“These human conditions [of passing on to the next world] may be likened to the matrix of the mother from which a child is to be born into the spacious outer world. At first the infant finds it very difficult to reconcile itself to its new existence. It cries as if not wishing to be separated from its narrow abode and imagining that life is restricted to that limited space. It is reluctant to leave its home, but nature forces it into this world. Having come into its new conditions, it finds that it has passed from darkness into a sphere of radiance; from gloomy and restricted surroundings it has been transferred to a spacious and delightful environment. Its nourishment was the blood of the mother; now it finds delicious food to enjoy. Its new life is filled with brightness and beauty; it looks with wonder and delight upon the mountains, meadows and fields of green, the rivers and fountains, the wonderful stars; it breathes the life-quickening atmosphere; and then it praises God for its release from the confinement of its former condition and attainment to the freedom of a new realm. This analogy expresses the relation of the temporal world to the life hereafter -- the transition of the soul of man from darkness and uncertainty to the light and reality of the eternal Kingdom. At first it is very difficult to welcome death, but after attaining its new condition the soul is grateful, for it has been released from the bondage of the limited to enjoy the liberties of the unlimited. It has been freed from a world of sorrow, grief and trials to live in a world of unending bliss and joy. The phenomenal and physical have been abandoned in order that it may attain the opportunities of the ideal and spiritual. Therefore, the souls of those who have passed away from earth and completed their span of mortal pilgrimage…have hastened to a world superior to this. They have soared away from these conditions of darkness and dim vision into the realm of light. These are the only considerations which can comfort and console those whom they have left behind.” -Abdu'l-Baha

“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. In truth, from hell it reaches a paradise of delights because for the thankful birds there is no paradise greater than freedom from the cage.” -Abdu'l-Baha

 “The inscrutable divine wisdom underlies such heart-rending occurrences. It is as if a kind gardener transfers a fresh and tender shrub from a narrow place to a vast region. This transference is not the cause of the withering, the waning or the destruction of that shrub, nay rather it makes it grow and thrive, acquire freshness and delicacy and attain verdure and fruition. This hidden secret is well-known to the gardener, while those souls who are unaware of this bounty suppose that the gardener in his anger and wrath has uprooted the shrub. But to those who are aware this concealed fact is manifest and this predestined decree considered a favor. Do not feel grieved and disconsolate therefore at the ascension of that bird of faithfulness, nay under all circumstances pray and beg for that youth forgiveness and elevation of station.” –Abdu’l-Baha

“In the next world, man will find himself freed from many of the disabilities under which he now suffers. Those who have passed on through death, have a sphere of their own. It is not removed from ours; their work, the work of the Kingdom, is ours; but it is sanctified from what we call 'time and place.' Time with us is measured by the sun. When there is no more sunrise, and no more sunset, that kind of time does not exist for man. Those who have ascended have different attributes from those who are still on earth, yet there is no real separation.

‘In prayer there is a mingling of station, a mingling of condition. Pray for them as they pray for you!’”

-Abdu'l-Baha, Abdu'l-Baha in London, p. 95

“If you have a bed of lilies of the valley that you love and tenderly care for, they cannot see you, nor can they understand your care, nevertheless, because of that tender care, they flourish.

So it is with your husband. You cannot see him, but his loving influence surrounds you, cares for you, watches over you. They, who have passed into the Divine Garden, pray for us there, as we pray for them here.”

-Attributed to Abdu’l-Baha from the diary of Ahmad Sohrab, in Star of the West 8, no. 2: 1917, p. 17

“…What is he in need of in the Kingdom which transcends the life and limitation of this mortal sphere? That world beyond is a world of sanctity and radiance; therefore it is necessary that in this world he should acquire these divine attributes. In that world there is need of spirituality, faith, assurance, the knowledge and love of God. These he must attain in this world so that after his ascension from the earthly to the heavenly Kingdom he shall find all that is needful in that life eternal ready for him. That divine world is manifestly a world of lights; therefore man has need of illumination here. That is a world of love; the love of God is essential. It is a world of perfections; virtues or perfections must be acquired. That world is vivified by the breaths of the Holy Spirit; in this world we must seek them. That is the Kingdom of life everlasting; it must be attained during this vanishing existence…”

-Abdu'l-Baha, Foundations of World Unity, p. 63

“Know then that the Lord God possesseth invisible realms which the human intellect can never hope to fathom nor the mind of man conceive. When once thou hast cleansed the channel of thy spiritual sense from the pollution of this worldly life, then wilt thou breathe in the sweet scents of holiness that blow from the blissful bowers of that heavenly land.”

-Abdu'l-Baha, Selections from the Writings of Abdu'l-Baha, p. 184

“As we almost never attain any spiritual goal without seeing the next goal we must attain still beyond our reach, he urges you, who, have come so far already on the path of spirituality, not to fret about the distance you still have to cover! It is an indefinite journey, and, no doubt in the next world the soul is privileged to draw closer to God than is possible when bound on this physical plane."

-Written on behalf of Shoghi Effendi