

CHAPTER IV

KITAB PATAHULRAHMAN *

T E X T

Canto I

1. Purwaning wangsit akarya gĕndĕng
duk ingsun lagi aneng Pakudran
kumawi tan wruh basane
tan wruh ing tindak-tanduk
nĕmbangakĕn kitab Arabi
kitab PatahulRahman
rinakit ing tĕmbung
pinupuhan dandanggula
muga-mugantuka sihe ing Yang Widi
ing dunya ing ak erat.
2. Mugantuka sapangating nabi
linĕbur sak(eh)ing dosa amba
dening Yang, dosa kabeh
mugantuka pitulung
kabukaa rasa kang jati
antuka amba barkat
ing guru katengsun
anulungi ingkang kajat
kang akarsa kinarsakakĕn ing gĕndĕng
kitab PatahulRahman
3. Nabi Muhammad mangke lingnyaris
singsapa iku nulungi hajat
ing dalĕm pawong-sanake

* MS. India Office Library no. 3102, pp. 16-35 & Cod. or. Leiden no. 7563=
S.H. 94 (10).

KITAB PATAHULRAHMAN

TRANSLATION

Canto I

1. The idea of writing verse occurred to me
when I was living in Pakudran,
but though playing the poet I have no command of the language.
I cannot find the right words
now that I am turning an Arabic book into verse,
namely, the book *Faḥ al-Raḥmān*,
to be phrased in lines
in the *ḍanḍangula* metre.
May God grant me His favour
in this world and the next.
2. May the Prophet intercede for me,
so that my sins be forgiven
by the Lord, my sins all and sundry.
May I be rendered assistance,
so that the essential meaning of the book be clear to me.
May I be accorded the beneficent influence
of my Master,
meeting my wish
to turn into verse
the book *Faḥ al-Raḥmān*.
3. The Prophet Muḥammad said,
"Should anyone meet the wish
of a friend, then

mangkya tulung Yang Agung
 ing wong iku salagi maks(h)
 nulungi marang hajat
 Yang Agung atulung
 ing wong kang nulungi hajat
 mangka yogya den sami aněmbadani
 hajating kang kawula.

4. Lawan malih pangandika nabi
 kang sinung rahmat kalawan salam
 ikilah pangandikane
 utawi wong atudu(h)
 kabēcikan kadya kang kardi
 ganjaraning Pangeran
 ing wong kang atudu(h)
 iyeku amal jariya¹
 kang lumaku atudu(h) kalawan ilmi
 kang sěpi saking riya.

5. Angandika seh kang luwih arip
 ěseh Juned kang abangsa Bakdad
 ikilah pangandikane
 wa-kullaka sirkiyyu²
 tĕgĕsipun sireku sirik
 dening angrasa sira
 ndarbeni panĕbut
 pamuji lawan panĕmbah
 sipta rasa makripat kang angalingi
 iku dereng sampurna.

6. Iya iku kang luwih ngalingi
 sipta rasa angrasa makripat
 kalawan Allah siptane
 maks(h) kalingan iku
 maks(h) sirik tan wĕrung jati
 kalingan sipta rasa
 angrasa andulu
 iyeku sirik kang samar
 dereng tohid tingale maks(h) kalingling
 dereng anunggal tingal.

the Lord will assist
 that man all the while that
 he is engaged in meeting this wish".
 The Lord most high helps
 anyone meeting another's wish;
 therefore everyone should comply
 with the wish of a fellow-creature.

4. Furthermore the Prophet,
 whom God may grant mercy and peace,
 said the following,
 "To urge a reputable act
 is tantamount to performing it".
 The Lord rewards
 anyone who urges reputable conduct;
 doing this is (of the same import as) establishing a pious
 provided it is done with good knowledge [foundation,
 and free from ostentation.

5. A mystic of great renown,
 Shaikh Junaid of Baghdād,
 said the following,
 "You are entirely polytheism".
 You are a polytheist,
 for you accredit yourself
 with invocations,
 praise and homage,
 but your ideas, feelings and gnosis are screens;
 you have not yet attained perfection.

6. The most serious impediments are
 your ideas, feelings and enjoyment of gnosis,
 when allied to the idea of duality.
 Then you are still behind a screen,
 still a polytheist lacking deeper understanding
 and screened from the Lord by your idea and feeling
 that you yourself think and see.
 This is hidden polytheism and
 not yet the profession of unity, since your vision is still obstructed,
 and unification of vision is not yet attained.

7. Yen sira ayun tĕkeng rasadi
 pancadriyanira den karaksa
 dasadriya³ den katalen
 aja kĕmba[h] den kukuh
 kirangana tĕḍa lan guling
 sanggama den karaksa
 tyasnya sĕdya ayu
 aja pĕgat murakabah
 iḍĕp aḍĕp iḍĕpe den ngati-ati
 den wruh sirang pinangka.

8. Nora tumĕka maring Yang Widi
 yen tan wruha ing pinangkanira
 yen wus wĕrung pinangkane
 dadya wĕrung Yang Agung
 ḍirinira ya iku napi
 kalingan ing Yang Sukma
 nabi Allah muwus
 sapa wĕrung ḍirineka
 den kawruhi nora jumĕnĕng pribadi
 mangkya wĕruh ing Pangeran.⁴

9. Angandika wong kang luwih arip
 nora nyata tohidira ing Yang
 saingga mĕtu awake⁵
 den wruh ing tĕgĕsipun
 wong kang amĕtu saking ḍiri
 iku wong kang tumingal
 ing dat sipat iku
 atanapi ing apĕngal
 den tingali ḍirine iku wus napi
 anging Allah kewala.

10. Aja tungkul genira ngabakti
 yen tungkula tĕmahan kajarah
 kajarah sĕmbah pujine
 tan wruh ing jatipun
 katungkul ing sĕmbah pamuji
 katungkul ing makamat
 myang ing kaspi iku

7. If you are desirous of thorough understanding,
then watch your five senses
and keep a tight rein on the complementary organs.
Do not be lax but be firm;
minimize food and sleep;
beware of sexual intercourse;
cherish good designs
and watch the Lord unremittingly;
be cautious with your thoughts and the objects of your attention;
be aware of your origin.

8. You will not attain to the Lord
unless you know your origin.
If you know your origin,
you know the Lord most high.
Your self is a non-entity,
screened from the Lord.
The Prophet said,
“Whosoever knows himself, and is aware of the fact
that he is not self-subsistent,
knows God”.

9. A prominent mystic said,
“Your profession of unity will not be evident
unless you have given up self”.
Know that this means:
Whosoever has given up self,
sees God’s Essence, attributes
and works;
he sees self as a non-entity,
and God as the Only Being.

10. Do not be preoccupied with worship,
otherwise you will become a captive
of your homage and devotion.
Ignorant of the essential,
one is preoccupied with homage and devotion,
preoccupied with the attainment of mystic stations
and disclosure.

iyeku kang dadi hijab
 sĕmbah puji makripat kang angalingi
 tingalira ing Sukma.⁶

11. Bĕciking kang anĕmbah amuji
 aywa tungkul ing puji panĕmbah
 den wĕruh ing kajatine
 yen tan wrung jatinipun
 lir bagĕna sĕmbah pamuji
 yen tan wruh jatinira
 sayogya wong iku
 takona wong kang sampurna
 aja tungkul anggunggung sĕmbah pamuji
 yeku ngalingi tingal.
12. Angandika wong kang luwih arip
 sampurnaning pamuji panĕmbah
 tan wruh ing sĕmbah pujine
 muwah ing ėirnipun
 tan ana liyaning Yang Widi
 kang muji kang anĕmbah
 tunggal jatinipun
 tan na liyan saking iya
 kang nĕmbah amuji tan liyaning Jati
 amuji ėawakira.⁷
13. Angandika satĕngah wong supi
 utawi yakin iku wong mĕdal
 kang mĕtu saking ėirine⁸
 tan ningali liyanipun
 tatkalane wuwuh kang yakin
 mangka angalih sira
 saking makam iku⁹
 angalih makam panunggal
 malah tĕka maring makam kang sĕjati
 tan wruh ing kaspinira.
14. Angandika wong kang ahli tohid
 kang aran tohid den sami wikan
 ing tohid iku tĕgĕse

All these things are a screen:
 homage, devotion and gnosis obstruct
 one's vision of the Lord.

11. The right way of bringing homage and praise
 is to be not preoccupied by these
 but to know the essential;
 otherwise
 homage and praise are void, as it were.
 When one is in the dark about the essential,
 one should ask
 an adept.
 Do not overrate the importance of homage and devotion,
 for they obstruct the vision.

12. An advanced mystic said,
 "Supreme praise and homage is
 not to know of homage and praise,
 nor of self.
 There is no one but the Lord,
 who praises and pays homage;
 one in His essence;
 there is no one but He.
 None other than His Essence pays homage and praises,
 in praise of Himself".

13. A mystic said,
 "To have a firm conviction means that one has given up self".
 He who has given up self,
 sees nothing else.
 When his conviction has grown firm,
 he moves on
 from that mystic station
 to the station of unity;
 nay, he attains the supreme station,
 namely, that of not knowing of disclosure.

14. Those who experience unity say,
 "You should know
 what unity means,

anunggalakĕn kayun
 lan makripat tan liyan jati
 jatine iku tunggal
 tan liyan jatipun
 kadulu kang tiningalan
 tan liyan kang dulu-dinulu pan sami
 tan liyan ingkang tumingal.¹⁰

15. Angandika seh Juned Bakdadi
 tatkalane sira sarta Allah
 dadya kalingan ġirine
 dening Yang Mahaluhur
 dadya napi ġirine kadi
 mulih kadya duk nora ¹¹
 kalinġi(h) Yang Agung
 ġirine nora katingal
 sampun lĕbur lir malam katrapan api
 ing upamane ika.
16. Yen sira ayun wruh ing Yang Widi
 ayun wru(h) sira ing ġirinira
 den wĕruh ing pinangkane
 mangkya wrung jatipun
 tan ana liyan kang ngawruhi
 puniku dudu sira
 ngandika Yang Agung
 norana sira mĕmana(h)
 ing nalika mĕmana(h) sira ing kapid
 anging Allah kang mana(h).¹²
17. Iya iku sampurnaning tohid
 tan ngawruhi iku ġirinira
 datan wru(h) iku liyane
 iku panjĕnĕgipun
 sampun sirna tingale wali
 wali kang asung tingal
 wong arip amuwus
 aywa sira anyana ¹³
 kang tumingal anĕmbah muji Yang Widi
 liyaning kang amurba.

namely, surrender to the Lord
and vision of nothing but the Reality,
which is one.

Essentially there is no difference
between the seer and the seen;
subject and object of the vision are the same;
the seer is none other (than the seen).

15. Shaikh Junaid of Baghdad said,
when he was with God
and screened from self
by the Lord most high,
so that his self was non-existent, as if
returned to the stage of non-existence,
overpowered by the Lord,
and his self had vanished,
molten away as wax put on a fire,
as it were,

16. "If you want to know the Lord,
you must know your self".
You must know its origin,
then you know the Reality;
there is no other way of knowing.
It is not you.
The Lord most high said,
"It was not you who threw,
when you threw (a pebble) against the infidels,
but Allah who threw".

17. Perfect unity is
not to know of self,
nor of anything else.
This is real unity.
The sight of the Friend has vanished,
of the Friend who granted vision.
The mystic says,
"Do not nurse the idea that
he who sees, pays homage and praises God,
is another than the Creator".

18. Kawruhana ananing Yang Widi
 angliputi ing sakehe asya¹⁴
 sadurunge ana kabeh
 muwah ing sawusipun
 tan kejaba saking Yang Widi
 saingga ku sadèrah
 kaliputan iku
 ing mangke kaya ing kuna
 ora beda tingale kang sampun wasil
 tan samar ing paningal.
19. Sampuning mangkana den asami
 dipun wèruh ing ajal kamulan¹⁵
 den wruh maring wiwitane
 yen wrung kamulanipun
 dadya wèruh sira ing jati
 ðingining takyun awal
 wiwitaning takyun
 ing dalèm martabat wahdat
 iya iku wiwitaning gen tajali
 maks(h) dadalan mujmal.^{15a}
20. Kaping kalih ènggening tajali
 atas dadalan kang pisah-pisah
 ing takyun sani ènggone
 wus nyateng dalem ilmu
 sakaṭahing sawiji-wiji
 kaping tri karijiya
 nyataning Yang Agung
 iyeku mulaning ana
 ingkang kocap sèdaya iku tajali
 nyataning ahadiyat.
21. Yen sampun wèruh ing kajatining¹⁶
 sakaṭahing asya kang gumèlar
 dadya wruh ing Pangerane
 lawan Pangeranipun
 tan na liyan kang den kawruhi
 anging Allah kang tunggal
 tan wrung ðirininipun

18. Know that the Being of God encompasses everything.
Before and after anything was called into being,
there was no one but God;
even the smallest particle is encompassed by Him,
now as before.
He who has reached the goal does not hold a different view;
it is perfectly clear to him.

19. Furthermore everyone should know his origin;
should know the beginning.
When you know this,
you have gone to the root of the matter.
The beginning of the first determination,
which is the starting-point of all determination,
is at the grade of 'wahdat';
this is the beginning of manifestation,
still without differentiation.

20. The second stage is the manifestation
in the way of individuation,
which takes place in the second determination.
Each several thing
is present in His knowledge.
The third is the stage of exteriorization,
namely, that of the outward manifestation of the Lord most high.
It is the starting-point of all being.
All these grades are called manifestations,
through which the Absolute Unity displays itself.

21. If you know the real situation
as regards the whole of things created,
you know the Lord;
and as regards the Lord,
none other is known
beside Allah the Only One.
You do not know of self,

sabab wěruh ing pinangka
 wiwitaning takyun awal takyun sani
 iku angsal kang gumĕlar.

22. Kalakuaning akyan kang karij
 anut iya kang aneng maklumat
 dat sipat lan apĕngal
 ingkang iya iku
 tan sĕlaya rupane kadi
 nabi Allah ngandika
 akarya Yang Agung
 ing Adam apa (aneng?) rupanya
 iku dalil tanĝaning akyan kang karij
 anut akyan sabita.
23. Utawi wong kang suhud ing Widi
 ayun wruh ing akyan karijiya
 tan beda lan hakekate
 kang aneng dalem ilmu
 kang ingaran akyan kang sabit
 yeku luwih utama
 suhude puniku
 iyeku marganing mĕdal
 saking ĝiri ayun sami angawruhi
 jumĕnĕng lawan Allah.

Canto II

1. Ing awal lawan ing akir
 jumĕnĕng lawan Yang Sukma
 tan kĕna pisah anane
 ing dunya tĕkeng akerat
 anging kalawan Sukma
 ing barang ĕndi wong iku
 tan pisah lan kang Wisesa.
2. Yen sampun sira wĕruhi
 jumĕnĕng kalawan Sukma
 maka ngalingi Yang Manon
 saking ĝirinira ika

for you know your origin,
 which has its beginning in the first and second differentiation,
 the starting-point of creation.

22. The exterior essences
 are in conformity to the intelligible ones.
 As regards their essence, attributes and works,
 none of these
 shows any difference,
 as the Prophet said,
 "The Almighty created
 Adam in His own image".
 This is evidence of the exterior essences
 being in conformity to the latent ones.
23. Anyone devoting himself to the Lord
 should know that the exterior essences
 are not different from their intelligible prototypes
 which exist in God's knowledge
 and are named the latent essences.
 This is the highest devotion
 and the way to get rid
 of self, in prospect of the knowledge
 of subsisting in God.

Canto II

1. (Namely, the prospect of) subsisting in the Lord
 in the beginning and in the end,
 inseparable from Him
 in this world and the next,
 and of being with Him
 wherever one is,
 not separated from the Almighty.
2. If you know
 that you subsist in the Lord,
 He screens you
 from self,

dadya sirna dirinya
 kalingan dening Yang Agung
 sirna lir kadi duk kuna.

3. Tatkala wus sirna iku
 saking dat sipat apěngal
 dadya ambuka Yang Manon
 ambuka ing hijabira
 dadya sira tumingal
 tan ana liyan Yang Agung
 kang dulu kang tiningalan

4. Kalindih ing wahdat jati
 dadi lěbur ngubudiyat
 ing dalěm wahdat anane
 dadya punika kawula
 mangkya langkung¹⁷
 pangandikane Yang Agung
 sakehe asya ku pana.¹⁸

5. Wong kang ahlulwahdat angling
 ing mangko puniku adam
 anging Yang Sukma anane
 ing awal lan akir tunggal
 tan ana ingkang liyan
 Sultan Ali mangke muwus
 ikilah kang pangandika

6. Nora aningali mami
 ing sawiji-wiji asya
 anging ananing Yang Manon
 kang mojud kang tiningalan
 tan ana kang katingal
 liyane saking Yang Agung
 kang murba kang amisesa.¹⁹

7. Satěngah wong supi angling
 singsapa amrih Yang Sukma
 karena iku đeweke
 nora tuměka sinědya

so that self is annihilated,
eclipsed by the Lord most high
and brought to non-existence as of old.

3. When self is annihilated
through His Essence, attributes and works,
the Almighty lifts
the veil,
so that one sees
that there is none but the Lord most high,
who sees and is seen.

4. When one is overpowered by the real Unity,
the servitude is dissolved
into unity,
so that the servant
..... (defective line in the MS.)
The Lord most high said,
"Everything perishes".

5. Those who experience unity say,
"Presently nothing will exist
save the Lord,
the Only One, in both the beginning and the end,
with no one beside Him".
Sultan Ali said
the following,

6. "In nothing whatever
do I see anything
but the Being of the Lord".
In the existing things within my sight
I see nothing
but the Lord most high,
who creates and rules.

7. A mystic said,
"Anyone who, striving after the Lord,
is motivated by self,
will not attain his end,

maksih puniku wuta
singsapa amrih Yang Agung
tuměka kalawan Sukma.

8. Satengah pandita angling
singsapa wuta ing dunya
dadi wuta maripate
ing benjing tēkeng akerat²⁰
datan wruh ing Pangeran
sabab wuta tingalipun
ing dunya nora maripat.
9. Imam Hajali angling
singsapa manjing suwarga
ing dunya iku punang wong
maka manjing suwarga
akerat yugya aweha
amal sadiyah²¹ wong iku
ing dunya manjing suwarga.
10. Ahli batin sarta yakin²²
ahli lahir sarta iman
namung saosek kalbune
kang liyan saking Pangeran
maka wong iku kurang
yakine maring Yang Agung
lir kadya wong ahli iman.
11. Tatkalane iku mosik
kang liyan saking amarullah
kurang imane punang wong
dereng sampurna kang iman
kadya wong yakin ikrah²³
kang liyan saking Yang Agung
kang yakin dereng sampurna.
12. Nora tuměkeng wong asih
anging sawuse tetela
yakin iku Pangerane
utawing wong kang sampurna

as he is still blind.
 Anyone striving after the Lord,
 should come with the Lord.

8. A scholar said,
 "Anyone who is blind in this life,
 will be blind also
 in the hereafter;
 he will not behold the Lord,
 since he was blind
 and devoid of sight in this life".

9. Imam Ghazali said,
 "Anyone living in paradise
 in this life, that man
 in order to win heaven
 should do
 pious works
 while living in paradise on earth".

10. Certainty is proper to the spiritual-minded,
 faith is proper to the secular man.
 But when the heart of a man of certainty
 is roused on account of anything save God,
 his certainty with regard to God
 is deficient,
 as is the case with a man of faith.

11. When the latter is roused
 on account of anything save God
 his faith is deficient,
 not yet perfect,
 in the same way as an incentive
 not springing from the Lord
 impairs the certainty of a man of certainty.

12. The latter will not be roused
 unless it has become clear to him
 and he is certain that it is the Lord.
 The man of perfect certainty

tan ana ikrah liyan
ing dalēm sajroning kalbu
anging Pangeran kewala.

13. Sampurnaning wong kang tohid
ing Allah tan darbe tingal
maripat saking deweke
sěmbah puji tan katingal
tan darbe tingkah polah
tan angrasa darbe kayun
wujud mung maring Sukma.
14. Nora tuměka mring tohid
nanging dědalan maripat
angawruhi pinangkane
ngawruhi asya sědaya
sakehing kang gumělar
sadurunge ana mujud
ing takyun awal kamulyan.
15. Anulya ing takyun sani
lahire ing karijiyah
agělar sakeh asyane
asal ingkang luwih nyata
nanging warnine akyan
kang tětěp ing dalēm ilmu
kang karij nora sělaya.
16. Yen sampun sami ngawruhi
sakehing asya sědaya
yen saking iku angsale
něnggih margining maripat
ngawruhi saking angsal
angaspadakěn yen wujud
juměněng lawan Yang Sukma.
17. Pangandikaning Yang Widi
ing dalu kalawan ing siyang
ing dalēm ilmu lampaha
lir kadya ing asal

- is not roused by any impulse
in his heart
save the Lord.
13. The perfect monotheist
does not view
his gnosis as springing from himself;
he does not look upon homage and prayer;
he has no activity of his own
nor has he any desires;
he exists solely for God.
14. One cannot attain *tawhīd*
save in the way of knowledge,
namely, the knowledge of one's origin,
the knowledge that all things,
the entire universe,
before coming into existence
have their spring in the first determination;
15. then in the second determination,
while exteriorizing in the exterior essences,
in which all things are displayed.
A clear origin,
the shape of things being that of their essences,
which are latent in God's knowledge.
The exterior ones do not differ from these.
16. When you know
that all things
have their spring from there —
in truth it is the way of knowledge
to trace things to their origin —
then you behold clearly
that all existence is God's.
17. God said,
"Night and day
everything comes about with His knowledge,
as in origin also

- lumampah lawan karsa
pangandikaning Yang Agung
kalawan Ingsun angucap²⁴
18. Ningali kalawan mami
muwah lan Ingsun miarsa
kalawan Ingsun lampahe
kalawan Ingsun akarĕp
satingkah-polahira
kalawan Ingsun anambut
nĕnggih tĕgĕsing pasartan.
19. Ki Seh Juned sira angling
sajrone kulambingwang Yang
iku tan ana liyane
kang muji nĕmbah angucap
miwah saparipolah
tan liya saking Yang Agung
kang murba kang amisesa.
20. Ri sampunira ngawruhi
sakatahe ingkang kocap
yugya den sangĕt wĕdine
nĕnggih sarate lumapah
wĕdi maring Yang Sukma
yen tan wĕdi mring Yang Agung
..... dadya kiyanat.²⁵
21. Awĕdi maring Yang Widi
lan sabar tawĕkal lila
ing dalĕm ilmu hukume
nĕnggih sarating lumampah
angarĕp-arĕp rahmat
kalawan puji iku
amuji kang asung rahmat.
22. Lan malih wajib lampahi
pikukuh Islam sĕdaya
lan anyĕgah ing cĕgahe
sarating hakekat

it comes about through His will”.

The Lord most high said,

“They speak through Me,

18. They see through Me,
and through Me they hear;
they move through Me,
through Me they strive.
All their actions
they perform through Me”.
This indeed is what ‘subsisting in God’ means.
19. Shaikh Junaid said,
“Inside my robe
there is no one
who prays, pays homage and speaks
or performs any action whatever
save the Lord most high,
who creates and rules”.
20. Now that you have heard
all that has been said,
you should live in great fear.
Indeed, fear of the Lord
is prerequisite to any activity;
otherwise,
it results in a breach of trust.
21. Fear of the Lord (and also)
patience, trust in God and acquiescence
in His knowledge and disposal;
for indeed, hope of His mercy
is prerequisite to action,
as are prayer, thankfulness
and praise of the Merciful.
22. Furthermore one must comply
with all precepts of Islam
and refrain from what is forbidden.
All this is prerequisite to the stage of Reality;

yen tan kalawan sarat
sarengat tarekat iku
kafir jidik ingaranan.²⁶

23. Lan malih ayun kirangi
ing sanḡang kalawan pangan
anḡrasa iku kalbune ²⁷
saking kang sumuwa ika ²⁸
lan saking ujubriya
miwah jahi lawan kasud ²⁹
iyeku bataling lampah.
24. Lan malih sarat sawiji
aja ngakehakēn lampah
ing kang tan ana pedahe
barang ing kang nora pedah
pan sayugya tininggal
dadya nungkulakēn laku
punika kang dadi hijab.
25. Ing tingal dadya ngalingi
katungkul ing pangal ³⁰ dunya
dadya lali ing Pangeran
nulya tan anḡrasa sēlam
tan wēdi ing Pangeran
tan wontēn patobatipun
katungkul dening kasukan.
26. Iya iku kang ngalingi
tingal kita maring Sukma
katungkul ing dunya kang wong
datan emut lamun pējah
katungkul ing hal dunya
tan wēdi maring Yang Agung
yeku alamat cilaka.
27. Pangandikaning Yang Widi
singsapa arēp tumēka
tētēmu lan Pangerane
nora gawe ing amal

without these prerequisites,
 (the stages of) Law and Path, that is,
 one is deemed an infidel and an unbeliever.

23. Furthermore one should minimize expenses for food and dress, alive to the fact that spending money on either of these could spring from ambition, pride, ostentation, vainglory or envy, which invalidate all action.
24. Another prerequisite is not to indulge in purposeless activity; anything pointless should be avoided, absorption in activity being a screen.
25. Absorption in worldly activities obstructs vision, so that one does not attend to the Lord. Subsequently one does not feel a Muslim nor does one fear the Lord. One does not regret it, being wrapped up in pleasure,
26. And this obstructs one's vision of the Lord. Absorbed in the things of this world one is unmindful of death, since one is wrapped up in this world and does not fear God, which spells disaster.
27. The Lord said,
 "No one desirous of coming and meeting the Lord, should bring with him pious works

saleh iya aywa katungkul
 iku
 ing Pangeran wong sanunggal.³¹

28. Dadya sira apapanggih
 kalawan Yang Sukma ika
 yen anut ing Pangerane
 cegah pakoning Yang Sukma
 anut sarak Muhammad
 ing lahir lan batinipun
 anut ing nabi utusan.
29. Margane tumekeng jati
 arsa anut nabi kita
 satingkah-paripolahe
 lahir batin pan tunggal
 lan den wruh diri dawak
 jumëñëng lawan Yang Agung
 nora jumëñëng pribadya.
30. Ing siyang kalawan ratri
 den eling maring Yang Suksma
 maring saparipolahe
 aywa nyana iku dawak
 anging lawan Yang Suksma
 ing saparipolahipun
 tan sèpi saking Yang Suksma
31. Wëkas-wëkasan aurip
 tingale tan darbe tingal
 Allah saking iku deweke³²
 tan ngrasa darbe maripat
 puji lawan panëmbah
 tan angrasa darbe wujud
 wujud saking dewekira.
32. Ing mangke lawan inguni
 datan jumëñëng pribadya
 anging kalawan Sukmane
 nora lawan ñirinira

.....
.....
.....

- 28. In fact you will meet
the Lord,
when you obey Him,
refrain from what is forbidden,
abide by the Law of Muhammad
outwardly and inwardly, and
follow the Messenger of God.

- 29. The way to attain the Reality
is to follow our Prophet
in all one's doings,
for exterior and interior are one,
and to know that self
has its being in Him (the Lord),
and is not an independent entity.

- 30. Day and night
one must remember the Lord
in all one's doings.
Do not fancy that they are yours:
they are God's alone.
None of one's doings
is without the Lord.

- 31. The ultimate goal of life is reached
when Allah is not the end in view,
and therefore
one does not think that gnosis,
praise and homage are one's own,
nor does one ascribe being to oneself,
self-subsistent being, that is.

- 32. Neither now nor of old
was man independent:
he subsists in God,
not in self;

anging kalawan ing Yang
 ing mangke kalawan dangu
 yeku tingal kang sampurna.

33. Ngandika Bagenda Ali
 kang kinarilan dening Yang
 punika pangandikane
 ingsun lamun binukaa
 tan wuwuh ing Yang³³
 dening sampun yakin ingsun
 dening wus nyateng Pangeran.

Canto III

1. Ri sampunira mangkana
 den sami sira ngawruhi
 prasanak ingsun kang mulya
 satuhu wujud kakalih
 kang satunggil hakiki
 dat ingkang mutĕlak iku
³⁴
 ping kalih wujud majaji³⁵
 gih puniku ingaran wujud mukayad.³⁶
2. Wujud mukayad tan ana
 anging lan wujud hakiki
 jĕnĕnge wujud mukayad
 dat sipat apĕngal kadi
 kang aneng dalem ilmi
 kang lahir ing alam iku
 ingaran karijiyat³⁷
 dening mijil saking ilmi
 gih punika nyataning akyan sabitah.³⁸
3. Tĕtĕp ingkang dat lan sipat
 apĕngal hakekat sami
³⁹
 kang ingaran akyan sabit
 ing akyan karij lahir⁴⁰
 akyan ingkang subut iku³⁸

in God,
 now and of old.
 This is the final view.

33. Lord Ali,
 may God be pleased with him,
 said,
 "Should I be fully enlightened,
 my knowledge of Him would not increase,
 for I am already a man of certainty,
 as the Lord has already been revealed to me".

Canto III

1. Furthermore
 all of you, my esteemed friends,
 should know
 that being is twofold:
 first the Real One,
 the Absolute Essence

 secondly the metaphorical one,
 named limited being.
2. Limited being does not exist
 save in relation to Real Being,
 on account of its limited character.
 Its essence, attributes and works are
 in conformity to those existing in God's knowledge.
 What becomes manifest in this world
 is named 'exterior';
 as it springs from God's knowledge;
 it is, indeed, the manifestation of the latent essences.
3. Its essence, attributes and works
 remain authentic

 What is named latent essences,
 manifests itself in the exterior essences.
 The latent essences

nyata ing karijyah
lakune kang dalēm ilmi
kalihipun lahire Yang Sukma Mulya.

4. Lahire akyan sabitah
atanapi akyan karij
yeku minongka takyunat ⁴¹
karane tan anḍeweki
anging lawan Yang Widi
dat sipat apēngalipun
upama pawayangan
wujude tan anḍeweki
anging lawan kang darbeni wawayangan.

5. Tan darbe wujud pribadya
tarsonḍa maring Yang Widi
ananing wujud mukayad
anut ing wujud hakiki
saparipolahneki
..... ⁴²
tan na jatining tingal
tan liyan saking sajati
gih punika jatining tohid sampurna.

6. Winastan salat da'imat ⁴³
sēmbah pujine kang da'im
tan pēgat pamujinira
ing siyang kalawan ratri
tansah nēmbah amuji
tan pēgat pamujinipun
tingale tan katingal
tan kandḗg sēmbah pamuji
dening wus wruh jatine puji panēmbah.

7. Pangandikaning Yang Suksma
ing hadis kudsi pinanggih
ingsan iku rasaning Yang
lan Ingsun rahsaning jalmi ⁴⁴
tansah Ingsun neng kapti
wong kang asih maring Ingsun

become manifest in the exterior ones (, which are)
 in conformity to their intelligible forms.
 Both are manifestations of the Exalted Lord.

4. The appearance of both the latent
 and the exterior essences
 means differentiation.
 As neither of these is self-subsistent
 but they exist through the Lord,
 their essence, attributes and works
 are comparable to a wayang play:
 they are not self-subsistent;
 they exist only through that which is shadowed forth.

5. They have no being of their own
 but are leaning on the Lord.
 Being of limited existence
 is in conformity with Real Being;
 all its activities

 This is indeed the essential of real *tawhīd*.

6. It is named ‘permanent prayer’,
 ‘permanent homage and praise’.
 One’s prayer is uninterrupted
 day and night.
 Continuously one pays homage and praises;
 one’s prayer is uninterrupted.
 Though there is no object in view
 one’s homage and prayer never halt,
 since one knows what praise and homage amount to.

7. A word of God
 found in the *ḥadīth qudsī*
 says, “Man is God’s secret,
 and I am the secret of man”.
 The longing of those who love Me
 continuously goes out to Me;

tansah Ingsun katingal
 kalingling sajroning kapti
 Ingsun tunggal tan lali asih wong ika.

8. Pangandikaning Yang Sukma
 yen sira ayun pinanggih
 kalawan Ingsun ta sira
 andadekĕn maring pamrih
 pamrihe saking Kami
 pamrihira maring Ingsun
 aywa anyana sira
 andadekĕn maring pamrih
 iya iku murade sĕmbah wangsulan.

9. Kalawan Ingsun angucap
 kalawan Ingsun ningali
 kalawan Ingsun miarsa
 kalawan Ingsun adikir
 lawan lumaku Mami
 nabiullah mangke muwus
 norana wujud kita
 anging ananing Yang Widi
 iyeku tan lyan wujud lawan Yang Sukma.

10. Tatkala sira wus wikan
 jumĕnĕng lawan Yang Widi
 mangke wruh maring Yang Sukma
 yata ing sawiji-wiji
 wruhe tan andĕweki
 anging kalawan Yang Agung
 tan darbe tingal dawak
 tingale punika napi
 dening nora wong iku jumĕnĕng dawak.

11. Punika napining asya
 anane tan andĕweki
 anging kalawan Yang Sukma
 kang batin lawan kang lahir
 lahir batine sami
 tan jumĕnĕng dĕwekipun

they watch Me continuously;
 in their longing they are mindful of Me.
 I, the Only One, am the permanent object of those people's love.

8. God said,
 "When desirous
 of meeting Me,
 you intend to do that,
 this intention springs from Me,
 namely, your intention of striving after Me.
 Do not fancy
 that it is your own.
 This is what is meant by 'return homage'.

9. Through Me they speak,
 through Me they see,
 through Me they hear,
 through Me they are mindful,
 their walk is Mine.
 The Prophet said,
 "Ours is no being
 save the Being of the Lord",
 that is to say, no being other than subsisting in God.

10. When you know
 that you subsist in God,
 you know God;
 then you know
 that nothing whatsoever is self-subsistent;
 everything subsists in Him.
 You have no vision of your own;
 there is no such vision,
 since man is not self-subsistent.

11. Now, as regards the nullity of 'things' (creation),
 they are not self-subsistent;
 they subsist only in God,
 inwardly and outwardly.
 Neither outwardly nor inwardly
 are they self-subsistent.

ingaranan mukayad
 tarsonða maring Yang Widi
 wujud mutlak yeku yen wujud mukayad.

12. Lahiring wujud mukayad
 lahire wujud hakiki
 iya iku rupaning Hak
 kang lahir anut ing batin
 kang batin nyateng lahir
 kang lahir mangke atuduh
 ing kalakuwaning hak
 kang wontèn ing dalèm batin
 yata asya lampahe su'un datiyah.⁴⁵

13. Lampahe su'un datiyah
 kakalih batin lan lahir
 kang lahir ananing asya
 kang batin ing dalèm ilmi
 kaliye iku sami
 kalawan hakikinipun
 tan sěpi saking ěhak
 kang batin lawan kang lahir
 gih puniku minongka nyataning ěhak.

14. Aywa samar ing paningal
 sakaðahe asya sami
 dadya ta jatining ěhak
 lampahe sawiji-wiji
 tan lyan saking Yang Widi
 batin kalawan lahir pun
 datan ana sělaya
 kang batin kalawan lahir
 gih punika minongka lahiring ěhak.

15. Ri sampunira měngkana
 dipun sami angawruhi
 wirasane kang siněrat
 dipun estokna ing galih
 něnggih rasa kang adi
 sakaðahe kang siněbut

Their existence is named a limited one.
 They are dependent on God,
 The Absolute Being, which means that their existence is a
 [limited one.

12. Outward limited being
 is the exterior of real being,
 the manifestation of the Reality.
 The outward goes by the inward;
 the inward manifests itself in the outward.
 The outward points
 to the development
 inside the Reality:
 'things' grow out of the predispositions in the Essence.
13. The predispositions of the Essence develop
 into both the inward and the outward;
 the outward is the being of 'things' (creation);
 the inward are their intelligible forms.
 They are the same
 and in fact
 not devoid of the Reality,
 neither the inward nor the outward.
 Both indeed serve for manifestations of the Reality.
14. Be clear about this:
 All things
 are in fact the Reality;
 the moving of each distinct thing,
 both inwardly and outwardly,
 springs from God alone.
 There is no difference
 between the inward and the outward;
 both indeed serve for manifestations of the Reality.
15. Furthermore
 you should know
 the purport of this writing, and
 realize it in your heart,
 for this is indeed the sound interpretation.
 What has been remarked here

satēngahe pan rahsa
 rasa kang bongsa rabani ⁴⁶
 gih punika satēngah sih kanugrahan.

16. Sampun tamat kang sinurat
 kitab kang abongsa Arbi
 lawan sih nugrahaning Yang
 pambuka bongsa rabani
 kang tan sinungan ěsih
 tan ambuka rasanipun
 anging sih kanugrahan
 ambuka rasa sĕjati
 mangke yogya den sami agugurua.

17. Yen sampun wikan sĕdaya
 ing sawirasaning tulis
 yogya angatahna ⁴⁷
 dikir maring Yang Widi
 ing siyang lawan latri
 aja pĕgat den lumintu
 ing manah miwah lisan
 dipun eling aja lali
 sengga sirna ċirine tan katingalan.

18. Mantuning sĕrat tinĕċak
 Sĕnen Wage Surya nĕnggih
 Dumadilakir wulannya
 tanggal ping kalih Jimakir
 taune duk tinulis
 angkaning taun ingitung
 sewu nĕm atus warsa
 sawidak lan tigang warsi
 duk tinulis rusake Walonda Jawa.

is in part a secret,
a secret of a Lordly character,
a favour and a blessing.

16. This is the end
of the Arabic book.
God's favour and blessing
made me understand it.
When one is not granted God's favour,
one does not understand the meaning.
Only by favour and blessing
is its deeper meaning disclosed.
Therefore one should apply to a teacher.
17. When you understand completely
the purport of this writing,
then be continuously
mindful of the Lord,
day and night,
unremittingly,
in all you think or say.
Be mindful of Him, with never flagging attention.
so that your self disappears without leaving trace.
18. The copying of the book was finished
on Monday Wage Surya (?)
of the month Dumadilakir,
the second of the year Jimakir;
that was the time it was written,
which is the year
sixteen hundred
and sixty three (of the Javanese calendar),
when there was a war going on with the Dutch.