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ANTON GILL



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12 book series of which this book is the 11th volume subtitled Khayyami Robaiyat Re Sewing the Tentmaker s Tent 1000 Bittersweet Wine Sips from Omar Khayyam s Tavern of Happiness Each book independently readable can be best understood as a part of the whole series In Book 11 having shared the three parts of the Robaiyat attributed to Khayyam in the Books 8 9 and 10 of the series Tamdgidi offers the entire set of the 1000 quatrains including the Persian originals and his new English verse translations for each The poems comprising Khayyam s songs of doubt hope and joy are organized according to the three phased method of inquiry he introduced in his philosophical writings respectively addressing the questions Does Happiness Exist What Is Happiness and Why Does or Can Happiness Exist When Khayyam discussed the three phased method of inquiry in his treatise Resalat fi al Kown wa al Taklif Treatise on the Created World and Worship Duty he noted an exception to the rule of asking when studying any subject whether it exists what it is and why it exists or can exist He distinguished between things objectively existing independent of the human mind and those created by the human mind The normal procedure applies to the former but for products of the human mind he advised the procedure must be modified to asking first what something is then whether it exists and then why it exists or can exist This is because for products of the human mind such as created works of art we would not know whether something exists and why it exists unless we first know what it is To illustrate his point he used the example of the mythical bird Anqa Simorgh in Persian or the Phoenix in English He argued that only when we know what the metaphor stands for would we be able to say whether it exists say in a work of art or even as a person represented by it and why it exists or can exist Khayyam s elaboration implies that one has to make a distinction between objective and human objectified realities which implies that for some objects such as happiness we in fact confront a hybrid reality where aspects of it may be externally conditioned but other aspects being dependent on the human will Once we realize the significance of Khayyam s point then we appreciate that his Robaiyat can also be regarded as a way of poetically portraying and advancing human happiness its poetic Wine being not just reflective but also generative of the happiness portrayed By way of his poetry therefore Khayyam has offered a severe critique of the then prevalent fatalistic astrological worldviews blaming human plight on objective conditions in favor of a conceptualist view of reality in which happiness can be achieved despite the odds depending on the creative human agency itself being an objective force Tamdgidi further shows that the triangular geometry of the logic governing Khayyam s Robaiyat the numerical values of whose three sides are proportional to the Grand Tent governing Khayyam s birth chart further supports the view expressed in Khayyam s own quatrains that for him his Robaiyat poetically represented the tent of which he regarded himself to be a tentmaker revealing another key explanation for his pen name The geometric structure of a tent proportional to the Grand Tent of Khayyam s chart as well as the metaphor of the Robaiyat as Simorgh songs are hidden in the deeper structure of Khayyam s 1000 piece solved puzzle the same way he embedded his own triangular golden rule in the design of the North Dome of Isfahan Khayyam s Robaiyat are his Simorgh s millennial rebirth songs served in his tented

tavern as 1000 sips of his bittersweet Wine of happiness  
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humankind a chance for playing a creative role in shaping its own world Khayyam then continues to apply such an explanatory model in dealing with social matters having to do with foes friends and wealth leading him to advocate for the practical significance of stealing the chances offered in the here and now of today to transform self and society in favor of happier and more just outcomes Using the tropes of visiting the jug maker s shop and the cemetery he then emphasizes the need to maintain a wakeful awareness of the inevitability of one s physical death in order to use the opportunity of life to cultivate universal self awareness before it is too late that paradise and hell and judgment days are not otherworldly but realities of our here and now living He thus transcends the sentiment of a promised future hope by advising us to create a happy life in the cash of the here and now his own poetry itself being a means toward that end Part 2 must then be understood in consideration of the other two parts of his book of poetry one already shared in Book 8 addressing the questions Does Happiness Exist and the next to follow in Book 10 addressing the question Why Does or Can Happiness Exist

The Challenge of Shalom Murray Polner,1994 This book takes the idea seriously providing evidence that God really does want us to refrain from violence      Literatur und Kultur des Exils in Grossbritannien Theodor Kramer Gesellschaft,1995

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