

04-Body & Physical Existence

AS this physical frame is the throne of the inner temple, whatever occurs to the former is felt by the latter. In reality that which takes delight in joy or is saddened by pain is the inner temple of the body, not the body itself. Since this physical body is the throne whereon the inner temple is established, God hath ordained that the body be preserved to the extent possible, so that nothing that causeth repugnance may be experienced. The inner temple beholdeth its physical frame, which is its throne. Thus, if the latter is accorded respect, it is as if the former is the recipient. The converse is likewise true.

The Báb, *Selections from the Báb*, p. 95

As to thy question whether the physical world is subject to any limitations, know thou that the comprehension of this matter dependeth upon the observer himself. In one sense, it is limited; in another, it is exalted beyond all limitations. The one true God hath everlastingly existed, and will everlastingly continue to exist. His creation, likewise, hath had no beginning, and will have no end. All that is created, however, is preceded by a cause. This fact, in itself, establisheth, beyond the shadow of a doubt, the unity of the Creator.

Bahá'u'lláh, *Gleanings from the Writings of Bahá'u'lláh*, 82.10

Know ye that I am afraid of none except God. In none but Him have I placed My trust; to none will I cleave but Him, and wish for naught except the thing He hath wished for Me. This, indeed, is My heart's desire, did ye but know it. I have offered up My soul and My body as a sacrifice for God, the Lord of all worlds.

Bahá'u'lláh, *Gleanings*, p. 126

The body is the physical or animal degree of man. From the bodily point of view man is a sharer of the animal kingdom. The bodies alike of men and animals are composed of elements held together by the law of attraction.

'Abdu'l-Bahá, *Paris Talks*, 31.2

The whole physical creation is perishable. These material bodies are composed of atoms; when these atoms begin to separate decomposition sets in, then comes what we call death. This composition of atoms, which constitutes the body or mortal element of any created being, is temporary. When the power of attraction, which holds these atoms together, is withdrawn, the body, as such, ceases to exist.

'Abdu'l-Bahá, *Paris Talks*, 29.12

Thus it is evident that movement is essential to all existence. All material things progress to a certain point, then begin to decline. This is the law which governs the whole physical creation.

'Abdu'l-Bahá, *Paris Talks*, 29.3

If the health and well-being of the body be expended in the path of the Kingdom, this is very acceptable and praiseworthy; and if it is expended to the benefit of the human world in general--even though it be to their material benefit and be a means of doing good--that is also acceptable.

'Abdu'l-Bahá, *Bahá'í World Faith*, p. 376

With reference to what is meant by an individual becoming entirely forgetful of self: the intent is that he should rise up and sacrifice himself in the true sense, that is, he should obliterate the promptings of the human condition, and rid himself of such characteristics as are worthy of blame and constitute the gloomy darkness of this life on earth--not that he should allow his physical health to deteriorate and his body to become infirm.

'Abdu'l-Bahá, *Selections From the Writings of 'Abdu'l-Bahá*, p. 180

Alcohol consumeth the mind and causeth man to commit acts of absurdity, but...this wicked hashish extinguisheth the mind, freezeth the spirit, petrifieth the soul, wasteth the body and leaveth man frustrated and lost.

'Abdu'l-Bahá, *Compilation of Compilations, Vol I (Chaste and Holy Life)*, p.

If a man is successful in his business, art, or profession he is thereby enabled to increase his physical wellbeing and to give his body the amount of ease and comfort in which it delights. All around us today we see how man surrounds himself with every modern convenience and luxury, and denies nothing to the physical and material side of his nature. But, take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul: for material advantages do not elevate the spirit of a man. Perfection in worldly things is a joy to the body of a man but in no wise does it glorify his soul.

'Abdu'l-Bahá, *Paris Talks*, pp. 62-63

Man is the temple of God. He is not a human temple. If you destroy a house, the owner of that house will be grieved and wrathful. How much greater is the wrong when man destroys a building planned and erected by God!

Undoubtedly, he deserves the judgment and wrath of God.

'Abdu'l-Bahá, *Promulgation of Universal Peace*, p. 352

Every man of discernment, while walking upon the earth, feeleth indeed abashed, inasmuch as he is fully aware that the thing which is the source of his prosperity, his wealth, his might, his exaltation, his advancement and power is, as ordained by God, the very earth which is trodden beneath the feet of all men. There can be no doubt that whoever is cognizant of this truth, is cleansed and sanctified from all pride, arrogance, and vainglory.

Bahá'u'lláh, *Epistle to the Son of the Wolf*, p. 44

With reference to what is meant by an individual becoming entirely forgetful of self: the intent is that he should rise up and sacrifice himself in the true sense, that is, he should obliterate the promptings of the human condition, and rid himself of such characteristics as are worthy of blame and constitute the gloomy darkness of this life on earth--not that he should allow his physical health to deteriorate and his body to become infirm.

'Abdu'l-Bahá, *Selections From the Writings of 'Abdu'l-Bahá*, p. 180