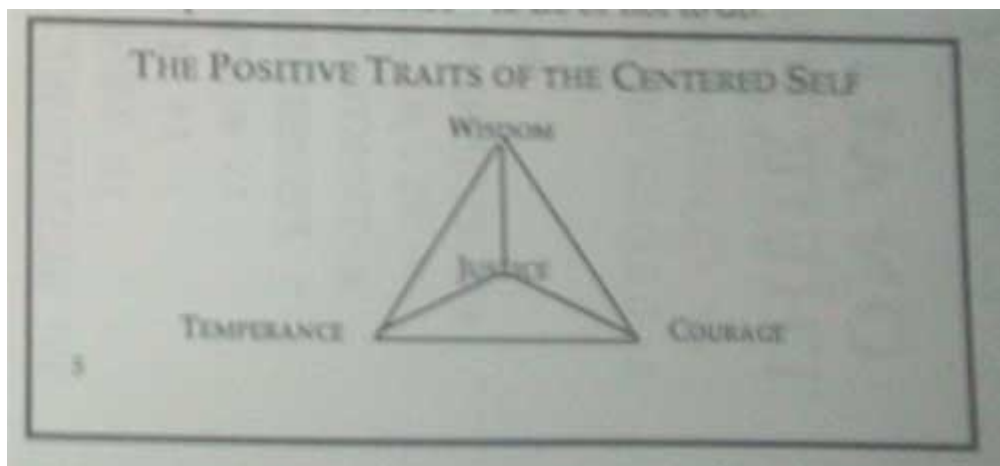


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bahai soul stages

`Abdu'l-Baha's explanation of the stages of the Soul. cross references to sufi teachings on enneagram.



ruh, nafs, `aql transformed in the contented stage to positive virtues where justice is correlated to the fourth valley of Baha'

see http://irfancolloquia.org/pdf/lights2_momen_byzantines.pdf

9 "Rûm" signifies the stages of the soul and the states thereof, its degrees, its elevation and diminution, its ascent and its fall.

These stages are described by 'Abdu'l-Bahá as consisting of the following:

I. Mineral soul—which is static in nature and does not develop.

II. Vegetative Soul—the features of which are that it grows and develops.

III. Animal Soul—which senses its environment.

IV. Human Soul—the rational soul within which arise the powers of the human being, the outer and inner senses, knowledge, sciences, arts, and wisdom. It is also the place where dark passions and earthly failings appear. The human soul has the following stages:

a. the commanding soul—the soul that commands to evil—is preoccupied with the trivialities of this world, and is infatuated with evil and ephemeral desires.

b. the blaming soul—which becomes aware of the depths of its degradation and of its remoteness from its true goal. It awakes to a perception of its state, is filled with regret and blames itself for the depths of perversity and error to which it has sunk.

c. the inspired soul—as it rises from its lowly condition, the soul comes to understand those things that kept it abased and those things which will lead to its elevation. It becomes averse to those things that perish and to incline towards those things that endure. It is termed the inspired soul for it is inspired as to that which on the one hand leads to depravation and on the other to righteousness.

d. the assured soul—this is the stage at which the soul is in remembrance of its Lord and sees the signs of God in the creation. As a result it is assured in its faith, its turmoil and unrest is calmed, it has quenched its thirst, soothed its torment; it has changed its darkness to light and unloaded its burdens.

e. the accepting soul—reaches a station of submission and contentment, leaving behind its searching and neediness. It entrusts its affairs to God and is content with whatever God may decree for it. This is a happiness that is not followed by sadness. There remains no will, no rest, no motion, no destiny nor any fate except in God.

f. the accepted soul—in this state all-encompassing blessings and mercy reach it. Insofar as it has risen and left behind its passions and accepted the decree of its Lord, it becomes accepted in the sight of God, and in its state of nothingness, it is approved by its Creator.



'Abdu'l-Bahá's Commentary

g. the perfect soul—here it is characterized by divine perfections and comprised of godly attributes. It thus becomes the focal point of inspiration and the dawning-place for the Divine effulgences.

h. the soul of the Kingdom of God (Malakút)—here the soul confirms in its reality the profession of Divine Unity and establishes in its essence the sign of detachment. It attains to everlasting life and eternal living. It takes pleasure from delights the like of which no eye has seen nor any ear heard.

i. the soul of the Realm of Divine Command (Jabarút)—this is a station far above the understanding of the minds of men, for this station is created out of the elements of power, authority, sovereignty, omnipotence, and freedom and nothing that has limitations or pluralities has any resemblance to it. Here the soul becomes aware of the secrets of hidden and invisible realities. This is the ultimate goal in the world of creation.

V. Divine Soul—the soul of the realm of Primal Manifestation (Láhut)—it is the Universal Reality which brings together all of the revealed Divine realities, the Primal Point from which appear all things and to which they revert. From it there appears plurality through manifestation and illumination, and it becomes divided, dispersed and manifold, and radiates. This station and this soul are completely and forever beyond the reach of human beings.

In relation to his commentary on the overthrow of "Rûm," 'Abdu'l-Bahá says that it means, in this context, that as the human soul ascends stage by stage, it overthrows the conditions of the lower stage in order to attain the higher stage.

