



SEEING GOD'S FACE

FACE OF THE JUST IMITATORIS DEI

IN THE SYRIAC MYSTICISM OF THE 7-8TH C.

EASTERN SYRIAC CHRISTIANITY

- PATRICIA CRONE: THE NESTORIAN CHURCH WAS ACADEMIC. MOST STRIKINGLY, IT ACQUIRED ONE OF THE FEW NON-MONASTIC SCHOOLS OF THEOLOGY IN THE NEAR EAST WHEN THE SCHOOL OF EDESSA MIGRATED TO NISIBIS, III AND NISIBIS IN TUM SPAWNED A SERIES OF LESSER SCHOOLS; AND IT SIMILARLY ACQUIRED A SCHOOL OF MEDICINE WITH THE SETTLEMENT OF PRISONERS OF WAR IN GONDESHAPUR.
- 112 IN GENERAL THE FOUNDATION OF SCHOOLS RECURS AGAIN AND AGAIN IN THE LIVES OF NESTORIAN WORTHIES, AND FEW MONASTERIES WERE WITHOUT ONE.// IRAQ THUS HAD NO KIBBUTZIM: THE NESTORIANS WERE NOT AVERSE TO INHABITING THE DESERT, BUT THEY DID SO FOR THE SOLITUDE IT AFFORDED, NOT TO GROW ROSES IN THE SAND.

- 'HAGARISM'





CHURCH OF THE EAST

- IRAN, IRAQ AND CENTRAL ASIA
- TWO-PERSON CHRISTOLOGY
- NESTORIAN 'ICONOCLASM'
- MYSTICAL ASCETICISM

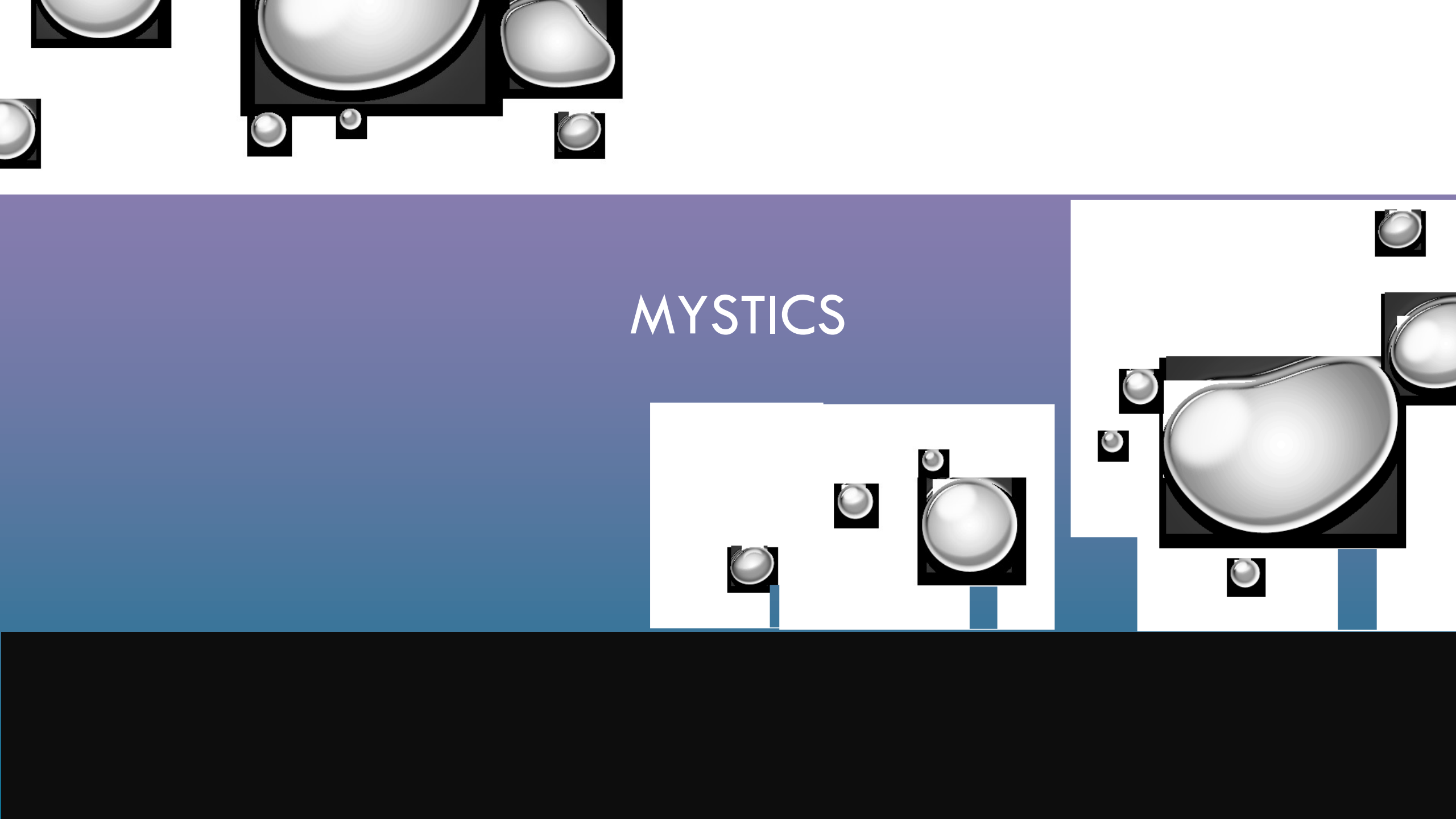
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MEDICAL ASPECT

- SYRIAC BOOK OF MEDICINES, ED. W. BUDGE (TEXTBOOK OF GALENIC MEDICINE)
- PARALYSIS OF THE FACE (TOTAL OR PARTIAL)



MYSTICS



WHERE ARE THE SYRIAC MYSTICS?

- CHRISTOLOGICAL CRISIS OF 5TH – 7TH CC.
- DIONYSIAC WRITINGS
- EVAGRIAN TURN
- SHARP DIVISION PHASE
- ARAB INVASION OF THE 7TH C.
- DISPERSION LATE 7TH C.
- RELIGION GOES MYSTICAL



- ISAAC OF NINEVEH
- SIMON TAIBUTHEH
- DADISHO OF QATAR
- ABRAHAM BAR DASHANDAD
- JOHN DALYATHA



MAIN IDEAS

- DISILLUSIONMENT IN THE SENSE-
PERCEPTED REALITY
- NON-RATIONAL ENCOUNTER WITH
ULTIMATE DIVINE REALITY
 - A SENSE OF UNITY
 - WAY OF CHRIST
- CONTROL AND PURIFICATION
 - TRANSPARENCY
 - DEIFICATION



The image features several realistic, 3D-rendered water droplets of various sizes scattered across a plain white background. The droplets are positioned in the top-left, bottom-left, and bottom-right corners, with a few smaller ones in the center. Each droplet has a bright highlight on its upper-left side and a dark shadow on its lower-right side, giving them a three-dimensional appearance.

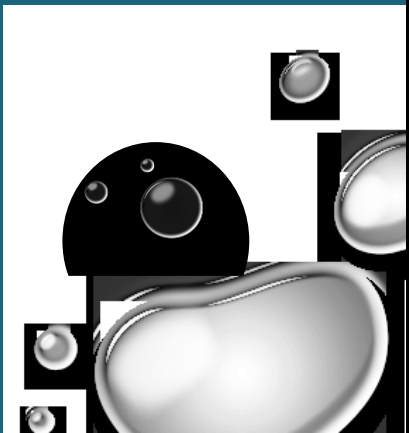
**SAY 'FACE' IN
ARAMAIC!**

APPĒ – SURFACE - SIDE

- ARAM. ʔAPPĀ. SYR. ANPE > APPE (PL. ܐܦܦܝܢ)

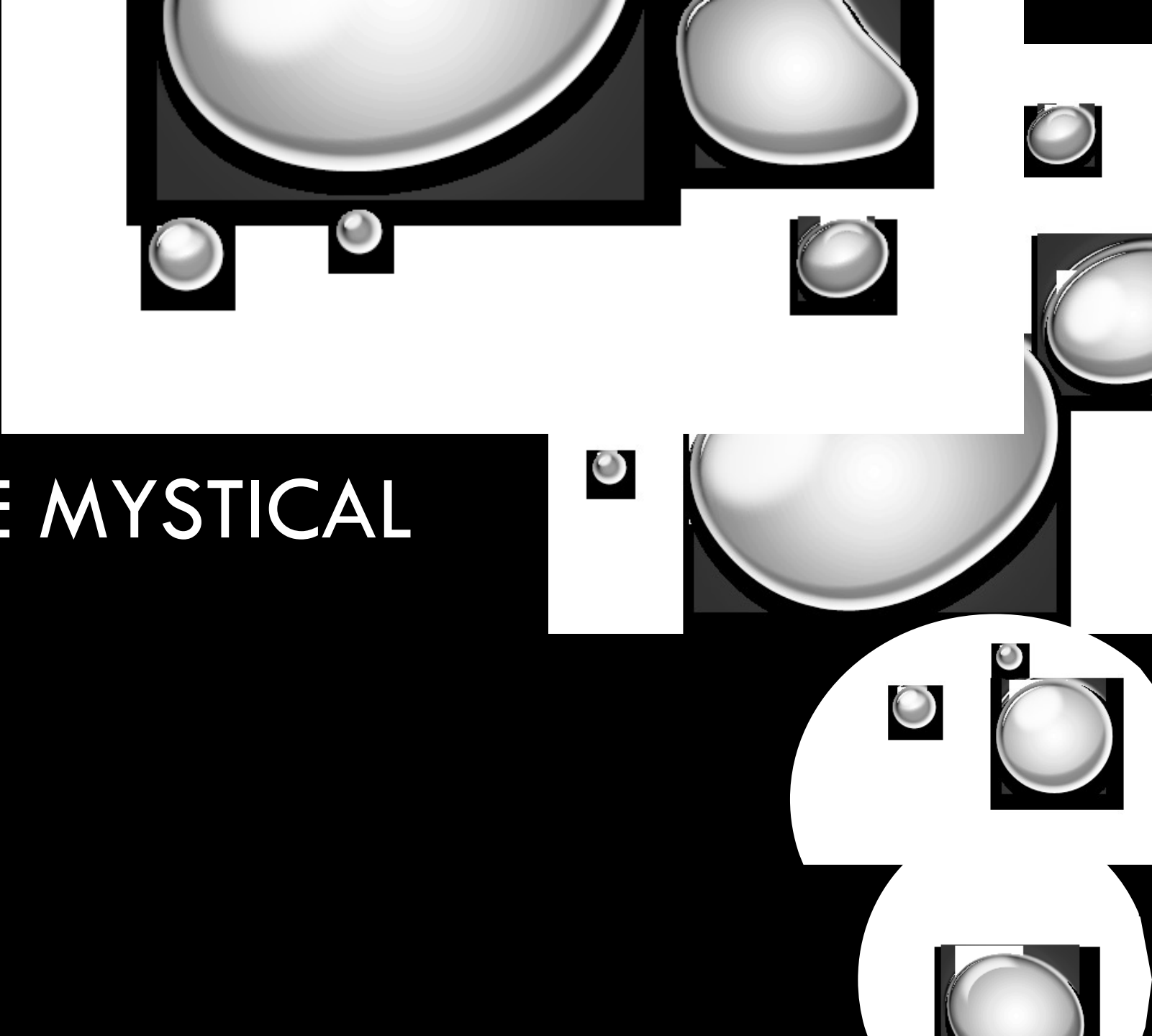
- ܐܦܦܝܢܐܢܦܝܢܐ (ث) أنف. خشم
- (2) وَجْه. ظاهر. صورة
- (3) أنواع. ضروب. أشكال
- (4) درجة القرابة..

- FRONT SURFACE
- ܐܦܦܝܢܐܢܦܝܢܐ SUPER
- MAINLY BIBLICAL
- IN THE SITUATION OF A COMMUNICATION A
- FACIALLY, ON THE FACE OF IT A



/נָ, /נָ; Chald. נָנָ, נָנָ, pl. נָנָ, נָנָ; Heb. נָ, נָ; Ar. انْف: radix significare videtur *quicquid prominet*, inde *nasum*, et נָנָ *nares*; denique totam *faciem*. E naso autem ortus est sensus *spirandi*. In sing. nunquam invenitur, sed pl. /نَمَّ, /نَمَّ f. *facies*. Has formas ex /נָ ortas esse docet Bernst. in Lexico Chrestom., quamvis ipse Grammaticis obtemperans [Amir. p. 97. Hoffmann. p. 274] eas sub /نَمَّ ponit: simili modo K. /نَمَّ. /نَمَّ, qui notat esse ubi masc. sit, ut /نَمَّ لا /نَمَّ; /نَمَّ /نَمَّ; exponitque /نَمَّ. /نَمَّ, et simili modo BA, qui priorem locum laudat in foem. sc. /نَمَّ. Stat. const. /نَمَّ. Cum aff. /نَمَّ m., Ps. xi. 7; /نَمَّ f., Num. xii.

'FACE' IN THE MYSTICAL WRITERS

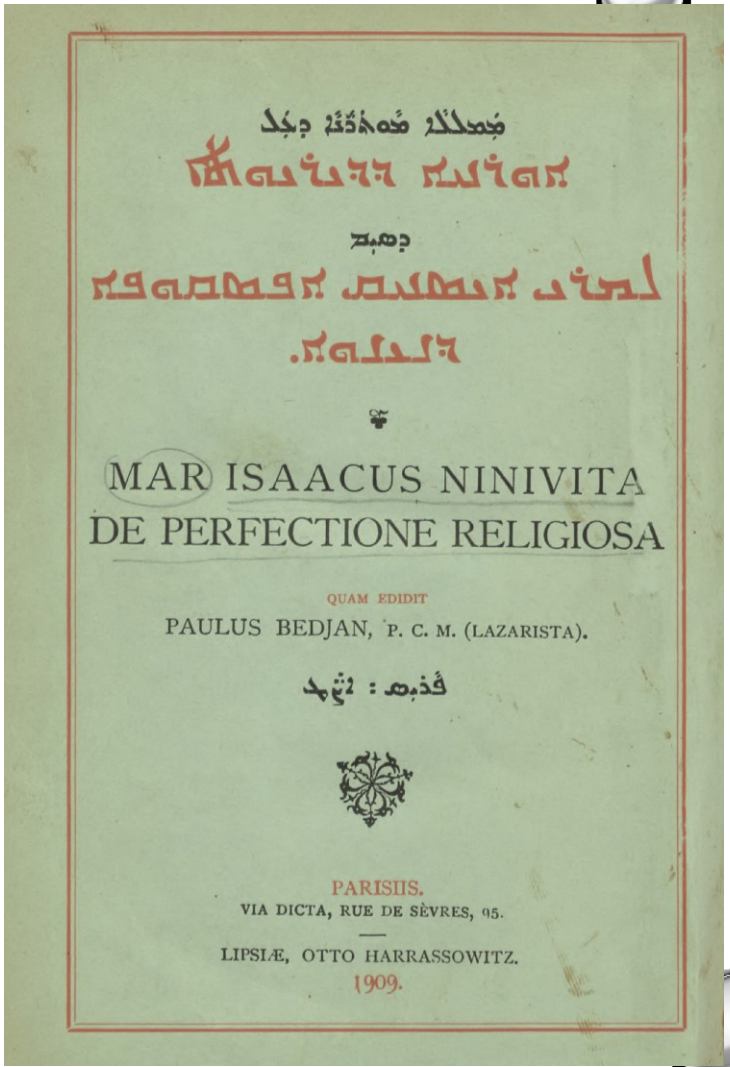


MAR IȘĦĀQ OF NINEVEH

During thy whole life deem thyself as a sinner, then thou wilt found to be a righteous man during thy whole life. Be despised though wise, and do not err in thy wisdom. Be simple in thy wisdom and do not assume the appearance of being wise if thou art simple. If humility elevates the despised how, much more will it elevate the honoured.

For more information visit: www.ninevehbooks.com

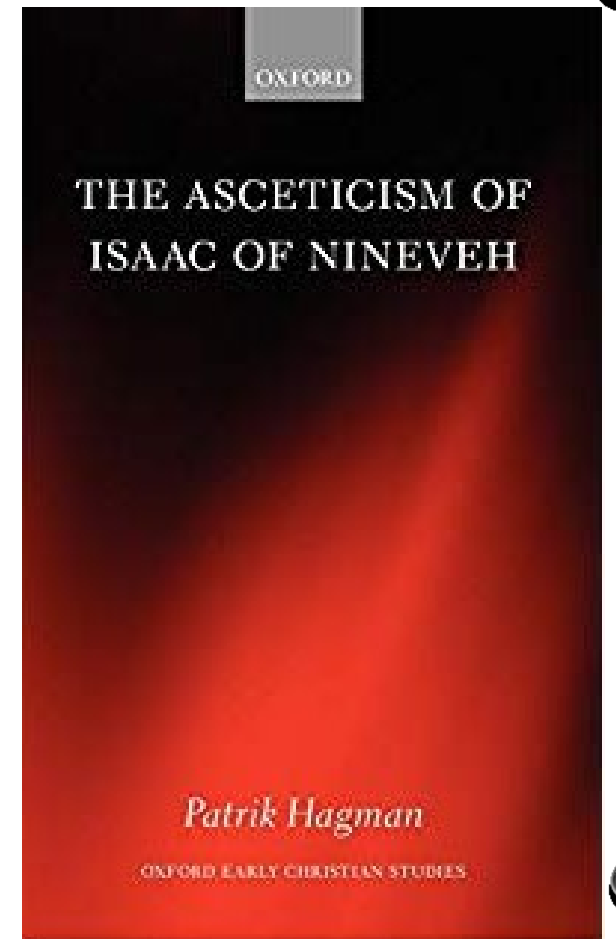
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FACE AS BODY

THE CONCEPT OF THE BODY IS EXTREMELY DIFFICULT TO GRASP IN LANGUAGE. THE BODY ALWAYS ESCAPES OUR EFFORTS TO PUT IT INTO WORDS. EVEN IF WE FOR A MOMENT PUT THE DIFFICULTY OF THE 1,300 YEARS BETWEEN US AND ISAAC TO ONE SIDE, IT IS NOT (P.54) ALWAYS CLEAR WHAT WE MEAN WHEN WE TALK ABOUT THE BODY. EXACTLY WHAT DO WE MEAN WHEN WE SAY THAT SOMETHING IS PART OF THE BODY OR OF A BODILY NATURE? ON THE ONE HAND WE CAN SAY—AND THIS IS OFTEN SAID TODAY—THAT THE HUMAN BEING IS NOTHING BUT A BODY.

PATRIK HAGMAN



MINISTRY OF A BODY (فلسفہ دہیڈز)

- RESTRICTION OF ANY EXTERNAL MOVEMENT
- FACE IS AN OBJECT TO COVER (ISAAC I, 37: HE SEES GOD WITH UNCOVERED FACE)
- ASCETIC TREATMENT
 - EYES AS TEARS' ('THOSE TEARS THAT ORIGINATE IN INSIGHT MAKE THE BODY FAT...THEY ANOINT THE BODY AND THE FEATURES OF THE FACE ARE CHANGED, FOR A JOYFUL HEART MAKES THE BODY BEAUTIFUL. THE TEARS SPREAD TO THE WHOLE BEING IN THE PEACE OF THE MIND. THE BODY RECEIVES FROM THEM A KIND OF NOURISHMENT, AND **JOY FILLS THE FACE**)
 - PALE FACE (I, 42: THEY TALKED TO GOD WITH PALE FACES, PALE FROM THE SPEECHLESS MIND)
 - FACE WRINKLED FROM SORROW

FALL ON THE FACE

פול על הפנים

השקמת מנצח: השמחה והאמונה:
הנחמה והחיים: השמחה והאמונה:
הנחמה והחיים: השמחה והאמונה:

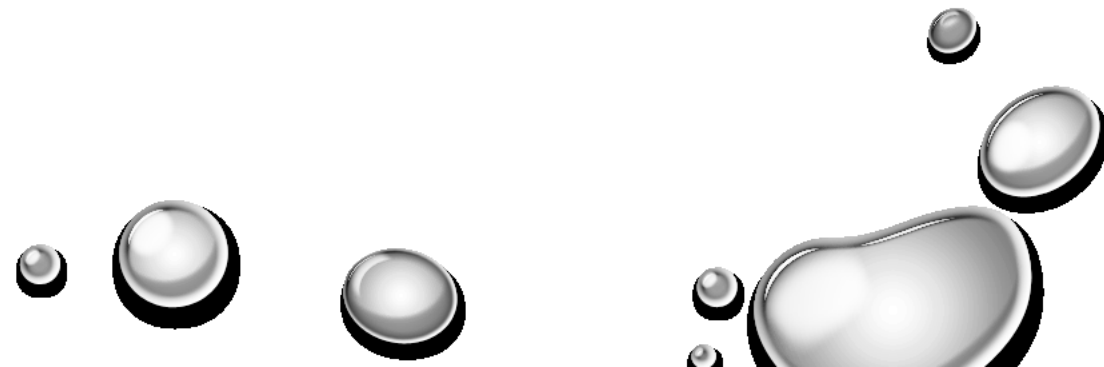




FACE AS ATTENTION




- HIS FACE IS TURNED TOWARD
THE CROSS OF CHRIST
- O GOD, TURN OUR FACES
FROM THIS WORLD TOWARD
THE OTHER ONE TO LONG
FOR YOU






FACE AS INDICATION OF DIVINE LOVE



- THE UNION OF LOVE IS MANIFESTED IN THE MYSTIC
THUS: HIS FACE GETS RUDDY
AND JOYFUL
 - LET YOUR JOYFUL FACE GO
AHEAD OF YOUR GIVING
- 



ŠIM'ON DE TAYBŪṬĒ

- CONSIDER, DISCERNING MAN, THAT YOU ARE **THE IMAGE OF GOD** AND THE **BOND OF ALL THE CREATION**, BOTH OF THE HEAVENLY AND OF THE TERRESTRIAL BEINGS, AND WHENEVER YOU **BEND YOUR HEAD TO WORSHIP** AND GLORIFY GOD, ALL THE CREATIONS, BOTH HEAVENLY AND TERRESTRIAL, **BOW THEIR HEADS WITH YOU** AND IN YOU TO WORSHIP GOD ; AND WHENEVER YOU DO NOT WORSHIP AND GLORIFY HIM, ALL THE CREATIONS GRIEVE OVER YOU AND TURN AGAINST YOU, AND YOU FALL FROM GRACE
- 

ŠIM'ON DE TAYBŪṬĒ

- THE FOLLOWING IS THE SIGN THAT A MONK IS PROGRESSING IN THE LORD : HIS HEART IS CONTRITE IN ASCETICISM AND HUMBLE IN GRIEF OVER SMALL SINS PREVIOUSLY COMMITTED. RESPECT AND MODESTY EVEN WITH REGARD TO THE LOWLY AND THE WEAK REIGN OVER HIM; HIS HEART IS ARTLESS AND SIMPLE, EVEN WHEN BEARING THE FRUITS OF THE SPIRIT. HIS FACE IS ILLUMINATED AND JOYFUL IN HIS LOVE TOWARDS ALL, AND HE COMMUNES WITH EVERYBODY AS IF EVERYBODY WERE GOOD. DO NOT, HOWEVER, RELY ON YOUR RIGHTEOUSNESS, ALTHOUGH THE GRACE HAS COME UPON YOU AND YOUR PASSIONS ARE PARTIALLY QUELLED, BECAUSE YOUR NATURE INCLINES EASILY TOWARDS GOOD OR EVIL.

DADIŠŌ‘ OF QAṬAR

- A MAN IS A TRUE SOLITARY, AND IS SO CALLED, WHEN HE LIVES ALONE BY HIMSELF, WITH THE ONLY BEGOTTEN SON OF GOD, WHO BY GRACE MADE HIM WORTHY OF THE HONOUR OF HIS NAME. HE PRAYS GOD NIGHT AND DAY, WITH COMPUNCTION AND TEARS, TO PARDON HIM, TO PURIFY AND FORGIVE HIS SINS BY HIS GRACE, AND GRANT HIM THE POWER OF THE HOLY SPIRIT, SO THAT HE MAY BE PERFECTED IN HIS LOVE, AND BE ENABLED TO FULFIL HIS COMMANDMENTS. IN CASE HE HAS NOT BEEN GRANTED THE TEARS OF GRACE, AND IN CASE HE IS DEVOID OF THE TEARS OF REPENTANCE, THE SUFFERING OF HIS HEART AND THE REPENTANCE OF HIS SOUL WILL TAKE THE PLACE OF THE TEARS. LET HIM NOT DESIST, SHRINK AND REST FROM SOLITUDE, PRAYER AND SUPPLICATION, UNTIL HE FEELS SECRETLY, THROUGH THE VOICE OF HOPE, THAT HIS SINS HAVE BEEN FORGIVEN, THAT THE SPARK OF THE FIRE OF THE LOVE OF CHRIST HAS CAUGHT IN HIS HEART, THAT HE HAS RECEIVED POWER TO FULFIL HIS COMMANDMENTS AND BEEN STRENGTHENED AGAINST HIS PASSIONS, THAT HIS THOUGHTS HAVE BEEN PACIFIED, AND THE UNRULY URGES OF HIS BODY BEEN QUENCHED, THAT THE DEMONS HAVE BEEN PUT TO SHAME, **AND HE HAS THOROUGHLY ASSIMILATED THE JOY OF THE FACE OF HIS LORD** AND THE SWEETNESS OF THE VICTORY OF HIS RIGHT HAND.




JOSEPH HAZZAYA

- DEMON OF LUXURY CASTS ON
THE NOVICES **DEMWAṬAṬ**
PTAKRAYAṬAṬ
 - PARSOPE OF WOMEN
- 



JOHN DALYATA

- LETTER 19,5: IF YOU WANT TO SEE CHRIST'S FACE (PARSOPA) WILL CHANMGE YOU
 - CENT I,41: LEAVE YOURSELF ANF ALL THE THINGS AND FORCE YOURSELF TO YOUR INTERIOR AND YOU WILL SEE THERE THE FACE OF YOUR GOD (فَذِهِ أَجْسَادُهُ)
 - SOUL IS A MIRROR, REFLEXING DIVINE LIGHT, AND SECONDLY THE VERY PARŞŌPĀ OF THE GODHEAD
 - LETTER 15: BEAUTY OF THE FACE OF THE BELOVED
- 
- 