

Tiberias, Sea of Galilee
 Syria

June 3d 1914

Dear friends!

Our dear Indian Bahai brother, Abbas Ali Cash-
 miree having reached safely at Haifa sends me the following
 letter: "The days of meeting are coming to a close. We reached here
 under the shade of Abdul Baha's Mercy and are enjoying
 the wonderful, spiritual Fragrances that fill the atmosphere
 of this Blessed Land. ^{while} The time I was in Tiberias I was in
 lapse of a sweet sleep the dreams of which were love, reve-
 rence and a deep, sweet longing for sacrifice. They have
 left an everlasting effect upon my mind. I am
 going ⁱⁿ the wide world leaving the Only One whom I
~~can~~ ^{call} say as mine own. In the whole world I have none
 except Abdul Baha. He is the only One who has a thought
 of ^{me} me. Leaving Him I am going to a world that has
 already wreaked its vengeance upon me in terrible
 atrocities. The only thing I want is the Mercy of my
 Beloved Abdul Baha, the Spirit of my spirit, the sover-
 eign of my heart. I pray you dearest brother to kindly
 beg, on my part, my most Beloved Lord to grant me a

pure heart, free of all thoughts except His Beloved Thought; to grant me a pure sight so that His Face may shine before my eyes above all other sights and to bestow ^{upon} me a consciousness that I may be ever alert to Keep His Beautiful Countenance before me and His Universal Ideal within me. I am fully confident that only a single Word - nay a single ray of attention from Him can clean me of all these impurities and can make me free of all these diseases. Before I conclude I once more beg you to kindly convey this humble petition from me to my Beloved Master, perchance the Sun of His Mercy may throw its rays upon me and bestow upon me the condition I aspire to attain..

In such a beautiful spirit of enkindlement and attraction our friend leaves the Holy Land for his field of labor after a short stay of two days. Let us all wish him great ~~success~~ and spiritual victories

This morning the three pilgrims came to the hotel and the Master after bidding farewell to Mansour Ali Pasha came down onto the veranda and while he was walking to and ~~do~~ ^{from} and looking over the Sea of Galilee he said :- "Man must be known through his deeds and actions. Mere words have no weight. The Persian

Nationalists have loved to theorize on certain democratic principles without ^{understanding} their real significances and thus they came to a sad and calamitous end. They did not pull together, but each person pushed in a different way. They had agreed to disagree upon all the questions of national importance, but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to ^{reproach} ~~un~~advertize and censure each other's acts as soon as they came to know about them. Were they united together the results of their deliberations would have been marked improvement in the life of the nation. The language of criticism and fault-finding is bad. It has become however ~~the~~ second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: we have come often across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother into account for the same unlikable habits.

Man must not see the evil qualities of the people; he must
 look at his own shortcomings and make an effort to remove
 them. A believing and assured soul lives eternally in this
 condition. When I was very young one day I was taken
 through the Bazaars of Teheran. The shopkeepers had the
 custom to call aloud after the people to sell their wares
 and in order to entice the prospective customers they would
 call them by the most flattering names and titles. There
 was a very old woman - probably 80 yrs old - with bent
 back and wrinkled face - who ^{was walking} ~~walked at the time~~
 through the Bazaar. ^a The shopkeepers would shout
 after her: Miss Khanom! O thou never-fading rose!
 O thou young, beautiful maiden! come here, grace with
 thy lovely presence ^{my} ~~our~~ shops: we will reduce the
 prices for thee and sell thee cheaper than the rest.
 All the time she knew well that these ^{were} ~~are~~ foolish
^{flattery} ~~compliments~~, but just the same she liked them. She
 would smile and pass by them, taking everything
 they said seriously. There are today so many people
 who are like that old woman. They love inane
 flattery and empty compliments which are ^{no} other
 than nets to snare unsuspecting people."

While he was talking in an animated, happy mood, the Editor of a European Newspaper arrived and hearing the name of the Beloved he was anxious to meet and interview him. As he spoke Arabic conversation was carried along in that language. Other people called on him and tell now he was busy talking with the callers.

At the table he asked the young Frenchman who has been in the hotel since our arrival, what books he reads. "I see you often with a book in hand. What do you study? What kind of books are there?" "I am interested in Philosophy and the theory of a recent well-known philosopher that there is no 'motion'." "Does this philosopher" the Master asked "means that there is no 'motion' whatever in nature? For as we know there are several kinds of motions. There is for instance a 'creatural motion or movement, a 'conditional motion, a 'motion of environment.' etc. The world of existence predicates motion. Life is motion. Progress and movement are the two unchangeable laws of the universe. For instance this chicken that you are eating you was once in the Mineral Kingdom, through successive stages it reached the vegetable Kingdom, then the

animal Kingdom and now it is going into the make up of your constitution - which is the human Kingdom. Therefore movement, evolution and progress are witnessed in all the stages of existence, nothing remains stationary."

Then he spoke in detail on the psychology of 'laughter'. "Laughter" he said "is caused by the slackening or the relaxation of ^{the} nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example happiness and misery are super-sensuous phenomena. One cannot see happiness with his own eyes. It is not a tangible thing. One cannot hear it, ~~or touch it~~ ^{or touch it with his} with his ears ~~and~~ hands. Happiness is a spiritual state. But happiness is caused either by looking at a beautiful picture or witnessing a delectable panorama or associating with the person whom you love or listening to a good voice or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual." (D)

For the last few days the Mofti has been inviting repeatedly the Master to his house. As he has two houses right on the shore in front of the pier ^{one} adjoining the other he has been trying to offer ^{one} of them to the Beloved. As the invitation was renewed almost every

day the Master at last decided to spend the remaining
 days of his stay in Tiberias in this house. Hence no
 sooner ~~he~~ was ^{he} up from his usual nap ^{than} he ordered us to pack
 up and leave for the house. It was such an unexpected
 decision and Mr Grossmann was ^{very} ~~awfully~~ sorry to lose
 the Master. However we are here to obey the Command
 of the Lord and not follow our own desire. It took us
 only a few minutes to pack our baggage, because we ~~are~~
^{have} ~~carrying~~ very few things with us. After half an hour
 we found ourselves in the house, closing the chapter of
 a fortnight's experiences in the hotel, and going back
 again to our Eastern life and its reposeful charm
 and fascination. This is much better, because the
 Beloved is not very fond of European cooking and Phosro
 can cook for him his favorite Persian dishes. For the
 present we may stay in Tiberias much longer than
^{I thought} ~~my former~~ calculation. The dry, hot climate agrees
 with the present constitutional need of the Beloved,
~~and~~ he is enjoying good health and all the past ills
 are entirely eliminated. I am feeling hot but happy
 and the daily, nay hourly association with the
 adored One acts on me as a cool, refreshing spring.