Racine.*

## WISDOM

## خرد

دو عاقل را نباشد کین و پیکار      نه دانایی ستیزد با سبکسار  
اگر نادان به وحشت سخت گوید      خردمندش به نرمی دل بجوید  
دو صاحبدل نگهدارند مویی      همیدون سرکشی و آزرم جویی  
وگر بر هر دو جانب جاهلانند      اگر زنجیر باشد بگسلانند

Two wise men will never be vindictive and quarrel with each other. Neither will a wise man fight with an ignorant one. If an ignorant man speaks harshly, the wise one will try to pacify him. Two pious men will not allow a strand of hair to be broken. The same is the case of an unruly man and a peace-loving one (as the latter will relent). But if both the parties are ignorant, they will break even an iron chain.

سخن آنکه کند حکیم آغاز      یا سر انگشت سوی لقمه دراز  
 که ز ناگفتنش خلل زاید      یا ز ناخوردنش به جان آید  
 لاجرم حکمتش بود گفتار      خوردنش تندرستی آرد بار

The wise man commences speaking only when he fears that his silence may lead to some harm, and extends his hand to eat only if he fears that he may die by avoiding food. Consequently, his discourse is wisdom, and his eating brings good health.

نگویند از سر بازبچه حرفی      کز آن پندی نگیرد صاحب هوش  
 و گر صد باب حکمت پیش نادان      بخوانند، آیدش بازبچه در گوش

A wise man will derive instruction from anything that is said even in jest. But if a hundred chapters on philosophy are read out to an ignorant man, he will consider it to be a game.

توانگری به هنر است، نه به مال      بزرگی به عقل است، نه به سال

Ability is not dependent on wealth, but on skill. Greatness is not dependent on age, but on wisdom.

\* To know how to use knowledge is wisdom. *Charles Spurgeon.*

\* Wisdom is to the mind what health is to the body. *Francois La Rochefoucauld.*

## WORLD

## دنیا

هر که آمد عمارتی نو ساخت      رفت و منزل به دیگری پرداخت  
 وان دگر پخت همچین هوسی      وین عمارت به سر نبرد کسی  
 بار ناپایدار دوست مدار      دوستی را نشاید این غدار

Whoever has come to the world has constructed a new edifice and then departed and surrendered it to another. The other one also gratified his own

whims, but no one could possess the world forever. Do not love this unfaithful friend, for the treacherous world is not worth befriending.

جهان ای برادر نماند به کس      دل اندر جهان آفرین بند و بس  
مکن تکیه بر ملک دنیا و پشت      که بسیار چون تو پرورد و کُشت  
چو آهنگِ رفتن کند جانِ پاک      چه بر تخت مردن، چه بر روی خاک

O brother! The world does not constantly remain with anyone. Attach your heart only to the Creator of the universe. Neither rely upon the kingdom of this world, nor seek its support, as it has nurtured and killed many like you. When the soul is departing from the body, it makes no difference whether one expires on the throne or on bare ground.

*Glorious Qur'an, Chapter 55-Rahmaan (The Beneficent), Verses 26 and 27: Everyone that is thereon will pass away. There remaineth but the Countenance of thy Lord of Might and Glory.*

چه سالهای فراوان و عمرهای دراز      که خلق بر سر ما بر زمین بخواهد رفت  
چنانکه دست به دست آمده است ملک به ما      به دستهای دگر همچنین بخواهد رفت

For many long years and ages, men will pass over our graves. Just as the kingdom has come to us by succession, it will pass to the hands of others after us.

\* The vainglory of this world is a deceitful sweetness, a fruitless labour, a perpetual fear and a dangerous honour. *Francis Quarles.*

\* If all the world must see the world as the world the world hath seen, then it were better for the world that the world had never been. *Leland.*

\* To understand the world is wiser than to condemn it. To study the world is better than to shun it. To use the world is nobler than to abuse it. To make the world lovelier and happier, is the noblest work of man. *Anonymous.*

## WORLDLY ATTACHMENT

## علاقه دنیوی

ای گرفتارِ پُـایِ بندِ عیال      دیگر آسودگی میند خیال  
 غمِ فرزند و نان و جامه و قوت      بازت آرد ز سیر در ملکوت  
 همۀ روز اتّفاق می‌سازم      که به شب با خدای پردازم  
 شب چو عقدِ نماز می‌بندم      چه خورد بامداد فرزندم؟

O you who are occupied with the cares of a family! Do not hope to rest at peace hereafter. The thought of your children and their food, garments and subsistence, deprives you of the privilege of contemplating the celestial world. Throughout the day, I think of devoting myself to God at night. But at night, when I intend to offer my prayers, I start worrying about what my children will eat on the following day?

\* We may despise the world, but we cannot do without it. *Baron Wesenberg.*

\* Nothing is so hard for those who abound in riches, as to conceive how others can be in want. *Jonathan Swift.*

\* If there is one beast in all the loathsome fauna of civilization I hate and despise, it is a man of the world. *Henry Arthur Jones.*

## WORTHINESS

## شایستگی

کس نپیند که تشنگانِ حجاز      به سرِ آبِ شورِ گرد آیند  
 هر کجا چشمه‌ای بود شیرین      مردم و مرغ و مورِ گرد آیند

You will never see the thirsty pilgrims of Mecca gathering around a spring of brackish water, but men, birds and ants gather around a spring of sweet water.

\* Good, the more communicated, more abundant grows. *John Milton.*

\* Amid life's quests, there seems but worthy one -- to do men good.

*Gamaliel Bailey.*

\* He that does good for good's sake, seeks neither praise nor reward, though sure of both at last. *William Penn.*

\* Do all the good you can, to all the people you can, in all the ways you can, as long as ever you can. *Tombstone Inscription in Shrewsbury, England.*

## WORTHLESSNESS

## بی‌ارزشی

چون بود اصل گوهری قابل  
هیچ صیقل نکو نداند کرد  
سگ به دریای هفت‌گانه بشوی  
خر عیسی گرش به مکه برند  
تربیت را در او اثر باشد  
آهنی را که بد گهر باشد  
که چو تر شد، پلیدتر باشد  
چون بیاید، هنوز خر باشد

If a person is basically capable, instructions will prove effective. But the iron which is not of a proper temper cannot be furbished. Wash a dog with the water of seven seas, and it will become more unclean when it is wetted. If the ass which carried Prophet Jesus were to be taken to Mecca, it will still be an ass when it returns.

زمین شوره سنبل بر نیارد  
نکویی با بدان کردن چنان است  
در آن تخم و عمل ضایع مگردان  
که بد کردن به جای نیک‌مردان

Brackish land will never yield hyacinths. Do not waste your labour and seeds on it. Showing favour to wicked men is tantamount to harming those who are righteous.

شمشیر نیک از آهن بد چون کند کسی؟  
باران که در لطافتِ طبعش خلاف نیست  
ناکس به تربیت نشود ای حکیم کس  
در باغ لاله روید و در شوره‌زار خس

How can one make a good sword from bad iron? O wise man! It is impossible to civilize a wretched scoundrel by training. Rain, which is

undeniably bountiful by nature, produces tulips in gardens, and weeds in barren land.

پرتو نیکان نگیرد هر که بنیادش بد است تربیت نا اهل را چون گردکان برگنبد است

Whoever is evil by nature, can never acquire the excellence of good men. To educate one who is worthless, is like throwing walnuts at the dome.

\* Brutes can never be civilized. *John Desmahis.*

\* The worthless deserve neither dignity nor honour. *Ben Johnson.*

\* Crooked by nature is never made straight by education. *Thomas Fuller.*

\* To endeavour to work upon the vulgar with fine sense, is like attempting to hew blocks with a razor. *Alexander Pope.*

## YOUTH

## جوانی

جوانِ سخت می‌باید که از شهوت بپرهیزد که پیرِ سُست رغبت را خود آلت بر نمی‌خیزد

It is becoming of a strong young man to abstain from lust, as an infirm old man is himself devoid of passion.

جوانِ گوشه نشین شیرمردِ راهِ خداست که پیر خود نتواند ز گوشه‌ای برخاست

A young man who opts for seclusion to devote himself to God is the lion-like man pursuing the path that leads to Him, since an old man does not have the power to move from the nook of solitude.

\* In the days of my youth I remembered my God, and He hath not forgotten my age. *Robert Southey.*

\* Young men have more virtue than old men; they have more generous sentiments in every respect. *Samuel Johnson.*

\* Age, I do abhor thee; Youth, I do adore thee. *William Shakespeare.*





گُلچینی از اشعار بوستان

# **BOOSTAN**

(Selected Verses)



ترا پندِ سعدی بس است ای پسر  
اگر گوش گیری چو پندِ پدر  
گر امروز گفتارِ ما نشنوی  
مبادا که فردا پشیمان شوی  
از این به نصیحتگری بایدت  
ندانم پس از من چه پیش آیدت

**My son! The advice of Sa'di is sufficient for you, if you heed it like the advice of your father. But if you do not heed my advice today, I hope you will not have to regret it tomorrow. And if you need a better counsellor than me, I do not know what will be your fate after me.**

در اوراقِ سعدی نگنجد ملال  
 که دارد پس پرده چندین جمال  
 مرا کاین سخنهاست مجلس فروز  
 چو آتش در او روشنایی و سوز  
 نرنجم ز خصمان اگر بر طپند  
 کزین آتش پارسی در تبند

**There is no scope for weariness in Sa'di's pages, since he has so much beauty behind the veil. These assembly-illuminating words of mine are like fire which has the power to light and burn. I am unaffected if my rivals are confounded, for they are burning in fever from this Persian fire.**

یکی را به ده می‌نویسد خدای	نکوکاری از مردم نیک رای
بینی، ز ده عیبش اندر گذر	تو نیز ای عجب هر کرا یک هنر
جهانی فضیلت بر آور به هیچ	نه یک عیب او را بر انگشت پیچ
به نفرت کند ز اندرون تباه	چو دشمن که در شعر سعدی نگاه
چو زحفی ببیند، بر آرد خروش	ندارد به صد نکته نغز گوش
حسد دیده نیک بینش بکند	جز این علتش نیست کان بد پسند

God credits tenfold every good deed performed by men of good judgement. When you also see a single accomplishment in anyone, it will be strange if you do not overlook his ten faults. Do not count on your fingers his single fault, and do not consider as nothing his world-full of virtues. Like the enemy who hatefully looks upon the verses of Sa'di due to his corrupt heart. He pays no attention to a hundred refined points, but raises a cry when he sees a single blemish. The only reason for this is that envy has gouged out the eye of good regard of that evil-seeing man.

مگر تا گلستانِ معنی شکفت  
بر او هیچ بلبل چنین خوش نگفت  
عجب گر بمیرد چنین بلبلی  
که بر استخوانش نروید گلی

**But ever since thought blossomed in the rose garden, no other nightingale has sung so melodiously in it. It will be a wonder if such a nightingale dies, and a rose does not grow from his bones.**

## ACCEPTANCE

رضا

یکی پیش شوریده حالی نبشت که دوزخ تمنا کنی یا بهشت؟  
 بگفتا: مپرس از من این ماجرا پسندیدم آنچ او پسندد مرا

Someone wrote to a distressed man, asking him, "Do you desire Hell or Heaven?" He replied, "Do not question me about such matters, for I readily accept whatever He wills to grant me."

\* Submission to God is the only balm that can heal the wounds He gives us.

*Nathaniel Emmons.*

## ACCOMPLISHMENT

هنر

اگر هست مرد از هنر بهره‌ور هنر خود بگوید، نه صاحب هنر  
 اگر مشکِ خالص نداری، مگوی ورت هست، خود فاش گردد به بوی  
 به سوگند گفتن که زر مغربست چه حاجت؟ محک خود بگوید که چیست

If a man is endowed with accomplishment, not him but his accomplishment will speak for itself. If you do not possess pure musk, you need not announce it. But if you have it, musk will reveal itself by its fragrance. What need is there to swear that your gold is pure? The touchstone itself will proclaim its identity.

\* Knowledge may give weight, but accomplishment gives lustre.

*Lord Chesterfield.*

\* It is a great happiness to be praised by those who are praiseworthy.

*Philip Sidney.*

\* The mark of extraordinary merit is to see the most envious of it, constrained to praise it. *Francois de La Rochefoucauld.*

\* Real merit (accomplishment) cannot be long concealed. It will be discovered and nothing can depreciate it, but a man exhibiting it himself. *Lord Chesterfield.*



## ADMINISTRATION

## زمامداری

دو تن، پرور ای شاه کشور گشای  
هر آن کو قلم را نورزید و تیغ  
قلمزن نکو دار و شمشیرزن  
نه مردیست دشمن در اسباب جنگ  
یکم اهل رزم و دگر اهل رای  
بر او گر بمیرد مگو ای دریغ  
نه مطرب، که مردی نیاید ز زن  
تو مدهوش ساقی و آواز چنگ  
که دولت برفتش به بازی ز دست  
بسا اهل دولت به بازی نشست

O conquering monarch ! You should patronize two types of men: One of them is the man who is a veteran in combat, and the other is he who is prudent and wise. Mourn not for the man who neither wields the pen nor the sword. Patronize the wise man and the swordsman, but not the minstrel, as manliness cannot come from women. It is unmanly on your part to be occupied with the sound of the harp and intoxicated by the cupbearer, when the enemy is ready for battle at your gate. Many prosperous rulers have lost their kingdoms as they were busy with games and entertainment.

قلمزن که بد کرد با زبردست  
مدبر که قانون بد مینهد  
قلم بهتر او را به شمشیر دست  
تو را میبرد تا به دوزخ دهد

It is better to cut off the hands of an administrator who is cruel to his subordinates. The law-giver who enacts a bad regulation, carries you with himself to Hell.

خدا ترس را بر رعیت گمار  
بداندیش تست آن و خونخوار خلق  
که معمار ملک است پرهیزگار  
که نفع تو جوید در آزار خلق

Appoint a God-fearing man as an administrator , for a virtuous person is a builder of a prosperous kingdom. But he who harms people to benefit you, is in reality your ill-wisher and a bloodthirsty tyrant.

\* The principal foundation of all states is in good laws and good arms.

*Niccolo Machiavelli.*

\* The worth of a state in the long run, is in the worth of the individuals composing it. *Stuart Mill.*

## ADVENTURISM

## ماجرای جویبی

تنت زورمند است و لشکر گران      ولیکن در اقلیم دشمن مران  
که وی بر حصاری گریزد بلند      رسد کشوری بی گنه را گزند

**Even though you are powerful and your army is strong, do not venture into the enemy's territory. The enemy will seek refuge in a lofty fortress and the innocent inhabitants of that land will suffer harm needlessly.**

\* Rash, fruitless war, from wanton glory waged, is only splendid murder.

*Edward Thomson.*

\* Pursue not a victory too far. He hath conquered well that hath made his enemy fly. *George Herbert.*

## ADVICE

## پند و اندرز

شنیدم که یک بار در حله‌ای      سخن گفت با عابدی کله‌ای  
که من فر فرماندهی داشتم      به سر بر کلاه مهی داشتم  
سپهرم مدد کرد و نصرت وفاق      گرفتم به بازوی دولت عراق  
طمع کرده بودم که کرمان خورم      که ناگه بخوردند کرمان سرم  
بکن پنبه غفلت از گوش هوش      که از مُردگان پندت آید به گوش

**I have heard that once in a certain place, the skull (of an arrogant ruler) said to a pious devotee, "I had at some time the splendour of absolute command and a crown on my head. The heavens aided me and victory was my helper, and with my great power I conquered Iraq. I had entertained the**

ambition to conquer Kerman, but suddenly the worms ate up my head".  
Remove the cotton from your ear of prudence to enable you to hear the counsel of the dead.

چو منکر بود پادشه را قدم  
تحرک کند سیر بر بوی گل  
گرت نهی منکر بر آید ز دست  
و گر دست قدرت نداری، بگوی  
که یارد زد از امر معروف دم؟  
فرو ماند آواز چنگ از دهل  
نشاید چو بی دست و پایان نشست  
که پاکیزه گردد به اندرز خوی

When the king himself deserves to be censured, who will dare direct others to perform good deeds? The odour of garlic will overwhelm the fragrance of the rose, and the sound of the drum will drown the melody of the harp. If forbidding evil lies within your powers, you should not sit idle like helpless men. And speak if you are powerless, for an evil nature can become pure by sound advice.

\* He preaches well that lives well. *Thomas Fuller.*

\* A good advice is the best sermon. *Thomas Fuller.*

\* When a man is guilty of any vice or folly, the best atonement he can make for it, is to warn others not to fall into the like. *Joseph Addison.*

\* We give advice, but we do not inspire conduct. *Francois de La Rochefoucauld.*

## AFFECTION

## دلبستگی

طلبکار باید صبور و حمول  
زر از بهر چیزی خریدن نکوست  
گر از دلبری دل به تنگ آیدت  
ولی گر به خوبی ندارد نظیر  
که نشنیده‌ام کیمیاگر ملول  
نسخواهی خریدن به از ناز دوست  
دگر غمگساری به چنگ آیدت  
به اندک دل آزار ترکش مگیر  
که دانی که بی او توان ساختن

A seeker must be patient and forbearing, for I have never heard an

alchemist to be dispirited. Gold is good for buying goods, and there is nothing more precious to buy than the beloved's charm. If you grow weary of your beloved, you will be able to find someone else to take tender care of you. But if she has no equal for beauty, do not abandon her for some trivial grievance. You can detach your heart from someone only when you are sure that you can live without her.

\* Love is to the moral nature what the sun is to the earth. *Honore de Balzac.*

## ANIMOSITY

## دشمنی

کسانی که پیغام دشمن برآند      ز دشمن همانا که دشمن نرند  
کسی قول دشمن نیارد به دوست      جز آنکس که در دشمنی یار اوست

Those who carry the enemy's message are indeed greater enemies than the enemy himself. None will carry an enemy's message to a friend, except he who is indeed the enemy's friend.

\* Observe your enemies, for they first find out your faults. *Antisthenes.*

\* It is the enemy we do not suspect that is the most dangerous one.

*Fernando Rojas.*

## ARMY

## ارتش

مسلک را بود بر عدو دست چیر      چو لشکر دل آسوده باشند و سیر  
بهای سر خویشان میخورد      نه انصاف باشد که سختی برد  
چو دارند گنج از سپاهی دریغ      دریغ آیدش دست بردن به تیغ  
چه مردی کند در صف کارزار      که دستش تهی باشد و کار، زار؟

The king has an upper hand over his enemy, only when his army is contented and satisfied. The soldier gives his head for his master in battle, and it will therefore be unjust if he is made to suffer any hardship. When

treasures are denied to the soldier, he will be reluctant to use his sword in battle. How can he be expected to show manliness on the battlefield, if his hand is empty and his condition is pitiable?

دلاور که باری تهور نمود      نباید به مقدارش اندر فزود  
 که بارِ دگر دل نهد بر هلاک      ندارد ز پیکارِ بأجوج باک  
 سپاهی در آسودگی خوش بدار      که در حالتِ سختی آید به کار  
 سپاهی که کارش نباشد به برگ      چرا دل نهد روزِ هیجا به مرگ؟  
 کنون دستِ مردانِ جنگی ببوس      نه آنکه که دشمن فرو کوفت کوس  
 نواحی ملک از کفِ بد سگال      به لشکر نگهدار و لشکر به مال

When a valiant soldier shows bravery once, he should be promoted, so that he may risk his life again in battle and not fear fighting Gog. Keep your troops happy in days of ease, so that they may be of service to you during hardship. If your troops are not well provided for, why should they risk their lives on the day of battle? Kiss the hands of your brave soldiers now, and not when the enemy is beating the drums of war. Protect the regions of your kingdom from the evil enemy with the help of your army, and gratify your army with your wealth.

*Note: Gog and Magog were wild and violent people who oppressed the inhabitants of their neighbouring territory. The oppressed people appealed to Zulqarnain to construct a barrier to stop the depredations of Gog and Magog. Zulqarnain did so, and by the grace of Allah, put an end to the aggression of these vicious people. Glorious Qur'an, Chapter 18 - Kahf (The Cave), Summary of Verses 93-97.*

\* A victory is twice itself when the achiever brings home full numbers.  
*William Shakespeare.*

\* Our God and soldiers we alike adore, even at the brink of danger; not before:  
 After deliverance, both alike requited, our God's forgotten, and our soldiers slighted.  
*Francis Quarles.*

## AWARENESS

## آگاهی

نه تدبیر محمود و رای نکوست      که دشمن نداند شهشه ز دوست  
چنان است در مهتری شرطِ زیست      که هر کهتری را بدانی که کیست

**It is neither prudent nor judicious that a king should be unable to distinguish between friend and foe. Greatness demands that one who is superior, should be aware of those who are inferior to him.**

\* He that does not know those things which are of necessity for him to know, is but an ignorant man. *John Tillotson.*

## BEASTLY PROPENSITIES

## دد خویی

نه هر آدمی زاده از دد به است      که دد زادمی زاده بد به است  
به است از دد انسانِ صاحبِ خرد      نه انسان که در مردم افتد چو دد  
چو انسان نداند به جز خورد و خواب      کدامش فضیلت بود بر دوآب؟

**Not every human being is superior to beasts, for beasts are better than men who are evil. A wise man is better than a beast, but not a man who ill treats people like a beast. When a man is concerned only with eating and sleeping, what superiority has he to the beasts of burden?**

\* It is in refinement and elegance that the civilized man differs from the savage. *Samuel Johnson.*

## BENEFICENCE

## احسان

عدو را به الطاف گردن ببند      که نتوان بریدن به تیغ این کمند  
چو دشمن کرم ببند و لطف و جود      نیاید دگر خُبت از او در وجود

**Win over your enemy with your beneficence, for such a favour cannot**

be undone (literally: such a lasso cannot be cut with a sword). When your enemy sees such liberality, kindness and generosity from you, he will never again show you any meanness.

که دیگر مخر نان ز بقال کوی	بزارید وقتی زنی پیش شوی
که این جو فروشیست، گندم نمای	به بازار گندم فروشان گرای
به زن گفت کای روشنایی بساز	به دلداري آن مرد صاحب نیاز
نه مردی بود نفع از او واگرفت	به امید ما کُلبه اینجا گرفت
چو استاده‌ای، دست افتاده‌گیر	ره نیک مردان آزاده گیر
خریدار دگان بی رونقند	ببخشای، کانا که مرد حقند
کرم پیشه شاه مردان علیست	جوانمرد اگر راست خواهی، ولیست

A woman once lamented and said to her husband, "Do not buy bread any more from the grocer of this lane. Go to the wheat-sellers' market, for this man is a barley-seller who displays wheat." The needy man comforted her and said, "O my brightness! Put up with this, for he has set up his shop here, hoping to profit from us. It will be inhuman to take away his profit from him." Follow the path of virtuous and righteous men. Help the fallen man, now that you are on your feet. Be beneficent, for those who are men of Truth (God), are customers of a shop where business does not flourish. If you want to know the truth, a generous man is a saint. Truly, generosity is the profession of Ali, the king of men.

*Note: Hazrat Ali, the cousin and son-in-law of Holy Prophet Mohammad is known for his beneficence, bravery and generosity.*

\* To pity distress is but human; to relieve it is godlike. *Horace Mann.*

\* Good actions crown themselves with lasting bays; who deserves well, needs not another's praise. *Edward Heath.*

## BENEVOLENCE

## نیکوکاری

قبا داشتی هر دو روی آستر  
 ز دیبای چینی قبایی بدوز  
 وزین بگذری، زیب و آرایش است  
 که زینت کنم بر خود و تخت و تاج  
 به مردی کجا دفع دشمن کنم؟  
 و لیکن خزینه نه تنها مراست  
 نه از بهر آذین و زیور بود

شنیدم که فرماندهی دادگر  
 یکی گفتش ای خسرو نیکروز  
 بگفت این قَدَر سِتر و آسایش است  
 نه از بهر آن میستانم خراج  
 چو همچون زنان خُله در تن کنم  
 مرا هم ز صد گونه آز و هواست  
 خزاین پر از بهر لشکر بود

I have heard that a just ruler had a tunic which was made of lining-cloth. A person said to him, "O fortunate king! Make for yourself a tunic of Chinese brocade". He replied, "This much is sufficient for my covering and comfort. Anything beyond this is merely for adornment and decoration. I do not take taxes to adorn myself, my throne and my crown. How will I bravely repulse the enemy if I bedeck myself with a woman's robe? I too have a hundred desires and yearnings, but the treasury does not belong to me alone. The coffers are full and are meant for maintaining the army. They are not meant for bedecking and beautifying me".

حکایت کند ز ابن عبدالعزیز  
 فرومانده در قیمتش جوهری  
 که شد بدر سیمای مردم هلال  
 خود آسوده بودن مرّوت ندید  
 که رحم آمدش بر غریب و یتیم  
 به درویش و مسکین و محتاج داد  
 که دیگر به دستت نیاید چنان  
 فرو میدویدش به عارض چو شمع  
 دل شـهـری از ناتوانی فکار

یکی از بزرگان اهل تمیز  
 که بودش نگینی در انگشتری  
 قضا را در آمد یکی خشک سال  
 چو در مردم آرام و قوّت ندید  
 بفرمود و بفروختندش به سیم  
 به یک هفته نقدش به تاراج داد  
 فتادند در وی ملامت کنان  
 شنیدم که میگفت و باران دمع  
 که زشت است پیرایه بر شهریار



مرا شاید انگشتری بسی نگین نشاید دلِ خلقی اندوهگین

A great man of distinction tells thus of the son of Abdulaziz: That he had a precious stone in his ring, which the jewellers were at a loss to evaluate. By chance, a drought befell in his realm, and the moon-shaped faces of people became as lean as crescents. When he saw that his people were deprived of their comfort and strength, he considered it unmanly to be comfortable himself. He ordered the precious stone to be sold for silver, as he felt compassion for the destitutes and the orphans. Within a week, he distributed the money among the poor, the miserable and the needy. His associates reproached him and said that he would never again obtain such a precious stone. While a stream of tears was flowing down his cheeks like molten wax, I heard him say, "Adornment is improper for a king when his citizens are miserable and suffering pains. I can well do with a ring that has no precious stone to embellish it, but it is improper for people to suffer grief".

*Note: Omar ibn Abdulaziz was an Omayyad caliph who was known for his benevolence and justice.*

نکـوکار مردم نباشد بدش      نـورزد کسی بد که نیک افتدش  
 شرانگیز هم بر سرِ شر شود      چو کژدم که با خانه کمتر شود  
 اگر نفع کس در نهاد تو نیست      چنین گوهر و سنگِ خارا یکیست  
 غلط گفتم، ای یارِ شایسته خوی      که نفع است در آهن و سنگ و روی  
 چنین آدمی مُرده به ننگ را      که بر وی فضیلت بود سنگ را

Men who practise goodness suffer no evil. No goodness accrues to the man who commits evil. One who incites evil will meet an evil end, just like the scorpion which seldom returns to its hole. If you lack the good nature to benefit someone, in that event, a gem and a granite rock are one and the same. O good-natured friend! I have wrongly said this, for there are

advantages to be obtained from iron, stone and brass. For such a non-benevolent man, death is preferable to living, as even stones are superior to him.

کسی دانه نیکمردی نکاشت      کزو خرمن کام دل بر نداشت  
نه هرگز شنیدیم در عمر خویش      که بد مرد را نیکی آمد به پیش

Nobody has ever sown a grain of beneficial deeds without reaping the harvest of his heart's desires from it. I have never heard in my lifetime that an evil man has ever been rewarded with goodness.

\* Benevolence is allied to few vices; selfishness to few virtues. *Henry Home.*

\* To feel much for others and little for ourselves; to restrain our selfish, and exercise our benevolent affections, constitutes the perfection of human nature.

*Adam Smith.*

\* He who will not give some portion of his ease and wealth for others' good is a poor frozen churl. *Joanna Baillee.*

\* The best way to do good to ourselves, is to do it to others; the right way to gather, is to scatter. *Lucius Seneca.*

\* Only he does not live in vain, who employs his thought and his speech to advance the good of others. *Hindu Maxim.*

## BULLY

## زورگو

به خُردی درم زور سر پنجه بود      دل زبردستان ز من رنجه بود  
بس خوردم یکی مشت زور آوران      نکردم دگر زور بر لاغر ان

When I was young, I was strong and my subordinates suffered at my hands. I was hit by the fists of powerful men, and thereafter I never practised any violence on the weak.

\* A bully is a coward. *English Proverb.*

## CARNAL DESIRE

## نفس پرستی

کند مرد را نفس اماره خوار اگر هوشمندی، عزیزش مدار

**Carnal desire degrades a man. Do not hold it dear if you are wise.**

\* Sensuality is the grave of the soul. *William Channing.*

\* It is easier to suppress the first desire than to satisfy all that follow it.

*Benjamin Franklin.*

## CAUTION

## احتیاط

مسوزان درختِ گل اندر خریف که در نو بهارت نماید ظریف

**Do not burn the rose-bush in autumn, for it will display its beauty in spring.**

\* The cautious seldom err. *Confucius.*

## CHARITY

## صدقه

کسی خسبد آسوده در زیرِ گل  
غم خویش در زندگی خور که خویش  
پریشان کن امروز گنجینه چُست  
تو با خود ببر توشه خویشتن  
کسی گویِ دولت ز دنیا بَرَد  
که خسبند از او مردم آسوده دل  
به مُرده نپردازد از حرص خویش  
که فردا کلیدش نه در دستِ تُست  
که شفقت نیاید ز فرزند و زن  
که با خود نصیبی به عقبی بَرَد

**He sleeps comfortably in his grave, at whose hands people are at ease and in comfort. As long as you live, be concerned with your life hereafter, as greedy relatives will not spare a thought for their dead ones. Promptly be charitable today, when your treasure is at your disposal, for tomorrow its key will not be with you. Carry along your provisions with yourself, since**

tomorrow your wife and children will not show any sympathy for you. He takes with him good fortune from this world, who carries a portion of his wealth for the world hereafter.

یکی نخم در خاک از آن مینهد که روز فروماندگی بر دهد  
حدیثِ درست آخر از مصطفی است که بخشایش و خیر دفع بلا است

One sows seeds in the ground in order that it may yield fruits on the day of distress. It is a saying of the chosen one (Prophet Mohammad), that charity and good deeds ward off calamities.

مگردان غریب از درت بی نصیب مبادا که گردی به درها غریب  
بزرگی رساند به محتاج خیر که ترسد که محتاج گردد به غیر  
درون فروماندگان شاد کن ز روز فروماندگی یاد کن

Do not turn away from your door a poor stranger without being charitable to him, lest you also become a stranger knocking at others' doors. A great man is charitable to a man in need, as he fears that he may himself be in need of others. Make happy the hearts of distressed men, and remember that you may some day be distressed yourself.

\* Charity will cover the multitude of sins. *Bible-James 4:8*

\* Knowledge puffeth up, but charity edifieth. *Bible-Corinthians 8:1*

\* Charity is the perfection and ornament of religion. *Joseph Addison.*

\* First daughter to the love of God, is charity to man. *William Drennan.*

\* Every charitable act is a stepping stone towards Heaven. *Henry Ward Beecher.*

\* Of great riches there is no real use, except it be in the distribution.

*Francis Bacon.*

\* When thou doest alms, let not thy left hand know what thy right hand doeth.

*Bible-St. Matthew.*

## COMPASSION

## تَرْحَم

چو تمکین و جاهت بود بر دوام  
نصیحت شنو مردمِ دوربین  
خداوندِ خرمن زبان میکند  
نترسد که نعمت به مسکین دهند

مکن زور بر ضعفِ درویش عام  
نپاشند در هیچ دل تخم کین  
که بر خوشه چین سرگران میکند  
وز آن بارِ غم بر دلِ این نهند؟

Now that you enjoy authority and status, do not use your power against poor common men. Those who heed advice and are far-sighted will never sow the seeds of animosity in the heart of anyone. The owner of the harvest who treats his gleaners harshly, causes harm to himself. Is he not afraid that the poor may be favoured, and he may be loaded with the burden of grief?

یکی را خیری در گِل افتاده بود  
همه شب در این غصه تا بامداد  
نه دشمن برست از زبانش، نه دوست  
قضا را خداوندِ آن پهن دشت  
شنید این سخنهاي دور از صواب  
مَلِکِ شرمگین در حَشَمِ بنگریست  
یکی گفت شاهها به تیغش بزن  
نگه کرد سلطانِ عالی محل  
ببخشود بر حالِ مسکین مرد  
زرش داد و اسب و قبا پوستان

ز سوداش خون در دل افتاده بود  
سقط گفتم و نفرین و دشنام داد  
نه سلطان که این بوم و بر زان اوست  
در آن حالِ منکر بر او برگذشت  
نه صبر شنیدن، نه روی جواب  
که سودایِ این بر من از بهر چیست؟  
که نگذاشت کس را، نه دختر نه زن  
خودش در بلا دید و خرد در و حل  
فرو خورد خشم سخنهاي سرد  
چه نیکو بود مهر در وقت کین

A man's donkey had fallen into a quagmire and he was extremely agitated and grieved because of this. He was so anguished that throughout the night, he raved, ranted and abused. Neither enemy nor friend escaped from his abuses, nor did the sultan to whom that territory and plain belong. By chance, the lord of that wide plain passed by him in that unlawful state. He heard his foul language which was unbearable to him, and to which he

could not respond. The king was abashed and looking at his retinue asked, "Why is this man so furious with me?" One of them replied, "Your Majesty! Kill him with your sword, for he has spared no one, neither daughter nor wife." The exalted sultan saw that the man was afflicted and his donkey was trapped in the quagmire. Hence, he forgave him and controlled his own wrath, despite the abuses. He gave him gold, a horse and a leather cloak. How noble it is to be compassionate when one can be revengeful!

برون از رَمَقِ در حیاتش نیافت	یکی در بیابان سگی تشنه یافت
چو حبل اندر آن بست دستارِ خویش	کُله دلو کرد آن پسندیده کیش
سگِ نساتوان را دمی آب داد	به خدمت میان بست و بازو گشاد
که داور گناهان از او عفو کرد	خبر داد پیغمبر از حالِ مرد
وفا پیش گیر و کرم پیش کن	الا گر جفا کاری، اندیشه کن
کجا گم شود خیر با نیک مرد؟	کسی با سگی نیکویی گم نکرد
جهانبان در خیر بر کس نسبت	کرم کن چنان کت برآید ز دست

In a desert, someone found a thirsty dog which was panting for life and on the verge of death. The righteous man made a bucket and rope with his hat and turban and girded his loins to attend to it. He then gave some water to the helpless dog. About his condition, the holy Prophet announced that the Just Lord pardoned all his sins. Come, reflect upon it if you are a tyrant! Be devoted and practise compassion. When a person earns such goodness for helping a dog, how can he be deprived of it if he serves a good man? Be compassionate to the best of your ability, for the Lord of the universe never shuts the door of blessing on anyone.

به شب در سرِ پارسایی شکست	یکی بر بطنی در بغل داشت مست
بر سنگدل برد یک مشت سیم	چو روز آمد آن نیک‌مردِ سلیم
ترا و مرا بر بطن و سر شکست	که دوشینه معذور بودی و مست

مرا به شد آن زخم و برخاست بیم      ترا به نخواهد شد إلا به سیم  
از این دوستانِ خدا بر سرند      که از خلق بسیار بر سر خوردند

A drunkard had a harp under his arm, and at night broke a pious man's head with it. On the following day, the humble generous man brought a handful of silver to the stone-hearted man and said, "Last night you were drunk, and your conduct was excusable. Your harp and my head were both broken. My wound has healed and I am now relieved, but only with silver can your harp be mended." It is for this reason that God's friends are far above others, since they are able to patiently suffer at the hands of mankind.

\* The best portion of a good man's life is his little, nameless, unremembered acts of kindness and of love. *William Wordsworth.*

## CONTENTMENT

## قناعت

خدا را ندانست و طاعت نکرد      که بر بخت و روزی قناعت نکرد  
قناعت توانگر کند مرد را      خیر کن حریص جهانگرد را  
سکونی به دست آور ای بی ثبات      که بر سنگ گردان نروید نبات  
مپرور تن از مرد رای و هُشی      که او را چو می پروری، می کشی  
خردمند مردم هنر پرورند      که تن پروران از هنر لاغرند  
کسی سیرت آدمی گوش کرد      که اول سگ نفس خاموش کرد

He who has not been content with his fortune and daily bread, has neither known God nor been obedient to Him. Inform the avaricious man who explores the world in pursuit of wealth that contentment makes a man wealthy. O unstable man! Acquire some tranquillity, for plants do not grow on a rolling stone. Do not cherish your body if you are prudent and intelligent, for you kill it when you nourish it. Wise men nurture accomplishments, while those who nourish the body are devoid of virtue. Only he who has first silenced the dog of his carnal desires has acquired humaneness.

قناعت کن ای نفس براندکی که سلطان و درویش بینی یکی  
چرا پیش خسرو به خواهش روی؟ چو یکسو نهادی طمع، خسروی

O my soul! Be content with a little, so that you may see the sultan and the mendicant to be alike. Why should you approach the king with your solicitation? When you have put aside your greed, you are a king yourself.

یکی را ز مردان روشن ضمیر امیر ختن داد طاقی حریر  
ز شادی چو گلبرگ خندان شکفت نپوشید و دستش بپوسید و گفت  
چه خوب است تشریف شاه ختن وز آن خوبتر خرقه خویشتن  
گر آزاده‌ای بر زمین خُسب و بس مکن بهر قالی زمین بوس کس

The Emir of Khotan presented a certain man of enlightened mind with a bale of pure silk. He bloomed like a smiling rose with joy. He did not wear it, but kissed the hand of the emir and said, "How good is the honour of the King of Khotan, but better than that is one's own patched gown." If you are unfettered, sleep on the bare ground and do not kiss the ground before anyone for obtaining a carpet.

یکی گربه در خانه زال بود که برگشته ایام و بدحال بود  
دوان شد به مهمانسرای امیر غلامان سلطان زدنش به تیر  
چکان خونش از استخوان می‌دوید همی گفت و از هول جان می‌دوید  
اگر جستم از دست این تیرزن من و موش و ویرانه پیرزن  
نیرزد غسل جان من زخم نیش قناعت نکوتر به دوشاب خویش  
خداوند از آن بنده خرسند نیست که راضی به قسم خداوند نیست

There was a cat in an old woman's house which was unfortunate and miserable. It ran to the guest-house of the emir and the servants of the sultan shot it with their arrows. While blood was dripping from its bones, the cat was running in fear of its life and saying, "If I manage to escape from



this archer's hands, I shall be content with the mice and the old woman's shed." My dear one! Honey is not worth the sting of the bee. It is better to be content with your own grape-syrup. God is not happy with that servant of His, who is not satisfied with the share He allots him.

خبر ده به درویش سلطان پرست      که سلطان ز درویش مسکین تر است  
گدا را کند یک درم سیم سیر      فریدون به ملکِ عجم نیم سیر  
نگهبانی ملک و دولت بلاست      گدا پادشاهست و نامش گداست

Inform the mendicant who worships sultans, that a sultan is poorer than mendicants. A beggar can be sated with a dirham of silver, whereas Faridun is half-sated with the entire Persian kingdom. The guardianship of a kingdom and dominion is a calamity. The mendicant is verily a king, and only a beggar in name.

*Note: Faridun was a powerful rich Persian king.*

\* The greatest wealth is contentment with a little. *John Ray.*

\* Contentment is natural wealth; luxury is artificial poverty. *Socrates.*

\* Enjoy your own life without comparing it with that of another. *Condorcet.*

\* He is richest who is content with the least, for contentment is the wealth of nature. *Socrates.*

## COWARDICE

## بزدلی

یکی را که دیدی تو در جنگ پشت      بکش، گر عدو در مصافش نکشت  
سواری که در جنگ بنمود پشت      نه خود را، که نام آوران را بکشت

When you see a soldier turning his back in battle, kill him even if he is not killed by the enemy. The horseman who shows his back in war does not kill himself, but kills warriors of distinction.

\* Cowards die many times before their death; the valiant never taste of death but once. *William Shakespeare.*

## CRUELTY

## سنگدلی

مها زورمندی مکن با کهان      که بر یک نمط می‌نماند جهان  
سَرِ پَنجَه ناتوان بر میچ      که گر دست یابد، بر آیی به هیچ  
عدو را به کوچک نباید شمرد      که کوه کلان دیدم از سنگِ خرد

O great man! Do not use force against those who are weaker than you, for the world does not remain in the same state. Do not twist the paw of the infirm, as you will be humiliated if he gains the upper hand. You should never underestimate the enemy, for I have seen that tiny stones form a huge mountain.

نخواهی که نفرین کنند از پست      نکو باش تا بد نگوید کست

If you wish that people should not curse you behind your back, be good so that none speaks ill of you.

چه نیکی طمع دارد آن بی‌صفا      که باشد دعایِ بدش در قفا؟

What goodness does the unhappy man who is constantly cursed by people, hope to attain?

\* Unlimited power corrupts the possessor. *Lord Chatham.*

\* Man's inhumanity to man makes countless thousands mourn! *Robert Burns.*

## DEATH

## مرگ

مکن شادمانی به مرگِ کسی      که دهرت نماند پس از وی بسی  
تنِ ما شود نیز روزی چنان      که بر وی بسوزد دلِ دشمنان

Do not rejoice at the death of anyone, for after him, time will not let you also live for long. Some day our bodies will also become such, that even the hearts of enemies will sympathize with them.

مگو جاهی از سلطنت بیش نیست      که ایمن تر از ملکِ درویش نیست  
سبکسار مردم سبکتر روند      حق این است و صاحبِ دلان بشنوند  
تهی دست تشویش نانی خورد      جهانان به قدرِ جهانی خورد  
گدا را چو حاصل شود نانِ شام      چنان خوش بخشد که سلطانِ شام  
غم و شادمانی به سر می رود      به مرگ این دو از سر به در می رود  
چه آنرا که بر سر نهادند تاج      چه آنرا که برگردن آمد خراج  
اگر سرفرازی به کیوان بر است      وگر تنگدستی به زندان در است  
چو خیلِ اجل بر سر هر دو تاخت      نمی باشد از یکدگرشان شناخت

Do not say that no dignity is greater than sovereignty, for no realm is safer than that of the pauper. Light-burdened men travel lightly. This is the truth and men of excellence know it. The worry of a pauper is to obtain a loaf of bread, whereas the concern of the sovereign is to acquire the entire world. If a beggar obtains his supper, he will sleep as peacefully as the sultan of Syria. Sorrow and joy will both come to an end, and with death, both of them will depart from the head. Both, for the man on whose head they placed the crown, and the man on whose neck the taxes were imposed: both, for the sovereign who is elevated to the Saturn, and the pauper who languishes in prison: when the army of death tramples upon their heads, it will not be possible to distinguish one from the other.

\* The bodies of those that made such a noise and tumult when alive; when dead, lie as quietly among the graves of their neighbours as any others.

*Jonathan Edwards.*

\* Death lays his icy hand on kings: Sceptre and crown must tumble down, and in the dust be equal made with the poor crooked scythe and spade. *James Shirley.*

\* The bad man's death is horror, but the just does but ascend to glory from the dust. *William Habington.*

\* There is no better armour against the shafts of death than to be busied in God's service. *Thomas Fuller.*

\* It matters not how a man lives, but how he dies. The act of living is not of importance. It lasts so short a time. *Samuel Johnson.*

## DEVOTION

## سرسپردگی

دریغ است روی از کسی تافتن      که دیگر نشاید چنو یافتن  
چرا سرکشی زان که گر سرکشد      به حرف وجودت قلم در کشد؟

**It is regrettable to turn away your face from someone like whom you will never find again. Why should you turn away from someone who can ruin you, if she stops loving you.**

\* And love is loveliest when embalmed in tears. *Sir Walter Scott.*

\* Doubt the man who swears to his devotions. *Sidonie Gabrielle Colette.*

## DEVOUTNESS

## تقوا

جوانا، ره طاعت امروز گیر      که فردا جوانی نیاید ز پیر

O young man! Follow the path of devoutness today, for tomorrow, youthfulness cannot be displayed by one who is old.

خلافِ طریقت بود کأولیا      تمنا کنند از خدا جز خدا  
گر از دوست چشمت بر احسانِ اوست      تو در بندِ خویشی، نه در بندِ دوست

It will be contrary to the religious way which leads to God, that saints should seek from God anything else but God Himself. If you desire to seek favours from your Friend (God), you are in bondage to yourself and not to the Friend (God).

ره راست رو تا به منزل رسی      تو بر ره نه‌ای، زین قبلِ واپسی  
چو گاوی که عصار چشمش بیست      دوان تا به شب، شب همانجا که هست  
کسی گر بتابد ز محراب روی      به کفرش گواهی دهند اهلِ کوی  
تو هم پشت بر قبله‌ای در نماز      گرت در خدا نیست روی نیاز

Travel along the right road to reach your destination. You are not on the right road and are therefore distracted. You are like the bull whose eyes are covered by the oil-presser and goes round in a circle till night, and yet at night it is at the same place. If anyone turns away his face from the Altar, the people of the lane will testify to his infidelity. You too have your back to the Qibla when you pray, if you do not truly supplicate to God

طریقت به جز خدمتِ خلق نیست      به تسبیح و سجاده و دلق نیست

Service to humanity is the true path of religion which leads to God. It is not the rosary, the prayer mat and the cassock. (These do not constitute devoutness, as they are mere symbols).

\* Religion is nothing else but love to God and man. *William Penn.*

\* It is only when men begin to worship that they begin to grow. *Coolidge.*

\* A good life is the only religion. *Thomas Fuller.*

\* If we make religion our business, God will make it our blessedness. *Adam.*

## DISCRETION

## صلاحید

چو در لشکر دشمن افتد خلاف      تو بگذار شمشیر خود در غلاف  
چو گرگان پسندند بر هم گزند      بر آساید اندر میان گوسفند  
چو دشمن به دشمن بود مشتغل      تو با دوست بنشین به آرام دل

When there is dissension in the enemy's camp, let your sword rest in its scabbard. When wolves prefer to harm one another, the sheep rest safely in their midst. When an enemy is occupied with another enemy, you can rest with your friend in tranquillity.

\* There are many shining qualities in the mind of man, but none so useful as discretion. *Joseph Addison.*

## DIVINE MERCY

## رحمت الهی

یکی حلقه کعبه دارد به دست      یکی در خرابانی افتاده مست  
گر آن را بخواند، که نگذاردش؟      و این را براند، که باز آردش؟  
نه مستظهر است آن به اعمال خویش      نه این را در توبه بسته است پیش

One man holds the knocker of holy Ka'ba's door in his hand, while the other who is drunk, has fallen in the ruins. But if God calls the drunkard, who will prevent him from entering? And if He drives away the one who knocks at His door, who will dare bring him back? One who knocks at the door of Holy Ka'ba cannot rely on his good deeds, while the door to repentance is not closed to the sinful drunkard.

\* In the name of Allah, the Beneficent, the Merciful. *Glorious Qur'an.*

\* The Mercy of the Lord is from everlasting to everlasting upon them that fear Him. *Psalms.*

## EFFORT

## کوشش

الا گمر طلبکارِ اهلِ دلی      ز خدمت مکن یک زمان غافل  
چو هر گوشه تیرِ نیاز افکنی      امید است ناگه که صیدی زنی  
دُری هم برآید ز چندین صدف      ز صد چوبه آید یکی بر هدف

If you seek the company of men of excellence, do not hesitate even for a moment to serve them. When due to need, you shoot arrows in every direction, you can hope to shoot a prey by chance. A single pearl is obtained from many oyster-shells. One arrow out of a hundred can hit the target.

\* Things don't turn up in this world, until somebody turns them up.  
*James Garfield.*

## EVIL

## شرارت

نخفته است مظلوم، از آهش بترس      ز دودِ دلِ صبحگاهش بترس  
نترسی که پاک اندرونی شبی      برآرد ز سوزِ جگرِ با ربی؟  
نه ابلیس بد کرد و نیکی ندید؟      بر پاک نباید ز تخم پلید

Fear the sighs of an oppressed man who cannot sleep at night, and dread his lamentation at dawn. Are you not afraid that a righteous man may cry to God for help at night, when his heart is burning with grief? Did not Satan commit wrong and therefore saw no goodness? Good fruits cannot be obtained from evil seeds.

مگو آن که گر بر ملا او فتد      و جودی از آن در بلا او فتد

Do not say anything, which on becoming public, will become a source of harm to another person.

\* Evil often triumphs, but never conquers. *Joseph Roux.*

- \* To be free from evil thoughts is God's best gift. *Aeschylus*.
- \* Woe unto them that call evil, good; and good, evil. *Bible-Isaiah 5:20*.
- \* Be not overcome of evil, but overcome evil with good. *Bible-Romans 21:2*.
- \* Evil is wrought by want of thought, as well as by want of heart.

*Thomas Hood.*

## EXPERIENCE

## تجربه

گـرت مـملکت بـاید آراسته      مـدۀ کـارِ مـعظم بـه نـوخته  
سـپه را مـکن پـیشرو جـز کـسی      کـه در جـنگها بـوده بـاشد بـسی  
بـه خـردان مـفرمای کـارِ درشت      کـه سـندان نـشاید شـکستن بـه مـشت  
نـتابد سـگِ صـید رـوی از پـلنگ      ز رـوبه رَمـد شـیرِ نـادیده جـنگ

If you want your kingdom to prosper, do not entrust the young and inexperienced men with important affairs. Appoint only the experienced man who has seen many battles as the commander of your army. Do not assign important matters to young men, as an anvil cannot be broken by the bare fist. A hunting dog will not turn away from a leopard, but an inexperienced lion will run away even from a fox.

بـه پـیکارِ دـشمن دلیـران فرست      هـژبران بـه ناوردِ شیران فرست  
بـه رایِ جـهاندیدگان کـار کـن      کـه صـید آـزموده است گـرگِ کـهن  
مـترس از جـوانانِ شـمشیرزن      حـذر کـن ز پـیرانِ بـسیار فـن  
جـوانانِ پـیل افـکنِ شیر گـیر      نـدانند دـستانِ رـوباهِ پـیر  
خـردمند بـاشد جـهاندیده مـرد      کـه بـسیار گـرم آـزموده است و سـرد  
جـوانانِ شـایسته بـختـور      ز گـفتارِ پـیران نـپـیچند سـر

Send valiant men to battle with the enemy. Send lion-like warriors to fight with lions. Act in accordance with the plans of experienced veterans, for the old wolf is an experienced hunter. Do not be afraid of young gladiators,



but beware of the cunning of dexterous old warriors. Young men who can overpower elephants and capture lions are unaware of the guile of the old fox. A worldly-wise experienced man is prudent as he has undergone the test of time. Worthy and fortunate young men do not disregard the counsel of the elders.

\* Experience takes dreadfully high school-wages, but he teaches like no other.

*Thomas Carlyle.*

\* He cannot be a perfect man, not being tried and tutored in the world. Experience is by industry achieved, and perfected by the swift course of time.

*William Shakespeare.*

\* That man is wise to some purpose, who gains his wisdom at the expense and from the experience of another. *Plautus.*

## EXTRAVAGANCE

## ولخرجی

به دنیا توان آخرت یافتن      به زر، پنجه شیر بر تافتن  
به یک بار بر دوستان زر مپاش      وز آسیب دشمن به اندیشه باش

With the world's riches, one can attain the world hereafter. With gold, one can twist the paw of the lion. But do not shower wealth on your friends all at one time, and be apprehensive of the harm that can be caused by enemies.

نهی دست، در خوبرویان مپیچ      که بی سیم مردم نیرزند هیچ  
به دست نهی بر نیاید امید      به زر برکنی چشم دیو سفید  
وگر هر چه بایی به کف بر نهی      کفت وقت حاجت بماند نهی  
گدایان به سعی تو هرگز قوی      نگردند، ترسم تو لاغر شوی

Do not incline towards the beautiful if you are poor, for indigent people are worth nothing. One cannot fulfil one's wishes if one is a pauper, but with

gold one can gouge out the white demon's eyes. But if you spend all you earn, your palm will be empty when you are in need. The beggars will not become strong with your generosity, but I am afraid that you may become emaciated.

*Note: Rostam was able to overpower and destroy the white demon in one of his expeditions, as mentioned in Ferdowsi's Shahnameh.*

\* Waste not, want not. Wilful waste makes woeful want. *Francis Bacon.*

\* The covetous man never has money; the prodigal will have none shortly.

*Ben Johnson.*

## FATALISM

## تقدیر

ز پیراهن بی اجل نگذرد	به روز اجل نیزه جوشن درد
برهنه است گر جوشنش چندلاست	کرا تیغ قهر اجل در قفاست
برهنه نشاید به ساطور کشت	ورش بخت یاور بود، دهر پشت
نه نادان به ناساز خوردن بمرد	نه دانا به سعی از اجل جان بُرد

On the day when death is destined, the spear will penetrate one's armour, but will not even pass through the garment of one who is not destined to die. He who is being pursued by the sword of death's wrath is naked even if his armour is multi-layered. But if fortune supports him and time sustains him, a naked man cannot be killed even by a chopping knife. No wise man has saved himself from death by his efforts, and no ignoramus has died by merely eating something unhealthy.

*Note: Fatalism is belief that all that happens is predetermined and therefore inevitable.*

بیفتاد و مسکین بجُستش بسی	شنیدم که دیناری از مفلسی
یکی دیگرش ناطلب کرده یافت	به آخر سر ناامیدی بتافت

به بدبختی و نیک بختی قلم  
 نه روزی به سرپنجگی می خورند  
 بگرديد و ما همچنان در شکم  
 که سرپنجگان ننگ روزی ترند  
 بسا چاره دانا به سختی بمرد  
 که بیچاره گوی سلامت بمرد

I have heard that a dinar of a poor man fell down and was lost, and the wretched man searched much for it. Ultimately, he turned away in vain and another man found it without seeking it. Misfortune and good fortune have both been written for us when we were still in the womb. Daily bread is not attained by the power of the mailed fist, for mail-fisted ones often have a lesser portion of sustenance. Many an intelligent man has died in hardship, while a helpless person has enjoyed good health.

سعادت به بخشایش داور است  
 چو دولت نبخشد سپهر بلند  
 نه در چنگ و بازوی زور آور است  
 نه سختی رسد از ضعیفی به مور  
 نیاید به مردانگی در کمند  
 نه شیران به سرپنجه خوردند و زور  
 ضروریست با گردش ساختن  
 گرت زندگانی نبشته است دیر  
 نه مارت گزاید نه شمشیر و شیر  
 چنانست کُشد نوشدارو که زهر  
 و گرت در حیانت نمانده است بهر  
 شغاد از نهادش بر آورد گرد؟  
 نه رستم چو پایان روزی بخورد

Prosperity is a favour of the Just Lord and cannot be acquired by force. If the high Heaven does not grant dominion, it cannot be attained (captured) by the lasso of manliness. The ant does not suffer hardship because of its weakness, and the lions do not eat by their powerful paws and strength. Since we cannot grapple with the heavens, it is necessary for us to put up with their vicissitudes. If you are destined to live till old age, neither serpents nor swords and lions can harm you. But if no part of living is left for you, even an antidote will kill you like poison. Did not Shaghaad reduce Rostam to dust, when the latter ate his last share of daily bread?

\* The best of men cannot suspend their fate: The good die early, and the bad die late. *Daniel Defoe.*

\* All human things are subject to decay, and when fate summons, monarchs must obey. *John Dryden.*

\* But transient is the smile of fate: A little rule, a little sway, is all the proud and mighty have, between the cradle and the grave. *Edward Dyer.*

شغاد *Shaghad was the brother of Rostam, and the wicked wretch who treacherously killed the illustrious paladin. But Rostam managed to impale Shaghad to death before dying.*

*Fatalism: The doctrine that God has decreed everything that comes to pass.*

کلیدِ ظفر چون نباشد به دست      به بازو در فتح نتوان شکست  
چه زور آورد پنجه جهد مرد      چو بازوی توفیق یاری نکرد؟

If the key to victory is not in a man's hand, he cannot break open the gate of triumph. What can the powerful fist of a man's efforts attain if the arm of success does not assist him?

زنی جنگ پیوست با شوی خویش      شبانگه چو رفتش تهی دست پیش  
که کس چون تو بدبخت و درویش نیست      چو زنبور سرخت به جز نیش نیست  
کسان را زر و سیم و ملک است و رخت      چرا همچو ایشان نه ای نیک بخت؟  
بر آورد صافی دل صوف پوش      چو طبل از تهیگاه خالی خروش  
که من دست قدرت ندارم به هیچ      به سرپنجه دست قضا بر میچ  
نکردند در دست من اختیار      که مر خویشان را کنم بختیار

At night, a woman quarreled with her husband when he went home empty-handed to her, saying, "Nobody is as unfortunate and poor as you are, and like a red wasp you have nothing but a sting. Others have gold, silver, property and garments. Why are you not prosperous like them?" The woollen-clad, pure-hearted poor man roared from his empty drum-like belly,

and replied, "I do not have the power to do anything. Do not try to twist the hand of destiny with your fist. They have not granted me the option of free choice to make myself fortunate."

مَن کشتی آنجا که خواهد برَد و گرنه ناخدا جامه بر تن درَد  
مکن سعادیا دیده بر دستِ کس که بخشنده پروردگار است و بس

Fate carries the ship wherever it pleases, even if the navigator tears off his clothes from his body in desperation. O Sa'di! Do not seek favours from anyone, for the Provider Himself allots peoples' shares.

\* Fate is not the ruler, but the servant of Providence. *Edward Bulwer-Lytton.*

\* What Fate imposes, men must needs abide; it boots not to resist both wind and tide. *William Shakespeare.*

\* All things are ordered by God, but His Providence takes in our free agency, as well as His own Sovereignty. *Tyron Edwards.*

\* Though men determine, the gods do dispose, and oft times many things fall out between the cup and the lip. *Robert Greene.*

\* Man supposes that he directs his life and governs his actions, whereas his existence is irretrievably under the control of destiny. *Johann Goethe.*

## FAULT-FINDING

## عیب‌جویی

مَن عیبِ خلقِ ای فرومایه پیش که چشمت فرو دوزد از عیبِ خویش  
چو بد ناپسند آیدت، خود مکن پس آنگه به همسایه گو بد مکن

O worthless man! Do not enumerate the faults of others, lest your eyes may not see your own faults. Do not practise evil if it displeases you, and then ask your neighbour to desist from evil.

زبان آمد از بهرِ شکر و سپاس به غیبت نگرداندش حق‌شناس

گذرگاهِ قرآن و پسند است گوش به بهتان و باطل شنودن مکوش  
 دو چشم از پیِ ضنَع باری نکوست ز عیبِ برادر فروگیر و دوست

The tongue has been given to express gratitude and offer thanks. The man who knows his moral obligation will not use it for slander. The ear is a route for the Glorious Qur'an and good advice. Do not endeavour to hear calumny and falsehood. The two eyes are given for beholding God's creative power. Abstain from seeing the faults of your brother and friend.

\* People who live in glass houses should not throw stones. *George Herbert.*

\* If thou wouldst bear thine neighbour's fault, cast thine eyes upon thine own.

*Miguel Molinos.*

## FILIAL INGRATITUDE

## فرزندِ ناسپاس

جوانی سر از رایِ مادر بتافت چو بیچاره شد، پیشش آورد مهد  
 دلِ دردمسندش به آذر بتافت که ای سست مهرِ فراموش عهد  
 نه گریان و درمانده بودی و خُرد که شبها ز دستِ تو خوابم نبرد؟  
 نه در مهد نیرویِ حالت نبود مگس راندن از خود مجالت نبود؟  
 تو آنی که از یک مگس رنجه‌ای که امروز سالار و سرپنجه‌ای  
 به حالی شوی باز در قعرِ گور که نتوانی از خویشتن دفعِ مور

A young man turned away his face from his mother's advice and burned her afflicted heart with fire. When she was frustrated, she placed his cradle before him and said, "O unkind son, who have forgotten your bonds! Were you not tearful, helpless and tiny, when I could not sleep at night attending to you? Were you not powerless in your cradle and lacked the ability to drive away flies from yourself? You are the same infant who was harassed by a single fly, and are today a powerful leader. You will eventually reach a state when you will be unable to repel an ant in your grave".

\* How sharper than a serpent's tooth it is to have a thankless child.

*William Shakespeare.*

## FORBEARANCE

## گذشت

<p>نه تن پرور و نازک اندام بود          زبون دید و در کارِ گل داشتش          به سالی سرایی ز بهرش بساخت          ز لقمانش آمد نهیبی فراز          بخندید لقمان که پوزش چه سود؟          به یک ساعت از دل به در چون کنم؟          که سود تو ما را زیانی نکرد          مرا حکمت و معرفت گشت بیش          که فرمایش و قتها کارِ سخت          چو یاد آیدم سختی کارِ گل</p>	<p>شنیدم که لقمان سیه فام بود          یکی بنده خویش پنداشتش          جفا دید و با جور و قهرش بساخت          چو پیش آمدش بنده رفته باز          به پایش در افتاد و پوزش نمود          به سالی ز جور و جگر خون کنم          ولی هم ببخشایم ای نیک مرد          تو آباد کردی شبستانِ خویش          غلامیست در خیلیم ای نیک بخت          دگر ره نیازارش سخت دل</p>
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I have heard that Luqman was dark-complexioned and was not self-indulgent and delicate. Someone mistook him for his missing slave and considering his wretched state, put him to work as a mason's labourer. He suffered intensely and bravely put up with all harshness and hardship, and constructed a house for the man in a year. But when the man's slave returned to him, he was apprehensive of Luqman. He fell at his feet and apologized to him. Luqman smilingly said, "What is the use of an apology? For a year, my heart has bled with grief at your hands. How can I overcome my resentment in an hour? Nevertheless, I shall pardon you good man, for your gain has not been my loss. You have developed your house and I have gained more wisdom and knowledge. O fortunate one! I have a slave in my household to whom I assign hard work at times. Henceforth, whenever I remember my hardship as a mason's labourer, I shall not treat him

harshly".

*Note: Luqman was known for his wisdom and forbearance. He was not an Apostle. Chapter 31 of the Glorious Qur'an is named after him. The following verse is Luqman's advice to his son. Verse 17:*

*"O my son! Establish prayer and enjoin the good and forbid the evil, and be patient against what befalleth thee: Verily this is the task of steadfastness."*

چو خود را قوی حال بینی و خوش	به شکرانه بارِ ضعیفان بکش
اگر خود همین صورتی چون طلسم	بمیری و اسمت بمیرد چو جسم
وگر پرورانی درختِ کرم	بر نیکنامی خوری لاجرم
به دولت کسانی سرفراختند	که تاج تکبر بینداختند
تکبر کند مردِ حشمت پرست	ندانند که حشمت به حلم اندر است

When you find yourself to be healthy and happy, carry the burden of the weak as a token of gratitude to God. If you only have this outward form like a talisman, you shall die and your name will perish along with your body. But if you cultivate the tree of generosity, you are bound to enjoy the fruits of good name and fame. Only those who have cast aside the crown of pride have attained eminence and dominion. A pomp-worshipper practises insolence. He does not realize that splendour stems from forbearance.

\* Bear and forbear. *Epictetus.*

\* Forbear to judge, for we are sinners all. *William Shakespeare.*

\* There is a limit at which forbearance ceases to be a virtue. *Edmund Burke.*

\* It is a noble and great thing to cover the blemishes and excuse the failings of a friend. *Robert South.*

\* His heart was as great as the world, but there was no room in it to hold the memory of a wrong. *Ralph Waldo Emerson.*



## FORGIVENESS

## بخشایش

یکی را حکایت کنند از ملوک  
چنانش در انداخت ضعیف جسد  
ندیمی زمین مَلِک بوسه داد  
در این شهر مردی مبارک دم است  
بخوان تا بخواند دعایی برین  
بفرمود تا مهترانِ خدم  
بگفتا دعایی کن ای هوشمند  
شنید این سخن پیرِ خم بوده پشت  
که حق مهربان است بر دادگر  
دعایِ مَنّت کی شود سودمند  
تو ناکرده بر خلق بخشایشی  
که بیماریِ رشته کردش چو دوک  
که میبرد بر زبردستان حسد  
که مُلکِ خداوند جاوید باد  
که در پارسایی چنوبی کم است  
که رحمت رسد ز آسمان برین  
بخواندند پیرِ مبارک قدم  
که در رشته چون سوزنم پای بند  
به تندی برآورد بانگی درشت  
بخشای و بخشایش حق نگر  
اسیرانِ محتاج در چاه و بند؟  
کجا بینی از دولت آسایشی؟

They tell the tale of a king who had become like a spindle due to the threadworm disease. His body had been so enfeebled that he was envious of the good health of his subordinates. An intimate companion kissed the ground before the king and said, "May the realm of my lord be perennial! There lives in this city an auspicious-breathed man who has few equals in devoutness. Invite him to invoke God's blessing on your health, so that His mercy may descend on the earth from Heaven." The king ordered his senior officials to invite the devout man of auspicious presence. The king said to him, "O prudent man! Ferribly pray for me, as I have become like a needle chained to the threadworm." The old man whose back was bent by age, angrily raised a loud cry and said, "God is kind to the just! Forgive others and witness the forgiveness of God. How can my prayer benefit you, when you have needy prisoners in dungeons and chains? How can you who have never forgiven people, seek comfort from good fortune?"

چو دشمن به عجز اندر آمد ز در      نباید که پرخاش جویی دگر  
چو زنهار خواهد، کرم پیشه کن      ببخشای و از مکرش اندیشه کن

When an enemy comes before you meekly, you should not seek further confrontation with him. If he begs for refuge, be generous to him. Forgive him, but be on your guard against his slyness.

چو خشم آیدت بر گناه کسی      تأمل کنش در عقوبت بسی  
که سهل است لعل بدخشان شکست      شکسته نشاید دگر باره بست

When you are angry with someone's offence, ponder well before you punish him. It is easy to break a Badakhshan ruby, but once broken, it cannot be joined again.

خدا را بر آن بنده بخشایش است      که خلق از وجودش در آسایش است  
کسی نیک بیند به هر دو سرای      که نیکی رساند به خلقِ خدای

God is merciful to that slave of His, whose existence is a source of comfort for others. Only he will see goodness in this world and the next, who is the cause of goodness for mankind.

شنیدم که وقتی سحرگاهِ عید      ز گرمابه آمد برون بایزید  
یکی طشتِ خاکسترش بی‌خبر      فرو ریختند از سرایی به سر  
همی گفت شوریده دستار و موی      کف دستِ شکرانه مالان به روی  
که ای نفس، من در خورِ آتشم      به خاکستری روی درهم کشم؟

I have heard that once at dawn, on the day of Eid, Bayezid came out of a public bath. A pan of ashes was unknowingly poured on his head from a mansion. His turban and hair were dishevelled, and yet Bayezid rubbed his face and expressed his gratitude, saying, "O my soul! I deserve to be burnt by fire. Why should I therefore be upset by ashes?"

*Note: Bayezid was a famous mystic saint.*

\* Good, to forgive; best, to forget. *Robert Browning.*

\* It is manlike to punish, but godlike to forgive. *Robert Browning.*

\* The generous heart should scorn a pleasure which gives others pain.

*James Thomson.*

\* We cannot indeed give like God, but surely we may forgive like Him.

*Laurence Sterne.*

\* The malignity that never forgets or forgives, is found only in base and ignoble natures. *G. S. Hillard.*

\* Little, vicious minds abound with anger and revenge, and are incapable of feeling the pleasure of forgiving their enemies. *Lord Chesterfield.*

## FORTHRIGHTNESS

## رک‌گویی

یکی ماه پیکر کنیزک خرید  
مگر تن در آغوش مأمون نداد  
سرش خواست کردن چو جوزا دو نیم  
ببنداز و با من مکن خفت و خیز  
چه خصلت ز من ناپسند آمدت؟  
ز بوی دهانت به رنج اندرم  
دوا کرد و خوشبوی چون غنچه شد  
که این عیب من گفتم، یار من اوست  
که گوید فلان خار در راه تست

چو دورِ خلافت به مأمون رسید  
شبِ خلوت آن لعبتِ حورزاد  
گرفت آتش خشم در وی عظیم  
بگفتا: سر اینک به شمشیر تیز  
بگفت از چه بر دل گزند آمدت؟  
بگفت ار کشی، ور شکافی سرم  
دلش گرچه در حال از او رنجه شد  
پری چهره را هم نشین کرد و دوست  
به نزد من آن کس نکوخواه تست

When Ma'mun became the Caliph, he purchased a moon-figured slave girl. In the privacy of night, the houri-born beauty did not surrender herself to Ma'mun's embrace. He was overwhelmed by the fire of wrath and wished to cleave her head into two like a walnut. The slave-girl said, "I offer you my head! Behead me with a sharp sword, but do not sleep with me." He asked,

"What offends you? What trait of mine are you displeased with?" She replied, "Whether you kill me or behead me, the odour of your mouth is offensive to me." Although his heart was offended by her, he got himself treated and his mouth became fragrant like a rose. He made the angel-faced beauty his companion and friend and said, "She has pointed out my fault to me and is therefore my true friend. "In my opinion, your trustworthy friend is he one who points out the thorns in your path."

*Note: Ma'mun was the son of Haroon al-Rashid, the Abbasid Caliph.*

\* One of the sublimest things in the world is plain truth. *Edward Bulwer-Lytton.*

## FRIENDSHIP

## دوستی

ز دشمن شنو سیرتِ خود که دوست هر آنچ از تو آید به چشمش نکوست

Hear about your character from your enemy, as your friend will consider everything you do to be commendable.

رفیقی که غائب شد، ای نیک نام دو چیز است از او بر رفیقان حرام  
یکی آن که مالش به باطل خورند دوم آن که نامش به زشتی ببرند

O reputed man! When a friend has passed away, two things are unlawful for his friends to commit: one is to usurp his property by cheating, and the other is to speak ill of him.

\* Reprove your friends in secret; praise them openly. *Publius Syrus.*

\* Be slow to fall into friendship, but when thou art in, continue firm and constant.

*Socrates.*

\* He who purposely cheats his friend in secret, would cheat his God openly.

*John Caspar Lavater.*

\* True friendship is a plant of slow growth and must undergo and withstand the shocks of adversity, before it is entitled to the appellation. *George Washington.*

## GENEROSITY

## سخاوت

مَرَوْتِ زمين است و سرمايه زرع      بده كاصل خالي نماند ز فرع  
 خدايي كه از خاك مردم كند      عجب دارم ار مردمى گم كند  
 ز نعمت نهادن بلندي مجوى      كه ناخوش كند آبِ استاده بوى  
 به بخشندگى كوش كاپِ روان      به سليش مدد مى رسد زاسمان

Generosity is land and capital the seed. Be generous so that the root may not be void of branches. It will be a wonder to me, if God Who creates human beings from dust, would allow humanity to be ignored. Do not seek exaltation by hoarding wealth, as stagnant water gives a foul smell. Strive to be generous, for running water is supplemented by a flood of water from the sky.

چنين گفت شوریده‌اي در عجم      به كسرى، كه اي وارثِ ملكِ جم  
 اگر ملك بر جم بماندى و بخت      ترا كى ميسر شدى تاج و تخت؟  
 اگر گنجِ قارون به دست آورى      نماند، مگر آنچه بخشى، برى

Thus spoke a deranged man in Iran to the Persian monarch, "O you who have inherited the kingdom of Jamshid! If this kingdom and good fortune had been faithful to Jamshid, how would you acquire this crown and throne?" Even if you acquire the treasures of Korah, you will have to leave them behind. But whatever you have generously given to others, will be taken by you to the world hereafter.

*Note: Korah was the evil miser who fiercely opposed Prophet Moses.*

بد و نيك را بذل كن سيم و زر      كه اين كسبِ خير است و آن دفعِ شر  
 خُنك آن كه در صحبتِ عاقلان      بياموزد اخلاقِ صاحبِ دلان  
 گرت عقل و راى است و تدبير و هوش      به عزت كنى پندِ سعدى به گوش

Be generous to both the bad and the good with your silver and gold, as you will be rewarded for being generous to the good, and will ward off evil by being liberal to the bad. Happy is he who in the company of the wise, learns the manners of the magnanimous men. If you are blessed with intelligence, good judgement, right conduct and prudence, you will most respectfully heed the advice of Sa'di.

خور و پوش و بخشای و راحت رسان  
زر و نعمت اکنون بده کسان تست  
نگه می چه داری ز بهر کسان؟  
که بعد از تو بیرون ز فرمان تست  
به دنیا توانی که عقبی خری  
بختر جان من، ورنه حسرت بری

Eat well, dress well, be generous, and provide comfort to others. Why do you save all your wealth for others? Donate now your wealth and bounties when they are yours, for after you pass away, they are not in your possession. You can buy the world hereafter with your worldly riches. My dear one! Promptly buy it, or otherwise you will regret your failure to do so.

الا تا درخت کرم پروری  
کرم کن که فردا که دیوان نهند  
گر امیدواری کزو بر خوری  
منازل به مقدار احسان دهند

Come and cultivate the tree of generosity if you are hopeful of eating its fruits. Practise generosity, because on the Day of Judgement when the Court is held, status and rank are given in proportion to one's generosity.

غم و شادمانی نماند ولیک  
کرم پای دارد، نه دیهیم و تخت  
مکن تکیه بر ملک و جاه و حشم  
خداوند دولت غم دین خورد  
جزای عمل ماند و نام نیک  
بده کز تو این ماند ای نیک بخت  
که پیش از تو بوده است و بعد از تو هم  
که دنیا به هر حال می بگذرد  
غم ملک و دین، هر دو باید به هم  
نخواهی که ملکت برآید به هم

Sorrow and joy do not endure, but recompense for good deeds and a good name last forever. Generosity is everlasting, but not the crown and the throne. O fortunate man! Be generous, because only this remains. Do not rely on your kingdom, status and retinue, as all these have been there before you, and shall remain even after you. The fortunate man cares for religious faith, as the world will pass in any case. If you do not wish to see your kingdom destroyed, you must look after both: religion and kingdom.

ز بنگاهِ حاتم یکی پیر مرد      طلب ده درم سنگ فایند کرد  
 ز راوی چنان یارم دارم خبر      که پیشش فرستاد تُنگی شکر  
 زن از خیمه گفت: این چه تدبیر بود؟      همان ده درم حاجتِ پیر بود  
 شنید این سخن نام بردارِ طی      بخندید و گفت: ای دلارامِ حی  
 گر او در خورِ حاجتِ خویش خواست      جوانِ مردی آلِ حاتم کجاست؟

An old man asked for ten daram weight sugar from the store of Hatam. I well remember the narrator saying that Hatam sent him a bag of sugar instead. From the tent, his wife said to him, "What policy is this, for the man needed only ten daram weight?" The illustrious man of Tay heard this and smilingly said, "O sweetheart of our clan! Although he has asked me in accordance with his need, what has become of the generosity of the house of Hatam?"

\* He gives twice who gives quickly. *Publius Mimus.*

\* The essence of generosity is in self-sacrifice. *Henry Taylor.*

\* When you give, take to yourself no credit for generosity. *Henry Taylor.*

\* If there be any true measure of a man than by what he does, it must be by what he gives. *Robert South.*

\* A generous man places the benefits he confers beneath his feet, and those he receives, nearest his heart. *Samuel Coleridge.*

\* He that gives all, though little, gives much; because God looks not to the quantity of the gift, but the quality of the giver. *Francis Quarles.*

## GENTLENESS

## ملاطفت

سپر نـفـکـنـد شـیـرِ غـرّـان ز جـنـگ      نـبـیـنـدیشـد از تـیـغِ بُـرّـان پـلـنگ  
بـه نـرمـی ز دـشـمن تـوـان کـرد دـوسـت      چـو بـا دـوسـت سـخـتی کـنی، دـشـمن اوسـت

The roaring lion does not cast aside its shield to avoid battle. The leopard does not bother to think about the sharp sword. With gentleness, one can convert an enemy into a friend. But if you treat the friend harshly, he will become your enemy.

چـو بـر کـندی از دسـتِ دـشـمن دـیـار      رـعـیـتِ بـه سـامـانـتر از وـی بـدار  
کـه گـر بـاز کـوبـد درِ کـارزـار      در آرنـد عـام از دـمـاغـش دـمـار  
وگـر شـهـریـان را رـسـانی گـزند      درِ شـهـر بـر رـویِ دـشـمن مـبـند  
مگـو دـشـمنِ تـیـغِ زـن بـر دـر اسـت      کـه انـبـازِ دـشـمن بـه شـهـر انـدر اسـت

When you have conquered some territory from your enemy, treat its subjects better than he did. For if he knocks at the door of war again, the masses will wreak vengeance on him. But if you harm the citizens, you need not bother to shut the gate of the city against the enemy. Do not say that the sword-wielding enemy is at the door, as the companions of the enemy are already in the city.

چـو کـاری بـرآید بـه لـطف و خـوشـی      چـه حـاجـت بـه تـندی و گـردنـکـشی؟  
نـخـواهی کـه بـاشـد دـلت دـردمـند      دـلِ دـردمـنـدان بـرآور ز بـند

If a matter can be resolved by politeness and gentleness, what need is there for arrogance and harshness? If you do not want your heart to suffer any pain, alleviate the sufferings of the unfortunate men.

\* Politeness is good nature regulated by good sense. *Sydney Smith.*

\* Nothing is so strong as gentleness; nothing so gentle as real strength.

*Francis de Sales.*



## GLUTTONY

## شکم پروری

شکم، بند دست است و زنجیر پای شکم بنده نادر پرستد خدای  
 برو اندرونی به دست آر پاک شکم پر نخواهد شد الا به خاک

The belly ties up the hands and fetters the feet. One who is a slave to one's belly rarely worships God. Go and acquire a pure inner self, for the belly cannot be filled except by dust.

\* Swinish gluttony never looks to Heaven amid his gorgeous feast, but with besotted base ingratitude, crams and blasphemes his feeder. *John Milton.*

## GOD

## خدا

خدای ار به حکمت ببندد دری گشاید به فضل و کرم دیگری  
 بسا مفلس بینوا سیر شد بسا کارِ منعم زبرزیر شد

If God, in His Wisdom, closes a door, He graciously and liberally opens another. Many a poor and indigent man has been sated with food; many a rich man's affairs have been turned upside down.

بنام خداوندِ جان آفرین حکیم سخن در زبان آفرین  
 خداوندِ بخشنده دستگیر کریم خطا بخش پوزش پذیر  
 ادیم زمین سفره عام اوست بر این خوانِ بغما، چه دشمن چه دوست  
 چنان پهن خوانِ کرم گسترده که سیمرغ در قاف قسمت خورد

In the name of God Who created life; Wise One, Who created speech in the tongue. The Merciful and the Helper; Generous, Fault-Condoner and Repentance-Acceptor. The surface of the earth is His common banquet table, at which foes and friends all eat alike. So wide does God generously spread His dining table, that even the phoenix eats its share in the Qaf mountain.

*Note: Phoenix was a legendary bird which had nurtured Zal in the Qaf mountain. Zal was the father of the great paladin Rostam.*

کلیدِ قَدَرِ نیست در دستِ کس      توانایِ مطلقِ خدایِ است و بس

The key of destiny is not in any man's hand. God, and only God, is absolutely Able.

\* If God be for us, who can be against us?. *Bible-Romans 8:31*

\* Divine love is a sacred flower, which in its early bud is happiness; and in its full bloom is Heaven. *Eleanor Hervey.*

\* Everything that happens in the world is part of a great plan of God running through all time. *Henry Ward Beecher.*

\* God be in my head, and in my understanding; God be in my eyes, and in my looking; God be in my mouth, and in my speaking; God be in my heart, and in my thinking; God be at my end, and in my departing. *Sarum Missal.*

## GOOD MANNERS

## نِزَاکَت

به اخلاق با هر که بینی بساز      اگر زبیر دست است اگر سرفراز  
به شیرین زبانی توان بُرد گوی      که پیوسته تلخی بُرد تندخوی  
نوشیرین زبانی ز سعدی بگیر      نُرش روی را گو به تلخی بمیر

Befriend one and all with your good manners, whether they are your inferiors or superiors. With sweet words, you can strike the goal, as an ill-tempered man always suffers bitterness. Learn sweetness of tongue from Sa'di, and ask the sourpuss to die bitterly.

\* Civility costs nothing and buys everything. *Lady Mary Montagu.*

\* Virtue itself offends when coupled with bad manners. *Conyers Middleton.*

\* Manners must adorn knowledge and smooth its way in the world. Without them, it is like a great rough diamond, which is most prized only when polished. *Lord Chesterfield.*

## GOODNESS

## خوبی

کسی دید صحرائِ محشر به خواب  
 همی بر فلک شد ز مردم خروش  
 یکی شخص از این جمله در سایه‌ای  
 بپرسید کای مجلس آرای مرد  
 رزی داشتتم بر درِ خانه گفت  
 در این وقتِ نومیدی، آن مردِ راست  
 که یارب، بر این بنده بخشایشی  
 مس تـسـفـتـه روی زمین زافتاب  
 دماغ از تبش می‌برآمد به جوش  
 به گردن بر از خُلد پیرایه‌ای  
 که بود اندر این مجلست پایمرد؟  
 به سایه درش نیک مردی بخفت  
 گـنـناـهـم ز دادارِ داور بـخـواست  
 کـزـو دیده‌ام وقتی آسایشی

A person saw in his dream the gathering-place of mankind on the Day of Judgement. The earth's surface was like molten copper due to the heat of the sun. The wailing of all mankind rose to the sky, as their brains were boiling due to the immense heat. From among them, there was a man in the shade who was wearing a heavenly pendant round his neck. The dreamer asked him, "O you who adorn the assembly! Who was your intercessor in this gathering?" The man replied, "I had a vine at the entrance of my house-door and a virtuous man slept in its shade. In this despairing time, that man of Truth (God) sought my salvation from the Just Lord, pleading, "O God! Forgive this servant, as I have once experienced some comfort from him".

کـرـا سـیـم و زر ماند و گنج و مال  
 وز آنکس که خیری بماند روان  
 بزرگی کز و نام نیکو نماند  
 پس از وی به چندی شود پایمال  
 دمادم رسد رحمتش بر روان  
 توان گفت با اهل دل کونماند

Silver, gold, treasures and wealth left behind by someone will soon be wasted after his death. But the man who leaves behind good deeds, continuously receives mercy for his soul. When a great man does not leave behind a good name, it can be said with conviction to men of excellence that

he remains no more.

قیامت که بازار مینو نهند منازل به اعمال نیکو دهند

On the Day of Resurrection, when the market of Heaven is held, positions will be awarded for virtuous deeds.

یقین بشنو از من که روز یقین نییند بد مردم نیک بین

Listen to me with certainty, that on the Day of Certainty, those who see goodness in others will suffer no evil.

\* To be doing good is man's most glorious task. *Sophocles.*

\* Virtue is bold, and goodness never fearful. *William Shakespeare.*

\* We may be as good as we please, if we please to be good. *Barrow.*

\* Nothing is rarer than real goodness. *Duc Francois de La Rochefoucauld.*

\* We can do more good by being good than in any other way. *Rowland Hill.*

\* The most commanding of all delights is the delight of goodness. *Independent.*

\* He that doeth good is of God, but he that doeth evil has not seen God. *Bible.*

\* Little deeds of kindness; little deeds of love; make our earth an Eden, like the Heaven above. *Julia Carney.*

## GRATITUDE

## سپاس

اگر شکر کردی بر این ملک و مال به مالی و ملکی رسی بی زوال  
وگر جور در پادشایی کنی پس از پادشایی گدایی کنی  
حرام است بر پادشه خواب خوش چو باشد ضعیف از قوی بارکش

If you are grateful to God for the kingdom and wealth you enjoy, you shall attain imperishable wealth and kingdom. But if you practise tyranny as a king, you shall be reduced to beggary after being a king. Sweet sleep is

unlawful for the king when the weak suffer at the hands of the mighty during his reign.

چو آید به کوشیدنت خیر پیش      به توفیقِ حق دان، نه از سعی خویش  
به سرپنجگی کس نبرده است گوی      سپاس خداوندِ توفیقِ گوی

When some good is achieved by your efforts, realize that it is by the grace of God and not due to your endeavour. Nobody has carried away the ball with his own powerful fist. Be grateful to God, the Lord of success.

خدایا دلم خون شد و دیده ریش      که می بینم انعامت از گفت بیش  
نگویم دد و دام و مور و سمک      که فوج ملایک بر اوج فلک  
هنوزت سپاس اندکی گفته اند      ز بیور هزاران، یکی گفته اند  
برو سعیدیا دست و دفتر بشوی      به راهی که پایان ندارد، مپوی

O God! My heart is bleeding and my eyes are afflicted on seeing that Your Beneficence far exceeds my power of expression. I say, not only beasts and domesticated animals, but also ants, fish and the army of angels of Heaven have yet expressed only a little thanks to You. They have expressed gratitude for only a single one from Your countless Bounties. O Sa'di! Go and wash your hands and account-book of such matters, and do not tread the road that has no end.

برو شکر کن چون به نعمت دری      که محرومی آید ز مستکبری  
یکی را که در بند بینی مخند      مبادا که ناگه در افتی به بند

Go and offer thanks if you enjoy affluence, for deprivation comes from arrogance. Do not laugh at a person when you see him in chains, lest you too suddenly fall into chains.

چو بینی توانگر سر از کبر مست      برو شکر بزدان کن ای تنگ‌دست  
 نَداری بحمدالله آن دسترس      که برخیزد از دستت آزار کس

**O poor man! When you see a wealthy man's head intoxicated by pride, go and express your gratitude to the Lord that, praise be to Allah, you do not have the power to harm anyone.**

\* A grateful thought towards Heaven is itself a prayer. *Bruno Lessing.*

\* There is as much greatness of mind in acknowledging a good turn, as in doing it. *Lucius Seneca.*

\* Our thanks should be as fervent for mercies received, as our petitions for mercies sought. *Charles Simms.*

## HARM

## آزار

اگر مار زاید زن باردار      به از آدمی‌زاده دیوسار  
 زن از مرد موذی به بسیار به      سگ از مردم مردم آزار به

**If a pregnant woman gives birth to a serpent, it is better than giving birth to a demon-like child. A woman is far superior to a harmful man, and a dog is much better than vicious men.**

چه خوش گفت فردوسی پاکزاد      که رحمت بر آن تربت پاک باد  
 میازار موری که دانه کش است      که جان دارد و جان شیرین خوش است  
 سیاه اندرون باشد و سنگدل      که خواهد که موری شود تنگدل

**How well has the noble Ferdowsi, may the mercy of God be on his holy grave, said: "Do not harm the ant which carries a grain, for it has life and sweet life is pleasant. Evil-minded and stone-hearted is he, who wishes an ant to suffer grief".**

خبر یافت کردن کشی در عراق که می‌گفت مسکینی از زیر طاق  
تو هم بر دری هستی امیدوار پس امید بر در نشینان برآر

An intractable person in Iraq heard a helpless man say beneath his portico: "You too are hopeful of attaining your desire from someone's door. Therefore, fulfil the wishes of those who are at your door".

یکی پند میداد فرزندان را نگه دار پند خسرمدند را  
مکن جور بر خردکان ای پسر که یک روزت افتد بزرگی به سر  
نمی‌ترسی ای گرگی کم خرد که روزی پلنگیت بر هم درد؟

A man was offering advice to his son: "Heed the wise man's advice. O my son! Do not harm the little ones, lest you suffer at the hands of a stronger one some day. O ignorant wolf-cub! Are you not afraid that a leopard may tear you apart one day?"

\* Recompense injury with justice, and recompense kindness with kindness  
*Confucius.*

\* The injuries we do and those that we suffer are seldom weighed in the same balance. *Charles Simmons.*

## HUMAN VIRTUE

## شرافت انسانی

سگی پای صحرانیشی گزید به خشمی که زهرش ز دندان چکید  
شب از درد بیچاره خوابش نبرد به خیل اندرش دختری بود خرد  
پدر را جفا کرد و تندی نمود که آخر تو را نیز دندان نبود؟  
پس از گریه، مرد پراکنده روز بخندید کای بابک دل فروز  
مرا گرچه هم سلطنت بود و نیش دریغ آمدم کام و دندان خویش  
محال است اگر تیغ بر سر خورم که دندان به پای سگ اندر برم  
توان کرد با ناکان بدرگی ولیکن نیاید ز مردم سگی

A dog bit the leg of a desert-dweller so savagely that poison dribbled from its fangs. At night, the helpless man could not sleep due to pain. There was a young girl in his household who rebuked and scolded her father and said, "Did you not also have sharp teeth?" The distressed man stopped weeping and laughingly replied, "O mirthful daughter! Although I had power and canine teeth, I refused to retaliate with my jaws and teeth. Even if I were to receive a sword-blow on my head, I would never bite the leg of a dog." One can be spiteful to wretched men, but a true human being cannot act like a dog.

گر از جاه و دولت بیفتد لئیم      دگر باره نادر شود مستقیم  
وگر قیمتی گوهری، غم مدار      که ضایع نگرداندت روزگار  
پسندیده و نغز باید خصال      که گاه آید و گه رود جاه و مال

If a despicable person falls from rank and position, he can seldom regain them. But have no fear if you are a precious stone, for the vicissitudes of time will not let you be degraded. One must possess admirable and excellent attributes, as rank and wealth but come and go.

\* Excessive wealth is neither glory nor happiness. *William Wirt.*

\* To be virtuous is to overcome one's evil feelings and intentions. *William Penn.*

\* Virtue is certainly the most noble and secure possession a man can have.

*Richard Savage.*

\* It is not money and possessions that make man considerable, but his virtue.

*Lucius Seneca.*

\* Virtue is its own reward, and brings with it the truest and highest pleasure.

*John Henry Newsman.*

\* Sincerely to aspire after virtue is to gain her, and zealously to labour after her ways is to receive them. *Charles Caleb Colton.*



## HUMILITY

## فروتنی

بزرگان نکردند در خود نگاه  
 بزرگی به ناموس و گفتار نیست  
 تواضع سر رفعت افرازدت  
 ز مغرور دنیا ره دین مجوی  
 خدابینی از خویشان بین مخواه  
 بلندی به دعوی و پندار نیست  
 تکبر به خاک اندر اندازدت  
 خدابینی از خویشان بین مجوی  
 به چشم حقارت نگه در کسان  
 گرت جاه باید، مکن چون خسان

Great men have never looked upon themselves with honour. Do not expect those who are self-conceited to have any regard for God. Greatness does not emanate from dexterity and discourse, and eminence does not issue from claims and conceit. Humility will elevate you, whilst pride will cast you in the dust. Do not seek the path of religious faith from those who are proud. Do not seek from those who are self-conceited, the path of devotion to God. If you seek rank and status, do not like the abject ones, look down on others with contempt.

طریقت جز این نیست درویش را  
 بلندیت باید، تواضع گزین  
 که افکنده دارد تن خویش را  
 که آن بام را نیست سلم جز این

For a virtuous mendicant, there is no path of devotion other than being humble. Be humble if you wish to attain greatness, for this is the only ladder to reach such an eminent rooftop.

یکی قطره باران ز ابری چکید  
 که جایی که دریاست، من کیستم؟  
 خجل شد چو پهنای دریا بدید  
 چو خود را به چشم حقارت بدید  
 گر او هست، حقا که من نیستم!  
 سپهرش به جایی رسانید کار  
 صدف در کنارش به جان پرورید  
 بلندی از آن یافت کو پست شد  
 تواضع کند هوشمند گزین  
 که شد نامور لوء لوء شاهوار  
 در نیستی کوفت تا هست شد  
 نهد شاخ پرمیوه سر بر زمین

A drop of rain trickled from the clouds, and on seeing the ocean, it was embarrassed by the ocean's vastness and said, "What am I in comparison to the vast ocean? Truly, I do not exist when compared to the ocean". Since it regarded itself with contempt, a pearl-oyster nurtured it within its bosom. The heavenly sphere elevated it to such a status that it became an illustrious royal pearl. It attained greatness because it displayed humility. It knocked at the door of nothingness, and consequently became worthy. An honourable wise man will always be modest. A branch laden with fruits shall always touch the ground.

ز خاک آفریدت خداوند پاک	پس ای بنده افتادگی کن چو خاک
حریص و جهان‌سوز و سرکش مباش	زخاک آفریدندت، آتش مباش
چو گردن کشید آتش هولناک	به بیچارگی تن بینداخت خاک
چو آن سرفرازی نمود، این کمی	از آن دیو کردند، از این آدمی

God has created you from dust. O man! Therefore, be as humble as dust. Do not be greedy, evil and rebellious. You were created from dust. Therefore, do not be like fire. Because, whereas dreadful fire rebelled, dust humbled itself. Since fire displayed arrogance, God made demons from it; and since dust showed humility, He created man from it.

مگر دیده باشی که در باغ و راغ	بتابد به شب کرمکی چون چراغ
یکی گفتمش ای کرمک شب فروز	چه بودت که بیرون نیایی به روز؟
بین کاشی کرمک خاک‌زاد	جواب از سر روشنایی چه داد
که من روز و شب جز به صحرا نیم	ولی پیش خورشید پیدا نسیم

You must have certainly seen in the gardens and meadows a little glow-worm that shines like a lamp. Someone said to it, "O night-illuminating worm! Why do you not come out during the day?" Consider the apt reply which the fiery earth-born glow-worm brilliantly gave

to him, "I am in the fields throughout the night and day, but I cannot be seen in the presence of the sun."

وگر نه، ره عافیت پیش گیر	اگر مردِ عشقی، کم خویش گیر
که باقی شوی گر هلاکت کند	مترس از محبت که خاکت کند
مگر حال بر وی بگردد نخست	نروید نبات از حبوبِ درست
که از دستِ خویشت رهایی دهد	تو را با حق آن آشنایی دهد

Humble yourself if you are a true lover. Otherwise, take the safe road. Do not fear that love will reduce you to dust, for you will become eternal if it destroys you. Plants do not grow from seeds until they are first germinated. Only that acquaints you with God, which releases you from bondage to yourself.

که نرمی کند تیغ برزنده کند	تواضع کن ای دوست با خصم تُند
بپوشند خفتانِ صد تو حریر؟	نیینی که در معرض تیغ و تیر

O friend! Be humble with your bitter enemies, for gentleness blunts a cutting sword. Do you not see how warriors wear a hundred-layered silk jacket under the armour, when they are exposed to swords and arrows?

ندیدندی از خود بستر در جهان	بِهی بابت، لطف کن، کان بهان
که مر خویشان را نگیری به چیز	تو آنکه شوی پیش مردم عزیز
به دنیا و عقبی بزرگی بُرد	بزرگی که خود را به خُردی شُرد
که در پایِ کم تر کسی خاک شد	از این خاکدان بنده ای پاک شد

Be benevolent if you desire well-being, since good men have not considered anyone in the world to be inferior to them. You will be considered to be eminent by people only when you are self-effacing. The eminent man who considers himself to be insignificant will attain greatness in this world

and the next. In the dustbin of the world, only that servant of God becomes purified, who humbles himself at the feet of someone inferior to him.

سگی دید بر کنده دندان صید	شنیدم که در دشت صنعا، جنید
بدو داد یک نیمه از زاد خویش	چو مسکین و بی طاقتش دید و ریش
که داند که بهتر ز ما هر دو کیست؟	شنیدم که می گفت و خوش می گریست
دگر تا چه راند قضا بر سرم	به ظاهر من امروز از این بهترم
به سر بر نهم تاج عفو خدای	گرم پای ایمان نلفزد ز جای
نماند، به بسیار از این کم نرم	وگر کسوت معرفت در برم
مر او را به دوزخ نخواهند بُرد	که سگ با همه زشت نامی چو مُرد
به عزت نکردند در خود نگاه	ره این است سعدی که مردان راه
که خود را به از سگ نپنداشتند	از آن بر ملایک شرف داشتند

I have heard that Junaid saw in a desert a dog whose canine teeth had been broken. On seeing the dog helpless, weak and wounded, he fed it half of his own food. I have heard that he bitterly wept, saying, "Who knows which one of us is better than the other? Apparently, I am better than the dog today, but I do not know what fate has in store for me. If the feet of my religious faith do not falter, I shall wear the crown of God's forgiveness on my head. But if I were to be devoid of the garment of true wisdom, I would indeed be inferior to it. For despite its bad name, the dog shall not be taken to Hell after death." O Sa'di! This is the true path of devotion, wherein virtuous men have never looked upon themselves with veneration. They have been superior to angels because they did not consider themselves to be better than dogs".

*Note: Junaid was a famous mystic saint.*

گداگر تواضع کند، خوی اوست ز گردن فرازان تواضع نکوست

If a beggar is humble, it is his nature to be so. Modesty becomes those

who are powerful and mighty.

چو خواهی که در قدرِ والا رسی      ز شیبِ تواضع به بالا رسی  
چو سیل اندر آمد به هول و نهیب      فتاد از بلندی به سر در نشیب  
چو شبنم بیفتاد مسکین و خُرد      به مهر آسمانش به عیوق بُرد

You can reach great heights from the slope of humility if you wish to attain an exalted position. When the flood gushed forth with horror and dread, it fell down headlong from the heights. But when the dew drop fell distressed and petty, the heavens affectionately raised it to the Capella.

*Note: Capella is the sixth brightest star in the sky.*

- \* Modesty is the conscience of the body. *Blaise Pascal.*
- \* Humbleness is always grace; always dignity. *James Lowell.*
- \* There is but one road to lead to God-- humility. *Nicolas Boileau.*
- \* Be wise; soar not too high to fall, but stoop to rise. *Philip Massinger.*
- \* Humility is to make a right estimate of one's self. *Charles Haddon Spurgeon.*
- \* There is a consanguinity between benevolence and humility. They are virtues of the same stock. *Edmund Burke.*

## HYPOCRISY

## تزویر

شـنیدم که نابالغی روزه داشت      به صد محنت آورد روزی به چاشت  
چو بر وی گذر کرد یک نیمه روز      فتاد اندر او زاتش معده سوز  
به دل گفت اگر لقمه چندی خورم      چه داند پدر غیب یا مادرم؟  
چو رویِ پسر در پدر بود و قوم      نهان خورد و پیدا به سر برد صوم  
که داند چو در بندِ حق نیستی      اگر بی‌وضو در نماز ایستی؟  
پس این پسر از آن طفل نادان‌تر است      که از بهر مردم به طاعت در است  
کلیدِ درِ دوزخ است آن نماز      که در چشم مردم گزاری دراز  
اگر جز به حق می‌رود جاده‌ات      در آتش فشاند سـجـاده‌ات

I have heard that a boy, who was yet a minor, observed fast. With a hundred difficulties he fasted until lunch time. But when half the day had passed, the pangs of hunger (literally: stomach-burning fire) overpowered him. He said to himself, "If I eat a few morsels, how will my father and mother know what is not seen?" Since he was concerned only with his parents and family, he secretly ate food and outwardly kept his fast. When you are not in the bonds of Truth, who will know if you pray without performing ablution? Therefore, the old man who prays to God only to display it to people is more ignorant than that young boy. The prayer which you prolong to impress people, is verily the key to the door of Hell. If your path leads to anywhere else but Truth (God), your prayer mat will be scattered in the fire of Hell.

*Note: "And woe unto those praying ones who are heedless of their prayer; who worship only to be seen, and yet withhold alms." Glorious Qur'an, Chapter 107 - Ma'un (Small kindnesses), Verses 4-7.*

\* Saint abroad, and a devil at home. *John Bunyan.*

\* Vice can deceive under the guise and shadow of virtue. *Juvenal.*

\* Satan was the first that practised falsehood under saintly show. *John Milton.*

\* The devil can cite Scripture for his purpose. An evil soul, producing holy witness is like a villain with a smiling cheek; a goodly apple rotten at the heart. *William Shakespeare.*

## IGNORANCE

## نادانی

<p>بر این بودن آیین نابخرد است به دست آرد از معرفت توشه‌ای نکردند باطل بر آن اختیار چه دیدار دیوش، چه رخسار حور که چه راز ره باز نشناختی</p>	<p>خور و خواب تنها طریقِ دد است خُنک نیک بختی که در گوشه‌ای بر آنان که شد سِرِّ حق آشکار ولیکن چو ظلمت نداند ز نور تو خود را از آن در چه انداختی</p>
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Eating and sleeping are beastly attributes. Persevering therein is the custom of the ignorant men. Blessed is the fortunate man who in a secluded corner, acquires provisions of wisdom. Men to whom Truth's secret has been revealed have never preferred falsehood to Truth. But when someone cannot distinguish between darkness and light, the sight of a demon and the vision of a houri shall be similar to him. You have cast yourself into the well because you could not distinguish between the well and the road to piety.

کسی را که بینی ز حق بر کران      مَنه با وی ای خواجه حق در میان  
دریغ است با سفله گفت از علوم      که ضایع شود تخم در شوره بوم  
چو در وی نگیرد، عدو داندت      برنجد به جان و برنجاندت

O man of distinction! When you see anyone inclining against Truth, do not discuss Truth with him. It is useless to talk of sciences with a mean ignorant man, as seeds will be wasted when sown in brackish ground. If your words do not impress him, he will consider you to be an enemy. He will be deeply distressed and cause you anguish.

\* Ignorance is not innocence but sin. *Friedrich Von Schelling.*

\* With stupidity the gods themselves struggle in vain. *Robert Browning.*

\* To be ignorant of one's ignorance is the malady of ignorance. *A. B. Alcott.*

\* Ignorance is the night of the mind, but a night without moon or star.

*Confucius.*

\* Ignorance is the curse of God; knowledge the wing wherewith we fly to Heaven. *William Shakespeare.*

## ILL NATURE

بدخویی

به دوزخ بَرَدِ مرد را خوی زشت      که اخلاقی نیک آمده است از بهشت  
برو آب گرم از لب جوی خور      نه جُلابِ سردِ تُرُشروی خور

حرامت بود نان آن کس چشید که چون سفره ابرو به هم درکشید  
 مکن خواجه بر خویشان کار سخت که بدخوی باشد نگویند بخت  
 گرفتم که سیم و زرت چیز نیست چو سعدی زبان خوشت نیز نیست؟

An evil disposition takes a man to Hell, for a good disposition comes from Paradise. Go and drink warm water from the stream, but do not drink the cold rose-water of a sourpuss. It is unlawful for you to taste the bread of one who scowls like a creased tablecloth. O distinguished man! Do not make matters hard for yourself, as an ill-natured man is bound to suffer adversity. I acknowledge that you have no silver and gold, but are you also devoid of the sweet tongue of Sa'di?

\* The chief pleasure of an ill-natured man is to be displeased with all about him.

*Joseph Addison.*

\* Ill nature, like the spider, sucks poison from the sweetest flower. *Fuller.*

\* Ill-humour is but the immoral feeling of our own want of merit. *Johann Goethe.*

## IMPIETY

بی‌دینی

سخن ماند از عاقلان یادگار ز سعدی همین یک سخن یاد دار  
 گنهگار اندیشناک از خدای به از پارسای عبادت نمای

Good sayings are left behind by wise men. Bear in mind this saying from Sa'di: "A sinner who is afraid of God is better than a pious man who makes a public display of his piety."

به سرهنگ سلطان چنین گفت زن که خیز ای مبارک، در رزق زن  
 برو تا ز خوانت نصیبی دهند که فرزندان نظر بر رهند  
 بگفتا: بود مطبخ امروز سرد که سلطان به شب نیت روزه کرد  
 زن از ناامیدی سر انداخت پیش همی گفت با خود دل از فاقه ریش  
 که سلطان از این روزه گویی چه خواست که افطار او عید طفلان ماست؟



خورنده که خیرش بر آید ز دست      به از صائم الدهر دنیا پرست  
مسلم کسی را بود روزه داشت      که درمانده‌ای را دهد نان چاشت

The wife of the sultan's colonel said to him, "O auspicious man! Get up and knock at the door of sustenance. Go, so that they may give you a share from the dining table, as your children are looking forward with expectation." He replied, "The kitchen will be cold, for last night the sultan intended to fast today." His wife lost hope and while her heart was grieved by hunger, she despondently said to herself, "What does the sultan hope to achieve by this fasting, as his iftar (fast-breaking) is a feast for our children?" A man who does not observe fast, but is helpful to others, is better than an ever-fasting materialistic person. Only he has the right to fast, who feeds a distressed hungry man.

نکو سیرتی بی تکلف برون      به از نیکنامی خراب اندرون  
به نزدیکی من شبرو راهزن      به از فاسق پارسا پیرهن

Having an innate good character and being devoid of outward refinement, is better than having a good name and an evil nature. In my opinion, a highway robber who strikes at night is superior to a pious-clothed debauchee.

\* The defects of a preacher are soon spied. *Martin Luther.*

## INEXPERIENCE

## بی تجربگی

چو پرورده باشد پسر در شکار      نترسد چو پیش آیدش کارزار  
به گرمابه پرورده و عیش و ناز      برنجد چو بسیند در جنگ باز  
دو مردش نشانند بر پشت زین      بود کش زند کودکی بر زمین

When a lad is well trained in hunting, he will not fear confrontation in

combat. But he who is brought up in hot-baths and accustomed to luxury and comfort, will panic when he sees the open door of war. If it takes two men to put him in the saddle, in all likelihood, even a child could easily unseat him (literally: throw him on the ground).

\* Men are wise in proportion, not to their experience, but to their capacity for experience. *George Bernard Shaw.*

## INJUSTICE

## بی عدالتی

نخواهی که باشد دلت دردمند      دلِ دردمندان برآور ز بند  
پریشانیِ خاطرِ دادخواه      براندازد از مملکت پادشاه  
ستانده دادِ آن کس خُداست      که نتواند از پادشاه داد خواست

If you do not want your heart to suffer pain, release from bondage the hearts of the afflicted men. The agony of he who seeks justice, will cost the king his throne. God exacts justice for a man, who does not get justice from the king.

رعیتِ نشاید به بیداد کُشت      که مر سلطنت را پناهند و پُشت  
مراعاتِ دهقان کن از بهرِ خویش      که مزدورِ خوشدل کند کار بیش  
مروتِ نسباشد بدی با کسی      کزو نیکویی دیده باشی بسی

It is not right to kill your subjects unjustly, for they support and sustain your kingdom. In your own interest, show consideration for the peasants, as a satisfied labourer works better. It is not fair to harm them, as they have benefitted you greatly.

چو بیداد کردی، توقع مدار      که نامت به نیکی رود در دیار  
ور ایبدون که دشوارت آمد سخن      دگر هرچه دشوارت آید مکن

If you do injustice, do not expect your name to be honourably mentioned in the country, and if you now find these words unbearable, avoid doing something which is intolerable.

- \* Punishment is justice for the unjust. *Saint Augustine.*
- \* Fraud is the ready minister of injustice. *Edmund Burke.*
- \* There is but one blasphemy, and that is injustice. *Robert Ingersoll.*
- \* Injustice anywhere is a threat to justice everywhere. *Martin Luther King.*
- \* It is not possible to found a lasting power upon injustice. *Demosthenes.*
- \* He who commits injustice is ever made more wretched than he who suffers it.

*Plato.*

## INNOCENCE

بی‌گناهی

نظر کن در احوال زندانیان که ممکن بود بی‌گنه در میان

Look into the affairs of the prisoners, as it is possible that there may be an innocent man among them.

- \* It is better that ten guilty persons escape, than that one innocent suffer.

*William Blackstone.*

## JUSTICE

عدالت

شـنیدم که در وقتِ نزعِ روان  
که خاطر نگهدارِ درویش باش  
نیاید به نزدیکِ دانا پسند  
بـرو پاس درویش محتاج دار  
رعیّت چو بیخند و سلطان درخت  
نکن تا توانی دلِ خلق ریش  
به هرمز چنین گفت نوشیروان  
نه در بندِ آسایش خویش باش  
شبان خفته و گـرگ در گوسفند  
که شاه از رعیت بود تاجدار  
درخت ای پسر باشد از بیخ سخت  
و گر می‌کنی، می‌کنی بیخ خویش

I have heard that when Noshirwan's soul was about to depart, he said

to Hormoz, "Look after the poor men and do not be concerned with your own comfort. No wise man will ever condone a shepherd who is asleep while the wolf is among the sheep. Go and keep watch over the affairs of the needy, for it is because of subjects that a king wears his crown. Subjects are like the roots and the king is the tree. O my son! The tree derives its strength from the roots. Hurt not the hearts of men as far as possible, and if you do so, you are destroying your own roots".

از آن بهره‌ورتر در آفاق کیست      که در ملکرانی به انصاف زیست؟  
 چو نوبت رسد زین جهان غربتش      ترخّم فرستند بر تربتش  
 بد و نیک مردم چو می‌بگذرند      همان به که نامت به نیکی برند

Who is more fortunate throughout the world than the ruler who has abided by justice? When it is time for him to depart from the world, people will pray for God's compassion on his soul (literally: grave). Since men, both bad and good, have to pass away, it is preferable that people remember you for your goodness.

به قومی که نیکی پسندد خدای      دهد خسروی عادل و نیک رای  
 چو خواهد که ویران شود عالمی      کنند ملک در پنجه ظالمی  
 سگالند از او نیک مردان حذر      که خشم خدای است بیدادگر  
 بزرگی از او دان و منت شناس      که زایل شود نعمت ناسپاس

When God wills to be beneficent to a nation, He gives it a king who is just and sagacious. But when He wills to destroy the world, He places the country in a tyrant's clutches. Good men speak about him with fear, and are on guard against him, as an unjust ruler is the Wrath of God. Know that greatness is from Him and be grateful to Him, for the affluence of the ungrateful is bound to decline.

\* There is no virtue so truly great and godlike as justice. *Joseph Addison.*

\* Justice is the constant and perpetual wish to render to every man his due.

*Justinian.*

\* To be perfectly just is an attribute of the Divine nature; to be so to the utmost of our abilities is the glory of man. *Joseph Addison.*

\* Justice and power must be brought together, so that whatsoever is just may be powerful, and whatever is powerful may be just. *Blaise Pascal.*

## KINDNESS

## مهربانی

به هر خطوه کردی دو رکعت نماز	شنیدم که پیری به راه حجاز
که خار مغیلان نکندی ز پای	چنان گرم رو در طریق خدای
پسند آمدش در نظر کار خویش	به آخر ز وسواس خاطر پریش
که نتوان از این خوبتر راه رفت	به تلیس ابلیس در چاه رفت
غرورش سر از جاده بر تافتی	گرش رحمت حق نه دریافتی
که ای نیک بخت مبارک نهاد	یکی هاتف از غیبش آواز داد
که نُزلی بدین حضرت آورده‌ای	مپندار اگر طاعتی کرده‌ای
به از الف رکعت به هر منزلی	به احسانی آسوده کردن دلی

I have heard that on the road to Hejaz, an elder offered two rak'ats of prayer at every stage of the road. So eagerly did he travel along the road to God, that he did not even extract the desert thorns from his feet. Ultimately, he was so confounded by Satanic temptation, that he was fascinated with his own deed. By the guile of Satan he fell into the well, for he considered his mode of travelling to be incomparable. Had not God been merciful to him, he would have deviated from the righteous path due to his pride. A mysterious voice from the unknown world called out to him: "O fortunate man of blissful character! Do not consider that you have brought even a titbit to God's presence if you have done obeisance. Providing solace to a

single heart with kindness is better than a thousand rak'ats of prayer at every stage of the road".

به زه بر یکی پیشم آمد جوان بدو گفتم: این ریسمان است و بند سبک طسوق و زنجیر از او باز کرد هنوز از پیش تازیان می دوید چو باز آمد از عیش و شادی به جای نه این ریسمان می برد با منش

به تک در پیش گوسفندی روان که می آرد اندر پیت گوسفند چپ و راست پویدن آغاز کرد که جو خورده بود از کف مرد و خوید مرا دید و گفت: ای خداوند رای که احسان کمندیست در گردنش

Along a road, I met a young man whose sheep was trotting quickly after him. I said to him, "It is the rope and chain which makes the sheep follow you." Immediately, he unfastened the sheep's collar and chain and ran hither and thither. Despite this, the sheep swiftly followed him, as it had eaten barley and corns from his hands. When he returned to his place after playing and enjoying himself, he said to me, "O judicious man! It is not the rope that makes it follow me, but kindness which is a noose round its neck".

شنیدم که فرزانه ای حق پرست از آن تیره دل، مرد صافی درون یکی گفتش آخر نه مردی تو نیز؟ شنید این سخن مرد پاکیزه خوی ز هشیار عاقل نزیبید که دست هرور چنین زندگانی کند

گریبان گرفتش یکی رند مست قفا خورد و سر بر نکرد از سکون تحمل دریغ است از این بی تمیز بدو گفت: از این نوع با من مگوی ز نند در گریبان نادان مست جفا بیند و مهربانی کند

I have heard that a profligate drunkard seized the collar of a prudent God-worshipping man. The pure-hearted man suffered blows at the hands of the black-hearted person and yet did not raise a murmur of protest. Someone said to him, "Are you not also manly? It is regrettable to show forbearance to such an ill-mannered man." The pure-natured person heard

these words and said, "Do not speak to me in this manner, for it is unbecoming of a sober wise man to grapple with an ignorant drunkard." This is how an accomplished man lives: he suffers cruelty and yet shows kindness.

\* Nothing multiplies so much as kindness. *John Wray.*

\* Kindness is a language the dumb can speak, and the deaf can hear and understand. *Christian Bovee.*

\* Life is mostly froth and bubble, two things stand like stone; kindness in another's trouble, courage in your own. *Adam Lindsay Gordon.*

## LENITY

## رواداری

تو با خلق سهلی کن ای نیک بخت      که فردا نگیرد خدا با تو سخت  
دل زیردستان نباید شکست      مبادا که روزی شوی زیر دست

O fortunate one! Be lenient to people, so that tomorrow (on the Day of Judgement), God may not be strict with you. You should not break the hearts of your subordinates, lest you too become a subordinate some day.

یکی خوب کردار خوشخوی بود      که بد سیرتان را نکوگوی بود  
به خوابش کسی دید چون درگذشت      که باری حکایت کن از سرگذشت  
دهانی به خنده چو گل باز کرد      چو بلبل به صوتی خوش آغاز کرد  
که بر من نکردند سختی بسی      که من سخت نگرفتمی بر کسی

There was a well-mannered and good-natured man who spoke well of even evil-natured persons. After he expired, someone saw him in his dream and asked, "Narrate to me how you were treated." Like a rose he smilingly opened his mouth, and like a nightingale he melodiously sang, "I was not at all treated severely, for I had never been harsh to anyone."

هر آنکس که جور بزرگان نبرد      نسوزد دلش بر ضعیفان خُرد  
 گر از حاکمان سختت آید سخن      تو بر زیردستان درشتی مکن  
 نکو گفت بهرام شه با وزیر      که دشوار با زیردستان مگیر

**He who has not suffered injustice at the hands of powerful men, will not sympathize with those who are weak and petty. If you cannot bear the harsh words of your rulers, you should not be stern with your subordinates. How well had King Behram said to his minister, "Do not deal severely with your subordinates."**

\* Lenity is not for them that sin and fear not, but for them that fear and sin not.

*Thomas Watson.*

\* Lenity will operate with greater force in some circumstances than rigour.

*Washington Irving.*

## LIFE

## زندگی

دریغاکه فصل جوانی برفت      به لَهو و لَمِبِ زندگانی برفت  
 ز سودایِ آن پوشم و این خورم      نپرداختم تا غم دین خورم  
 دریغاکه مشغولِ باطل شدیم      ز حق دور ماندیم و غافل شدیم  
 چه خوش گفت با کودک، آموزگار      که کاری نکردیم و شد روزگار

**Alas! The season of youth has passed and life was spent in amusements and games. Enamoured by the fancy of what to wear and what to eat, I did not find time to pay attention to religion. Alas! We were occupied with trivial matters. We were isolated from God and became careless. How well did the teacher say to the child, "We have achieved nothing and life has gone by."**

دریغاکه بگذشت عمرِ عزیز      بخواهد گذشت این دمی چند نیز  
 گذشت آنچه در ناصوابی گذشت      و در این نیز هم در نیایی، گذشت



کنون وقتِ نخم است اگر پروری      گر امید داری که خرمن بری  
 به شهر قیامت مرو تنگدست      که وجهی ندارد به حسرت نشست  
 گرت چشمِ عقل است، تدبیر گور      کنون کن که چشمت نخورده است مور

Alas! Dear life has passed by, and the remaining few moments will also pass away. What time was spent in wrong deeds has passed, and if you do not avail yourself of what remains, it will also pass. Now is the time for sowing the seeds and nurturing them, if you are hopeful of collecting a harvest. Do not go empty-handed to the Day of Resurrection, for sitting in regret is of no consequence. If you have the eye of intelligence, contrive a plan now for your grave, before the ants have eaten up your eyes.

دو بیتم جگر کرد روزی کباب      که میگفت گوینده‌ای با ریاب  
 دریغاکه بی ما بسی روزگار      بروید گل و بشکفد نو بهار  
 بسی تیر و دی ماه و اردیبهشت      بر آید که ما خاک باشیم و خشت

One day, two couplets sung to the accompaniment of the rebeck by a singer wrenched my heart: "Alas! Without us, for ages to come, roses will grow and springs arrive. Many a month of summer, winter and spring will come, when we shall be dust and bricks."

نگه دار فرصت که عالم دمیست      دمی پیش دانا به از عالمیست  
 سکندر که بر عالمی حکم داشت      در آن دم که بگذشت و عالم گذاشت  
 میسر نبودش کزو عالمی      ستانند و مهلت دهندش دمی  
 برفتند و هر کس درود آنچه کشت      نمادی بجز نام نیکو و زشت  
 چرا دل بر این کاروانگه نهیم      که باران برفتند و ما بر رهیم؟  
 پس از ما همین گل دهد بوستان      نشینند با یکدیگر دوستان  
 دل اندر دلارام دنیا میند      که نشست با کس که دل بر نکند

Avail of every opportunity as the world is but a moment. To the wise, a

moment is better than the entire world. At the moment when he passed away and gave up the world, Alexander, who ruled over the world, could not gain a moment's respite in exchange for the entire world. Men have passed away and have reaped what they had sown. Nothing has remained, except a good or ugly name. Why should we set our hearts upon this caravanserai, for friends have departed and we are also on our way? After we have departed, the garden will yield these roses and friends will sit together. Do not lose your heart to this heart-pleasing world, as it has broken the hearts of all those with whom it sat.

\* A tomb now suffices for him, for whom the whole world was not sufficient.

*Epitaph for Alexander of Macedonia*

\* It is infamy to die and not be missed. *Calos Wilcox.*

\* A useless life is only an early death. *Johann Goethe.*

\* He lives long that lives well; and time misspent is not lived, but lost. *Fuller.*

## LOVE

## عشق

چو عشق آمد، از عقل دیگر مگوی که در دستِ چوگان اسیر است گوی

Once in love, do not speak of reason any more, for the ball is a prisoner in the hand of the polo stick.

\* Pains of love be sweeter far than all other pleasures are. *John Dryden.*

\* The heart has its reasons which reason knows nothing of. *Blaise Pascal.*

\* Those who have courage to love, should have courage to suffer. *Trollope.*

\* There is no fear in love, but perfect love casteth out fear. *Bible-John 3:11.*

## MEANNESS

## فرومایگی

دو کس چه کنند از پیِ خاص و عام یکی نیک محضر، دگر زشت نام

یکی تشنه را تا کند تازه حلق      دگر تا به گردن در افتند خلق  
 اگر بد کنی، چشم نیکی مدار      که هرگز نیارد گز، انگور بار  
 نپندارم ای در خزان کشته جو      که گندم ستانی به وقتِ درو  
 درختِ زقوم ار به جان پروری      میپندار هرگز کزو بر خوری  
 رُطب ناورد چو بخرزهره بار      چو تخم افکنی، بر همان چشم دار

Two sorts of people dig wells for mankind. One is the man who is virtuous, and the other who is vile. The former does so to quench the thirst of people, and the latter for people to fall into it up to their necks. If you commit an evil act, do not expect any goodness in return, as the tamarisk tree can never bear grapes as fruits. O you who have sown barley in autumn! I do not think that you will reap wheat at harvest-time. If you devotedly cultivate the Zaqqum tree, I do not think that you will enjoy any fruit from it. The oleander tree does not produce dates. Expect only those fruits whose seeds you have sown.

*Note: Zaqqum is a tree which grows in Hell.*

\* He that diggeth a pit shall fall into it. *Old Testament.*

\* There never has been a mean man, and at the same time virtuous. *Confucius.*

## MELODY

## نوا

جهان پر سماع است و مستی و شور      ولیکن چه بیند در آئینه کور؟  
 نیینی شتر بر نوایِ عرب      که چووش به رقص اندر آرد طرب؟  
 شتر را چو شور و طرب در سر است      اگر آدمی را نباشد، خر است

The world is full of melody, rapture and ecstasy, but what can a blind man see in the mirror? Do you not see how the camel, on hearing the melodious voice of the Arab, dances with joy? Considering that a camel's mind is filled with fervour and joy, the man who does not possess these traits is indeed an ass.

\* Music is well said to be the speech of angels. *Thomas Carlyle.*

\* Music is the universal language of mankind. *Henry Longfellow.*

## MERCY

## بخشندگی

مشو تا توانی ز رحمت بری      که رحمت برندت چو رحمت بری  
چو انعام کردی مشو خودپرست      که من سرورم، دیگران زبردست  
کرم خواننده‌ام سیرتِ سروران      غلط گفتم، اخلاقِ پیغمبران

Do not be devoid of mercy as long as you can, since people will be merciful to you if you are merciful to men. Do not be proud if you have favoured someone and say, "I am the master and others are my subordinates". I have referred to generosity as the conduct of noble men. Nay, I am wrong! It is indeed the character of Prophets.

بنازند فردا تواضع کنان      نگون از خجالت سرگردنان  
اگر می‌بترسی ز روز شمار      از آن کس تو ترسد خطا درگذار  
مکن خیره بر زبردستان ستم      که دستت بالای دست تو هم

Tomorrow (on the day of Judgement), the humble shall be exalted and the heads of proud ones shall bow in shame and suffer humiliation. If you fear the Day of Reckoning, overlook the faults of those who fear you. Do not brazenly oppress your subordinates, for there is also a Hand above your hand.

*Note: "The Hand of Allah is above their hands". Glorious Qur'an, Chapter 48 - Fat'h (Victory), Verse 10.*

\* Mercy turns her back to the unmerciful. *Francis Quarles.*

\* If the end of one mercy were not the beginning of another, we were undone.

*Philip Henry.*

\* Who will not mercy unto others show, how can he mercy ever hope to have.

*Edward Spenser.*

## MISAPPROPRIATION

## غصب

چو بازارگان در دیارت بمرد  
 کز آن پس که بر وی بگریند زار  
 که مسکین در اقلیم غربت بمرد  
 بیندیش از آن طفلی بی پدر  
 بسا نام نیکوی پنجاه سال  
 پسندیده کاران جاوید نام  
 بر آفاق اگر سر به سر پادشاست  
 بمرد از تهی دستی آزاد مرد

به مالش خساست بود دستبرد  
 به هم باز گویند خویش و تبار  
 متاعی کزو مانند ظالم ببرد  
 وز آه دلِ دردمندش حذر  
 که یک نام زشتش کند پایمال  
 تطاول نکردند بر مال عام  
 چو مال از توانگر ستاند، گداست  
 ز پهلوی مسکین شکم پر نکرد

When a merchant dies in your territory, it will be mean on your part to touch his property. For after having wept over his death, his relatives and near ones will say to each other, "The poor man has died in a foreign land, and the merchandise left behind him has been looted by a tyrant". Consider the state of his orphaned infant, and beware of the sighs of his afflicted heart. Many a good name of fifty years reputation has been ruined by a single misdeed. Those who have gained immortality for their good deeds have never misappropriated the properties of others. If a king were to be the emperor of the entire world, he would still be a beggar if he seizes the property of the rich. A magnanimous person suffers death due to poverty, but does not fill his belly at the expense of the poor.

\* Prefer loss to the wealth of dishonest gain. The former vexes you for a time, but the latter will be your lasting remorse. *Chilo*.

\* An unjust acquisition is like a barbed arrow which must be drawn backward with horrible anguish, or else will be your destruction. - *Jeremy Taylor*

## MISER

## بخیل

زر از بهر خوردن بود ای پدر  
 زر از سنگِ خارا برون آورند  
 ز بهر نهادن، چه سنگ و چه زر؟  
 که با دوستان و عزیزان خورند  
 هنوز ای برادر به سنگ اندر است  
 زر اندر کفِ مردِ دنیاپرست

O father! Gold is for spending. If it is to be merely stored, what difference is there between stone and gold? Gold is extracted from rough rocks to be spent with friends and loved ones. O brother! in the palm of he who is attached to the world, gold is as good as being still within the rocks.

طلمیست بالای گنجی مُقیم  
 که گردد طلسمی چنین بر سرش  
 به آسودگی گنج قسمت کنند  
 بخور پیش از آن کت خورد کرم گور  
 بخیل توانگر به دینار و سیم  
 از آن سالها می‌ماند زرش  
 به سنگِ اجل ناگهش بشکنند  
 پس از بردن و گیرد کردن چو مور

A wealthy miser who possesses dinars and silver, is indeed a talisman who is perched over a treasure. His wealth lasts for many years because a talisman like him hovers around it. He will suddenly be smashed with the stone of death, and his treasure shall then be comfortably distributed. Hence, after carrying and hoarding wealth like ants, spend it before the worms of the grave consume you.

\* The base miser starves amid his store, broods over his gold, and gripping still at more, sits sadly pining, and believes he is poor. *John Dryden.*

## MISPLACED MERCY

## بخشندگی نابجا

ولیکن نه شرط است با هر کسی  
 که از مرغ بد کنده به پر و بال  
 به بازوی خود کاروان می‌زند  
 بگفتم در باب احسان بسی  
 بسخور مردم آزار را خون و مال  
 هر آنکس که بر دزد رحمت کند

We have discussed at length the advantages of mercy, but it should not be shown to everyone. Shed the blood and devour the wealth of one who harms people, as it is better to pluck the wings and feathers of the evil bird. Whoever shows mercy to a highway robber, is in fact looting a caravan with his powerful arm.

نه هر کس سزاوار باشد به مال  
چو گربه نوازی، کبوتر برَد  
یکی مال خواهد، یکی گوشمال  
چو فربه کنی گرگ، یوسف درَد  
بلندش مکن، ورکنی، زو هراس  
بنایی که محکم ندارد اساس

Everyone does not deserve property and possession. One deserves property and another deserves punishment. If you show mercy to the cat, it will carry away the pigeons. If you fatten the wolf, it will tear Joseph to pieces. Do not erect high an edifice whose foundation is infirm, and if you do so, beware of it.

*Note: The reference is to Prophet Joseph who was thrown into a well by his brothers. They lied to their father that Joseph had been devoured by a wolf.*

شنیدم که مردی غم خانه خورد  
زنش گفت: از اینان چه خواهی، مکن  
بشد مرد دانا پس کار خویش  
زن بی خرد برد و بام و کوی  
مکن روی بر مردم ای زن ترش  
کسی با بدان نیکویی چون کند  
چو اندر سری بینی آزار خلق  
که زنبور بر سقف او لانه کرد  
که مسکین پریشان شوند از وطن  
گرفتند یک روز زن را به نیش  
همی کرد فریاد و میگفت شوی  
تو گفتمی که زنبور مسکین مکش  
بدان را تحمل بد افزون کند  
به شمشیر تیزش بیازار خلق

I have heard that a man was sad because of the condition of his house, as wasps had made a nest on its roof. His wife said to him, "What do you intend to do with them? Do not destroy their nest, lest the poor wasps be dispersed." The wise man went away to attend to his work, and one day the

wasps stung his wife. The foolish woman fled to the door, the roof and the lane and cried out for help. Her husband said to her, "O woman! Do not make a sour face before people, for it was you who asked me not to kill the poor wasps." Why should one do good to those who are evil, for when evil is tolerated, it increases? If you see a person persecuting mankind, torment his neck with a sharp sword.

ولی با بدان نیکمردی بد است	نکویی و رحمت به جای خود است
سر مردم آزار بر سنگ به	سر سفله را گردد بالش مینه
که در شوره نادان نشاند درخت	مکن با بدان نیکی ای نیک بخت
کرم پیش نامردمان گم مکن	نگویم مراعات مردم مکن
که سگ را نمالند چون گربه پشت	به اخلاق نرمی مکن با درشت
به سیرت به از مردم ناسپاس	گر انصاف خواهی، سگ حق شناس

Mercy and clemency are ideal, but it is wrong to be benevolent to evil men. Do not place a round pillow under the head of a mean person, for it is better that the head of a malevolent man should rest on a stone. O fortunate man! Do not be merciful to evil persons, for only an ignoramus plants a tree in brackish soil. I do not ask you to be inconsiderate to people, but I tell you not to squander liberality on inhuman men. Do not be kind to one who is ungracious, for a dog is not affectionately caressed as a cat. But to be fair, one must acknowledge that a grateful dog is better than men who are ungrateful.

\* Mercy wrongly placed becometh a vice. *Thomas Fuller*

\* Nothing emboldens sin so much as misplaced mercy. *William Shakespeare.*

## MISTRUST

## بی اعتمادی

گرت خویش دشمن شود دوستوار      ز تلبیسش ایمن مشو، زینهار



که گردد درونش به کینِ تو ریش      چو باد آیدش مهر پیوندِ خویش  
بد اندیش را لفظِ شیرین مین      که ممکن بود زهر در انگین

If a relative of your enemy feigns friendliness, do not be assured by his deception and be on your guard, as whenever he remembers his loving bonds of kinship, he will be inwardly grieved by hatred for you. Do not be deceived by the sweet words of the malicious man, as it is possible that poison may be hidden in his honey.

سپاهی که عاصی شود در امیر      ورا تا توانی به خدمت مگیر  
ندانست سالارِ خود را سپاس      تو را هم ندارد، ز غدرش هراس  
به سوگند و عهد استوارش مدار      نگهبانِ پنهان بر او بر گمار

As far as possible, do not avail of the services of a soldier who has rebelled against his emir. He was not grateful to his chieftain and will therefore not be faithful to you. Beware of his treachery, and trust not his oaths and pledges, and appoint a guardsman to keep watch over him.

\* Wise distrust and constant watchfulness are the parents of safety. *Addison.*

## MODERATION

## میان‌روی

چو نرمی کنی، خصم گردد دلیر      وگر خشم گیری، شوند از تو سیر  
درشتی و نرمی به هم در به است      چو رگزن که جراح و مرهم نه است

If you are lenient, the enemy becomes bold. But if you are too harsh, people will be disgusted with you. Harshness and softness should be blended together, like the phlebotomist who is both a surgeon and a nurse who applies the ointment.

مگوی و مَنِه تا توانی قدم      از اندازه بیرون وز اندازه کم

اگر تند باشی به یک بار و تیز جهان از تو گیرند راه گریز  
نه کوتاه دستی و بیچارگی نه زجر و تطاول به یکبارگی

As long as possible, do not say a word or take a step beyond or short of the perfect measure. If you are completely harsh and severe, the world will take the path of avoiding you. Be neither meek and helpless, nor totally arrogant and harsh.

\* Only actions gives life strength; only moderation gives it a charm.

*Jean Paul Richter.*

## NAME AND FAME

## شهرت

جوان مرد و خوش خوی و بخشنده باش  
چو حق بر تو باشد، تو بر خلق پاش  
نیامد کس اندر جهان کو بماند  
مگر آن کزو نام نیکو بماند  
هر آن کو نماند از پش پادگار  
درخت و جودش نیاورد بار  
وگر رفت و آثار خیرش نماند  
نشاید پس از مرگش الحمد خوانند

Be liberal, good-natured and forgiving. Since God has been generous to you, likewise be generous to the people. Nobody has come to the world to stay forever, except one who leaves behind a good name. He who does not leave behind a good memorial is like a tree which has borne no fruits. No prayer (Fateha) should be offered for the soul of a man who has departed without leaving any trace of goodness.

\* Fame is the perfume of heroic deeds. *Socrates.*

\* One crowded hour of glorious life is worth an age without a name. *Scott.*

\* An earthly immortality belongs to a great and good character. *Edward Everett.*

## NON-ATTACHMENT

## دل ندادگی

مینه بر جهان دل که بیگانه ایست  
چو مطرب که هر روز در خانه ایست

نه لایق بود عیش با دلبری که هر بسامدادش بود شوهری  
 نکویی کن امسال چون ده تراست که سالِ دگر، دیگری دهخداست

Do not set your heart on the world as it is a stranger. It is like a minstrel who is in a new house every day. It is most unseemly to shower love on a beloved who has a new spouse every morning. Do good this year, when the village is in your possession, for next year it will have another headman.

مَینه دل بر این دولتِ پنج روز به دودِ دلِ خلق خود را مسوز  
 نه پیش از تو بیش از تو اندوختند به بیداد کردن جهان سوختند؟  
 چنان زی که ذکرت به تحسین کنند چو مُردی، نه بر گور نفرین کنند

Do not set your heart on this kingdom which lasts only for five days. Do not burn yourself with the sighs of men's hearts. Have not those before you amassed more wealth than you and burnt the world with their injustice? Live in such a manner that people will talk about you with admiration when you pass away, and not curse your soul (literally: grave) when you are dead.

\* Excess of wealth is cause of covetousness. *Christopher Marlowe.*

\* Inordinate love of wealth and attachment to worldly riches, results in the loss of moral values. *Bishop Joseph Hall.*

## OPPRESSION

ستم

سپاهی که خوشدل نباشد ز شاه ندارد حدودِ ولایت نگاه  
 چو دشمن خیر روستایی بُرد مَلِکِ باج و دَه یک چرا میخورد؟  
 مخالف خرش بُرد و سلطان خراج چه اقبال ماند در آن تخت و تاج؟

The army that is not happy with the king will not guard the frontiers of his kingdom. Why should the king exact tribute and tithe from his villager when the enemy takes away his donkey? The enemy has taken away his

donkey and the king has exacted tribute. What prosperity remains in such a kingdom?

حکایت کنند از یکی نیک‌مرد	که اکرام حجاج یوسف نکرد
به سرهنگ دیوان نگه کرد تیز	که نطمش بینداز و خونش بریز
بخندید و بگریست مرد خدای	عجب داشت سنگین دل تیره‌رای
چو دیدش که خندید و دیگر گریست	بپرسید: کاین خنده و گریه چیست؟
بگفتا: همی گریم از روزگار	که طفلان بیچاره دارم چهار
همی خندم از لطف یزدان پاک	که مظلوم رفتم، نه ظالم به خاک

They tell the tale of a holy man who did not show respect to Hajjaj ibn Yusuf. Hajjaj angrily looked at his court official and said, "Spread the execution mat and behead him". On hearing this, the holy man laughed and then wept. The stone-hearted and injudicious Hajjaj was astonished when he saw the holy man weeping as well as laughing. He asked him, "What is the reason for this laughter and weeping?" He replied, "I weep at fortune, for I have four helpless infants; and I laugh, as by God's Grace, I go to my grave as a victim of oppression, and not as an oppressor."

*Note: Hajjaj ibn Yusuf was one of the most bloodthirsty tyrants in Arab history. He was a governor under the Omayyads and thousands of innocent people were executed by him. Tens of thousands suffered untold misery in his dungeons.*

میازار عامی به یک خردله	که سلطان شبان است و عامی گله
چو پرخاش بینند و بیداد از او	شبان نیست، گرگ است، فریاد از او
بدانجام رفت و بد اندیشه کرد	که با زیردستان جفا پیشه کرد
به سختی و سُستی بر این بگذرد	بماند بر او سالها نام بد

Do not oppress commoners even to the extent of a mustard seed, for the sultan is a shepherd and commoners are his flock. But if they suffer

brutality and injustice at his hands, he is not a shepherd but a wolf, and they cry out for help to be rescued. Whoever has been cruel to his subordinates, has suffered an unhappy ending because of the evil thoughts that he entertained. His victims shall somehow endure frailty and hardship, but he gains a bad reputation for years together.

\* Oppression makes the wise man mad. *Robert Browning.*

\* Unlimited power is apt to corrupt the minds of those who possess it.

*William Pitt.*

\* Power exercised with violence has seldom been of long duration.

*Lucius Seneca.*

\* There is no happier for him who oppresses and persecutes. There can be no repose for him, as the sighs of the unfortunate cry for vengeance to Heaven.

*Johann Pestalozzi.*

## OPTIMISM

## خوش بینی

ز ظلمت مترس ای پسندیده دوست      که ممکن بود کابِ حیوان در اوست  
دل از بی مُرادى به فکرت مسوز      شب آستن است ای برادر به روز

O admirable friend! Do not fear darkness, for the water of life may lie therein. O brother! Although you are disappointed, do not be perturbed, as the night is pregnant with day.

\* An optimist sees an opportunity in every calamity; a pessimist sees a calamity in every opportunity. *Anonymous.*

## ORPHAN

## یتیم نوازی

چو بینی یتیمی سر افکنده پیش      مَدِه بوسه بر روی فرزندِ خویش  
یتیم ار بگرید، که نازش خرد؟      وگر خشم گیرد، که بارش برَد؟

الا تا نگرید، که عرش عظیم بلرزد همی چون بگرید یتیم  
به رحمت بکن آتش از دیده پاک به شفقت بیفشانش از چهره خاک

Whenever you see an orphan with his head cast down, do not kiss your child's face in his presence. Who will ever show affection to an orphan when he weeps, and who will ever show sympathy to him and carry his load when he is upset? Beware that he does not cry, because the Throne of Almighty God trembles when an orphan sobs. Wipe the tears from his eyes with compassion, and cleanse the dust from his face with kindness.

یکی خار پای یتیمی بکند به خواب اندرش دید صدر خجند  
همی گفت و در روضه‌ها می‌چمید کز آن خار بر من چه گلها دمید

Someone extracted a thorn from an orphan's foot and the lord of Khojand saw him in his dream. He was strutting about in the gardens of Paradise and proclaiming, "Ah! What roses have bloomed for me from that thorn!"

\* The Lord careth for the strangers and defendeth the fatherless and widow. As for the way of the unGodly, He turneth it upside down. *Psalms 146:9.*

\* There is no friendship, no love, like that of the parent for the child.  
*Henry Ward Beecher.*

## PATERNAL DUTIES

## وظایف پدری

چو خواهی که نامت بماند بجای  
چو فرهنگ و رایش نباشد بسی  
بسا روزگارا که سختی ببرد  
خردمند و پرهیزگارش بر آر  
به خردی درش زجر و تعلیم کن  
نوآموز را ذکر و تحسین و زه  
پسر را خردمندی آموز و رای  
بمیری و از تو نماند کسی  
پسر چون پسر نازکش پرورد  
گوش دوست داری، به نازش مدار  
به نیک و بدش و عده و بیم کن  
ز تو بیخ و تهدید استاد به

If you want your name to remain eternal, teach your son wisdom and good judgement. If he lacks culture and good judgement, you will die and none will remain after you. A son will suffer many a hardship if his father brings him up in luxury. Train him to be wise and righteous, and do not pamper him if you truly love him. Treat him severely and instruct him when he is still young, and teach him the good and the bad by promising and scolding him. For a beginner, good words, appreciation and approbation are better than the reproaches and threats of the teacher.

وگر دست داری چو قارون به گنج  
مکن تکیه بر دستگاهی که هست  
که باشد که نعمت نماند به دست  
به پایان رسد کیسه سیم و زر  
نگسردد تهی کیسه پیشه‌ور  
چو بر پیشه‌ای باشدش دسترس  
کجا دست حاجت برآید پیش کس؟

Teach your son to do hard work even if you have the treasures of Korah at your disposal. Do not rely upon the wealth that you possess, for it is possible that riches may not remain in your hands. The bag of silver and gold may get depleted, but the purse of an artisan will never become empty. When he possesses the skill of an artisan, why should he stretch his hand of need before others?

\* Property left to a child may soon be lost, but skill and the inheritance of virtue, a good name and an unblemished reputation will abide forever. *Anonymous.*

## PEACE

## صلح

مزن با سپاهی ز خود بیشتر  
وگر زو تواناتری در نبرد  
که نتوان زد انگشت بر بیشتر  
اگر پیل زوری و گر شیر چنگ  
نه مردیست بر ناتوان زور کرد  
اگر صلح خواهد عدو، سر میچ  
به نزدیک من صلح بهتر که جنگ  
وگر جنگ جوید، عنان بر میچ

Do not attack an army which is larger than your own, as one cannot strike one's finger on a lancet. And if you are more powerful than your enemy, it is unmanly to harm one who is weaker than you. Even if you have the strength of an elephant and the claws of a lion, in my opinion, peace is preferable to war. If your enemy seeks peace, do not turn down his request; but if he wants war, do not hesitate to face him.

چو شاید گرفتن به نر می دیار      به پیکار خون از مشامی میار  
 به مردی که ملک سراسر زمین      نیرزد که خونی چکد بر زمین  
 شنیدم که جمشید فرخ سرشت      به سرچشمه‌ای بر به سنگی نوشت  
 گرفتیم عالم به مردی و زور      ولیکن نبردیم با خود به گور

Do not shed blood in battle when a territory can be acquired by peaceful means. I swear by manliness that all the kingdoms on earth are not worth conquering at the cost of a drop of blood being spilled in war. I have heard that the auspicious-natured Jamshid wrote thus on a stone at a fountain-head: "We conquered the entire world with our bravery and might, but did not take it with us to our grave".

چو شمشیر پیکار برداشتی      نگه دار پنهان ره آشتی  
 که لشکر شکوفان مغفر شکاف      نهان صلح جستند و پیدا مصاف

When you have drawn the sword in battle, you should secretly keep open the road to conciliation, since army-crushing paladins who can split the helmets, have secretly desired peace, although they have outwardly sought war.

حذر کن ز پیکار کمتر کسی      که از قطره سیلاب دیدم بسی  
 مزن تا توانی بر ابرو گره      که دشمن اگر چه زیون، دوست به



**Beware of combat with the weak, for I have often seen how drops of water form a deluge. Do not scowl at the enemy as far as possible, for it is better to befriend the enemy although he is despicable.**

\* Peace is rarely denied to the peaceful. *Johann Schiller.*

\* Peace hath her victories no less renowned than war. *John Milton.*

\* It is easier to make war than to make peace. *Georges Clemenceau.*

\* I prefer the most unfair peace to the most righteous war. *Marcus Cicero.*

\* Lovely concord and most sacred peace doth nourish virtue, and fast friendship breed. *Edmund Spenser.*

## PERSECUTION

## آزار

درختی بسپرور که بار آورد	بر انداز بیخی که خار آورد
که بر کهتران سر ندارد گران	کسی را بده پایه مهتران
که رحمت بر او جور بر عالمیست	مبخشای بر هر کجا ظالمیست
یکی به در آتش که خلقی به داغ	جهانسوز را کشته بهتر چراغ
ستم بر ستم پیشه عدل است و داد	جفا پیشگان را بده سر به باد

**Uproot the tree which produces thorns; nurture the tree which produces fruits. Confer greatness on a man who does not persecute his subordinates. Do not forgive a person who is a persecutor, for mercy to him is tantamount to injustice to the entire world. It is better that the lamp of one who burns the world is extinguished. It is preferable that a single persecutor burn in fire than a whole population be scorched. Destroy the persecutors who practise cruelty. Cruelty to a persecutor is tantamount to justice and equity.**

\* Hateful is the power and pitiable is the life of those who wish to be feared rather than to be loved. *Cornelius Nepos.*

## PIETY

## پارسایی

تَنی زنده دل خفته در زیرِ گِل      بِه از عالمی زنده مُرده دل  
دل زنده هرگز نگرَد هلاک      تَن زنده دل گر بمیرد، چه باک؟

A pious man sleeping inside his grave is better than a multitude of living men who are devoid of piety. A pious heart will never suffer destruction. It is immaterial if the body of such a man perishes.

چو رویِ پرستیدنت در خداست      اگر جبرئیلت نبیند، رواست

If your attention is towards God when you worship, it will be immaterial if Gabriel does not observe you.

\* All is vanity which is not honest, and there is no solid wisdom but in true piety.

*John Evelyn.*

## PRAISE OF GOD

## ستایش خدا

اگر مُرده مسکین زبان داشتی      به فریاد و زاری فغان داشتی  
که ای زنده، چون هست امکانِ گفت      لب از ذکر، چون مُرده بر هم مخفت  
چو ما را به غفلت بشد روزگار      تو باری دمی چند فرصت شمار

If the helpless dead had tongues, they would cry out and weep in grief, saying, "O living man! Now that you have the power to speak, do not close your lips like the dead, but recite the praises of God. Realizing that we have wasted our days in carelessness, you should make the most of your remaining few moments."

\* God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next. *Catechism.*

## PRAYER

## دعا

غَنِيْمَتِ شَمَارَنْدِ مَرْدَانِ دَعَا كِه جَوْشَن بُوْدِ پِيْشِ تِيْرِ بِلَا

Men consider a prayer to be a bounty, as it is an armour which protects one from the arrows of calamity.

كِرْمِ كَنْ، نِه پَرخَاشِ وَ كِيْنِ اَوْرِي كِه عَالَمِ بِه زِيْرِ نَغِيْنِ اَوْرِي  
بِه بَاذُو تَوَانَا نَبَاشْدِ سِيَاهِ بَرُو، هَمْتِ اَز نَاتَوَانَانِ بَخَوَاهِ  
دَعَايِ ضَمِيْفَانِ اَمِيْدُوَارِ زِ بَاذُوِي مَرْدِي بِه اَيْدِ بِه كَارِ  
هَر اَنَكِ اسْتِعَاَنْتِ بِه دَرُوِيْشِ بَرْدِ اَكْرِ بَرِ فَرِيْدُوْنِ زِدِ اَزِ پِيْشِ بَرْدِ

Practise generosity and do not be quarrelsome and spiteful, so that you may bring the world under your control (literally: signet ring). An army is not strong only by force of arms. Go and seek the support of the weak, as the prayers of hopeful weak men are more useful than the arm of manliness. Whoever prays for help from the poor, will be victorious even if he attacks Faridun.

*Note: Faridun was one of the most powerful kings of ancient Iran.*

\* More things are wrought by prayer than the world dreams of. *Alfred Tennyson.*

\* Who rises from prayer a better man, his prayer is answered. *George Meredith.*

## PRECAUTION

## احتياط

بِيْبَايْدِ نِهَانِ جَنْغِ رَا سَاخْتَنِ كِه دَشْمَنْ نِهَانِ اَوْرْدِ تَاخْتَنِ  
حَذْرِ كَارِ مَرْدَانِ كَارِ اَكْهَسْتِ يَزَكِ سَدِّ رُوئِيْنِ لَشْكِرِ كِهَسْتِ

One should prepare for war secretly, since the enemy attacks in a clandestine manner. Vigilance is the practice of the wary; a guard is an iron barrier for an army camp.

\* It is the enemy who keeps the sentinel watchful. *Madam Swetchine.*

## PRIDE

## تکبر

کرا جامه پاک است و سیرت پلید      در دوزخش را نباید کلیلید  
بر این آستان عجز و مسکینیت      به از طاعت و خویشتن بینیت  
چو خود را ز نیکان شمردی بدی      نمی‌گنجد اندر خدایی خودی

He whose garment is clean, but whose conduct is evil, does not need the key to Hell's gate to enter it. On this Threshold, your helplessness and feebleness are better than your devotion and self-conceit. If you consider yourself to be from among the good, you are bad. Self-conceit can never be condoned by God.

چو استاده‌ای بر مقامی بلند      بر افتاده گر هوشمندی مهند  
بسا ایستاده در آمد ز پای      که افتادگانش گرفتند جای

When you are occupying a high position, do not sneer at those who are fallen if you are wise. Many a great man has lost his status and rank, and the fallen ones have taken his place.

\* The infinitely little have a pride infinitely great. *Francois Voltaire.*

## PRUDENCE

## دوران‌دیشی

چو سالاری از دشمن افتد به چنگ      به کُشتن درش کرد باید درنگ  
اگر کُشتی این بندی ریش را      نبینی دگر بندی خویش را

When an officer of the enemy falls into your hands as a captive, hesitate in executing him, for if you kill the afflicted prisoner, you shall never again see your own prisoner of war.

ز تدبیر پیر کهن بر مگرد      که کار آزموده بود سالخورد

در آرند بنیادِ روبین ز پای جوانان به نیروی و پیران به رای

Do not discard an old veteran's plan, for a veteran enjoys years of experience. Young ones can destroy foundations of brass with force, whereas veterans can accomplish the same by prudence.

اگر دشمنی پیش گیرد ستیز به شمشیرِ تدبیرِ خونس بریز  
برو دوستی گیر با دشمنش که زندان شود پیرهن بر تنش

If the enemy takes the initiative in war, shed his blood with the sword of prudence. Go and befriend his enemy, so that his shirt becomes a prison for his body.

به تدبیر جنگِ بداندیش کوش مصالح بیندیش و نیتِ بپوش  
مَنه در میان راز با هر کسی که جاسوس همکاسه دیدم بسی  
اگر جز تو داند که عزمِ تو چیست بر آن رای و دانش ببايد گریست

Fight the enemy with prudence. Consider your own interests and conceal your intention. Do not reveal your secret to anyone, as I have often seen many spies who drank from the same cup. If anyone besides you knows what your intention is, one may well mourn for such discernment and knowledge.

\* A prudent ruler is always cautious and discreet. *Confucius*.

\* No other protection is wanting, provided you are under the guidance of prudence. *Juvenal*.

\* That man is prudent who neither hopes nor fears anything from the uncertain events of the future. *Anatole France*.

\* Prudence is a quality incompatible with vice, and can never be effectively enlisted in its cause. *Edmund Burke*.

## PUNISHMENT

## مجازات

گنهکار را عذرِ نسیان پنه  
چو زنهار خواهند، زنهار ده  
گر آید گنهکاری اندر پناه  
نه شرط است کشتن به اول گناه  
چو باری بگفتند و نشنید پند  
بده گوشمالش به زندان و بند  
وگر پند و بندش نیاید به کار  
درختی خبیث است. بیخش برآر

Pardon the sinners who make forgetfulness their excuse. Protect them if they seek quarter from you. If a sinner seeks refuge, it is improper to execute him for his first sin. But if he does not heed advice, punish him with imprisonment and chains. And if advice and chains both prove useless, uproot him, as he is an evil tree.

کِرا شرع فتوی دهد بر هلاک  
الاتاننداری ز کشتش باک  
وگر دانی اندر تبارش کسان  
بر ایشان ببخشای و راحت رسان  
گُنه بود مردِ ستمکاره را  
چه تاوان زن و طفلِ بیچاره را؟

Do not hesitate to execute someone who has been condemned to death by a religious edict. But if you know that he has dependants, pardon them and provide succour to them. It was the oppressor who was the sinner and deserved execution. Why should his helpless wife and children be penalised?

\* Wickedness, when properly punished, is disgraceful only to the offender. Unpunished, it is disgraceful to the whole community. *Charles Simmons.*

## PURITY

## پاکی

ز هجرانِ طفلی که در خاک رفت  
چه نالی؟ که پاک آمد و پاک رفت  
تو پاک آمدی، بر حذر باش و پاک  
که ننگ است ناپاک رفتن به خاک

Why bemoan separation from your infant who was buried, as the infant

came pure and also departed pure? You have come pure. Beware and be on your guard, for it is disgraceful to be buried as an impure one.

\* I pray Thee, O God, that I may be beautiful within. *Socrates.*

## RELIGIOUS FAITH

## ایمان

کجا عقل یا شرع فتوی دهد که اهلِ خرد دین به دنیا دهد؟ ولیکن تو بستان که صاحبِ خرد از ارزان فروشان به رغبت خرد

How can reason and religious law ever justify that a wise man should exchange his religious faith for worldly riches? But you should avail yourself of this opportunity, as a wise man will readily buy from those who sell their religious faith so cheaply.

\* Faith is the eye that sees Him; the hand that clings to Him; the receiving power that appropriates Him. *John Woodbridge.*

## REPENTANCE

## توبه

کنونت که چشم است، اشکی بیار زبان در دهان است، عذری بیار نه پیوسته باشد روان در بدن نه همواره گردد زبان در دهن کنون بایدت عذرِ تقصیر گفت نه چون نفس ناطق ز گفتن بخفت

Shed tears now that you still possess eyes, and seek pardon while you yet have a tongue in your mouth. The soul will not always remain in the body; the tongue will not always revolve in the mouth. Now is the time for you to seek pardon for your faults, and not when the judicious spirit is overwhelmed by sleep, and is unable to speak any more.

اگر هوشمندی، ز داور بخواه شبِ توبه، تقصیرِ روزِ گناه هنوز از سرِ صلح داری، چه بیم؟ درِ عذر خواهان نبندد کریم

کَریمی که آوردت از نیست، هست      عجب گر بیفتی، نگیردت دست  
 اگر بنده‌ای، دستِ حاجت بر آر      وگر شرمسار، آبِ حسرت ببار  
 نیامد بر این در کسی عذر خواه      که سیلِ ندامت نشستش گناه  
 نریزد خدای آبروی کسی      که ریزد گناه آبِ چشمش بسی

If you are wise, ask the Just Lord to forgive the faults of your sinning day, when you repent at night. What fear have you if you desire peace, as the Generous Lord will not close the door on those who seek pardon. As the Benevolent Lord has brought you forth from nothingness to existence, it will be strange if He does not hold your hand when you fall. If you are a slave, raise your needy hands of supplication to Him; and if you are ashamed, shed the tears of remorse. No pardon-seeker has ever come to this door, whose sins have not been washed away by the flood of repentance. God does not dishonour the man who sheds abundant tears to wash away his sins.

\* To sin no more is the truest repentance. *Martin Luther.*

\* True repentance has a double aspect. It looks upon things past with a weeping eye, and upon the future with a watchful eye. *Robert South.*

## REPRESSION

## سرکوبی

رعیتِ درخت است، اگر پروری      به کام دلِ دوستان بسر خوری  
 به بی رحمی از بیخ و بارش مکن      که نادان کند حیف بر خویشان  
 مرّوت نباشد بر افتاده زور      بر د مرغِ دون دانه از پیش مور  
 کسان بر خورند از جوانی و بخت      که بر زبردستان نگیرند سخت  
 اگر زبردستی در آید ز پای      حذر کن ز نالیدنش بر خدای

Your subjects are like a tree, and if you nurture it properly, you shall enjoy its fruits to the satisfaction of your friends. Do not uproot it mercilessly, for only an ignorant man causes harm to himself. It is unmanly to use force against the fallen; it is only a mean bird which takes away seeds



from the ants. Only those who are not harsh to their subordinates enjoy the fruits of their youth and good fortune. If your subordinate becomes destitute, beware of his wailing before God.

\* The greater the power, the more dangerous the abuse. *Edmund Burke.*

## RETRIBUTION

## مکافات

چو دشمنام گویی، دعا نشنوی به جز کشته خویشتن ندروی

If you utter an abuse, you will not receive blessings in return. You will only reap what you have sown.

\* He that sows the wind ought to reap the whirlwind. *Roswell Dwight Hitchcock.*

مکافاتِ موذی به مالش مکن که بیخش بر آورد باید ز بُن  
مکن صبر بر عاملِ ظلم دوست که از فریبی بایش گند پوست  
سرِ گرگ باید هم اوّل بُرید نه چون گوسفندانِ مردم درید

Do not punish one who causes distress to people by merely thrashing him, for he deserves to be totally uprooted. Show no hesitation in chastising an oppressive administrator, as he deserves to be flayed alive. The wolf should be beheaded right at the start, and not after it has torn the sheep of people to pieces.

\* Man never fastened one end of a chain around the neck of his brother, that God did not fasten the other end round the neck of the oppressor. *Alphonso de Lamartine.*

\* It were better for him that a millstone were hanged about his neck, and he be cast into the sea. *Bible-Luke 17:2.*

## RIGHTEOUSNESS

## پرهیزگاری

بزرگانِ روش‌اندلِ نیک‌بخت به فرزاندگی تاج بردند و تخت  
به دنبالهٔ راستان کج مَرُو و گَر راست خواهی، ز سعدی شنو

Great men who are blessed with clear hearts and good fortune, have acquired crown and throne with sagacity. Do not deviate from the straight path when you are following the righteous men, and listen to Sa'di if you wish to know what is right.

شنیدم که از نیک‌مردی فقیر دل آزرده شد پادشاهی کبیر  
مگر بر زبانش حقی رفته بود ز گردنکشی بر وی آشفته بود  
به زندان فرستادش از بارگاه که زور آزمای است بسازوی جاه  
زیاران کسی گفتش اندر نهفت مصالح نبود این سخت گفت، گفت:  
رسانیدن امرِ حق طاعت است ز زندان نترسم که یک ساعت است

I have heard that a great king was offended by the words of a virtuous pauper. Perchance, he had spoken a truth which had aroused the anger of the arrogant king. He sent him to prison from his imperial court, as the arm of power is forceful. One of the condemned man's friends privately told him, "It was indiscreet on your part to have uttered these words." The virtuous pauper said, "To convey the command of Truth (God), is an obligatory duty and I do not fear imprisonment, as it lasts only for an hour."

یکی بچهٔ گِـرگ می‌پرورید چو پرورده شد، خواجه برهم درید  
چو بر پهلوی جان سپردن بخفت زبسان آوری در سرش رفت و گفت:  
تو دشمن چنین نازنین پروری ندانی که ناچار زخمش خوری؟  
نه ابلیس در حقّ ما طعنه زد کز اینان نیاید بجز کارِ بد؟  
فغان از بدیها که در نفس ماست که ترسم شود ظنّ ابلیس راست  
چو ملعون پسند آمدش قهر ما خدایش بی‌بنداخت از بهر ما

کجا سر برآریم از این عار و ننگ  
 نظر دوست نادر کند سویی تو  
 که با او به صلحیم و با حق به جنگ  
 چو در روی دشمن بود روی تو  
 گرت دوست باید کزو برخوری  
 نباید که فرمان دشمن بری

Someone was rearing a wolf-cub, and when it grew up, it tore its master to pieces. When he was lying on his side giving up his soul, an eloquent person went to him and said, "When you nurture your enemy so affectionately, do you not know that you shall be wounded by it? Had not Satan sarcastically said about us to God, that only bad deeds can proceed from us? Alas for all the baseness in our inner self, for I am afraid that Satan's opinion about us may turn out to be correct. When the accursed devil derived joy from the wrath which we suffered, God degraded him for our sake. How can we raise our heads from the shame and ignominy of being on peaceful terms with the devil, and at war with God? The Friend (God) will rarely look towards you, if you are inclined towards the enemy (devil). If you desire to enjoy fruits from the Hands of the Friend (God), you must not obey the order of the enemy (devil)".

*Note: "Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! But that ye worship Me? That was the right path. Yet he hath led astray of you a great multitude. Had ye then no sense? This is Hell which ye were promised (if ye followed him). Burn therein this Day for that ye disbelieved." Glorious Qur'an, Chapter 36 - Yasin, Verses 60 to 64.*

یکی برد با پادشاهی ستیز  
 گزرفتار در دست آن کینه توز  
 به دشمن سپردش که خورش بریز  
 همی گفت هـ دم به زاری و سوز  
 اگر دوست بر خود نیازدمی  
 کی از دست دشمن جفا بردمی؟  
 تو از دوست گر عاقلی، بر مگرد  
 که دشمن نیارد نگه در تو کرد  
 تو با دوست یکدل شو و یک سخن  
 که خود بیخ دشمن بر آید ز بن  
 به خشنودی دشمن، آزار دوست  
 نپندارم این زشت نامی نکوست

Someone quarreled with a king, and the latter turned him over to his enemy, saying, "Shed his blood." Captive in that revengeful enemy's hands, he constantly lamented and cried out, "Had I not displeased my friend, why would have I suffered cruelty at the hands of the enemy?" If you are wise, do not turn away from the Friend (God), so that your enemy (devil) dare not cast a glance at you. Become one-hearted and unanimous with the Friend, so that the enemy (devil) is totally uprooted. I do not think that it is good to be infamous for the crime of pleasing the enemy by distressing the Friend."

\* The effectual fervent prayer of a righteous man availeth much. *Bible.*

\* Those who are righteous are fair and just, and shall always enjoy Divine approval. *Edmund Burke.*

\* Bad men hate sin through fear of punishment; good men hate sin through their love of virtue. *Juvenal.*

## RULERSHIP

## حکومت

ریاست به دست کسانی خطاست      که از دستشان دستها بر خداست  
نکوکار پرور نبیند بدی      چو بد پروری، خصم خونِ خودی

Rulership in the hands of those against whom people raise their hands to God for help is disastrous. Whoever cherishes goodness will suffer no evil; but if you cherish evil, you are an enemy to yourself.

الا تا به غفلت نخفتی که نوم      حرام است بر چشم سالارِ قوم  
غم زبردستان بخور، زینهار      بترس از زبردستی روزگار  
نصیحت که خالی بود از غرض      چو داروی تلخ است، دفعِ مرض

Sleep not negligently, as slumber is forbidden for a ruler. Beware! Share the sorrows of your subjects and dread the high-handedness of fate. An advice which is offered without an ulterior motive is like bitter medicine

which wards off illness.

چو سلطان عنایت کند با بدان کجا ماند آسایش بخردان؟

If the sultan favours evil men, how can wise people be at ease?

رئیزی که دشمن سیاست نکرد هم از دست دشمن ریاست نکرد

The ruler who does not chastise his enemies, will not exercise authority due to his enemies.

\* Let them obey who know not how to rule. *William Shakespeare.*

\* Reason and judgement are the prerequisite qualities of a ruler. *Tacitus.*

\* Justice without power is inefficient; power without justice is tyranny.

*Blaise Pascal.*

## SATAN

## ابلیس

ندانم کجا دیده‌ام در کتاب  
به بالا صنوبر به دیدن چو حور  
فرا رفت و گفت: ای عجب، این تویی؟  
تو کاین روی داری به حسنِ قمر  
چرا نقش بسندت در ایوانِ شاه  
شنید این سخن بخت برگشته دیو  
که ای نیک بخت، این نه شکلِ من است  
بر انداختم بیخشان از بهشت  
که ابلیس را دید شخصی به خواب  
چو خورشیدش از چهره میتافت نور  
فرشته نباشد بدین نیکویی  
چرا در جهانی به زشتی سمر؟  
دژم روی کرده است و زشت و تباہ؟  
به زاری برآورد بانگ و غریو  
ولیکن قلم در کفِ دشمن است  
کنونم به کین می‌نگارند زشت

I do not remember where I have read in a book that someone saw Satan in his dream. He had the stature of a fir tree and appeared as handsome as an angel, and light shone from his face like the sun. The person went up to him and said, "It is a wonder! Is it you? An angel is not as

handsome as you! Why have you, whose beautiful face is like the moon, become notorious in the world for your ugliness? Why has the painter depicted you as morose, ugly and repulsive in the royal portico?" On hearing these words, the unfortunate demon cried out and exclaimed, "O fortunate man! This is not my form, but the pen is in the hand of the enemy. I uprooted man from Paradise, and now to seek vengeance, he depicts me as an ugly one."

\* Resist the Devil and he will flee from you. *Bible-James. 4:7*

SECRET

راز

دل است ای خردمند، زندانِ راز چو گفتم، نیاید به زنجیر باز

O wise man! The heart is the secret's prison. Once revealed, the secret cannot be brought back by chains.

تو پیدا مکن رازِ دل بر کسی که او خود بگوید بر هر کسی

Do not reveal your secret to anyone, for he will in turn disclose it to others.

ضمیرِ دلِ خویش منمای زود که هر گه که خواهی توانی نمود  
ولیکن چو پیدا شود رازِ مرد به کوشش نشاید نهان باز کرد

Do not reveal your mind soon, as you can do so whenever you desire it. But when a man's secret is revealed, it cannot be hidden despite all his efforts.

\* He who trusts secrets to a servant makes him his master. *John Dryden.*

\* Who shall be true to us when we are so unsecret to ourselves.

*William Shakespeare.*

\* Three may keep a secret, if two of them are dead. *Benjamin Franklin.*

\* A secret is your slave if you keep it, and a master if you don't. *Anonymous.*

## SELF-DISCIPLINE

## انضباط

یکی نیشکر داشت بر طَبغری      چپ و راست گردنده بر مشتری  
 به صاحب‌دلی گفت در کُنِجِ دِه      که پستان و چون دست یابی بده  
 بگفت آن خردمند زیبا سرشت      جوابی که بر دیده باید نبشت  
 ترا صبر بر من نباشد مگر      ولیکن مرا باشد از نیشکر  
 حلاوت نباشد شکر در نیش      چو باشد تقاضای تلخ از پیش

A man had a tray of sugar-cane and was looking out for customers everywhere. He said to a devout person in the corner of the village, "Take it and pay me whenever you are able." The wise good-natured man gave him a reply which deserves to be inscribed upon the eyes: "You may not be able to wait for me, but I can wait for the sugar-cane. There can be no sweetness in the sugar of the cane, when a bitter claim follows it."

مکن عیبِ خلقِ ای خردمند فاش      به عیبِ خود از خلق مشغول باش  
 چو باطل سرایند، مگمار گوش      چو بی‌ستر بینی، بصیرت بپوش

O wise man! Do not make public the defects of others. Be concerned with your own faults, so that you may overlook the drawbacks of others. Do not pay attention when they utter falsehood. Cover your eyes when you see someone unveiled.

\* Self-conquest is the greatest of victories. *Plato.*

\* He who reigns within himself and rules his passions, desires and fears, is more than a king. *John Milton.*

## SELF-HELP

## خودتکایبی

بخور تا توانی به بازوی خویش  
 چو مردان ببر رنج و راحت رسان  
 که سمیت بود در ترازوی خویش  
 مَخْنَث خورد دسترنج کسان  
 نه خود را بیفکن که دستم بگیر  
 خدا را بر آن بنده بخشایش است  
 که خلق از وجودش در آسایش است  
 کسی نیک بیند به هر دو سرای  
 که نیکی رساند به خلقِ خدای

As long as you can, eat what you earn by your own hands, for the greater your effort, the bigger will be your gain (literally: your effort will be recorded in your own scale-pan). Like men, labour hard and bring comfort to others, for it is the effeminate man who eats by the labour of others. O young man! Assist the aged poor man, and do not cast yourself down asking for assistance from others. God will be merciful to that servant of His, whose existence is a source of comfort for others. Only he who is benevolent to the creatures of God, will enjoy benevolence in both the worlds.

\* God loves those who help themselves. *Algernon Sidney.*

## SELFISHNESS

## خودخواهی

شبی دودِ خلقِ آتشی بر فروخت  
 یکی شکر گفت اندر آن خاک و دود  
 شنیدم که بغداد نیمی بسوخت  
 جهان دیده‌ای گفتمش: ای بوالهوس  
 که دگان ما را گزندى نبود  
 پسندی که شهری بسوزد به نار  
 ترا خود غمِ خویشتن بود و بس؟  
 توانگر خود آن لقمه چون می خورد  
 اگر چه سرایت بود بر کنار؟  
 چو بیند که درویش خون می خورد؟

One night, the sighs of people kindled a fire and I heard that half of Baghdad was burnt down in it. In the midst of the dust and smoke, I saw a person expressing his gratitude to God and saying, "My shop has not been affected." A worldly-wise person said to him, "O capricious man! Are you



only concerned with yourself? Do you approve that a city should be destroyed by fire, although your own house is on one side of it?" How can a rich man eat his meal when he sees a poor man starving to death?

\* Selfishness is the root and source of all natural and moral evils. *Emmons.*

\* He who lives only to benefit himself, confers on the world a benefit when he dies. *Quintus Septimius Florens Tertullian.*

## SELFLESSNESS

## غم خواری

که یاران فراموش کردند عشق  
 که لب تر نکردند زرع و نخیل  
 از او مانده بر استخوان پوستی  
 چه درماندگی پیشت آمد، بگوی؟  
 چو دانی و پرسى، سؤالت خطاست  
 مشقت به حدّ نهایت رسید؟  
 کُشد زهر جایی که تریاک نیست  
 ترا هست، بط را ز طوفان چه باک؟  
 نگه کردنِ عالم اندر سَفیه  
 نیاساید و دوستانش غریق  
 بکام اندرم لقمه زهر است و درد  
 کجا ماندش عیش در بوستان؟

چنان قحط سالی شد اندر دمشق  
 چنان آسمان بر زمین شد بخیل  
 در آن حال پیش آمدم دوستی  
 بدو گفتم: ای یارِ پاکیزه خوی  
 بغزید بر من که عقلت کجاست؟  
 نبینی که سختی به غایت رسید  
 بدو گفتم: آخر تو را باک نیست  
 گر از نیستی دیگری شد هلاک  
 نگه کرد رنجیده در من فقیه  
 که مرد ارچه بر ساحل است، ای رفیق  
 چو بینم که درویش مسکین نخورد  
 یکی را به زندان درش دوستان

Such a severe famine struck Damascus one year, that friends forgot what affection means. So niggardly did the sky become to the earth, that neither cultivation nor date-palms wetted their lips. Under such conditions, I came across a friend who had been totally reduced to bones. I said to him, "O good-natured friend! Tell me what calamity has befallen you?" He roared at me and said, "What has happened to your intelligence? When you know the facts and still persist in asking, your question is but erroneous. Do you

not see that hardship has reached its zenith, and adversity has crossed its furthest limit?" I said to him, "You have nothing to fear, as poison kills only where antidote is unavailable. If someone else has starved to death, you have the means to provide for yourself. Why should the duck fear the deluge?" The learned man looked at me angrily, akin to a wise man looking at a fool and said, "O friend! Even if a man is on the shore, he does not rest comfortably while his friends are drowning. When I see a needy mendicant starving, the morsel that I eat becomes poison and affliction for me. When a person's friends are languishing in prison, how can he enjoy himself in the garden?"

به ایثار مردان سبق برده‌اند      نه شب زنده دارانِ دل مُرده‌اند  
 کرامت جوان‌مردی و نان دهیست      مقلاتِ بیهوده طبلِ تهیست  
 قیامت کسی بینی اندر بهشت      که معنی طلب کرد و دعوی بهشت

By being selflessly generous, true men have attained eminence. It is not the impious men who spend their entire night in devotion. Generosity means benevolence and providing bread, since vain declamations are hollow drums. On Resurrection Day, only he who has sought the true intention and discarded pretence shall be seen in Paradise.

\* Self-denial is an excellent guard of virtue. *Thomas Townson.*

\* The more a man denies himself, the more he shall obtain from God. *Horace.*

## SELF-LOVE

## خودپسندی

بر از شاخ طوبی کسی برنداشت      که امروز تخم ارادت نکاشت  
 ارادت نداداری، سعادت مجوی      به چوگانِ خدمت توان برد گوی  
 ترا کی بود چون چراغ التهاب      که از خود پری همچو قندیل از آب؟  
 وجودی دهد روشنایی به جمع      که سوزیش در سینه باشد چو شمع

One who has not sown the seeds of devotion today will not attain the fruits of the Tooba tree in the next world. If you are devoid of devotion, do not seek prosperity, for one can carry off the ball only with the polo stick of service. How can you provide brightness like a lamp, when you are obsessed with yourself like a lantern full of water? Only the existence of one who has a grief-stricken heart like the candle, can spread light in an assembly of men.

*Note: Tooba is the name of a tree which grows in Paradise.*

ولی از تکبیر سوری مست داشت	یکی در نجوم اندکی دست داشت
دلی بی ارادت، سوری پرغرور	ببرکشوار آمد از راه دور
یکی حرف در وی نیاموختی	خردمند از او دیده بر دوختی
بمدوگفت دانای گردن فراز	چو بی بهره عزم سفر کرد باز
تهی آی تا پر معانی شوی	ز دعوی پری، زان تهی می روی
تهی گرد و باز آی پر معرفت	ز هستی در آفاق، سعدی صفت

There was a man who had some knowledge of astronomy, but was intoxicated with pride. With a heart devoid of devotion and a head full of arrogance, he travelled a long distance to meet Kooshyar. The wise man totally ignored him and did not teach him a single word. When the disconcerted man prepared to return, the illustrious wise Kooshyar said to him, "You are obsessed with yourself and hence are going empty-handed. Overpower your self-love, so that you may become full of knowledge." Be selfless like Sa'di, and after exploring the world, return with abundant wisdom.

*Note: Abolhasan Kooshyar was a renowned mathematician and astronomer who lived in the later fourth and early fifth Hijri century.*

\* Love thyself last. *William Shakespeare.*

\* The greatest of all flatterers is self-love. *Francois de La Rochefoucauld.*

## SELF-RESTRAINT

## خویش‌تنداری

یکی بر سر شاخ بُن می‌برید خداوند بُستان نگه کرد و دید  
 بگفتا گر این مرد بد میکند نه با من، که با نفس خود میکند  
 نصیحت به جای است اگر بشنوی ضعیفان میفکن به کتفِ قوی  
 که فردا به داور بود خسروی گدایی که پیشت نیرزد جُوی  
 چو خواهی که فردا بُوی مهتری مکن دشمنِ خویشتن کَهتری  
 که چون بگذرد بر تو این سلطنت بگیری به قهر آن گدا دامن  
 مکن، پنجه از ناتوانان بدار که گر بفکنندت شوی شرمسار  
 که زشت است در چشمِ آزادگان بسیفتادن از دستِ افتادگان

A person was sitting on a branch of a tree and cutting the base of it. The owner of the garden saw him and reflecting upon it said, "If this man commits evil, he does so to himself and not to me." An advice is proper if you will only heed it. Do not subdue the weak with your powerful shoulder, for tomorrow, by the Grace of the Just Lord, the beggar who is not worth a grain of barley to you, may become a king. If you desire to attain greatness tomorrow, do not make the lowly man your enemy, for when this kingship departs from you, that beggar will forcefully seize you by your collar. Restrain yourself and do not use force against the weak, as you will be humiliated if they overpower you. Unbefitting it is in the eyes of men of excellence to be vanquished by the weak.

\* Self-restraint and self-control lead to sovereign power. *Alfred Tennyson.*

## SELF-SACRIFICE

## ایثار

چه نغز آمد این نکته در سندان باد که عشق آتش است ای پسر، پند باد  
 به باد آتش تیز برتر شود پس‌لنگ از زدن کسینه‌ورتر شود  
 ز خود بهتری جوی و فرصت شمار که با چون خودی گم‌گنی روزگار

پی چون خودی خودپرستان روند      به کویِ خطرناک مستان روند  
 سرانداز در عاشقی صادق است      که بدزهره بر خویشان عاشق است  
 چو بی‌شک نبشته است بر سر هلاک      به دستِ دلارام خوشتر هلاک  
 نه روزی به بیچارگی جان دهی؟      همان به که در پایِ جانان دهی

How well has this epigram appeared in Sindbad: O my son! Love is fire. Beware of it. Wind causes a brisk fire to vault higher; a leopard becomes more spiteful when beaten. Seek someone better than yourself for company, and make the best of such an opportunity, for in the company of one like yourself, you will waste your days in vain pursuits. Only self-conceited men go after people like themselves; only intoxicated persons opt for the dangerous lanes. One who imperils his life is faithful in love, whereas a coward is in love with himself. Since one is undoubtedly destined to die, it is better to perish at the hands of one's sweetheart. Do you not have to helplessly suffer death some day? Hence, it is better to sacrifice yourself at the feet of your beloved.

\* The essence of generosity is in self-sacrifice. *Henry Taylor.*

\* There is but one virtue--the eternal sacrifice of self. *George Sand.*

\* Greater love hath no man than that he sacrifice his life for his friends. *Bible.*

## SERVICE

## خدمت

قدیمانِ خود را بیفزای قدر      که هرگز نیابد ز پرورده غدر  
 چو خدمتگزاریت گردد کُهن      حقِ سالیانش فراموش مکن  
 گر او را هرَم دستِ خدمت ببست      ترا بر کرم همچنان دست هست

Honour and patronize your senior associates, for they will never be treacherous to you. If your servant grows old, do not forget the years of service he has rendered to you. If he cannot serve you any more due to infirmity, you are still empowered to be generous to him.

\* He is well paid who is well satisfied. *William Shakespeare.*

\* Expect not from servants more than is just; reward them well if they observe their trust. *John Denham.*

## SILENCE

## خاموشی

ترا خاموشی ای خداوندِ هوش وقار است و نااهل را پرده پوش  
اگر عالمی، هیبتِ خود مَبَر وگر جاهلی، پرده خود مَدَر

**O intelligent man! For you silence is dignity, whereas for an unworthy person, it is a cover for his faults. If you are learned, do not lose your eminence; and if you are ignorant, do not expose yourself.**

\* The less men think the more they talk. *Charles Louis Montesquieu.*

\* If thou desire to be held wise, be so wise as to hold thy tongue.  
*Francis Quarles.*

## SINCERITY

## صداقت

درختی که بیخش بود برقرار بپرور، که روزی دهد میوه بار  
گرت بیخ اخلاص در بوم نیست از این بر کسی چون تو محروم نیست  
هر او کافکند تخم بر روی سنگ جوی وقتِ دخلش نیاید به چنگ

**Nurture the tree whose roots are firm, so that it may produce fruits some day. If you do not have the roots of sincerity in the soil, nobody will be more deprived than you of its fruits. Whoever sows seeds in stones, will not gather even a grain of barley at harvest time.**

\* Sincerity and truth are the basis of every virtue. - *Confucius.*

\* There is no greater delight than to be conscious of sincerity on self-examination. *Mengius.*

## SINFUL LIFE

## زندگی گناه آلود

هوس پختن از کودکی ناتمام      چنان زشت نبود که از پیر خام  
نکو گفت لقمان که نازیستن      به از سالها بر خطا زیستن

The self-indulgence of an immature child is not as detestable as that of an imperfect old man. Luqman has aptly said: "Not to live at all, is preferable to living for years in sin."

\* The wages of sin is death. *Bible-Romans 6:23.*

\* I could not live in peace if I put the shadow of a wilful sin between myself and God. *George Eliot (Mary Ann Evans).*

\* To sin because mercy abounds is the Devil's logic. He that sins because of God's mercy, shall have judgement without mercy. *Thomas Watson.*

## SLANDER

## افترا

به بد گفتن خلق چون دم زدی      اگر راست گویی سخن هم بدی

When you resort to speaking ill of people, you are bad even if what you speak may be true.

کسی را که نام آمد اندر میان      به نیکوترین نام و نعمش بخوان  
چو همواره گویی که مردم خردند      مبر ظن که نامت چو مردم برزند

When a man's name is mentioned in a gathering, refer to him by the best name and describe him in the best manner. If you constantly say that people are asses, do not presume that your name will be spoken of as a human being.

چرا گوید آن چیز در خُفیه مرد      که گر فاش گردد شود روی زرد؟

Why should a man say something in private, which will make him turn pale if it is disclosed in public?

بد اندر حقِ مردم نیک و بد      مگوی ای جوانمردِ صاحبِ خرد  
که بدمرد را خصمِ خود میکنی      وگر نیک مرد است، بد میکنی

O wise brave man! Do not speak ill of both good and bad men, for you will make the bad man your enemy by doing so; and if he is good, you shall be committing a wrong.

هر آنکو بَرَد نامِ مردم به عار      تو چشم نکوگویی از وی مدار  
که اندر قفایِ تو گوید همان      که پیش تو گفت از پس مردمان

Do not expect anyone who speaks disparagingly of others, to speak well of you. For behind your back, he will speak ill about you, just as he had spoken ill about others in their absence to you.

\* Whoever gossips to you, will gossip of you. *Spanish Proverb.*

\* The best way to check slander is to despise it. *Alexander Dumas.*

\* To persevere in one's duty and be silent is the best answer to calumny. *Washington Irving.*

\* We cannot control the evil tongues of others, but a good life enables us to despise them. *Cato.*

\* Slander is a vice that strikes a double blow, wounding both him that commits it, and against whom it is committed. *Jacques Saurin.*

## SPEECH

## سخن

سخن تا نگویی بر او دست هست      چو گفته شود، یابد او بر تو دست

As long as you have not spoken, you have the upper hand on your



words. But once you have spoken, your words will get the upper hand on you.

بـهـاـيـم خـمـوشـنـد، گـويـا بـشـر      زبـان بـسـتـه بـهـتـر کـه گـويـا بـه شـر  
چـو مـردـم سـخـن گـفـت بـايـد بـه هـوش      وگـر نـه شـدـن چـون بـهـاـيـم خـمـوش  
بـه نـطـق آدـمـي بـهـتـر اسـت از دـوـاب      دـوـاب از تـو بـه گـر نـگـويـي صـوـاب

Beasts are silent while man is a speaker. But to be silent is better than speaking evil. One should either speak sensibly like human beings, or observe silence like beasts. Human beings are superior to beasts because of their power of speech, but beasts are better than you if what you speak is improper.

\* Brevity is the sul of wit. *William Shakespeare.*

\* Discretion in speech is more than eloquence. *Francis Bacon.*

\* From listening comes wisdom, and from speaking repentance. *Italian Proverb.*

## SPOUSE

## همسر

زـنِ خـوبِ فـرمانـبرِ پـارـسا      کـنـد مـردِ دروـيـش را پـادـشا  
هـمـه رـوز اگـر غـم خـورـي، غـم مـدار      چـو شـب غـمگـسـارت بـود در کـنـار  
کـرا خـانه آـبـاد و هـمـخـوابـه دـوسـت      خـدا را بـه رـحـمـت نـظـر سـوي اوسـت

A good, obedient and virtuous wife will make a poor man a king. Do not be sorry if you suffer grief throughout the day, when at night you have someone beside you to share your grief. God looks upon that man with mercy, whose house prospers and who has an affectionate bed-mate.

دـلـارام بـاشـد زـنِ نـيـک خـواه      و لـيـکن زـنِ بـد، خـدا يـا پـنـاه  
چـو طـوطـي کـلاغـش بـود هـم نـفس      غـنـيـمـت شـمـارد خـلاص از قـفس

A benevolent wife is a soother of the heart, but as for a bad wife, may

God protect us! When a parrot has a crow for a companion, it considers escaping from the cage to be a blessing.

سفر عید باشد بر آن کدخدای که بانوی زشتش بود در سرای  
زن خوب و خوش طبع، گنج است و یار رهاکن زن زشت ناسازگار

A journey is an Eid (Festival) for that married man who has an ugly wife in his house. A good wife of pleasant disposition is a treasure and a friend, but give up the ugly and incompatible wife.

خرابت کنند شاهد خانه کن برو خانه آباد گردان به زن  
نشاید هوس باختن با گلی که هر بامدادش بود بلبل

A home-wrecking beautiful damsel will ruin you. Go and make your house prosperous with your wife. One should not be enticed by any rose that has a new nightingale every morning.

\* Of all earthly goods, the best is a good wife; and a bad, the bitterest curse of human life. *Simonides.*

\* All other goods by fortune's hands are given; a good wife is the best gift of Heaven. *Alexander Pope.*

\* A good wife makes the cares of the world sit easy, and adds a sweetness to its pleasures. She is a man's best companion in prosperity, and his best, if not only friend, in adversity. *L. M. Stretch.*

## SUBMISSION

## تسلیم

یکی پیر درویش در خاک کیش چو خوش گفت با همسر زشت خویش  
چو دست قضا زشت رویت سرشت مبیندای گلگونه بر روی زشت  
که حاصل کند نیک بختی به زور؟ به سُرْمه که بینا کند چشم کور؟

How appropriately did the old mendicant in the land of Kish say to his ugly wife: "Since the hand of fate has created you ugly, do not apply rose-coloured rouge to your ugly face." Who can attain good fortune by force? Who can make a blind man see by applying collyrium to his eyes?

نـیـاـیـد نـکـوکارـی از بـد رگـان	مـحـال اسـت دوزنـدگی از سگـان
هـمـه فـیـلسوفانِ یونان و روم	نـدانـند کـرد انـگین از زقـوم
ز وحشی نیاید که مردم شود	بـه سـمی اندر او تـریت گـم شـود
تـوان پاک کردن ز زنگ آینه	ولیکـن نیاید ز سنگ آینه
چـو رـد مـی نـگردد خـدنگِ قـضا	سـپـر نیـست مـر بـنده را جـز رضـا

Goodness cannot emanate from those whose blood is evil. It is impossible to expect tailoring from dogs. All the philosophers of Greece and Rome cannot produce honey from the Zaqqum tree. Savages cannot be expected to become human and the efforts involved in educating them will be wasted. Rust can be removed from a mirror, but mirror cannot be made from stones. Since destiny's poplar-arrow cannot be averted, the only shield for man is graceful submission.

*Note:* (زقوم) "Zaqqum" is a tree which grows in Hell.

\* That is best which God sends; it was His will; it is mine. *Owen Meredith.*

## SUPERSTITION

## خرافه پرستی

یـکی روستایی سقط شد خـرش	عـلم کرد بر ناکِ بُستان سرش
جهانـدیده پیری بر او برگـذشت	چنین گفت خندان به ناطور دشت
مـپندار جانِ پدر کاین حـمار	کند دفع چشم بد از کشتزار
که این دفع چوب از سر و گوش خویش	نمی کرد تا ناتوان مُرد و ریش

A villager's donkey died and he raised its skull upon the vine of his garden like a flag. An experienced old man who passed by, laughingly said to

the keeper of the vineyard, "Dear son! Do not think that this donkey will be able to ward off evil eyes from your field, since it could not fend off the stick from its own head and ears, until it died weak and wounded".

\* Superstition is the religion of feeble minds. *Edmund Burke.*

## SUPPLICATION

## مناجات

<p>به دُلّ گُنه شرمسارم مکن زدستِ تو، به گر عقوبت برم جفا بردن از دستِ همچون خودی دگر شرمسارم مکن پیش کس</p>	<p>خدایا به عزّت که خوایم مکن مُسلط مکن چون منی بر سرم به گیتی نباشد بتر زین بدی مرا شرمساری ز روی تو بس</p>
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O God! By Your Glory! Do not degrade me, and do not humiliate me with the disgrace of sin. Do not impose upon me a person like myself, as it is better to suffer chastisement at Your Hands. In the world, there is no evil worse than suffering cruelty at the hands of someone like oneself. Being put to shame before You is sufficient for me. So do not humiliate me before others.

<p>به اوصافِ بی مثل و مانندیت زبانم به وقتِ شهادت مَبند ز بند کردنم دست کوتاه دار مَدّه دست بر ناپسندیده ام</p>	<p>خدایا به ذاتِ خداوندیت که چشمم ز روی سعادت مَبند چراغِ یقینم فـرا راه دار بگردان ز نادیدنی دیده ام</p>
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O God! By the essence of Your Godhood! By all Your matchless and incomparable Attributes! Do not shut my eyes from the face of blissfulness, and do not bind my tongue at the time of acknowledging Your Oneness whilst dying. Illuminate my path with the lamp of true faith, and restrain me from committing evil. Divert my eyes from what should not be seen, and do not give me the power to do what is wrong.

نگویم بزرگی و جاهم ببخش      فروماندگی و گناهم ببخش  
 کس از من سیه نامه تر دیده نیست      که هیچم فعال پسندیده نیست  
 جز این کاعتماد به یاری تست      امسیدم به آمرزگاری تست  
 بضاعت نیاوردم الا امید      خدایا ز عفو مکن ناامید

I do not ask You to give me position and status, but implore You to forgive my failures and sins. Nobody has seen a blacker record than mine, as I have no virtuous deeds to offer. All I have is only confidence in Your Benevolence and faith in Your Forgiveness. I have brought with me no provisions but hope. O God! Do not disappoint me by not pardoning me.

چه خوش گفت درویش کوتاه دست      که شب توبه کرد و سحرگه شکست  
 گر او توبه بخشد بماند درست      که پیمان ما بی ثبات است و سُست  
 به حَقّت که چشمم ز باطل بدوز      به نورت که فردا به نارم مسوز  
 ز مسکینم روی در خاک رفت      غبارِ گناهم بر افلاک رفت  
 تو یک نوبت ای ابرِ رحمت ببار      که در پیش باران نپاید غبار  
 ز جرمم در این مملکت جاه نیست      و لیکن به ملکی دگر راه نیست  
 تو دانی ضمیرِ زبان بستگان      تو مرهم نهی بر دلِ خستگان

How aptly has the infirm dervish who repented at night and relapsed at dawn said: "If He accepts our repentance, it shall endure, as our vows are inconsistent and unsound. By Your Truth! Sew up my eyes from what is wrong! By Your Light! Do not burn me tomorrow with fire! My face has indigently gone into the dust, and the dust of my sins have risen to the heavens. O cloud of Compassion! Rain down on me once, as dust cannot endure where it rains. I have no place in this kingdom because of my crime, but I have no other country to go to. You know the inner mind of the tongue-tied, and You apply ointment to the hearts of those who are wounded".

- \* Heaven is never deaf, but when man's heart is dumb. *Francis Quarles.*
- \* The deepest wishes of the heart find expression in prayer. *George Rees.*
- \* Prayer must be supplemented by action, or it amounts to nothing.

*Austin Phelps.*

\* Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble. *Philip Melancthon.*

## SYMPATHY

## همدردی

به رغبت بکش بارِ هر جاهلی      که افستی به سروقتِ صاحبِ دلی  
غمِ جُمْلَه خور در هوایِ یکی      مراعاتِ صد کن برایِ یکی  
کسی را که نزدیکی ظنّت بد اوست      چه دانی که صاحبِ ولایت خود اوست؟

**Cheerfully bear the burden of every ignorant man, so that you may ultimately meet a man of excellence. Suffer the sorrows of all in your love for a single one. Assist a hundred needy men for the sake of one. How do you know that the one whom you suspect to be evil is not the one who enjoys God's Grace?**

کسی بندیان را بود دستگیر      که خود بوده باشد به بندی اسیر  
اگر سر نهد بر خطت سروری      چونیکش بداری، نهد دیگری  
اگر خُفیه ده دل بدست آوری      از آن به که صد ره شیبخون بری

**Only he who has been a prisoner himself, will provide succour to prisoners. If you treat well a leader who bows before your order, others will also follow his example. Gaining the hearts of ten men secretly is better than launching a hundred surprise attacks in the night.**

\* Next to love, sympathy is the divinest passion of the human heart.  
*Edmund Burke.*

## TACT

## کاردانی

همی تا بر آید به تدبیر کار      مدارای دشمن به از کارزار  
 چو نتوان عدو را به قوت شکست      به نعمت ببايد در فتنه بست  
 گر اندیشه باشد ز خصمت گزند      به تمویذ احسان زبانش ببند  
 عدو را به جایِ خشک زر بریز      که احسان گند گند دندان تیز

When a matter can be resolved with tact, showing moderation to an enemy is better than war. When you cannot overpower an enemy, you should shut the door of sedition by patronizing him. If you are apprehensive of suffering harm at the hands of an antagonist, tie his tongue with the amulet of kindness. Instead of thorns, scatter gold before the enemy, as kindness blunts sharp teeth.

میان دو بدخواه کوتاه دست      نه فرزانی باشد ایمن نشست  
 که گر هر دو با هم سگالند راز      شود دست کوتاه ایشان دراز  
 یکی را به نیرنگ مشغول دار      دگر را بر آور ز هستی دمار

Between two evil-intentioned men, even if they are not strong, it is not prudent to be void of care. Because, if they both conspire secretly, they will reinforce each other. Keep one of them engaged by guile, and totally destroy the other by force.

\* The absence of tact is often fatal to the best of talents. *William Simms.*

\* Talent is power; tact is skill. Talent is wealth; tact is ready money.

*William Scargill.*

## TACTICS

## رزم آرابی

چو بینی که لشکر ز هم دست داد      به تنها مده جان شیرین به باد  
 وگر خود هزاری و دشمن دویت      چو شب شد، در اقلیم دشمن نه ایست

شب تیره، پنجه سوار از کمین  
چو خواهی بُریدن به شب راهها  
چو پانصد به هیبت بدرزد زمین  
حذر کن نخست از کمین گاهها  
میان دو لشکر چو یک روز راه  
بماند، بزن خیمه بر جایگاه  
گر او پیشدستی کند، غم مدار  
ور افراسیاب است، مغزش بر آر

When you observe that your army has been scattered, do not give up your sweet life in vain. If your army comprises of a thousand men and your enemy number two hundred, do not stay in the enemy's territory at nightfall. In the darkness of night, fifty riders who are waiting in ambush, can tear the earth with the awe of five hundred. If you wish to march at night, you must first beware of the ambush sites. Pitch your tent at that point which is one day's distance from your enemy. Do not be alarmed if the enemy takes the initiative. Crush the enemy (literally: take out his brain), even if he has the strength of Afrasiyab.

*Note: Afrasiyab was the emperor of Tooran and the cruel villain of Ferdowsi's Shahnameh.*

\* Keep the munition, watch the way, make thy lair strong, fortify thy power mightily. *Bible-Nahum 2:1*

## TALE-BEARER

## سخن چین

سخن چین کند تازه جنگِ قدیم  
از آن هم نشین تا تسوانی گریز  
بسه خشم آورد نیک مردِ سلیم  
که مر فتنه خفته را گفت خیز  
میان دو تن جنگ چون آتش است  
سخن چین بدبخت هیزم کش است

The tale-bearer renews old quarrels and enrages a peaceable good man. As far as possible, run away from that companion who awakens a sleeping mischief. Between two men, a quarrel is like fire, and the unfortunate tale-bearer supplies the firewood.



ندیدم ز غمّاز سرگشته‌تر      نگون طالع و بخت برگشته‌تر  
 ز نادانی و تیره‌رابی که اوست      خلاف افکند در میانِ دو دوست  
 کنند این و آن خوش‌دگر باره دل      وی اندر میان کور بخت و خجل  
 میانِ دو کس آتش افروختن      نه عقل است و خود در میان سوختن

I have never seen anyone more bewildered, ill-fated and unfortunate than a tale-bearer. Due to his ignorance and ill-judgement, he creates a rift between two friends. The two may once again rejoice in peace, and in between, he will become unfortunate and humiliated. It is unwise to kindle fire between two persons, and then burn in it yourself.

\* Opposition and calumny are often the brightest tribute that vice and folly can pay to virtue and wisdom. *Rutherford Hayes.*

## TALK

## گفتگو

چو خواهی که گویی نفس بر نفس      حلاوت نیابی ز گفتارِ کس  
 تأمل‌کنان در خطا و صواب      به از ژاژخایانِ حاضر جواب  
 کمال است در نفس انسان سخن      تو خود را به گفتار ناقص مکن

If you wish to talk continuously, you will not find sweetness in anyone else's talk. Those who ponder on what is proper and improper are superior to those who are always ready with an answer, but talk senselessly. Speech is perfection in the personality of man. Do not render yourself defective by what you speak.

کم آواز هرگز نیینی خجل      جوی مشک بهتر که یک نوده گل  
 حذر کن ز نادانِ ده‌مرده گوی      چو دانا یکی گوی و پرورده گوی

One who talks infrequently will never be humiliated. A grain of musk is superior to a pile of mud. Be wary of the ignoramus who speaks as ten

men. Speak once like the wise man and let it be perfect.

\* That which is repeated too often, becomes insipid and tedious.

*Nicolas Boileau.*

## TOLERANCE

## شکیبایی

سَرِ پَرِ غَرُورِ از تَحْمَلِ تَهی      حَرَامِش بُوَد تَاجِ شَاهَنشَهی  
 نَگُویَم چو جَنگِ آوری، پایِ دَارِ      چو خُشَم آیدت، عَقْلَ بَرِ جَایِ دَارِ  
 تَحْمَلِ کَندِ هَرِ کِه رَا عَقْلِ هَسْت      نِه عَقْلی کِه خُشَمِش کَندِ زِیرِ دَسْتِ

The crown of a king is unlawful for the head that is filled with pride and devoid of tolerance. I do not say, "Be firm when making war, but preserve reason when you are overwhelmed with anger. Whoever is guided by reason is tolerant, and whoever is overpowered by anger lacks reason".

تَحْمَلِ کَندِ ای نَاتوانِ از قُوی      کِه رُوزی تَواناتَرِ از وی شُوی  
 بِه هَمَتِ بَرِ آرِ از سَتِیَندِه شُورِ      کِه بَازویِ هَمَتِ بِه از دَسْتِ زُورِ  
 لَبِ خُشکِ مَظْلُومِ رَا گُوبَخُندِ      کِه دَنَدانِ ظالِمِ بَخَواهِندِ کَندِ

O infirm man! Tolerate the might of the powerful man, for some day you may become more powerful than him. Overpower the quarrelsome man with your magnanimous spirit, as the loftiness of ambition is better than the arm of force. Tell the dry lips of the oppressed man to smile, as the teeth of the oppressor will be forcefully extracted.

تَحْمَلِ چو زَهَرِ تِ نَمایَدِ نَخِستِ      ولی شَهِدِ گَرَدَدِ چو در طِیعِ رُستِ

Tolerance at first will seem like poison to you, but when nurtured, it will turn into honey.

\* Toleration is the best religion. *Victor Hugo.*

\* Tolerance -- the only real test of civilization. *Arthur Helps.*

\* Tolerance comes with age. I see no fault committed that I myself could not have committed at some time or other. *Johann Goethe.*

## TRAVELLERS

## مسافر

شهنشه که بازارگان را بخت  
کی آنجا دگر هوشمندان روند  
بزرگان مسافر به جان پرورند  
تبه گردد آن مملکت عنقریب  
در خیر بر شهر و لشکر بیست  
چو آوازه رسم بد بشنوند؟  
که نام نکویی به عالم برند  
کزو خاطر آزرده آید غریب  
که سیاح، جلاب نام نکوست  
غریب آشنا باش و سیاح دوست

The monarch who hurts the merchants, shuts the door of prosperity on his own citizens and army. How can wise men again go to a place when they hear about the bad customs prevailing there. Great men take good care of travellers in order to earn a good name throughout the world. The country from which a traveller returns dissatisfied will soon be in ruins. Be fair to the stranger and kind to the traveller, for a happy traveller is a source of fame for you.

\* Law makers should not be law breakers. *Italian Proverb.*

\* It is not possible to found a lasting power upon injustice. *Demosthenes.*

## TRUST

## امانت داری

خدا ترس باید امانت گزار  
امین باید از داور اندیشناک  
امین کز تو ترسد، امینش مدار  
نه از رفع دیوان و زجر و هلاک

One who has to manage a trust must be God-fearing. Do not appoint a trustee who only fears you. A trustee must be fearful of the Just Lord. He must not be one who fears the loss of his ministry, the king's punishment

**and execution.**

\* Government is a trust, and the officers of the government are trustees, and both the trust and the trustees are created for the benefit of the people. *Henry Clay.*

**TRUST IN GOD****توکل**

یکی طفل دندان برآورده بود پدر سر به فکرت فرو برده بود  
 که من نان و برگ از کجا آرمش؟ مروت نباشد که بگذارمش  
 جو بیچاره گفت این سخن نزد جفت نگر تا زن او را چه مردانه گفت  
 مخور هول ابلیس تا جان دهد هم آن کس که دندان دهد، نان دهد  
 تواناست آخر خداوند روز که روزی رساند، تو چندین مسوز

An infant had started teething and its father had bowed his head in thought, saying, "From where can I get its bread and provisions? It will not be compassionate to leave it without them." When the helpless man spoke thus before his wife, see how manfully the woman said to him, "Do not fear Satan and let him be damned, for the One Who has given teeth will also provide bread. Almighty God, the Lord of days, is also capable of providing daily bread. Do not be perturbed."

\* It is better to trust the Lord than to put confidence in man. *Psalms.*

\* In God have I put my trust. I will not be afraid what man can do unto me. *Psalms.*

\* God governs the world, and we have only to do our duty wisely, and leave the issue to Him. *John Jay.*

**TYRANNY****بیدادگری**

فراخی در آن مرز و کشور مخواه که دلتنگ بینی رعیت ز شاه  
 ز مُستکبرانِ دلاور بترس از آن کسو نترسد ز داور، بترس

دگر کشور آباد بیند به خواب که دارد دلِ اهلِ کشور خراب

Do not expect to find affluence in the land and kingdom where you see people suffer persecution at the hands of their king. Fear the haughty and arrogant ones. Dread him who does not fear the Just Lord. Whoever causes grief to the hearts of his subjects, can hope to see prosperity only in his dream.

شنیدم که خسرو به شیرویه گفت  
بر آن باش تا هر چه نیت کنی  
گر یزد رعیت ز بیدادگر  
بسی بر نیاید که بنیادِ خود  
خرابی کند مردِ شمشیرزن  
چراغی که بیوه زنی بر فروخت  
در آندم که چشمش ز دیدن بخفت  
نظر در صلاح رعیت کنی  
کند نام زشتش به گیتی سمر  
بکند آنکه بنهاد بنیادِ بد  
نه چندان که دودِ دلِ طفل و زن  
بسی دیده باشی که شهری بسوخت

I have heard that Khosrow told Shiruyeh just before his death, "You should always strive to work for the welfare of your subjects. Subjects flee from an unjust ruler and he becomes notorious throughout the world. It will not be long before a ruler who lays a bad foundation uproots the basis of his own authority. The destruction caused by a swordsman is insignificant in comparison to the devastation caused by the sighs of infants and women. It is often seen that the lamp lit by a widow has burnt down an entire city".

بدِ ظلم جایی که گردد دراز  
نبینی لبِ مردم از خنده باز

You will never see the smiling faces of people wherever the hand of tyranny prevails.

خبر داری از خسروانِ عجم  
نه آن شوکت و پادشاهی بماند  
که کردند بر زيردستانِ ستم  
نه آن ظلم بر روستایی بماند

خطا بین که بر دستِ ظالم برفت جهان مانند و او با مظالم برفت

Do you know of the Persian kings who oppressed their weak subjects? Neither their splendour and kingship, nor their tyranny against the villagers lasted. See the wrong committed by a tyrant. The world has remained, but the tyrant and his tyranny have both been obliterated.

تسو کسی بشنوی ناله دادخواه به کیوان برت کله خوابگاه؟  
چنان خُسب کاید فغانش به گوش اگر دادخواهی بر آرد خروش  
که نالد ز ظالم که در دورِ تست که هر جور کومی کند، جورِ تست  
نه سگ دامنِ کاروانی درید که دهقانِ نادان که سگ پرورید

How will you be able to hear the lament of a justice-seeker when your bedchamber is as high as Saturn? Sleep such that you can hear the wailing of a justice-seeker who bitterly groans under injustice. Who can complain against an oppressor who lives in your reign? In reality, you are responsible for every tyranny that he commits. It is not the dog which is responsible for tearing a caravan-rider's cloak, but the foolish farmer who reared the dog.

\* Tyranny is by far the worst of treasons. *Lord George Gordon Byron.*

\* He who strikes terror into others is himself in continual fear. *Claudian.*

\* Every wanton and causeless restraint of the will of the subject is a degree of tyranny. *William Blackstone.*

## UNITY

## اتحاد

نبینی که چون با هم آیند مور ز شیرانِ جنگی بر آرند شور  
نه موری، که مویی کز آن کمتر است چو پر شد، ز زنجیر محکم تر است

Have you not seen how, when ants get together, they create a commotion among ferocious lions? Not ants, but even strands of hair which

are thinner than ants, when bound together, become stronger than a chain of iron!

\* Union does everything when it is perfect. It satisfies desires, simplifies needs, foresees the wishes, and becomes a constant fortune. *Senacour.*

## VAINGLORY

## غرور

تـفـاوت کـنـند هـرگـز آب زلال      گـرـش کـوزه زـرین بود یا سـفال؟  
کـس از سـر بـزرگی نـبـاشد بـه چـیز      کـدو سـر بـزرگ است و بی مـغز نـیز  
بـه صـورت کـسانی کـه مـردم و شـند      چـو صـورت هـمان بـه کـه دم در کـشند

Does it make any difference if clear water is stored in a pitcher of gold or earthenware? A person is not worthy merely because he is big-headed, for a pumpkin is brainless although it is big-headed. It is better for those who resemble human beings only in form, to observe silence like portraits.

\* Greater mischiefs happen more often from folly and vainglory than from the combined vices of avarice and ambition. *Edmund Burke.*

## VANITY

## بی‌اعتباری

شـنیدم کـه در مـصر مـیری اـجل      سـپه تـاـخت بـر رـوزگـارش اـجل  
چـو نـزدیک شـد رـوز عـمرش بـه شـب      شـنیدند مـیگـفت در زـیر لب  
جـهان گـرد کـردم، نـخوردم بـرش      بـرفتم چـو بـیچارگان از سـرش  
کـنوت کـه دـست است، خـاری بـگن      دگـرکی بـر آری تـو دـست از کـفن؟  
بـتابد بـسی مـاه و پـروین و هـور      کـه سـر بـرنداری ز بـالین گـور

I have heard of a distinguished ruler of Egypt who was attacked by the army of death. When the day of his life was approaching darkness, they heard him whisper softly, "I conquered the world, but did not enjoy its fruits. Like helpless men, I now leave it behind me." Now, while things are under

your control, provide succour to people (literally: take out a thorn). How can you ever again bring out your hand from the shroud? The moon, the pleiades and the sun shall continue to shine for ages to come, and yet you will not be able to raise your head from the pillow of your grave.

قزل ارسال قلعه‌ای سخت داشت  
 شنیدم که مردی مبارک حضور  
 قزل گفت چندین که گردیده‌ای  
 بخندید کاین قلعه‌ای خرّم است  
 نه پیش از تو گردنکشان داشتند؟  
 نه بعد از تو شاهان دیگر برند  
 بر مرد هشیار دنیا خس است  
 که گردن به الوند بر می‌فراشت  
 به نزدیک شاه آمد از راه دور  
 چنین جای محکم دگر دیده‌ای؟  
 ولیکن نپندارمش محکم است  
 دمی چند بودند و بگذاشتند  
 درخت امید تو را بر خوردند  
 که هر مدتی جای دیگر کس است

Qizil Arsalan possessed a strong fort that raised its head to the Alvand mountain. I have heard that a gracious man came to the King from a distant land. Qizil said to him, "In all your travels, have you seen such a mighty fortress?" (On hearing this), he laughed and said, "This is a pleasant fortress, but I do not think that it is strong enough. Had not other proud rulers possessed it before you? They held it for some time and then relinquished it. Will not other kings attain it after you, and eat the fruits of the tree of your hopes? To the judicious man, the world is as worthless as brush-wood, for its possession is ever-changing."

\* Vanity of vanities and everything is vanity. *Bible-Ecclesiastes 79:36*

\* This world is all a fleeting show, for man's illusion given. *Thomas Moore.*

\* Believe everything you hear said of the world; nothing is too impossibly bad.

*Honore de Balzac.*

\* All the world's a stage, and all the men and women are merely players.

*William Shakespeare.*



## VIGILANCE

## مراقبت

اگر خوش بخُسد مَلِکِ بر سریر      نپیندارم آسوده خُسد فقیر  
وگر زنده دارد شبِ دیر باز      بخُسد مردم به آرام و ناز

If the king sleeps happily on his throne, I do not think that the poor man will sleep comfortably. But if he remains awake till late at night, his subjects will sleep quietly and safely.

نگویم ز جنگِ بد اندیش ترس      در آوازه صلح از او بیش ترس  
بساکس به روز آیتِ صلح خواند      چو شب شد، سپه بر سر خفته راند  
زره پوش خُسد مرد اوژنان      که بستر بود خوابگاهِ زنان  
به خیمه درون مردِ شمشیرزن      برهنه نخُسد چو در خانه زن

I do not say that you should fear fighting the malevolent man, but fear him more when he talks of peace. Very often has someone recited the verse of conciliation in daytime, but has attacked the sleeping man at night with his army. Those who are conquerors of men sleep with their armour, as the bed is a sleeping place for women. The swordsman will not sleep naked in his tent like a woman in her home.

\* He is most free from danger, who even when safe, is on his guard. *Syrus.*

## VIRTUE

## پاکدامنی

زلیخا چو گشت از میِ عشق مست      به دامانِ یوسف در آویخت دست  
چنان دیوِ شهوتِ رضا داده بود      که چون گرگ در یوسف افتاده بود  
بُستی داشت بانویِ مصر از رُخام      بر او مُعتکف بامدادان و شام  
در آن لحظه رویش بپوشید و سر      مبادا که زشت آیدش در نظر  
غم آلوده یوسف به کنجی نشست      به سر بر ز نفس ستمکاره دست  
زلیخا دو دستش ببوسید و پای      که ای سُست پیمانِ سرکش، در آی

به سندان دلی روی درهم مکش      به تندی پریشان مکن وقتِ خوش  
 روان گشتش از دیده بر چهره جوی      که برگرد و نساپاکی از من مجوی  
 تو در روی سنگی شدی شرمناک      مرا شرم باد از خداوندِ پاک

When Zulaikha was intoxicated by the wine of lust, she seized Joseph by the hem of his shirt with her hand. She had so surrendered herself to demonic sensual desire, that she pounced on him like a wolf. The Egyptian lady had a marble idol to which she prayed morn and evening. At that moment, she covered up its face and head, lest it should consider her act to be evil. Grief-stricken, Joseph sat in a corner, holding his head with his hands from the tyranny of lust. Zulaikha kissed his hands and feet, saying, "O disloyal rebellious one! Come to me. Do not frown due to your anvil-heartedness (stone-heartedness), and do not squander this pleasant moment in anger". (On hearing this), a stream of tears began to flow down his cheeks and he told her, "Go away and do not seek impurity from me. You felt ashamed in the presence of a stone idol, whereas I feel ashamed in the presence of the Pure Lord Himself".

*Note: Chapter 12 of the Glorious Qur'an - Yusuf (Joseph) gives the narrative of the beauty of the physical body, the ideal character and the chaste conduct of high morals. The story narrated in this Chapter is the most detailed one of all the references in the Glorious Qur'an to the historic events of the ancient Prophets. The events of this story serve as very effective and impressive factors of guidance for men and women in the various walks of life. In the above tale, reference is made to the infatuation of Zulaikha with Joseph:*

*"And she, in whose house he was, sought to seduce him from his pure self; and she fastened the doors and said: Now come on thou! Said he: I seek God's refuge! Verily He is my Lord! He made good my abode; verily prosper not the unjust ones."*

*"She verily desired him, and he would have desired her if it had not been*

*that he saw the argument of his Lord. Thus it was that We warded off from him evil and lewdness. Lo! he was of Our chosen slaves". (Verses 23 and 24)*

\* The good, for virtue's sake abhor to sin. *Massinger.*

\* Virtue is the fount whence honour springs. *Christopher Marlowe.*

\* Virtue consists, not in abstaining from vice, but in not desiring it.

*George Bernard Shaw.*

## WEALTH

## ثروت

اگر تنگدستی، مَر و پیش یار      و گَر سیم داری، بیا و بیار  
اگر روی بر خاکی پایش نهی      جِ سوابت نگوید به دستِ تهی  
خداوند زر بر کند چشمِ دیو      به دام آورد صخرِ جنتی به ریو

If you are indigent, do not go to your beloved, but if you are wealthy, come and bring it forth. Even if you place your head at her feet (literally: on the dust of her feet), she will not respond to you if you have no wealth. A wealthy man can gouge out the demon's eyes, and with guile, he can ensnare the Sakhr Jinni.

*Note: Genie (in French) and Jinni (in Arabic) is a spirit of supernatural power, able to appear in human form. According to a legend, the Sakhr Jinni cunningly stole the signet ring of Prophet Solomon and ruled over the Prophet's kingdom for a few days with its help. By the grace of God, Prophet Solomon was able to recover the ring and regain his vast kingdom.*

\* Money is the sinews of love. *George Farquhar.*

\* Money speaks sense in a language all nations understand. *Aphra Behin.*

\* Wealth is an excellent thing, for it means power, leisure and liberty.

*James Lowell.*

## WICKEDNESS

## بدجنسی

چو گرگی خبیث آمدت در کمند      بکش، ورنه دل بر کن از گوسفند  
 از ابلیس هرگز نیاید سجود      نه از بد گهر نیکویی در وجود  
 بداندیش را جاه و فرصت مده      عدو در چه و دیو در شیشه به

Now that the wicked wolf has fallen into your trap, kill it instantly, or give up your concern for the sheep. Humble prostration can never proceed from Satan; goodness can never come from one who is vile. Do not give rank and scope to a man whose intention is evil. It is best that an enemy should be in a well, and the demon should be imprisoned in a bottle.

*Note: It was believed that demons were imprisoned in bottles, from which they could not escape to oppress people.*

گزیری به چاهی در افتاده بود      که از هول او شیر نر ماده بود  
 همه شب ز فریاد و زاری نخفت      یکی بر سرش کوفت سنگی و گفت  
 تو هرگز رسیدی به فریاد کس      که میخواستی امروز فریادرس؟  
 همه تخم نامردمی کاشتی      ببین لاجرم بر که برداشتی  
 که بر جان ریش نهی مرهمی      که دلها ز ریش بنالد همی؟  
 تو ما را همی چاه کندی به راه      به سر لاجرم در فتادی به چاه

A high-ranking official, whose awe would turn a male lion into a female, had fallen into a well. He spent the night sleeplessly, wailing and crying for help. A person smashed a stone on his head and said, "Have you ever come to the rescue of others, that you now ask to be rescued? You have always sown the seeds of inhumanity. Consequently, you are now reaping the fruits of your misdeeds. Who will now apply ointment to your wounded heart, as the hearts of people are still smarting from the wounds that you have inflicted on them? You always dug wells for us to fall into them. You have therefore fallen into the well yourself".

\* Wickedness is weakness. *John Milton.*

\* The sure way to wickedness is always through wickedness. *Lucius Seneca.*

\* To see and listen to the wicked is already the beginning of wickedness.

*Confucius.*

\* Was ever any wicked man free from the stings of a guilty conscience?

*John Tillotson.*

## WORLD

## دنیا

گرفتن به شمشیر و بگذاشتن	مشقّت نیرزد جهان داشتن
به اندیشه تدبیر رفتن بساز	بدین پنج روزه اقامت مناز
ز عهد فریدون و ضحاک و جم	کرا دانی از خسروان عجم
نماند بجز ملک ایزد تعال	که بر تخت و ملکش نیامد زوال؟

Having the world at one's command is not worth the toil involved, as one has to leave it after acquiring it by sword. Do not be proud of life which is so brief (five days). Contemplate well and make provisions for your departure. Which Persian king do you know of, from the time of Faridun to Zahak and Jamshid, whose throne and kingdom did not suffer decline? It is only the Kingdom of God which is eternal.

ز دنیا وفاداری امید نیست	جهان ای پسر ملک جاوید نیست
سریر سلیمان علیه السلام؟	نه بر باد رفتی سحرگاه و شام
خُنُک آنکه با دانش و داد رفت	به آخر ندیدی که بر باد رفت
که در بند آسایش خلق بود	کسی زین میان گوی دولت ربود
نه گرد آوریدند و بگذاشتند	به کار آمد آنها که برداشتند

O my son! The world is not an eternal possession. One should not expect faithfulness from it. Did not the throne of Prophet Solomon, peace be upon him, fly in the wind at dawn and sunset? Did you not see how

eventually the throne has gone with the wind? Blessed is he who went away with wisdom and justice. One who has concerned oneself with the welfare of mankind is blessed and successful (literally: has struck a goal). Those who have used their wealth for charity have succeeded, and not those who amassed wealth and left it behind.

\* Trust not the world for it never payeth what it promiseth. *Saint Augustine.*

\* The world's a bubble and the life of man less than a span. *Francis Bacon.*

\* The only true method of action in this world is to be in it, but not of it. *Madam Swetchine.*

\* He who imagines he can do without the world deceives himself much, but he who fancies the world cannot do without him, is still more mistaken. *La Rochefoucauld.*

## WORTHLESSNESS

بی‌ارزشی

چه خوش گفت خرمهره‌ای در گلی      چو برداشتش پر طمع جاهلی  
مرا کس نخواهد خریدن به هیچ      به دیوانگی در حریرم مپیچ  
نه منعم به مال از کسی بهتر است      خرار جُلّ اطلس بپوشد، خراست

How appropriately did the glass bead lying in mud say to an avaricious ignorant man who picked it up, "Nobody will purchase me at any price. Do not therefore foolishly wrap me up in silk." An affluent man is not superior to others because of his wealth. An ass will be an ass even if it is covered with satin.

\* Men are led by trifles. *Napoleon Bonaparte.*

\* Little things are great to little men. *Oliver Goldsmith.*

\* Excellence is not often gained upon easy terms. *Ben Johnson.*

و آخر دعوی‌نا ان الحمد لله رب العالمین



ای برتر از خیال و قیاس و گمان و وهم  
وز هر چه گفته‌اند و شنیدیم و خوانده‌ایم  
مجلس تمام گشت و به آخر رسید عمر  
ما همچنان در اوّل وصف تو مانده‌ایم

**O You who are beyond imagination, comparison, presumption and apprehension; and whatever has been said, heard and read about You! The assembly has concluded and life is about to end, and we are still in the initial stages of praising You.**





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