

*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 have 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 recognise 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.*

Bahá'u'lláh

*Verily I say, the human soul is, in its essence, one of the signs of God, a mystery among His mysteries. It is one of the mighty signs of the Almighty, the harbinger that proclaimeth the reality of all the worlds of God. Within it lieth concealed that which the world is now utterly incapable of apprehending.*

Bahá'u'lláh

*In several of Our Tablets We have referred to this theme, and have set forth the various stages in the development of the soul. Verily I say, the human soul is exalted above all egress and regress. It is still, yet it soareth; it moveth, and yet it is still. It is, in itself, a testimony that beareth witness to the existence of a world that is contingent, as well as to the reality of a world that hath neither beginning nor end. Behold how the dream thou hast dreamed is, after the lapse of many years, re-enacted before thine eyes. Consider how strange is the mystery of the world that appeareth to thee in thy dream. Ponder in thine heart upon the unsearchable wisdom of God, and meditate on its manifold revelations....*

Bahá'u'lláh

*Know thou that the soul of man is exalted above, and is independent of all infirmities of body or mind. That a sick person showeth signs of weakness is due to the hindrances that interpose themselves between his soul and his body, for the soul itself remaineth unaffected by any bodily ailments. Consider the light of the lamp. Though an external object may interfere with its radiance, the*

*light itself continueth to shine with undiminished power. In like manner, every malady afflicting the body of man is an impediment that preventeth the soul from manifesting its inherent might and power. When it leaveth the body, however, it will evince such ascendancy, and reveal such influence as no force on earth can equal. Every pure, every refined and sanctified soul will be endued with tremendous power, and shall rejoice with exceeding gladness.*

Bahá'u'lláh

*When man is asleep, his soul can, in no wise, be said to have been inherently affected by any external object. It is not susceptible of any change in its original state or character. Any variation in its functions is to be ascribed to external causes. It is to these external influences that any variations in its environment, its understanding, and perception should be attributed.*

Bahá'u'lláh

*The soul or spirit of the individual comes into being with the conception of his physical body*

Shoghi Effendi

*Some think that the body is the substance and exists by itself, and that the spirit is accidental and depends upon the substance of the body, although, on the contrary, the rational soul is the substance, and the body depends upon it. If the accident—that is to say, the body—be destroyed, the substance, the spirit, remains.*

‘Abdu'l-Bahá

*The rational soul—that is to say, the human spirit—has neither entered this body nor existed through it; so after the disintegration of the composition of the body, how should it be in need of a substance through which it may exist? On the contrary, the rational soul is the substance through which the body exists. The personality of the rational soul is from its beginning; it is not due to the instrumentality of the body, but the state and the personality of the rational soul may be strengthened in this world; it will make progress and will attain to the degrees of perfection. Or it will remain in the lowest abyss of ignorance, veiled and deprived from beholding the signs of God.*

‘Abdu'l-Bahá

# *The Soul*

A brief selection from the

*Bahá'í Writings*