

Afterlife

From Wikipedia, the free encyclopedia

The **afterlife**, or **life after death**, are generic terms referring to survivalism, a "continuation" of existence, typically spiritual, experiential, or ghost-like, beyond this world (eg. planes of existence), or after physical death (eg. near-death experience, reincarnation). The major views in this area derive from religion, esotericism, metaphysics, and science. Also there are those with opposite views, such as the materialist-reductionists, who state that the topic is supernatural, therefore does not really exist or is unknowable.

Contents

- 1 The afterlife in different metaphysical models
- 2 Afterlife in modern science
- 3 History of afterlife beliefs
 - 3.1 ca 1500 BC: Egyptian
 - 3.2 ca 1200 BC: Zoroastrian
 - 3.3 ca 3000 BC: Hindu
 - 3.4 ca 800 BC: Jewish
 - 3.5 ca 700 BC: Greek
 - 3.6 ca 400 BC: Greek
 - 3.7 ca 200 BC: Jewish
 - 3.8 ca 100 BC: Jewish
 - 3.9 ca 100 AD: Christian
 - 3.10 ca 150 AD: Christian
 - 3.11 ca 200 AD: Christian
 - 3.12 382 AD: Eastern Christianity
 - 3.13 ca 400 AD: Western Christianity
 - 3.14 ca 600 AD: Western Christianity
 - 3.15 ca 900 AD: Zoroastrian
 - 3.16 ca 1100 AD: Western Christianity
 - 3.17 ca 1200 AD: Jewish
 - 3.18 ca 1200 AD: Norse
 - 3.19 ca 1300 AD: Jewish
 - 3.20 ca 1500 AD: Protestant
 - 3.21 ca 1700 AD: Swedenborg and the Enlightenment
 - 3.22 ca 1800 AD to present
 - 3.23 1832 AD: Latter-Day Saints (Mormon)
 - 3.24 1918 AD: Latter-Day Saints (Mormon)
 - 3.25 ca 1940 CE: Wicca
 - 3.26 1945 AD: Christian fiction
- 4 Current religious beliefs about life after death
 - 4.1 Afterlife as reward or punishment
 - 4.2 Abrahamic religions
 - 4.3 Salvation, faith, and merit
 - 4.4 The dead as Angels in Heaven
 - 4.5 Sufism
 - 4.6 Universalists
 - 4.7 Jehovah's Witnesses
 - 4.8 Deists
 - 4.9 Mormons

- 4.10 Catholics
- 4.11 Afterlife as reincarnation
- 5 See also
- 6 References
- 7 Further reading
- 8 External links

The afterlife in different metaphysical models

In metaphysical models, theists generally believe some sort of afterlife awaits people when they die. Atheists generally believe that there is not a life after death. However, other atheists like Buddhists, tend to believe in an afterlife like reincarnation but without reference to God.

Agnostics generally hold the position that like the existence of God, the existence of supernatural phenomena, such as souls or life after death, is unverifiable and therefore unknowable. Some philosophies (i.e. posthumanism, Humanism, and often empiricism) generally hold that there is not an afterlife.

Afterlife in modern science

Modern science, in general, either describes the universe and human beings without reference to a soul or to an afterlife; or tends to remain mute on the issue. One famous study, was conducted in 1901 by physician Duncan MacDougall, who sought to measure the weight purportedly lost by a human body when the soul departed the body upon death.^[1] MacDougall weighed dying patients in an attempt to prove that the soul was material, tangible and thus measurable. These experiments are widely considered to have had little if any scientific merit, and although MacDougall's results varied considerably from "21 grams," for some people this figure has become synonymous with the measure of a soul's mass.^[2] The title of the 2003 movie *21 Grams* is a reference to MacDougall's findings.

Others, such as Francis Crick in 1994, have attempted a ‘scientific search for the soul’.^[3] Frank Tipler has argued that physics can explain immortality, though such arguments are not falsifiable and thus do not qualify as science.^[4]

Some investigations have been conducted which failed to find evidence that out “out-of-body” experiences transcend the confines of the brain. One hospital, in order to validate claims of out-of-body experiences, for example, placed an LED marquee above its patients’ beds which displayed a hidden message that could only be read if one were looking down from above. As of 2001, no one who claimed near-death experience or out-of-body experience within that hospital had reported having seen the hidden message.^[5]

History of afterlife beliefs

ca 1500 BC: Egyptian

The afterlife played an important role in Ancient Egyptian religion. When the body died, a part of its soul known as *ka* (body double) would go to the Kingdom of the Dead. While the soul dwelt in the Fields of Yalu, Osiris demanded work as payback for the protection he provided. Statues were placed in the tombs to serve as substitutes for the deceased.

Arriving at one's reward in afterlife was a demanding ordeal, requiring a sin-free heart and the ability to recite the spells, passwords, and formulae of the Book of the Dead. In the Hall of Two Truths, the deceased's heart was weighed against the *Shu* feather of truth and justice taken from headdress of the goddess Ma'at.^[6] If the heart was lighter than the feather then they could pass on, but if it were heavier they would be devoured by the demon Ammit.

Egyptians also believed that being mummified was the only way to have an afterlife. Only if the corpse had been properly embalmed and entombed in a mastaba, could the dead live again in the Fields of Yalu and accompany the Sun on its daily ride. Due to the dangers the afterlife posed, the Book of the Dead was placed in the tomb with the body.

ca 1200 BC: Zoroastrian

Zoroaster teaches that the dead will be resurrected and purified to live in a perfected material world at the end of time.

ca 3000 BC: Hindu

The Upanishads describe reincarnation, or samsara. The Bhagavad Geeta, the holy book of Hinduism talks extensively about the afterlife. Here, the Lord Krishna says that just as a man discards his old clothes and wears new ones; similarly the soul discards the old body and takes on a new one. In Hinduism, the belief is that the body is but a shell, the soul inside is immutable and indestructible and takes on different lives in a cycle of birth and death. The end of this cycle is Mukti or salvation.

ca 800 BC: Jewish

Writing that will later be incorporated into the Hebrew Bible names sheol as the afterlife, a gloomy place where all are destined to go after death. The Book of Numbers identifies sheol as literally underground (Numbers 16:31-33 (<http://www.biblegateway.com/passage/?search=Numbers%2016:31-33;&version=31;>)), in the Biblical account of the destruction of the rebellious Korah, Dathan and Abiram and their 250 followers, although it is speculated that this passage should be read literally, signifying an earthquake or split in the earth.

ca 700 BC: Greek

In the Odyssey, Homer refers to the dead as "burnt-out wraiths." An afterlife of eternal bliss exists in Elysium, but is reserved for Zeus's mortal descendants.

ca 400 BC: Greek

In his Myth of Er, Plato describes souls being judged immediately after death and sent either to the heavens for a reward or underground for punishment. After their respective judgments have been enjoyed or suffered, the souls are reincarnated.

ca 200 BC: Jewish

The Book of Enoch describes sheol as divided into four compartments for four types of the dead: the faithful saints who await resurrection in Paradise, the merely virtuous who await their reward, the wicked who await punishment, and the wicked who have already been punished and will not be

resurrected on Judgment Day.^[7] It should be noted that the Book of Enoch is considered apocryphal by most denominations of Christianity and all denominations of Judaism.

ca 100 BC: Jewish

The book of 2 Maccabees gives a clear account of the dead awaiting a future resurrection and judgment, plus prayers and offerings for the dead to remove the burden of sin.

ca 100 AD: Christian

Jesus and the New Testament writers of the Bible books mention notions of an afterlife and resurrection that involve ideas like heaven and hell. The author of Luke recounts the story of Lazarus and the rich man, which shows people in Hades awaiting the resurrection either in comfort or torment. The author of the Book of Revelation writes about God and the angels versus Satan and demons in an epic battle at the end of times when all souls are judged. There is mention of ghostly bodies of past prophets, and the transfiguration.

ca 150 AD: Christian

The Acts of Paul and Thecla speak of the efficacy of prayer for the dead, so that they might be "translated to a state of happiness."^[8]

ca 200 AD: Christian

Hippolytus of Rome pictures Hades as a place where the righteous dead, awaiting in the bosom of Abraham their resurrection, rejoice at their future prospect, while the unrighteous are tormented at the sight of the "lake of unquenchable fire" into which they are destined to be cast.

382 AD: Eastern Christianity

Gregory of Nyssa formulates belief in the possibility of purification of souls after death.^[9]

ca 400 AD: Western Christianity

Saint Augustine counters Pelagius, arguing that original sin means that the unbaptized go to hell, including infants, albeit with less suffering than is experienced by those guilty of actual sins.

ca 600 AD: Western Christianity

Pope Gregory I repeats the concept, articulated over a century earlier by Gregory of Nyssa that the saved suffer purification after death, in connection with which he wrote of "purgatorial flames".

ca 900 AD: Zoroastrian

The Pahlavi text *Dadestan-i Denig* ("Religious Decisions") describes the particular judgment of the soul three days after death, with each soul sent to heaven, hell, or a neutral place (hamistagan) to await Judgment Day..

ca 1100 AD: Western Christianity

The noun "purgatorium" (Latin: place of cleansing^[10]) is used for the first time to describe a state of painful purification of the saved after death. The same word in adjectival form (*purgatorius -a -um*, cleansing), which appears also in non-religious writing,^[11] was already used by Christians such as Augustine of Hippo and Pope Gregory I to refer to an after-death cleansing.

ca 1200 AD: Jewish

Maimonides describes the Olam Haba ("World to Come") in spiritual terms, relegating the prophesied physical resurrection to the status of a future miracle, unrelated to the afterlife or the Messianic era.

ca 1200 AD: Norse

The Prose Edda describes Hel as an unpleasant abode for those unworthy of Valhalla, which is reserved for chosen warriors who die in battle.

ca 1300 AD: Jewish

The Zohar describes Gehenna not as a place of punishment for the wicked but as a place of spiritual purification for the souls of almost all mortals.[1] (<http://www.faqs.org/faqs/judaism/FAQ/06-Jewish-Thought/section-9.html>)

ca 1500 AD: Protestant

Martin Luther denounces the doctrine of particular judgment as contrary to the Bible, professing instead the belief that the soul sleeps until Judgment Day. John Calvin denounces Luther's doctrine, writing instead that the souls of the elect rest in blessedness while awaiting the resurrection of the dead.

ca 1700 AD: Swedenborg and the Enlightenment

During the Age of Enlightenment, theologians and philosophers presented various philosophies and beliefs. A notable example is Emanuel Swedenborg who wrote some 18 theological works which describe in detail the nature of the afterlife according to his claimed spiritual experiences, the most famous of which is Heaven and Hell.

ca 1800 AD to present

Many New Age and Science Fiction beliefs become more popular. The variety of beliefs is greatly increased and continues to change, or becomes more eclectic by incorporating beliefs of the past.

1832 AD: Latter-Day Saints (Mormon)

Revelation to Joseph Smith, Jr. and Sidney Rigdon concerning the Three Degrees of glory: Celestial, Terrestrial, and Telestial. *Doctrine and Covenants*, Section 76.

1918 AD: Latter-Day Saints (Mormon)

President Joseph F. Smith of The Church of Jesus Christ of Latter-day Saints presents an elaborate vision of the Afterlife. It is revealed as the scene of an extensive missionary effort by righteous

spirits to redeem those still in darkness - a spirit prison or "hell" where the spirits of the dead remain until judgement. It is divided into two parts: Spirit Prison and Paradise. Together these are also known as the Spirit World (also Abraham's Bosom; see Luke 16:19-25). They believe that Christ visited spirit prison (1 Peter 3:18-20) and opened the gate for those who repent to cross over to Paradise. This is similar to the Harrowing of Hell doctrine of some mainstream Christian faiths. Both Spirit Prison and Paradise are temporary according to Latter-day Saint beliefs. After the resurrection spirits are assigned "permanently" to three degrees of heavenly glory (1 Cor 15:44-42; Doctrine and Covenants, Section 76) or are cast with Satan into Outer Darkness. (See Doctrine and Covenants, Section 76.)

ca 1940 CE: Wicca

Many Wiccans, though not all, profess a belief in an afterlife called the Summerland, a peaceful and sunny place where the souls of the newly dead are sent. Here, souls rest, recuperate from life, and reflect on the experiences they had during their lives. After a period of rest, the souls are reincarnated, and the memory of their previous lives is erased.

1945 AD: Christian fiction

C. S. Lewis writes *The Great Divorce*. In this work of fiction, people who are already in hell are given a "field trip" to heaven. They get to look around and decide whether they would like to leave Hell and stay in Heaven. Every one of the subjects finds reason to reject heaven. Lewis is not suggesting that this will actually happen ("It is appointed to man once to die, and then comes judgment," Hebrews 9:27). He is showing that the excuses people used to reject Christ when they were alive on earth would be retained even if they got a second chance, because their character hasn't changed, and God's ways are still abhorrent to them.

Current religious beliefs about life after death

Afterlife as reward or punishment

Many religious traditions have held that the afterlife will resolve justice by assigning rewards and punishments to people according to how they lived their lives. This belief can be found throughout the ancient world, especially in Greek and Roman religion, as well as in various Asian religions. To the extent that the afterlife is a form of justice, it is usually restricted to humans, as animals are not held responsible for their actions.

Over the centuries, concepts related to punishment have changed, and so have attitudes about punishment in the afterlife. Earlier views of punishment as retribution have largely given way to a modern view of punishment as properly serving to deter or rehabilitate. (See for example punishment, Cesare, Marquis of Beccaria, Jeremy Bentham and Michel Foucault.)

At the same time, views of punishment in the afterlife have softened. For example, Thomas Aquinas and Jonathan Edwards wrote that the saved in heaven will delight in the suffering of the damned. Hell, however, doesn't fit modern, humanitarian concepts of punishment because it can't deter the unbeliever nor rehabilitate the damned. Believers have come to downplay the punishment of hell. Universalists teach that salvation is for all. Jehovah's Witnesses and Seventh-day Adventists teach that sinners are destroyed rather than tortured forever.

Abrahamic religions

In the monotheistic traditions of Judaism (see Jewish views of the afterlife) and most sects of Christianity, human souls spend eternity in a place of happiness or torment, such as Heaven, Hell, Purgatory, or Limbo. In Islam, Mizan, the instrument used to compare the things of good and bad in the afterlife by someone, compares everything a person has done; it is believed limbo does not exist according to the Quran. In Judaism, "eternity" is not applicable to heaven, hell or limbo don't exist, and time spent in "purgatory" is definitely not eternal.

Salvation, faith, and merit

Most Christians deny that entry into Heaven can be properly earned, rather it is a gift that is solely God's to give through his unmerited grace. This belief follows the theology of St. Paul: *For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God, not by works, so that no one can boast.* The Augustinian, Thomist, Lutheran, and Calvinist theological traditions all emphasize the necessity of God's undeserved grace for salvation, and reject so-called Pelagianism, which would make man earn salvation through good works. Not all Christian sects accept this doctrine, leading many controversies on grace and free will, and the idea of predestination. In particular, the belief that heaven is a reward for good behavior is a common folk belief in Christian societies, even among members of churches which reject that belief.

The dead as Angels in Heaven

In the informal folk beliefs of many Christians, the souls of virtuous people ascend to Heaven and are converted into angels. More formal Christian theology makes a sharp distinction between *angels*, who were created by God before the creation of humanity, and *saints*, who are virtuous people who have received immortality from the grace of God.

Sufism

The Sufi mystic Rumi beliefs in different development steps of the soul. The souls of virtuous people become angels and later they will return to God.

Universalists

Some sects, such as the Universalists, believe in universalism which holds that all will eventually be rewarded regardless of what they have done or believed.

Jehovah's Witnesses

Jehovah's Witnesses understand Ecclesiastes 9:5 to preclude an afterlife:

For the living are conscious that they will die; but as for the dead, they are conscious of nothing at all, neither do they any more have wages, because the remembrance of them has been forgotten.

They believe that following Armageddon a resurrection in the flesh^[12] to an Edenic Earth^[13] will be rewarded to both righteous and unrighteous (but not wicked) dead and that eternal death (non-existence) is the punishment for sin lacking repentance after Armageddon. Although those who are not dead when Armageddon occurs will be judged and possibly slain during Armageddon because of their potential regretless sins. They believe that death is the price for sinning (that is why most dead will be resurrected - they paid the price already).^{[14][15]}

Deists

During the European Enlightenment, many deist freethinkers held that belief in an afterlife with reward and punishment was a necessity of reason and good moral order.

Mormons

Mormons believe that there is a heaven ("paradise" or "spirit world") or a hell ("spirit prison") awaiting disembodied spirits, followed by a bodily resurrection and reception of one of three possible degrees of glory or a hellish resurrection devoid of glory (outer darkness).

Catholics

In the 1990s, the Catechism of the Catholic Church defined hell not as punishment imposed on the sinner but rather as the sinner's "self-exclusion" from God.

Afterlife as reincarnation

Another afterlife concept that is found among Hindus, Rosicrucians, Spiritists, and Wicca is reincarnation, as evolving humans life after life in the physical world, that is, acquiring a superior grade of consciousness and altruism by means of successive reincarnations. This succession is conceived to lead toward an eventual liberation or spiritual rebirth as spiritual beings.

Some practitioners of eastern religions follow a different concept called metempsychosis which purposes that human beings can transmigrate into animals, vegetables, or even minerals. One consequence of the Hindu and Spiritist beliefs is that our current lives are also an afterlife. According to those beliefs events in our current life are consequences of actions taken in previous lives, or Karma.

Buddhists believe that rebirth takes place without a self (similar to soul) and that the process of rebirth is simply a continuation of the previous life. The process of being reborn as any other being is based on your karma. From a Buddhist perspective, the current life is a continuation of the past life. If one dies with a peaceful state of mind, this will cause fortunate karma to ripen and a fortunate rebirth as a human or god will follow. If one dies with a negative state of mind, this will ripen negative karma and a lower rebirth such as an animal, hungry ghost, or hell-being will follow.

In Tibetan Buddhism the Tibetan Book of the Dead explains the intermediate state of humans between death and reincarnation. The deceased will find the bright light of wisdom, which shows a straightforward path to move upward and leave the cycle of reincarnation. There are various reasons why deceased not follow that light. Some had no briefing about the intermediate state in the former life. Others only used to follow their basic instincts like animals. And some have fear, which results from foul deeds in the former life or from insistent haughtiness. In the intermediate state the awareness is very flexible, so it is important to be virtuous, adopt a positive attitude, and avoid negative ideas. Ideas which are rising from subconsciousness can cause extreme tempers and cowering visions. In this situation they have to understand, that these manifestations are just reflections of the inner thoughts. No one can really hurt them, because they have no more material body. The deceased get help from different Buddhas who show them the path to the bright light. The ones who do not follow the path after all will get hints for a better reincarnation. They have to release the things and beings on which or whom they still hang from the life before. It is recommended to choose a family where the parents trust in the Dharma and to reincarnate with the will to care for the welfare of all

beings.

Rosicrucians,^[16] in the same way of those who have had near-death experiences, speak of a life review period occurring immediately after death and before entering the afterlife's planes of existence (before the silver cord is broken), followed by a judgment, more akin to a Final Review or End Report over one's life.^[17]

Some Neopagans believe in personal reincarnation, whereas some believe that the energy of one's soul reintegrates with a continuum of such energy which is recycled into other living things as they are born.

Sikhs also believe in reincarnation. They believe that the soul belongs to the spiritual universe which has its origins in God. It is like a see-saw, the amount of good done in life will store up blessings, thus uniting with God. A soul may need to live many lives before it is one with God.

See also

- Akhirah
- Atheism
- Bardo
- Belief
- Brig of Dread (Bridge of Dread)
- Bruce Moen
- Cognitivism
- Cryonics
- Death
- Doomsday
- Electronic voice phenomenon
- Elysium
- Empiricism
- Enlightenment
- Epistemology
- Eschatology
- Eternity
- Exaltation (Mormonism)
- Ghosts
- Happiness
- Harrowing of Hell
- Haunting
- Health
- Heaven
- Hell
- Humanism (life stance)
- Immortality
- Intermediate state
- Jewish eschatology
- Life
- Life extension
- Logical positivism
- Mictlan
- Near-death experience
- Omega point
- Out-of-body experience
- Pre-Birth communication
- Preventive medicine
- Reincarnation
- Salvation
- Scientific method
- Sheol
- Soul
- Suspended animation
- Truth
- Undead
- Valhalla
- Verification

References

1. ^ Roach, Mary (2005). *Spook – Science Tackles the Afterlife*. W. W. Norton & Co.. ISBN 0-393-05962-6.
2. ^ Urban Legends (<http://www.snopes.com/religion/soulweight.asp>) - Reference Page (Soul man).
3. ^ Crick, Francis (1995). *The Astonishing Hypothesis – the Scientific Search for the Soul*. Touchstone Books. ISBN 0-684-80158-2.
4. ^ Tipler, Franl, J. (1997). *The Physics of Immortality – Modern Cosmology, God and the Resurrection of the Dead*. Anchor. ISBN 0385467990.
5. ^ Alper, Matthew (2001). *The "God" Part of the Brain - a Scientific Interpretation of Human Spirituality and God*. Rogue Press. ISBN 0-9660367-0-0.
6. ^ Bard, Katheryn (1999). *Encyclopedia of the Archaeology of Ancient Egypt*. Routledge. ISBN 0-4151-8589-0.
7. ^ Fosdick, Harry Emerson. A guide to understanding the Bible. New York: Harper & Brothers. 1956. page 276.
8. ^ Acts of Paul and Thecla (<http://www.fordham.edu/halsall/basis/thecla.html>) 8:5
9. ^ He wrote that a person "may afterward in a quite different manner be very much interested in what is better, when, *after his departure out of the body*, he gains knowledge of the difference between virtue

and vice and finds that he is not able to partake of divinity until he has been *purged of the filthy contagion in his soul by the purifying fire*" (emphases added) - Sermon on the Dead, AD 382, quoted in *The Roots of Purgatory* (http://www.catholic.com/library/Roots_of_Purgatory.asp)

10. ^ "purgatory." (<http://www.answers.com/topic/purgatory>) The Columbia Electronic Encyclopedia, Sixth Edition. Columbia University Press., 2003. Answers.com 06 Jun. 2007.
11. ^ Charlton T. Lewis, Charles Short, *A Latin Dictionary* (<http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.04.0059%3Aentry%3D%2339625>)
12. ^ Acts 24:15 KJV (<http://www.biblegateway.com/passage/?search=acts%2024:15;&version=9;>)
13. ^ *Insight on the Scriptures* vol. 2 pp 574-6
14. ^ *Reasoning From the Scriptures* pp 168-175
15. ^ Jehovah's Witnesses website on Hell (http://www.watchtower.org/library/w/2002/7/15/article_02.htm)
16. ^ Max Heindel, *The Rosicrucian Christianity Lectures (The Riddle of Life and Death* (<http://www.rosicrucian.com/rcl/rcleng01.htm#lecture1>)), 1908, ISBN 0-911274-84-7
17. ^ Max Heindel, *Death and Life in Purgatory* (<http://www.rosicrucian.com/zineen/death5.htm>) - Life and Activity in Heaven (<http://www.rosicrucian.com/zineen/death6.htm>)

Further reading

- *Life After Death: A History of the Afterlife in Western Religion* by Alan F. Segal, Doubleday, 2004
- *Brain & Belief: An Exploration of the Human Soul* by John J. McGraw, Aegis Press, 2004

External links

- Is there life after death? (<http://www.gotquestions.org/is-there-life-after-death.html>) - An Evangelical Christian perspective
- www.spiritualtravel.org (<http://www.spiritualtravel.org/OBE/afterdeath.html>) - A Tibetan Buddhist View of the Afterlife
- What Happens When You Die? (<http://www.near-death.com/>) - A Luciferian's View of the Death Process and Collective Reincarnation
- Dictionary of the History of Ideas: *Death and Immortality* (<http://etext.lib.virginia.edu/cgi-local/DHI/dhi.cgi?id=dv1-76>)
- Near-Death Experiences and the Afterlife (<http://www.near-death.com/>)
- www.yourafterlife.nu (<http://www.yourafterlife.nu/>) - Various Accounts of the Afterlife
- Common problems with the concept of Heaven (http://www.infidels.org/library/modern/michael_martin/heaven.html)
- Rosicrucians: The Light Beyond Death (http://sedna.no.sapo.pt/the_light_beyond_death.pdf)
- Afterlife (<http://plato.stanford.edu/entries/afterlife/>) at Stanford Encyclopedia of Philosophy (<http://plato.stanford.edu/>)
- VERITAS Research Program (<http://veritas.arizona.edu/>)
- *The Destiny of the Soul: A Critical History of the Doctrine of a Future Life* (<http://www.gutenberg.org/etext/19082>), available at Project Gutenberg. (Extensive 1878 text by William Rounseville Alger)
- Eternal Perspectives (<http://www.epm.org/resources-eternity.html>) - Articles About Eternity from a Biblical Point of View by Randy Alcorn
- Buddhist View of Death & Dying (<http://death-and-dying.org/index.htm>)
- Afterlife Kids (<http://lunch-table.com/afterlife/>)
- <http://www.rafed.net/english/books/death/01.html#9>

Retrieved from "<http://en.wikipedia.org/wiki/Afterlife>"

Categories: All articles with unsourced statements | Articles with unsourced statements since February 2007 | Wikipedia external links cleanup | Death | Religious philosophy and doctrine | Jewish theology | Christian eschatology | Life after death | Paranormal

-
- This page was last modified 01:24, 23 October 2007.
 - All text is available under the terms of the GNU Free Documentation License. (See **Copyrights** for details.) Wikipedia® is a registered trademark of the Wikimedia Foundation, Inc., a U.S. registered 501(c)(3) tax-deductible nonprofit charity.