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Bahai Pilgrims Home
Mount Carmel Haifa Syria
January 17th 1914

Dear friends:

It seems that last night I exposed my neck too much to the wind and this morning in a literal sense I was "stiff-necked". I could move my head neither to the right nor to the left. Notwithstanding this I braved the mountain air and directed my steps toward the home of the Beloved. The Moftei of Acca was calling on him and therefore we could not see him. ^{After awhile} ~~Meanwhile~~ he sent for a number of believers. By noon the rigidity and the pain in my neck ^{had} increased and made it ^{most} difficult for me to climb the mountain. In the afternoon the Master sent for me. He was ^{sitting} in the sunshine. He said: "The mail has brought you many letters. Do you answer all ^{of} these letters or ^{will} you ^{put} leave them aside for the present?" I told him ^{that} many of these letters contain news

of the progress of the Cause in various parts of the West
 as well as numerous petitions to be presented to him
 as soon as he ^{will} feels well enough to answer them".
 "Come then" he said "Read these letters and tell
 me ^{hear} the news tomorrow. Be a little patient. I
 will answer ^{all} the petitions ^{very} soon." Then he
 looked carefully in my face and seeing how stiffly
 I carry my head he asked laughingly: "What is the
 matter with thy neck? Hast thou become stiff-
 necked?" He told ^{me} them to go and rub it real hard
 with ^{olive} oil and ^{wind} wound a shawl around it. I
 came out and the reading of the letters made ^{me}
 for the present, to forget the pain. After half an
 hour a shawl used by the Master and a
 saucer of hot olive oil were brought by Khosro.
 One of the believers "rubbed in" — the oil and
 I wound ^{me} around my neck the blessed Sh-
 awl. In the evening I went to sleep without
 taking any dinner. Mirza Habib, a good, fine
 Bahai had a peculiar idea of treatment. He

filled a small handkerchief with hot ashes and tied it around my neck to keep the nerves warm for an hour or two. I had to yield to his gentle insistence.

Herein I will translate the address given by the Beloved on the night of ^{the} fifteenth to the large number of Oriental pilgrims:—

"You are all welcome. How are you? It was my intense desire to come up today and see you, but there were several engagements that I had to fulfill..... In reality Sheik Abdul Garem was one of the old believers. For years and years he was beneath the protection of the Blessed Perfection and during all the days of his life he was a servant of the Cause, and his ^{last days were} end was sweet and good. It was like unto the musk which diffuses its fragrances all around. ^{and one's life well} To ~~have~~ a good end is the most difficult thing, especially in these days when the winds of tests are blowing from the four corners of the earth. Whosoever

^{happy ending of his life,}
 has obtained a good end he must know of a
 certainty that this is the most great gift of God.
 In the world of humanity there is no greater be-
 towal than a ^{that, blessed ending of one's life.} good ending. We must pray at
 all time, supplicate and entreat, implore and
 beg toward the Kingdom of Abha in order that He
 may destine ^{the blessing for our last days.} for us a good ending. Praise be
 to God that Sheik Abdul Jaseem was con-
 firmed in this. During the dispensation of the
 Bah there was a man by the name of Mollah
 Mohamad Faki. He was one of the most active,
 energetic Believers, ^{and} his faith was perfect. He even
 wrote a book establishing the proofs and evi-
 dences concerning the appearance of the Bah.
 From every standpoint he was a distinguished
 man with marked ability; he was learned
 and well-informed, and his services con-
 spicuous and various; but the unfortunate
 man was afflicted with a ^{ending of his life} sad end and
 the results of all his former services ^{more} neutralized.

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to have ones last days blessed. This story illustrates that a good end is the Greatest Favor of the Almighty and whosoever attains to a ^{his} 'good end' he becomes the recipient of the Divine Bestowals. We must love and admire that person greatly. Thanksgiving be unto the Lord, for Sheikh Abdul Gaseem attained to this station.

Tonight I desire to speak with you on a most important subject which you must engrave ~~it~~ on the Tablets of your hearts like unto the engraving of pictures on adamantine rock, - to the extent that you may ^{will} never forget it, and as you travel through life relate it to the believers of God. It is this:- The Holy, Divine Manifestations are Unique and Peerless. They are the Archtypals of Celestial and spiritual virtues in their own age and Cycle. They stand on the summit of the Mount of vision and they fore shadow the perfections of the ^{evolving} ~~future~~ humanity. For example during the Dispensation of His Holiness Moses - Peace be upon him there was no other

a single human soul similar or like unto him.
 He overshadowed all the Holy souls who came after
 him, even the hosts of the Israelitish prophets. In
 a similar manner all the people who lived during
 the cycle of His Holiness Christ - may my life
 be a sacrifice to Him! - were under his spiritual
 authority. They had no will of their own. He
 was the Sun, and the others were the lamps.
 He was Unique and Peerless, the Center and the
~~confluence~~ ^{focal point} of the mighty forces. Every one ^{else} was
 under his 'shadow'. Likewise during the period
 of His Holiness the Messenger, Mohammed - Upon
 him be Peace - all the souls were under his
 'shade'. He was the orb and the others ^{were} the stars.
 He was also Unique and Peerless. Every one
 caught the rays from him and was entertain-
 ed through his fire. In a like manner
^{was} during the epoch of His Holiness the Bal-
 -~~may~~ the life of ought beside be a ransom to him.
 He was matchless and unthanked, ^{as}
 all the rivers received their strength

from that great sea. Finally during this cycle
 of the Blessed Perfection - may my life be
 a sacrifice to his believers - all are beneath
 His Shadow He is ^{the} Unique and Peerless ^{One} till the
 next Manifestation. It is not however definite
 that it will be one thousand years; it may be
 2000 or 10,000 or 20,000 yrs; but it is definite
 that, for the coming one thousand years, there
 will appear no Manifestation; for one
 thousand years there shall arise no Sun. All the
 appearances will be beneath the shade of this
 most great Appearance; they will be as the
 stars of guidance. All of them shall gather
 around this fountain of Life; all of them
 will become illumined with the rays of
 this Sun; all of them will receive a
 share and ^{an} portion from this great Sea;
 all of them will become vivified with
 this soul-imparting breeze and all of them
 will be under the dewy fear of this rain.

The aim is this: His holiness the Bah gave
 the glad-tidings concerning the Appearance of the
 Manifestation of God and His Holiness the
 Blessed Perfection was the Promised One of
 all ^{the} nations and religions. The Bah was
 the morning star, the twilight heralding
 the glorious dawn of the Sun of Reality.
 all of us are under ^{the} ~~its~~ ^{of this Sun} shadow and receive the
 refulgent Bestowals from It. I am Abdul
 Baha and no more. [Who^{so}ever prais^{es}
 me with any other title] [I am not plea^{sed}
 with him. I am the Servant at the
 Threshold of the Blessed Perfection and
 I hope that this servitude of mine shall
 become acceptable. Whosoever ^{well} mentions
 any other name save this, I am not
^{will not} at all please^{me at all} ~~with him~~. Abdul
 Baha and no more. No person must
 praise ^{me} except ^{by} ~~this~~ ^{name}:-- Abdul Baha.

The Blessed Perfection and the Bah are Unique and Peerless in this Dispensation ^{and} until the next Manifestation. The belief, the opinion and the thought of all the believers must revolve around this common Center. This oneness of belief must become fully realized, so that in the future there may arise no differences. His Holiness the Bah, was the Morn of guidance, the Blessed Perfection ^{was} the Desired One of all the religions and nations, and all of us ^{are} under the Blessed Shade, non-existent and evanescent. All of us are the servants of this Holy Threshold. All of us are the ~~Threats~~ ^{Threats}, meek, humble and lowly. all of us receive the lights from that Sun of Reality. There are no other meanings, no other quality, no other appellation for us save this. I am Abdul Baha. The believers must be satisfied with this explanation - so that I may be pleased

16 with them. All the friends must be united on this matter. Praise be to God that up to this time, ~~through~~ the Favor and Providence of the Blessed Perfection no other title or word save Abdul Baha he appeared either from my tongue or pen. I hope that all the believers will walk in my footstep, so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render some slight service in the Path of God. There is no greater station than this. After the departure of the Blessed Perfection till the appearance of the next Manifestation there is no other station save the station of Servitude, pure and absolute, not a servitude liable to interpretation but an unconditional and unqualified Servitude. This is the real path. Whosoever expresses any

other interpretation, I am ^{well} not pleased with
him. This is my advice to you! This is my
counsel to you! This is my Covenant and
Testament unto you! This is my bequest
to you! This is my desire! This is my good
pleasure! This is my last request from
all the believers of God! This balsam to my
wound is Servitude at the Holy Threshold! The
remedy of my pain is Servitude at the Holy Thres-
hold. My Sadrat-al-Mountaha is Servitude at the
Holy Threshold! My highest destination is Servitude
at the Holy Threshold! My Supreme Paradise is Ser-
vitude at the Holy Threshold! My Spiritual Temple
is Servitude at the Holy Threshold! The most
shining Crown is Servitude of the Holy Threshold!
What diadem is more glorious than Servitude of
the Holy Threshold! What honor is greater than Ser-
vitude at the Holy Threshold! I hope that all
of us will become assisted in this Servitude.
I hope each of us will become confirmed
in absolute humility and meekness at the
Holy Threshold! This is the delectable
Paradise of the righteous ones! This is the
ultimate desire of the believers! This is
the Zeruth of the hope of the favored ones!"