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include in this series from a wider set that have been over the centuries attributed to Khayyam Part 2 includes quatrains 339 685 for each of which the Persian original along with Tamdgidi s new English verse translation and a transliteration for the same are shared Each quatrain is indexed according to the frequency of its inclusion in manuscripts the earliest known date of its appearance in them the extent to which it has wandered into other poets works and its rhyming scheme Brief comments about the meaning of each quatrain in relation to other quatrains and works attributed to Khayyam are then offered along with any notes regarding its new translation as shared Tamdgidi shows that the quatrains 339 685 address the question What Is Happiness The latter is the second of a set of three methodically phased questions Khayyam has identified in his philosophical works as being required for investigating any subject The order in which the quatrains are presented shows that the quatrains included in Part 2 follow a logically deductive reasoning process through which Khayyam advances in the causal chain of moving from methodological to explanatory and practical quatrains by way of addressing the question noted above The thematic topics of the quatrains of Part 2 as shared in Book 9 are X The Drunken Way XI Willfulness XII Foes and Friends XIII Wealth XIV Today XV Pottery XVI Cemetery and XVII Paradise and Hell Khayyam begins with reflections on God s created world suggesting that its unitary existence cannot be understood using either or dualistic lenses where the ways of knowing by the head the heart and senses are pursued separately Instead he advocates building on the idea of the Wine trope discovered in Part 1 a Drunken way by which he means a unitary way of knowing symbolized by the spiritual indivisibility of Wine in contrast to the fragmentations of the grapes He then embarks on a deductive method of emphasizing human willfulness also created by God offering 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

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