

The TABLET of WISDOM

لوح حكمت

UNAUTHORIZED WORK

A STUDY GUIDE

Study Group members:

Ahmad Badii, Denton, TX;

Badi Badii, Denton, TX

Fariborz Davoodi, Flower Mound, TX;

Feridoon Homayoon, Plano, TX;

Vahideh Yazdani, Highland Village, TX;

Bijan & Shokooh Zaeri, Lewisville, TX;

- [...] denote addition by the group.
- The entire workbook along with changes, annotations of the words, punctuations, and the diacritical marking of letters are **unauthorized** and made partially based on the derived meaning.

May - Aug 2017

Lawh-i-Hikmat (Tablet of Wisdom) Baha'u'llah 1873

This Tablet was addressed to Áqá Muhammad, a distinguished believer from the town of Qá'in, who was surnamed Nabil-i-Akbar [or Fadil-i-Qaini](see Memorials of the Faithful: "Nabil-i-Akbar"). Another distinguished believer of Qá'in, Mullá Muhammad-'Alí, was known as Nabil-i-Qá'iní (see Memorials of the Faithful, Chapter 17: "Nabil of Qá'in"). In the abjad notation the name "Muhammad" has the same numerical value as "Nabíl." [Nabil Azam is Nabil Zarandi] Nabil, chronicler of Dawn Breakers = Abjad92= Muhammad; Gharigh=Abjad1310, died in 1892, 1310 Hijra;

The English version is published in Tablets of Bahau'llah page 137-152. The Arabic version is published in Alvah Baad Az Aqdas {الواح بعد از اقدس} page 80.

*

لوح حكمت

بِسْمِهِ الْمُبْدِعِ الْعَلِيمِ الْحَكِيمِ.

This is an Epistle which the All-Merciful hath sent down from the Kingdom of Utterance. It is truly a breath of life unto those who dwell in the realm of creation. Glorified be the Lord of all worlds! In this Epistle mention is made of him who magnifieth the Name of God, his Lord, and who is named Nabil in a weighty Tablet.

كِتَابٌ أَنْزَلَهُ الرَّحْمَنُ مِنْ مَلَكُوتِ الْبَيَانِ وَ أَنَّهُ لَرُوحِ الْحَيَوَانِ لِأَهْلِ الْإِمْكَانِ، تَعَالَى اللَّهُ رَبُّ الْعَالَمِينَ! يُذَكَّرُ فِيهِ مَنْ يَذْكُرُ اللَّهَ رَبَّهُ، أَنَّهُ لَهُوَ النَّبِيُّ فِي لَوْحٍ عَظِيمٍ.

O Muhammad! Harken unto the Voice proceeding out of the Realm of Glory, calling aloud from the celestial Tree which hath risen above the land of Za'farán¹: Verily, no God is there but Me, the Omniscient, the Wise. Be thou as the breezes of the All-Merciful for the trees of the realm of existence and foster their growth through the potency of the Name of thy Lord, the Just, the All-Informed. We desire to acquaint thee with that which will serve as a reminder unto the people, that they may put away the things current amongst them and set their faces towards God, the Lord of the sincere. {In a Tablet Bahá'u'lláh states, 'The Holy Tree [Sadrat] is, in a sense, the Manifestation of the One True God, exalted be He. The Blessed Tree in the land of Za'farán referreth to the land which is flourishing, blessed, holy and all-perfumed, where that Tree hath been planted.'}

يَا مُحَمَّد! اسْمَعِ الْإِنْدَاءَ مِنْ شَطْرِ الْكِبْرِيَا مِنْ السِّدْرَةِ الْمُرْتَفِعَةِ عَلَى أَرْضِ الزَّعْفَرَانِ:
أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيمُ الْحَكِيمُ. كُنْ هَبُوبَ الرَّحْمَنِ لِأَشْجَارِ الْإِمْكَانِ وَ مُرَبِّيهَا
بِاسْمِ رَبِّكَ الْعَادِلِ الْخَبِيرِ. إِنَّا أَرَدْنَا أَنْ نَذَكُرَ لَكَ مَا يَتَذَكَّرُ بِهِ النَّاسُ لِيَدْعُنَّ مَا
عِنْدَهُمْ وَ يَتَوَجَّهْنَ إِلَى اللَّهِ مَوْلَى الْمُخْلِصِينَ.

We exhort mankind in these days when the countenance of Justice is soiled with dust, when the flames of unbelief are burning high and the robe of wisdom rent asunder, when tranquility and faithfulness have ebbed away and trials and tribulations have waxed severe, when **covenants** are broken and **ties** are severed, when no man knoweth how to discern light and darkness or to distinguish guidance from error.

أَنَا نَنْصَحُ الْعِبَادَ فِي هَذِهِ الْإَيَّامِ الَّتِي فِيهَا تَغْبِرُ وَجْهُ الْعَدْلِ وَ أَنْارَتْ وَجْنَهُ {خَدَّ الْجَهْلِ
وَ هُتِكَ سِتْرُ الْعَقْلِ وَ غَاضَتْ {رَيْشُهُ: غَيْضٌ كَمْ شَدْنٌ} الرَّاحَةُ وَ الْوَفَاءُ وَ فَاضَتْ الْمِحْنَةُ
وَ الْبَلَاءُ وَ فِيهَا نُقِضَتِ الْعُهُودُ وَ نُكِنَتِ الْعُقُودُ، لَا تَدْرِي نَفْسٌ مَا يُبْصِرُهُ وَ يُعْمِيهِ وَ مَا
يُضِلُّهُ وَ يُهْدِيهِ.

O peoples of the world! Forsake all evil, hold fast that which is good. Strive to be shining examples unto all mankind, and true reminders of the virtues of God amidst men. He that riseth to serve My Cause should

manifest My wisdom, and bend every effort to banish ignorance from the earth. Be united in counsel, be one in thought. Let each morn be better than its eve and each morrow richer than its yesterday. Man's merit lieth in service and virtue and not in the pageantry of wealth and riches. Take heed that your words be purged from idle fancies and worldly desires and your deeds be cleansed from craftiness and suspicion. Dissipate not the wealth of your precious lives in the pursuit of evil and corrupt affection, nor let your endeavors be spent in promoting your personal interest. Be generous in your days of plenty, and be patient in the hour of loss. Adversity is followed by success and rejoicings follow woe. Guard against idleness and sloth, and cling unto that which profiteth mankind, whether young or old, whether high or low. Beware lest ye sow tares {bitter wheat-like plant} of dissension among men or plant thorns of doubt in pure and radiant hearts.

قل يا قوم! دَعُوا الرِّذَائِلَ وَ خُذُوا الْفَضَائِلَ، كُونُوا قُدُورَةً حَسَنَةً بَيْنَ النَّاسِ وَ صَحِيفَةً يُتَذَكَّرُ بِهَا الْإِنْسَانُ. مَنْ قَامَ لِيَخْدُمَةَ الْأَمْرِ لَهُ أَنْ يَصْدَعُ {رَيْشُهُ: صَدَعٌ} {clearly expose} بِالْحِكْمَةِ وَ يَسْعَى فِي إِزَالَةِ {رَيْشِهِ: زَوْلٌ} الْجَهْلَ عَنِ بَيْنِ الْبَرِيَّةِ. قُلْ: أَنْ اتَّحَدُوا فِي كَلِمَتِكُمْ وَ اتَّفَقُوا فِي رَأْيِكُمْ. وَ اجْعَلُوا إِشْرَاقِكُمْ أَفْضَلَ مِنْ عَشِيِّكُمْ وَ غَدُوكُمْ أَحْسَنَ مِنْ أَمْسِكُمْ. فَضْلُ الْإِنْسَانِ فِي الْخِدْمَةِ وَ الْكَمَالِ لَا فِي الزَّيْنَةِ وَ الثَّرْوَةِ وَ الْمَالِ. اجْعَلُوا أَقْوَالَكُمْ مَقْدَسَةً عَنِ الزَّيْغِ وَ الْهَوَىٰ وَ أَعْمَالَكُمْ مَنْزَهَةً عَنِ الرِّيبِ وَ الرِّيَا. قُلْ: لَا تَصْرَفُوا نُقُودَ أَعْمَارِكُمْ النَّفِيسَةِ فِي الْمَشْتَهِيَاتِ {رَيْشُهُ: شَهْيٌ=شَهْوَةٌ} النَّفْسِيَّةِ وَ لَا تَقْتَصِرُوا {قَصَرَ=قَصُورَةٌ} الْأُمُورَ عَلَىٰ مَنَافِعِكُمُ الشَّخْصِيَّةِ، أَنْفَقُوا إِذَا وَجَدْتُمْ وَ أَصْبِرُوا إِذَا فَقَدْتُمْ. إِنَّ بَعْدَ كُلِّ شِدَّةٍ رَخَاءٌ وَ مَعَ كُلِّ كَدْرٍ صَفَاءٌ. اجْتَنِبُوا التَّكَاهُلَ {حَالَتُ كِهَوْلَتِ} وَ التَّكَاسُلَ {حَالَتُ كَسَالَتِ} وَ تَمَسَّكُوا بِمَا يَنْتَفَعُ بِهِ الْعَالَمُ مِنَ الصَّغِيرِ وَ الْكَبِيرِ وَ الشَّيْخِ وَ الْأَرَامِلِ {مَفْرَدٌ: أَرْمَلُهُ=فَقِيرٌ}. قُلْ: أَيَّاكُمْ أَنْ تَزْرَعُوا {زَرَعْتِ} زُؤَانَ الْخُصُومَةِ بَيْنَ الْبَرِيَّةِ وَ شَوْكَ {خَارٌ} الشُّكُوكِ فِي الْقُلُوبِ الصَّافِيَةِ الْمُنِيرَةِ.

O ye beloved of the Lord! Commit not that which defileth the limpid stream of love or destroyeth the sweet fragrance of friendship. By the righteousness of the Lord! Ye were created to show love one to another and not perversity and rancor. Take pride not in love for yourselves but in love for your fellow-creatures. Glory not in love for your country, but in love for all mankind. **Let your eye be chaste, your hand faithful, your tongue truthful and your heart enlightened.** Abase not the station of the learned in Bahá and belittle not the rank of such rulers as administer justice amidst you. Set your reliance on the army of justice, put on the armor of wisdom, let your adorning be forgiveness and mercy and that which cheereth the hearts of the well-favored of God.

قُلْ: يَا أَحِبَّاءَ اللَّهِ! لَا تَعْمَلُوا مَا يَتَكَدَّرُ بِهِ صَافِي سَلْسَبِيلِ الْمُحِبَّةِ وَ يَنْقَطِعُ بِهِ عَرْفُ

المَوَدَّة. لَعْمَرَى! قَدْ خُلِقْتُمْ لِلْوَدَادِ لَا لِلزَّغِينَةِ وَالْعِنَادِ! لَيْسَ الْفَخْرُ لِحُبِّكُمْ أَنْفُسِكُمْ بَلْ لِحَبِّ
 أَبْنَاءِ جَنَسِكُمْ. وَ لَيْسَ الْفَضْلُ لِمَنْ يُحِبُّ الْوَطْنَ بَلْ لِمَنْ يُحِبُّ الْعَالَمَ. كُونُوا فِي الطَّرْفِ
 عَفِيفاً وَ فِي الْيَدِ أَمِيناً وَ فِي اللِّسَانِ صَادِقاً وَ فِي الْقَلْبِ مُتَذَكِّراً. لَا تُسْقِطُوا مَنزِلَةَ الْعُلَمَاءِ
 فِي الْبِهَاءِ وَ لَا تَصَغَّرُوا قَدْرَ مَنْ يَعْدِلُ بَيْنَكُمْ مِنَ الْأُمَرَاءِ. أَجْعَلُوا جُنْدَكُمْ الْعَدْلَ وَ
 سَلَاحَكُمْ الْعَقْلَ وَ شِيَمَكُمْ الْعَفْوَ وَ الْفَضْلَ وَ مَا تَفْرَحُ بِهِ أَفئِدَةُ الْمُقْرَبِينَ.
 {طَرْف: جانب، طَرْف: مرد كريم، طَرْف: نگاه}

By My life! Thy grievances have plunged Me into sorrow. Regard not the children of the world and all their doings but fix thy gaze upon God and His never-ending dominion. Verily, He calleth to thy remembrance that which is the source of delight for all mankind. Drink thou the life-giving water of blissful joy from the chalice of utterance proffered by the Fountainhead of divine Revelation—He Who hath made mention of thee in this mighty stronghold. Endeavor to the utmost of thy powers to establish the word of truth with eloquence and wisdom and to dispel falsehood from the face of the earth. Thus directeth thee the Dayspring of divine knowledge from this luminous horizon.

لَعْمَرَى {عَمْرُ= نَفْسُ}! قَدْ أَحْزَنْتَنِي مَا ذَكَرْتَ مِنَ الْأَحْزَانِ. لَا تَنْظُرْ إِلَى الْخَلْقِ وَ أَعْمَالِهِمْ
 بَلْ إِلَى الْحَقِّ وَ سُلْطَانِهِ. أَنَّهُ يَذَكِّرُكَ بِمَا كَانَ مَبْدَأَ فَرْحِ الْعَالَمِينَ. إِشْرَبْ كَوَثْرَ السَّرُورِ مِنْ
 قَدَحِ بَيَانِ مَطْلَعِ الظُّهُورِ الَّذِي يَذَكِّرُكَ فِي هَذَا الْحِصْنِ الْمُتِينَ وَ أَفْرِغْ جِهْدَكَ فِي أَحْقَاقِ
 الْحَقِّ بِالْحِكْمَةِ وَ الْبَيَانِ وَ أَزْهَقِ الْبَاطِلَ عَنِ بَيْنِ الْإِمْكَانِ كَذَلِكَ يَأْمُرُكَ مَشْرِقُ الْعُرْفَانِ
 مِنْ هَذَا الْإفْقِ الْمُنِيرِ.

O thou who speakest in My name! Consider the people and the things they have wrought in My days. We revealed unto one of the rulers that which overpowereth all the dwellers of the earth, and requested him to bring Us face to face with the learned men of this age, that We might set forth for him the testimony of God, His proofs, His glory and His majesty; and naught did We intend thereby but the highest good. However, he committed that which hath caused the inmates of the cities of justice and equity to lament. Thus hath judgment been given between Me and him. Verily thy Lord is the Ordainer, the All-Informed. In such circumstances as thou seest, how can the Celestial Bird soar into the atmosphere of divine mysteries when its wings have been battered with the stones of idle fancy and bitter hatred, and it is cast into a prison built of **unyielding stone**? By the righteousness of God! The people have perpetrated a grievous injustice.

يا ايها الناطق باسمي! أنظرُ النَّاسَ و ما عَمِلُوا فِي أَيَّامِي. انا نزلنا لاحدٍ من الأمراء ما عجزَ عَنْهُ مَنْ عَلَى الارضِ و سألناه أن يجمعنا مع علماءِ العصرِ ليظهرَ لَهُ حُجَّةَ اللَّهِ و برهانهُ و عظمتُهُ و سلطانهُ و ما أردنا بذلكِ إِلَّا الخَيْرَ المَحْضَ. انه أرتكبَ ما ناهى بهُ سُكَّانِ مَدَائِنِ العَدْلِ و الانصافِ و بذلكِ قُضِيَ بيني و بينه. ان رَبَّكَ لهُوَ الحَاكِمُ الخَبِيرُ. و مع ما تراهُ كَيْفَ يَقْدِرُ أَنْ يَطِيرُ الطَّيْرُ الالهى فِي هَوَاءِ المعانى بعدَ ما انكسرتْ قوادِمُهُ {مفرد: قادمه= شاه پر} باحجارِ الظَّنونِ و البَغْضاءِ و حُبْسِ فِي سَجْنِ بُنْيِ مِنَ الصَّخْرَةِ المَلْسَاءِ. لَعَمْرُ اللَّهِ! انَّ القومَ فِي ظَلَمٍ عَظِيمٍ.

As regards thine assertions about the beginning of creation, this is a matter on which conceptions vary by reason of the divergences in men's thoughts and opinions. Wert thou to assert that it hath **ever existed** and shall continue to exist, it would be true; or wert thou to affirm the same concept as is mentioned in the sacred Scriptures, no doubt would there be about it, for it hath been revealed by God, the Lord of the worlds. Indeed **He was a hidden treasure.** This is a station that can never be described nor even alluded to. And in the station of "I did wish to make Myself known," God was, and His creation had ever existed beneath His shelter from the **beginning that hath no beginning**, apart from its being **preceded** by a **Firstness which cannot be regarded as firstness** and **originated** by a Cause inscrutable even unto all men of learning.

و اما ما ذُكِرَتْ فِي بَدَأِ الخَلْقِ فَهَذَا مَقَامٌ يَخْتَلَفُ باختلافِ الافئدةِ و الانظارِ. لو تقولُ انهُ كَانَ و يكونُ هذا حقُّ و لو تقولُ كما ذُكِرَ فِي الكُتُبِ المقدَّسةِ انهُ لا رَيْبَ فِيهِ، نُزِّلَ مِنْ لَدَى اللَّهِ رَبِّ العالمينِ! انهُ كَانَ "كنزاً مخفياً" و هذا مَقَامٌ لا يُعْبَرُ بعبارةٍ و لا يُشارُ بِإشارةٍ. و فِي مَقَامٍ "أحببتُ أَنْ أَعْرِفَ" كانِ الحقُّ و الخلقُ فِي ظِلَّةٍ مِنَ **الأوَّلِ** **الَّذِي لا أَوَّلَ لَهُ** إِلَّا انهُ **مَسْبُوقٌ** **بِالأوَّلِيَّةِ الَّتِي لا تَعْرِفُ بِالأوَّلِيَّةِ** و بِالْعِلَّةِ الَّتِي لَمْ يَعْرِفْهَا كُلُّ عَالِمٍ عَلِيمٍ.

That which hath been in existence had existed before, but not in the form thou seest today. The world of existence came into being **through the heat generated from the interaction between the active force and that which is its recipient.** These two are the same, yet they are different. Thus doth the Great Announcement inform thee about this glorious **structure.** Such as communicate the generating influence and such as receive its impact are indeed created through **the irresistible** Word of God which is the Cause of the entire creation, while all else besides His Word are but the creatures and the effects thereof. Verily thy Lord is the Expounder, the All-Wise.

قد كَانَ ما كان و لم يَكُن مِثْلَ ما تراهُ اليوم. و ما كانَ تَكُونُ من الحرارةِ المحدثَةِ مِنْ
 اِمْتِزاجِ الفاعِلِ و المُنْفَعِلِ الَّذِي هُوَ عَيْنُهُ {عَيْنٌ=نَفْسٌ} و غَيْرُهُ. كذلك يُنَبِّئُكَ
 النَّبأُ الأَعْظَمُ مِنْ هَذَا البِناءِ العَظِيمِ. إِنَّ الفاعِلينِ و المُنْفَعِلينِ قد خُلِقَتْ مِنْ كَلِمَةِ اللَّهِ
 المُطاعَةِ و انْها هِيَ عَلَّةُ الخَلْقِ و ما سِواها مَخْلُوقٌ معلولٌ، ان رَّبَّكَ لَهُوَ المَبِينُ
 الحَكِيمُ!

Know thou, moreover, that **the Word of God**—exalted be His glory—is higher and far superior to that which the senses can perceive, for it is sanctified from any property or substance. It **transcendeth** the limitations of known **elements** and is **exalted** above all the **essential** and recognized **substances**. It became **manifest** without any syllable or sound and is none but the Command of God which pervadeth all created things. It hath never been withheld from the world of being. It is God's all-pervasive grace, from which all grace doth emanate. It is an entity far removed above all that hath been and shall be.

ثمَّ اَعْلَمُ انَّ كَلامُ اللَّهِ عِزٌّ و جَلٌّ، اَعْلَى و اَجَلٌّ مِنْ ان يَكُونُ مِمَّا تُدْرِكُهُ الحَواسُّ،
 لِانَّهُ لَيْسَ بِطَبِيعَةٍ و لا بِجَوْهَرٍ. قد كانَ مَقْدَساً عَنِ العِناصِرِ المَعْرُوفَةِ و
 الاسْطِقْسِياتِ العِوالِي {ريشه: على} المذكورة. و انه ظَهَرَ مِنْ غَيْرِ لَفْظٍ و صَوْتٍ و
 هُوَ امرُ اللَّهِ المُهِيمُ عَلى العالَمينِ. انه ما اِنْقَطَعَ عَنِ العالَمِ. و هُوَ الفِيزُ الاعْظَمُ
 الَّذِي كانَ عَلَّةُ الفِيزِياتِ و هُوَ الكَوْنُ {entity} المُقَدَّسُ عَمَّا كانَ و ما يَكُونُ.

We are loath to enlarge on this subject, inasmuch as the unbelievers have inclined their ears towards Us in order to hear that which might enable them to cavil against God, the Help in Peril, the Self-Subsisting...

انا لا نُحِبُّ ان نَقْصَلَ هَذَا المَقامَ لِانَّ اذانِ المُعْرَضينِ مَمْدُودَةٌ اِلينا لِيَسْتَمْعُوا ما
 يَعْتَرِضونَ بِهِ عَلى اللَّهِ المُهِيمِ القَيُّومِ.

...And since they are **unable to attain to mysteries of knowledge and wisdom** from what hath been unraveled by the Source of divine splendor, they rise in protest and burst into clamor. But it is true to say that they object to that which they comprehend, **not to the expositions** given by the Expounder, nor the truths imparted by the One true God, the Knower of things unseen. Their objections, one and all, turn upon themselves, and I swear by thy life that they are devoid of understanding.

لِانَّهُمْ لا يَنالونَ {ريشه: نيل} بِسِرِّ العِلْمِ و الحِكْمَةِ عَمَّا ظَهَرَ مِنْ مَطْلَعِ نورِ الاحديَّةِ لِذا
 يَعْتَرِضونَ و يصيحون. و الحقُّ ان يُقالَ انَّهُم يَعْتَرِضونَ عَلى ما عَرَفُوهُ لا عَلى ما
 بَيَّنَّهُ المَبِينُ و اَنبأَهُ الحقُّ عَلامُ الغُيوبِ. تَرَجُّعُ اِعْتِراضاتِهِمْ كُلُّها عَلى اَنفُسِهِمْ و
 هُم لَعَمْرَكَ لا يَفْقَهُونَ.

Every thing must needs have an origin and every building a builder. Verily, the Word of God is the Cause which hath preceded the contingent world—a world which is adorned with the splendors of the Ancient of Days, yet is being renewed and regenerated at all times. Immeasurably exalted is the God of Wisdom Who hath raised this sublime structure.

لَا بُدَّ لَكُلِّ أَمْرٍ مِنْ مَبْدَأٍ وَ لِكُلِّ بِنَاءٍ مِنْ بَانٍ. وَ إِنَّهُ هَذِهِ الْعِلَّةُ الَّتِي سَبَقَتْ أَلَكْوْنَ
الْمَزِينِ بِالطَّرَازِ الْقَدِيمِ مَعَ تَجَدُّدِهِ وَ حَدُوثِهِ فِي كُلِّ حِينٍ. تَعَالَى الْحَكِيمُ الَّذِي خَلَقَ
هَذَا الْبِنَاءَ الْكَرِيمَ.

Look at the world and ponder a while upon it. **It unveileth {i.e., empiricism} the book of its own self before thine eyes and revealeth that which the Pen of thy Lord, the Fashioner, the All-Informed, hath inscribed therein.** It will acquaint thee with that which is within it and upon it and will give thee such clear explanations as to make thee independent of every eloquent expounder.

فَأَنْظُرُ الْعَالَمَ وَ تَفَكَّرُ فِيهِ إِنَّهُ يُرِيكَ كِتَابَ نَفْسِهِ وَ مَا سَطَرَ فِيهِ مِنْ قَلَمِ رَبِّكَ الصَّانِعِ
الْخَبِيرِ وَ يَخْبِرُكَ بِمَا فِيهِ وَ عَلَيْهِ وَ يَفْصَحُ لَكَ عَلَى شَأْنٍ يَغْنِيكَ عَنْ كُلِّ مُبَيِّنٍ فَصِيحٍ.

Say: **Nature in its essence is the embodiment of My Name**, the Maker, the Creator. Its manifestations are diversified by varying causes, and in this diversity there are signs for men of discernment. **Nature is God's Will** and is its expression in and through the contingent world. It is a dispensation of Providence ordained by the Ordainer, the All-Wise...

قُلْ: إِنَّ الطَّبِيعَةَ بِكَيْنُونَتِهَا مَظْهَرِ اسْمِي الْمُبْتَعَثِ وَ الْمَكُونِ. وَ قَدْ تَخْتَلَفَ ظُهُورَاتُهَا بِسَبَبِ مِنَ
الْأَسْبَابِ وَ فِيَّ اخْتِلَافِهَا لِآيَاتِ الْمُتَفَرِّسِينَ. وَ هِيَ الْإِرَادَةُ وَ ظُهُورُهَا فِي رُتْبَةِ الْإِمْكَانِ بِنَفْسِ
الْإِمْكَانِ. وَ أَنَّهَا لَتَقْدِيرٌ مِنْ مُقَدَّرٍ عَلِيمٍ.

... Were anyone to affirm that it is the Will of God as manifested in the world of being, no one should question this assertion. **It is endowed with a power whose reality men of learning fail to grasp.** Indeed a man of insight can perceive naught therein save the effulgent splendor of Our Name, the Creator. Say: This is an existence which **knoweth no decay**, and Nature itself is lost in bewilderment before its revelations, its compelling evidences and its effulgent glory which have encompassed the universe.

وَ لَوْ قِيلَ إِنَّهَا لَهِيَ الْمَشِيَّةُ الْإِمْكَانِيَّةُ لَيْسَ لِأَحَدٍ أَنْ يَعْتَرِضَ عَلَيْهِ. وَ قَدَّرَ فِيهَا قُدْرَةً عَجَزَ
عَنْ إِدْرَاكِ كُنْهَهَا الْعَالِمُونَ. إِنَّ الْبَصِيرُ لَا يَرَى فِيهَا إِلَّا تَجَلَّى أَسْمَانَا الْمَكُونِ. قُلْ:
هَذَا كَوْنٌ لَا يُدْرِكُهُ الْفِسَادُ وَ تَحِيرَتْ الطَّبِيعَةُ مِنْ ظُهُورَةٍ وَ بَرَهَانَةٍ وَ اشْرَاقَةٍ الَّذِي احَاطَ الْعَالَمِينَ
{مَكُونٌ: فاعل، مَكُونٌ: مفعول }

It ill beseemeth thee to turn thy gaze unto **former or more recent** times. Make thou mention of this Day and magnify that which hath appeared therein. It will in truth suffice all mankind. Indeed expositions and discourses in explanation of **such things** cause the spirits to be chilled. It behooveth thee to speak forth in such wise as to set the hearts of true believers ablaze and cause their bodies to soar.

ليسَ لجنابِكَ أن تَلتفتُ إلى 'قَبْلِ و بَعْدِ'. أذْكَرُ أَلْيَوْمَ و ما ظَهَرَ فِيهِ، أَنَّهُ لَيَكْفِي الْعَالَمِينَ. أَنَّ
البياناتُ و الإشاراتُ فِي ذِكْرِ هَذِهِ الْمَقَامَاتِ تُخْمِدُ حَرَارَةَ الْوُجُودِ. لِكَ أَنْ تَنْطِقُ أَلْيَوْمَ بِمَا
تَشْتَعِلُ بِهِ الْإفْتِدَاءُ و تُطَيِّرُ أَجْسَادَ الْمُقْبِلِينَ.

Whoso firmly believeth today in **the rebirth of man and is fully conscious that God**, the Most Exalted, wieldeth supreme ascendancy and absolute authority over this new creation, verily such a man is reckoned with them that are endued with insight in this most great Revelation. Unto this beareth witness every discerning believer.

مَنْ يُوقِنُ أَلْيَوْمَ بِالْخَلْقِ الْبَدِيعِ و يَرَى الْحَقَّ الْمُنِيعَ مُهَيِّمًا قَيِّومًا عَلَيْهِ، إِنَّهُ مِنْ أَهْلِ الْبَصْرِ فِي
هَذَا الْمَنْظَرِ الْأَكْبَرِ. يَشْهَدُ بِذَلِكَ كُلُّ مَوْقِنٍ بَصِيرٍ.

Walk thou high above the world of being through the power of the Most Great Name, that thou mayest become aware of the immemorial mysteries and be acquainted with that wherewith no one is acquainted. Verily, thy Lord is the Helper, the All-Knowing, the All-Informed. Be thou as a **throbbing artery**, pulsating in the body of the entire creation, that **through the heat** generated by this motion there may appear that which will quicken **the hearts of those who hesitate**.

إَمْشِ بِقُوَّةِ الْأَسْمِ الْأَعْظَمِ فَوْقَ الْعَالَمِ لِتَرَى اسْرَارَ الْقَدَمِ و تَطَّلِعُ بِمَا لَا أُطَّلِعُ بِهِ أَحَدٌ. أَنْ
رَبِّكَ لَهُو الْمُؤَيَّدُ الْعَلِيمُ الْخَبِيرُ. كُنْ نَبَاضًا كَالشَّرِيَانِ فِي جَسَدِ الْإِمْكَانِ لِيَحْدَثَ مِنْ الْحَرَارَةِ
الْمُحْدَثَةِ مِنْ الْحَرَكَةِ مَا تَسْرِعُ بِهِ إِفْتِدَاءَ الْمُتَوَقِّفِينَ.

At the time when We were hidden behind **countless [70,000] veils** of light thou didst commune with Me and didst witness the luminaries of the heaven of My wisdom and the billows of the ocean of Mine utterance. Verily thy Lord is the Truthful, the Faithful. Great indeed is the blessedness of him who hath attained the liberal effusions of this ocean in the days of his Lord, the Most Bountiful, the All-Wise.

أَنَّكَ عَاشَرْتَ مَعِيَ و رَأَيْتُ شَمُوسَ سَمَاءِ حِكْمَتِي و أَمْوَاجَ بَحْرِ بَيَانِي إِذْ كُنَّا خَلْفَ سَبْعِينَ أَلْفَ
حِجَابٍ مِنَ النُّورِ، أَنَّ رَبِّكَ لَهُو الصَّادِقُ الْأَمِينُ. طُوبَى لِمَنْ فَازَ بِفَيْضَانِ هَذَا الْبَحْرِ فِي أَيَّامِ رَبِّهِ
الْفَيَّاضِ الْحَكِيمِ.

During Our sojourn in ‘Irāq when We were at the house of one named Majīd, We set forth clearly for thee the mysteries of creation and the origin, the culmination and the cause thereof. However since Our departure We have limited Ourselves to this affirmation: “Verily, no God is there but Me, the Ever-Forgiving, the Bountiful.”

إِنَّا بَيَّنَّا لَكَ إِذْ كُنَّا فِي الْعِرَاقِ فِي بَيْتِ مَنْ سَمِيَ بِالْمَجِيدِ اسْرَارَ الْخَلِيقَةِ وَ مَبْدَأَهَا وَ مُنْتَهَاهَا وَ عِلَّتَهَا. فَلَمَّا خَرَجْنَا اقْتَصَرْنَا الْبَيَانَ بِيَانَهُ لَا إِلَهَ إِلَّا أَنَا الْغَفُورُ الْكَرِيمُ.

Teach thou the Cause of God with an utterance which will cause the **bushes to be enkindled**, and the call “Verily, there is no God but Me, the Almighty, the Unconstrained” to be raised therefrom. Say: **Human utterance** is an essence which aspireth to exert its **influence** and needeth **moderation**. As to its influence, this is conditional upon refinement which in turn is dependent upon hearts which are detached and pure. As to its **moderation**, this hath to be combined with tact and wisdom as prescribed in the Holy Scriptures and Tablets. Meditate upon that which hath streamed forth from the heaven of the Will of thy Lord, He Who is the Source of all grace, that thou mayest grasp the intended meaning which is enshrined in the sacred depths of the Holy Writings.

كُنْ مُبْلَغُ أَمْرِ اللَّهِ بِبَيَانٍ تَحَدَّثُ بِهِ النَّارُ فِي الْأَشْجَارِ وَ تَنْطِقُ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَزِيزُ الْمُخْتَارُ. قُلْ: إِنَّ الْبَيَانَ جَوْهَرٌ يُطَلَبُ النَّفُودَ وَ الْإِعْتِدَالَ. وَ أَمَّا النَّفُودُ مُعَلَّقٌ بِاللِّطَافَةِ وَ اللَّطَافَةُ مَنْوُطَةٌ بِالْقُلُوبِ الْفَارِغَةِ الصَّافِيَةِ. وَ أَمَّا الْإِعْتِدَالُ امْتِرَاجَةٌ بِالْحِكْمَةِ الَّتِي نَزَّلْنَاهَا فِي الزُّبُرِ وَ الْأَلْوَابِ. تَفَكَّرْ فِيمَا نُزِّلَ مِنْ سَمَاءٍ مَشِيَّةٍ رَبِّكَ الْفَيَاضَ لِتَعْرِفَ مَا أَرَدْنَاهُ فِي غِيَاهِبِ {رَيْشِهِ: غَيْهَبِ} أَعْمَاقِ {الْآيَاتِ}.

Those who have rejected God and firmly cling to Nature as it is in itself are, verily, bereft of knowledge and wisdom. They are truly of them that **are far astray**. They have failed to attain the lofty summit and have fallen short of the ultimate purpose; therefore their eyes were shut and their thoughts differed, while the leaders among them have believed in God and in His invincible sovereignty. Unto this beareth witness thy Lord, the Help in Peril, the Self-Subsisting.

إِنَّ الَّذِينَ أَنْكَرُوا اللَّهَ وَ تَمَسَّكُوا بِالطَّبِيعَةِ مِنْ حَيْثُ هِيَ هِيَ لَيْسَ عِنْدَهُمْ مِنْ عِلْمٍ وَ لَا مِنْ حِكْمَةٍ. إِلَّا أَنَّهُمْ مِنَ الْهَائِمِينَ. أَوْلَيْكَ مَا بَلَغُوا الدَّرُورَةَ الْعُلْيَا وَ الْغَايَةَ الْقَصْوَى، إِذَا سَكَّرَتْ أَبْصَارَهُمْ وَ اخْتَلَفَتْ أَفْكَارَهُمْ وَ إِلَّا رُؤْسَاءُ الْقَوْمِ {حُكَمَاءُ} اعْتَرَفُوا بِاللَّهِ وَ سُلْطَانِيَّةً، يَشْهَدُ بِذَلِكَ رَبُّكَ الْمُهِيمَنُ الْقَيُّومُ.

When the eyes of the people of the East were captivated by the arts and wonders of the West, **they roved distraught in the wilderness** of material causes, oblivious of the One Who is the Causer of Causes, and the Sustainer thereof, while such men as were the source and the wellspring of Wisdom never denied the moving Impulse behind these causes, nor the Creator or the Origin thereof. Thy Lord knoweth, yet most of the people know not.

و لَمَّا مُلِئَتْ عُيُونُ أَهْلِ الشَّرْقِ مِنْ صَنَائِعِ أَهْلِ الْغَرْبِ لِذَا **هَامُوا** فِي الْأَسْبَابِ وَ غَفَلُوا عَنْ مُسَبِّبِهَا وَ مُمِدِّهَا مَعَ أَنَّ الَّذِينَ كَانُوا مَطَالِعِ الْحِكْمَةِ وَ مَعَادِنِهَا مَا أَنْكَرُوا عِلَّتَهَا وَ مُبْدِعَهَا وَ مَبْدَأَهَا، إِنَّ رَبَّكَ يَعْلَمُ وَ النَّاسُ أَكْثَرُهُمْ لَا يَعْلَمُونَ.

Now We have, for the sake of God, the Lord of Names, set Ourselves the task of mentioning in this Tablet some accounts of the sages, that the eyes of the people may be opened thereby and that they may become fully assured that He is in truth the Maker, the Omnipotent, the Creator, the Originator, the All-Knowing, the All-Wise.

وَ لَنَا أَنْ نَذْكَرُ فِي هَذَا اللَّوْحِ بَعْضَ مَقَالَاتِ الْحُكَمَاءِ لِوَجْهِ اللَّهِ مَالِكِ الْأَسْمَاءِ لِیَفْتَحَ بِهَا أَبْصَارَ الْعِبَادِ وَ یَوْقِنَنَّ أَنَّهُ هُوَ الصَّانِعُ الْقَادِرُ الْمُبْدِعُ الْمَنْشِئُ الْعَلِيمُ الْحَكِيمُ!

Although it is recognized that the contemporary men of learning **are highly qualified** in philosophy, arts and crafts, yet were anyone to observe with a discriminating eye he would readily comprehend that most of this knowledge hath been acquired from the sages of the past, for it is they who have **laid the foundation** of philosophy, **reared** its structure and **reinforced** its pillars. Thus doth thy Lord, the Ancient of Days, inform thee. The sages aforetime acquired their knowledge from the Prophets, inasmuch as the latter were the Exponents of divine philosophy and the Revealers of heavenly mysteries. Men quaffed the crystal, living waters of Their utterance, while others satisfied themselves **with the dregs**. Everyone receiveth a portion according to his measure. Verily He is the Equitable, the Wise.

وَ لَوْ يَرَى الْيَوْمَ لِحُكَمَاءِ الْعَصْرِ **يَدٌ طَوْلِي** فِي الْحِكْمَةِ وَ الصَّنَائِعِ وَلَكِنْ لَوْ يَنْظُرُ أَحَدٌ بَعِيْنِ الْبَصِيرَةِ لَيَعْلَمُ أَنَّهُمْ أَخَذُوا أَكْثَرَهَا مِنْ حُكَمَاءِ الْقَبْلِ وَ هُمُ الَّذِينَ **أَسَّسُوا** أَسَاسَ الْحِكْمَةِ وَ مَهَّدُوا بُنْيَانَهَا وَ **شَيَّدُوا** أَرْكَانَهَا {شَيَّدَ: سَاحَت، مَهَّدَ: أَمَادَهُ كَرَدَ، أَسَّسَ: زَيَّرْنَا سَاحَتَ}. كَذَلِكَ يُنَبِّئُكَ رَبُّكَ الْقَدِيمِ. وَ الْقُدَمَاءُ أَخَذُوا الْعُلُومَ مِنَ الْأَنْبِيَاءِ لِأَنَّهُمْ كَانُوا مَطَالِعِ الْحِكْمَةِ الْأَلَهِيَّةِ وَ مَظَاهِرِ الْأَسْرَارِ الرَّبَّانِيَّةِ مِنَ النَّاسِ. مَنْ فَازَ بِزُلَالِ سَلْسَالِ بَيَانَاتِهِمْ وَ مِنْهُمْ مَنْ شَرَبَ **ثَمَالَةَ الْكَاسِ**. لِكُلِّ نَصِيبٌ عَلَى مِقْدَارَةٍ، إِنَّهُ لَهُوَ الْعَادِلُ الْحَكِيمُ.

Empedocles, who distinguished himself in philosophy, was a contemporary of David, while Pythagoras lived in the days of Solomon, son of David, and acquired Wisdom from the treasury of prophethood. It is he who claimed to have heard the whispering sound of the heavens and to have attained the station of the angels. In truth thy Lord will clearly set forth all things, if He pleaseth. Verily, He is the Wise, the All-Pervading.

انَّ اَبِيْدُقْلِيْسُ الَّذِي اَسْتَهَرَ فِي الْحِكْمَةِ كَانَ فِي زَمَنِ دَاوُدَ وَ فَيْثَاغُوْرثُ فِي زَمَنِ سَلِيْمَانَ ابْنِ دَاوُدَ وَ اَخَذَ الْحِكْمَةَ مِنْ مَعْدِنِ النَّبُوَّةِ وَ هُوَ الَّذِي ظَنَّ اَنَّهُ سَمَعَ حَفِيْفَ {رَتِّهِ} الْفَلَكِ وَ بَلَغَ مَقَامَ الْمَلِكِ. اِنَّ رَبَّكَ يُفَصِّلُ كُلَّ اَمْرٍ اِذَا شَاءَ، اِنَّهُ لَهُو الْعَلِيْمُ الْمُحِيْطُ.

The essence and the fundamentals of philosophy have emanated from the Prophets. That the people differ concerning the inner meanings and mysteries thereof is to be attributed to the divergence of their views and minds. We would fain recount to thee the following: One of the Prophets once was communicating to his people that with which the Omnipotent Lord had inspired Him. Truly, thy Lord is the Inspirer, the Gracious, the Exalted. When the fountain of wisdom and eloquence gushed forth from the wellspring of His utterance and the wine of divine knowledge inebriated those who had sought His threshold, He exclaimed: “Lo! All are filled with the Spirit.” From among the people there was he who held fast unto this statement and, actuated by his own fancies, conceived the idea that the spirit literally penetrateth or entereth into the body, and through lengthy expositions he advanced proofs to vindicate this concept; and groups of people followed in his footsteps. To mention their names at this point, or to give thee a detailed account thereof, would lead to prolixity {verbosity, tedium}, and would depart from the main theme. Verily, thy Lord is the All-Wise, the All-Knowing. There was also he who partook of the choice wine whose seal had been removed by the Key of the Tongue of Him Who is the Revealer of the Verses of thy Lord, the Gracious, the Most Generous.

اِنَّ اُسَّ الْحِكْمَةِ وَ اَصْلَهَا مِنَ الْاَنْبِيَاءِ. وَ اِخْتَلَفَتْ مَعَانِيهَا وَ اَسْرَارِهَا بَيْنَ الْقَوْمِ بِاِخْتِلَافِ الْاَنْظَارِ وَ الْعُقُوْلِ. اِنَّا نَذْكُرُ لَكَ نَبَأًا: يَوْمَ تَكَلَّمُ فِيهِ اَحَدٌ مِنَ الْاَنْبِيَاءِ بَيْنَ الْوَرَى بِمَا عَلَّمَهُ شَدِيْدُ الْقُوَى، اِنَّ رَبَّكَ لَهُو الْمُلْهَمُ {فَاعِلٌ، مَلْهَمٌ مَفْعُوْلٌ} الْعَزِيْزُ الْمُنِيْعُ. فَلَمَّا اَنْفَجَرَتْ يَنَابِيْعُ الْحِكْمَةِ وَ الْبِيَانَ مِنْ مَنَبِعِ بَيَانَةٍ وَ اَخَذَ سُكْرُ خَمْرِ الْعُرْفَانِ مَنْ فِيْ فِنَائَةٍ. قَالَ: الْاَن قَدَ مَلَأَ الرُّوْحُ مِنَ النَّاسِ. مِنْ اَخَذَ هَذَا الْقَوْلِ وَ وَجَدَ مِنْهُ عَلٰى زَعْمَةِ رَائِحَةِ الْحُلُوْلِ وَ الدَّخُوْلِ وَ اسْتَدَلَّ فِيْ ذَلِكَ بِبَيَانَاتٍ شَتٰى {مُتَفَرِّقٌ، مَفْرَدٌ: شَتِيْتٌ، رِيْشَةٌ: شَتَّ} وَ اَتَّبَعُهُ حِزْبٌ مِنَ النَّاسِ. لَوْ اِنَّا نَذْكُرُ اَسْمَاءَهُمْ فِيْ هَذَا الْمَقَامِ وَ نَفَصَّلُ لَكَ لِيَطُوْلَ الْكَلَامُ وَ نَبْعَدُ عَنِ الْمَرَامِ، اِنَّ رَبَّكَ لَهُو الْحَكِيْمُ الْعَلَامُ. وَ مِنْهُمْ مَنْ فَاَزَ بِالرَّحِيْقِ الْمَخْتُوْمِ الَّذِي فَكَّ بِمِفْتَاحِ لِسَانٍ مَطْلَعُ آيَاتِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ.

Verily, the philosophers have not denied the Ancient of Days. Most of them passed away deploring their failure to fathom His mystery, even as some of them have testified. Verily, thy Lord is the Adviser, the All-Informed.

قُلْ: إِنَّ الْفَلَّاسِفَةَ مَا أَنْكُرُوا الْقَدِيمَ بَلْ مَاتَ أَكْثَرُهُمْ فِي حَسْرَةٍ عِرْفَانِهِ كَمَا شَهِدَ بِذَلِكَ بَعْضُهُمْ،
إِنَّ رَبَّكَ لَهُوَ الْمُخْبِرُ الْخَبِيرُ.

Consider **Hippocrates, the physician**. He was one of the eminent philosophers who believed in God and acknowledged His sovereignty. After him came **Socrates** who was indeed wise, accomplished and righteous. He **practiced self-denial**, repressed his appetites for selfish desires and turned away from material pleasures. He withdrew to the mountains where he dwelt in a cave. He dissuaded men from worshipping idols and taught them the way of God, the Lord of Mercy, until the ignorant rose up against him. They arrested him and put him to death in prison. Thus relateth to thee this **swift-moving Pen**. What a penetrating vision into philosophy this eminent man had! He is the most distinguished of all philosophers and was highly versed in wisdom. We testify that he is one of the heroes in this field and an outstanding champion dedicated unto it. He had a profound knowledge of such sciences as were current amongst men as well as of those which were veiled from their minds. Methinks he drank one draught when the Most Great Ocean overflowed with gleaming and life-giving waters. He it is who perceived a unique, a tempered, and a pervasive **nature** in things, bearing the closest likeness to **the human spirit**, and he discovered this nature to be distinct from the substance of things in their refined form. He hath a special pronouncement on this weighty theme. Wert thou to ask from the worldly wise of this generation about this exposition, thou wouldst witness their incapacity to grasp it. Verily, thy Lord speaketh the truth but most people comprehend not.

إِنَّ **بِقِرَاطِ الطَّبِيبِ** كَانَ مِنْ كِبَارِ {مفرد: كبير} الْفَلَّاسِفَةِ وَ اعْتَرَفَ بِاللَّهِ وَ سُلْطَانِهِ وَ بَعْدَهُ **سُقْرَاطُ**
أَنَّهُ كَانَ حَكِيمًا فَاضِلًا زَاهِدًا، اشْتَغَلَ بِالرِّيَاضَةِ وَ نَهَى النَّفْسَ عَنِ الْهَوَىٰ وَ أَعْرَضَ عَنِ مَلَاذِ
{ملجأ} الدُّنْيَا وَ اعْتَزَلَ إِلَى الْجَبَلِ وَ اِقَامَ فِي غَارٍ وَ مَنَعَ النَّاسَ عَنِ عِبَادَةِ الْأَوْثَانِ {= وَثْنٌ =
جمع بت= وَثْنٌ} وَ عَلَّمَهُمْ سَبِيلَ الرَّحْمَنِ إِلَىٰ أَنْ ثَارَتْ عَلَيْهِ الْجُهَالُ وَ اخْذَوْهُ وَ قَتَلُوهُ فِي
السَّجْنِ. كَذَلِكَ يُقِصُّ لَكَ هَذَا **الْقَلَمُ السَّرِيعُ**. مَا أَحَدٌ بَصَرَ هَذَا الرَّجُلِ فِي الْفَلْسَفَةِ! أَنَّهُ سَيِّدُ
الْفَلَّاسِفَةِ كُلِّهَا، قَدْ كَانَ عَلَىٰ جَانِبِ عَظِيمٍ مِنَ الْحِكْمَةِ. نَشْهَدُ أَنَّهُ مِنْ فَوَارِسِ مِضْمَارِهَا وَ
أَخْصُ الْقَائِمِينَ لِخِدْمَتِهَا وَ لَهُ يَدٌ طَوَّلَىٰ فِي الْعُلُومِ الْمَشْهُودَةِ بَيْنَ الْقَوْمِ وَ مَا هُوَ الْمَسْتَوْرُ عَنْهُمْ.
كَانَتْهُ فَازَ بِجُرْعَةٍ إِذْ فَاضَ الْبَحْرُ الْأَعْظَمُ بِهَذَا الْكُوْثُرِ الْمُنِيرِ. هُوَ الَّذِي أُطْلِعَ عَلَىٰ **الطَّبِيعَةِ**
الْمَخْصُوصَةِ الْمُعْتَدَلَةِ الْمَوْصُوفَةِ بِالْغَلْبَةِ وَ أَنَّهَا أَشْبَهُ الْأَشْيَاءِ بِالرُّوحِ الْإِنْسَانِيِّ قَدْ أَخْرَجَهَا
مِنَ الْجَسَدِ الْجَوَانِيِّ {ذَاتِ} وَ لَهُ بَيَانٌ مَخْصُوصٌ فِي هَذَا الْبُنْيَانِ الْمَرْصُوصِ. لَوْ تَسَأَلَ الْيَوْمَ
حُكَمَاءُ الْعَصْرِ عَمَّا ذَكَرَهُ لَنَرَىٰ عَجْزَهُمْ عَنِ ادِّرَاكَةِ. إِنَّ رَبَّكَ يَقُولُ الْحَقَّ وَلَكِنَّ النَّاسَ
أَكْثَرَهُمْ لَا يَفْقَهُونَ.

After **Socrates** came the **divine Plato** who was a pupil of the former and occupied the chair of philosophy as his successor. He acknowledged his belief in God and in His signs which pervade all that hath been and shall be. Then came **Aristotle**, the well-known man of knowledge. He it is who discovered the power of gaseous matter. These men who stand out as leaders of the people and are preeminent among them, one and all acknowledged their belief in the **immortal Being** Who holdeth in His grasp the reins of all sciences.

و بَعْدَهُ **افلاطونُ الالهى** اِنَّهُ كَانَ تَلْمِيْذًا **لسقراط** الْمَذْكُوْر و جَلَسَ عَلٰى كُرْسِيِّ الْحِكْمَةِ بَعْدَهُ
و اَقْرَبَ بِاللّٰهِ و اَيَاتِهِ الْمُهَيْمِنَةِ عَلٰى مَا كَانَ و مَا يَكُوْن. و بَعْدَهُ مَن سُمِّيَ **بأرسطوطاليس** الْحَكِيْم
الْمَشْهُوْر و هُوَ الَّذِي اَسْتَنْبَطَ الْقُوَّةَ الْبَخَارِيَّةَ و هُوَ لَآءٍ مِّنْ صِنَادِيْدِ الْقَوْمِ و كِبْرَائِيْمُ كُلُّهُمْ
اَقْرَبُوْا و اِعْتَرَفُوْا **بالقديم** الَّذِيْ فِى قَبْضَتِهِ زَمَانُ الْعُلُوْم.

I will also mention for thee the invocation voiced by **Balinús** who was familiar with the theories put forward by **the Father of Philosophy** regarding the mysteries of creation as given in his **chrysolite** tablets, that everyone may be fully assured of the things We have elucidated for thee in this manifest Tablet, which, if pressed with the hand of fairness and knowledge, will yield the spirit of life for the quickening of all created things. Great is the blessedness of him who **swimmeth** in this ocean and **celebrateth the praise** of his Lord, the Gracious, the Best-Beloved. Indeed the breezes of divine revelation are diffused from the verses of thy Lord in such wise that no one can dispute its truth, except those who are bereft of hearing, of vision, of understanding and of every human faculty. Verily thy Lord beareth witness unto this, yet the people understand not.

ثُمَّ اَذْكُرْ لَكَ مَا تَكَلَّمَ بِهِ **بليُنوس** الَّذِيْ عَرَفَ مَا ذَكَرَهُ **أبو الحكمة** مِنْ اَسْرَارِ الْخَلِيْقَةِ فِى الْوَاجِه
الزَّبْرِ جَدِيْهِ لِيُوَقِّنَ الْكُلَّ بِمَا بَيَّنَّاهُ لَكَ فِى هَذَا اللُّوْحِ الْمَشْهُوْدِ الَّذِيْ لَوْ يَعْصَرُ بِاَيَادِي الْعَدْلِ و
الْعِرْفَانِ لِيَجْرِيْ مِنْهُ رُوْحُ الْحَيَوَانَ لِاحْيَاءٍ مِّنْ فِى الْاَمْكَانِ. طُوْبِيْ لِمَنْ **يَسْبِحُ** فِى هَذَا الْبَحْرِ و
يَسْبِحُ رَبَّهُ الْعَزِيْزِ الْمَحْبُوْبِ . قَدْ تَضَوَّعَتْ نَفْحَاتِ الْوَحْيِ مِنْ اَيَاتِ رَبِّكَ عَلٰى شَأْنٍ لَا يَنْكُرُهَا
اِلَّا مَنْ كَانَ مَحْرُوْمًا عَنِ السَّمْعِ و الْبَصْرِ و الْفُوَادِ و عَنِ كُلِّ الشُّنُوْنَاتِ الْاِنْسَانِيَّةِ. اِنَّ رَبِّكَ
يَشْهَدُ وَلَكِنَّ النَّاسُ لَا يَعْرِفُوْنَ. {سَبَّحَ: شَنَا كَرْدَن، سُبَّحَه: مَهْرَهٗ تَسْبِيْحِ rosary bead، سَبْحَانَ: پَاك
از نقائص }

This man hath said: "I am **Balínús**, the wise one, the performer of wonders, the producer of talismans." He surpassed everyone else in the diffusion of arts and sciences and soared unto the loftiest heights of humility and supplication. Give ear unto that which he hath said, entreating the All-Possessing, the Most Exalted: "I stand in the presence of my Lord, extolling His gifts and bounties and praising Him with that wherewith He praiseth His Own Self, that I may become a source of **blessing** and **guidance** unto such men as acknowledge my words." And further he saith: "O Lord! Thou art God and no God is there but Thee. Thou art the Creator and no creator is there except Thee. Assist me by Thy grace and strengthen me. My heart is **seized with alarm**, my limbs tremble, I have lost my reason and my mind hath failed me. Bestow upon me strength and enable my tongue to speak forth with wisdom." And still further he saith: "**Thou art in truth** the Knowing, the Wise, the Powerful, the Compassionate." It was this man of wisdom who became informed of the mysteries of creation and discerned the subtleties which lie enshrined in **the Hermetic writings**.³

The **Hermetica** are **Egyptian-Greek wisdom texts** from the 2nd and 3rd centuries AD,^[1] which are mostly presented as **dialogues** in which a teacher, generally identified as **Hermes Trismegistus** ("thrice-greatest **Hermes**"), **enlightens** a disciple. The texts form the basis of **Hermeticism**. They discuss the **divine**, the **cosmos**, **mind**, and **nature**. Some touch upon **alchemy**, **astrology**, and related concepts. <https://en.wikipedia.org/wiki/Hermetica>

و هُوَ الَّذِي يَقُولُ: "أنا **بَلِينُوسُ** الحَكِيمُ صَاحِبُ الْعَجَائِبِ وَ الطَّلَسَمَاتِ". وَ انْتَشَرَ مِنْهُ مِنَ الْفُنُونِ وَ الْعُلُومِ مَا لَا انْتَشَرَ مِنْ غَيْرِهِ وَ قَدْ ارْتَقَى إِلَى أَعْلَى مَرَاقِي الْخُضُوعِ وَ الْإِبْتِهَالِ. إِسْمَعْ مَا قَالَتْ فِي مُنَاجَاتِهِ مَعَ الْعَنِيِّ الْمُتَعَالِ: (اِقُومْ بَيْنَ يَدَيِ رَبِّي، فَاذْكُرْ آيَاتِهِ {مفرد: أئى= نعمت} وَ نِعْمَائِهِ وَ أَصِفْهُ بِمَا وَصَفَ بِهِ نَفْسَهُ، لِأَنِّ أَكُونُ رَحْمَةً وَ هُدًى لِمَنْ يَقْبَلُ قَوْلِي). إِلَى أَنْ قَالَ: (يَا رَبِّ! أَنْتَ الْإِلَهَ وَ لَا إِلَهَ غَيْرُكَ وَ أَنْتَ الْخَالِقُ وَ لَا خَالِقَ غَيْرُكَ. أَيَّدِنِي وَ قَوِّنِي. فَقَدْ رَجَفَ قَلْبِي وَ اضْطَرَبَتْ مَفَاصِلِي وَ ذَهَبَ عَقْلِي وَ انْقَطَعَتْ فِكْرَتِي، فَأَعْطَنِي الْقُوَّةَ وَ انْطِقْ لِسَانِي حَتَّى أَتَكَلَّمَ بِالْحِكْمَةِ). إِلَى أَنْ قَالَ: (أَنْتَ أَنْتَ الْعَلِيمُ الْحَكِيمُ الْقَدِيرُ الرَّحِيمُ). أَنَّهُ لَهَوَ الْحَكِيمِ الَّذِي أَطَّلَعَ عَلَى اسْرَارِ الْخَلِيقَةِ وَ الرُّمُوزِ الْمَكْنُونَةِ فِي **الْأَلْوَاكِ الْهَرْمَسِيَّةِ**.

We have no wish to mention anything further but We shall utter that which the Spirit hath instilled into My heart. In truth there is no God but Him, the Knowing, the Mighty, the Help in Peril, the Most Excellent, the All-Praised. By My life! In this Day the celestial Tree is loath to proclaim aught else to the world but this affirmation: "Verily, there is none other God but Me, the Peerless, the All-Informed."

إِنَّا لَا نَحِبُّ أَنْ نَذْكُرَ أَيْدٍ مِمَّا ذَكَرْنَاهُ وَ نَذْكُرُ مَا أَلْقَى الرُّوحُ عَلَى قَلْبِي. أَنَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَالَمُ الْمُقْتَدِرُ الْمُهِيمُنُ الْعَزِيزُ الْحَمِيدُ. لَعَمْرِي! هَذَا يَوْمٌ لَا تَحِبُّ السِّدْرَةُ إِلَّا أَنْ تَنْطِقَ فِي الْعَالَمِ: "أَنَّهُ لَا إِلَهَ إِلَّا أَنَا الْفَرْدُ الْخَبِيرُ".

Had it not been for the love I cherish for thee, I would not have uttered a single word of what hath been mentioned. Appreciate the value of this station and preserve it as thou wouldst thine eye and be of them that are truly thankful.

لَوْلَا حُبِّي إِيَّاكَ مَا تَكَلَّمْتُ بِكَلِمَةٍ مِمَّا ذَكَرْنَا. أَعْرِفْ هَذَا الْمَقَامَ ثُمَّ أَحْفَظْهُ كَمَا تَحْفَظُ
عَيْنَيْكَ وَكُنْ مِنَ الشَّاكِرِينَ.

Thou knowest full well that We perused not the books which men possess and We acquired not the learning current amongst them, and yet whenever We desire to quote the sayings of the learned and of the wise,⁴ presently there will appear before the face of thy Lord in the form of a tablet all that which hath appeared in the world and is revealed in the Holy Books and Scriptures. Thus do We set down in writing that which the eye perceiveth. Verily His knowledge encompasseth the earth and the heavens.

وَأَنْتَ تَعْلَمُ إِنَّا مَا قَرَأْنَا كُتُبِ الْقَوْمِ وَمَا أَطَّلَعْنَا بِمَا عِنْدَهُمْ مِنَ الْعُلُومِ، كَلَّمَا أَرَدْنَا أَنْ نَذْكُرَ
بَيَانَاتِ الْعُلَمَاءِ وَالْحُكَمَاءِ يَظْهَرُ مَا ظَهَرَ فِي الْعَالَمِ وَمَا فِي الْكُتُبِ وَالزُّبُرِ {مفرد: زُبْرَهُ}
فِي لَوْحِ أَمَامَ وَجْهِ رَبِّكَ، نَرَىٰ وَنَكْتُبُ. إِنَّهُ أَحَاطَ بِعِلْمِهِ السَّمَوَاتِ وَالْأَرْضِينَ.

This is a Tablet wherein the Pen of the Unseen hath inscribed the knowledge of all that hath been and shall be—a knowledge that none other but **My wondrous Tongue** can interpret. Indeed My heart **as it is in itself** hath been purged by God from the concepts of the learned and is sanctified from the utterances of the wise. In truth naught doth it mirror forth but the revelations of God. Unto this beareth witness the Tongue of Grandeur in this perspicuous Book.

هَذَا لَوْحٌ رَقْمَ فِيهِ مِنَ الْقَلَمِ الْمَكْنُونِ عِلْمٌ مَا كَانَ وَمَا يَكُونُ وَلَا يَكُنْ لَهُ مُتَرْجِمٌ إِلَّا لِسَانِي
الْبَدِيعِ. إِنَّ قَلْبِي مِنْ حَيْثُ هُوَ هُوَ قَدْ جَعَلَهُ اللَّهُ مُمَرِّدًا عَنْ إِشَارَاتِ الْعُلَمَاءِ وَبَيَانَاتِ
الْحُكَمَاءِ. إِنَّهُ لَا يَحْكِي إِلَّا عَنِ اللَّهِ وَحْدَهُ. يَشْهَدُ بِذَلِكَ لِسَانُ الْعِظَمَةِ فِي هَذَا الْكِتَابِ الْمُبِينِ.

Say, O people of the earth! Beware lest any reference to wisdom debar you from its Source or withhold you from the Dawning-Place thereof. Fix your hearts upon your Lord, the Educator, the All-Wise.

قُلْ: يَا مَلَأَ الْأَرْضِ! إِيَّاكُمْ أَنْ يَمْنَعَكُمْ ذِكْرُ الْحِكْمَةِ عَنْ مَطْلَعِهَا وَمَشْرِقِهَا. تَمَسَّكُوا بِرَبِّكُمْ
الْمُعَلِّمِ الْحَكِيمِ.

For every land We have prescribed a portion, for every occasion an allotted share, for every pronouncement an appointed time and for every situation an apt remark. Consider **Greece**. We made it a Seat of Wisdom for a prolonged period. However, when the appointed hour struck, its throne was subverted, its tongue ceased to speak, its light grew dim and its banner was hauled down. Thus do We bestow and withdraw. Verily thy Lord is He Who giveth and divesteth, the Mighty, the Powerful.

أَنَا قَدَرْنَا لِكُلِّ أَرْضٍ نَصيباً و لِكُلِّ سَاعَةٍ قِسْمَةً و لِكُلِّ بَيَانٍ زَمَاناً و لِكُلِّ حَالٍ مَقَالاً .
فَانظُرُوا **اليونان** . أَنَا جَعَلْنَاهَا كُرْسِيَّ الْحِكْمَةِ فِي بَرَهَةٍ طَوِيلَةٍ . فَلَمَّا جَاءَ أَجَلُهَا ثَلَّ عَرْشُهَا
{ثَلَّ عَرْشُهُ : أَذْهَبَ سُلْطَانُهُ} و كَلَّ لِسَانُهَا {كَلَّ لِسَانُهُ : ثَقُلَ ، ضَعُفَ} و خَسِبَتْ مَصَابِيحُهَا و
نَكَثَتْ أَعْلَامُهَا . كَذَلِكَ نَأْخُذُ و نَعْطِي . إِنَّ رَبَّكَ لَهُوَ الْآخِذُ الْمُعْطِي الْمُقْتَدِرُ الْقَدِيرُ .

In every land We have set up a luminary of knowledge, and when the time foreordained is at hand, it will shine resplendent above its horizon, as decreed by God, the All-Knowing, the All-Wise. If it be Our Will We are fully capable of describing for thee whatever existeth in every land or hath come to pass therein. Indeed the knowledge of thy Lord pervadeth the heavens and the earth.

قَدْ أَوْدَعْنَا شَمْسُ الْمَعَارِفِ فِي كُلِّ أَرْضٍ إِذَا جَاءَ الْمِيقَاتُ تَشْرِيقُ مِنْ أَفْقِهَا، أَمْرًا مِنْ لَدِي
اللَّهِ الْعَلِيمِ الْحَكِيمِ . أَنَا لَوْ نُرِيدُ أَنْ نَذْكُرَ لَكَ كُلَّ قِطْعَةٍ مِنْ قِطْعَاتِ الْأَرْضِ و مَا وَلَجَ {غَيْبٍ}
فِيهَا و ظَهَرَ مِنْهَا لَنَقْدُرُ . إِنَّ رَبَّكَ أَحَاطَ عِلْمَهُ السَّمَوَاتِ و الْأَرْضِينَ .

Know thou, moreover, that the people aforetime have produced things which the contemporary men of knowledge have been unable to produce. We recall unto thee **Múrtus** who was one of the learned. He invented an apparatus which transmitted sound over a distance of sixty miles. Others besides him have also discovered things which no one in this age hath beheld. Verily thy Lord revealeth in every epoch whatsoever He pleaseth as a token of wisdom on His part. He is in truth the supreme Ordainer, the All-Wise.

ثُمَّ أَعْلَمَ أَنَّهُ قَدْ ظَهَرَ مِنَ الْقُدَمَاءِ مَا لَمْ يَظْهَرُ مِنَ الْحُكَمَاءِ الْمُعَاَصِرِينَ . أَنَا نَذْكُرُ لَكَ نَبَأَ
مُورْتُس أَنَّهُ كَانَ مِنَ الْحُكَمَاءِ و صَنَعَ آلَةً تُسْمِعُ عَلَى سِتِّينَ {60} مِيلاً . و كَذَلِكَ ظَهَرَ مِنْ
غَيْرِهِ مَا لَا تَرَاهُ فِي هَذَا الزَّمَانِ . إِنَّ رَبَّكَ يُظْهِرُ فِي كُلِّ قَرْنٍ مَا أَرَادَ، حِكْمَةً مِنْ عِنْدِهِ،
أَنَّهُ لَهُو الْمُدَبِّرُ الْحَكِيمُ .

A true philosopher would never deny God nor His evidences, rather would he acknowledge His glory and overpowering majesty which overshadow all created things. Verily We love those men of knowledge who have brought to light such things as promote the best interests of humanity, and We aided them through the potency of Our behest, for well are We able to achieve Our purpose.

مَنْ كَانَ فَيَلْسُوفًا حَقِيقِيًّا مَا أَنْكَرُ اللَّهَ و بُرْهَانَهُ، بَلْ أَقَرَّ بِعَظَمَتِهِ و سُلْطَانِهِ الْمُهِيمِينَ عَلَى
الْعَالَمِينَ . أَنَا نُحِبُّ الْحُكَمَاءَ الَّذِينَ ظَهَرَ مِنْهُمْ مَا أَنْتَفَعُ بِهِ النَّاسُ و أَيَّدْنَاهُمْ بِأَمْرِ مِنْ عِنْدِنَا،
أَنَا كُنَّا قَادِرِينَ .

Beware, O My loved ones, lest ye despise the merits of My learned servants whom God hath graciously chosen to be the exponents of His Name “the Fashioner” amidst mankind. Exert your utmost endeavor that ye may develop such crafts and undertakings that everyone, whether young or old, may benefit therefrom. We are quit of those ignorant ones who fondly imagine that Wisdom is to give vent to one’s idle imaginings and to repudiate God, the Lord of all men; even as We hear some of the heedless voicing such assertions today.

أَيَّاكُمْ يَا أَحِبَّائِي! أَنْ تَنْكِرُوا فَضْلَ عِبَادِي الْحُكَمَاءِ الَّذِينَ جَعَلَهُمُ اللَّهُ مَطَالِعَ اسْمِهِ الصَّانِعِ
بَيْنَ الْعَالَمِينَ. أفرغوا {ريشه: فرغ} جَهْدَكُمْ لِيُظْهِرُ مِنْكُمْ الصَّنَائِعَ وَالْأُمُورَ الَّتِي بِهَا يَنْتَفَعُ
كُلُّ صَغِيرٍ وَكَبِيرٍ. اِنَّا نَتَّبِرُ مِنْ كُلِّ جَاهِلٍ ظَنَّ بَانَ الْحِكْمَةَ هِيَ التَّكَلُّمُ بِالْهَوَىٰ وَ
الْإِعْرَاضِ عَنِ اللَّهِ مُوَلَّى الْوَرَىٰ، كَمَا نَسَمَعُ الْيَوْمَ مِنْ بَعْضِ الْغَافِلِينَ .

Say: The beginning of Wisdom and the origin thereof is to acknowledge whatsoever God hath clearly set forth, for through its potency the foundation of statesmanship, which is a shield for the preservation of the body of mankind, hath been firmly established. Ponder a while that ye may perceive what My most exalted Pen hath proclaimed in this wondrous Tablet. Say, **every matter related to state affairs which ye raise** for discussion falls under the shadow of one of the words sent down from the heaven of His glorious and exalted utterance. Thus have We recounted unto thee that which will exhilarate thy heart, will bring solace to thine eyes and will enable thee to arise for the promotion of His Cause amidst all peoples.

قُلْ: أَوَّلُ الْحِكْمَةِ وَ أَصْلِهَا هُوَ الْإِقْرَارُ بِمَا بَيْنَهُ اللَّهُ لِأَنَّ بَهْ إِسْتِحْكَامَ بُنْيَانِ السِّيَاسَةِ الَّتِي كَانَتْ
دِرْعًا لِحِفْظِ بَدَنِ الْعَالَمِ . تَفَكَّرُوا لِتَعْرِفُوا مَا نَطَقَ بِهِ قَلَمِي الْأَعْلَىٰ فِي هَذَا اللَّوْحِ الْبَدِيعِ . قُلْ:
كُلُّ أَمْرٍ سِيَاسِيٍّ أَنْتُمْ تَتَكَلَّمُونَ بِهِ كَانَ تَحْتَ كَلِمَةٍ مِنَ الْكَلِمَاتِ الَّتِي نَزَلَتْ مِنْ جِبْرُوتِ بَيَانِهِ
الْعَزِيزِ الْمُنِيعِ . كَذَلِكَ قَصَصْنَا لَكَ مَا يَفْرَحُ بِهِ قَلْبُكَ وَ تَقْرَأُ عَيْنُكَ وَ تَقُومُ عَلَىٰ خِدْمَةِ الْأَمْرِ
بَيْنَ الْعَالَمِينَ.

O My Nabil! Let nothing grieve thee, rather rejoice with exceeding gladness inasmuch as I have mentioned thy name, have turned My heart and My face towards thee and have conversed with thee through this irrefutable and weighty exposition. Ponder in thy heart upon the tribulations I have sustained, the imprisonment and the captivity I have endured, the sufferings that have befallen Me and the accusations that the people have leveled against Me. Behold, they are truly wrapped in a grievous veil.

نَبِيلِي! لَا تَحْزَنْ مِنْ شَيْءٍ، افرحْ بِذِكْرِي أَيَّاكَ وَ أَقْبَالِي وَ تَوَجَّهِي إِلَيْكَ وَ تَكَلَّمِي مَعَكَ
بِهَذَا الْخُطَابِ الْمُبْرَمِ الْمَتِينِ . تَفَكَّرْ فِي بَلَائِي وَ سِجْنِي وَ غُرْبَتِي وَ مَا وَرَدَ عَلَيَّ وَ مَا يَنْسِبُ
إِلَيَّ النَّاسُ إِلَّا أَنَّهُمْ فِي حِجَابِ غَلِيظٍ.

When the discourse reached this stage, the dawn of divine mysteries appeared and the light of utterance was quenched. May His glory rest upon the **people of wisdom** as bidden by One Who is the Almighty, the All-Praised.

لَمَّا بَلَغَ الْكَلَامُ هَذَا الْمَقَامَ طَلَعَ فَجْرُ الْمَعَانِي وَ طَفَى سَرَّاجُ الْبَيَانِ. أَلْبَهَاءُ لِأَهْلِ الْحِكْمَةِ وَالْعِرْفَانِ مِنْ لَدُنْ عَزِيزٍ حَمِيدٍ.

Say: Magnified be Thy Name, O Lord my God! I beseech Thee by Thy Name through which the splendor of **the light of wisdom** shone resplendent when the **heavens of divine utterance** were set in motion amidst mankind, to graciously aid me by Thy heavenly confirmations and enable me to extol Thy Name amongst Thy servants.

قُلْ: سُبْحَانَكَ، اللَّهُمَّ يَا اللَّهُ! اسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ سَطَعَ نَوْرُ الْحِكْمَةِ إِذْ تَحَرَّكَتْ أَفلاكِ بَيَانَةً بَيْنَ الْبَرِيَّةِ، بَانَ تَجَلَّنِي مُؤَيِّدًا بِتَأْيِيدَاتِكَ وَ ذَاكِرًا بِاسْمِكَ بَيْنَ عِبَادِكَ.

O Lord! Unto Thee have I turned my face, detached from all save Thee and holding fast to the hem of the robe of Thy manifold blessings. Unloose my tongue therefore to proclaim that which will captivate the minds of men and will rejoice their souls and spirits. Strengthen me then in Thy Cause in such wise that I may not be hindered by the ascendancy of the oppressors among Thy creatures nor withheld by the onslaught of the disbelievers amidst those who dwell in Thy realm. Make me as a lamp shining throughout Thy lands that those in whose hearts the light of Thy knowledge gloweth and the yearning for Thy love lingereth may be guided by its radiance.

أَيُّ رَبِّ! تَوَجَّهْتُ إِلَيْكَ مُنْقَطِعًا عَنْ سِوَاكَ وَ مُتَشَبِّثًا بِذَيْلِ الْطَافِكِ. فَانطقتني بما تنجذب به العقول و تطير به الأرواح و النفوس ثم قونى فى امرى على شأن لا تمنعنى سطوة الظالمين من خلقك و لا قدرة المنكرين من اهل مملكتك. فاجعلنى كالسراج فى ديارك ليهدى به من كان فى قلبه نور معرفتك و شغف {شوق} محبتك.

Verily, potent art Thou to do whatsoever Thou willest, and in Thy grasp Thou holdest the kingdom of creation. There is none other God but Thee, the Almighty, the All-Wise.

أَنْتَ أَنْتَ الْمُقْتَدِرُ عَلَى مَا تَشَاءُ وَ فِي قَبْضَتِكَ مَلَكُوتُ الْإِنْسَاءِ. لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ.

Parable of Wheat and Tares:

But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. — *Matthew 13:24-30*, [Bible: King James Version](#)

The Milesian philosophers <http://www.flowofhistory.com/units/birth/3/FC22>

Greek science was born with the Ionian philosophers, especially in Miletus, around 600 B.C.E. The first of these philosophers, Thales of Miletus, successfully predicted a solar eclipse in 585 B.C.E., calculated the distance of ships at sea, and experimented with the strange magnetic properties of a rock near the city of Magnesia (from which we get the term "magnet"). However, the question that Thales and other Ionian philosophers wrestled with was: What is the primary element that is the root of all matter and change? Thales postulated that there is one primary element in nature, water, since it can exist in all three states of matter: solid, liquid, and gas.

Thales' student, Anaximander, proposed the theory that the stars and planets are concentric rings of fire surrounding the earth and that humans evolved from fish, since babies are too helpless at birth to survive on their own and therefore must arise from simpler more self-sufficient species. He disagreed with Thales over the primary element, saying water was not the primary element since it does not give rise to fire. Therefore, the primary element should be some indeterminate element with built-in opposites (e.g., hot vs. cold; wet vs. dry). For lack of a better name, he called this element the "Boundless." Another Milesian, Anaximenes, said the primary element was air or vapor, since rain is pressed from the air.

The nature of change

All these speculations were based on the assumption there is one eternal and unchanging element that is the basis for all matter. Yet, if there is just one unchanging element, how does one account for all the apparent diversity and change one apparently sees in nature? From this time, Greek science was largely split into two camps: those who said we can trust our senses and those who said we cannot.

Among those who distrusted the senses was **Parmenides of Elea**, who, through some rather interesting logic, said there is no such thing as motion. He based this on the premise that there is no such thing as nothingness or empty space since it is illogical to assume that something can arise from nothing. Therefore, matter cannot be destroyed, since that would create empty space. Also, we cannot move, since that would involve moving into empty space, which of course, cannot exist. The implication was that any movement we perceive is an illusion, thus showing we cannot trust our senses.

On the other hand, there was **Heracleitus of Ephesus**, who said the world consists largely of opposites, such as day and night, hot and cold, wet and dry, etc. These opposites act upon one another to create change. Therefore not only does change occur, but is constant. As Heracleitus would say, you cannot put your foot into the same river twice, since it is always different water flowing by. However, since we perceive change, we must trust our senses at least to an extent.

A partial reconciliation of these views was worked out by two different philosophers postulating the general idea of numerous unchanging elements that could combine with each other in various ways. First, there was **Empedocles of Acragas** [480-430 BC] who said that the mind can be deceived as well as the senses, so we should use both. This led to his theory of four elements, earth, water, air, and fire, where any substance is defined by a fixed proportion of one or more of these elements (e.g., bone = 4 parts fire, 2 parts water, and 2 parts earth). Although the specifics were wrong, Empedocles' idea of a Law of Fixed Proportions is an important part of chemistry today.

In the fifth century B.C.E., **Democritus of Abdera** developed the first atomic theory, saying the universe consists both of void and tiny indestructible atoms. He said these atoms are in perpetual motion and collision causing constant change and new compounds. Differences in substance are supposedly due to the shapes of the atoms and their positions and arrangements relative to one another.

In the fifth century B.C.E., Athens, with its powerful empire and money, became the new center of philosophy, drawing learned men from all over the Greek world. Many of these men were known as the Sophists. They doubted our ability to discover the answers to the riddles of nature, and therefore turned philosophy's focus more to issues concerning Man and his

place in society. As one philosopher, Protagoras, put it, "Man is the measure of all things." Being widely traveled, the Sophists doubted the existence of absolute right and wrong since they had seen different cultures react differently to moral issues, such as public nudity, which did not bother the Greeks. As a result, they claimed that morals were socially induced and changeable from society to society. Some Sophists supposedly boasted they could teach their students to prove the right side of an argument to be wrong. This, plus the fact that they taught for money, discredited them in many people's eyes.

Socrates (470-399 B.C.E.) was one of Athens' most famous philosophers at this time. Like the Sophists, with whom he was wrongly associated, he focused on Man and society rather than the forces of nature. As the Roman philosopher, Cicero, put it, "Socrates called philosophy down from the sky..." He saw right and wrong as absolute and worked to show that we each have within us the innate ability to arrive at that truth. Therefore, his method of teaching, known even today as the Socratic method, was to question his students' ideas rather than lecture on his own. Through a series of leading questions he would help his students realize the truth for themselves. In 399 B.C.E., he was tried and executed for corrupting the youth and introducing new gods into the state. Although Socrates left us no writings, his pupil Plato preserved his teachings in a number of written dialogues. Socrates influenced two other giants in Greek philosophy, Plato and Aristotle, who both agreed with Socrates on our innate ability to reason. However, they differed greatly on the old question of whether or not we can trust our senses.

Plato (428-347 BCE) was the first of these philosophers. He was also influenced by the early philosopher and mathematician, Pythagoras of Croton in South Italy, who is most famous for the Pythagorean theorem for finding the length of the hypotenuse in a right triangle. Pythagoras thought that all the principles of the universe were bound up with the mystical properties of numbers. He felt the whole universe can be perceived as a harmony of numbers, even defining objects as numbers (e.g., justice = 4). **He saw music as mathematical and, in the process, discovered the principles of octaves and fifths.** He also thought the universe orbited around a central fire, a theory that would ultimately influence Copernicus in his heliocentric theory 2000 years later. Plato drew upon Pythagoras' idea of a central fire and proposed there are two worlds: the perfect World of Being and this world, which is the imperfect World of Becoming where things are constantly changing. This makes it impossible for us to truly know anything, since this world is only a dim reflection of the perfect World of Being. The sign over the entrance to Plato's school, the Academy, reflected this quite well: "Let no one unskilled in geometry enter."

Aristotle (384-322 B.C.E.) was a pupil at Plato's Academy, but held a very different view of the world from his old teacher, believing in the value of the senses as well as the mind. Although he agreed with Plato on our innate power of reasoning, he asserted that nothing exists in our minds that does not first exist in the sensory world. Therefore, we must rely on our senses and **experiment to discover the truth.** He also said there was a celestial element, ether, which was perfect and unchanging and moved in perfect circles around the center of the universe, which is earth where all terrestrial elements are clustered. Aristotle's theories of the elements and universe were highly logical and interlocking, making it hard to disprove one part without attacking the whole system. Although Aristotle often failed to test his own theories (so that he reported the wrong number of horse's teeth and men's ribs), his theories were easier to understand than Plato's and reinstated the value of the senses, compiling data, and experimenting in order to find the truth. Although Plato's theories would not be the most widely accepted over the next 2000 years, they would survive and be revived during the Italian Renaissance. Since then, the idea of using math to verify scientific theories has also been an essential part of Western Science. While both Plato and Aristotle had flaws in their theories, they each contributed powerful ideas that would have profound effects on Western civilization for 2000 years until the Scientific Revolution of the 1700's.

Apollonius = Balinus; Edris prophet (Noah's grandfather) or Hermes (Thot, Enoch, Hooshang

Keikhosro): The *Hermetica* are [Egyptian-Greek wisdom texts](#) from the 2nd and 3rd centuries AD,^[1] which are mostly presented as [dialogues](#) in which a teacher, generally identified as [Hermes Trismegistus](#) ("thrice-greatest [Hermes](#)"), [enlightens](#) a disciple. The texts form the basis of [Hermeticism](#). They discuss the [divine](#), the [cosmos](#), [mind](#), and [nature](#). Some touch upon [alchemy](#), [astrology](#), and related concepts. <https://en.wikipedia.org/wiki/Hermetica>

Empedocles (483-430 BCE) contemporary of David; discovered circulation.

From Wikipdia: **Empedocles** ([/ɛmˈpɛdəkliːz/](#); [Greek](#): Ἐμπεδοκλῆς [[empedoklêːs](#)], *Empedoklēs*; c. 490 – c. 430 BC) was a [Greek pre-Socratic philosopher](#) and a citizen of Acragas ([Agrigento](#)), a Greek city in [Sicily](#). Empedocles' philosophy is best known for originating the [cosmogonic](#) theory of the four [classical elements](#). He also



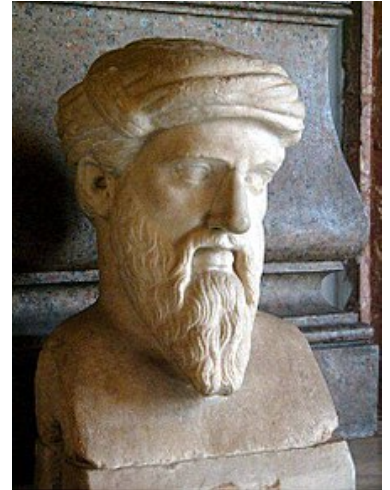
proposed forces he called Love and Strife which would mix as well as separate the elements. These physical speculations were part of a history of the universe which also dealt with the origin and development of life.

Influenced by the [Pythagoreans](#), Empedocles was a [vegetarian](#) who supported the doctrine of [reincarnation](#). He is generally considered the last Greek philosopher to have recorded his ideas in verse. Some of his work survives, more than is the case for any other pre-Socratic philosopher. Empedocles' death was mythologized by ancient writers, and has been the subject of a number of literary treatments.

Pythagoras (582-) Contemporary of Solomon son of David; Mathematician such as Times Table;

From Wikipedia, the free encyclopedia

Pythagoras of Samos (US: /piˈθæɡərəs/;^[1] UK: /paɪˈθæɡərəs/;^[2] Greek: Πυθαγόρας ὁ Σάμιος *Pythagóras ho Sámios* "Pythagoras the [Samian](#)", or simply Πυθαγόρας; Πυθαγόρης in [Ionian Greek](#); c. 570–495 BC)^{[B][4]} was an [Ionian Greek philosopher](#), [mathematician](#), and putative founder of the [Pythagoreanism](#) movement. He is often revered as a great [mathematician](#) and [scientist](#) and is best known for the [Pythagorean theorem](#) which bears his name.



Legend and obfuscation cloud his work, so it is uncertain whether he truly contributed much to [mathematics](#) or [natural philosophy](#). Many of the accomplishments credited to Pythagoras may actually have been accomplishments of his colleagues or successors. Some accounts mention that the philosophy associated with Pythagoras was related to mathematics and that numbers were important. It was said that he was the first man to call himself a philosopher, or lover of wisdom,^[3] and Pythagorean ideas exercised a marked influence on [Plato](#), and through him, all of [Western philosophy](#).

Múrtus, Organon musical instrument that was heard from 60 miles. The best I could find was this Greek Trumpet. From Wikipedia: Salpinx: The war-trumpet used by the ancient [Greeks](#) was called the [salpinx](#), and was probably adapted from the Egyptian *sheneb*. There is a fine example on display in [Boston's](#) Museum of Fine Arts. the word *salpinx* is thought to mean "thunderer". At the [Olympic Games](#), contests of trumpet playing were introduced for the first time in 396 BCE. These contests were judged not by the participants' musical skill but by the volume of sound they generated! A famous contestant was [Herodorus of Megas](#), a man of immense stature, whose playing was so loud that audiences were allegedly concussed by his performances.



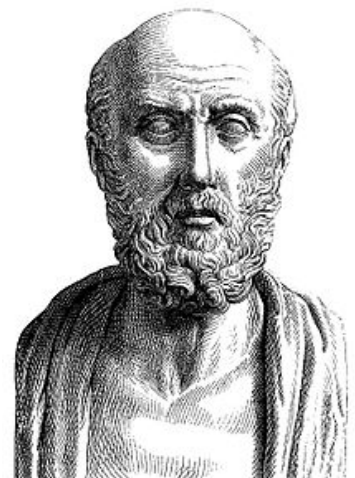
It was a wind instrument which due to its exceptional sonority was usually used for giving signals to a large crowd or at a distance (up to ten kilometres). It was particularly suitable for giving the starting signals in athletic competitions, signals for co-ordination in teamwork and military commands.

More seldom, they were used for ritual and clearly musical purposes.

<http://kotsanas.com/gb/exh.php?exhibit=2103006>

From Wikipedia, the free encyclopedia

Hippocrates of Kos (/hɪˈpɒkrəˌtiːz/; [Greek](#): Ἱπποκράτης; *Hippokrátes*; c. 460 – c. 370 BC), also known as [Hippocrates II](#), was a [Greek physician](#) of the [Age of Pericles](#) ([Classical Greece](#)), and is considered one of the most outstanding figures in the [history of medicine](#). He is referred to as the "[Father of Modern Medicine](#)" in recognition of his lasting contributions to the field



as the founder of the Hippocratic School of Medicine. This intellectual school revolutionized [medicine in ancient Greece](#), establishing it as a discipline distinct from other fields with which it had traditionally been associated ([theurgy](#) and [philosophy](#)), thus establishing medicine as a profession.

However, the achievements of the writers of the [Corpus](#), the practitioners of Hippocratic medicine, and the actions of Hippocrates himself were often commingled; thus very little is known about what Hippocrates actually thought, wrote, and did. Hippocrates is commonly portrayed as the [paragon](#) of the ancient physician, and credited with coining the [Hippocratic Oath](#), still relevant and in use today. He is also credited with greatly advancing the systematic study of [clinical medicine](#), summing up the medical knowledge of previous schools, and prescribing practices for physicians through the Hippocratic Corpus and other works.