شیمدی یه قدر کویلیم صاوردم
نظاری بوراه قید ایتدم.

1941 تاریخ

پیغمبری که شش زرهی بدست او مسدود
کرامت شده رود بجنهم شکست او

عربده بر شاعرك ظهوری نه درجه‌ده موجب مسرت اعیمه ! ایمه رشیقك سوزینی امام سیوطی
مظهر نام کتابنده ذکر ایدیور . بیقلسن ده عرب ادبیاتنه دائر یازمسه اولدوغمی کتابده شو صورتده
ترجمه و نقل ایتمشدر .

(When there appeared a poet in a family of the Arabs, the other tribes round about would gather together to that family and wish them joy of their good luck. Feasts would be got ready, the women of the tribe [illegible] from [illegible] they were wont to do at bridals, and the men and boys would congratulate one another, for a poet was a defence to the honour of them all, a weapon to ward off insult from their good name, and a means of perpetuating their glorious deeds and of establishing their fame for ever. And they used not one another joy but for three things: – the birth of a boy, the coming to light of a poet and the foaling of a noble mare).

2° The [illegible] covers scarcely more than a century from about 500 A.D. when the oldest poems of wh[illegible] a record were composed to the year of [illegible]'s flight from [illegible] (622 A.D)

(3) the unifying and purifying infl[illegible] over the arabs, and mathing their chiva[illegible]

(4) the arabs are so conservative and ten[illegible]

گذشتی تیز گام ای اختر صبح — مگر از خواب ما بیزار رفتی
همه از ناآگهی گم کرده راهم — تو بیدار آمدی بیدار رفتی

نوای عشق را ساز است آدم — گشاید راز و خود راز است آدم
جهان او آفرید این خوب تر ساخت — مگر با این دا انباز است آدم

جهان مشت گل و دل حاصل اوست — همین یک قطرهٔ خون مشکل اوست
نگاه ما رو بیهی افتاد ورنه — جهان هر کسی این دل اوست

او یکجهت یا صحی قفال شایقم یی کوچ طاشیور
ستده بام یام اجداد بکلک وحشی روحی باشیور
ماضی نک جهم کولکه سی — افقنده ایشیور
کل باشنی قاشیور

عدویه البدویه

تا زاید شباری
هله تیز دوز کوله ایچی دیشاری

یونی واردی
صول یاغده دره سی

(آخیر)

[illegible]

[illegible]

کاشانه کوزم بوطاکی باقار
اوزماله آناردم طوغم اعجاج
مقناسی بیلنجی بر محجاج

بکاز لدر سکاتز لدر
تأملدر
توکلدر

شیطانلره اعتقادم اولسه
انسانلره اعتمادم اولسه
بر نقطه استنادم اولسه

استهم خایه
عرضنکی قایه
کندیکی آیه

بوآنی رعشه لر کیفمی

ساحل اوزرالک عظمتی بوزار [illegible] کیشمیس کوردوم کاغماتی

روحمدم فورطنه آزدقچه آزار
دم سیه طوپفولرک مدوحندم یله
قاسیلدیکده کیم یاسی و حظوظم.

[illegible]

کاتب وحی اولان ملک یازار
کوکل وجدانه دیدیکلری لوح محفوظه
بنه اونوتمه آیرم الهکاتی
خارجدن کوردوکم عیلادم دکل!

دم اولور که زهم اولو بوتمه
طوردوم
آلنده یوقلقلر کولکه سی دوم دوم
قوردور

[illegible]

[illegible] کوراوکومه
توکلوم دوشونجه سی بر بایقوسه کبی
سیاه قاناتلرینی کوراوکوم
بر دنیه قاناد

— یه دایانیر بر فکر در.

حقیقت فرضیه در، اونی حقیقت ایدن بزم کندی ایمانمز در. بزهانکی فکره صدمه ایله باغلانیرده اونی کرک کندی مغنویتمزک کمالنه کرک انسانیتک خیرینه خادم اولمه بلیه جک بر دستور عمل سلطنه قویه بیلیرسک او بر حقیقت اولور. بنه باشقه حقیقت بیلمیورم.

عمان اللواء ۱۹۳۰

جمهوریت: اقبالک اثری.

متاع معنی بیگانه از دو نه فطرتا ده جوئی
زموراده شوخی طبع سلیمانی نمی آید
گریز از طرز جمهوری غلام پخته کاری شو
که از مغز دو صد خر فکر انسانی نمی آید.

حقیقت

عقاب دوریه جویه را گفت
نظاهم آنچه می بیند سرابست
جوابنه داد آن مرغ خوش اندیشه
تو می بینی و من دانم که آبست
صدای ماهی آمد از ته بحر
که چیزی هست و هم در پیچ و تابست.

تو میگوئی که من هستم خدا نیست
جهانه آب و گل را انتها نیست
هنوز این راز بر من ناگشودست
که چشمم آنچه بیند هست یا نیست.

جهانه زیبا و بو فهمیدنی هست
دریه وادی بسی گل چیدنی هست
ولی چشمی از درون خود نه بندی
که در جانه تو چیزی دیدنی هست.

مشو نومید از این مشت غباری
پریشانه جلوهٔ ناپایداری
چو فطرت می تراشد پیکری را
تماشه میکند در روزگاری.

میانه لاله و گل آشیانه گیر
زمرغ نغمه جوانه درس فغانه گیر
اگر از ناتوانی گشته پیر
نصیبی از شباب این جهانه گیر.

ضمیر کهنه فطرت غیر از تو کسی نیست
نشانه بی نشانه غیر از تو کسی نیست
قدم بی پا کشان نه در ره تو نیست
بهار جهانه غیر از تو کسی نیست

(130) تراشیدم صنم بر صورت خویش — بشکل خود خدا را نقش بستم
مرا از خود برون رفتن محالست — بهر رنگی که هستم خود پرستم

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(126) چه غم داری حیات دل ز دم نیست — که دل در حلقهٔ بود و عدم نیست
مخور ای کم نظر اندیشهٔ مرگ — اگر دم رفت دل با قیست غم نیست

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(123) درون جلوهٔ افکار این چیست؟ — برون همهمهٔ اسرار این چیست؟
بفرما ای حلیم نکته پرداز — بدل آسوده جان بیمار این چیست؟

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(121) هزار و نه سال با فطرت نشستم — بآب و نیستم و از خود گسستم
ولیکن سرگذشتم این دو حرفست — ترا شیدم پرستیدم شکستم

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(116) دل من بیقرار آرزوئی — در دو سینهٔ من های و هوئی
سخن ای همنشین از من چه خواهی — که من با خویش دارم گفتگوئی

---

(115) ز خال تو ستاره غنچهٔ رست — که خوب از چشم او شبنم فرو شست
خوری از بی خودی آمد پدیدار — جهان در یافت آخر آنچه می جست

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(106) بیابان آب و گل خلوت گزیدم — ز افلاطون و فارابی بریدم
نگردم از کسی دریوزهٔ چشم — جهان را خود بچشم خود ندیدم

---

(107) ز آغاز خودی کس را خبر نیست — خوری در خلقهٔ شام و سحر نیست
ز خضر این نکته نادر شنیدم — که بحر از موج خود دیرینه تر نیست

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(108) دلا رمز حیات از غنچه دریاب — حقیقت در مجاز سینه بی حجاب است
ز خاک تیره می روید ولیکن — نگاهی بر شعاع آفتاب است

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(106) چو در خلوت خرامیدم بساز دل — بچشم این زمین و آسمان بود
شبی با جان چراغم در آویخت — جهان بود آنکه نصر جهان بود؟

جهان زاید تمنا در دل ما — جهان سوزد چراغ منزل ما
بچشم ما که می بیند؟ چه بیند؟ — جهان گنجید دل اندر گل ما

صهابه آرا جهانه ایچینه درآرایی بیلیرلر
شوماهیلر که دریا ایچره درر دریایی صایرلر
صاتیلرلر لطف خوه مخصوصه عالمده رقومه
شوتابیلر که حالا رحمت مولایی

$$\begin{array}{r} 167 \\ 22 \\ 16 \\ \hline 206 \end{array} \quad + \quad 41\frac{41}{100} \quad \frac{1}{6} \quad \frac{1}{2} \quad \frac{2}{3}$$

$207, 57, \frac{2}{3}$

$\frac{41}{100} \quad \frac{2}{3} \times \frac{1}{2} \quad \frac{4}{6} + \frac{3}{6}$

$\frac{41}{100} + \frac{1}{6} \quad 14\frac{1}{6} \quad \frac{7}{6}$

$\frac{246}{600} + \frac{100}{600} = \frac{346}{600} = \frac{173}{300}$

$$\begin{array}{r|l} 173 & 3 \\ \underline{15} & 57 \\ 23 & \\ \underline{21} & \\ 2 & \end{array}$$

بپای خود مزن زنجیر تقدیر — نه این کند گردانه رهی هست
اگر باور نداری خیز و دریاب — که چون پا واکنی جولانگهی هست

---

(75) ز انجم تا به انجم صد جهان بود — خرد هر جا که پر زد آسمان بود
ولیکن چون بخود نگریستم من — گرانه بیکرانه در میان بود

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(61) سراپا معنیٔ سرمستم من — نگاه حرف با فانه بر نتابم
نه مختارم توانم گفتم نه مجبور — که خاک زنده‌ام در انقلابم

---

(60) صبا را نرم بر ساحل که آنجا — نوای زندگانی نرم خیز است
بدریا غلط و با موجش در آویز — حیات جاودان اندر ستیز است

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(59) من ای دانشور اندر پیچ و تابم — خرد را فهم این معنی محال است
چنان در مشت خاکی تنه زندان دل — که دل در مشت خاکی غافل از خیال

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(55) [illegible] خود خموشم — اگر گویم که هستم خود پرستی
ولیکن این نوای سلسلهٔ گیست — کسی در سینه می گوید که هستم

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(25) سحر در شاخسار بوستانی — چه خوش می گفت مرغ نغمه خوانی
برآور هر چه اندر سینه داری — سروری نالهٔ آهی فغانی

---

(22) به کوشیده ره سیاری ای دل ای دل — مرا تنها گذاری ای دل ای دل
دمادم آرزوها آفرینی — مگر کاری نداری ای دل ای دل

تهی از های و هو میخانه بودی — گل ما از شرر بیگانه بودی
نبودی عشق و این هنگامهٔ عشق — اگر دل چون خرد فرزانه بودی

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(20) چه لذت یافت اندر هست و بود است — دل هر ذره در جوش نمود است
شکافد شاخ را چون غنچهٔ گل — تبسم ریز از ذوق وجود است

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(16) چه یزدان روز محشر برهمن گفت — فروغ زندگی تاب شرر بود
ولیکن گر نرنجی با تو گویم — صنم از آدمی پاینده‌تر بود

چراغانه دوزنی
روحمده کوکلی املی ایار
عمر مکده ظاهرای عمر ملک واری
قوید حسنکا بیوتوب اسراری
نشر ایدر عالم ایتک باری
قویو قتلک یوحالی گوزلک
تولوم هر نفره دوکم قرع در.
قوحلک دیبنی قالا دجع در.

Scolies (certaines chansons de table).
Hyménée (chant de la mariée
[illegible]

[illegible] (de danse imitative)

[illegible] précédants d'abord par son [illegible] tumultueux suivie par la disposition cir[illegible] de son chœur.

Gnomes (sentences morales qui abondaient dans la poesie élégiaque).

Prosodion (chant de procession)

Embatyria (chant de guerre pour charger l'ennemi.)

Elégies, (voir P. 143 Maurice Croiset). se fère à tous les sentiment et à tous les tons.

Anapeste (chant de guerre à l'allure energique et vive).

او شفقتلی قادینه کیدی ؟

اوده یاشمده اوکسوز قالدم بر سوکیلی آنه‌دن
ایزمیت ده تودیع ایتدیلر طوراقاره جسمی
عشقی ایچمده کومولدی لکه بیلجم کرتدن
هماناه سنی طوپاردم یاماید بنجه انکی

اوده یاشمده بر چوجوقکه بدی آیلی اوکسوزدم

رضا ملتنده ستم کورمشدی

تورلی اوغلو بو چوله یولک اوغرادم
شومزار اوکنده کندنده اوتانه

بو یولک راهیسیدر بوراده یاتانه روح جمیلک سقط الی یدی

[illegible] اولدی اوتانه [illegible]

وطنک بیقیلمسه بر بوجاغنده
[illegible] توتوسته [illegible] کوستر مایدی
[illegible]

[illegible]

تورك اوغلو! غربتده ئولمه شوخائنه
نیجه فلاکتلك جوشقونه صلی یدی،
عالمدی شاعردی داهیدی لکن
برملعونه وجود مظهر دیدی،

تورکی اویاندیرانه قورتولوسه مارشی
صار صوب تیتره ترکه آفاقی، عرشی
قهرمانه غازینك رأینه قارشی
صلحی امضا ایدن اونك الیدی،

صانمه که وطنده هقسز قوغرایت
ملة قاسکی بر نانکور اوغولدی.
یولنی شاشیردی جولده یوغولدی
عاقبت کیردی، کیرم لیدی!!

بو سبب مقابله جلوه هیچی

بر شعبده یه شعبده بازلق

کیم او کر باز او فتنه کار

مطلعه یالانه طوغروسی - بلدکلی سه - نه در؟

کوللکه یه سویله

کوللکه نی

بر دو که می در نه در؟

کیم در کوره

کرچك دکلمه محض فسوندر، لزومی نه

1000 | 40
8 | 25
20 | 4
20 | 1000
00

40 | 1000
00 | 40

هپ اوزوقلك مصرفيدر .... اودوكونك قربانى ....
قينادكل ، الكزده ... مظلوملرك الى قانى !..
وور وورانلك !... كشى عجب ايتديكنى بولورمى ؟....
البته بولور !... الكلنديكز ! بو مصرفه اولورمى ؟

الكزله نازلى جانلر ، نصل قربان اولديسه ....
محلكلر ايصه قالوب اولر ويران اولديسه ،
ار ، كچ ، سزك كوتكزده اويله ويران اولرجوه !....
اوت !.. هركسى بوديانده ايتديكنى بوله جوه !...

بو ضيافت كورولتى سى نه كيم ايتمه هركسى ....
بولون البته كوركز كوز ، قولاغكز صاغلردر !...
اكلنجه نك صباحى وار ... چابوجه كچرنشه سى ....
سرحوسلفك باشى اغريسى ، ايرتى كون آغردر .

ييه ييه !.. كونشى طوغدى . يه صباح اولدى ... آيلك !..
انسانيت حضورينه ايتمه سرخوسه چيقمايك .
مسجدكز خراب اولسه ... سز ، محرابى بيقمايك !
يوردكزه هپ بينكز .... سزده انسان صايلك !....

اقالردن اورنك آلك : اونلر ، سزدن چوجه اوكه
حقيقتى سزدن ايى دوشونمشلر .... بيلمشلر .
مردانه لك كوسترمشلر قحبه لكلر كورونجه ،
مردار آياغه ايزلرنى يريوزندن سيلمشلر !....

بونده ايك صدرم سيله بيقيلوب اخلاريم
بنى رنجيده كتيرمه آنا كبى باغلاريم

سه ا... اوکسوز وطنی سه ا... سودالی انا ا...
کوکلمده ایکله یه هب سنك بکا ا...
نه نازلی اومودلر ویریردم سکا

کولن
بلیه اولمسیه
کلن اولمسیه
سیلن اولمسیه

کچدیمی بو سبوقون شیمدی اوچاغلر
ایریشمسه کلشنك دورماتمی
عمرملك ایریشدی دورماتمی
یاروهمدمی
قالماسه عاشقك

شوزمانده
اینك عکسی ایدر هرقفانده
اسکی آکدمچه کوسه جاغنده
روحمه آشنانمی کرچاغلار

توکندی
یکندی
کندی

ایردیمی کلشنك دورماتمی
روحمله یاروهمدمی
صورصدیمی

نازلی

هی رضا قینولر آسمسه یا شکیه
کوکلکك فرحی یوقه صبرطاشندن

الم باغچه سنده ● سنبل بیتیرلك

سندیه ایرلی کچه شوزمانده
~~ایسی~~
~~کوسه کلك عکسیدر~~ هرقفانده
الحاصل
عکسی ایدر اسکی آکدمچه
کوسه جاغنده
روحمه آشنانمی کرچاغلار

ایریشمسه کلشنك دورماتمی
بلبل تاله سنده عمرمه اثر وار
سه اوکسوزدانی سوا سودالی آنا
کوزل ~~ایسی اوکسوز~~ محلکت سودالی انا
نه اوکودلر دیریردك بکا
نه نازلی اومودلر ویریردم سکا
کولدل
کچدیمی بو سبوقون شیمدی اوچاغلر

یوسه پاقیشی
یوسه پاقیچی

صوچلادم جوانی
مزاقم ایچر
بن ده [illegible] ~~الدیغی~~ ، یاشی

براز دها قورجالادم جامی مزارطاشنی

تحیه صباغلادم بر اختیاره کوزلک خوشه برشیدر
ماصالکرک [illegible] آلدیردی یوسه پاقیچی
حکایاتی

آره‌مزده کوز آوردی لافزنه لاقرآشته ره
دیه صوردی
ره لیسک [illegible]
دیرمدی .
~~ره لیسک اوغل دری~~ ، استانبوللی ، [illegible] ،
(سلطان محمود ضابطی) دیدی ؛ صوکره بر دم جوشته ره!
هی دولتلی قوجه سلطان هی جلاللی ارسلان هی

[illegible]
تام ییل
[illegible]
[illegible] عسکرلک ایتدم
المکلی پرمدی

آره صقاللی وزیرلری قارشیسنده تیتر[illegible]دی
آردی صره دریالی [illegible] یوروریکیدردی
قوللر

موطلو
بر تنکو گوکلی گوردم [illegible] ده هی کیبدی زمانه هی
بکا شیمدی ماصال کلیر ، [illegible] راحت قالمدی
ارتقه

بت برکت قالمادی

اورطه‌یه ده باغداسه قورمسه پکجری کی یدی
کلیر ، کلم شاهیم صباغیزدلکه
~~برقیر الله بنز بعضی طوغاشه کلیرمدی~~
بیلک بکتیدک آره سنده بر کورو شده طایردک

فرمانده
[illegible] یدی قرال باسه اگر هسم ، [illegible] دیرکردی
~~اوجانه قوشدی خراج المسه قرالار تاج وترسه~~

اولیا قوتی واردی
اوکا (ایدسم) دیدلک
هیبتداو
~~بیلک اقلیم دره کوزلم ده~~
~~نعمتی برکردی~~

پکجری قیرغینته بن قبوده جاودوشدم
بحجه شنه صوکره کلدم اولادم قادوشدم

نبلکلاه حوه یولدن صایوب چیقدیکز !

طوغریلوه عادتی اوندن بیقدیکز !

کیف ایچلک اوغرنده اولر بیقدیکز !

سوردیکز ذوقنی قحبه دنیانک !...

ذوقه ایتدیکز ؛ طوغری . لکن نیه دیرلکسیکز !

ذوقکز چوقه یتملرک کوزندن یاسه آقیدیر ...

قحبه دنیا ؛ دییورسکز . اصل قحبه سزسکز !...

او ، یلک نازلی بر کلیه در ؛ مرد اولانلک حقیدر ؛

سر خوشلغک تیترک الی دوواغنی آچه ماز !

اوترلایه قیصر قالان ملت تخم صاچاماز !

همنلرله فتح ایچلی ... اونی زورله آلملی !

آلمه ایچوه صاواشملی ... میدانده تک قالملی !

کیم نفسنه حاکم ایسه ؛ طوغری یولده کیدرسه

آت اونیا تیر بو میدانده ؛ او حکمنی یوزوتور ،

دنیا ، یوصحه بر جواندر ، اونی کیم چوه ایدرسه ،

یالکز اوکا اولاد ویریر تیشدیریر بو یوتور .

یوا سیر یوا ایله ایکله دم ؛ بر کوچوک خنده آشدم
اوچ ایدم صوکره سعیز چه اختیاره یانلاشدم

یا
اورخوه
یا لیالرتی یا
تخ ویندی ؟

اسکی مصر، اسکی یونان، عجم، روما ایلری،
طوغریلقله بر زمانلر هر طرفه اون صالمسه !...
حیکه چاغنامه دوزوب صکره ذوقه ایچنه بوکالمسه !...
کبرمشلر؛ نشلرینی سوروسه قاله سلری !...

سز چه دنیا اوروسی در؛ کرخانه در یوروریکز !...
اکلنه در حیاتکز ... اورده مجلس قوروریکز !...
ناموسی سزه الی اوزاتدی ... اوکاتکه ووروریکز !...
تکری سزه یول کوستردی ... یوز چویرب طوروریکز !...

بیچارکز اولوب سزدن صکره طوغان دولتلر،
مدنیت میدانده منزل آلدی ... آت سوردی !...
ذوقکزه خدمت ایچون کوله اولان ملتلر،
افندیکز اولدی صکره، یوزکزه توکوردی !

سز کولدیکز !... اکلندیکز !... کون بوکوندر !... دیدیکز.
اولمشلرك ایلیکنی ضیا فتده یدیکز !...
هر ملتدن آیرلدیکز ؛... انسانلقدن دوشدیکز !...
جان چکیشن محلکته، کوپك کبی اوشدیکز !...

بابا سنك تابوتنی کیم بیلاه صوبادی !...
آکدیز کبی لشی یدیکز کوزلریکز طوبادی !...
بو طوپراغی آلمه ایچون نه بیلکلر بوکولدی !...
نیچه جانلر قربان اولدی !... نیچه قانلر دوکولدی !...

دعم ایتدیکز !... یوقسوللقدن خلقلر یوزی صولمشکه ،
محبسلرده کل دوداقلر بر برینه باناشدی .
زوالیلی یالکز اکمک صویه محتاج اولمشکه ،
نه سفره لر دونا تلدی !... نه قدحلر طولا شدی !...

ترنه ملتسکز بیلمیه !

~~یهودیلر کبی~~ التون یوته طایدیکز !
~~مدنیت~~ او مدنیت کونشندن کوزلرکز قاماشدی !...
مردار چیرکف ایچیسندن (جواهرلر) قایدیکز ،
یله نازك الکزه انسان قانی بولاشدی !...

٦ دونوتدورمب مملکته طالغنك جورینی ،
تکرار احیا ایدیکز سارداناپال دورینی !...
جوشقون ، اسکی شراب کبی پیسی قانکز قاینادی ،
اتالرك تربه سنده چنکی قیزلر اویناردی ...

تیشمز می ؟... اکلندیکز !... دشمنلرده اکلندی ....
یدی اقلیم درت کوشه ده یایدیغکز سویلندی ....
ترك آدینی — کونسه کبی لکه سز ترك آدینی —
کیرلتدیکز . — اکلیجنك ده طاتدیکز طادینی :

TDV İSAM
Kütüphanesi Arşivi
No RTB-303-13b

دوم ایلندن آقیه آقیه کوجیب کلمه یوقسوللر ،
آووج آچان اویتیلر ، اولادصاتان اوطوللر ،
عرضی دشمن ایلرنده برباد اولان اوقیزلر ،
بر لقمه یه محتاج اولان میلیونلرجه آقیزلر ،

بزستانی بولنماز انسانیتی
ملتبی قالبله قیاقتله انسانیتی

وایی عزیزم انسانه اولمق نیتا
بول براهل محرفانه کن محرفانه ایچنده

نفسنی چوقه ویما آلدانیرسا
کوزللکنی چوقه نفوذ اولماقدا

نادم اولورسه شمانه اولورسا
بول براهل محرفانه خرابات اهل کامل اولورسا

علم ظاهرده قالما جزا کوردورسا
بیراقیدلرنی هپ پریشانه بومیدایچنده

کل بو فیلسوف جمالک سوزینی دیکل
هرکوردیکنی حرمت ایله انسانلره بوردر

اخلاصه حمیده یوروه هر یرده احتیاط قازانیرسا
ابیه پاره ویا آلدانما خیال ایله محزنی
چوروتورسا

برزمانه کلیر قفانی چاشدیه چاشدیه دوردورسا
صوک ندامت عزیزم النه کچمز

عربستانه سایحه میدیرکوندیه
فیلسوف شاعر اوزوه صاشلی علم
نجوم وعلم جفره واقف حافظ جمال یا
نسلدیه چیخ کیمسی کی قالمایانه

4 = 30
2 = 15
7 45

استانبولدن یکی
کندو فرده یونی
یازدیب یورام طلب
مرتورل خاتیل یلی
کوندرمسه

شاعر ندیم ده سفینه ابراهیم پاشا نامیله تاریخ عثمانی ده مسطور اولان بسنك ذوقنه کوره موضوعی تخیل ایرهب یازمسه اولدوغی حمام قصیده سندم، کویا همانده تصادف ایتمه اولدوغی کبجك نه وده زیاده سی محزونه اولدوغی صورتده ایچوره کندیسنه سؤیلدیکی خطاب ایدیور.

همان خطاب ایرهب ای آفتاب ناز دیدم ❊ ای فدا اوسه زلف نافهٔ تاتار.

سلطان سعید بای سونقورك بکندیکی شعرادن شمس الدین طلیسی نك شو

ای آهوی رعنای ترا صید دل من ❊ وی زلف پریشان تو چون نافهٔ آهو

بیتی ده عینی مضمونی افاده ایدر.

حسن کاه شاه گلستان عضد ضد

حالی که من این سخن بگفتم تخت برفتیم بگل بگشتیم

حافظ دها دیوانك برنجی غزلنك مقدمه سنده مراعات نظیر صنعتی یاپارکه بو نافهٔ مسك، زلف تاتار مضمونلرینی قوللانیور:

ببوی نافهٔ کاخر صبا زان طرهٔ بکشاید

زهی زلف مشکینت چه خوش افتاد در دلها.

نافه، خال، خال هندو
مشك خطا وخوتن، نافهٔ تاتار
اوزرینه کلمه اویونلری نه تدجیدیه
وسائر شاعرلرده مثال

صناعات ادبیه بحثنده ذکر اولنوجقدر

مثال صاحب عاشق هوا
زلف، خطا وختن
صاحبو مالک

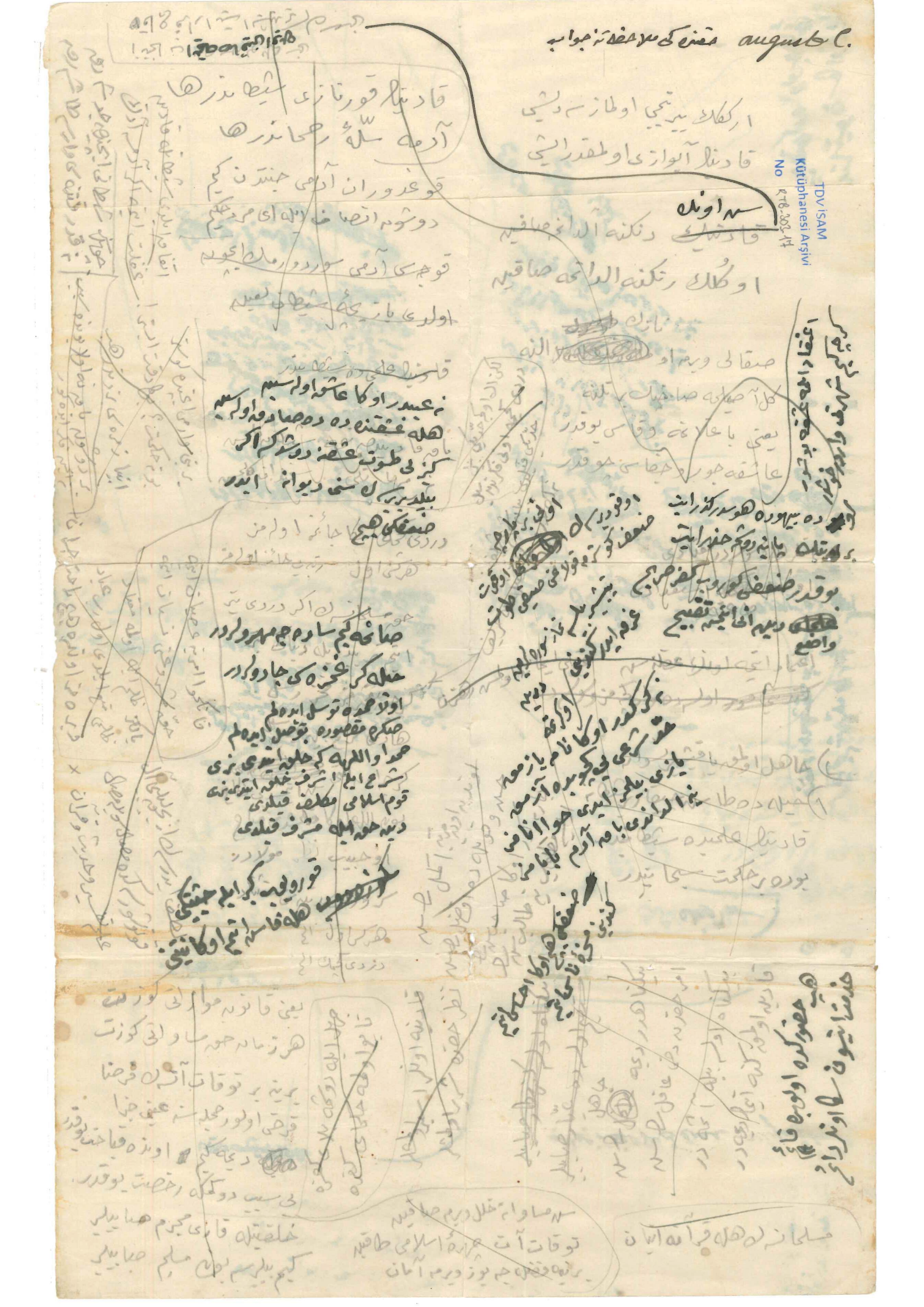
هوده عضوایتی طیاوه آتمه زیا × دیری عاجزلری عضوایتی مولا

فانکحوا المرئه عصیان ایتمه
حوه مشروعی منیا ف ایتمه
بو مهم مسئله ده حدیکی بیل
دروغی کچه!.. اوفی فکر ندوه سیل
حدیکی قیلدی بیان شرح شریف
فضله آفت نه که لازم به حریف!

کرچه پیغمبر بزه فخر رسل
هادی شرع مبین نور سبل
کندی اوله آلتمه انچیدی نطاح
بونی الله اوکا قیلمشدی مباح
اوکا باقمه اولو پیغمبردر
رتبهٔ جهتدن اولو سرور در
هرکی اول رتبه ی حائز اولماز
دردی کچمک کا جائز اولماز
حوه مسلمانلرک اکر دردی یتر
ایتمه تزیید ایله دنیاکی بتر
یالکز ظلم ایله اولمه مقتاد
ظالمی منع ایلدی اول ربّ عباد
یعنی قانون موازاتی کوزت
هر زمان حوه مساواتی کوزت
بر بر توقات آنلرک فرضا
فرضی اولور جمله سنه غنی جزا
دیه کیم اوندن قباحت یوقدر
بی سبب دوکمکه رخصت یوقدر
جاهل ایله دوشمه بلای کفره
تابع اولمه حکمای کفره
قادینه اونلر اسیر اولمشلر
نظر حقده شریر اولمشلر
بیکنا هدر دیه جاهل سانه
امر حقدن دخی غافل سانه

TDV İSAM
Kütüphanesi Arşivi
No RTB-303-16

دیکله فرزند سعیدم دیکله
کاوار خوشچه نویدم دیکله
دمدوکم جمله کاشر عید رهیب
حکم عورتده ایله مغبون اولوری
صلحا ایچره بو مر عید رهیب
تا ابد دنیه ده محزون اولری
اولا حقه خضوع ایلیلم
صکره مقصوده شروع ایلیلم
حمد ایله باشلیلم هر کاره
عرض شکران ایده لم جباره
حمد او الله که خلوه اتیدی بزی الخ.
ال بویول نعمتی برغائله
یعنی نعمت دیدوکم عائله در
دنیوی خدمتی تدبیر اتمک
لیک بو نعمتی تقدیر اتمک
شرعی بیلمکلکه وابسته درر
جنت اول آدمه شایسته درر
خوشچه بیل کیم
زوجه ایله زوجه یی اول رب مجید
نیجه قانون ایله قیلمشه تقیید
عمر حاواری نیم شرحیا زم
اولا بونری بیلمک لازم
دیکلکیم بنه سکا تعریف ایده یم
التفات ایتیم اولا علمه کیم
علمی شیطانی ایدر تراجم
توصیف ایده یم
قاری جاهل اولوری شرف!
زوجه یی
بیلکیم اول سنی ایلردی تلف
بمقتضاه الاحاطه خاتون
اوطلمی فقر ایله دائم سوف
بیورمشه افندی ذیشان
فقری فخری بی کل ایله اوغان
اوطیه قامت وقدی بالا
خوب اولوری اوده بر نقطه بلا
خیر نوسی انک اوطه سیدر
خیرلک خاصیدر
ایله ها
قول بیغمبری رد
خیر امور اوسطها



Faust (44)

- روقتور فاتوست اوشانمی ایله قوتو شوردکم: (حدی برسویله جکله
وارسه الک زیاده اهمیت ویریله جک جهت کلمه لری دکلدر) دیبور

بو ملاحظه وامثالی (فضولی نام) ده برمناسبت حسنه ایله ذکر
اولونه جقدر. گوته نک غایت موجز فقط برنور بعضی سوزلرنده
طبقات افکارک الک عالی مرتبه لرینه برضربهٔ شهپاک ایله یوکسله-
بیلدیکی کورولوبور. بزم ناجی مرحوم ایسه:

بلکه بسط ایتمیه اولوردم سایهٔ اندیشمی
نوردن برتنته حکم آسمانک فوقنه،

دیمکله مسکین و عاجز برغرور کک حضیضی پستی سنده بولوندوغنی
اثبات ایتمکده باشقه برشی یاپمیه اولمیور.

(لولهٔ طور) رباعیاتنك آكسیدر

(1)

شهید ناز او بزم وجود است
نیاز اندر نهاد هست بود است
نمی بینی که از مهر فلکتاب
بسیمای کی داغ وجود است .

بو، اسلامی بر نشئهٔ الهام اولمور
(سیماهم فی وجوههم من اثر السجود)
آیهٔ تلمیح دار حقی ادنی تضمین
ایتمشدر .

(2

سوز درونه

دل مه روشنه از [redacted] است

جهانه بیه چشم مه از اشك خونه است

زرمن زندگی بیگانه تر باد

کسی کو عشقه را گوید جنونه است

(3

بباغانه بار فروردینه دهد عشقه

تراغانه غنچه چونه بر دینه دهد عشقه

شعاع مهر او قلزم شکافت

بجاهی دیده رهبینه دهد عشقه ،

عشقه بوراده insect اولوبور

(4)

عقابانه را بجای کم نهد عشق
تذروانه را بباز انداز سر دهد عشق
نگه دارد دل ما خویشتن را
ولیکن از کمینگه بر جهد عشق
l'amour impulsif, incontrolable

(5)

برگ لاله رنگ آمیزی عشق
بجانهای تلاش انگیزی عشق.
اگر این خاکدان را وا شکافی
درونش بکری خونریزی عشق.
Les naturalistes darwiniotes
ont exprimé la même idée,
moins poétiquement certainly

کیشی قادر اولوب بر دلربایه
قوجوب آنی ایرشمز سر صبایه
محقق بیل که اول کیشی ولی در
ویا زنجیره چکملو دلیدر

لطیفی تذکره‌سی

art, what is it. — Its origin — the cave man. —
the origin of art is to be found within ourself.
— our capacity ~~of~~ for imitation. — Our emo—
tivity.

Artistic productions have nothing to do with utilitarian aims on the contrary, the slightest utilitarian aim ~~in~~ a to be detected in an object of art excludes it from de proper domain of fine arts.

So we have to divide the production of art into two main categories. the industrial arts ~~to~~ which aim at the production and the confection of some useful works concerning our comfort

TELEPHONE 1462

TELEGRAMS. "ALZIA, BAGHDAD"

ZIA HOTEL

MICHAEL ZIA

BAGHDAD

Introduction: the world is beauty, but not for every one in the same degree. An artist see its beauties through his own sentimentality, and acknowledges that Nature is the manifestation of Eternal life through innumerable forms of beauty; but Natural beauties are not included in the Æsthetic's ~~objects~~ subjects of stu

The subject matter of Æsthetic studies are exclusively the artistic works created by man. So the natural beauties are totally excluded from Æsthetics.

TELEPHONE 1462

TELEGRAMS. "ALZIA, BAGHDAD"

ZIA HOTEL

MICHAEL ZIA

BAGHDAD

arts industriels
beaux arts.

ناتورالیزم کوردوکی شیئ هرهانکی بر صورتله تمثیل ایتمکدر
سوبژه قیتیزم طوید و معنی هرهانکی بطرزده افاده ایتمکدر

art décoratif
art expressif

حقنده معلومات ویریلجک

بر فنانه ده بر هنرورده ایکی مهم قابلیت بولونمقه‌در که اساسلی شرطلردندر. بریسی inspiration دیکری ده expression درکه بنم اولمری الهام و ارادیم ترجمه ایتدم. بو تعبیرات دهاز یاده حیات افاده سنه یاقیشیر. حاکیوکه فنرده مخیّلهٔ مبدعه imagination créatrice دخی یاک بویوک بر ایشه کوردوکی ایچوه (تصور conception و اجرا execution تعبیرلرینی ده آثار جمیله ابداعنده قوللانیرز.

بو مهم قابلیتلر از چوق هر انسانده بر درجه‌یه قدر وار در. اوانسانه بو سیو توه ایله اولمقه شرطیله. لکن او قابلیتلری فوق العاده بر مرتبه‌یه واردیرانه شی هیجانه émotion در. بناءً علیه فوق العاده بر حساسیت Sensibilité — اثر مرضی اولارق بر اختلال عصبی اولمامق شرطیله (قابلیت هیجانه émotivité) نک یاشامجه سببی در. بونک artistique اولوب اولمادیغی ده (عقیم stérile) اولوب اولمامسی ایله تبیین ایدر. ایشته یعنی او هیجانک (فنون جمیله Beaux arts) شعبه‌لرنده بر نده بر اثر تولیدینه سبب اولمسی شرطدرکه هیجانک بو نوعنه (هیجانه بدیعی émotion esthétique) دیرلر. بو هیجانک سوقیله ارباب فن طرفندن وجوده کتیریلان اثرلرده صحت و مرضه دلالت ایده بیلمه جهتلر وار درکه قابلیتلی و چوق معلوماتلی منقدلر اونلری کوروب ایراز ایده بیلیرلر. آثار بدیعه مبدعی اولان فنانک معنویتنه مادی و آفاقی objectif بر شکل تعقلی ایله ترجمانه اولان دخی ایچونه بو توه ماهیتی ایله او معنویتی افشا ایده بیلر. بناءً علیه بر انسانک فنانه اولمه‌سی ایچونه یالکز آثار وسیله ایله هیجانه قابل بر آدم اولماسی کافی دکلدر. هیجانک بدیعی و ولید اولمسی یاشامجه شرطدر.

Note sur
l'Esthétique.

Enis
Enas

(1)

the world, I mean to say Nature is eternally young, and full of unexhaustible life, which is manifested through innumerable forms of the undescriptible Beauty. the outer world we call Nature is the main source of all our knowledge of every kind, and, the source of our sensational inspirations as well; but the beauties of Nature have no concern at all with the subject matter of what we call Asthetics, which is the philosophy of fine arts. It is a special department of General philosophy.

Asthetics has been even until to day considered as (the science of the beautiful). Professor Bosanquet (the celebrated english author of

(2)

History of Asthetics) considers it as the science of the beautiful) which is quite a wrong consideration. the beautiful is certainly the one of the essential subjects discussed on the ground of Asthetic investigations, but not the only one. there is no doubt that the dramatic works of Schakespeare) and the best ones like Hamlet and Macbeth, and Richard the III^d^ are not - truly speeking beautiful works of human litterature, on the contrary they are representing very unpleasant events of an unhappy and disturbed life; but with all that they are the most excellent artistic productions of their own kind; the same judgement holds true for the admirable comedies of Molière, because, this unparalleled french poet describes the most ridiculous vices of mankind; We can not consider his typical portraits, and descriptions as something beautiful.

Art (according to my own believe and to the acception of the celebrated italian philosopher and historian Benedetto Croce, the contemporary author of an excellent book on Asthetics,) yes, art is a general language which expresses more eloquently, what we can not express so vividly and so adequately by our ordinary common language with words. I mean to say, with our speech.

So we most bear in mind some important considerations concerning this subject, and these considerations are the essential ground on which the foundations of Asthetics are to be laid down.

The first is that Asthetics deals only with the works of art, made by gifted men, and the questions related to such works. So it has nothing to do with nature as such.

Secondly, that Asthetics is not a science dealing exclusively with the questions relating to the

beautiful, but it is rather the philosophy of fine arts only; it is true that some questions relating to the beautiful works of art are discussed on this ground of inquiries, but it has no concern at all with the beautiful things to be seen in Nature or the Beauty considered in itself as an abstract idea.

Thirdly, that fine art is a general language expressing much more vividly, what we can not do with words so elequantly as that; Like music with which we express our vague sentimentality with its modalities, impossible to be expressed in words.

Now then we are obliged to define more precisely the word Art which is too vague, by dividing it into two main categories: fine arts & industrial arts. It is certainly a very important art to make a machine for pumping the water of the tigris and for cleaning it, or a simple wooden chair to sit upon it or very simple erthenweare potteries. all these works

are produced by the skill of man, so they are not to be found in Nature as such. they are also very useful things for our comfort. the aim which the artist tried to realize in producing such works obviously utilitarian. Well such arts are called industrial arts; Asthetics has nothing to do with. The fine art has no concern at all with utilitarian purpose. It is the language of our impressions, our passions, our sentiments, in one word the language of our emotions; and not the language of words capable of expressing ideas. So the very characteristic difference between these two kinds of arts is that the first, the industrial art follows a utilitarian aim, while the fine art disdains it absolutely.

Now let us take some exemples:

Consider a simple wooden chair which is made essentially for our comfort. But suppose to be adorned with coloured figures representing flowers or birds.

We can not say that these adornments was made by a special artist to make it much more comfortable than it would be without it. It is obvious then that the painter in this occasion has only has in this way expressed his impression in order to communicate to others his pleasurable emotions. that is all !..

We can see fairly well the two kind of arts in the first one we detect the idea of comfort, the utilitarian aim which he tried to realize materially, and in the second's paintings and adornment we feel the sentiment of pleasure which the kind of emotion which inspired him with it. A beautiful house is also a very common example to illustrate this difference between the two kind of arts. the adornments and decoration and the architectural style has nothing to do with the house as such, which is build up according to the laws and principles of science, simply

for the only purpose of our comfort.

Now we exclude altogether the industrial arts from our discussion.

Art adresses itself to our eyes, or to our hearing the two of our sensitive organs connected with fine arts. Painting, Architecture, Dancing, Statuary are connected with our eyes. We understand and judge them by sight. Music is exclusively in relation with our hearing organ. Theatre also. Music is called also, the harmonic art, Painting, statuary are called plastic arts.

There is an important point to be considered here: Music and poetry can follow the course of time continuosly, the poet and the musician can express their emotions in a flowing chain of modulations like a stream. ~~A poet~~ an epic poet can narrate a whole history without interruption, and a lyric one his feelings. So Music and poetry are not localized in the space, like painting for instance. If a painter wants to reproduce by his own means of

of expression, I mean to say, by colours and forms, the life of a hero for example, he is compelled to make a tableau for every important episode of his life; Because the painter can only cut of a form of the continuous stream of real life, and immobilizes it, fixes it up to make a tableau. Painting can not follow the course of time, it is spacial, if we can say so. The statuary also immobilizes life. It represents an athlete (who can change his attitude perhaps four times in a second,) only in one pose. This consideration is very important, because, the plastic arts like painting and statuary represents very well the plasticity of the athlete, I mean his flesh, his attitude, his expression, but not the main symbol of life the motion.

The essential branches of art are poetry music, painting, sculpture, architecture, dancing and theatre, etc, we have no time to discuss the

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Subdivisions of these essential ~~fo~~ branches.

Every art has its proper domain of activity and ~~that~~ its proper means of expression.

(طبیعت) له کوزللکلری ئه ستیه موضوعلرندن خارجده در.

بونلر انگلیزجه تفصیلی.

ئه ستیقه عائد.

برمقاله درکه کتابم درج اولونه جقدر.

آ له شخصی ملک خصلت محبوب کرنامه

باوجی بیمی شده بوره ست مؤید

حیوه نور خدا درهمه جا جلوه نماید

برجهۀ پاکیزه‌ا و فیضه محمد.

(*) Cependant nos mystiques acceptent la doctrine de la 'Trinité', de (l'émanation = التجلّى), et celle de l'incarnation de Dieu sous forme humaine. Le mystique, descend — comme un être humain — de la source unique et infinie de toute existence en cinq formes d'émanations successives suivant une (courbe descendante = قوس نزول). après une longue éducation ascétique, il peut devenir un saint, un (homme parfait = انسان الكامل), un (übermensch mystique, en suivant cette fois-ci une ligne (courbe ascendante = قوس عروج) et après (être anéanti en Dieu = فنا فى الله) par (communion = وصال), — ce qui n'est autre chose que le (Nirvânâ) indoue, — il peut reprendre sa personnalité et redescendre sur terre sous forme humaine, (c'est ce qu'on appelle (la séparation après l'unification = الفرقة بعد الجمع), avec la mission divine de ramener les égarés à la voie du Salut, à (la voie qui mène directement à Dieu الصراط المستقيم). Après avoir acquis cette dignité, et après être investi de ce pouvoir et de cette mission prophétiques, le mystique n'est plus un homme comme un autre, quoique il en ait l'apparence. Il est Dieu incarné sous forme humaine. C'est la doctrine de l'Epiphanie. Ainsi nos (çoufis = mystiques) sont plus rapprochés aux doctrines chrétiennes qu'à l'islamisme (hanéfite = حنفى = orthodoxe) de (اهل السنّة). Toutes les sectes hétérodoxes — musulmanes ou autres — étant fondées sur une philosophie (ésotérique = باطنية = batinites) arrivent par la voie logique à déduire des principes apriorique sur lesquels reposent leur philosophie — qui n'est autre qu'un panthéisme idéaliste — la doctrine de l'épiphanie, c'est-à-dire l'apothéose de l'homme. Le fameux martyre (Hallâdj i Mansûr); le Khalife Fatimide de l'Egypte (El Hâkim bi amrihi), le martyre turc (Seyyid Nessimî), le fondateur de la secte des convertis juifs (Sabetay Sévi), les alawites qui croient voir en la personne du gendre du prophète Ali l'incarnation de Dieu sous la forme humaine etc. sont les exemples et les représentants de cette doctrine.

Je ne veux pas m'arrêter ici pour examiner les idées des philosophes et savants, qui, depuis le célèbre philosophe juif (Baroukh Spinoza) jusqu'a nos jours, étudient la Bible et le nouveau testament suivant la méthode critique et analytique. Or il n'ya pas de doute que le christianisme tel qu'il a été exposé et enseigné ~~du moins~~

(Paralogisme) est un genre de/syllo_
gisme (-ism) qui pêche par sa forme
ou par son essence (par sa matière)
et constitué, pour cette raison même, un
jugement faux. Si on émet un tél juge_
ment ~~intent~~ dans l'intention de confondre
~~un a de~~ un adversaire quelconque
on l'appelle sophisme; Si non c'est
~~un paralogisme~~.

Lombroso ~~un~~ fondateur de la criminalo_
gie, est un savant italien d'origine Israé_
lite, né en 1836 et mort en 1909. Il est le
contemporain aîné du Dr. Maudsley, qui paraît
avoir été plus ou moins influencé des ouvres
du Savant italien qui a confondu la folie
religieuse avec l'enthousiasme sublime des
fondateurs des grands systèmes religieux. Les
hypothèses extravagantes du professeur Lombros
~~par~~ et surtout celle qui confond le génie
et la folie ~~[illegible]~~ constitue un autre exemple
de Paralogisme fondée sur une fausse comparai_
son est ~~vivant~~ vivement critiquée et refutée
par ses élèves mêmes.

avant de finir cet article, je désire corriger une erreur d'interprétation commise par un fameux médecin-légiste et aliéniste anglais qui s'était distingué par ses œvres importantes sur les maladies mentales. C'est le Dr Henry Maudsley, dont j'avais exposé (et critiqué) la méthode scientifique dans les pages précédentes de cet article, non pas pour réfuter de fond en comble cette façon d'interpréter les phénomènes psychiques très complexes, mais pour soutenir franchement une thèse, qui me paraît plus conforme à l'esprit de la science; c'est que toute interprétation scientifique a une limite, au delà de cette limite, on ne peut forger que des hypothèses plus ou moins plausibles, mais elles ne sont que des hypothèses, et elles ne valent pas la réalité objective et surtout vivante qu'elles prétendent expliquer. Telle est ma thèse en tout cas et sans exception.

J'ai dû malheureusement répéter, pour résumer tout ce que j'avais dit à ce propos avant une vingtaine de pages, pour rappeler à mes honorables lecteurs ma promesse de compléter mon plaidoyer en faveur de Mohammed pour prouver que la soi-disant méthode scientifique du Dr Maudsley ~~qui avait été inaugurée et appliquée et même illustrée, par le savant Dr Cabanis bien longtemps avant le Dr Maudsley~~ lui est une interprétation matérialistique fort simple et n'explique pas le mystère essentiel qui gît au fond de toute cette histoire. (*)

(*) Ceux des intellectuels qui s'intéressent beaucoup plus particulièrement aux questions philosophiques ayant trait à la méthodologie savent très bien que Descartes préconisait l'application des formules mathématiques à toutes les sciences pour ~~les rendre~~ qu'elles deviennent positives et exactes. Le professeur Thomas Henry Huxley (1825-95) avait fait l'éloge du (grand Français) - comme il l'appelle - dans son ouvrage intitulé (Lay sermons) pour la méthode qu'il recommendait. L'évolution rapide de la chimie, (une science

le sentiment du beau est l'effet subjectif d'une harmonie complexe, il ne dépend pas de l'intensité de l'inspiration. C'est la forme subjective de cet effet synthétique dont la cause extrinsèque ne peut-être qu'une harmonie perçue dans la Nature. l'intuition de cette harmonie produit par suggestion en nous un effet analogue qui se traduit par une émotion plus qu'agréable que nous appelons — vaguement — sentiment du beau; cette émotion est d'une ~~genre~~ nature spécifique et n'a pas beaucoup de rapport avec celles qui concourent à la conservation de l'~~es~~ individu; ~~sur~~ dans ce cas là c'est une émotion intellectuelle, mais d'un autre côté elles a des affinités sensuelles et des rapports physiologiques avec l'instinct de la conservation de l'espèce; dans ce cas là son sens est beaucoup plus restreint ~~et~~ et son objet est beaucoup mieux délimité; c'est alors que la sensualité y joue un rôle prépondérant, et cette émotion devient plutôt sensuelle qu'intellectuelle.

une vive admiration désintéressée; c'est l'harmonie du humain

née entre les mains de Lavoisier) est le résultat de l'application de la méthode recommendée par Descartes, car la chimie qui commença par être empirique devint en peu de temps positive et aujourd'hui elle est presque mathématique et déductive; ma génération a été témoin de ce progrès très rapide de la chimie, parce que - d'après mon humble opinion elle se prêtait - par la nature même de ses phénomènes à une évaluation quantitative. L'illustre savant Américain (Robert Andrews Millikan) a pu très exactement et quantitativement évaluer le poids de l'électron; mais personne jusqu'aujourd'hui n'a pu évaluer au poids une inspiration poétique, ou mesurer un sentiment religieux, ou l'intensité d'une émotion avec un galvanomètre ou par un autre procédé quelconque. C'est en se basant sur cette considération que Bergson a prétendu qu'il serait une grosse erreur d'appliquer les mesures spatiales aux phénomènes psychiques qui ne sont pas dans l'espace mais s'écoulent dans le temps. Je n'approuve pas Bergson en toute chose, mais cette vue est juste.

پروفسور Lombroso و طبیب عدلی

criminalogie بخشك، حقیقتاً بر علم haysiyyetini قازانه‌جق اولمه‌سی — ایتالیاموسیلرندن
— پروفسور Lombroso نك تدقیقاتی و خصوصاً تعلیماتیله پاك لازمدر.
اولکی مقاله‌مده (اسنی حرمتله ذکر ایتمه‌یی بولوندوغم) ایتالیاده فیلسوف (Beccaria = Bekarya) نك
جرم ایله جزا عنوانلی کتابیله انسانیته نه بویوك بر خدمت ایتمه‌سی اولدوغنی مختصراً آکلاتمشدم. پروفسور
Lombroso — کندیسنده تقریباً بر بوجوده عصرلرك کلمه‌سی اولان — Bekarya نك او امثالسز کتابنی
بلکه هر کسدن زیاده بر شوق و مراقه ایله اوقومه‌سی و اوندن هم معلومات، همده الهام آلمشدر.
محترم اوقویوجیلر مزدن چوق کشیلر بیلیرکه ابتدائی دولت، قرون وسطاده حاکم دولت رئیسی ایدی و رأیینده
ثابت ایله مستقل اولدوغه حاکم ایتمکه صلاحیتدار ایدی و بو قابلیتی هر کسجه — musellem دی. پیغمبر و
عینی زمانده پادشاه اولان حضرت سلیمانك — هنوز یاشاندیغه بر چوجوغی ایکن کنج قادینه تصاحب ایدیب
دهشتلی بر چوجوجه بنمه‌دیسی. سلیمان پیغمبر بو آدام الطیفنی دیرلیکی شو حکم ایله اثبات ایتمه:
اوکه ایکی طلب یاریسی سنك یاریسی معاملنك دیمه و جلاده امر ایتمه. شو چوجوغی تمایل
ایکیاره چه‌ایتیه و بو قادینه دیر دینیه چوجغك اصیل والده‌سی اولان قادینه سلیمانك آیاقلرینه
قاپانمه. آنانه چوجوجه‌نم دکلمه اوکا ویریکز به یارانه سویلدم دیمه. — بو آنا شفقتنه
اعماراً چوجغك حقیقی آنه‌سی الطیف حکم ایدن پادشاهه اوکا تسلیم ایتمشدر.
سلطان میك ایلك خلیفه / دوننده — کیمه و مرحمتز عدالتیله تاریخده شهرت بولمه‌سی اولان
خلیفه عمرده تؤید بر آدامدی — دنیاده ایلك ذاتنه دولتی قورانه Karloman یعنی
آلمانلرك ان کبار و محارب قومی اولان فرانقلرك رأسی Carleman ده قوروه شکاینیلری
بر معینه زمانده حضورینه قبول ایدر. (قالیه چیقه تخته سنده یاتمه بسیط و جانطال تخته‌سنه
اوطورمه‌ذیه حالده) کندی باشنه حکم ویرلردی. بوکیمسه منفرد حاکملرك تاریخده امثالی چوقدر. حالا
بعض مسئله‌لرده «حاکم منفرد» اصولی انگلتره‌ده جاریدر. فقط جنایتلر جنا بحثنه بو اصولك
دیو محاکمه ذیلنك کفایتسزلکی چوقدنبری اکلاشیلمه‌سی و محکمه تشکیلاتی جیلدن جیله تکامل ایتمشدر.
حتی ایکی طرفك دعواسی و حقوقنك مدافعه‌سی دکلا وکالتاً دعوه ایدن آودقاتر صنفنك
ضبطوری، بوده عموم حلق نامنه رسماً حکومت طرفنده مدعی عمومی نمواینده محلفه هیئتنه ملحق بر
تامون تعیین ایدلر. 19 نجی عصرك صونه دوغری فرانسه‌ده تقلیداً سلطانه جمیعك ملوسنده صورتا
بر مدعی عمومی اولمه‌سی بر جاً موسیدر. مرحوم بابام ازمیتا سانجاغنه تعیینه اولنانه ایلك مدعی عمومی
بر زمان احداث اولنمه بر جاً موسیدر. مرحوم بابام ازمیتا سانجاغنه تعیینه اولنانه ایلك مدعی عمومی
معاونی دی. بو اوقت اوده باشی بلتیرمه‌مشدم. لاکن جنایتلر ایشلرنده محکمه‌نك دیره‌جکی قدر
Lombroza نك تدقیقات و تعلیماتنه
آیید حاکم بر جیبك مداخله‌سی نزدنی آنجه پروفسور
Lombroza جنایتلرك جنایت ایله مناسبتنه اجرا
صورتی لا یقیله حسن اولمشدی. چونکه
ایتمه دهشتی بر آزده مبالغه ایدرك آنادن دوغه بر جانی تیپی عنوانی

بوسترمه دیوکاداده بر نظریه تأسیس ایتمشدی. بو قادارده قاللیوب داهی آدامله حقنده کی
تحقیقاتنی بر چوق مشهور داهیلرک سحریله مصور بر کتابده نشر ایتمشدر و دها دیونکز عادة العاده
ذکاسنی بیله Neurose قبیلندن بر اختلال الحاقیسی ادعا ایتمشدر. بز بوراده کندیسنه
بکچه اعتراض ایدیه بر چوق متخصص عالملری ذکر ایتمکده صرف نظر ایدوب کندی مدافعه‌سی
عاجزانه زنا عرضه ایده‌جکم کبی او معارضلری مدافعه سندن بلع فرقلی دکلدر.
بنده صیاه ریاست ایتمکده اولان جیب عدلی نک جنایت محکمه‌سنده رأی ویرمکه صلاحیتی شدتله
تأیید ایدرم و محکمه‌نک بر جانی حقنده ویره‌جکی حکمک جیب عدلی نک رأیینه تابع بولنمسی لزومنی له
قبول ایدرم. چونکه بز قیزامه کبی دیاموده fièvre thyfoïde کبی عدلیت
داعی‌سی قولای گورولور. بوگون تماماً معلوم حسته لقلر حقنده بیله حکیم اولیاده و حتی متخصص حکیم
اولیاده کیمسه‌لرک رأینه مراجعت ایتمکده تمامیله موفقدرلر. مدنی بر قوم الحاقیه‌سی اوحسته لقلرده
بیله چوق مبهم و سببای قاریشیق اولان Neurose لری و بر انسانی جنایته سوق ایدیه
سیکیرلیقلری جنایته بوسبوته یاپانی آدملرده صورت ملحوظه‌سی و بوگونه صورت یاپان، دیه محکمه
رأی واد محکمه‌نک اعضالری حقنده علمنده، ادبیاتده
و اجتماعیاتده نه قادار معلوماتلی و اصلا قیاتده نه قادار فضیلتکار اولسالر بیله سیکیری بوزوقه
و فنالغه و جنایته میال بر آدمک مجنونه الحاقیه اولماقلری یقینه ایده‌بیلک صلاحیتی حائز دکلدر.
چونکه بونده متخصص جیب بیله یانیلمشدر. اونک ایچون Lombroso بو جنایت
ایشلرنده متخصص بر جیبک رأینه مراجعت ایدلمسنی شرط قوشمقله حقیقتاً عدالتک و اصلاحیاده
و وضوح ایله تجلیسنه خدمت ایده‌جک بر یول گوسترمشدر. ذاتاً حقوقه کتشده هم کیمسه بر حکمی
نعجیز ایتمکی حقنده گیزه‌مشدر. بناءً علیه Lombroso بو دایره بیوک بر آدیم آتمقله
جرم ایله جنایت و جنایتله جزا بکتشه بر توقف مرتبه‌سنه عدلی ایشلرینی وارد ایتمشدر.
بو مسئله‌ده بر طاقم سوء استعمالات یول آچمسه الحاقیه‌دار بر چوق شکایتلر وار. و بنه
ایلک معالمده عرضه ایتمه الحاقیم کبی بو مسئله‌ده قاریشیقلق کمال صلاحیتله رأی ویره‌جک
بو مسئله‌ده بر ادعاده بولنمق حقنه بر بو مسئله‌لر صرف اجتماعی و اصلاحات حتی سیاسیات
اهمیتنه بناءً ماهیتنی و حقیقتنی لایقیله تدقیق ایتمک اوته‌دنبری مراقبلی الحاقیم ایچون بیک مهم
مقالرلی آدرویا و آمریقانک مهم مجلتلرنده آلیق تتبع ایدرم و اوندن صرف بو مسئله‌لر حقنده
بر دوسیه یاپاردم. بر قبیلدن اولارق بوگونه واقعات ایتدیکم اوینانه مجلتلرنده

(3)

the World غزته‌سنك 17 شباط 1929 تاريخلى نسخه‌سنده

نيويورقده باصيلان

ترجمه‌سى اطلاع‌لى جدى مقالنك بعض قسملرنده اقتباساً برتاج سوز نقل ايتدك. بونى يازان

محكمه كاتبى اولاره‌رق بحث ايدن

W. Bruce Cobb بو مسئله‌لرك اوزرنده مدت

حذ مبتدا شهرت قازانمشدر.

كلجك جايلر حقنده ديركه ايورلى بر چوق سوء استعمالات ميدانه كچوب وسيله اطلاع

اولنمشدر. هر كس نظر دقتنى جلب ايدرك ديورك: اهرنه دقت جنايت دعواسنده

بالاده نظر هر كس نظر دقتنى جلب ايدرك ديورك: بر چوق بهانه‌لر بولاره

تحت دليللرى قوتلى اطلاع و مدافعه نفس ايدن طاف

مدافعه‌يه اوزاتمه جه ماهر و مقتدر آدوقات طوتابيلمك قادار ثروت صاحبى اولمق

اودقت جنت دعواسنى تقويه ايدوبا جزاى تخفيف زمينه جاهتلاره اوزره عائله افرادى

آدوقاتله برابر جانيك بالكز تاريخنده بر چوق سبيلر و دراسات متعلقه وسيله‌لر بولاره متهمك

چوجقلرى زمانده اعتبارى بر فاقم غير جيفا حالنه بولنمق يا ليسيوبا اديبيره قدر ثروتى هيئتى

قازنيرمه يولنى طوتيورك. ضرورى اولاره بديل بر مهم ايشلرده شيوت خطا بر دول اديناوبا

عدالتك حقيقى تجلى و تصفيه مانع اولمقدر. مضمونده دليللك تقليدى يا يخنى آدله نيو دبو صورتله

مسئله سيدر. فى الحقيقه بو مشكلات هر محكمه اطلاع ويرنده وقوعى نادر دكلدر.

خصوصيله جنايه بر آرامك وارثلرى طرفندن آچيلان دعوا دعواسنده او آرامك بوناه

اطلاع و حمايه محتاج بولندقلرى اثبات ايتمك ايچون چوق مناسبتسز ايورلى ديرلمه اطلاعلرين ارباب

طرفندن قيد ايدلمشدر. شبهه يوقدركه اعدام جزاسنى مستلزم بولنان جنايتلرده جانى نك

حياتنى قورتارمه ايچون كلتيكچه بر بار اهم بر تأثير يابار. دبو ايشلرده حاكمك

و هيئت و شهرت صاحبى دوقتورلرك شخصيتلرى موضوعيت اولامز.

گلم جاینک آنادہ روحی شقی اولان قسمہ .. پروفسور Lombroso دہ تیم کیبی
بو خصوصہ مہم بر نمونہ تصویر ایدیور. دہا سلیم stigmat کرینی اویلہ بر آدملک چہرہ سنہ
بو خصوصہ مہم بر نمونہ تصویر ایدیور. دہا سلیم stigmat کرینی اویلہ بر آدملک چہرہ سنہ
قوسترمیور. بنا آلتہ کلمیلی چونکہ قابلہ، چہرہ کیبکلر قوس حاجبلرینک چیقیق و متباین،
اما چہرہ کیبکلرینک زیادہ متباین و کیلی، کوپک دیشلرینک بیوک و سیوری، قولاقلرہ محاربک السنیک
اما چہرہ کیبکلرینک زیادہ متباین و کیلی، کوپک دیشلرینک بیوک و سیوری، قولاقلرہ محاربک السنیک
اولدیغی، ال پارمقلرینک لہ کوتاہ و چینک بر بویہ اولدیغی خداد ایدر.
stigmat بو محلوہ اولاجہ بو بر محلوہ اولاجہ بو
بو تصویرہ باقیلیر آنادہ روحی جانی انسانہ زیادہ بکزہ. بر آدملرک دہ
بو قدر قول تکرتہ بر چونہ کیبرلر بولہ بیلدیکی کورہ آنی دکلدر. دیگر طرفدن قفاک غایت پیچملی ال
کنہ بالنہ پایشیر قفاسیغار ناموسل آدملردر. دیگر طرفدن قفاک غایت پیچملی ال
کنہ بالنہ پایشیر قفاسیغار ناموسل آدملردر. حتی یاپیشیقل بعض کیبرلر دہ موجود اولہ قفا
آیانی لوزلو آغزی بوری یرنہ حتی یاپیشیقل بعض کیبرلر دہ موجود اولہ قفا
دہ ایکوبغی جاینلر دتہ. تم بیلہ کلمہ سنہ شوزیانہ. تصویرلرینی کوردیکم
دہ ایکوبغی جاینلر دتہ. تم بیلہ کلمہ سنہ شوزیانہ. تصویرلرینی کوردیکم
ایچون دہ کلن کیبی کہ
ایکی کیشیہ ذکر ایدیلم. بر پسینک یکی دوہ تصویرلرینی کوردیکم. صفحہ
ایکی کیشیہ ذکر ایدیلم. بر پسینک یکی دوہ تصویرلرینی کوردیکم. صفحہ
جانی بر دوسیہ تشکیل ایدیلمہ
سبب آدلم تولدیرمکلہ اعدام محکوم ایکہ جانی بر دوسیہ تشکیل ایدیلمہ
و جزا اندہ بر آدلم تولدیرلہ صورتا گلیندہ کنہ دیگر ایکہ قاتل — پیمانہ دیشلہ
و جزا اندہ بر آدلم تولدیرلہ صورتا گلیندہ کنہ دیگر ایکہ قاتل — پیمانہ دیشلہ
تولدیرمشلر.. دیگر بر دہ بونہ تقدیرلہ بر تاتار آلمکی دہ
قصداً چیماقلہ یوبا تولدیرمہ

(Cesare Lombroso) نك خصوصی ذکرلری و مبالغه‌لری ،

(Criminalogie) علمنك ، حقیقتاً بر علم حیثیتنی قازانه‌بیلمسی اولدیغی سی (C. Lombroso) نك تدقیقاتی
و (étude) لرینی بو توره‌مدن عالمه تشر ایتمسی اولاده مهم قاعده‌لی اثر ایله باشلامشدر . وکیل عندی ، حلاطانه
قاعده‌نی بزی الده بولونان جزا قانونه دایانان مکمل حالکز بر جانی حقنده حکم ویره‌جکلری زمان اونه بزی
الدیغی بولونان جزا قانونی مسلك ، معین و محدود اولاره ماده لرینه باقه‌رق مجرمی ثابت اولان بر جانی نك
یاپمسی ایردوغی جنایتی ، اوماده لرك برینه توفیق و تطبیق ایتدکدن صوکره - جانی نك نیتنده و احوال و
ظروفنك خصوصیتنده (اسباب مخففه) ادارلری ویاخود صیقیلدیرمه (causes attenuantes)
او ترجمه لغتی ایله ماده‌نی تفسیر جالیسیلدی . اوه طوقوزنجی عصره کلینجه تا بارقا قانونلر حدی اوزرینده
روما قانونلرینه آلمسه بعضی حکام ایله حادثات قومیسنك توفیقنده حاصل اولمسه آزجه منطقی دستورلر
محبور قوسیلمه دیندار ملتلرده - قدسیتی اعتقاد اولنان کتابلرك امرلرینه و نهیلرینه آتباع ایدیلمه خصوصاً

فقط Criminalogie نك حقیقتاً بر علم hayeniyyetini قازانه‌بیلمسی اولمه‌سی ، ایتالیا موسیو دیلرینه
یرده در (Cesare Lombroso) نك اثرلریله باشلامشدر . اوکی مقاله‌ده اکنی حرفنك ذکر ایتمسی اولاد و علم
مشهور ایتالیانه فیلسوفی (Beccaria) نك (جرم ایله جزا) عنوانلی کتابی دنیاده ایلك رفعه اولدرمه یازمسی اولاد و عنی
نتایجی ایله انسانیته بو بوك برخدمتی ایتمسی ، اولدوغنی ده مختصراً آکلاتمشدم . پروفسور (Lombroso)
کندی نوصه نظریه‌سی بر جوق عصر اول کلمسه اولاد Beccaria نك
او اثرینی بلکه هر کسدن زیاده بر مراده دستور ایله اوتومسه و اونلره الزام آلمشدر .

ابتدائی مدنیتلرده حاکم ، تامیله رأینده و تقدیرنده مستقل و تابع باشنه حکم ایتمك ایچون صلاحیتی هر کیمه muallem
بر آدامدی . اسلامیتك ایلك خلیفه‌لری دورنده - کسکین و مرحمتسز عدالتیله شهرت بر آدامدی اولان
ایکنجی خلیفه عمر الفاروق ایله بر آدامدی .

پیغمبر و پادشاه اولان حضرت سلیمانك ، بر یاشنده بر جوجوغك والده‌سی اولدوغنی ادعا ایدن ایکی قادینی
قاریشدیرمه‌دن حقنده ویرمسی اولدوغنی حکم تاریخلرده ذکر اولونان کلمسه بر مثالدر . اسلامیتك ایلك خلیفه‌لری دورنده - کسکین و مرحمتسز
عدالتیله تاریخده شهرت بر آدامسی اولان - عمر ده اویله بر آدامدی . دنیاده ایلك فرانسه دولتنی قورانلر (Karloman)
یعنی Charlemagne ده هر کوندن شکایتجیلری ، بر معین زمانده خصوصینی قبول ایدر و همیشه تخته سندنه یاپیلمسه
اولان بسیط و حاضر حال تحقیقده اوطوردوغنی حالده کندی باشنه حکم ویریردی . بو کبی منفرد حاکملرك اثنالی چوقدر و
حالا بعضی مسئله‌لرده (حاکم منفرد) اصولی انکاره‌ده جاری در . فقط جنایه جزا چیزنده بو اصولك کفایتسزلکی
چوقدن آکلاشیلمسه و محکمه تشکیلاتی خیلیدن خیلی تکامل ایتشدر . خصوصاً ایکی طرفك دعواسنی و حقوقنك مدافعه‌سنی وکالة
درعهده ایدن آووقاتلر صنفنك ظهوری و عموم خلق نامنه رسماً حکومت طرفندن (مدعی
عمومی) عنوانیله محکمه هیئتنه ملحق بر مأمور تعیین ایدیلمسی اوه طوقوزنجی عصرك صوکلرنه طوغرو فرانسه‌ده تقلیداً
و سلطانه حمید له جلوسندن صوکره بزده احداث اولونمسی بر مأمور دیدر . بنم مرحوم بابام ایزمیت سنجاغنه قیمیه
اولونان ایلك مدعی عمومی معاونی در . بنه او وقت ، همان اوه‌یا سنی سوردکده ایدم . لکن بر طبیبك جنایت
ایشلرنده محکمه‌نك ویره‌جکی قراره رأیله حاکم صلاحیتلی بر محققك اولدوغی آنجه

بو شعر مجموعه سنك بر سرگذشتی واردر ؛ سرگذشتی دكل بر داستانی واردر ؛ فقط بو ایلك دفعه اونی قبیلده

بوه شعرلرك املاسی حقنده ده بعضی اهمیتلی نقطه‌لر ده دائر اخطار قبیلنده اولمق اوزره بعضی سوزلر سویله‌مك مجبوریتنده بولونیورم . بو خصوصده كی افكارم صرف بارماق حساب اوزره ولی بابامدن آنه‌مدن ایشیتمه و لؤكرنمه اولدوغم طریق، كوزل نازنین استانبول تورككه‌سیله یازیلمشدر. اویدورم تورككه دكلدر. بوكونكی اناطولی تورككه‌سی ده دكلدر. استانبول شیوه‌سیدر. بارماق حسابی اوزره اوزره ترتیب ایدیلمه‌سی لازمه بر ساده‌جه (576) التی هجا ایله بشك آراسنی

بر

Prof. Lombroso نك همنی

ایلك زمانلرده حاكم منفرد اصولی جاری ایدی . قانون عرف و عادت دیه عبارت و عادت محكمه‌دی . بونك اك ظریف مثالی (Jug. de Salomon) در . حاكمك حكمی مطاع ایدی . بوكونكی كبی بر دعوانی استیناف و تمییز ایتمك عادتی یوقدی بوده‌دك طبیعی ایدی ، چونكه حاكم مطلقه بر صلاحیتی حائز و تمامیله بیطرف و عفیف اولمق اوزره طانیلیردی . بوكونكه عربستانده بدویلرده قاعده بودر . قبیله رئیسی اولان شیخ عینی زمانده حاكم منفردر .

قرون وسطاده ده اویله ایدی . لكن اوقتلر پاپالغه اداره سنده بولونان بوتون خریستیان عالمی مشهور انكیزیسیون جمعیتك حكمنه تابع اولدوغی ایچون ، محاكم اصولی طبیعی اولان وقوعات جیغیرندن جیغمه و برجوق بیكناه ذهنی بوزوق psychose مبتلاسی ، یاخود محبوس كیمسه‌لر ، هیئت تفتیشیه طرفندن وهمیاته بناءً اتهام ایدیلیر و اك فجیع عقوباته محكوم ایدیلیه اتلاف اولونوردی . بو دوری بحثه صوقمیورم ، چونكه اك مرجحتنی جانیلر اوقت حاكملردی و اونلرده پاپا سلردی .

ایلك زمانلرده حاكم منفرد اصولی

دستور ای البوره تاریخ اعلمو

[illegible] کوشت لوقم باقرر دیه هر نه اوچ درکند

[illegible] داخی کوشت باچرخ درکنه بعد برری

کوشت نکنه تک قلقی زرچه داخی

[illegible] حوری اوکوشه لارا [illegible] اما در

کوشه لاری تو تقدر ربع باقه

تقدر حراسفان ای حوری [illegible] پاک

تقدر [illegible] کوشه تقدر

[illegible] اسفاج باشه اسفاج

[illegible] پاک نکنه تا کرد خورد نکنه [illegible]

[illegible] باشه [illegible] پرنج باشه

[illegible]

[illegible] تعداد [illegible] دارد

[illegible] القوه [illegible]

[illegible] دارد

[illegible]

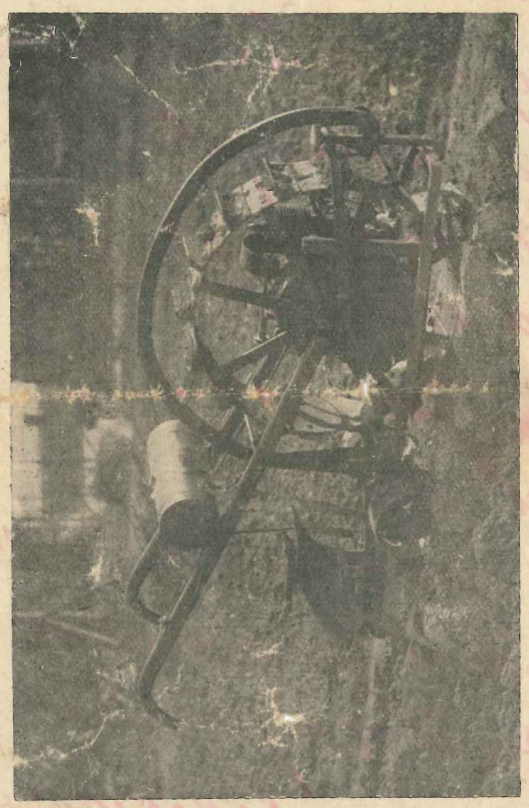
[illegible] 8 [illegible]

[illegible] تلف [illegible]

Dans les palais somptueux et bruyants où l'on traite les affaires financières des Etats et des particuliers, on ne voit déjà plus que des barons enrégimentés par un baron plus grand que tous les autres, qu'ils sont tout prêts à élever sur le pavois, aussitôt qu'un nouvel ébranlement social aura renversé le peu de trônes qui sont restés debout. c'est de là qu'un historien a pu tracer, il y a plusieurs années, ces lignes prophétiques: «L'électeur de Hess-Cassel fut dépouillé de tout son pays en 1807. Il avait amassé beaucoup d'argent en trafiquant de ses soldats: cet argent allait tomber aux mains des Français, lorsque le juif Amschel, son commis de finance, le déclara sa propriété particulière, et le fit si bien valoir, que non-seulement il le conserva à son maître, mais s'enrichit lui-même au point de devenir, sous le nom de Rothschild, une des grandes puissances européennes. Et l'on pourra peut-être même dire un jour que

Tracteur "LE PONEY"

Breveté S. G. D. G.



l'Europe est une agglomération de gouvernements variés et variable, sous la monarchie financière d'une dynastie juive."

L'abbé Rohrbacher, Histoire universelle de l'Eglise, 2e édition XXXVIII. p. 21 et 22.

signification du mot (مجنون) est (possedé par un démon). Il paraît que tous les prophètes étaient qualifiés ainsi par les incrédules. Le Kor'ân raconte l'histoire de Moïse et son interview avec le Pharaon, qui après avoir interrogé le prophète pour savoir qui est d'après lui le Maître du monde, dit au peuple d'Israël: [إِنَّ رَسُولَكُمُ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ] c.à-dire: [sûrement, le prophète qui vous a été envoyé, est fou.] (*) سورة الشعرا 27

Ces documents nous suffisent, mais on en trouvera beaucoup d'autres encore dans le livre Saint; mais l'importance de cette calomnie était telle que Dieu a rassuré les mushumans sur la santé de Mohammed. Le (29ème) verset de (la سورة الطور) est significatif:

[... فَمَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ .] = [tu n'est-par la grâce de ton seigneur-ni oracle, ni fou!] Cette phrase est répétée plusieurs fois dans le livre.

Mohammed avait été beaucoup trop ennuyé par les israélites aussi. Il y a beaucoup d'anecdotes rapportées dans le Kor'ân signalant leur mauvaise conduite envers tous les prophètes qui succédèrent à Moïse. Mohammed, qui vénère profondément Moïse et tous les prophètes israélites, a une horreur exagérée des enfants d'Israël. Il les qualifie de (منافقون = hypocrites) en toute occa-

رئيس الإسلام حضرة
يا زيلعي

these useful notions either from the books or from second hand. the new theories and discoveries about the vital importance of the gland secretion, and the vitamines etc, have deeply modified our views and considerations about dietetics and physical education. So in this case can not rely only upon some anatomical and physiological notions. Phys. Educ. ought to be more scientific, as draw out, its practical method from a self sufficiant, and self consistent doctrine relating to many sciences in its principal elements of knowledge.

For the moment we are a little far from the goal of scientific perfection. the authorities could not come to an agreement even upon the food question which seems very simple apparently. Vegetarians, carnivorians and others are still hardly busy with a controversial discussion which looks like a fearful turmoil, simply to let us know what we ought to eat and drink properly for keeping healthy, fit and for living longer. Yet we do not know - for instance - why a tiger who is exclusively carnivorous, and a horse stricly herbivorous are becoming old at 7 years, and dying at 30, though they are many times stronger than the strongest of our athletes, while the black crow is living I do not know how many years, feeding on carrion just like the Volture who lives (150) years. According to Sir John Lubbok some insects are living (15) years, so, longer than a dog. Well! life remains still a mystery. Professor Bergson, the illustrious philosopher still living, defines the difference of the life limit in different species in two clever words: (poussée vitale = vital impulse). But

[illegible] say, that medical [illegible] because some people are keeping very healthy without it, and consequently we must despise it. On the contrary, everybody must know that there is nothing more valuable for us than the knowledge concerning our life. But yet the fact illustrated by my example is so striking as to perplex the mind of the great majority of men; above all in our countries, because it seems quite true that health does not depend, certainly, on personal knowledge and character, but to be able to keep it safe, is a matter of character rather than of knowledge. that is the common opinion prevailing among the half enlightened people of all classes and conditions, who seem so pleased to make stupid objections to the doctors in order to prove the vanity of medical sciences altogether. If my time was not strictly limited, I could very fairly show you, how this remarkable disposition of mind, leads inevitably to fatalism.

You know gentlemen that the aim of science properly so called is to make experimental inquieries about the everchanging facts and accidents of the visible world including man as well. Philosophers ~~use to call it the phenomenal world, which means the world as it appears to our senses.~~ this inquiery is an imperious obligation for us. It is indispensable for the conservation of our life, for our comfort and welfare in this world. What we call civilisation is the ~~result and~~ the reward of science. But as long as our researches remain confined within the boundaries of the scientific field we can not find any way to lead us towards the solution of ~~many~~ those amazing misteries concerning the problem of life and death, so intimately related to our proper existence. No Science can give us any irrefutable, ~~and~~ positive idea about the origin of things, notwithstanding the wonders of science nobody knows yet. Whence we are coming ~~and~~, whither we are going, and wherefore we exist with this stupendous Univers all around us. these simple but overwhelming questions are not scientific purposes, because they can not be treated experimentally, yet a thinking man is not less interested in this metaphysical questions than in the problems of any science. ~~I am obliged to drove your attention upon the fact that every science is scientific research inquirer and discoverer is confronted with such unsolvable riddles as soon as he sits down to think or reaches~~ scientists as we call them ~~culturate~~ is inevitably confronted with these tremendous riddles as soon as he leaves his experience to think about its deep meaning. It is a very great man of science who exclaimed that we are surrounded whith unsolvable mysteries.

Now the philosopher is a thinker who tries to solve the fundamental mysteries by the help of Reason only, so he builds up general hypotheses in order to give an answer to the

Delivered on the 17th January 1935. at 5 Ocl.

Gentlemen,

I am ~~was called on~~ invited by Rev. and my good old Friend Prof. Levonian to entertain you this evening, on an important subject which is worth while to ~~deserve~~ captivate your attention. ~~I must~~, before beginning to give you ~~an~~ a ~~sound~~ an exact opinion about this very remarkable Religious philosophy, that is Oriental mysticism, I must thank cordially these two gentlemen who gave me the happy opportunity to ~~meet~~ enjoy your honorable society ~~to night~~.

2. Scholars had been discussing ~~about for a moment~~ about the origin and the true meaning of the word çoufi, ~~and~~ Some of them eagerly supposed that the word has been borrowed from the greek σοφιας which means wisdom as you know. Others pretended that it is the arabic rendering of the word theosophy. ~~The truth is that the oriental mystics prefered to wear very simple woolen cloaks, for avoiding luxury something as the Aba of the arabs, which was called çoof which means - as you know - wool. Then~~ within

1. As it is rather difficult to treat such a subject in the short time given to me, I will try to do my best to be clear and concise, leaving aside many particularities which can be easily deduced ~~when~~ from the the fundamental principles of creed when they are grasped and fairly understood. If you have some ~~The~~ 8 ~~cou~~ critical considerations, I will be glad to let you know my personal opinion about them immediately.

~~This~~ On the whole etc 315 etc.

There is an immense lot of books written on Oriental mysticism in the world.

Mysticism

Mrs Belden. Suite

and beautiful that people are bathing in the sea in our clean shores. We had all the time such ~~beaut~~ fascinating nights, that we were contemplating from our large balcony the ~~dormant smooth and calm sea~~ sublime calmness of the ~~low~~ mediterranean shores, longing for Janet, because we could see perfectly well the clean soft sand at the bottom of the dormant water, remembering our joyful bathings every day, and our visit to the fascinating grote (which we used to call ~~the~~ la grotte de Calypso!) with our children and mother altogether. Let Janet tell you about

Besides that we have precisely in this season the most glorious grapes and dates, and the most dainty smelling bananas ~~of the world perhaps, the~~ and ~~so~~ very sweet aromatic oranges and lemons, which we get a lot for nothing! What a pity that dear Janet has missed the opportunity of enjoying the best season of Junich!... For the next visit we shall keep her much longer here. We shall send you many more photos which may give you only a dim light to see these restful, charming, lonely ~~so~~ and lovely

allow me

~~me~~ to say some words first as a hint in order to remind you of the unexhausti-
ble source of mental activities which gave birth not only to science and philosophy
but to mysticism as well.

Delivered on the 17th January 1935

Gentlemen!

I am invited by to entertain you this evening on an important subject which is worth while to be keenly studied and examined; that is oriental mysticism or çoofism, as many european scholars call it. Before beginning to give you an exact opinion about this very elaborated Religious philosophy I must thank cordially these two gentlemen who gave me the happy opportunity of enjoying your honorable society.

It is rather difficult to treat such a subject within the short time given to me; so - according to my experience in such cases - ~~I think~~ it will be better I think to set forth the fundamental tenets of the çoofism, leaving aside many particularities which can be easily deduced from those essential principles of creed, when they are totally well grasped and fairly understood. ~~I may then~~ I will, then try to do my best to be clear and concise.

~~We have to consider, its origin~~

The Scholars ~~(European and oriental as well)~~ have been engaged in a long discussion ~~to make clear~~ concerning the real meaning and the etymological origine of the word çoofi. They supposed perhaps that such a discussion would throw a light on the historical origin of this philosophy. Some of them supposed that ~~derived it from~~ ~~σοφος, or σοφια. others having been acquainted with the writings of some original~~ çoofi is the ~~arabic~~ corrupted arabic form of Others, relying upon the opinion of some Oriental writers, reported that the word derived from Safa which means purity, etc. the truth is simpler, I presume for the word Çoofi came most probably from çoof which means wool; in arabic as you know. there is no doubt that the pioneers of the çoofism were very pious poor derwishes like friars used to wear some coarse woolen raiment, not only as a symbol of their disregard of ostentation and luxury, but because they were very poor also.

anyhow, this question has not great importance in my consideration because it can not throw any light on the origin of esofism. there are many causes and circumstances which gave birth to ~~mysticisme~~ such a state of mind we call mysticisme. So to try to seek for everywhere discovering one single origin for such an inextricable mass of organized ideas, is utterly unscientific, ungrateful task. You will be able to make by yourself an opinion about the most important factors and circumstances which has given way to such an esoterique philosophy of Religion.

You know gentlemen, that as long as we can feel quite satisfied with the experimental inqiories about the phenomenal world, I mean to say the world as it appears to our senses, we remain ~~in the~~ within the boundaries of the scientific researches, which are indispensable for ~~our~~ comfort and ~~happin~~ (the conservation of our life for our welfare in this world.

Mysticism in its general ~~meaning~~ acception - I mean to say - not as a system of philosophy elaborately organized by many generations of thinkers, but mysticism as a peculiar state of mind which denotes a tendency towards union with the supernatural creative power, whose Real nature ~~is~~ is the greatest mystery, ~~and will~~ for our very limited intelligence

You know gentlemen that as long as we ~~are~~ follow

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~~must be inclined~~ ought to converge and cooperate for the definitive solution of this question. Medical authorities could not even come to an agreement upon the simple question of food. Vegetarians, carnivorians, omnivorians are still discussing very fiercely to let us know what to eat and drink properly in order that we may keep healthy and fit, for living longtime. So until they come to an agreement on this question we are free to eat and drink whatever we like.

Professeur Desbonnet – who is actually the greatest master of Physical Culture in France, and a perfectly developed athlete as well! – complains, in his well known book on Athetism, against the innumerable books written by every one on some particular way of training. «It is always a mistake – he says – to draw out a general conclusion from a particular case. this misjudgment becomes a dangerous error in the case of Physical Culture which is eminently individualistic, because the individuals to whom it must be applied are essentially different men by their temperament, their character, their age, their conditions» etc. that is true, but in my consideration the greatest cause of difference lies in the hereditarian predisposition of the individuals, and the congenital capacity of each one's organic constitution, (I mean to say) the latent energy stored up in his organic tissues, like nerves muscles bones etc.

I had long ago made some friends among the famous porter working in the Custom of Stamboul, ~~Turkey~~ where I have been a medical officer for 15 years. I had already asserted myself as a ~~[illegible]~~ notable athlete with a record of 110 pounds dumb bells which could lift up with a single hand six times. ~~I was nearly thirty years old, but~~ my ideal was the statue of Hercule Farnèse, I was admiring exceedingly his bull-like massive body and tremendous brutal force. I was nearly thirty years old, but yet my friend porters considered me always as a child, here is a photo taken at that time. One of the porters was a huge, impressioning good old fellow of (78) looking so dignified and majestic with his very long white beard

Physical Culture and Asthetics Ideal.

(Lecture delivered to the medical students of the Am. Univ. of Beirut, on the 12th of Febr. 1935, at 7,30 P.M..

Gentlmen!

It is a real pleasure for me indeed to have got ~~such~~ a good occasion ~~as~~ to entertain you on a quite interesting subject which has, undoubtedly a very close connection with our personal welfare, and with the regeneration of the human society in general. ~~This subject is~~ I mean Physical culture. I know you all are fond of it, as much as I am. But allow me first – if you please – to thank cordially my excellent friend Prof. Yousef Rouda, ~~for~~ because his obliging kindness and his good will ~~for having~~ procured me such a pleasure.

The mere title of the subject bears witness ~~of the fact~~ that I have no pretention at all, to treat before you some abstruse medical problem not yet definitively solved. I ~~am not an~~ have no authority for talking usefully ~~on~~ ~~about such things. My only desire is~~ this is beyond my competence. I am a mere ~~Practically~~ certainly, but as a practician I have been converted to be ~~an~~ the private physician of my own

My modest desire is simply to tell you, how long I have mistaken the method and misunderstood the real meaning and aim of the physical education, until I was enabled by a long experience to correct my systematic errors and adopt a better method, in order to think more reasonably, to behave more correctly, ~~and to~~ for the noble sake of living ~~more~~ freely and happily. I will tell you then, how an old man of 67 – as I am now – has succeeded not only in the difficult task of regenerating his physical and mental energies, but even increasing them, ~~after thirty years of a tormented life~~ by adopting must willingly a very simple hygienic and dietetic method; and submitting himself to such an experience after thirty years of a tormented life worn out with the vicissitudes of fortune. This is one of the most valuable, most convincing positive experiences in my life. This success may be considered – in my case – as a victory over the innumerable mysteries which empoison our souls and shorten our life. Of these personal experience; I can speak with some authority, I have preferred this subject, because you are – among all other enlightened members of this country – those who are fortunate enough to have got a special education to care for the preservation and the prolongation of life.

– And relying upon positive physiological and [illegible]

thod relying upon positive physiological and anatomical principles and sound hygienic rules. We believe that these essential conditions – if duly respected – will enable us to build up a system of integral education which could afford us ~~the proper~~ the proper knowledge for helping the ~~normal~~ full harmonious development of the human body, and will secure the normal function of our total organism against pathological causes and factors, without using any kind of drog, but simply by a well balanced activity ~~of the body~~. that is what ~~we call~~ is what I am how I understand physical Culture. All these considerations imply the conviction that such an activity is not at all a waist of time and strength, but it is rather the best way of increasing our biological power and fitness, by transforming unto effective labour the latent energies of our organism, which are enormous, though naturally limited. We believe also that such a reasonable activity is the best way to avoid, ~~even to cure~~ the infirmities which make life an unbearable burden of sufferings and miseries. We know that such infirmities are not always the inevitable consequence of old age, but most often they are the fatal effects resulting either from our own personal misconduct or from a hereditary predisposition due to the hygienic mischiefs of our parents. I presume even that they are not resulting from mere ignorance. this assertion will seem perhaps very wrong or quite extraordinary to you; yet I believe it is true, because it is the fairest expression of a very exact and very common observation. I thought quite a long time to get such a conviction, which

(4)

as a joyful pastime, nor as a military drill, nor as a special training for any kind of championship, nor as the art of knocking out somebody. But as a prophylactic discipline first and then as a preventive hygienic method, relying on anatomical and physiological principles. I have some reasons to believe that if we could give to Physical culture a scientific and convince everybody to respect and fulfil its essential conditions, Physical Culture would appear to be an integral part of General education quite in harmony with our moral teachings ~~and preachings~~ and with our rational convictions. To day we are preaching on the pulpit religious morality, in our schools we are teaching an altruistic but laic conception of duty, something as a conventional humanitarianism emphasizing our affectionate nature and the universal brotherhood of all the human beings. On the other hand, Physical culture seems to be until now the best method for making good fighters animated with a terrible agressive sentiment towards all the strangers. Nearly every book written on physical culture is warning the reader, that the barbarous enemy is ready to come and devastate the country; and

common to all organized bodies is adaptation to the surrounding conditions. Our very far and primitive ancestors when dwelling in natural caverns, were not following the same diet of a gentlman certainly. We know a lot of animal species living in the Ocean as a real fish, though they were originally terrestrial mammals certainly. and many other acquaties became terrestrials after many periods of very slow variations. Man also is compelled, still now, to change his habits and customs, his diet according to his age, to the kind of work he is compelled to do, for living, to the climateric conditions, or according to his constitution, etc. It is impossible indeed to formulate a principle of conduct in the form of a strictly mathematical law. I can only give you a very good advise: Keep very close to Nature, you will keep as long as possible your organic plasticity, and your body will react with great energy against the destructive influence of the external agents. It is a very remarkable fact to be seriously considered that the essentials conditions required for keeping perfectly healthy are some moral virtues and some qualities, either temperamental or acquired by education. ~~Like will power~~, self control, ~~and control over animal appetites~~, moderation, honest conduct, ordered life, cleanness, ascendency, fortitude, well balanced moderate activity of the mind and the body, cheerfulness in every case, etc. Now what such things have to do with medical knowledge properly so called if you please?. Nothing I am sure!... I have many intimate friends among the doctors, some of them are very badly suffring, not because they are totally ignorant of what their colleagues know. but because they have no good will enough to control their appetitive passions. I know also some illiterate people enjoying perfect health. Certainly health does not depend on personal character, but to be able to keep it safe is a matter of character.

that is the main reason why I thought better to treat our subject, not

that is indeed the common opinion prevailing among the half learned people of all classes and social conditions, who seem so pleased to make objections to the doctors in order to prove the vanity of medicine altogether. If my time was not stricly limited, I could very easily show you how this disposition of mind leads inevitably to fatalism.

The truth is – as you know better than I do! – that the most important fundamental biological function (the nutritive function!) is under the direct control of our sympathetic nervous system which does not depend on our will, I mean to say on our brain, although there are many nervous communications at all! between the central and the sympathetic nervous systems. No one can bring unto activity, by his good will alone but an idle gland and cure at once a disastrous atony of the intestines. All we can do in such cases is to proceed indirectly to provoke a reaction in such glands by using some means, like drogs, massage electricity etc. that is the duty of the physician. It seems that the good and normal activity of all our organs depends more on our hereditary stuff, and the potential energy of our kindred tissues, much more than our good advices and medical knowledge. This statement does not mean to say that I am depreciating the medical knowledge which I consider as the most important among all other kind of our acquisitions.

While but normal the full development of our body, seems to be limited by some racial, climaterie and dietetie and other conditions, although this limit is not perhaps strictly determined. I know that the heigth of our body is depending on the more or less activity of gland, yet I am quite sure that I can not be as much as stout as an English policeman by any means possible.

(3)

does not imply logically the uselessness of medical knowledge. We happen to see nearly every day, ~~some remarkable men~~ among the peasants and the good natured common people some young and old men absolutely illiterate, as to be for instance totally incapable of grasping the slightest idea of our discussion and yet enjoying perfect health, looking very handsomly built up, and amazingly strong. I know a lot of such sort of men. I ~~know personal~~ had long ago made friends among the famous some porters working in the custom house of Stamboul and I am very much interested to inquire where I have been a medical officer for fifteen years. At that time I had already asserted myself as an athlete. One of them – a friend of mine, was a huge, impressioning good old man of (78), looking so majestic with his very long white beard, yet he was capable of carrying on his broad and powerful shoulders an iron case of seven hundred Kilos. He was one of those typical representatives of the best anatolian stock born somewhere quite a long way without stopping for a little rest. Erzeroom, but certainly under the most favourable biological conditions. He told me he had never been seriously ill, and he never departed from his simple and frugal regime during his long life. (Zaro aga) who had visited America and exhibited there as the oldest living man of the world, was totally an ~~ignorant man~~ illiterate fellow also. He was of Kurdish origin. We could find in every country, in every nation belonging to every race many thousands more of such striking examples, besides many learned men even doctors suffering from something.

The fact is so much striking indeed, that one becomes ~~so much~~ very perplexed even skeptic as to think seriously, if medical knowledge is absolutely required or not for keeping fit, healthy, strong, cheerful and living long.

two or three years ago in Stamboul as the oldest man of the world, is another good example to illustrate this case. We could find in every country, amongst the people belonging to every races, many thousands more of such striking examples.

You can see fairly well gentlmen, there is no need to tell you ~~that I have no pretention at all~~, to ~~treat before this honorable audience, of some abstruse medical problem such as you might perhaps be totally unaware of it. This is beyond my real competence. Physical culture is a very familiar topic with all of us. I know you are as much as fond of it as I am.~~ Yet my modest ~~desire is to attract your attention on the~~ Factual amount of our knowledge about it, to show you that no one of the well known authorities ~~considers~~ considers ~~views~~ it from the same point of ~~observation~~ view, and no one ~~considers and~~ understands it in the same way. In this tiresome turmoil of controversial discussions on the same subject, the opinions of specialists are still so much personal that it is rather difficul to sketch even the ~~main~~ fundamental lines of a general method, on such a moving cloud of incoherent ideas, each of them being sound and worthy if separately considered. there is no doubt that notwithstanding the amazing progress realized in every department of science, since the beginning of this century – we could not yet got out of the empirical period of our inquieries, on this special field of experience. We ought to meet each other on a central point towards which all the opposite opinions

1

My personal experience in Physical Culture is a very instructive exemple, because I have gone through all the principal phases of physical ~~and~~ mental and moral evolution, with full consciousness ~~as~~ to see what I was doing and ~~for~~ taking notice of my ~~doings~~ deeds, ~~I was capable remarking my systematic errors and trying to correct them. My greatest error my ideal in Physical Culture.~~ I was in my childhood a little boy a very veak appearance but capable of displaying a great amount of energy, very fond of out-door life and sporting. I learned to sweem well and to ride well on horse back. ~~and~~ tried Jumping, running, then wrestling in turkish fashion for ~~f~~ ten years,

I have ~~devoted~~ devoted the later half of my life ~~for correcting my~~ to rectify my prin ~~errors~~ theoretical and practical errors. My exceedingly tormented ~~f~~ life afforded me ~~the most~~ a very good favorable field of experience. I have considered the Vicissitudes of fortune, ~~with its~~ as the most favorable condition for studying the by and by I have learned to consider the different aspects of life ~~a~~ in ~~the~~ critical moments of the sudden ~~the~~ high and low tides of the destiny. I ~~felt very happy~~ have just got the a great satisfaction to learn the meaning of life as it ~~is~~ ~~have gone up and down in a mo~~ has been revealed to me in its lyric, epic and tragic manifestations. I may say now that ~~I lived and still living in a spiritual worl, tha~~ many well to do people who have never been disturbed as to ~~the~~ be obliged to make such personal experiences are living in a super ficial world of two dimension, if it is possible while I have explored the third dimension of mine. ~~The~~ Before these experiences, I was a skeptik and a pessimist. After this successful exploration, I discovered the unexhaustible ~~the~~ source of optimism within my own self, ~~and~~ not in the satisfaction of ~~our~~ my ~~material~~ sensual desires. You will perhaps think that I am a mystic! I will tell you ~~that~~ very sincerely that I have never sacrified a bit of my scien tific convictions, and these experiences have rather confirmed and sustained

during all these meditations

the positivistic attitude of my mind. The only thing which ~~was~~ happened was some modifications which changed the viewpoint ~~in~~ my philosophy of life. Now I believe that we have a tremendous amount of latent energy, something as a very rich coal mine at the ~~very~~ bottom of our own self, not yet explored. Then I set to work, for the the regeneration of my body and mind. This determination ~~to~~ proves fairly well that I am not a mystic. If I really was, I ~~should~~ would have prefered quietism to activity.

So in this point of my reflexion I have rectified one of my gross errors. I was supposing that the goal of optimism and happiness was in the outer world. I found it inside.

Then I was suddenly compelled to think about the principal aim of life. I knew perfectly well the old and the theories about it. No one of them gave me full satisfaction. I got the conviction that it is the ~~the~~ coordinate activity of the mind and the body, to contribute to the full d[illegible] of our the full natural energies and capacities, believing that such an activity only can [illegible] a productive wholesome life.

(3)

does not imply logically the opinion that the medical knowledge is altogether useless.

fundamental lines of a general method, on such a moving cloud of incoherent ideas, each of them being worthy of consideration when separately taken. this state of mind is one of the characteristic features of the incubation period during which we elaborate our scientific acquisitions for classifying and shaping them; we could n't get it seems that out of the empirical ground of inquieries yet. We shall meet each other one day – I believe – in a central point, ~~towards which~~ if all the opposite opinions ~~are~~ tend to converge for cooperating to the definitive solution of this and many more questions. For the moment the medical authorities could n't come to an agreement even upon the mere question of food. Vegetarians, carnivorians, omnivorians, and many others are still discussing very fiercely in order to tell us what we ought to eat and drink properly for keeping healthy ~~and~~ fit, and for living long; ~~and~~ until they agree on this important question I recommand you to eat ~~and drink~~ freely ~~but moderately~~ ~~and~~ but moderately whatever you like. Beware of alcohol, tobaco, cocaine and such horrible things; do not take any apperitive ~~come~~ let the apetite come naturelly. Beware also of ~~conserves which is~~ all kind of conserved food. Prefere to drink pure water. It is a dead food completely devoid and deprived ~~from~~ of vitamines ~~a~~ which are as you know the essential organic principles we need so imperiously ~~are in need~~ for the restauration of all our worn ~~[redacted]~~ out tissues. That is what I am doing myself.

Those who are ~~in~~ betraying such ~~an~~ a fanatical disposition of mind in such a question relating to dietetics, are either very sincere and convinced people, or they are very easily forgetting that the most marvellous capacity

l'art de prolonger la
vie consiste à ne pas la
raccourcir

Le Feuchtersleben

حامد به یاقلاشدم تیمسه یاشنه
حالا سویلته مدم جوشقوده کوکلمی .
حامد شاعر شنك

نه یازدم سنك شوقکله یازدم
سنی بیلمه سیدم شاعر اولمازدم

conviction that the aim of life is to contribute, by the coordinate activity and parallel of the body and the mind, to the full display of our natural energies, in order to realize a creative, productive whole some existence.

~~I guess~~, you are perhaps ~~will~~ thinking that I am lost in a state of unconscious mysticism. If such is really your opinion, about me, I can tell you very sincerely that I have not sacrified even a bit of my scientific convictions; On the contrary, these experiences have rather confirmed and sustained the positivistic attitude of my mind. ~~The only thing which happened to be was some modifications of thought which changed my viewpoint as to conceive the principal aim of life a little better than I had done before~~. I have ~~modifications~~ ~~in my mind~~ ~~were the change of~~ ~~But~~ my actual conception, not only implies the necessity of physical Culture, as an integral part of a general education, but as an imperious duty which justifices it; ~~for~~ because the necessity of cultivating our body, may be easily and quite logically drawn out of my conception of life. ~~of the principal aim of life~~. We have a tremendous amount of latent energy, though naturally limited — in our body. Something as a very rich coal mine at the bottom of the earth not yet explored. And who is the man of science to deny it?... ~~I don't know, but~~ this was the conviction which obliged me to work for the regeneration of my body and mind, ~~this~~ such a determination to lead a very active life proved and I believed it to be quite possible.

of phagocitose, and the like, ~~[illegible]~~ ;

If we could know how and why the microb of yellow fever – for instance – is quite harmless to the specific mosquito which bears it, and kills a man, if we could know – I say – the secret causes of the disposition of our blood, and the secret reasons of the immunity of such a little insect against this and other terrible diseases, the physical culturist could as much as a physician profit of such a valuable knowledge; each one in his way. this is one exemple which is significative enough to show you what a kind of an eclective summum of knowledge I want, to make of Physical culture a scientific method of education; and I am drawing

fairly well that I am very far from being a mystic. If I really were (~~was~~) I would have prefered quietism to activity. On the contrary I tried more or less regularly, [illegible] to create a new man of a worn out body the final success proved that I had been fortunate enough to have found the right way which I am following still.

My personal example is instructive. It may show and prove to all those who are more or less interested in Physical culture, how an old man of 67 – as I am now – has succeeded not only in the difficult task of regenerating his physical and mental energies but even to increase them a good deal ~~increasing them~~ by adopting a very simple hygienic method, and a very frugal regime without diet; ~~and to do this, by~~ submitting himself must willingly, to a long and difficult experience after 22 years of a ~~too~~ disordered ~~inverted~~ life worn out with the vicissitudes of fortune. ~~this is a very instructive and convincing positive experience.~~ indeed. ~~This~~ Such a success, may be considered — in my case – as a victory over the myseries of life. There is only a curious remark to be made here: ~~that~~ I never thought of longevity ~~during all these long years of experience~~, ~~and this~~ for ~~two main~~ ~~three~~ two principal reasons: first because we do not know yet anything positive about the causes and conditions of living longer or shorter than the average limit.

Destiny. ~~I have got~~ It has been for me a great pleasure and a real satisfaction to learn the meaning of my own life, I learned it by my personal observation and experience, and not from the books, as it has been revealed to me in its tragic, lyric, epic and comic appearances. It seemed to me ~~then~~ then, that many happy looking, well to do people, who have never been undisturbed perhaps, like me ~~as to be obliged to make such personal experiences~~, as I made, are living in a superficial world of two dimensions, if I may say so, while ~~I have~~ I have realized the third dimension by exploring the depths of my own existence. ~~I remarked that~~ I was a skeptic and a pessimist before this experience; after this successful exploration, I discovered the unexhaustible source of optimism within my own Self, but not in the satisfaction of my sensual desires, to be pursued in the outer world. ~~I stoped in this point for a little reflexion and~~ I ~~have~~ with rectified one of my deep rooted gross errors. I was supposing that the goal of happiness is in the world out. I found it inside of my conscience as an undisturbable satisfaction. ~~Then~~ I have felt suddenly compelled to think about the principal aim of life. I knew perfectly well nearly all the new and old theories confectioned about it. No one of them ~~gave~~ had given me full satisfaction. I got the ~~get~~

(5)

in order to prove or to disapprove any thesis

all the documents brought forward ~~on behalf or against it~~ are merely ~~some~~ statistical notes; and the statistical data can never explain the behaviour of individuals. ~~this is the ground of the indeterministic philosophy so much à la mode today~~. I will give you a very simple example: We do not know for instance why a Lion and a horse – both of them ten times stronger than a man – are old at 7, and die at twenty, while ~~some insects~~ a crow is living I don't know how long!.. the kind of food which is the principal ~~question~~ matter of importance ~~in~~ for longevity – seems to have no importance at all in this case. the lion is strictly carnivorous and the horse exclusively herbivorus. War and famine ~~[illegible]~~ reduces the morality of mankind to a lower level they say; it is quite true and the statistics prove it. But I know a handful people who have displayed a higher morality precisely during such calamities.

The ~~third~~ second reason is that ~~we can not foresee~~ a man does not die always because his life comes to its natural limit. Nobody ~~yet~~ has yet determined precisely this limit, and the immense majority of mankind is dying from diseases or accidents which means the same thing, and some are killing themselves by their foolish misconduct. My duty is to avoid such accidents as much as I can, foresee and keep the equilibrium. That is all I can do. I am not a fatalist because I am taking care for the preservation of my life by any possible means. Such are my principles of belief in this regard. I thought better to tell you these things than to lay much stress upon the dumb-bells, iron bar and other trivialities, because you belong to ~~an~~ a special class of educated men whose first duty is to care for ~~for~~ the preservation and the prolongation of life, as much as it is possible.

I believe on the other hand, that our health is the natural reward of our moderation, our will to control all our animal appetites, our honest living our good family habitudes, our life education activity, the kind of work we are obliged to do according to our social situation and our sound common sense. etc. It is evident that all this moral, temperamental, social conditions, have nothing to do with the medical sciences properly so called!..

Let us come to the conditions or to the causes of longevity. I do n't know anything about this mystery. I have red carefully some books written by great scientists. I was disappointed when inquiering the natural causes of the longevity in the birds had mistaken a theological argument for a valid scientific demonstration. He said that Nature (written with a capital N!) has gifted the birds with longevity on purpose of the preservation of the species because the birds lay down eggs, which may be destroyed by many accidents or animals until they are on this subject by great scientists. I was disappointed. They all come to imagine life it as an initial discharge of the vital force (concieved absolutely as a bullet following its trajectory). If this initial force may go on until it is totally discipated and exhausted. this is longevity. But it may be in his way intercepted or deviated and stopped short by any accident or obstacle, such are the causes of premature death. Well this is a metaphorical way of saying nothing. The illustrious philosopher prof. Bergson, has formulated this empty conception in two clever words, he said: (poussée vitale)

I do not want to deviate the course of my lecture an to open a dissertation on the ground of formal logic in order to prove you that the the formula of prof. Bergson is a mere tautology, and not an explanation

It is the repetition of the same thing in others words. I know many other famous definitions of the same kind; we do not know any think this wonderful and evident mystery we call life, and I leave it outside of our discussion. Let us remain on the field of mere common observation an say: life is the coordinated activity of all our organs for the sake of self conservation, and see how we can manage it

Physical Culture, as I have defined it according to my own conception, has nothing to do with medical practice and its technical knowledge; but as I had conceived it as an integral part of General education, consequently it must be conversant with ~~not be, and can not be disdainful of~~ a lot of knowledge pertaining ~~gathered from~~ to different sciences, so as to organize them unto a self consistent block of acquisitions, to constitute, the theoretical part and the doctrinal ground ~~part~~ of it; because it is not the art of healing but an educational system, helping the normal and harmonious development of the body, as to produce a higher type of man. If we know to day, for instance, that the resistence of our organism against pathological agents depends on the hereditary vitality of ours tissues, and their potential energy much more than our medical knowledge and the good advices of a professor, it is because we

I had been compelled for some serious reasons to leave my country at the end of 1922. I landed first in Egypt, and I met there Emir Abdullah by an extraordinary good chance. His Highness was an old friend of mine. He told me that his father the late King of Hejaz, was inviting me and my other friends to Hejaz. We sailed with His H. and with a lot of friends to Jeddah. the next day in the after noon we set out for going to Mecca across the desert. We halted for a night just on the midway somwhere at Bahra. the next morning we got up very early to continue our way, in the most favorable time. I felt very badly cold. I thought to make some exercises by moving simply my arms an legs. Our camel driver was exceedingly astonished to see me taking such pains for nothing. He ask me what is the of such painful contorsion for noting. I explained him that these exercis were very useful for getting big muscles and being strong. He replied me) that it was a non sense, and rather dangerous to have big muscles and havy body, for in case of a gazoo – he remarked – I would be the the first one to be slain by the gown = the foë. that was a charming idea which made me laugh for hours. But that I might I have been obliged to think about the meaning of it. For I have been astonished to see this very thin camel driver to walk beside us from Jedda until Mecca, which is 150 Kil. I suppose. We had seen on our way takrouris negroes ~~walking~~ ~~like Hornagged~~ crossing the desert on foot until Mecca carrying all their goods and children on their head and shoulders. Was the a huge wrestler or a dumb-bell lifter really preferable to these men?.. was the quantitative brutal force preferable to the intense energy. I could not affirm that. When after

With the Whole frankness of a Bedouin

You have seen – by this preliminary exposition of some simple thoughts – that I have no pretention at all, to treat before your honorable audience, some abstruse medical ~~[illegible]~~ problem, such as you might perhaps be totally unaware of it. (this would be ~~their~~ is beyond my real competence. My modest desire was only to hint at some questions which are so closely connected with our subjet as to make part of it.

You can see at once – by a mere flashing of intuition – that our subject implies other questions of real importance. their fundamental affinities with our daily life will appear much more clearly as long as we follow on the ground of our experimental inquieries their far reaching roots. ~~and~~ Let us come now to (the alarming question of the national regeneration through physical Culture) as the every-day papers use to qualify it.

You know certainly what a tremendous whirlwind is going on in Europe around ~~for~~ this question: the greatest statesmen of the most powerful countries seem frightfully excited when addressing to the people their opinion about the national regeneration, and recommending the physical Culture, ~~and~~ as an importance of imperious duty. On the other side the best books written on physical Culture by the greatest masters, are warning every body by such words as I have seen much often repeated: (try to be strong, don't neglect physical exercise. the enemy is not sleeping he is redy to annahilate you and devastate your country if you are weak. etc) ~~and then such words quoted from a sermon~~ ~~[illegible]~~ ~~of the famous preacher~~ ~~Père Lacordaire~~.

weak people are doomed to perish in the struggle for life etc.

Such words seem to me a peculiar mixture of good advises and false opinions ~~too~~ and linked together with a distorted darwinistic philosophy unknown to Darwin himself. they don't stand analy.

(7)

Now, the good advise for being strong by physical exercises, is ~~very~~ a very wise one, but for the other phrases, I do not know what to say. one may ~~well~~ suppose, that the whole civilized world is addicted to a hopless delirium of persecution. It is pity!

Look at these words quoted from a sermon of the eloquent preacher Le Pere Lacordaire: (When the bodies diminish, the characters fall down. the nation looses her physical and moral force. then one hears the trampling of the foot of the barbarous, who ~~comes~~ is approaching near by to look if the hour is come, to sweep away from the world, this worn out old nation.)

Now again, there is something true in the first phrase, but is it absolutely true?. What the illustrious preacher ~~would~~ might say if he had known the wonderful Maharatma Gandi, who is a man of 75 just like a walking stik, a man of amazing moral power and physical energy besides an iron character, capable of walking ~~to~~ fifteen hours, and starving fifteen days, walking in the streets of London under very bad ~~condition~~ climateric conditions nearly half necked, and fed up only on a little cups of goat milk?.. I do not know. what I know is, that man is a marvellous being, and can adapted his life to every possible conditions. And what to say about his worning against the barbarous people?. Is that any such ~~pe~~ people in Europe still?. I suppose this was possible in the ancient times; but since two centuries just the contrary is happening. this is the superficial observation of a real historical fact, so wrongly generalized ~~this~~ ~~I would have call it~~ in formal logic Sophism of induction

I am giving you these examples for showing you the aweful influence of the militaristic mentality with its agressive sentimentality on physical education. ~~Yet~~ I am perfectly convinced of the fact that the great men of ~~the~~ the civilized world are very sincerely working for the re-establishment of mondial peace; and no one in Europe believes in the possibility of an other Mongol invasion.

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I must express very frankly my humble opinion before you, as every honest man ought to; I have never lost sight of the real purpose of physical culture, because I have never been influenced by such words as I have quoted. We all know that war is a calamity. (Polemos Kakos) used to say the old greek philosophers. But when it comes to knock at our door, to defend our house with utmost energy becomes an imperious duty. Let us be healthy but morally also, and then every thing will be alright. ~~Today war is no more a wrestling~~ We shall be ready to face every eventuality; or ~~something as a fighting of gladiators, and the bullet does not respect the best athlete more than any other~~ one.

For me Physical Culture does not mean an agreable pastime like yachting, and the like. It is not a military drill at all, it is not a special training for any kind of championship. Not the so called noble art of breaking down the nose of somebody and knock him out. Except the first, which is a very pleasing and healthy sport, but incapable to form a perfect ~~and~~ body, too much aristocratic for me, yes except yachting I feel a deep contempt ~~of~~ it is also for all other games above mentioned. I have some reasons for that. Because they are the worst legacy of the greek and the, and I admire extremely the glory of ~~the~~ Greece and the grandeur of the Romans. Roman brutality. Secondly because such games transcend the principal aim of Physical culture, passing over the conditions of health preservation; besides this they are exceeding ly anti-æsthetical. ~~More than that they~~ particularly such games like Rugby are animated with such a fierce spirit of competition which turns very easily ~~into~~ into a revengeful agressiveness. Here is a striking example which I had seen last year in the colomns of the Well known daily paper le journal: two teams were playing Rugby. The captain of one ~~party~~ team was becoming very angry against the goal keeper of the ~~rival~~ other

and his obliging kindness to procure me such a great pleasure.

As our time is quite limited I will try to be concise but clear. allove me first please to make you a confession in few words, I will express my humble opinion as every honest man ought to do, ~~to let you know I came~~ to the idea of recommencing my ph. exer. after having neglected them for 22 years. You may consider it as the key-note of interpretation of my ~~my confession~~ lecture. this is a respect due to your presence

(11)

Mysticism in its full development presents two faces, two sides. In one side we have a system of theological philosophy so harmoniously organized ~~as I told you before~~ ~~that it deserves~~ worth while to be keenly studied and analized into its constituent elements, there is no doubt that many generations of powerful thinkers have collaborated passionately to build up such a

* It is also fairly proved by the patient studies and inquiries of the greatest

(2)

Is it possible or not? to delinea, very precisely — by the help of a rational method — the proper domain of physical Cture, properly so called excluding absolutely and totally all the curative systems pertaining to the medical profession, the mere knowledge enabling us how and restrain our method, to be healthy, to endure wind and weather, to increase our strength, to get a biological resistance agast many destructive pathological agents, (malatie included), and at the same time to secure the normal function of our vital organs, the strength help full development as to realize in the and perfect harmony of our boy, exclusively by some approp physical exercises. a higher aesthetic type of man, a all t

the former greeks, unanimously recognized as the most handsome, the most genial, the most

---

the former greeks have proved so admirably ~~and in the highest possible degree~~ the possibility of such a parallelistic evolution of the ~~human~~ body and the mind ~~type~~ by an appropriate education, they have reproduced this superior type of man with a marvellous artistic skill unsurpassed until now, in their statuary. ~~It is remarkable fact they were altogether the most genial nation and~~ they have also at the same time displayed a wonderfull Genius in all their intellectual activities ~~works~~, ~~with which~~ and they also have created and illustrated by their ~~intellectual~~ the european form of ~~science~~ culture properly so called, which

Sir Henri Summer Main is quite right when he exclaims: ~~saying~~ (caracterized by a very peculiar way of thinking and feeling

(To one small people ... it was given to create the principle of Progress that people was the greek. Except the blind forces of Nature, nothing more in this world which is not greek in the origin.)

The former greeks were acutely conscious of their superiority to all other races and nations; which they used to call all the non greeks (barbari) indiscriminately, with a certain feeling of pride and contempt. ~~More than~~ Even in the times of Homiros they ~~were submitting the youth~~ had found the best practical method of Physical education ~~to~~ for the ~~complete~~, harmonious, and perfect development of the human body and mind too. It is quite well known a historical fact today that the ~~illustrious~~ divinely gifted woman poet ~~woman poet~~ Sappho the of Lesbos who was living 700 years before the christian era ~~one of the most illustrious of the world~~ had devoted the greatest part of her life to teach religious dance, ~~and~~ ~~so~~ dignified manners ~~hymne~~ psalmody to the aristocratic youth of Greece for the performance of the sacred ceremonies in the temple. ~~the was~~ there is no doubt that ~~nations~~ many ~~the~~ prominent nations belonging to other races like the persians and assyrians were certainly very fond of sports, ~~the~~ hunting, wrestling, and they were very strong indeed,

at the same time were writing and singing the most gracious, the most elegant lyric poems the world has ever seen.

Thou must outlive
thy youth, thy strength, thy beauty Milton.

Before uttering a single word
I must thank cordially, my respectf
Rauda for his good will an
Gentlman procuring me such a
It is a real pleasure for me in
you ~~the~~ this evening, ~~I prefered~~ to entertain you on
our personal welfare and with the phy re
~~and living in~~. I do not mean to say that
ly unknown to you; I am sure you know
more better than I do; for there is no doubt t
has afforded to you the best possible eq
While, I was trying to learn Medicine long
and many other great masters amazing ~~inventions and~~
department of medical sciences. Yet ~~I ha~~
greater authority than any body else, t
rience for regenerating myself by a mo
physical culture and dietetics. So I ha
to show you how an old man of 67 -
and even to increase his physical stre
some very simple hygenic principle
notwithstanding the depressing viscitud
normal course of his life.

not ~~to~~ only to regenerate his physical
and his mental acutness, by following ~~some~~ a
quite an economical dietetics.

You can grasp at once — even by m
many other question of real importance
such problems will appear ~~much~~ more and more fairly
inquieris its far reching relations with
are getting ~~the~~ the most ~~conspicious~~ use
prolonge it, as far a it is possible.

you know how long I have mis-
tood the real meaning and the
general and the physical
was enabled by a long experience
systematic errors, and adopt a
to behave much more correctly
much more reasonably
and happily. I will tell you then
n now — has succeeded, in the
difficult task of not only regenerating
energies — after twenty five
rm out with every kind of
dopting most willingly a very
d dietetics. this is one of the most
experiences in my life. this is
ered — in my case — as a victory
series, which empoison our life,
ore this marvellous Univers
urce of life
I can speak with some autho-
ect because you are among
to many others
the natives those who are
care for life, to preserve and
enough to have got a special education

When positive science and dogmatic philosophy can not afford any rational explanation for the riddes of existence, then everything around us becomes a mystery standing as a fearful Sphynx before our perplexed mind begging for a satisfactory solution. It seems quite natural that the human intelligence after having exhausted nearly all its forces in the difficult task of inquiring earnestly after the (absolute truth حقیقت مطلقه) without getting any real satisfaction, gives up the so called science and philosophy altogether; because they can not help him to get any satisfactory knowledge about the (Supreme truth حق تعالی), though ~~he knows positively that his soul is the most significative manifestation of this all pervading, immortal Spirit.~~ He feels ~~through his inner sense~~ that he is every moment in communion with the Supreme truth through his personal soul. He believes firmly in the omnipresence of this universal Spirit. * تاریخ دینیاتدن حق بورایم

~~This peculiar state of mind is the real origin of mysticism.~~

My only desire is to let
taken the true method of living and misunders
aim of ~~the human education in~~
education ~~particularly~~, until I
to rectify ~~and correct~~ my ~~errors~~
better method, in order to think
and to live much more freely a
how an old man of 67 — as I a
last two or three years, in the
but was increasing his physical and spiritual e
years of a tormented life, w
vicissitudes of fortune, by a
simple hygienic method, an
valuable ~~exp~~ and convincing positi e
a success which may be consid
over the the innumerable mi
soul and shorten our life ~~and making us pessimists by~~
which is the unexhaustible s
Of these personal experiences
rity. I have prefered this sub
all other ~~educated gentlemen of~~ enlightened people
have been ~~properly~~ educated to
to prolonge it. fortunate

about this subject,
l friend, Dr Yousef Bey I prefered to many others
d kindness in because it has
good occasion. very
leed to have got a good occasion to meet
a subject which has a close connection with
ical
neration of the human society in general we are born
I will deal with an exceptional competence
with some medical subject absolute
the medical sciences properly so called far
hat this well known American institution
ipment, so indispensable for medical researches;
before Pateur's and Lord Lister's discoveries
leading and far reaching discoveries in every
only
I can speak on one subject with
hat peculiar subject is my personal expe
or less well balanced
simple but quite rational method of
no other pretention except to tell and
s I am now – has been able to conserve,
gth and mental activity by following
nd by adopting a very economical dietetics,
es, which has continuously disturbed the

vigour, but even to increase his strength
very simple hygienic method, and by adopting

re intuition – that our subject matter implies
and that its fundamental affinities whith
you will acknowledge
s much as much as we study its far reaching
long follow by experimental
ner welfare every day life. And you gentlemen
hul knowledge to care for it, to conserve and to

pamical reasons, in 1922, and came to be settled in these peace-
ful countries, because I was very tired and broken health. ~~I was~~
~~have been~~ inspired suddenly ~~by~~ with the good idea of making
a retrospectif ~~inspection~~ study of my life, ~~and~~ I devoted ~~these~~ the later
years of my existence to rectify as much as possible my
principal errors, both theoretical and practical. My ex-
life has been
ceedingly tormented but that was a blessing for me; because my life-history afforded me the best oc-
casion and the ~~most favorable~~ best richest field of experience to carry
on such an idea. I had learned already to consider the vicis-
situdes of fortune as the most favourable conditions for
studying the two different aspects of life, just in the psy-
chological moments of the high tide and the low tide of ~~the~~ the

fundamental lines of a general method on such a moving cloud of incoherent ideas. that is the main reason why I ~~of my preference~~ to treat this subject, not as a joyful pastime, or a military drill, or as a special training for any kind of championship, or ~~for~~ as ~~learning how to~~ an art of knocking out somebody; but as a medical doctor ought to consider it. I mean to say as a ~~hygienic~~ prophylactic discipline first, and then as a preventive hygienic method, relying on physiological and anatomical principles. I have some reasons to believe that if these essential ~~conditions~~ are duly respected and fulfilled, ~~then~~ Physical ~~culture~~ will appear to be an integral ~~part of~~ general education ~~in~~ quite in harmony with our moral teachings and intellectual convictions. then it will enable us to build up the best practical method which ~~can~~ may afford us the proper knowledge for helping the harmonious development of ~~the human~~ our body, and for securing the normal function of our organs against pathological dispositions and morbid factors, without being obliged to use drogs or to call on surgical intervention in every case, but simply to prevent or cure by a well balanced ~~play~~ corporal activity and massage. ~~that is in few words, what I understand by physical culture.~~ You must bear in mind, that wise old dictum which says: preservation is better than cure. this is the first principle and the principal aim of Physical culture considered from a hygienic point of view. I wish it be completed with an exclusive ~~an~~ aesthetic ~~an~~ supplement, because ~~we will~~ the perfection of the human body is realized only in its beauty, this is as we we may conceive it far more better now the result of ~~the~~ refinement of our lines and features, which can be only possible through a very long process of evolution, selection and other biological factors included). I will let you know a bit ~~my~~ personal opinion on this respect when speaking of the old Helenistic a[illegible]tism, very soon.

and not by mere personal strength.

As our time is very scarce and limited, I do not want by the illus-ting. to lay too much stress on the famous swedish gymnastics instituted one century ago, ~~and proved to be of great benefit~~ It has been universally adopted ever since as an excellent curative method. It aims only to cure without any drug and without any surgical intervention some diseases and difformities; it discards the athletics and the Aesthetics views and aims. that is its essential difference with the Physical culture considered as a hygienic and educational system.

I will show you with few words, the main phases of evolution which my opinions have gone through, until I came to a definitive conception about Physical culture. I will do that when I will relate you my experiences in this line.

By Hugo Münsterberg
Books in English

Psychology and the Teacher
D. Appleton + Co., N.Y. 1910.

Psychology and Life
The Eternal Life
On the Witness Stand
The Eternal Values
Principles of Art Education
American Traits
The Americans
Science and Idealism
Psychotherapy

Ce furent les grecs qui .. fondèrent la science rationnelle dépouillé du mystère et de magie telle que nous la pratiquons maintenant.

Marcelin Berthelot

To one small people ... it was given to create the principle of progress. That people was the greek. Except the blind forces of nature, nothing moves in this world which is not greek in its origin.

Sir H. Summer Maine.

Sappho se moque d'une rivale qui ne sait pas disposer avec elegance les plis de sa robe.

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And no energy, no endurance, my stomach was large and my liver most often congestioned. Besides all that my body was exceedingly sensitive to the influences of the weather.

(7)

this is a metaphorical way of saying nothing. It is the repetition of the same thing in other words; it a tautology – as the logicians call it – but not an esplanation. I leave it aside, and come again to my old belief, which is simpler: life is the coordinate activity of all our organs for self conservation. the principal duty of the Physical Culture is to see how to manege it.

به پیشگاه بلند جاه ادیب یگانه و دانشمند فرزانه حضرت رضا توفیق بک افندی

این بندهٔ کمترین از روزگار دیرین مشتاق دیدار آن روی نازنین
و حسرت کش بیانات شیرین آن فرزانهٔ دلنشین بوده و همواره مترصد
و در کمین بود که بلکه گلی از آن گلستان دانش و دانائی بچیند و یا بوئی
از آن بوستان بینش و بینائی ببویند ولی افسوس درهای توفیق را
از هر سو بر ویش بسته و خودشرا در هر کام ناکام و در هر کوششی خسته دید
نهایت مجبور شد که با این چند سطر عریضه اشتیاق دیدار خود را بدانجناب
اظهار و سلام و احترامات خودشرا ابلاغ و تقدیم بدارد چون وظیفهٔ
این عبد بقالی و هر روز در دکان مشغول کار بوده بدین سبب غیر از روزهای
یکشنبه ممکن نیست بحضور مبارک مشرف شود و چندین بار با صالح داکی بک شاعر
و آدوقات نهاد بک قرار دادیم که به محضر انور مشرف شویم نصیب نگشت
و بواسطهٔ ایشان صحت و سلامهای غایبانهٔ خود را بحضور مبارک تقدیم
نمودم بلکه عرض کرده اند نهایت جسارت کرده به امید تشرف چه بی
دو هفته با دل تپیده خود تنها دویده متاسفانه شرف زیارت میسر نگردید
و این بند اشعار را که مناسب حال است از یکی قصائد متصوفهٔ بهائیه
جدا نموده تقدیم میدارم

ز وجود هم گذشتم به عدم رهم ندادند
ز حدوث چون گذشتم به قدم رهم ندادند
به کنشت سجده کردم به صنم رهم ندادند
بطواف کعبه رفتم به حرم رهم ندادند
که تو کی رضای توفیق نگرفته اندر آئی
اصلش این طور است که تو در بیرون چه کردی به درون خانه آئی

مورد اجازه من نومرو ۱۶۹ بقال عباس تانیول

a l'enseigne des Muses.
Jean-Arthur Rimbaud
Oeuvres Complètes
Valiquette
Montréal.

سوال کردن سائل از هدهد در آداب طریقه و فتوت داری

بیری صورار یکم فتوت نه درر × بو آخیلک ایشی نیته درر
نه فیلدکم ار فتوت دار اوله × نیدوکم اول ایشده برخوردار اوله
شرطی وارمی صفره دن آتوه رفی × بیزه بر باخلدن آکلا تفیل حقی
بیری بیرین دیلمک وارمی درر × یا آخیلک جنگ وشور وشرمی درر
بیری بیری پرده سن بیرتان عجیب × فیلدمی هرکز آخیلکی طلب

جواب دادن هدهد آن سائل را

هدهد آیدر کیم فتوتدار ایسه × یا طاپو فیلمقده صادق ار ایسه
آینده اوچ نسنه کرک آچیقه اوله × اوچ دخی باغلو کرکدر یویوله
آکلی آچیقه کرک آنک کشی یه × کیم کشی کیم جانده ایشیه
صفره باغلی داخی هم آچیقه کرک × اولی قدر کیم واردکی کم چوقه کرک
قیو دخی آچیقه اولیجه تمام × اولور اول اوچ آچیقه انده والسلام
دلی غیبندن انک باغلی کرک × سوزی شیرین وآشی باغلی کرک
کوزی هم بغلو کرک کیم کورمیه × کمسه نک عیبنه لطفی اورمیه
بغلولردن بری ایلر سوکی در × کیم اول آلتی دن قورتدن بیکی در
کیم ده کیم بو آلتی خاصیت اوله × بولمه اول ار لایقه اوله یویوله

آلتی سرطی وار قتون یولنك * اوچی آچیه اوچی بغلی در آنك
قیوی و آلتی وصفره باغی * اول اوچ آچیقدر بودر سوزل صاغی
اول کیم اوچ باغلی در اول دلی * کوزی باغلی دخی آرتیدر یولی
هم ایلرسوکی دخی بغلی کرك * کیم حرام اودنده یاغیه یورك

٧١٧ یازیلان منفعة الطیب کلشهری بوذات ولوجلبی نك
مولولیلیکك تأسیس ایچون کوشده قومشده کوشدر دیکی ایلك
خلیفه شیخ سلیمان کلشهری مولوی