

Tablet on the Simple Reality (Lawḥ-i-Basīṭu'l-Ḥaqīqih)

Provisional Translation by Joshua Hall

As to what the inquirer hath asked about the statement of the philosophers, “the Simple Reality is all things,” reply thou: Know that the meaning of ‘things’ in this connection is nothing else but existence and the perfections of existence *qua* existence, while the meaning of ‘all’ is the possessor thereof. This ‘all’ admitteth of no division and no parts. Thus, the Simple Reality, since It is simple in all aspects, is the possessor and totality of all limitless perfections, just as it hath been said, “there is no limit to His handiwork.”

To continue in the Persian tongue,¹ the intended meaning of the philosopher in the above passage regarding ‘things’ is the perfections of existence *qua* existence, and his intent as to ‘all’ is a possessor—that is, the One Who, in a simple manner, is the possessor and totality of all limitless perfections. This philosopher hath put forth similar statements on the themes of Divine simplicity and on the ‘potency’ and ‘intensity’ of existence. Here, his intent was not that the Necessarily Existent hath permeated or become divided among limitless entities. Exalted is He above such ascriptions! Rather, it is as the philosophers have stated: “The Simple Reality is all things, and not any single one of them,” and in another place, “The light of the Simple Reality can be perceived in all things.”

This perception is conditioned by the vision of the seer. Discerning eyes behold, in all things, the signs of the One God, for in all things are the Divine names manifest, while God Himself hath ever been, and shall forever remain, sanctified from ascent, descent, and limitation, connection to, and association with, all other

و ما سئل السائل في قول الحكماء بسيط الحقيقة كلّ الأشياء
قل فاعلم أنّ المقصود من الأشياء في هذا المقام لم يكن إلّا
الوجود و كمالات الوجود من حيث هو وجود و من الكلّ
الواجد و هذا كلّ لا يذكر عنده بعض و لا يقابله جزء و
الحاصل أنّ بسيط الحقيقة لما كان بسيطاً من جميع الجهات إنّ
واجد و مستجمع لجميع الكمالات التي لا حدّ و لا نهاية لها
چنانچه فرموده اند ليس لصنعه حدّ محدود

بلسان پارسی ذکر میشود مقصود حکیم از اشياء در عبارت
مذکوره کمالات وجود من حيث هو وجود است و از کل
دارائی یعنی واجد و مستجمع جميع کمالات نامتناهيه است
بنحو بساطت و امثال این بیانات را در مقامات ذکر توحید
و قوّت و شدّت وجود ذکر کرده اند مقصود حکیم این نبوده
که واجب الوجود منحلّ بوجودات غیر متناهيه شده سبحانه
سبحانه عن ذلك چنانچه خود حکما گفته اند بسيط الحقيقة
كلّ الأشياء و ليس بشيء من الأشياء و في مقام آخر إنّ
أنوار بسيط الحقيقة ترى في كلّ الأشياء

و این ببصر باصر و نظر ناظر منوط است ابصار حدیده در
كلّ اشياء آیات احدیه را مشاهده مینمایند چه که جميع
اشياء مظاهر اسماء الهیه بوده و هستند و حقّ لم یزل و لا یزال

¹ Here, Bahá'u'lláh switches to Persian from Arabic, and largely reiterates the same point.

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things. All other things, in contrast, abide in the sphere of their specific limitations. It hath thus been said, "Since the existence of the Necessarily Existent is of the utmost perfection in power and intensity, were it permissible, it would permeate and interpenetrate infinite beings, but this being impossible, it is not thus dispersed." This statement hath many implications, but if the intent of the philosophers were to be explained at length, it would result in tedium. Since the hearts of the righteous are refined and subtle in their understanding, the Pen of thy Lord, the Unconstrained, hath sufficed itself with brevity.

Two stations regarding divine oneness may be considered. The first is *ontological oneness*, which negateth all things with *lá* and affirmeth God with *illá*.² That is, all things except God are regarded as nonexistent, meaning that all things have been and shall remain sheer nothingness when compared to the revelation of His glory and the very mention of His name: "All things shall perish save His face." Compared to His existence, none is worthy of existing, and the term *existence* is thus not applicable to anyone. In this connection hath it been said, "God was and nothing abided with Him, and He is now even as He was," notwithstanding that other things have existed and continue to exist. This signifieth that, in His court, nothing hath existence. According to ontological oneness, all things perish while the face of God, that is the Godhead itself, is everlasting and enduring.³

مقدس از صعود و نزول و حدود و اقتزان و ارتباط بوده و خواهد بود و اشیاء در امکانه حدود موجود و مشهود چنانچه گفته‌اند لما كان وجود الواجب في كمال القوة و الشدة لو يجوز ينحل بوجودات غير متناهية و لكن لا يجوز ما انحل در این بیان سخن بسیار است و مقصود حکماء اگر بتمامه اظهار رود مطلب بطول انجماد چون قلوب احرار لطیف و رقیق مشاهده میشود لذا قلم مختار باختصار اکتفا نمود.

دو مقام در توحید مشاهده میشود توحید وجودی و آن اینست که کل را به لا نفی میکنند و حق را به الا ثابت یعنی غیر حق را موجود نمیدانند باین معنی که کل نزد ظهور و ذکر او فنای محض بوده و خواهند بود کل شیء هالک الا وجهه یعنی مع وجود او احدی قابل وجود نه و ذکر وجود بر او نمیشود چنانچه فرموده‌اند كان الله و لم يكن معه شيء و الآن يكون بمثل ما قد كان مع آنکه مشاهده میشود که اشیاء موجود بوده و هستند. مقصود آنکه در ساحت او هیچ شیء وجود نداشته و ندارد در توحید وجودی کل هالک و فانی و وجهه که حقست دائم و باقی.

² A reference to the Islamic credo "There is no god but God." *Lá* signifies the 'no,' while *illá* signifies the 'but'. Consequently, *lá* refers to the negation of the existence of all things other than God, whereas *illá* affirms His unitary existence.

³ Alluding to Qur'án, 28:88.

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The second station of divine oneness is *phenomenological oneness*. According to this station, in everything the signs of the One God, the evidences of the Eternal, and the effulgences of the light of divine Unity are apparent. Thus hath it been sent down in the Book: “We shall show them our signs in the world and in their souls.”⁴ In this connection, in everything are the splendors of the signs of the Simple Reality clear and evident. The intention of the philosopher was not, however, that God permeateth the limitless beings in existence. Exalted is He, and again exalted is He, above being incarnate in anything whatsoever, or bound by any limitation, or joined to anything in creation. He hath ever been sanctified from and transcendent above all else besides Himself. We testify that He is one in His essence and one is His attributes, and that all lie in the grasp of His power, which is supreme over the worlds.

In another sense, whatever is mentioned referreth to the Primal Word,⁵ for the Godhead itself is unseen, inaccessible, and incomprehensible. In this connection, He hath been and continueth to be sanctified from all mention and designation, and transcendeth whatever the people of creation can conceive. “The path is barred, and seeking rejected.” Thus, whatever eloquent praises and lofty descriptions proceed from the tongue or flow from the pen apply to the Most Exalted Word, the Supreme Pen, the Primal Apex, the True Homeland, the Dayspring of the Manifestation of the All-Merciful. He it is Who is the locus of unity and the manifestation of the light of singleness and transcendence. In this sense, all the excellent titles and exalted attributes of deity refer to Him; to none else beyond Him do they apply, even as it hath been said: “He is sanctified from all mention.” And He Who is the seat of the light of divine oneness, though He be outwardly designated by a name or constrained by certain limitations, is

و توحيد شهودی آنست که در کلّ شیء آیات احدیّه و ظهورات صمدانیّه و تجلیات نور فردانیّه مشاهده شود چنانچه در کتاب الهی نازل سنریهم آیاتنا فی الآفاق و فی انفسهم در این مقام در کلّ شیء تجلیات آیات بسیط الحقیقه مشهود و هویدا. مقصود حکیم این نبوده که حقّ منحلّ بوجودات نامتناهیّه شده تعالی تعالی من ان ینحلّ بشیء او یحدّ بحدّ او یقترن بما فی الابداع لم یزل کان مقدّساً عن دونه و منزهاً عمّا سویه نشهد انه کان واحداً فی ذاته و واحداً فی صفاته و کلّ فی قبضة قدرته المهيمنة على العالمين.

و در مقامی کلّ ما ذکر او یذکر یرجع الی الذکر الاولّ چه که حقّ جلّ و عزّ غیب منیع لایدرکست در این مقام کان و یكون مقدّساً عن الاذکار و الاسماء و منزهاً عمّا یدرکه اهل الانشاء السبیل مسدود و الطّلب مردود. لذا آنچه اذکار بدیعه و اوصاف منیعه که از لسان ظاهر و از قلم جاریست بکلمه علیا و قلم اعلی و ذروه اولی و وطن حقیقی و مطلع ظهور رحمانی راجع میشود. اوست مصدر توحید و مظهر نور تفرید و تجرید در این مقام کلّ الاسماء الحسنی و الصّفات العلیا ترجع الیه و لا تجاوز عنه كما ذکر انّ الغیب هو مقدّس عن الاذکار کلّها. و مقرّر نور توحید اگر چه در ظاهر موسوم باسم و محدود بحدود مشاهده میشود و لکن

⁴ Qur'án, 41:53.

⁵ *Dhikr-i-Avval*. Rafati's interpretation of this locution as *the Primal Word*, or the spiritual reality of the Manifestation (30), is amply supported by context.

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inwardly a simple reality sanctified from limitations.⁶ The simplicity of this Being, however, is relative—it is not simple in all aspects.

In this connection, the meaning of the statement is that the Primal Word and Dayspring of the light of Divine unity is the sustaining creator of all things and the possessor of innumerable perfections. In this station, there are truths pertaining to the Word that are concealed in the treasuries of inviolability and inscribed in the preserved tablet. To explicate this matter is not seemly at this time, though God may yet reveal in the future—He is the All-Knowing, the All-Informed. At any rate, the objections of some to the statement of the philosopher are without foundation, for they had not understood his intent. Indeed, one cannot be content to consider only the outward meaning of a person's statements and then arise to scorn them, except in respect to those people who are openly blasphemous. The words of such people are not deserving of figurative interpretation.

The philosophers have been and still are of different persuasions, though some of their positions have been gleaned from the books of the prophets. The first to study philosophy was Idrís; he thus hath this name.⁷ He hath also been referred to as Hermes, for in every language he hath been given a particular name. In every branch of philosophy he issued decisive statements. After him, Apollonius derived branches of knowledge from the Hermetic Tablets, and it is from him that most of the philosophers derived the scientific and philosophical disciplines.

در باطن بسیط مقدّس از حدود بوده و این بسیط اضافی و نسبی است نه بسیط من کلّ الجهات.

در این مقام معنی چنین میشود یعنی کلمه اوّلّیه و مطلع نور احدیّه مربّی کلّ اشیاء است و دارای کمالات لاتحصی و از برای اینکلمه در این مقام بیانی در کنائز عصمت مستور و در لوح حفیظ مسطور لاینبغی ذکره فی الحین عسی الله ان یأتی به انه هو العلیم الخبیر. و دیگر اعتراض بعضی بر قول حکیم من غیر دلیل بوده چه که مقصود قائل را ادراک ننموده‌اند. فی الحقیقه نمیتوان بظاهر قول کفایت نمود و بشماتت برخاست مگر در کلمات نفوسی که متجاهر بکفر و شرک باشند قول چنین نفوس قابل تأویل نه.

و حکما فرق مختلفه بوده و هستند بعضی آنچه ذکر نموده‌اند از کتب انبیاء استنباط کرده‌اند. و اوّل من تدرّس بالحکمة هو ادریس لذا سمّی بهذا الاسم و او را هرمس نیز گفته‌اند در هر لسان باسمى موسومست و در هر فتنی از فنون حکمت بیانات وافیه کافیه فرموده‌اند. و بعد از او بلینوس از الواح هرمسیّه استخراج بعضی علوم نموده و اکثر حکما از کلمات

⁶ Under the *station of limitation or distinction*, the Manifestations of God are particular human beings with attendant limitations. Under the *station of unity*, They are one and sanctified from such limitations. See the *Kitáb-i-Íqán*, 2.193-5.

⁷ The name *Idrís* is similar to the word for “to study” in Arabic, being *darasa*.

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و بیانات آن حضرت استخراج فنون علمیّه و حکمتیّه
نموده‌اند.

باری این بیان حکیم قابل تأویلات محموده و محدوده هر دو
بوده و هست و بعضی از بالغین حفظاً لامرالله در ظاهر رد
فرموده‌اند و لکن اینعبد مسجون لا یذکر الا الحیر و دیگر
الیوم یومی نیست که انسان مشغول بادراک این بیانات شود
چه که علم باین بیان و امثال آن انسانرا غنی نموده و نخواهد
نمود.

مثلاً حکیمی که باین کلمهء تکلم نموده لو کان موجوداً و
الذین اقرّوا له فیما قال ثمّ الذین اعترضوا علیه کل در صقع
واحد مشاهده میشوند هر یک بعد از ارتفاع نداء مالک
اسماء از یمین بقعه نورآء بکلمه بلی فائز شد مقبول و محمود
و دون آن مردود. چه مقدار از نفوس که خود را در اعلی
ذروه حقایق و عرفان مشاهده مینمودند علی شأن ظنّوا بانّ
ما خرج من افواههم انه قسطاس توزن به الاقوال و اسطرلاب
یؤخذ عنه تقویم المبدء و المال مع ذلک در ایام ربیع رحمن و
هبوب اریاح امتحان ما وجدنا لهم من اقبال و لا من قرار.
اگر نفسی الیوم بجمیع علوم ارض احاطه نماید و در کلمه
بلی توقّف کند لدی الحقّ مذکور نه و از اجهل ناس محسوب

Indeed, this saying of the philosopher⁸ admitteth of
praiseworthy interpretations, as well as limited ones.
Both kinds of interpretation have been and are extant.
Certain mature thinkers, in the interest of protecting the
Cause of God, have refuted it in its outward meaning,
yet this imprisoned Servant only desireth to make
mention of the good. This day, in any case, is not the
day when one should be occupied with comprehending
such utterances, for knowledge of this statement and the
like thereof hath not enriched humankind, nor shall it.

To illustrate: if the philosopher who expressed that
proposition were alive today, along with those who
supported his belief and those who refuted it, they
would all occupy the same station. For whoever among
them, after the call of the Lord of all names was raised
from the right hand of the luminous spot, attained to the
word “Yea!” would be accepted and praiseworthy, and
those who denied His call would be rejected. How
many souls have regarded themselves as occupying the
apex of insight into the realities of things and mystic
knowledge, to such an extent that they fancied that what
proceeded from their mouths was the very balance by
which every statement should be weighed, and the very
astrolabe by which the measure of the beginning and
the end ought to be determined. Nonetheless, in the
days of the springtime of the All-Merciful, when the
winds of tests were blowing, We found none among
them disposed to accept or possessed of constancy.
Should one be well versed in every branch of
knowledge, yet hesitate in affirming “Yea, verily!”—
such a one would be unworthy of mention before God

⁸ Bahá'u'lláh seems to be referring back to Mulla Şadrá and “the Simple Reality is all things.”

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and accounted as the most ignorant of people, for the purpose of learning hath ever been the recognition of God. Whoso remaineth deprived of this sublime, this holy adornment will be reckoned with the dead in the tablets of God.

O Ḥusayn! This Wronged One declareth that words must needs be paired with deeds; words without deeds are even as honeyless bees and fruitless trees. Consider the Philosopher of Sabzivár. In one of his poems there is a verse to the effect that there is no Moses, otherwise the whispering voice of "I verily am God" could be heard from every bush. When only words were required, he wrote thus, his intent being that the mystic who hath attained to the knowledge of God ascendeth to such a station that his eyes are filled with the luminous vision of Divine glory, and his ears with hearing the voice of God ringing forth from all things. That philosopher hath no objection to these themes, as is clear from what he hath written. These are his words, but in respect to action, it is evident that he hath not at all heard the voice of the Burning Bush, which at the highest spot crieth out amid all mankind, explicitly and without equivocation, and with the loudest summons calleth forth all men. For had he heard, he would have risen to proclaim its truth. Now, it must be concluded either that the words which issued from his lips were not sincere, or that, out of fear of disrepute and love of fame, he hath been deprived of this august station and of affirming its veracity. In sum, either he knew the truth and concealed it, or he recognized and subsequently denied it.

How many indeed are the souls who have spent the whole of their lives striving to validate their own speculations, and remained bereft when the splendor of God shone from the horizon of the name *the Self-Subsisting*. Authority is in the hand of God. He giveth to, or withholdeth from, whomsoever He willeth

چه مقصود از علوم عرفان حق بوده هر نفسی از این طراز
امنع اقدس ممنوع ماند از میتین در الواح مسطور .

ای حسین مظلوم میفرماید قول عمل میخواهد قول بلا عمل
کنحل بلا عسل او کشجر بلا ثمر. در حکیم سبزواری
مشاهده کن در ابیات خود شعری ذکر نموده که از آن چنین
مستفاد میشود که موسائی موجود نه و الا زمزمه اتی انا الله
در هر شجری موجود در مقام بیان باین کلمه تکلم نموده و
مقصود آنکه عارف بالله بمقامی صعود مینماید که چشمش
بمشاهده انوار تجلی مجلی منور و گوشش باصغاء نداء او از
کلّ شیء فائز این مقامات را حکیم مذکور حرفی ندارند
چنانچه اظهار نموده اند این مقام قول و لکن مقام عمل
مشاهده میشود ندای سدره الهیه را که بر اعلی البقعه مابین
بریه تصریحاً من غیر تأویل مرتفع است و باعلی النداء کل را
ندا میفرماید ابدأ اصغا نموده چه اگر اصغا شده بود بذکرش
قیام مینمود. حال باید بگوئیم آن کلمه عاریه بوده و از
لسانش جاری شده و یا از خوف ننگ و حبّ نام از این
مقام و تصدیق آن محروم مانده او عرف و ستر او عرف و
انکر.

باری بسا از نفوس که تمام عمر را در اثبات موهوم خود
صرف نموده اند و در حین اشراق انوار حضرت معلوم از افق
اسم قیوم محروم مانده اند الامر بید الله يعطی من یشاء ما

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whatsoever He willeth. He is to be praised in His command, obeyed in His decree. There is no God but Him; He is the All-Knowing, the All-Wise.

In these days, the following was revealed in one of the Tablets: How many a man of the turban hath been kept back from recognizing God and opposed Him, yet how many a veiled handmaiden hath recognized Him, accepted Him, and proclaimed: "Praise to Thee, O God of the worlds!" Thus have We made the most exalted to become the most wretched, and the most wretched to become the most exalted. Thy Lord is sovereign to do as He willeth.

O Ḥusayn! Say to the one who hath raised these queries: Turn aside from the puddle, for the Most Great Ocean is surging outstretched before thee. Draw nigh unto it, then drink therefrom in the name of thy Lord, the All-Knowing, the All-Informed. By My life! He shall enable thee to attain to a station whereat thou wilt see naught in the world but the effulgence of the Ancient of Days, and wilt hear [melodies] from the Sadratu'l-Muntahá, which hath been upraised upon the knowledge that there is no God but Him, the Omnipotent, the Almighty, the All-Powerful.

This is the day wherein it behoveth every soul, when he heareth the Divine summons from the Dayspring of creation, to renounce the world, arise, and exclaim "Yea, O Thou Who art the Object of my desire!" and then "Here am I, O Beloved of the worlds!" Say: O questioner! Were the intoxication of the wine of utterance of thy Lord, the All-Merciful, to overcome thee, and wert thou to recognize what wisdom and elucidating knowledge lie therein, thou wouldst forsake the world and rise to assist that Wronged One in exile. Thou wouldst exclaim, "Glory unto Him Who hath made the fluid to appear as solid, the outstretched as constrained, and the concealed as manifest—He Who, when one seeth Him outwardly, is beheld as only a man amidst the people of oppression, and yet Who, when

يشاء و يمنع عمن يشاء ما اراد انه هو المحمود فى امره و المطاع
فى حكمه لا اله الا هو العليم الحكيم.

در اين ايام در يکى از الواح نازل کم من ذى عمامة منع
و اعرض و کم من ذات مقنعة عرفت و اقبلت و قالت لك
الحمد يا اله العالمين كذلك جعلنا اعليهم اسفلهم و اسفلهم
اعليهم ان ربك هو الحاكم على ما يريد.

يا حسين قل لمن سئل دع الغدير و البحر الاعظم امام
وجهك تقرب اليه ثم اشرب منه باسم ربك العليم الخبير
لعمري انه يبلغك الى مقام لا ترى فى العالم الا تجلى حضرة
القدم و تسمع من السدرة المرتفعة على العلم انه لا اله الا هو
المقتدر العزيز القدير.

هذا يوم ينبغى لكل نفس اذا سمع النداء من مطلع البداء
يدع الورى ورائه يقوم و يقول بلى يا مقصودى ثم لبىك يا
محبوب العالمين. قل يا ايها السائل لو يأخذك سكر خمر بيان
ربك الرحمن و تعرف ما فيه من الحكمة و التبيان لتضع
الامكان و تقوم على نصره هذا المظلوم الغريب و تقول
سبحان من اظهر الجارى المنجمد و البسيط المحدود و المستور
المشهود الذى اذا يراه احد فى الظاهر يجده على هيكل
الانسان بين ايدى اهل الطغيان و اذا يتفكر فى الباطن يراه

Tablet on the Simple Reality (Lawḥ-i-Basīṭu'l-Ḥaḳīqih)

Provisional Translation by Joshua Hall

one considereth His inward reality, is regarded as supreme over all in the heavens and on earth!" Give ear unto that which the Fire proclaimeth from the luminous Sadratu'l-Muntahá on the crimson spot: "O people! Hasten ye, with your hearts, toward the Beloved." Thus hath the matter been decreed by, and the command been issued from, the Almighty and Ever-Faithful God.

O inquirer! Mention of thee hath been made before the Divine countenance in this conspicuous prison. This Tablet hath therefore been revealed for thee from a horizon wherefrom dawneth the daystar of the bounties of thy Lord, the Almighty, the All-Praised. Recognize its worth and appreciate its value; this is best for thee, couldst thou but know it. We beseech Him to aid thee to serve His Cause and to make mention of His name, and to ordain for thee that which is best for thee in this world and in the world to come. He it is Who answereth the prayers of those who call upon Him, the Most Merciful of all who show mercy.

O servant! When thou art enraptured by the breezes of the allusions of the Lord of all names and seek to be illumined with the radiance of His Countenance, which hath shone forth from the dayspring of eternity, turn thy face to the Most Exalted Horizon and say:

O Creator of the heavens and Lord of all names! I beseech Thee by Thy name—whereby the gates leading unto Thy presence have been opened unto Thy creatures and the daystar of Thy providence hath shone its light on all in Thy kingdom—to make me steadfast in my love for Thee, detached from all save Thee and ready to serve Thee, and to fix my gaze upon Thy face and unloose my tongue to celebrate Thy praise.

O Lord! Aid and assist me in the days of Thy Manifestation and the Dayspring of Thy Cause, such

مهيمناً على من فى السموات و الارضين. استمع ما تنطق به
النار من السدرة المرتفعة النوراء على البقعة الحمراء يا قوم
اسرعوا بالقلوب الى شطر المحبوب كذلك قضى الامر و اتى
الحكم من لدن قويّ امين.

يا ايها السائل قد ذكر ذكرى لدى الوجه فى هذا السجن
المبين لذا نزل لك هذا اللوح الذى من افقه لاحت شمس
الطاف ربك العزيز الحميد. اعرف قدرها و اغل مهرها اتها
خير لك ان كنت من العارفين. نسئل الله ان يؤيدك على امره
و ذكره و يقدر لك ما هو خير لك فى الدنيا و الآخرة انه
مجيب دعوة السائلين و ارحم الراحمين.

يا ايها العبد اذا انجذبت من نفحات اشارات مالک الاسماء
و استنورت بانوار الوجه الذى اشرق من مطلع البقاء توجه
الى الافق الاعلى قل

يا فاطر السماء و مالک الاسماء اسئلك باسمك الذى به
فتحت ابواب لقائك على خلقك و اشرفت شمس عنايتك
على من فى ملكك ان تجعلى مستقيماً على حبك و
منقطعاً عن سوائك و قائماً على خدمتك و ناظراً الى
وجهك و ناطقاً بشنائك.

Tablet on the Simple Reality (Lawḥ-i-Basīṭu'l-Ḥaqīqih)

Provisional Translation by Joshua Hall

that, through the help of Thy grace and tender mercy, I might rend all obstructions asunder and, with the fire of Thy love, set every veil ablaze.

O Lord! Thou art mighty, while I am weak and feeble; possessed of all wealth art Thou, while I am poor and indigent. Thus do I implore Thee by the ocean of Thy loving kindness to grant that I not be shut out from the dispensation of Thy grace and merciful bestowal. All things testify to Thy majesty and to Thy glory, to Thy power and to Thy might. Take me by the hand in the hand of Thy will, and deliver me through Thy sovereign authority. Ordain for me, then, what Thou hast ordained for Thy chosen ones, who have turned toward Thee, been faithful to Thy Covenant and Testament, soared in the firmament of Thy will, and uttered Thy praise among Thy people. Thou art the All-Powerful, the Help in Peril, the Most Exalted, the Almighty, the All-Bountiful.

ای ربّ ایّدنی فی ایّام ظهور مظهر نفسک و مطلع امرک
علی شأن احرق السّبحات بفضلك و عنایتک و احرق
الحجبات بنار محبتک.

ای ربّ انت القویّ و انا الضعیف و انت الغنیّ و انا الفقیر
اسئلك ببحر عنایتک ان لا تجعلنی محروماً من فضلك و
مواهبک یشهد کلّ الاشیاء بعظمتک و اجلالک و قوتک
و اقتدارک خذ یدی بید ارادتک و انقذنی بسلطانک ثمّ
اكتب لی ما کتبه لاصفیائک الذین اقبلوا الیک و وفوا
بعهدک و میثاقک و طاروا فی هواء ارادتک و نطقوا بثنائک
بین بریتک انک انت المقتدر المهیمن المتعالی العزیز الکریم.