

Rue St Didier 30  
Paris. France  
Feb 9. 1913

Dear Harriet!

The spiritual edifice,  
~~which the Master laid its founda-~~  
the foundation of which the Master laid  
tion, last year in Paris and is  
again fortifying it this year, ~~is~~  
showing <sup>signs of visible growth</sup> ~~increased~~ ~~improvement~~.  
As the ~~Supreme~~ Architect of  
~~this~~ structure, he has come  
to supervise the work of the  
Masons. In this day ~~this~~ Edifice  
would be soon completed, were  
we in possession of energetic  
persistent workers and the  
right kind of materials. The  
~~Great~~ Architect has not only  
given us the plan but  
painstakingly, he travels  
through the world to see



how the work is progressing, to  
 encourage the laborers, to inspire  
 the hearts of those who have  
 lost their consistency. Now he  
 has reached Paris and already  
 we observe, ~~the~~ signs of new  
 activities and interests in various  
 directions. Religionists and phi-  
 losophers, Scientists and Artists  
 are gathering around the  
 Great Architect, in order  
 that they may learn the  
<sup>details</sup>  
~~intricacies~~ of his plan and  
<sup>then for</sup> each <sup>to</sup> giving his own quota  
 of ~~assistance~~ to the construction  
 of the Edifice of Humanity.  
 These different ways of examining  
 and expressing life represent  
 really separate departments



of this divine structure. For  
 do we not see how the leaders  
 of humanity in <sup>all</sup> ~~different~~ quarters  
 of the globe are unconsciously  
 brought together? <sup>Because</sup> ~~For~~ there is  
 a similar state of consciousness  
 underlying all sincere efforts  
 in these spheres of thought <sup>and</sup>  
 action. They are climbing the  
 hill and are closing <sup>and</sup> in around  
 the common citadel, the plan  
 of which <sup>was</sup> ~~is~~ drawn by the  
 Universal Architect of our  
 time and generation. <sup>Baha-Ullah</sup> On  
 this Mountain of God, the  
 Celestial Palace of Reality shall  
 be founded; its towers shall  
 uplift their heads to the blue;  
 its turrets shall glorify <sup>rise above</sup> in their  
 majestic beauty; its lights



shall irradiate to all the regions  
 its audience-chamber shall  
 receive the worthies of all the  
 nations <sup>and</sup> its imperial halls  
 shall shelter all the peoples  
 and tongues. From this palace  
 of God, the foundation of which  
 Our Architect has laid and  
 for the construction of which  
 all the master-masons  
 are <sup>called upon</sup> ~~working~~ - there shall  
 be raised the anthems of univ-  
 ersal praise, reverberating through  
 all climes and stirring the  
 very inmost heart of every  
 human being. May each one  
 of us be privileged to work  
 day and night until the  
 glorious Palace of Universal Religion  
 is completed!



2 This morning as we were drinking tea in the presence of our Beloved, he looked out of the window and with regret in his tone he said:— How pitiful it is that man is satisfied with material things and so regulates his life as to gain more and more! He has made himself a "civilized animal," while the animals are uncivilized. The animals and birds from early morning till late in the evening are planning to gain food and grains; so <sup>also</sup> these people of this age are totally submerged in material affairs. It is strange that they are pleased



with these trifling occupations.  
 It is regrettable that the world  
 of humanity is subjected to  
 these afflictions; especially these  
 countries that are so well built!  
 The light of spirituality must  
 shine from these regions <sup>and</sup> people  
~~must~~ become characterized  
 with divine morals. They  
 must become radiant beings,  
 shining stars, luminous persons  
 and angels of heaven. ~~Then~~  
 He was silent for a few <sup>moments</sup>  
 Mirza Ali Akbar Rafsanjani  
 was chanting in a sweet voice  
 the Communes of Baha-o-lah,  
 there stole over us a spirit of  
 calmness and peace, the room  
 was filled with the fragrances



of the Kingdom, the world and  
 what it contained therein became  
 as naught, we were as though  
 immersed in a sea of light. When  
 the chanting was over, the Beloved  
 opened his eyes, looked out and  
 said: This is a good day. We  
 commenced it with the sun.  
 Then ~~we~~ <sup>made</sup> we were happy <sup>as we</sup> ~~the~~ looked  
 out <sup>we</sup> and behold the <sup>phenomenal</sup> sun with  
 all its rays - soft - tender <sup>was</sup>  
 smiling upon the world, <sup>and as we</sup> ~~the~~  
 looked in and we saw the  
 Sun of Reality, shining and  
 radiant. <sup>Thus</sup> ~~For~~ we were going  
 to start the day with the  
 dawn of two suns - illumi-  
 ning the exterior and interior  
 worlds of nature and intellect



3 This being Sunday

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Today we had many people. It seems ~~that~~ on Sunday there are always more people coming, for during the other days of the week they are more or less busy. As usual at ten o'clock the interviews started and men and women and many with their children had the privilege of meeting <sup>Alfred. Baba</sup> ~~him~~. There was a woman who had a little <sup>sweet</sup> girl of ~~probable~~ <sup>two</sup> years old, a very sweet baby. When she <sup>entered the place</sup> ~~went into~~ of ~~see~~ the Master, she run to him, putting her little hands around ~~the~~ <sup>his</sup> neck ~~of~~ and trying to hug him. <sup>And</sup> ~~then~~ to our surprise, slowly she said the following <sup>words</sup> distinctly:—



"Abdul Baha I love you. I will try to be a good Bahai"

4 There was a woman who at first was very antogonistic <sup>to keep</sup> and was clamoring <sup>over</sup> for her Jesus Christ, afraid that the Master ~~is~~ going to take Him away from her. "My Christ is enough <sup>for</sup> me" she said determinedly as she entered in the Presence of the Beloved. After a few minutes she came out weeping. What has happened? Oh! She has found her Jesus Christ. Now for the first time in her life she loved the Christ <sup>up to this point</sup>. She was worshipping <sup>a</sup> ~~the~~ Concept of the Christ, but now she had the Reality. She ~~was~~ radiant;



She is happy; because the Beloved gave her such a glorious idea of her own Christ that she was transformed.

5. ~~About twelve o'clock~~ <sup>at noon</sup> the King of Kings with majesty and authority setting on his brow comes out with innate simplicity and yet divine grandeur. All arise on his entrance. There ~~was~~ a large gathering. He touched upon a lofty theme, glowing with burning words and convincing utterances. He spoke on the Existence of God; ~~he~~ <sup>filed one upon another</sup> ~~accumulates~~ the irresistible proofs of science, art, physics, Chemistry, and step by step, he carried ~~you~~ <sup>us</sup> through the



labyrinths of nature, till <sup>we</sup> ~~you~~ realized in <sup>our</sup> ~~your~~ own soul, the existence of God! is ~~proven~~. This ~~was~~ a wonderful talk, one that every Bahai <sup>should</sup> memorize every word of it. For it is evident that upon ~~this talk~~ upon the existence of God — life and religion are based.

6- After this <sup>lecture</sup> ~~wonderful~~ talk and shaking hands with each <sup>one</sup> he passed by the ~~mother of the~~ <sup>the little</sup> ~~girl of whom I refered~~ <sup>to whom I refered</sup> ~~and took~~ on the other page ~~and taking~~ her in his arms away the baby ~~and~~ <sup>in</sup> ~~his~~ arms in ~~the~~ amidst the delight and happiness of all. He carried her to his own room as <sup>placing</sup> ~~his own room~~ he sets the her on a chair <sup>offered</sup> ~~the~~ baby on the bed and gives



<sup>parent then</sup>  
 her candy. The ~~father and mother~~  
<sup>were</sup> ~~are~~ called in <sup>he</sup> The Beloved  
~~place~~ ~~puts~~ a very precious rosary  
 around <sup>her little</sup> ~~the~~ neck of ~~the baby~~.  
 She <sup>was</sup> ~~is~~ happy over it and she kissed  
 it and spontaneously ~~she~~ <sup>and</sup> ~~runs~~  
 to him again, ~~with~~ her ~~tender~~  
 small hands around the  
~~neck~~ <sup>neck</sup> of the Beloved, she repeats  
~~again her sweet and magical~~  
~~words~~ :- "Abdul Baha, I love you  
 I will try to be a good Bahai"

After lovely scene of childlike  
 beauty the Beloved calls Mirza  
 Aga Khan Garmmagami and  
 goes out to take his customary  
 walk in the Park of Tower  
 of Eiffel.

On his return Sayad Assadullah



lunch

served the ~~dinner~~ and we ~~are~~ <sup>were</sup>  
all happy to sit around his heavenly  
Table.

7 In the afternoon the wife of  
Gabriel de Sacy with her four  
daughters came to visit the Master.  
Gabriel de Sacy was a very great  
Bahai. He wrote a treatise on  
the Cause and died a few  
yrs ago. The Master loved him  
very much, and told to the  
members of his family: His value  
will be known in the future.  
He entkindled for you a lamp  
which shall never be extinguished.  
He ~~laid~~ laid for you a foundation  
which shall not be destroyed  
throughout centuries and  
cycles. He planted for you a  
tree whose



Missing



Missing



She was very much interested.  
 "I am a simple chamber-maid  
 but I can see that he <sup>was</sup> a very  
 great man, a very spiritual <sup>man</sup>  
 she told me when the Master  
 started to walk. He took a  
 carriage and for one hour we  
~~were~~ driving through the  
 lighted avenues. Meanwhile  
 he spoke to <sup>me</sup> on his early  
 life and that of Baha Ullah.  
 Returning I read to him <sup>a</sup> ~~the~~  
<sup>Bahai article</sup>  
 address which is published in  
 "the Path." I mailed it to you  
 under separate cover.

I enclose an article about the <sup>visit</sup>  
 of the Beloved to a Sunday school for the  
 poor children. It is written by Mrs. Fraser.  
 The Master visited the school when  
 I was in Nice.

Love & all  
 Always



*Autograph  
you*

ADDRESS BY ABDUL BAHA on the Existence of GOD.  
Delivered Sunday morning Feb. 9th, 1913. At 30 Rue St.  
Didier, Paris.

Translated from Persian notes by Ahmad Sohrab.

Today some one asked a question regarding the existence of God. What are the proofs through which one can establish the existence of God?

People are divided into two sections, one which is satisfied with the knowledge of the attributes of Divinity, and the other which strives to establish the existence of Divinity, and be informed of the fundamental principles of divine philosophy.

Therefore today I will speak to you of the proofs which establish scientifically the existence of God.

I will not quote to you the scriptural proofs from the Old and the New Testament or the Koran, for you are more or less familiar with those ideas. Consequently I will deal with this subject from an intellectual standpoint. As it is an abstruse subject I request you to give your utmost attention.

When we look upon all forms of phenomena we observe that they are the results of composition. For example certain single atoms are brought together through the inherent law of elective affinity existing between these various particles, the result of which is the human being. A number of primordial <sup>atoms</sup> have gone into the make up of a plant, the result of which is the flower.

Again looking into the mineral kingdom we observe that this law of cohesion is working in the same manner in that Kingdom, for we see that many atoms go into the composition of a piece of stone which through purification may reach to the state of a mirror.

In short the existence of life depends upon the composition and decomposition of phenomena. When the particles of a given composition are disintegrated this may be called non-existence, but the original simple atoms will go back to their primary elements and are ever existent.

For instance the body of man being the resultant factor of the composition of these atoms when this body becomes the subject of decomposition we call that death, but those atoms through which the body of man was composed, being simple and primordial they are indestructible. Consequently it is proven that the existence of phenomena depends upon composition and their mortality upon decomposition.



This is a scientific principle, science approves of it, because it is not a matter of belief. There is a great difference between theories upheld by belief, and facts which are substantiated by science.

Beliefs are the susceptibilities of conscience, but scientific facts are the deductions of reason and inexorable logic.

Therefore it is logically proven that the existence of phenomena depends upon composition, and their destruction upon disintegration.

Now going back to our subject and the facts upheld by materialists. They state that in as much as it is proven and upheld by science that the life of phenomena depends upon composition and their destruction upon disintegration, then where comes in the need or necessity of a Creator? The Self-subsistent Lord.

For we see with our own eyes that these infinite beings go through myriads of compositions and in every composition appearing under a certain form showing certain characteristic virtues, then we are independent of any divine Maker.

This is the argument of the materialists. On the other hand those who are informed with divine philosophy answer in the following terms.

Composition is of three kinds.

- 1 Accidental composition.
- 2 Involuntary composition.
- 3 Voluntary composition.

There is no fourth kind of composition. Composition is restricted to these three categories.

If we say that composition is accidental, this is philosophically a false theory, because then we have to believe in an effect without a cause, and philosophically no effect is conceivable without a cause. We cannot think of an effect without some primal cause, and composition being an effect, there must naturally be a cause behind it.

As to the second composition, i. e. the involuntary composition. Involuntary composition means that each element has within it, as an inherent function, this power of composition. For example certain elements have flowed towards each other, and as an inherent necessity of their being they are composed. That is, it is the immanent need of those elements to enter into composition.



For example the inherent quality of fire, is burning or heat. Heat is an original property of fire.

Humidity is the inherent nature of water. You can not conceive of H<sub>2</sub>O. which is the chemical form of water without having humidity connected, for that is its inherent quality, inseparable and indivisible.

Now as long as it is the inherent necessity of these elements to be composed, there should not be any decomposition, while we observe that after each *composition* organism there is a process of decomposition we learn that the composition of the organism of life is neither accidental or involuntary. Then what have we as a form of composition? It is the third, that is the voluntary composition, and that means that the infinite forms of organism common through a superior will, the Eternal Will, the Will of the Living and Self-subsistent Lord.

This is a rational proof, that the Will of the Creator is effected through the process of composition.

Ponder over this carefully. When you comprehend the significances of this subject you will then be able to convey it to others. The more you think over this the greater will be your comprehension.

Thank ye God that He has given you such a power through which you can comprehend these divine mysteries. Reflect deeply, ponder carefully, think minutely, and then the doors of knowledge shall be opened unto you.

Finis.