

Bahai Hest. Mount Carmel
Haifa Syria Oct 14th 1914

Dear friends!

The Master left this morning and descended the Mountain riding on his little black donkey. Badi Effendi and myself stayed in the Hest, writing and translating till 4 pm. Our two American brothers came up and with their sweet presence made our hours brighter. Their love for the Beloved and their sincerity in the Cause has a stimulating effect upon us and our happiness increases as they continue to unfold before our gaze their manifold experiences and enthusiasms. With the inspiration of the Master's daily association and words they will become confirmed to render worthy services in the Cause of God.

At twelve o'clock through an eye-glass we looked upon the house of the Beloved and we were most delighted to see him walking majestically amongst the rose-beds and holding a conversation with Aga Abbas Gali. Then we saw the latter approached respectfully the Master but we could not see distinctly what he did. When he came up we asked him what was he doing in the garden and why the Beloved kept him so long? "Oh! How did you see?" "Never mind! How did he watch you? We like to know why you approached the Master?" "Well! I can't make out how you possibly could see these things but I don't need to bother my mind about it. I had just returned from marketing and I had my basket full. The Master asked: 'What hast thou in thy basket?' I enumerated its contents. 'Bring it to me' he said. That was the time I approached him with the basket but you could not see the basket. He looked at it and took out two small squashes and an apple. Then he gave me a large apple from the garden instead." We all wanted to have the apple but he could not part with it and all our pleadings did not move him to this act of generosity.

It was about 4 p.m. that we descended the Mountain and found the Master and the American brothers and Shoghi Effendi sitting in the entry-Hall of the Palace, with Mt Carmel and a glimpse of the sea in the distance. Mr Latimer & King said: "Beautiful garden." The Beloved replied: - "Of course it is beautiful. Carmel is a derivative of two words, 'Carm' and 'El'. Carm means garden or Vineyard and El means God. Therefore it is the Garden of God. Mr Penney asked whether ~~the~~ system of preserving the dead bodies by embalming was good. The Master answered: - "The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the universal law of God. If the body is cremated in the crematory, the elements making up the composition of the body are instantaneously disintegrated and are deprived of the slow process of dissolution. Therefore, according to the law of nature and God the physical body must disintegrate slowly and after death crumble into dust, because its origin is dust. Some nations, like the ancient Egyptians, thought ^{that} their Pharaohs and nobles should be preserved for posterity. ^{Some of these} Egyptian Kings have been preserved for about 5000 years, but what has been the use of this custom? ... I have seen some Mummies and they look very bad. The important thing in life, however, is the spirit of man. The spirit is immortal; the spirit goes to the Kingdom of God; it receives eternal illumination. But this physical body must return to dust even if it is preserved for a 100,000 years."

Then Mr Latimer asked the Master the interpretation of the verse in the Arabic Hidden Words. This was because many new-thought people quote this verse as a proof for their pretension that the

is also the manifestations of God or that essence of God is within
 them. Here is the verse: - "O son of spirit! I have created thee rich;
 why dost thou make thyself poor? Noble have I made thee; why dost thou
 degrade thyself? Of the essence of Knowledge have I manifested thee: why searchest
 thou for another than Me? From the Clay of Love I have kneaded thee; why
 seekst thou another? Turn thy sight unto thyself, that thou mayst find Me
 standing within thee, Powerful, Mighty and Supreme."

The Master said: - "There are two kinds of 'standing within'. The
 first is like the 'standing' or containing of water 'within' an earthen bowl.
 So far as this first theory is applied to human relation with God, it
 is not true, because the Reality of Divinity is not a body. This is
 a false assumption. The essence of God is not a body like water to
 be contained within the body of the earthen ~~bowl~~ bowl - man -
 a body within a body. But there is a second theory which is
 correct and this is the appearance - 'standing within' - of the Sun
 in a clear mirror. Therefore, from this standpoint the meaning
 of this verse is as follows: Purify thy heart that it may become
 like unto a transparent mirror. Then thou shalt find Me
 standing within thee, Powerful, Mighty and Supreme."

If you interpret this verse according to the above ^{explanation} ex-
 planation, it will be correct, because has not left its transcendent
 station in order to find an entrance into the mirror, but
 it is ever stationed in its own center of grandeur and
 perpetuity. While, on the other hand, the mirror having been
 polished, reflects the rays of the sun."

After a few minutes he turned his smiling face to Mr. Kenney
 and said in English: - "Speak." Mr. Kenney replied: "When the
 heart is full of love and happiness there is nothing to say." The

said in reply: - "What is necessary is Divine Joy. Divine Happiness is the pecker of the heart. you have arrived here at a very good time. The weather is temperate, there are not many people, the world is self-occupied. The Fragrances of the Holy - Spirit waft from this Sacred Spot. If the nostrils were open they could inhale these breaths. This Blessed Land is fragrant. Praise ye God that ye have reached this Place. Its results will become evident in the future."

After a few more remarks the Beloved spoke about German relievers and directed Mirza Habibollah Khodabaksh to write personal letters to all those friends who have been especially kind and hospitable toward him and his Persian companion. Convey to each "he said" my Bahai greeting. Tell them I pray at the Holy Threshold in their behalf. They are the sincere servants of the Blessed Perfection. When the proper time comes I shall answer all their letters." Then he told us to continue our conversation with the friends and he went out to take a walk. After an hour he returned and entered the house. The Secretary of the Russian Consulate called on him and had a private conversation with him. The sun having set, Isfandiyar prepared his carriage and was driven up the Mountain.

Our American brothers returned to their hotels and with the joyful expectation of seeing them tomorrow we also ^{wended} our way toward Mosafir Khané - Pilgrims Home. In contrast with those busy days and months when there were ^{trains} of Pilgrims these are perfectly quiet days. We are so far away from the active world and its problems that I am ^{at last} becoming a hermit with his seclusive nature. I send my sincere Bahai love to all the friends.