

Is there life after death?

Whether there is life after death, has puzzled even the most well educated. To answer this question is to perceive this in either two different lenses, through a methodical and philosophical perspective, or through a religious and a pious perspective. However it is necessary to first establish the meaning of life, and death. There is no generally agreed upon answer to what constitutes the afterlife, yet, there is a philosophical consensus on what makes life, and what constitutes life, not to be confused with the purpose of life.

Through a logical sense, if there would be life after death, then whatever is subsequent to the process of death, would have to be an exact model of what came before, or at the minimum resembling it. This leads us to answer the fundamental question, what is life?

In a scientific sense life or the evidence of life is proven by the exhibition of the characteristics of a living being, in which if an entity lacks any of the characteristics they are defined as non-living. Alternatively in a philosophical and religious sense, a living entity or being is not defined by whether they are physically sufficient in a scientific sense, rather by the evidence of one sole characteristic, neither physical nor visible, the presence of the cognitive abilities that we as humans have, cognitive abilities which present themselves as the entities of "Thought" and "Creativity" in everyday life.

John Locke, a 17th Century philosopher, argued, thought and creativity are found only in consciousness, and are found in neither the soul nor the body. He instead believed that consciousness will remain as resolute, and instead we will be given incorruptible spiritual bodies at resurrection. This theory, as Locke argues, removes any purpose of the current soul and body, and instead situates consciousness as the main standpoint of the afterlife as well as the current life.

With that we have a firm philosophical understanding on what is life, not what we see making use of the naked eye, instead by the presence of what is said as the entity of Thought. With this basis firm, we can then decipher the second part of this philosophical query, that is what is meant by Death.

By pondering the previous conclusion of what is Life, we can therefore conclude that if the consideration that Death is the absence of Life, then Death would be considered as the stripping away of the entity known as Thought or Creativity. With this we could conclude using the conclusion that Death is the absence of Life, that there is no afterlife. However that is whenever only considering it from that viewpoint.

The second possibility, in which a living being retains its "life" after death, disproves the previous definition. Whether it is reinterpreted as a gateway to a certain extent as it is defined as in multiple religions, this nonetheless is subject to debate. In the result of the action of Death not completely removing life, therefore it is coherent to assume that there is in fact life after death.

With this I can supply my thesis, which I believe that considering many philosophical questions which we will cover later, Life after death is the most understandable conclusion, as it is only fair to assume that a living being retains its power of thought.

The Purpose of Continuation

In philosophical remarks, to consider that life on earth is the limit of an individuals' thought is to fundamentally take away all purpose of a person's life in the first place. Although the theory of an inexistent afterlife and temporary capability of thought complement the existing theories of the pursuit of pleasure, it fails to answer the more prominent aspects of existence.

The most prevailing of these aspects is the question of what is the purpose of life, and what is the purpose of thought, and all of a being's cognitive abilities after death. To presume that there is no life after death is to also assume that all aspects of life itself is temporary, ultimately erasing all need for existence in the first place.

This highlights the need and the necessity of continuation to properly justify life on earth. Through the presumed afterlife, and that continuation, thought and creativity serve as a purpose and instead are infinite and not finite, finite as the human flesh and body. The existence of a higher entity even more so provides philosophical closure to life on earth, and the theory of existence, not for ourselves, instead for a higher being explains the philosophical and physical curtailment, and the basic limits of all living things. The existence of a higher entity and creator, is as well rational with living conditions and different phenomena which guarantee life on earth is possible.

Therefore continuation of life, with death as somewhat of a gateway to afterlife, is necessary to avoid the confine of nonpermanent focuses in all philosophical senses. And revisiting my thesis, continuation of life, hence thought and creativity, is coherent with the theory of continuation.

Existence of a Higher Entity

Locke was a firm believer in the afterlife, to a great degree following Christianity's theology, in which Locke grounds most of his theological work in scripture, or otherwise known as the "Sola Scriptura" Therefore most of Locke's writings on the subject he referred heavily to his perspective of the scripture otherwise known as The Holy Bible.

Nevertheless when referring to the Bible it's necessary to contemplate that it bases itself completely on the belief or faith that there is a higher entity otherwise considered as the Christian God. This is the same whenever considering other religions, all base their beliefs on faith of one or more higher beings, Buddhism; Buddha, Hinduism; Brahman, Islam; Allah, etc. All of which resemble the figure of a Lord or all powerful God. Yet their role and meaning for us all slightly differ.

With this we can understand as if the existence of "God" justifies all scripture or beliefs then the evidence of "God" will also justify whether there is an afterlife, at least in a Christian sense. However the possibility of an afterlife without the existence of a God is still possible. Although I find it highly unlikely, to suppose that we in fact keep life after death without a God

figure or outside effect, is an unfounded statement. This is the same for all belief in nothing at all, as the belief of nothing is ignorant to whatever purpose we as human beings serve here on planet earth. Whether that purpose is for God or a higher figure which surpasses the constraints which prohibit us from deeper understanding of Life and Death.

With this I believe that the theory of an all-loving God works the best with the thesis that human beings retain their motion of thought, as already stated, it is already inarguable that we ourselves or any other being which does not resemble a higher, all-knowing entity would not have the capability to overcome the mortal constraints which divide us from all knowledge and wisdom. If it was the opposite, every person would have a clear understanding of purpose and a divine belief in them and themselves only, all societies morals would prove unnecessary, and modern day hierarchy would fall out of place. The very existence of these natural occurring social phenomena, are a testimony to the existence of a higher entity. Aristotle controversially stated, "Man is by nature, a political animal," This would not be so if we were in fact more closely related to an all-knowing being.

Lack of Evidence

Although the theory of an afterlife is consistent with its beliefs and maintains an unchangeable theology, there still is a lack of evidence which has sprouted most scepticism on the topic. In spite of belief in the afterlife being one of philosophies most unwavering beliefs, however as the modern world demands more physical evidence with every basis of thought, the afterlife has proven a complex labyrinth for philosophers to truly find based evidence.

Going back earlier to the existence of a higher entity, we covered the curtailment of a human being to be able to conceive of what is after death, as a result of our short sightedness and inability to look past death itself. Hence we have close to no firm evidence which can authenticate any claim of the afterlife. Accordingly, with any theories in opposition to the afterlife, they too have no unassailable evidence confirming that the afterlife does not exist either.

Despite the lack of undeniable evidence, first person accounts, which serve as a less confirmable medium of evidence, can be found. These are found through different personal eye-witness experiences, with almost no physical evidence supporting them. The authenticity of these rely completely on the word of the people, and cannot be defined as an undeniable fact. However they are the closest things we have to it.

An example of one of the most believed eyewitness accounts lies in the "Sola Scriptura" itself. In the book of Revelation, John of Patmos, one of the major figures in the Christian Faith, describes a vision of the afterlife, otherwise referred to as Heaven. In this depiction, we have no physical evidence that this did happen, other than the written account. So we are then forced to consider the motive of writing this. As the motive can affect the validity of the account.

During that period in theology the belief in Jesus Christ as Lord was regarded as heresy with most major religions at the time, therefore any believers in the theology were regarded as heretics, and in the many major religiously-centred kingdoms, traitors to the state. This is

even more with major figures such as John, so much so that many were killed in the early stages of the church. Hence the motive to write this account is clearly not for personal gain, as in writing this he is accomplishing the opposite. This leads us to believe that his motive is most likely sincere, however we cannot supply this as a fact. Nevertheless, in John's description of the afterlife, he included themes of man retaining his thought, aligning with my thesis.

Conclusion

In conclusion, through consideration in religious, and philosophical senses, I conclude that the continuation of life, or the afterlife, is coherent with many themes that are evident in our current life, and is as well coherent with many of the dominant theological claims. In consideration of the lack of indisputable evidence however it is safe to assume that we may never be able to gather such evidence regarding life after death, as stated earlier, as a result of the curtailment of death on the human soul.

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