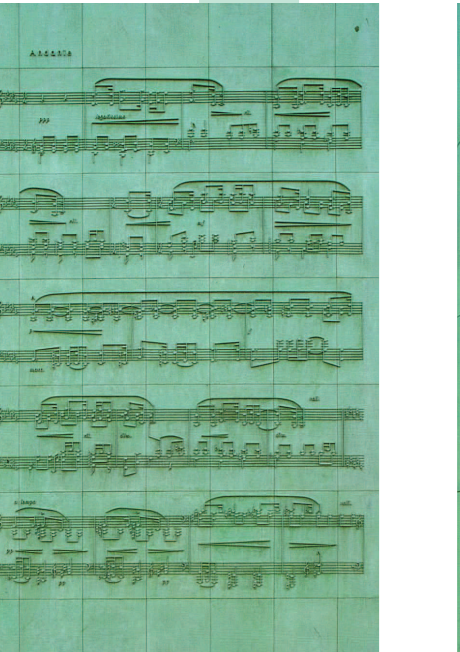
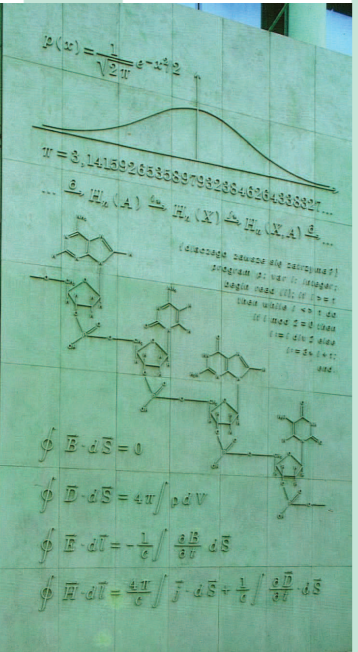


The „MUSIC” plate displays the initial excerpt from the first edition of étude B-minor op. 4, No 3 by Karol Szymanowski, printed in Berlin in 1906 by the editorial cooperative of Young Polish Composers. Four études for piano, written between 1900 and 1902, represent the juvenile works of the composer and show his fascination with Alexander Scriabin's music as well as obvious Chopin's influences. The method of phrase construction, the fluency of melodic line, exquisite usage of piano registers and exceptional performing skills indicate a significant similarity of Szymanowski's works to études of Frédéric Chopin. Etude B-minor, written "in modo d'una canzone", popularized by Ignacy Jan Paderewski, made Szymanowski famous and was - at that time - his most known piece. The composer complained however slightly of this situation, when he wrote in a letter to Grzegorz Fitelberg: "...it is really unfortunate at such a young age to have written already my very own Symphony No 9..." (Tymoszówka, November 13, 1910). Grzegorz Fitelberg made the étude B-minor even more famous later, when he wrote a transcription of it for the orchestra and performed it countless times all over the world.

**Musical notation**  
 Karol Szymanowski: étude in B-minor op. 4 nr 3  
 Work selected and musicologically consulted by:  
 The University of Warsaw Library  
 Graphic design: Stanisław Michalik



**Mathematical formulas**  
 Formulas selected by: Stefan Jackowski,  
 Katarzyna Jackowska  
 Digital design: Katarzyna Jackowska  
 Graphic design: Stanisław Michalik



The formula expressing the function of one variable, which describes the normal distribution of probability. Below it a graph of this function – the popular bell curve.

Decimal expansion of number pi, expressing the ratio of a circle's circumference to its diameter.

Exact homology sequence of the pair of topological spaces.

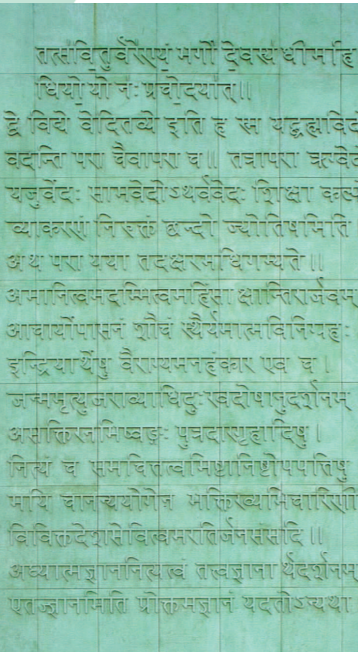
A computer program written in PASCAL language. There is a supposition that for a random initial number k the program will terminate after a defined number of iterations.

A fragment of a chemical structure – nucleotide chain of the nucleic acid.

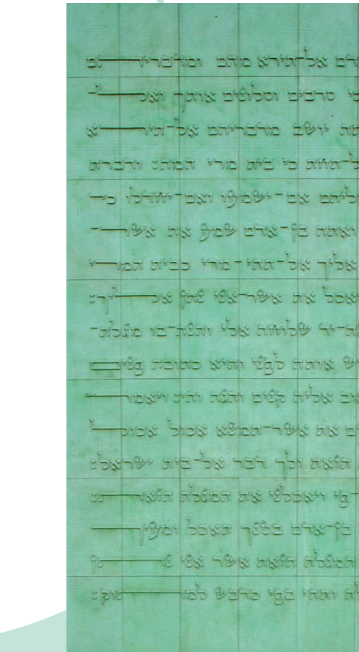
Maxwell's equations, describing electric and magnetic phenomena and relations between them.

May we attain that excellent glory of Savitar the God: So May he stimulate our prayers. Two types of knowledge a man should learn – those who know brahman tell us – the higher and the lower. The lower of the two consists of the Rgveda, the Yajurveda, the Samaveda, the Atharvaveda, phonetics, the ritual science, grammar, etymology, metrics, and astronomy; whereas the higher is that by which one grasps the imperishable. Knowledge is said to consist in the absence of pride and deceit, of nonviolence and patience and upright honesty, of service to one's teacher, purity, stability, and self-control, dispassion with regard to sense objects, and the absence of an ego-sense. There should also be an accurate perception of the misfortunes that inevitably come with birth and death, and old age and disease and sorrow, the absence of attachment or affection toward a son or a wife or a home, and all the rest; the constant practice of equanimity, whether events are wished for or not wished for, and there should be undeviating devotion, along with yoga focused on me alone, a preference for solitary places, and a distaste for large crowds. Finally, there should be constant attention to knowledge of the self, and a perception of the purpose of the knowledge of reality – all of this is called true knowledge. What differs from this is just ignorance.

**Sanskrit text**  
 Rigveda 3.62.10 Translation: Ralph T.H. Griffith  
 Mundaka Upanishad 1.1.4-6 Translation: Patrick Olivelle  
 Bhagavadgita 13.7-11 Translation: George Thompson  
 Work and excerpts selected and digitally designed by:  
 Joanna Jurewicz  
 Lettering: Stanisław Michalik



**Hebrew text**  
 Old Testament, The Book of Ezekiel 3, 1-3  
 Work and excerpt selected by:  
 The University of Warsaw Library  
 Translation: The Jewish Study Bible, Adele Berlin  
 and Marc Zvi Brettler  
 Digital design: Hanna Szmalenberg  
 Lettering: Stanisław Michalik



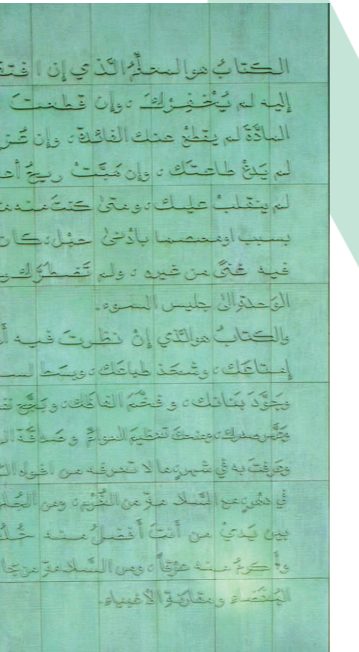
**Arabic text**  
 Al-Jāhiz (date of death 869): The Book of Animals  
 Work and excerpt selected by: Krystyna Skarżyńska-Bocheńska  
 Lettering: Jakub Al-Khamissy



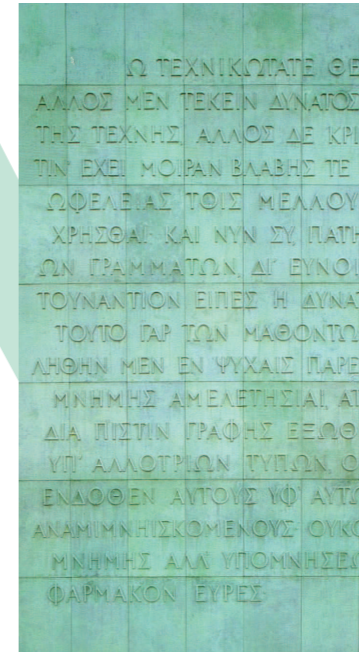
He said to me, "Mortal, eat what is offered you; eat this scroll, and go speak to the House of Israel". So I opened my mouth, and He gave me this scroll to eat, as He said to me, "Mortal, feed your stomach and fill your belly with this scroll that I give you". I ate it, and it tasted as sweet as honey to me.

A book is amaster who does not fail you when you need him;when you laya book aside it does not stop giving you profits and teaching you; if you fall from its grace it still continues to obey you, and if the wind sets fair for your enemies itdoes not turn against you. Form any kind of bond or attachment to it, and you will be able to do without everything else; youwill not be driven into bad company by boredom or loneliness. A book, whenstudying it, prolongs your pleasure,sharpens your mind, loosens your tongue, lends swiftness to your nature and emphasis to your words, gladdens your mind, fills yourheart and enables you to win the respect of the lowly and friendship of the mighty. You will get more knowledge out of one ina month than you could acquire from men's mouths in long years -and that at a saving in expense, without resorting to individuals inferior to you in mortal qualities andnobility of birth, and free from you associating yourself with odious or stupid people.

**Greek text**  
 Plato: Phaedrus 274e7-275a6  
 Work and excerpt selected and palaeographically consulted by: The University of Warsaw Library  
 Translation: Harold North Fowler  
 Lettering: Stanisław Michalik



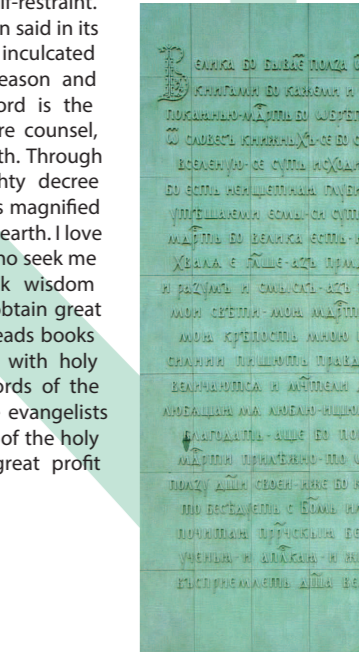
**Old Russian text**  
 Povest' vremennyh let  
 (The Russian Primary Chronicle, Laurentian Text);  
 early 12th century)  
 Work and excerpt selected and palaeographically consulted by: Hieronim Grala  
 Translation: Samuel Hazzard Cross,  
 Olgerd P. Sherbowitz-Wetzor  
 Lettering: Stanisław Michalik



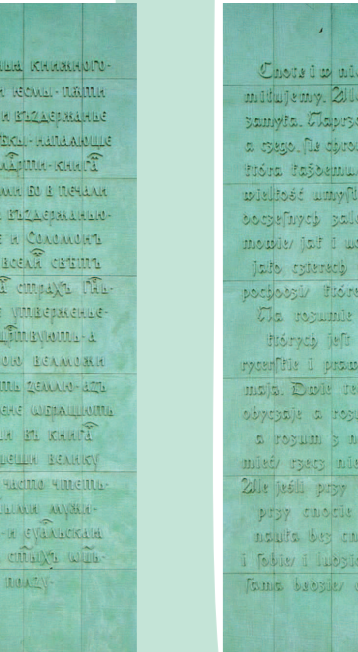
Most ingenious Theuth, one man has the ability to beget arts, but the ability to judge of their usefulness or harmfulness to their users belongs to another; and now you, who are the father of letters, have been led by your affection to ascribe to them a power the opposite of that which they really possess. For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practise their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them.

Through the medium of books, we are shown and taught the way of repentance, for we gain wisdom and continence from the written word. Books are like rivers that water the whole earth; they are the springs of wisdom. For books have an immeasurable depth; by them we are consoled in sorrow. They are the bridle of self-restraint. For great is wisdom. As Solomon said in its praise, "I (wisdom) have inculcated counsel; I have summoned reason and prudence. The fear of the Lord is the beginning of wisdom. Mine are counsel, wisdom, constancy, and strength. Through me kings rule, and the mighty decree justice. Through me are princes magnified and the oppressors possess the earth. I love them that love me, and they who seek me shall find grace". If you seek wisdom attentively in books, you will obtain great profit for your spirit. He who reads books often converses with God or with holy men. If one possesses the words of the prophets, the teachings of the evangelists and the apostles, his soul will derive great profit therefrom.

**Old Polish text**  
 Jan Kochanowski: A Treatise on Virtue and Friendship  
 Work and excerpt selected by: Zbigniew Mikolejko  
 Translation: Cedric Spak  
 Typographical consultation:  
 The University of Warsaw Library  
 Lettering: Stanisław Michalik



**Old Polish text**  
 Jan Kochanowski: A Treatise on Virtue and Friendship  
 Translation: Cedric Spak  
 Typographical consultation:  
 The University of Warsaw Library  
 Lettering: Stanisław Michalik



Virtue: we love it even in a foe and in strangers. Why? What does virtue consist of? First, it consists of wisdom which knows what should be sought and what avoided; second, of justice which gives everyone his due; third, of the loftiness of mind which disregards temporary things; fourth, of modesty in speech and action. Out of these four elements many others derive, and they in turn make men into civilized beings. In contrast, intelligence breeds learning which is manifold. The first among the branches of learning is the knowledge of knightly rights and duties, then the laws of the kingdom, and then the liberal arts. Thus two things ennoble man: his habits and his mind. The habits originate in virtue, and a good mind originates in learning. Both are important to have. But if you can acquire only one of them, take virtue over intelligence; for intelligence without virtue is like a sword held by a madman, whereas virtue, even deprived of intelligence, is useful and laudable. People love both virtue and learning, but they also cherish material goods and advantages.

