**لوح حکمت** **The TABLET of WISDOM**

**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.

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**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 Nabíl-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 Nabíl-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 Bahaullah page 137-152. The Arabic version is published in Alvah Baad Az Aqdas {الواح بعد از اقدس} page 80.

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**لوح حکمت**

بسمهِ المُبدعِ العَليمِ الحکيم.

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 Nabíl in a weighty Tablet.

کتابٌ انزلَهُ الرّحمنُ مِن ملکوتِ البيان و انّه لَروحُ الحيَوان لاهلِ الامکانِ، تعالیَ اللّهُ

ربُّ العالمين! يــُــذکرُ فيه مَن يَذکرُ اللّهَ ربّهُ، انّهُ لهُو النّبيلُ فیۧ لوحٍ عظيم.

O Muhammad! Hearken unto the Voice proceeding out of the Realm of Glory, calling aloud from the celestial Tree which hath risen above the land of Za‘farán[1](#footnote-tb_en-9-1): 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.’}

يا محمّد! اسمَعْ اَلنّداءُ مِن شطْرِ الکبريا مِن السّدرة المُرتفعةِ عَلی اَرضِ الزّعفران:

انّه لا الهَ الّا انا العليمُ الحکيم. کُن هبوبَ الرّحمن لِاشجارِ الامکان و مـُــربّـيـــِــها

باسم ربّک العادل الخبير. أِنّا اردنا اَن نــَــذکـــرُ لکَ ما يتذکّر بهِ النّاس ليَدَعُنَّ ما

عندَهُم و يتوجّهُنَّ اِلی اللّهِ مولیِ المخلصين.

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.

انّا نَنْصَحُ العبادِ فیۧ هذهِ الايّام الّتی فيها تــَــغبّرَ وجهُ العَدل و أَنارتْ وَجنةُ {خدّ}الجهلِ

و هُتِکَ سِترُ العقلِ و غاضتْ {ريشه: غيض – كم شدن} الرّاحةُ و الوفاء و فاضتْ ألمِحنةُ

و البلاء و فيها نُقِضَتِ العُهودُ و نُکِثَتِ العقودُ، لا تَدریۧ نفسٌ ما يُبصِرُه و يُعميهُ و ما

يُضِلُّهُ و يُهدْيهُ.

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! دَعوا الرِّذائلَ و خُذوا الفضائلَ، کونوا قــُــدوةً حَـسنةً بينَ النّاسِ و صحيفةً

يُتذکّرُ بها الأناس. مَنْ قامَ لــِــخدمةِ الامرِ لَهُ أن يَصدعُ {ريشه: صدَعَ – clearly expose}

بــِــالحکمة و يَسعیُ فیۧ ازالة {ريشه: زولَ} الجهلَ عَن بينِ البريّة. قل: أَن اتّحدوا فیۧ

کلمتکُم و اتّفقوا فیۧ رأيکم. و أَجعلوا أِشراقِکُم افضلَ مِن عَشيِّکم و غَدْکُم احسنَ مِن

أَمْسِکُم. فضلُ الانسانِ فی الخدمة و الکمال لا فی الزّينة و الثّروة و المال. اِجعلوا

اقوالِکُم مقدّسةَ عَن الزّيغ و الهویٰ و اعمالِکُم منزّهةً عَن الرّيبِ و الرّيا. قُل: لا

تَصْــرفوا نـُـقودِ أَعمارِکُم النّفيـسةِ فی المشتهياتِ {ريشه: شَهَيَ= شهوت}النّفسيّة و لا

تقتــَــصروا{قَصَرَ= قصورت} الاُمورَ عَلیٰ مَنافعِکُم الشخصيّة، أِنفَـقُوا اذا وَجَدْتـُـم و

أُصبَروا اذا فَقدتم. انّ بعدَ کلُّ شدّةٍ رخاءٍ و مَع کلُّ کدرٍ صفاءٍ. اجتنبوا التّکاهُل {حالت

كهولت} و التّکاسُل {حالت كسالت} و تمسّکوا بما يَنتفعَ بهِ العالَـمُ مِن الصّغير و الکبير و

الشّيوخ و اَلارامل {مفرد: ارمله= فقير}. قل: أِيّاکم اَن تزرعوا {زراعت} زُؤانَ الخُصومةِ

بينَ البريّةِ و شَوکَ {خار} الشُّکوکِ فِی القلوبِ الصّافيةِ المنيرة.

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.

قُل: يا احبّاءِ اللّه! لا تَعمِلوا ما يَـتکدّرُ بهۧ صافیِ سلسبيلُ المُحبّةِ و يـَــنقطع بهۧ عَرْفُ

المَوَدَّةِ. لَعمری! قد خُلِقتم لِلوداد لا لِلضّغينة و العِناد! ليسَ الفخرُ لِحُـبّکُم اَنفُسِکُم بل لِحبّ

أَبناءِ جنسِکُم. و ليسَ الفضلُ لمَن يُحِــبُّ الوَطنُ بَل لمَن يُحبُّ العالَم. کونُوا فِی الطَّرْفِ

عفيفاً و فی اليدِ أميناً و فِی اللّسانِ صادقاً و فِی القلبِ مُتذکّراً. لا تُسقَطوا مَنزلةَ العُلماءِ

فِی البهاء و لا تــَــصَغّروا قــَـدْرَ مَن يَعدلُ بينَکُم مِن الاُمراء. أَجعلوا جُندَکُم العَدلَ و

سلاحَکم العقلَ و شِيـَـمَکُم العفوَ و الفضلَ و ما تفرحُ بهۧ افئدةِ المُــقرّبين.

{طَرَف: جانب، طِرْف: مرد كريم، طَرْفٌ: 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.

لَعَمریۧ {عَمْرْ= نفْسْ}! قد اَحزننیۧ ما ذکرتْ مِن الاَحزانِ. لا تــَــنظرُ إلی الخلقِ و اعمالِهُم

بل اِلی الحقِّ وسلطانِه. انّه يَذکّرکَ بما کانَ مَبدءَ فرحُ العالمين. إشْرب کوثَر السّرور من

قدح بيان مطلع الظّهور الّذی يذکرک فی هذا الحصن المتين و أفرِغ جهدَک فی اَحقاق

الحقّ بالحکمة و البيان و اَزهاق الباطل عن بين الامکان کذلک يأمرک مَشرقُ العرفان

مِن هذا الافقِ المُنير.

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 ايّها النّاطقُ باسمی! اُنظُرْ اَلنّاسَ و ما عَمِلوا فیۧ ايّامیۧ. انّا نزّلنا لاحدٍ مِن الاُمراء

ما عجزَ عَنهُ مَن علَی الارضِ و سَألناهُ أن يَجمعَنا مَع عُلماءِ العصرِ ليـَظهرُ لَهُ حُجّةَ

اللّهِ و برهانَهُ و عظمتَهُ و سلطانَهُ و ما اَردنا بذلکَ الّا الخِيرَ المَحض. انّه اَرتکبَ ما

ناح بهۧ سُـکّانِ مدائنِ العدلِ و الانصافِ و بذلکَ قُـضیٰ بينی و بينَهُ. انّ ربّک لَهُو

الحاکمُ الخـَـبير. و مَع ما تَراهُ کيفَ يَـقـْـدرُ اَن يَطيرُ الطّيرُ الالهیُ فیۧ هواءِ المعانیۧ

بعدَ ما اِنکسرتْ قوادمِهُ {مفرد: قادمه= شاه پر} باحجارِ الظّنون و البَغضاء و حُبِسَ فی

سجنٍ بُـنِيَ مِن اَلصّخرةِ المَلْساء. لَعَمرُ اللّه! انَّ القومَ فیۧ ظلمٍ عظيم.

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 امّا ما ذُکِـرتْ فیۧ بَدأِ الخَـلْقِ فَــهٰذا مقامُ يَختلفُ باختلافِ الافئدة و الانظار. لَو تقولُ

انّهُ کانَ و يکونُ هذا حقٌّ و لَو تقولُ کما ذُکِرَ فِی الکتُبِ المقدّسةِ انّهُ لا رَيبٍ فيه، نُـزّلَ

مِن لَدیَ اللّهِ ربِّ العالمين! انّهُ کانَ " کنزاً مخفيّاً " و هذا مقامُ لا يُعبّــِرُ بعبارةِ و لا

يُشارُ باشارة. و فیۧ مقامِ "أحبَـبْتُ أنْ أَعْرَفَ" کان الحقُّ و الخلقُ فیۧ ظلِّهۧ مِن الاوّلِ

الّذیۧ لا اوّلٌ لهُ الّا اِنَّهُ مسبوقٌ بالاوّليّة الّتیۧ لا تَعرفُ بالاوّليّة و بالعِلّة الّتیۧ لَم يَعرفُها

کلُّ عالمٍ عليم.

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 کانَ ما کان و لم يَکن مِثلَ ما تراهُ اَليوم. و ما کانَ تـَـکوَّنَ من الحرارةِ المحدثةِ مِن

أِمتزاجِ الْـفاعلُ و المُنفعلُ الّذیۧ هُو عَينُهُ {عَيْنْ= نــَــفْسْ} و غـَـيرُهُ. کذلک يُـنَـبـِّـئکَ

النّبأُ الأعظمِ مِن هذا البـَـناءُ العظيم. إنّ الفاعلينِ و المُنفعلينِ قد خُلِقتْ مِن کلِمَـةِ اللّهِ

الْمُطاعَة و انّها هیَ عِلّةُ الخلقِ و ما سَواها مَخلوقٌ معلولٌ، انّ ربّک لهُو المبيّنُ

الحَکيم!

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.

ثمّ أِعلَم أنّ کلامُ اللّهِ عِزِّ و جَـلِّ، اَعلیٰ و اَجلَّ مِن اَن يکونُ مِمّا تـُـدرِکُـهُ الحَواسّ،

لانّهُ ليسَ بـِطبيعةِ و لا بـِجُوهرِ. قد کانَ مَـقدّساً عَن اَلعناصُرِ المَعروفة و

الْاِسْطَـقِـسّات العَوالیِ {ريشه: عالى} المذکورة. و انّه ظُهِرَ مِن غيرِ لفظٍ و صوتٍ و

هُو امرُ اللّهِ المُهيمنُ عَلَی العالَمين. انّهُ ما أِنقطعَ عَن العالمِ. و هُو الفيضُ الاعظمُ

الّذیۧ کانَ علّةَ الفـُـيوضات و هُوَ الکـَـوْنُ { entity } المُقدّسُ عَمّا کانَ و ما يَکون.

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...

انّا لا نُحبُّ اَن نَفَصَّلُ هٰذا المقامَ لِاِنَّ آذانِ المُعرضين مَمدودةٌ أِلينا لِـيَستمعُوا ما يَعترضون بهۧ علَی اللّهِ المُهيمنِ القيّوم.

...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.

لِانّهُم لا يَنالونَ {ريشه: نيلَ} بسرِّ العلم و الحِکمة عمّا ظُهرَ مِن مَطلعِ نورُ الاحديّةِ لذا

يَعترضونَ و يصيحون. و الحقُّ اَن يُقالُ انّهم يَعترضونَ عَلیٰ ما عَــرفوهُ لا عَلیٰ ما

بَـيِّـنَهُ المُبَـيّـِنُ و اَنبأهُ الحقُّ عَلّامُ الغـــُــيوب. تـَـرجعُ أِعتراضاتِهُم کُـلُّها عَلیٰ اَنفُسِهُم و

هُم لَعَمرَکَ لا يـَـفقهون.

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.

لابُدّ لَکلُّ امرٍ مِن مبدأٍ و لکلّ بناءٍ مِن بانٍ. و انّهُ هذهِ العلّةِ الّتیۧ سَبقتْ أَلکـَـوْنَ

المزيّنَ بالطّرازِ القديـمِ مَع تَجَـدُّدِهُ و حَدوثِـهُ فِی کلِّ حينٍ. تعالیُ الحکيمُ الّذی خُلقَ

هذا البـَـناءُ الکريم.

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.

فأُنظرُ العالَمُ و تفکّرُ فيهِ انّهُ يُريکَ کتابَ نفسِهۧ و ما سُطرَ فيه مِن قلمِ ربّکَ الصّانعِ

الخبيرِ و يَخبرک بِما فيه و عليه و يَـفصحُ لکَ عَلیٰ شأنٍ يَغنيکَ عَن کلِّ مُبيِّـنٍ فصيح.

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...

قُل: انّ الطّبيعةُ بِکينونـَـتِها مَظهرِ اسمیۧ المُبتعثِ و المُکَـوِّن. و قـَد تختلفَ ظُهوراتها بسببِ مِن الاَسبابِ و فیۧ اختلافها لَآياتٍ لِلمُتفرّسين. و هیَ الارادةُ و ظهورُها فیۧ رُتبةِ الإمکانِ بـِــنفـْـسِ

الاِمکان. و أِنّها لَتقديرٍ مِن مُقــَـدّرٍ عليم.

...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.

و لَو قيلَ إنّها لَـهیَ المشيّةُ الامکانيّةُ ليسَ لِأحدٍ اَن يَعترضَ عَليه. و قـَـدّرَ فيها قُدرةٌ عجـَـــزَ

عَن ادراکِ کُــنــْــهَــها أَلعالِمون. انّ البصيرُ لا يَریٰ فيها الّا تـَـجّلیِ أِسمَنا المُکَـــوِّن. قل: هذا کونٌ لا يُدرکهُ الفِساد و تحيّرتْ الطبّيعةُ مِن ظهورهۧ و برهانِهۧ و اشراقهۧ الّذی احاطَ العالَمين.

{مُکَـــوِّن: فاعل، مُکَـــوَّن: 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 لجنابِکَ أن تَـلتفتُ الیٰ قَبلِ و بَعدِ. اُذکُــرْ أَليومَ و ما ظُهِرَ فيه، انّه لَيـــَــکفیُ العالَمين. انَّ

البياناتُ و الاشاراتُ فیۧ ذکرِ هذهِ المقاماتِ تُخمِد حرارةَ الوجود. لِکَ اَنْ تـَـنطقُ أَليومُ بما تـَـشتعِـلُ بهِ الافئدة و تــُـطَــيّــــِــــرُ اجسادِ المُــقــبــِــلين.

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.

مَن يُوقنُ أَليومَ بالخلقِ البديعِ و يریَ الحقَّ المنيعَ مُهيمناً قـَـيّوماً عَليه، أِنّهُ مِن اهلِ البَصَرِ فیۧ

هذا المَنظرِ الاَکبر. يشهدُ بذلکَ کلُّ موقنٍ بصيرٍ.

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.

إمْشِ بـِـقوّةِ الاسمُ الاعظمُ فَوقَ العالمِ لِتَریٰ اسرارِ القِدَم و تــَــطَّلعُ بــِــما لا اطّلع بهۧ أحدٌ. اَن

ربّکَ لَهُو المؤيّـِـدُ العليمُ الخـَـبير. کُن نبّاضاً کَالشّريانِ فیۧ جسدِ الامکانِ لِيَحْدَثُ مِن الحرارةِ

المُحدثةِ مِن الحرکةِ ما تـَـسرعُ بهۧ افئدةَ المُتوّقفين.

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.

انّکَ عاشرتَ مَعیۧ و رأيتُ شموسِ سمآءِ حِکمتیۧ و امواجِ بحرِ بيانیۧ اذ کُنّا خَلفَ سَبْعــِينَ الفَ

حِجابٌ مِن النّور، انَّ ربّک لَهُو الصّادقُ الأمين. طوبیٰ لمَن فازِ بـِـفيَضان هذا البَحرِ فیۧ ايّامِ ربّهُ الفـَـيّاضِ الحکيم.

During Our sojourn in ‘Iráq when We were at the house of one named Majíd, 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 Ourself to this affirmation: “Verily, no God is there but Me, the Ever-Forgiving, the Bountiful.”

إنّا بَـيِّـنّا لکَ اذ کُنّا فِی الْعَـراقِ فیۧ بيتِ مَن سَمّیٰ بالمَجيدِ اسرارِ الخليقة و مَبدأها و مُنتهاها و

عِلّتها. فـَـلمّا خَرجنا أِقتصَرنا البيانَ بـِـانّهُ لا الهَ أِلّا اَنا الغفورُ الکريم.

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.

کُن مُبلّغٌ أَمرُ اللّهِ بــِــبيانِ تَحْدثُ بهِ النّار فی الاشجار و تـَـنطقُ انّهُ لا الهَ الّا اَنا العزيزُ المختار.

قل: أِنّ البيانُ جوهَرٌ يُطلبُ النُّفوذَ و الاعتدال. و اَمّا النّفوذ مُعلّقٌ باللّطافة و اللّطافةُ منوطةٌ

بالقلوبِ الفارغةِ الصّافية. و امّا الاعتدالُ امتزاجهٌ بالحکمةِ الّتی نزّلناها فِی الزُّبرِ و الاَلواح.

تَفـَـکّرُ فيما نُــزِّل مِن سمآءِ مشيّةِ ربّکَ الفيّاض لتعرفَ ما اردناهُ فیۧ غياهبِ {ريشه: غيهب-

اعماق} الآيات.

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.

انّ الّذين اِنکرُوا اللّهَ و تــَــمسّکوا بالطّبيعةِ مِن حيثِ هیَ هیَ ليسَ عِندهُم مِن علمٍ و لا مِن

حکمةٍ. اَلا أِنّهم مِن الهائمين. اولئکَ ما بَــلغـُوا الذِّروةَ العُليا وَ الغايةَ القصویٰ، لِذا سُکِّرَتْ

أبصارِهُم و أِختلفتْ اَفکارهُم و اِلّا رؤساءُ القومِ {حكماء} اِعترفوا باللّهِ و سلطانِهۧ، يشهدُ بذلک

ربّک المُهيمن القـَـيّوم.

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 لَمّا مُلِئَتْ عُيونِ اهلِ الشّرقِ مِن صَنائعِ اهلِ الغربِ لِذا هامُوا فِی الاسبابِ و غـَـفلوا عَن

مُسبّبها و مُمِدّها مَع أِنّ الّذين کانُوا مَطالعِ الحکمة و معادنها ما اَنکرُوا علّتها و مُبدِعَها و

مَبدأها، انّ ربّکَ يَعلمُ و النّاسُ اکثرهُم لا يَعلمون.

Now We have, for the sake of God, the Lord of Names, set Ourself 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.

و لَنا أنْ نَذکرُ فیۧ هٰذا اللّوحِ بعضَ مقالاتِ الحُکماءِ لِوجهِ اللّهِ مالکِ الاَسماءِ لِـيَـفتـَـحُ بـِـها

أَبصارِ العبادِ و يَوقـَـنُنَّ انّهُ هُو الصّٰانعُ القادرُ المُبدعُ المَنشئُ العَليمُ الحکيم!

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.

و لَو يریٰ أَليومَ لحکماءُ العَصرِ يدٌ طُولیٰ فِی الْحِکمة و الصّنائِع ولـٰکن لو يَنظرُ أحدٌ بـِـعينِ

البَصيرة لَيَعلَمُ انّهم أخذُوا اکثرَها مِن حُکماءِ القـَـبلِ وهُم الّذين أَسَّسُوا اَساسِ الحِکمةِ و مَهَّـدُوا

بُنيانها و شـَـيَّدوا أَرکانِها {شَيَّدَ: ساخت، مهَّدَ: آماده كرد،أَسَّسَ: زيربنا ساخت}. کذلکَ

يُنـَـبّــِــئُکَ ربّکَ القديم. وَ القــُـــدَ ماءُ أَخذُوا العــُــلومِ مِن الأنبياءِ لَانَّهم کانُوا مَطالعِ الحِکمةِ

الآلهيّةِ و مَظاهرِ الاسرارِ الرّبّانيّةِ مِن النّاس. مَن فازَ بـِـزُلالِ سَلسالِ بَـياناتِهُم و مِنهُم مَن شَرَبَ

ثُمالةَ الکأس. لِکُلٍّ نَصيبٌ عَلیٰ مقدارهۧ ،انَّهُ لَهـُـو العادلُ الحَکيم.

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 **أبيدُ قليسُ** الّذیۧ أِشتهرَ فِی الحکمةِ کان فیۧ زمٰنِ داودٍ و فيثاغورثُ فیۧ زمٰن سليمانِ ابن

داودٍ و اَخذَ الحِکمةُ مِن مَعدنِ النّـُـبوّة و هُو الّذیۧ ظنَّ انّهُ سَمَعَ حـَـفيفَ {رنّه} الفَلَکِ و بلغَ مقامُ

المَلَکِ. انّ ربّکَ يُفصَّلُ کلُّ أمرٍ أِذا شاءَ، انّه لهُو العـَـليمُ المُحيط.

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.

أِنَّ اُسَّ الحِکمةِ و أَصلَها مِن الأنبياء. و أِختلفت مَعانيها و أَسرارِها بينَ القومِ باختلافِ الأَنظار

و الْعُـقول. انّا نذ کُر لَکَ نبأَ: يومٌ تـَـکلّمُ فيهِ احدٌ مِن الأنبياء بينَ الوَریٰ بـِـما عَلَّمَهُ شديدُ القوی،

انَّ ربّکَ لهُو المُلهِمُ {فاعل، ملهَم- مفعول} العــَــزيزُ المنيع. فـَـلمّا أِنفجَرتْ يَنابيعُ الحکمةِ

والبيانِ مِن مَـنبعِ بيانِهۧ و أَخذَ سُکرُ خَمرِ العرفانِ مَـن فیۧ فِـــنائِهۧ. قالَ: الآن قـــَــد ملأ الرّوحُ

مِن النّاس. مِن أخذَ هٰذا القولِ و وَجدَ منهِ عَلیٰ زعْمِهۧ رائحةِ الحلول و الدّخول و استدلَّ فیۧ

ذلک بــِــبَـيانات شتّیٰ {متفرق، مفرد: شتيت، ريشه: شَتَّ} و أَتّبِـعُهُ حِزبٌ مِن النّاس. لَو أِنّا

نذکُرُ اسماءَهُم فیۧ هٰذَا المقامِ و نـَـفَصَّلُ لکَ لِـيَطولُ الکلامُ و نــَــبعَدُ عَن المَرام، انّ ربّک لهُو

الحکيمُ العَلّام. و مِنهم مَن فاز بِالرّحيقِ المَختومِ الّذیۧ فـَـکّ بمفتاحِ لسانِ مَطلعُ آياتِ ربّکَ

العزيزِ الوَهّاب.

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.

قُل: انَّ الفـَـلاسفةِ ما أَنکرُوا الْـقديمَ بَل ماتَ أَکثرهُم فیۧ حَسرةِ عِرفانِهۧ کما شهدَ بذلکَ بَعضَهُم،

انَّ رَبِّک لَهُو المُخبـِـر الخـَـبير.

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.

أِنَّ **بقراطُ الطّبيبُ** کانَ مِن کِبارِ {مفرد: كبير} الفـَـلاسفةِ و اعترفَ باللّهِ و سُلطانِهۧ و بَعدَهُ **سُقراطُ**

انّه کانَ حکيماً فاضلاً زاهداً، اشتغلَ بالرّياضةِ و نَهَی النّفسُ عَن الهَویٰ و أَعرضَ عَن مَلاذ

{ملجأ} الدّنيا و اِعتزلَ اِلی الجبلِ و اقامَ فیۧ غارِ و منعَ النّاسَ عَن عـِــبادةِ الاُوثان {= وُثُن=

جمعِ بت= وَثَنْ} و عَــلَّمَـهُم سبيلَ الرّحمن اِلی اَن ثارَتْ عليهِ الجُــهّالُ و اخذوهُ و قـَـتلوهُ فِی

السّجن. کذلکَ يُـقِــصُّ لکَ هٰذا القلمُ السّر يـــع. ما أَحَدُّ بَصَرٌ هٰذا الرَّجُلِ فِی الفلسَفة! انّه سيّدُ

الفـَـلاسفة کلّها، قد کانَ علی جانب عظيمٌ مِن الحِکمة. نــَــشهد انّهُ مِن فوارسِ مِضمارها و

أَخصُّ القائمينِ لِخِدمتها و له يدٌ طُولیٰ فِی العلومِ المَشهودةِ بينَ القومِ و ما هُو المستورُ عَنهُم.

کانّهُ فازَ بـِـجُرعةٍ اِذ فـٰاضَ الْبحرُ الاَعظمِ بــِــهٰذا الکُوثرُ المُنير. هُو الّذی أِطّلعَ علَی الطّبيعةِ

المَخصوصةِ المُعتدلةِ الموصوفةِ بــِــالغلبةِ و أِنّها اَشبهُ الأشياءِ بـِـالرّوحِ الاِنسانیِ قد أَخرجُها

مِن الجسدِ الجُـــوّانیۧ {ذات} و لَهُ بيانُ مخصوصٌ فیۧ هٰذَا البـُـنيانِ المرصوص. لو تسأل اليومَ

حُکماءُ العـَـصرِ عمّا ذِکرهُ لَتَرَیٰ عَجــْــزَهُم عَن أِدراکهۧ. انّ ربّکَ يقولُ الْحقَّ ولـٰکِنَّ النّاسُ

اکثرَهُم لا يـَـفقـَـهُون.

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 بَعدهُ **افلاطونُ الالهی** انّهُ کانَ تـَـلميذاً **لِسقراطِ** المَـذکور و جَلَس علیٰ کُرسيّ الحِکمةِ بـَعدَهُ

و اَقرَّ باللّهِ و آياتِهِ المُهيمنةِ عَلیٰ ما کانَ و ما يَکون. و بعدهُ مَن سُمّيَ باَرسطُوطاليسِ الحکيمِ

المشهورِ و هُو الّذی أِستنبطَ الْـقُـوّةَ البخاريّة و هٰؤلاء مِن صناديدِ القـَـوم و کِبرائِهُم کـُـلُّهُم

أَقِرُّوا و أِعترفُوا بالقديـمِ الّذیۧ فیۧ قـَـبضتِهۧ زَمامِ العـُـلوم.

I will also mention for thee the invocation voiced by Balínús 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.

ثمَّ أَذکُرُ لکَ ما تَکلّمَ بهۧ **بَلينُوس** الّذیۧ عرفَ ما ذکرهُ أَبو الْحِکمة مِن اسرارِ الخليقةِ فیۧ الواحِهِ

الزَّبَرجَديّهِ لِيُوقِنَ الکلُّ بما بيَّـنّاه لکَ فیۧ هٰذا اللّوحِ المَشهودِ الّذیۧ لَو يَعْصَرُ بايادیِ العَدل و

العِرفان ليجریٰ مِنهِ روحُ الحــيَوان لِاِحياءِ مَن فِی الْامکان. طوبیٰ لِمَـن يَسبَحُ فیۧ هٰذا الْبحرِ و

يَسَبِّحُ ربَّهُ العزيزِ المَحبوب . قَد تَضَوَّعتْ نفَحاتِ الوَحیِ مِن آياتِ ربّــکَ عَلیٰ شأنٍ لا يَــنکرُها

أِلّا مَن کانَ مَحروماً عَن السَّمعِ و الْـبَصرِ و الفُؤادِ و عَن کلِّ الشئوناتِ الانسانيّةِ. انَّ ربّکَ

يَشهدُ ولـٰکنَ النّاسُ لا يَعرفون. {سَبَحَ: شنا كردن، سُبْحَه: مهرهء تسبيح rosary bead، سبحان: پاك 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](#footnote-tb_en-9-3)

The ***Hermetica*** are [Egyptian](https://en.wikipedia.org/wiki/Egypt)-[Greek](https://en.wikipedia.org/wiki/Greece) [wisdom texts](https://en.wikipedia.org/wiki/Wisdom_literature) from the 2nd and 3rd centuries AD,[[1]](https://en.wikipedia.org/wiki/Hermetica#cite_note-1) which are mostly presented as [dialogues](https://en.wikipedia.org/wiki/Plato#The_dialogues) in which a teacher, generally identified as [Hermes Trismegistus](https://en.wikipedia.org/wiki/Hermes_Trismegistus) ("thrice-greatest [Hermes](https://en.wikipedia.org/wiki/Hermes)"), [enlightens](https://en.wikipedia.org/wiki/Enlightenment_(spiritual)) a disciple. The texts form the basis of [Hermeticism](https://en.wikipedia.org/wiki/Hermeticism). They discuss the [divine](https://en.wikipedia.org/wiki/Divinity), the [cosmos](https://en.wikipedia.org/wiki/Cosmos), [mind](https://en.wikipedia.org/wiki/Mind), and [nature](https://en.wikipedia.org/wiki/Nature). Some touch upon [alchemy](https://en.wikipedia.org/wiki/Alchemy), [astrology](https://en.wikipedia.org/wiki/Astrology), and related concepts. https://en.wikipedia.org/wiki/Hermetica

و هُو الّذیۧ يقولُ: "أَنا **بَلِينُوسُ** الحکيمُ صٰاحبُ العَجائبِ و الطِّلسماتِ". و انتشرَ مِنهِ مِن الفُنونِ

و العُـلومِ مـٰا لا أِنتشرَ مِن غيرِه و قَد أِرتقیَ اِلیٰ أَعلیٰ مَراقیِ الخُضوعِ و الْاِبتهال. إسْمَعْ ما

قـٰالَ فیۧ مُناجاتهۧ مَع اَلغَنيَّ المُتعال: ( اقومُ بين يَدَیِ رَ بّیۧ، فاَذکُرُ آلاءِهۧ {مفرد: أِلْىُ= نعمت}و

نَعماءِهۧ و أصِفُه بما وَصفَ بهۧ نفسَهُ، لِأَن اَکونُ رحمةٌ و هُدَیٰ لَمَن يَقبلُ قولیۧ ). اِلیٰ اَن قالَ:

( يا ربِّ! انتَ الالَهُ و لا الهٌ غيرُکَ و انتَ الخالقُ و لا خالقٌ غيرُکَ. أَيَّدَنیۧ و قوَّنیۧ. فقد رَجَفَ

قــَــلبیۧ و أِضطربتْ مَفاصِلیۧ و ذهبَ عـَــقلیۧ و انقطِعَـتْ فِکرَتیۧ، فأِعطَنیَ القُوّةَ و انطِقَ لِسانیۧ

حَتّیٰ أَتکَـلَّمُ بِالحِکمة ). اِلی أَن قالَ: ( انّکَ انتَ العليمُ الحکيمُ القديرُ الرّحيم ). انّهُ لَهوَ الحکيمُ

الّذیۧ اطّلعَ عَلیٰ اسرارِ الخَليقةِ و الرُّمُوزِ المَکنونَةِ فِی الْاَلواحِ **الهرمسيّة.**

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.”

أِنّا لا نَحِبُّ أَن نَذکُرُ ازيدُ مِمّا ذکَرناهُ و نَذکُر ما أَلقیَ الرّوحُ عَلیٰ قلبیۧ. انّهُ لا إلـٰه الّا هُو العالمُ

المقتدرُ المُهيمنُ العزيزُ الحَميد. لَعَمریۧ! هٰذا يومٌ لا تَحِبُّ السِّدرةُ اِلّا أنْ تَنطقُ فِی العٰالمِ: "انّهُ

لا الـٰهَ أِلّا أَنا الفردُ الخبيرُ".

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.

لَو لا حُبّیۧ أِيّاکَ ما تَکلّمتْ بـِکلمةٍ مِمّا ذَکرناهُ. أَعـْـرَفْ هٰذا المَقامِ ثـُـمَّ أَحفظْهُ کـَـما تَحفِظُ

عَيـْـنـَـيْکَ و کُنْ مِن الشّاکرين.

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](#footnote-tb_en-9-4) 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.

و انّکَ تَعلمُ أِنّا ما قَرأنا کـُـتـُـبِ القَوم و ما اطّلعَنا بما عندَهُم مِن العُلوم، کلَّما أَرَدنا أن نَذکُرُ

بياناتِ العُلماءِ و الحُکماءِ يَظهرُ ما ظهرَ فِی العالمِ و ما فِی الکُـتُبِ و الزُّبُر {مفرد: زُبْرَه}

فی لوحٍ اَمامَ وَجهِ ربِّکَ، نَریٰ و نَکتبُ. انّهُ أِحاطَ عِلمُهُ السّمواتِ و الارضَين.

**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.

هـٰذا لوحٌ رقَـمَ فيه مِن أَلقـَـلمِ المَکنونِ عِلْمَ ما کانَ و ما يَکونُ و لَم يـَـکُن لَهُ مُترجِمٌ الّا لِسانیۧ

البـَـديع. إنَّ قـَـلبیۧ مِن حيثِ هُو هوَ قـَـد جَعلَهُ اللّهُ مُمـَـرّداً عَن أِشاراتِ العُلماءِ و بَـياناتِ

الحُکماءِ. انّهُ لا يَحکیۧ الّا عَن أَللّهِ وَحده. يَشهدُ بذلکَ لسانُ العَظمة فیۧ هٰذا أَلکتابِ المُبين.

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.

قُل: يا ملأ الأرض! أِيّاکم أَن يَمنَعُکم ذِکرُ الحِکمة عَن مَطلعِها و مَشرقِها. تمَسّکوا بـِـربِّکُم

المُعـَـلِّـمِ الحَکيم.

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.

انّا قـَـدّرنا لِکـُـلِّ ارضٍ نصيباً و لکلّ سٰاعةٍ قسمةً و لکلّ بيانٍ زماناً و لکلّ حالٍ مقالاً.

فاُنظُروا اليونانَ. أِنّا جَعلناها کرسيَّ الحِکمةِ فیۧ برهة طويلة. فـَـلمّا جآءَ اَجـَـلُها ثـَـلَّ عرشَها

{**ثَلَّ** عَرْشـَهُ : أذهبَ سلْطانَهُ } و کـَـلَّ لِسانـِها {**كَلَّ** لِسَانُهُ : ثَقُلَ ، ضَعُفَ } و خـــَــــبَتْ مَصابيحِها و

نَکـَـثـَـتْ اَعلامِها. کذلکَ نـَـأخذُ و نَعطیُ. أِنَّ ربّکَ لَهو الآخِذُ المُعطیُ المقتدرُ القدير.

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.

قد أودَعنا شمسُ المعارفِ فیۧ کلِّ ارضِ اذا جاءَ الميقاتُ تـَـشرقُ مِن اُفقِها، اَمراً مِن لدیَ

اللّهِ العليمِ الحکيم. انّا لَو نـُـريدُ اَن نـَـذکُرُ لکَ کُلُّ قطعةٍ مِن قَطِعاتِ الارضِ و ما ولَجَ {غيوب}

فيها و ظهرَ مِنها لَنقدرُ. انَّ ربّکَ أَحاطَ عِلْمَهُ اَلسّموات و الْارضين.

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.

ثمّ أِعلمْ أِنّهُ قـَـد ظهَر مِن القُدماء مٰا لَم يَظهرُ مِن الحُکماءِ المُعاصرين. أِنّا نـَـذکُر لکَ نـَـبأ

**مُورْطُس** انّهُ کانَ مِن الحُکماءِ و صَنعَ آلةً تُسمِعُ علیٰ ستّين {60} ميلاً. و کذلکَ ظهر من

غيرهُ مٰا لا تـَـراهُ فیۧ هـٰذا الزّمان. انّ ربّک يُظهِرُ فیۧ کلِّ قرنٍ ما ارادَ، حِکمةٌ مِن عـِـندِه،

انّه لَهو المُدبّرُ الْحکيم.

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.

مَن کانَ فيلسُوفاً حـَـقيقيّاً ما أَنـْـکرُ اللّهَ و بُرهانَهُ، بَل أَقِرَّ بِعظمتِهۧ و سُلطانِهِ المُهيمنِ علَی

الْعالمين. انّا نُحبُّ الحُکماء الّذين ظهرَ مِنهُم ما أِنتفعَ بهِ النّاسُ و أَيّدناهُم بامرِ مِن عندِنا،

انّا کـُـنّا قادِرين.

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.

أِيّاکُم يا أَحبّائی! أَن تـَـنکِـرُوا فَضلَ عـِـبادیَ الحُکماء الّذينَ جَعلهُم اَللّهُ مَطالعِ اسمِهِ الصّانعِ

بَينَ العالَمين. أِفرِغوا {ريشه: فَرَغَ} جَهـْـدَکُم لِيَظهرُ مِنکُم أَلصَّنائعِ و الاُمورِ الّتیۧ بـِـها يَـنتفعُ

کلّ صغيرٍ و کبيرٍ. انّا نـَـتـَـبَرِّأُ مِن کلِّ جاهلٍ ظَـنَّ بانَّ الْحِکمةَ هیَ الْتَکلّمُ بالهویٰ و

الْاِعراض عَن اللّهِ مُولی الوریٰ، کما نَسمَـعُ اَليومُ مِن بَعضِ الْغافـِـلين .

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.

قـُـل: اوّلُ الحِکمة و اَصلِها هُو الاِقرارِ بما بيّنهُ اللّهُ لانّ بهۧ اِستحکمَ بُنيان السّياسةِ الّتیۧ کانت

دِرعاً لِـحِـفظِ بدنِ العالَم . تفَکّروا لِتعرفُوا ما نطقَ بهۧ قلمیَ الْاَعلیٰ فیۧ هـٰذا اللّوحِ البديع. قُل:

کلُّ اَمرِ سياسيِّ اَنتم تـَـتکلّمونَ بهۧ کانَ تحتَ کلمةٍ مِن الکلماتِ الّتیۧ نـُـزِّلتْ مِن جبروتِ بيانِهِ

العزيزِ المنيع. کذلک قَصَصنا لَکَ ما يَفرحُ بهۧ قلبُکَ و تـُـقِرُّ عينُکَ و تقومُ عَلیٰ خِدمةِ الامرِ

بينَ العالمين.

O My Nabíl! 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.

نبيلی! لا تحزِنْ مِن شیءٍ، افرحْ بـِـذکریۧ ايّاکَ و أِقبالیۧ و توجّهی اِليکَ و تَکلّمی مَعکَ

بِهـٰذا الْخَطابِ المُبرمِ المتين. تـُـفَکِّرْ فیۧ بلائیۧ و سِجنیۧ و غـُـربتیۧ و ما وردَ عَليِّ و ما يَنسِبُ

اِليّ النّاس أَلا انّهُم فیۧ حجابٍ غليظٍ.

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.

لَمّا بلغَ الکلامُ هـٰذا المَقامِ طلعَ فجـْـرُ المَعانیۧ و طفئ سَراجُ البيانِ. اَلبهآءُ لِأهلِ الحِکمة و

العِرفان مِن لدُن عزيزٍ حميد.

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.

قل: سبحانکَ، اللّهمّ يا الـٰهیۧ! اسألک باسمِکَ الّذیۧ بهۧ سطع نورُ الحِکمة اذ تَحرّکتْ افلاکِ

بيانهۧ بينَ البَريّة، بان تَجعلنیۧ مُؤيّداً بـِـتأييداتکَ و ذاکِراً باسمِکَ بينَ عـِـبادک.

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.

ای ربّ! تَوجَّهْتُ اِليکَ مُنقطعاً عَن سوائِکَ و مُتـشبِّـثاً بـِـذَيل اَلطافِکَ. فانطقنیۧ بما تنجذبَ

بهِ العقولِ و تـَـطيرَ بهِ الارواحِ و النّفوسِ ثمّ قـَـوّنیۧ فیۧ امرِکَ علی شأنٍ لا تمنعنیۧ سطوةَ

الظّالمين مِن خلقکَ و لا قُدرةَ المُنکرين من اهلِ مَملکتکَ. فاجعلنیۧ کالسَّراجِ فی ديارکَ

لِـيَهتدیۧ بهۧ مَن کانَ فیۧ قلبهۧ نورِ مَعرفتِکَ و شَغـْـفِ {شوق} مُحبّـتِک.

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.

انّک انت المقتدرُ علیٰ ما تشاءُ و فیۧ قـَـبضتِکَ مَلکوتُ الإنشاءِ. لا اِلـٰه الّا انتَ العزيزُ الْحکيم.

**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](https://en.wikipedia.org/wiki/King_James_Version" \o "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.

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**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](https://en.wikipedia.org/wiki/Egypt" \o "Egypt)-[Greek](https://en.wikipedia.org/wiki/Greece" \o "Greece) [wisdom texts](https://en.wikipedia.org/wiki/Wisdom_literature) from the 2nd and 3rd centuries AD,[[1]](https://en.wikipedia.org/wiki/Hermetica" \l "cite_note-1) which are mostly presented as [dialogues](https://en.wikipedia.org/wiki/Plato" \l "The_dialogues" \o "Plato) in which a teacher, generally identified as [Hermes Trismegistus](https://en.wikipedia.org/wiki/Hermes_Trismegistus" \o "Hermes Trismegistus) ("thrice-greatest [Hermes](https://en.wikipedia.org/wiki/Hermes" \o "Hermes)"), [enlightens](https://en.wikipedia.org/wiki/Enlightenment_(spiritual)) a disciple. The texts form the basis of [Hermeticism](https://en.wikipedia.org/wiki/Hermeticism" \o "Hermeticism). They discuss the [divine](https://en.wikipedia.org/wiki/Divinity" \o "Divinity), the [cosmos](https://en.wikipedia.org/wiki/Cosmos), [mind](https://en.wikipedia.org/wiki/Mind), and [nature](https://en.wikipedia.org/wiki/Nature). Some touch upon [alchemy](https://en.wikipedia.org/wiki/Alchemy), [astrology](https://en.wikipedia.org/wiki/Astrology), and related concepts. <https://en.wikipedia.org/wiki/Hermetica>

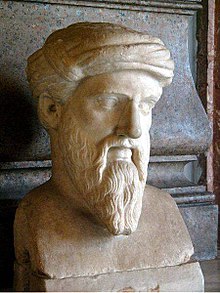
**Empedocles (483-430 BCE) contemporary of David; discovered circulation.**

[](https://en.wikipedia.org/wiki/File:Empedocles_in_Thomas_Stanley_History_of_Philosophy.jpg)**From Wikipdia: Empedocles** ([/ɛmˈpɛdəkliːz/](https://en.wikipedia.org/wiki/Help:IPA/English); [Greek](https://en.wikipedia.org/wiki/Greek_language): Ἐμπεδοκλῆς [[empedoklɛ̂ːs]](https://en.wikipedia.org/wiki/Help:IPA/Greek" \o "Help:IPA/Greek), *Empedoklēs*; c. 490 – c. 430 BC) was a [Greek](https://en.wikipedia.org/wiki/Ancient_Greece" \o "Ancient Greece) [pre-Socratic philosopher](https://en.wikipedia.org/wiki/Pre-Socratic_philosophy) and a citizen of Acragas ([Agrigentum](https://en.wikipedia.org/wiki/Agrigento" \o "Agrigento)), a Greek city in [Sicily](https://en.wikipedia.org/wiki/Sicily" \o "Sicily). Empedocles' philosophy is best known for originating the [cosmogenic](https://en.wikipedia.org/wiki/Cosmogony" \o "Cosmogony) theory of the four [classical elements](https://en.wikipedia.org/wiki/Classical_elements" \o "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](https://en.wikipedia.org/wiki/Pythagoreans" \o "Pythagoreans), Empedocles was a [vegetarian](https://en.wikipedia.org/wiki/Vegetarian) who supported the doctrine of [reincarnation](https://en.wikipedia.org/wiki/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;**

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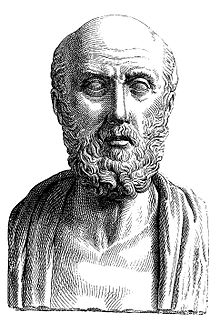
[](https://en.wikipedia.org/wiki/File:Kapitolinischer_Pythagoras_adjusted.jpg)**Pythagoras of Samos** ([US](https://en.wikipedia.org/wiki/American_English): [/pɪˈθæɡərəs/](https://en.wikipedia.org/wiki/Help:IPA/English);[[1]](https://en.wikipedia.org/wiki/Pythagoras#cite_note-Collins2-1) [UK](https://en.wikipedia.org/wiki/British_English): [/paɪˈθæɡərəs/](https://en.wikipedia.org/wiki/Help:IPA/English);[[2]](https://en.wikipedia.org/wiki/Pythagoras#cite_note-Collins-2) [Greek](https://en.wikipedia.org/wiki/Greek_language): Πυθαγόρας ὁ Σάμιος *Pythagóras ho Sámios* "Pythagoras the [Samian](https://en.wikipedia.org/wiki/Samos" \o "Samos)", or simply Πυθαγόρας; Πυθαγόρης in [Ionian Greek](https://en.wikipedia.org/wiki/Ionian_Greek" \o "Ionian Greek); c. 570–495 BC)[[3]](https://en.wikipedia.org/wiki/Pythagoras#cite_note-3)[[4]](https://en.wikipedia.org/wiki/Pythagoras#cite_note-4) was an [Ionian](https://en.wikipedia.org/wiki/Ionians" \o "Ionians) [Greek](https://en.wikipedia.org/wiki/Ancient_Greeks) [philosopher](https://en.wikipedia.org/wiki/Greek_philosophy), [mathematician](https://en.wikipedia.org/wiki/Mathematician), and putative founder of the [Pythagoreanism](https://en.wikipedia.org/wiki/Pythagoreanism) movement. He is often revered as a great [mathematician](https://en.wikipedia.org/wiki/Mathematician) and [scientist](https://en.wikipedia.org/wiki/Scientist) and is best known for the [Pythagorean theorem](https://en.wikipedia.org/wiki/Pythagorean_theorem) which bears his name.

Legend and obfuscation cloud his work, so it is uncertain whether he truly contributed much to [mathematics](https://en.wikipedia.org/wiki/Mathematics) or [natural philosophy](https://en.wikipedia.org/wiki/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,[[5]](https://en.wikipedia.org/wiki/Pythagoras" \l "cite_note-5) and Pythagorean ideas exercised a marked influence on [Plato](https://en.wikipedia.org/wiki/Plato" \o "Plato), and through him, all of [Western philosophy](https://en.wikipedia.org/wiki/Western_philosophy" \o "Western philosophy).

**Múrtus,** Organon musical instrument that was heard from 60 miles. The best I could find was this Greek Trumpet. From Wikipedia: Salpinx[](https://en.wikipedia.org/wiki/File:Meyers_b14_Salpinx_trumpet_230.jpg): The war-trumpet used by the ancient [Greeks](https://en.wikipedia.org/wiki/Ancient_Greece" \o "Ancient Greece) was called the [salpinx](https://en.wikipedia.org/wiki/Salpinx_(instrument)" \o "Salpinx (instrument)), and was probably adapted from the Egyptian *sheneb*. There is a fine example on display in [Boston](https://en.wikipedia.org/wiki/Boston" \o "Boston)'s Museum of Fine Arts. the word *salpinx* is thought to mean "thunderer". At the [Olympic Games](https://en.wikipedia.org/wiki/Ancient_Olympic_Games" \o "Ancient 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](https://en.wikipedia.org/w/index.php?title=Herodorus_of_Megas&action=edit&redlink=1" \o "Herodorus of Megas (page does not exist)), 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

[](https://en.wikipedia.org/wiki/File:Hippocrates.jpg)**Hippocrates of Kos** ([/hɪˈpɒkrəˌtiːz/](https://en.wikipedia.org/wiki/Help:IPA/English); [Greek](https://en.wikipedia.org/wiki/Greek_language): Ἱπποκράτης; *Hippokrátēs*; c. 460 – c. 370 BC), also known as [Hippocrates II](https://en.wikipedia.org/wiki/Hippocrates_(physicians)), was a [Greek](https://en.wikipedia.org/wiki/Greeks) [physician](https://en.wikipedia.org/wiki/Physician) of the [Age of Pericles](https://en.wikipedia.org/wiki/Age_of_Pericles) ([Classical Greece](https://en.wikipedia.org/wiki/Classical_Greece)), and is considered one of the most outstanding figures in the [history of medicine](https://en.wikipedia.org/wiki/History_of_medicine). He is referred to as the ["Father of Modern Medicine"](https://en.wikipedia.org/wiki/List_of_persons_considered_father_or_mother_of_a_scientific_field#Medicine_and_physiology) 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](https://en.wikipedia.org/wiki/Medicine_in_ancient_Greece), establishing it as a discipline distinct from other fields with which it had traditionally been associated ([theurgy](https://en.wikipedia.org/wiki/Theurgy) and [philosophy](https://en.wikipedia.org/wiki/Philosophy)), thus establishing medicine as a profession.

However, the achievements of the writers of the [Corpus](https://en.wikipedia.org/wiki/Hippocratic_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](https://en.wiktionary.org/wiki/paragon) of the ancient physician, and credited with coining the [Hippocratic Oath](https://en.wikipedia.org/wiki/Hippocratic_Oath), still relevant and in use today. He is also credited with greatly advancing the systematic study of [clinical medicine](https://en.wikipedia.org/wiki/Clinical_medicine), summing up the medical knowledge of previous schools, and prescribing practices for physicians through the Hippocratic Corpus and other works.