

## Compilation on Life After Death

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September, 1998

1. Man--the true man--is soul, not body; though physically man belongs to the animal kingdom, yet his soul lifts him above the rest of creation. Behold how the light of the sun illuminates the world of matter: even so doth the Divine Light shed its rays in the kingdom of the soul. The soul it is which makes the human creature a celestial entity!

**‘Abdu’l-Bahá:** *Paris Talks*, p. 85

2. As for the spiritual perfections they are man's birthright and belong to him alone of all creation. Man is, in reality, a spiritual being, and only when he lives in the spirit is he truly happy. This spiritual longing and perception belongs to all men alike...

**‘Abdu’l-Bahá:** *Paris Talks*, p. 72

3. Verily, I say unto thee that the gifts of thy Lord are encircling thee in a similar way as the spirit encircles the body at the beginning of the amalgamation of the elements and natures in the womb; the power of the spirit begins then to appear in the body gradually and successively according to the preparation and capacity to receive that everlasting abundance.

**‘Abdu’l-Bahá:** *Baha'i World Faith*, p. 367

4. To consider that after the death of the body the spirit perishes is like imagining that a bird in a cage will be destroyed if the cage is broken, though the bird has nothing to fear from the destruction of the cage. Our body is like the cage, and the spirit is like the bird. We see that without the cage this bird flies in the world of sleep; therefore, if the cage becomes broken, the bird will continue and exist. Its feelings will be even more powerful, its perceptions greater, and its happiness increased.

**‘Abdu’l-Bahá:** *Some Answered Questions*, p. 228

5. In the world of spirit there is no retrogression. The world of mortality is a world of contradictions, of opposites; motion being compulsory everything must either go forward or retreat. In the realm of spirit there is no retreat possible, all movement is bound to be towards a perfect state. `Progress' is the expression of spirit in the world of matter. The intelligence of man, his reasoning powers, his knowledge, his scientific achievements, all these being manifestations of the spirit, partake of the inevitable law of spiritual progress and are, therefore, of necessity, immortal.

**‘Abdu’l-Bahá:** *Paris Talks*, p. 90

6. O SON OF THE SUPREME!

I have made death a messenger of joy to thee. Wherefore dost thou grieve? I made the light to shed on thee its splendor. Why dost thou veil thyself therefrom?

**Bahá'u'lláh:** *Arabic Hidden Words*, #32

#### 7. O SON OF WORLDLINESS!

Pleasant is the realm of being, wert thou to attain thereto; glorious is the domain of eternity, shouldst thou pass beyond the world of mortality; sweet is the holy ecstasy if thou drinkest of the mystic chalice from the hands of the celestial Youth. Shouldst thou attain this station, thou wouldst be freed from destruction and death, from toil and sin.

**Bahá'u'lláh:** *Persian Hidden Words*, #70

#### 8. O CHILDREN OF NEGLIGENCE!

Set not your affections on mortal sovereignty and rejoice not therein. Ye are even as the unwary bird that with full confidence warbleth upon the bough; till of a sudden the fowler Death throws it upon the dust, and the melody, the form and the color are gone, leaving not a trace. Wherefore take heed, O bondslaves of desire!

**Bahá'u'lláh:** *Persian Hidden Words*, #75

9. And now concerning thy question regarding the soul of man and its survival after death. Know thou of a truth that the soul, after its separation from the body, will continue to progress until it attaineth the presence of God, in a state and condition which neither the revolution of ages and centuries, nor the changes and chances of this world, can alter. It will endure as long as the Kingdom of God, His sovereignty, His dominion and power will endure. It will manifest the signs of God and His attributes, and will reveal His loving-kindness and bounty....The Prophets and Messengers of God have been sent down for the sole purpose of guiding mankind to the straight Path of Truth. The purpose underlying Their revelation hath been to educate all men, that they may, at the hour of death, ascend, in the utmost purity and sanctity and with absolute detachment, to the throne of the Most High. The light which these souls radiate is responsible for the progress of the world and the advancement of its peoples. They are like unto leaven which leaveneth the world of being, and constitute the animating force through which the arts and wonders of the world are made manifest. Through them the clouds rain their bounty upon men, and the earth bringeth forth its fruits. All things must needs have a cause, a motive power, an animating principle. These souls and symbols of detachment have provided, and will continue to provide, the supreme moving impulse in the world of being. The world beyond is as different from this world as this world is different from that of the child while still in the womb of its mother. When the soul attaineth the Presence of God, it will assume the form that best befitteth its immortality and is worthy of its celestial habitation. Such an existence is a contingent and not an absolute existence, inasmuch as the former is preceded by a cause, whilst the latter is independent thereof. Absolute existence is strictly confined to God, exalted be His glory. Well is it with them that apprehend this truth....

**Bahá'u'lláh:** *Gleanings*, pp. 155-157

10. Thou hast asked Me concerning the nature of the soul. Know, verily, that the soul is a sign of God, a heavenly gem whose reality the most learned of men hath failed to grasp, and whose mystery no mind, however acute, can ever hope to unravel. It is the first among all created things to declare the excellence of its Creator, the first to recognize His glory, to cleave to His truth, and to bow down in adoration before Him. If it be faithful to God, it will reflect His light, and will, eventually, return unto Him. If it fail, however, in its allegiance to its Creator, it will become a victim to self and passion, and will, in the end, sink in their depths....

Thou hast, moreover, asked Me concerning the state of the soul after its separation from the body. Know thou, of a truth, that if the soul of man hath walked in the ways of God, it will, assuredly, return and be gathered to the glory of the Beloved. By the righteousness of God! It shall attain a station such as no pen can depict, or tongue describe. The soul that hath remained faithful to the Cause of God, and stood unwaveringly firm in His Path shall, after his ascension, be possessed of such power that all the worlds which the Almighty hath created can benefit through him. Such a soul provideth, at the bidding of the Ideal King and Divine Educator, the pure leaven that leaveneth the world of being, and furnisheth the power through which the arts and wonders of the world are made manifest. Consider how meal needeth leaven to be leavened with. Those souls that are the symbols of detachment are the leaven of the world. Meditate on this, and be of the thankful....

**Bahá'u'lláh:** *Gleanings*, pp. 160-161

11. As to the soul of man after death, it remains in the degree of purity to which it has evolved during life in the physical body, and after it is freed from the body it remains plunged in the ocean of God's Mercy.

From the moment the soul leaves the body and arrives in the Heavenly World, its evolution is spiritual, and that evolution is: The approaching unto God.

**'Abdu'l-Bahá:** *Paris Talks*, p. 66

12. And now concerning thy question whether human souls continue to be conscious one of another after their separation from the body. Know thou that the souls of the people of Bahá, who have entered and been established within the Crimson Ark, shall associate and commune intimately one with another, and shall be so closely associated in their lives, their aspirations, their aims and strivings as to be even as one soul. They are indeed the ones who are well-informed, who are keen-sighted, and who are endued with understanding. Thus hath it been decreed by Him Who is the All-Knowing, the All-Wise.

The souls of the infidels, however, shall--and to this I bear witness--when breathing their last be made aware of the good things that have escaped them, and shall bemoan their plight, and shall humble themselves before God. They shall continue doing so after the separation of their souls from their bodies.

It is clear and evident that all men shall, after their physical death, estimate the worth of their deeds, and realize all that their hands have wrought. I swear by the Day Star that shineth above the horizon of Divine power! They that are the followers of the one true God shall, the moment they depart out of this life, experience such joy and gladness as would be impossible to describe, while they that live in error shall be seized with such fear and trembling, and shall be filled with such consternation, as nothing can exceed. Well is it with him that hath quaffed the choice and incorruptible wine of faith through the gracious favor and the manifold bounties of Him Who is the Lord of all Faiths....

**Bahá'u'lláh:** *Gleanings*, pp. 169-172

13. As to the question whether the souls will recognize each other in the spiritual world: This fact is certain; for the Kingdom is the world of vision where all the concealed realities will become disclosed. How much more the well-known souls will become manifest. The mysteries of which man is heedless in this earthly world, those he will discover in the heavenly world, and

there will he be informed of the secret of truth; how much more will he recognize or discover persons with whom he hath been associated. Undoubtedly, the holy souls who find a pure eye and are favored with insight will, in the kingdom of lights, be acquainted with all mysteries, and will seek the bounty of witnessing the reality of every great soul. Even they will manifestly behold the Beauty of God in that world. Likewise will they find all the friends of God, both those of the former and recent times, present in the heavenly assemblage.

**‘Abdu’l-Bahá:** *Bahá’í World Faith*, p. 367

14. One of the distinguishing characteristics of this most great Dispensation is that the kin of such as have recognized and embraced the truth of this Revelation and have, in the glory of His name, the Sovereign Lord, quaffed the choice, sealed wine from the chalice of the love of the one true God, will, upon their death, if they are outwardly non-believers, be graciously invested with divine forgiveness and partake of the ocean of His Mercy.

This bounty, however, will be vouchsafed only to such souls as have inflicted no harm upon Him Who is the Sovereign Truth nor upon His loved ones. Thus hath it been ordained by Him Who is the Lord of the Throne on High and the Ruler of this world and of the world to come.

**Bahá’u’lláh:** *Family Life*, pp. 386

15. As we have power to pray for these souls here, so likewise we shall possess the same power in the other world, which is the Kingdom of God. Are not all the people in that world the creatures of God? Therefore, in that world also they can make progress. As here they can receive light by their supplications, there also they can plead for forgiveness and receive light through entreaties and supplications. Thus as souls in this world, through the help of the supplications, the entreaties and the prayers of the holy ones, can acquire development, so is it the same after death. Through their own prayers and supplications they can also progress, more especially when they are the object of the intercession of the Holy Manifestations.

**‘Abdu’l-Bahá:** *Some Answered Questions*, p. 232

16. O God! Refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy hand. Thou art my Guide and my Refuge. I will no longer be sorrowful and grieved; I will be a happy and joyful being. O God! I will no longer be full of anxiety, nor will I let trouble harass me. I will not dwell on the unpleasant things of life.

O God! Thou art more friend to me than I am to myself. I dedicate myself to Thee, O Lord.

**‘Abdu’l-Bahá:** *Baha’i Prayers* (US edition), pp. 152