

I am very sorry that this highest form of spiritual pleasure I have felt in your society here in Amman ^{lasted} was for a very short time; But fortunately for me the great pleasure of the soul have always a radiating effect on the future because of the pleasant emotion occasioned by the remembrance of such pleasure is everlasting.

TDVISAM
Kütüphanesi Arşivi
No RTB-17 1a

I should like very much to have you kept in Amman much more than a day and night, in order to let you know something of about my very curious and quiet ^{make} ^{Some revelations} an original way of making the most valuable experiences including all the most important problems of life, and to tell you how I came so fortunately to draw out of my experiences the soundest and truest signification of facts partaking in my adventurous life and things surrounding me; and then how I could find out the best practical principles leading me to relative happiness and selfcontentment what ever the outer and material conditions encircling me may be in themselves.

I was, when struck down by the fatality of the events fallen down here, before hand very careful to study and to investigate into the condition of an easy adaptation to my new world so limited. This was too narrow a circle for me.

But as soon as I inquired about the conditions of life there I came to understand so clearly and fairly that the essential condition of adaptation is to discover the way of sympathizing with every thing surrounding you; to be aware of the history not of the men and nations which have left something of their passions and thoughts in the materialized forms of ruins or customs, but to know even the history of rocks and mountains all around you; then after having discovered this truth I had at once the happy intuition, the sudden illumination or rather the inspiration of reading once more again the Bible and carefully. Apparently there was no apparent connection whatever between adaptation and Bible reading. But I had grasped at once the

truth that a man living somewhere without knowing the life history
of the things and mountains and valleys surrounding him was not really
a living man, but an inert ^{spiritually} being having no connection with
is surrounding, though being a ^{material} creature. And the
malaise of being a stranger was due to that. After this
I understood at once the real meaning of ~~adaptation~~ ^{adaptation} in the

TDVISAM
Kütüphanesi Arşivi
No RTB-17-10

I was, when I first came to the forest of the
mountains, a stranger, a man who had never before
been in such a place. I was not used to the
silence and the solitude of the mountains. I
was used to the noise and the bustle of the city.
I was used to the lights and the shadows of the city.
I was used to the people and the people of the city.
I was used to the life and the life of the city.
I was used to the world and the world of the city.
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Kaditöy. Sahib qüli Sok. № 32.

Fe. amboul.

TDV İSAM
Kütüphanesi Arşivi
No RTB-17-3^a

My dear Friend Mr. G. Millhouse,
Sâlih is living not very far from my house,
and we are meeting each other most often. As soon
as he gets a letter from you, he comes to see me for
giving me some good news from you which echoes
to my mind, the simple, but pleasant, careless, easy-
going, natural life we had enjoyed for sometime in
good and sincere friendship with you. After your
departure, I resumed my life in contemplation of
the indescribable beauty of the captivating Nature
which is - according to its wonderful manifestations -
Sublime, magnificent, overwhelming, always impres-
sioning in some way, and sometime I was living in
communion with it.

This ineffable, immaterial pleasure is a con-
dition of high value for the realization of the relative
and daily happiness of an intellectual man, who
believes in the instability of life. This belief implies the
idea of the ~~subjectivity~~ subjectivity of ~~our~~ happiness,
which is not an object, but a peculiar state of our
mind, although conditioned by some or many material
needs and things, which not all of them are absolutely
necessary for our well being. Even health, which is the

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TDV İSAM

A first condition of happiness. I have seen and I know
some of them ~~and~~ who were suffering awfully from
some incurable diseases, ~~and~~ displaying an optimis-
tic disposition of mind, trying to enjoy ~~a~~ themselves
notwithstanding their miserable health. Our friend
Sabih's elder brother was a very intelligent type of man,
He was suffering from an incurable chronic tuberculosis
in the larynx, in the lungs and the bones, since his
youth. He was one of my intimate friends. I have
never seen in my life such a cheerful and witty
man in my life; he ~~was~~ ^{was not} believing ~~not in~~ ^{neither} God, nor
in the devil; ~~he~~ ^{was not} being quite sure, ~~of~~ of the fact
that his birth was an accident, and he will not come
again in this or any other world. He ~~was~~ was, as much
as opportunist as Omar Khayyâm, though he had not
studied his philosophical quatrains.

I myself, I believe in many things, except the
future life, and since my return to Turkey I have
suffered very badly, and spent in the hospital the
two thirds of my ~~of~~ later five years, I never ceased
to read and write, give some lectures in the hospital