

**CONCORDANCE OF MP3 AUDIO FILES, PERSIAN TEXT,
AND ENGLISH TRANSLATION BY NICHOLSON**

Compiled by Ibrahim Gamard, 5/12

(With gratitude to a certain someone from Iran for listening to the MP3's
and providing the beginning Persian words from all of them.)

<http://audiobook.blogfa.com/post-133.aspx>
<http://ganjoor.net/moulavi/masnavi/>
<http://rira.ir/rira/php/?page=view&mod=classicpoems&obj=book&id=50&ord=1>
http://www.semazen.net/eng/text_list.php?id=65

MP3 Download (from <http://audiobook.blogfa.com>), Section 1 begins:

BOOK 1

0005 (5-10), Book 1: 1

بشنو از نی چون حکایت می کند
(بشنو این نی چون شکایت می کند)
be-sh'naw az nay chûn Hikâyat mê-kon-ad
Listen to the reed how it tells a tale

0010 (10-20), 1: 112

هر چه گویم عشق را شرح و بیان
har-che gôy-am `ishq-râ sharH-o bayân
Whatsoever I say in exposition and explanation of Love

0020 (20-30), 1: 350

خواستم تا دین ز شه پنهان کنم
khwâst-am tâ dîn ze-shah penhân shod-am

I wished to hide my religion from the king

0030, 1: 586

گوش ما هوشست چون گویا توی

gôsh-e mâ hôsh-ast chûn gôyâ tô'î

Our ears are (full of) intelligence when thou art speaking

0040, 1: 819

آخر هر گریه آخر خنده ایست

âkhir-e har gerya âkhir khanda'î-st

The end of every weeping is laughter at last

0050, 1: 1045

گفت هر رازی نشاید باز گفت

goft har râzê na-shây-ad bâz goft

He said, "One ought not to say forth every secret

0060, 1: 1279

اختران تافته بر چار طاق

akhtar-ân-e tâfta bar châr Tâq

Stars shining in the four quarters (of the sky) are

0070, 1: 1515

گفت یا عمر چه حکمت بود و سر

goft yâ `ummar che Hikmat bûd-o sir

He said, "O 'Umar, what was the wisdom and mystery

0080, 1: 1748

گر مرادت را مذاق شکرست

gar murâdat-râ maZâq-e shakar-ast

Although the object of thy desire has the taste of sugar

0090, 1: 1983

زیرک و داناست اما نیست نیست

zîrak-o dânnâst ammâ nêst nêst

It is clever and knowing, but it is not naught (devoid of self existence)

0100, 1: 2210

حیرتی آمد درونش آن زمان

hayratê âmad darûn-ash ân zamân

In that hour such a bewilderment arose within him

0110, 1: 2431

ظاهرا بر زن چو آب ار غالیی

Zâhir-â bar zan che âb ar ghâlib-î

If outwardly thou art dominating thy wife, like the (fire-quenching) water

0120, 1: 2661

کین تعلق چیست با این خاکمان

k-în ta`alluq chîst bâ ân khâk-emân

Marvelling what connexion we had with that dust

0130, 1: 2885

گشته آن دشنام نامطلوب او

gashta ân doshnâm-e nâ-maTlûb-e ô

Whose unsought reproaches have become sweet (to the lover)

0140, 1: 3120

امت مرحومه زین رو خواندمان

ummat-e marHûma z-în rô khwând-emân

On this account he that is God's prophet and veracious in explanation called us "a people on which God has taken mercy."

0150, 1: 3351

شکر گوید ای سپاه و چاکران

shukr gôy-îd ay sepâh-o châkar-ân

Render thanks, O Host (of Heaven) and Servants (of God)!

0160, 1: 3592

بعد از آن ما را به صحرائی کلان

ba`d az ân mâ-râ ba-SaHrâ`yê kalân

And afterwards make us run into a great plain

0170, 1: 3830

معصیت کردی به از هر طاعتی

ma`Siyat kard-î beh az har Tâ`atê

Thou hast committed a sin better than any act of piety

BOOK 2

0180, Book 2: 1

مدتی این مثنوی تاخیر شد

muddatê ân maSnawî tâ`khîr shod

This Mathnawi has been delayed for a while

0190, 2: 214

گفت جایش را بروب از سنگ و پشک

goft jâ-y-ash-râ be-rôb as sang-o poshk

The Sufi said, "Sweep his place (clear) of stones and dung

0200, 2: 458

حکم یزدان از پی آن خام مرد

Hukm-e yazdân az pay-e ân khâm-mard

For the sake of that foolish man the decree of God

0210, 2: 703

آنچ معشوقست صورت نیست آن

ân-che ma`shûq-ast Sûrat nêst ân

That which is the object of love is not the form

0220, 2: 947

نقل نتوان کرد مر اعراض را

naql na-t`wân kard mar a`râZ-râ

'Tis impossible to carry over the accidents (into another state)

0230, 2: 1194

ناگهان انداخت او خشتی در آب

nâgahân andâkht ô kheshtê dar âb

Suddenly he threw a brick into the water

0240, 2: 1438

تا ز زخم لخت گاوی خوش شوم

tâ ze- zakhm-e lakht-e gâwê khwash shaw-am

That I may be made happy by the stroke of a part of the cow

0250, 2: 1680

این نشان آن بود کان ملک و جاه

în neshân-e ân bow-ad k-ân mulk-o jâh

This (which follows) is the sign that you will gain from God

0260, 2: 1924

می شنیدم فحش و خر میراندم

mê-shenîd-am faHsh-o khar mê-rândam

I heard (your) abuse and went on with my works

0270, 2: 2162

هست معذوریش معذوری من

hast ma`Zûriy-ash ma`Zûriy-e man

His excusability (infirmity) is My excusability

0280, 2: 2400

گفت آن طالب که آخر یک نفس

goft ân Tâlib ke âkher yak nafas

That seeker said, "O thou mounted on the cane, pray, ride thy horse this way for one moment"

0290, 2: 2641

لطف سابق را نظاره میکنم

luTf-e sâbiq-râ naZâra mê-kon-am

I am regarding (His eternally) precedent mercy

0300, 2: 2875

نقض میثاق و عهد از احمقیست

naqZ-e mîthâq-o `uhûd az aHmaqî-st

Breach of compacts and covenants is (the result) of stupidity

MP3 Download, Section 2 begins:

0310, Book 2: 3110

آن مجازاست این حقیقت ای خران

ân majâz-ast ân Haqîqat ay khar-ân

That (mosque) is phenomenal, this (heart) is real, O asses

0320, 2: 3349

می بپوشی آفتابی در گلی

mê-be-pôsh-î aftâbê dar gelê

You are covering a sun with a sod

0330, 2: 3589

چون ترا یاد آید آن خواب این سخن

chûn to-râ yâd ây-ad ân khwâb ân sokhan

When you recollect the dream, these words (of his)

BOOK 3

0340, Book 3: 1

ضیاء الحق حسام الدین بیار

Ziya'u 'l-Haqqu Husâmu 'd-dîn be-y-âr

O Light of the Truth, Husamu'ddin, bring (into verse and writing)

0350, 3: 141

من به تبلیغ رسالت آمدم

man ba-tablîgh-e risâlat âmad-am
I came to deliver the message

0360, 3: 380

چون قضا آید شود تنگ این جهان
chûn qaZâ ây-ad shaw-ad tang ân jahân

When the (Divine) decree comes to pass, this (whole) world becomes cramped (so that there is no escape)

0370, 3: 621

گفت من آن حقها بگذاشتم
goft man ân Haqq-hâ be-g'Zâsht-am

He replied, "I abandon those claims (to thy gratitude)

0380, 3: 855

ای اسیران سوی میدانگه روید
ay asîr-ân sôy-e maydân-gah raw-îd
"O captives, go ye to the maydan

0390, 3: 1084

موسیا خود را خریدی هین برو
mûsâ-yâ khwad-râ kharîd-î hîn be-raw
O Moses, thou hast vaunted thyself. Hark, begone!

0400, 3: 1320

ناز فرزندان کجا خواهد کشید
nâz-e farzand-ân ko-jâ khwâh-ad kashîd
How will He suffer the disdain of sons?

0410, 3: 1548

زانک منبع او بدست این رای را
z-ân-ke manba` ô ba-dast ân râ'y-râ
Because he was the source of this plan

0420, 3: 1770

همچنانک وقت خفتن آمنی
ham-chon-ân-ke waqt-e khoftan âmin-î
Even as at the time of sleep thou art secure

0430, 3: 2001

هفت شمع اندر نظر شد هفت مرد
haft sham` andar naZar shod haft mard
The seven candles appeared to the eye as seven men

0440, 3: 2236

چون به بستانی رسی زیبا و خوش
chûn ba-bostânê ras-î zîbâ-wo khwash
When you arrive at a fair and beautiful garden

0450, 3: 2466

همچنان کین ظالم حق ناشناس
ham-chon-ân k-în Zâlim-e Haq-nâ-shenâs
Even as this unjust and ungrateful man

0460, 3: 2703

آن طبیبان غذا اند و ثمار
ân Tabîb-ân-e ghaZâ-and-o Samâr
Those (others) are physicians of food and fruit

0470, 3: 2931

مزد تبلیغ رسالاتش ازوست

mozd-e tablîgh-e risâlât-ash az-ô-st

The reward for delivering His messages comes from Him (God)

0480, 3: 3158

گویدش ردوا لعادوا کار تست

gôy-ad-ash ruddû la-`âdû kâr-e to-st

He (God) will reply to him, "Thy case is (described in the text), '(If) they were sent back (to the world)

0490, 3: 3383

موسی آمد در مناجات آن سحر

mûsâ âmad dar munâjât ân saHar

At dawn Moses began (his) orison

0500, 3: 3618

اسب داند بانگ و بوی شیر را

asp dân-ad bâng-o bôy-e shêr-râ

The horse, though it is an animal, knows the roar and smell of the lion

0510, 3: 3845

چونک عاشق توبه کرد اکنون بترس

chûn-ke `âshiq tawba kard aknûn be-tars

Since the lover has repented, now beware (of misapprehension)

0520, 3: 4075

اندر آن عالم که هست این سحرها

andar ân `âlam ke hast ân siHr-hâ
(But) in the world in which are these magic arts

0530, 3: 4300

وقت تنگ و می رود آب فراخ
waqt tang-o mê-raw-ad âb-e farâkh
The time is restricted and the abundant water is flowing away

0540, 3: 4521

چونک او مبدل شدست و شادیش
chûn-ke ô mubdal shod-ast-o shâdiy-ash
Since (as you assert) he has been transmuted, and (since) his joy

0550, 3: 4758

گاه گفتی کین بلای بی دواست
gâh goft-y k-în balây-e bê-dawâ-st
Sometimes he would say, "This is an irremediable affliction"

BOOK 4

0560, Book 4: 89

کردمی از زخم آن جانب پناه
kard-am-y az zakhm-e ân jâ nib panâh
And took refuge from the blows Yonder

0570, 4: 321

حیله های تیره اندر داوری
Hîla-hây-e tîra andar dâwarî

Why in contention dost thou bring forward dark evasions

0580, 4: 551

تا بیایی بوی خلد از یار من

tâ be-yâb-î bôy-e khuld az yâr-e man

So that you may feel the scent of Paradise from my Friend

0590, 4: 775

لیک در شیخ آن گره ز امر خداست

lêk dar shaykh ân gereh z-amr-e khodâ-st

But in (the case of) the Shaykh, the complaint is (made) by the command of God

MP3 Download, Section 3 begins:

0600, Book 4: 1002

عشقها داریم با این خاک ما

`ishq-hâ dâr-êm bâ ân khâk mâ

We have great affections towards this earth

0610, 4: 1236

گفت یا رب نام آن و نام این

goft yâ rab nâm-e ân-o nâm-e ân

He (the poet) cried, "O Lord, how are the names of that one and this one

0620, 4: 1467

هین بمگذار ای شفا رنجور را

hîn be-ma-g'Zâr ay shafâ ranjûr-râ

Hark, O (thou who art) the cure for the sick, do not, on account of anger against the deaf,
let go

0630, 4: 1694

نیست نقدی کش غلط انداز نیست

nêst naqdê k-ash ghalaT-andâz nêst

There is no genuine money that has not a deceptive counterfeit

0640, 4: 1926

که حسن باشد مرید و امتم

keh Hasan bâsh-ad murîd-o ummat-am

(Namely), "Hasan will be my disciple and my true follower (umma)

0650, 4: 2162

عقل او را آزمودم بارها

`aql-e ô-râ âzmûd-am bâr-hâ

Often have I tested his understanding

0660, 4: 2385

مدتی حس را بشو ز آب عیان

muddatê His-râ be-shû z-âb-e `ayân

Wash thy senses for a while with the water of clairvoyance

0670, 4: 2614

ز آنک این هوی ضعیف بیقرار

z-ân-ke ân hûy-e Za`îf-e bê-qarâr

For this weak unstable hu (personality)

0680, 4: 2851

من یقین دارم نشانش آن بود

man yaqîn dêr-am neshân-ash ân bow-ad

I possess the certainty: for him that hath certain knowledge the token thereof

0690, 4: 3085

پادشاهی داشت یک برنا پسر
pâd-shâhê dâsht yak bornâ pesar
A certain king had a young son

0700, 4: 3300

همچو پیغامبر ز گفتن وز نثار
ham-chô paygham-bar ze-goftan w-az niSâr
Like the Prophet, I repent seventy times daily of speaking and giving out (mysteries)

0710, 4: 3531

سوی چشم خود یکی نیلم روان
sôy-e chashm-e khwod yakê nîl-am rawân
To my own eye, I am a flowing Nile

0720, 4: 3757

گفت نتوانی و طاقت نبودت
goft na-t'wân-î-wo Tâqat na-b'w-ad-at
He replied, "Thou canst not (bear this) and hast not the power to endure it

BOOK 5

0730, Book 5: 44

بط حرصست و خروس آن شهوتست
boT HirS-ast-o khorûs ân shahwat-ast
The duck is greed, and the cock is lust

0740, 5: 273

گفت پیغامبر ز غیب این را جلی

goft payghambar ze-ghayb ân-râ jalî

The Prophet, (who drew inspiration) from the Unseen, explained this (matter) clearly

0750, 5: 498

پر طاووست مبین و پای بین

parr-e Tâwûs-at ma-bîn-o pây bîn

Do not regard thy peacock-feathers but regard thy feet

0760, 5: 720

مرغکی اندر شکار کرم بود

morg-akê andar shekâr-e kerm bûd

A little bird was hunting a worm

0770, 5: 947

چرب و شیرین و شرابات ثمین

charb-o shîrîn-o sharâbat-e Samîn

(Then) He gave him oily and sweet (viands) and costly sherbets

0780, 5: 1171

وافیان را چون ببینی کرده سود

wâfîy-ân-râ chûn be-bîn-î karda sûd

When you see that the loyal have profited

0790, 5: 1377

بار سنگی بر خری که میجهد

bâr-e sangî bar kharê ke mê-jah-ad

Quickly put a heavy load on the shying ass

0800, 5: 1588

که امانم ده مرا آزاد کن
ke amân-am deh ma-râ âzâd kon
"Give me quarter, set me free!

0810, 5: 1806

نامه‌ای آید به دست بنده‌ای
nâma'yî ây-ad ba-dast-e banda-yî
(Then) there comes into the hand of (such) a servant (of God) a scroll

0820, 5: 2025

همچو سنگی کو شود کل لعل ناب
ham-chô sangê k-ô shaw-ad kul la`l-e nâb
As the stone that is entirely turned into pure ruby

0830, 5: 2233

چادر و سربند پوشیده و نقاب
châdar-o sar-band pôshîda-o niqâb
He wore the chadar and snood and veil

0840, 5: 2438

چون ز چشمه آمدی چونی تو خشک
chûnze-chashma âmad-î chûn-î tô khoshk
Since thou hast come from the fountain, how art thou dry (thirsty)?

0850, 5: 2654

غرق گشته عقلهای چون جبال

gharq gashta `aql-hây-e chûn jabâl

"Understandings (strong) as mountains have been submerged

0860, 5: 2861

باز شب اندر تب افتد از فزع

bâz shab andar tab oftâd az faza`

Then again at night she (is stricken) by panic (and) falls into a fever (of anxiety)

0870, 5: 3077

آن یکی میرفت بالای درخت

ân yakê mê-raft bâlây-e derakht

A certain man was climbing up a tree

MP3 Download, Section 4 begins:

0880, Book 5: 3301

باز اخوان را از آن زهراب بود

bâz ikhwân-râ az ân zahr-âb bûd

Again, to his brethren (the draught they took) from it was poisoned water

0890, 5: 3524

مر ورا درد و مصیبت این بس است

mar ô-râ muSîbat ân bas-ast

For him 'tis sorrow and misfortune enough

0900, 5: 3737

رفت یک صوفی به لشکر در غزا

raft yak Sûfi ba-lashkar dar ghazâ

A Sufi went with the army to fight the infidels

0910, 5: 3953

هر یکی را مخزنی مفتاح آن

har yakê-râ makhzanê miftâH-e ân

Each one has a (particular) store-house: know, O brother, that the key thereof

0920, 5: 4166

دوزخی بودم پر از شور و شری

dûzakhê bûd-am por az shôr-o sharî

(Formerly) I was a Hell filled with woe and bale

BOOK 6

0930. Book 6: 120

عقلشان در نقل دنیا پیچ پیچ

`aql-eshân dar naql-e duniâ pêch-pêch

Their (the unspiritual men's) intellect is deeply involved in the dessert (pleasures) of this world

0940, 6: 344

صورتی را چون بدل ره میدهند

Sûratê-râ chûn ba-del rah mê-deh-and

(For) when they (worldlings) admit a phenomenal form into their hearts

0950, 6: 570

ای ز تو ویران دکان و منزلم

ay ze-tô wêrân dokân-o manzil-am
O Thou by whom my shop and dwelling is ruined

0960, 6: 788

مرثیه سازم که مرد شاعرم
marSiya sâz-am ke mard-e shâ`ir-am
I will make an elegy—for I am a poet

0970, 6: 1015

آنچ آن دم از لب صدیق جست
ân-che ân dam az lab-e siddîq jast
If I should tell what burst from the lips of the Siddiq at that moment

0980, 6: 1237

گفت یک روزی به خواجهی گیلی
goft yak rôzê ba-khwâja-ye gîlîy
One day a sturdy beggar, (who was) very fond of bread and carried a basket (about with him), accosted a Khwaja of Gilan

0990, 6: 1480

مرغ جذبه ناگهان پرد ز عش
morgh-e jaZba nâgahân parr-ad ze-`ush
(Then) suddenly the bird, namely, the (Divine) attraction, will fly from its nest (towards you)

1000, 6: 1715

لاغ اوگر باغها را داد داد
lâgh-e ô gar bâgh-hâ-râ dâd dâd
If his jests conferred a gift on the orchards (in spring)

1010, 6: 1948

پس خبر کردند سلطان را ازین
pas khabar kard-and sulTân-râ az-în

Then the party (of informers) who lay in ambush gave information of this to the king

1020, 6: 2184

در خیال از بس که گشتی مکتسی
dar khayâl az bas ke gasht-î muktasî

Inasmuch as you have wrapped yourself in the garment of phantasy

1030, 6: 2422

آن یکی گفتا که هر یک خواب خویش
ân yakê goft-â ke har yak khwâb-e khwêsh

And one (of them) said, "Let each (of us) relate what he dreamed

1040, 6: 2658

جمله مرغان ترک کرده چیک چیک
(جمله مرغان ترک کرده چیک چیک)
jumla-ye morgh-ân tark karda chîk chîk
All the birds left off chirping

1050, 6: 2888

ای مشیر ما تو اندر خیر و شر
ay mushîr-e mâ tô andar khayr-o shar

O Thou who givest us intimations in weal and woe

1060, 6: 3114

فردوسیست این پالیز را
far-e fardûsî-st in pâlez-râ
This garden hath the splendour of Paradise

1070, 6: 3345

بود امیری را یکی اسبی گزین
(بود امیری را یکی اسبی گزین)
bûd amîrê-râ yakê aspê gozîn
A certain Amir had a fine horse

1080, 6: 3579

آهن و سنگ از برونش مظلمی
âhan-o sang az berûn-ash muZlimî
The steel and flint are dark externally

1090, 6: 3801

زر به کاغذ پارها پیچیده بود
zar ba-kâghiZ pâra-hâ pêchîda bûd
The gold was wrapped in bits of paper

1100, 6: 4020

بهر جان خویش جو زیشان صلاح
bahr-e jân-e khwêsh jô z-êshân SalâH
Seek good for thy soul from them (who have attained unto God)

1110, 6: 4242

در فلان موضع یکی گنجی است زفت
dar fulân mawZi` yakê gonjê-st zaft

In such-and-such a spot is a great treasure

1120, 6: 4472

نوح چون بر تابه بریان ساختی

nûH chûn bar tâba beryân sâkhty

Whenever Noah was frying meat in the frying-pan

1130, 6: 4701

لیک گر در غیب گردی مستوی

lêk gar dar ghayb gard-î mustawî

But if you become upright in (your faith in) the Unseen