

Mount Carmel, Haifa, Syria

February 9th 1914

Dear friends!

I am sitting in the rose-garden of the Beloved, ^{that} surrounding his house. Several of the Pilgrims are walking here and there admiring the flowers. The weather is most delightful and the fragrance of the white roses, red roses, and pink roses, reach the nostrils. Esmael Aga, the faithful gardener is planting new shrubs. Although the sun ^{is brightly} shining, yet one would like to bask under its warm rays. The air is filled with a peace and quietness that passeth understanding. The Mount of God clothed with verdant robe is looming above my head. No doubt there are many of our friends in various parts of the West who would love to be here and see with their own eyes the many holy and prophetic scenes daily enacted in this blessed land. I pray that this be made possible for them and that while the sun of the Covenant is shining they may obtain this priceless privilege.

Just when I finished the last page the Master came out of the house and beckoned me to follow him. He handed me a cablegram just received from Teheran to be read to him which I did. Then I translated a petition from Mr George J. Auger of Honolulu, and while he was walking through the streets he dictated for him a beautiful Tablet. He continued in his walk till he reached a vacant lot at the foot of the Mountain of God. Here he sat on a piece of rock and started to read an Arabic Newspaper. While the Master was thus engaged two Arabs who were apparently debating on some deep questions as their vigorous gestures ^{showed}, passed by. They stopped, looked at the Beloved and murmured a few words to each other. From their ^{looks} I guessed that they ^{had} agreed to have the Master as an Arbitrator and abide by his decision. They came forward and asked their questions. His answer pleased them both and they went away quite happy. The gist of his talk was the following:-
 "Reason works through the instrumentalities of the

five senses. The faculty of hearing is more important than the faculty of seeing. Firstly because it is revealed in the Khoran: 'He (God) is the Hearer and ^{the} Seer!' We observe that in this verse the word 'Hearer' precedes the word 'Seer'. Secondly 'sight' is a faculty possessed by animals as well as by men, ^{for} of perceiving only external objects in a direct line, the impressions of which are imprinted on the retina of the eyes, while 'hearing' is the faculty or the sense by which sound is ^{registered} perceived from every direction - right - left, front, back. Thirdly God has not so far sent a deaf prophet, but amongst the prophets there were a few who were blind. Fourthly, hearing is a gift through which we are enabled to listen to the thoughts of the Masters of the bygone ages and thus enrich our lives by the fruits of their wisdom. ^{Fifthly} the foundation of faith is based upon the faculty of hearing. A ^{deaf} ~~blind~~ man is not responsible, because only a hearing man can listen to the Words of God and comprehend their meanings.

Sight is physical; insight is ideal. There are many

people who have the power of sight but they lack insight. Insight perceives and unfolds the spiritual susceptibilities of Consciousness. It discerns the realities of phenomena. Sight is the faculty of ^{used for} observing things but it is not the apprehender of things. Insight becomes cognizant of the real state of things and piercing through the veil of appearances it goes to the very heart of a given object.

"The throne of reason is the brain. Reason is a monarch over the body and the five senses. Reason does not belong to the category of the senses. It is a faculty superior to them. Animals have the five senses but they do not have the reasoning or intellectual faculty as fully developed in man.

But the Universal Emperor over the entire body is the Spirit. It is the Spirit that rules and controls all the functions of the body. It is revealed in the Koran: 'They have ears but they do not hear; eyes but they do not see, hearts but they do not comprehend; - In other words, they have ears but

they are deaf to the Call of God; they have eyes but they are blind to the Beauty of the Beloved; they have hearts but they are not aware of Mysteries of the Kingdom."

In this manner the Master taught these two Arabs on the road, and I just saved for you parts of his talk to show you how these pearls of wisdom are given away freely and without price. He spoke with them with the same gentleness of spirit and courtesy and patience as though he ^{never} was addressing an audience composed of thousands of eager listeners.

This morning the Russian Steamer bound for Constantinople carried on its deck seven more of our Pilgrims; Foroughi, his son, servant and 4 ^{Israeli} Bahais. As the Master, with his white beard and cream overcoat, stood on the steps of the house pronouncing upon them his last benedictions he made a most wonderful, striking picture, never to be forgotten. His divine Countenance and glowing words are indelibly printed upon the tablet of memory.

There are about 12 more Pilgrims left behind and if I am not mistaken these also will be departing soon.

In the afternoon the Master sent ⁴⁴ Khosro after me and I hurried down the mountain as soon as possible. When I arrived the Master was sitting in the garden; Mirza Heydar Ali and a number of believers were in His Presence. The landeau was ready, waiting for him at the door. He asked me to ride with him in the landeau, because he had several letters and wanted them to be translated. Since our arrival in Haifa I ^{have} always carried in my heart the hidden wish of riding with the Beloved in the landeau, but up to this hour no opportunity was offered me. We were driven by Isfandeyar through the streets of the German Colony till we were quite out of the town in the open field. Several times on the way the Master expressed his delight at the charming beauty of the scenery. A few letters received from India detailing the progress of the Cause were read to him.

The news that the entire debt of the Orient-Occident
 unity owing to the publication of the Bahai literature,
 was paid, gave him much pleasure. When the names
 of those who have so generously contributed to take
 away this burden from the shoulders of the Society were
 mentioned to him, he said: "Bravo! Well done, Very
 good. They have rendered an excellent service. Truly
 I say, they are the embodiments of loyalty and faith-
 fulness." Now that the Society is freed from
 this cumbersome obligation, it is hoped the
 officers will widen the sphere of its usefulness,
 increase its efficiency and the members and the
 friends will do their utmost to interest others in
 its objects and aims. A Society with such broad
 platform can accomplish much substantial
 work in bringing nearer together the East and
 the West in the ties of mutual helpfulness..

The Beloved did not come ^{leave} out of the landau
 but after half an hour's ^{stop} stay in the road, we ^{returned}
 On our way back I told him about the Panama

Exposition in San Francisco. He thought the occasion is very important, and ^{that} the Bahais must avail themselves of this exceptional opportunity to spread the Cause of God and promulgate the word of God.

Speaking about some particular person he said:—"We do not interfere with the affairs of anyone. We are at peace with all. We do not pick up quarrel with any soul. We do not speak against any individual. We do not say to any one: 'Come to us or go away from us.' Whosoever desires to join his forces with us he is welcomed. Our forces are, however, brotherhood, peace, simplicity and straightforwardness." When we reached home the Pilgrims were there. He asked them to go with him into the reception room, and here again he spoke for more than an hour. The believers were overjoyed with his kindness, and their spirits transported into the heaven of gladness through his exhortations and advices. Their eyes were ~~burning~~ and their hearts joyous when they left ~~his presence~~.