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 Al hammeh
 Lake Tiberias, Syria
 May 6th 1914

Dear friends!

Out of the desert the following message is sent to the Bahai world; from the "garden of Allah" this beautiful nosegay is forwarded to the Bahai meetings: -

"The more union and agreement appear amongst the believers of God the greater will be ^{the} divine Confirmations, the more uninterrupted will be the descent of the holy blessings from heaven! The friends must love each other with such deep sincerity as to move the hearts of those who come in touch with them. They must establish the Kingdom of unity in the hearts of mankind, so that they may see with their own eyes the embodiments of kindness, righteousness and purity. The world of humanity is submerged in the ocean of darkness, ignorance, lust and passion. They ^{people} are in the bondage of worldliness and tied with baser attachments. They are not thinking for one moment to attain to the good-pleasure of the Lord. They have smeared their wings with every form of Clay. The creatures are under the subjugation of their lower appetites of nature. They

are engulfed in the world of nature and live in accord with the requirements of nature. They are like these cows grazing in the green field. They have no other thought, idea or concern save grass, water and the appeasing of their animal passion. The individuals of mankind must release themselves from these ties. Only through the Cause of God, only through the religion of God, only through the power of the Merciful, ^{on the hand} they can adorn their inner beings with spiritual virtues. While the people are immersed in the sea of worldly notions, the believers of God must inspire their hearts with heavenly ideals; they must ^{cause} throw a great reverberation in the pillars of the earth; they must roar like the lions and wave like unto the sea. They must show them the beauty and charm of the world of God. Even while I live in the heart of the desert I expect to receive good news from the believers of God in all parts of the world.

"The Cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study

in their deportments and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of Baha-Allah must be a dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

"What is the sum-total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant, but having no ^{grains of} wheats or barleys, the result is not achieved. The aim has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest. The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; ^{their} function is to see. The ear is another organ, it must hear the voices. The hand is another organ, it must take hold of things. If they do not perform their functions they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause. There is a vast difference between the soul who has consecrated his life to the joys, pleasures and

delights of this mundane world and the soul who seeks naught else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Bahai world become the expression of one single individual seeking to live the life of holiness and sanctification."

This spiritual, divine message was uttered this afternoon as he sat in front of his tent. Although he was speaking to a number of Zoroastrian Bahais who came over this morning from Adas-yah, yet unconsciously he was addressing the Bahai world. I could go on and translate some more of his wonderful words but enough is translated to show you the burden of his message. He went on and spoke more, now about the stirring life of Baha-Ollah, again reciting the tragic events of the years of the Bab, but always impressing the listeners with the importance of the promulgation of the Cause and the great responsibilities of the Bahais concerning this matter. After this, followed by a number of believers, he walked towards the bath. There at the spring, on the mud veranda of the crude hut of the inspector he gathered around himself several important Sheiks of the tribes of the desert of El-Hawran and spoke to them on the spiritual principles of El-Islam. With wonder in their eyes they

listened to every word issued from his lips and payed him honor and reverence when he finished his talk. After the bath he returned to the camp, riding on his horse. In the evening for more than one hour he walked alone in the moonlight. I stood near the door of my Areeshek watching him walking, his majestic body silhouetted against the hills and mountains bathed in the pale moon beams. What strange and mystic thoughts were revolving in his spiritual mind?

In the morning passing by the door of my "Areeshek" went to his own tent and was there for a long time, all alone. Then coming out he called my name aloud and immediately I was behind him. "Come along. I want to take a walk." He reached the Areeshehs of a few Jews from Haifa who have come here to take the hot baths. He sat there and started to speak with an old Jew about Mount Carmel, Elijah, his cave and the miracle of sacrifice and asked him whether, like others, the Jews believe these buildings were founded by Solomon. He said "no". At this time a tall negro passed by and looking at the Master approached him. In a few minutes his sad story was related. He was from the interior. He had walked on foot up to Alhammech. He has no money. He wants to take the bath, and he wants to go to Haifa

The Master's hand went immediately into his pocket and our tall negro brother was happy beyond words. He laughed, showing a pair of pearly white teeth, and passed away from before us, probably never to ^{be seen again} meet him again.

Speaking about an influential Syrian who has been grabbing the land of the poor peasants he said:—"It is very strange how the possession of a few spans of earth blinds men to justice and fairness. He became neglectful and heedless, forgetting God in ^{his} ~~their~~ mad haste after wealth and trampling upon the rights of others. In other countries such cases of gross injustice are rare. Those who are god-fearing never commit such ^{acts} things, and those people who are not afraid of God are most considerate lest they might jeopardize their reputation and good name and thus ^{be} degraded in the estimation of the public and bring disgrace upon themselves and upon those who are connected with them in ^{the} business world."

The train brought new guests, ^{aga} Hajad Ali Afnan and his family, Aga Hossein Ashjee and his son and two others. The Master received and welcomed them in my Areeshek. Aga Mehdi and Abdul Gaseem had sent wonderful bouquets of flowers as token of their devotion and imperishable attachment to the Cause.