

Heinz Grill

Initiatory Training
Caring for the Souls of the Dead

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of the Dead

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Inwardness for the dead

*Oh soul, of mother, father, friend, colleagues,
you wish to knock at my heart,
in dreams you wish to tell me of your torment.
With penetrating, laconic gestures
you show me my liberating duty,
which wishes, in a balsam of heavenly protection,
to liberate both myself in earthly dress
and you from the approaching afflictions.*

*Willingly I look at the animals
who notice with their sad, longing glances
my own astral form
and who live along with you, oh soul, in suffering and joy.
The animals are helpers, servants and companions
who participate unconsciously without an I
and, on a level of sensitive desire,
bear the pressure and burden along with you and with me.*

*Love wants to walk a difficult path
from my soul up to you in heavenly light.
How you fear for my dignity.
I want peace with all world-judgement,
with all over-zealousness, ambition and all vulnerability.
Love wants a small release on the path of life
so that you, oh soul, will be set free,
and I can love people, animals, plants and the earth.*

About the soul after death and the connections between the living and the dead

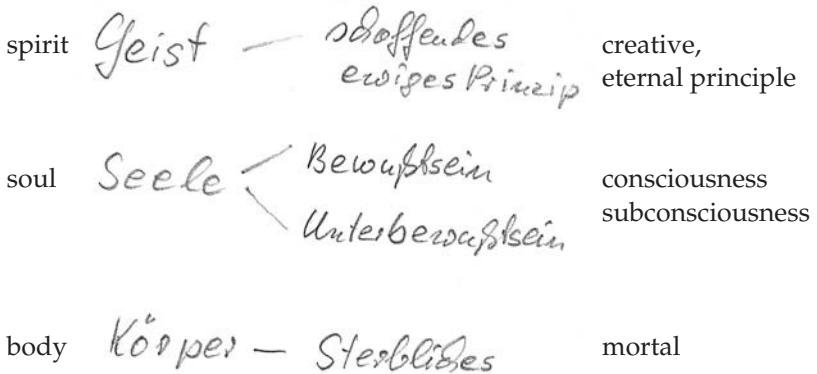
What path does the soul take after death?

With the final breaths the soul and the eternal spirit are released from the physicality and enter new paths, free of earthly life. The body sinks back into the earth and ultimately becomes dust. The soul experiences itself as free, in a lighter state of existence and released from its restriction in a physical body. It experiences itself in a quite different reality, as it is no longer limited by the usual physical conditions of space and time.

During life on earth the inner bodily, soul, autonomic, mental, emotional conditions of human life, determined through the physicality, are mixed together in a very obscure and complex way. Much that takes place in the innermost of the heart, the intellect, the will and the organ-life is unconscious to our very selves. But the unconscious is more active during the night and is expressed to a certain degree in dreams, and the conscious, which is only a small detail of a whole, follows as a rule the law of the reason and logic of the worldly course of events. Yet the soul with its wisdom still lies behind the revelations of the dream-life, for it embraces a hidden knowledge of the unconscious and of the consciousness. The soul is individual through being in the body, and universal and cosmic through its secret wisdom. It has a deeper, inner relationship to the eternal, creative aspects of the spirit and also, through its relationship to the body, conveys the precisely defined, though difficult to read, expression of the personality on earth. The body, soul and spirit form a unity during earthly life, interwoven, obscure and yet interacting.

But after the tie of the soul to the body, and so the subtle silver thread of connection, has been torn after death, the soul goes its way into the soul-realms and the spirit its way into the creative spirit-dimensions.

But the body, the coarse shell, remains behind within the material elements on the earth. It does not enter the heavenly realm. After the tearing of the life-thread, the three limbs of intrinsic human nature follow their predetermined, given, wise and necessary development. They merge into their own related realms. The body finds its precisely defined destiny in the earth, according to the elements of nature, and the soul ultimately follows its moral destiny into the universe, into the star-sea or light-sea of the space of the worlds, and the spirit, the highest instance of creation, accepts its power according to the intelligence of eternal destiny within the creative, higher realities. After death the three fundamental instances of reality of body, soul and spirit take up their precisely defined positions in the universal world-system.



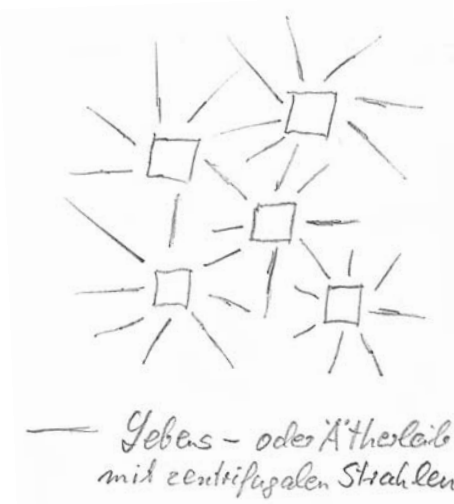
On the physical, medical plane there are very many causes of death, such as, for example, external or internal poisoning, haemorrhage, heart-failure, kidney-failure, states of coma with acidosis, respiratory paralysis and many more. With all observations about death and its causes we come to the assumption that it is unavoidably and irrevocably predetermined with certain people, and with others life and its preservation comes, or in some cases goes, in a similar fashion as though from good instructions. The mysteries seem obscure and probably no-one will be able to give a definitive and clear answer to this field of the occurrence of death. Is the moment of death predetermined?

In the science of hand-reading, chiromy, we find some pointers to the given cause of death and to the rough year of passing away. When for example the lifeline in both hands is interrupted through sharp diagonal lines, or through tears, then these signs point to the time of physical death, especially when they are also found in the other main lines. But the signs in the hands never give a truly definitive prognosis, for all signs can still gain a different and new structure through the individual free will of a person. Death therefore is subject not only to the given conditions, to the fear-laden pointers of destiny, which work in from a previous life, or to the mere physical and often hopeless conditions. There seems to exist an actual inner voice in the soul, which is deep and so speaks out its mystery in a way that cannot reach the external ear. Probably only a very deep understanding of wisdom can hear this wise voice. It is the innermost soul with her wise voice itself, in her knowledge about the world and the spirit, which in the critical phases of life decides totally from within on death or continuing existence. As long as tasks of an unfinished kind exist in the world, and the soul has not yet gathered all the important impressions in its residence in a body, it does not want to leave the body. It decides to continue with existence and holds the life-functions together in the organs. It is the soul in its innermost awareness, which can decide about life and death. It makes its decision out of the profound depths of its own existence.

If the decision to leave its residence on the earth comes from the soul itself, it guarantees a release in the life-ethers. It itself thus chooses the kind of death. If the body, for example, dies through an accident, then this cause of death points to the force of matter. This force of matter is itself a creative power and it chooses its strongest expression in lightning, in the highly charged loading of electricity. Death through electricity, for example through a flash of lightning, expresses the directly acting force of matter, which is capable of destroying the nervous system and burning the physicality. Or the body can also die through illness, for example a heart attack or poisoning or cancer. The illness is an expression of the suffering that has been taken on while on the earth. With every symptom of illness from which the body dies, the soul expresses again to a certain extent the conditions to which it was exposed in life. For these reasons it is interesting, when evaluating the life that has gone, to know from what illness or cause someone died. The calmest

cause of death is the coming to an end of the life-forces in old age, or also the failing of the life-forces after accomplishing great achievements. For earthly life these causes of death are the easiest to accept. Quite similar to the failing of the life-forces is death through hypothermia. With all outer phenomena through which the body finds its end a certain symbol seems to reflect back to life. But for life after death the physical cause of death usually has not much importance.

The clear, clinical, physical death, which the doctor establishes, occurs as a rule when the individual etheric aspects, or the most subtly determined life-functions, separate from each other. The life functions are an individual, essential, higher aspect of the person, which are integrated into a body, yet do not arise from the body or the physical dimension. They are bound together through the mysterious silver thread described by the Rosicrucians, which assures their innermost dimension or innermost association to the life-heart.



life-body or ether-body with centrifugal rays

□ Materie, die belebt ist durch den Ätherleib

matter, which is brought to life through the ether-body

When the soul is released from the body, as can be the case with many illnesses, with shock or accidents, it can still be called back within a certain time. The soul thus does not yet give its assent to passing on, it wants to return once more to the earth. A so-called resuscitation is still possible, as long as the innermost silver thread is not yet separated from the components of the life-ether, and the ether-body penetrates the physical body in the most important places. If, nevertheless, the innermost silver thread is separated and the life-ether released from the physical centre of the heart, inevitably these etheric forces or thoughts go out into the space of the worlds and cannot be called back any more through resuscitation. Death therefore occurs as a result, when the etheric forces move out into the causal plan of the world system and give up their connection with the physical body. Death occurs together with the tearing apart of the inner, physical connection of the subtlest life-preserving, etheric substances.

The moment of death is, as a rule, already in preparation some weeks or at least some days before. The soul makes its decision from within and wants to penetrate into other regions. The instant of death therefore does not occur directly from a sudden accident like an absolutely overwhelming demolition of life, there is much more a conscious, gradual guiding of the soul to that drastic moment of passing away. With illnesses as well as with accidents, death is prepared for in a similar way. Although an accident seeks people out suddenly like an unlucky destiny and tears them out of life, this event has already been planned some days beforehand. The soul decides on a new task and loosens itself from its physical carrier, and the thinking as well as the feeling start to separate from each other. As a result of this loosening in the inner-body relationship, many people become conscious shortly before their death of their own true inner life, with the profound feelings which exist within it. Also in dreams, those who are about to die experience once again essential past experiences which they have had with important people in their lives. The soul knows of its new path and therefore to a certain extent senses its new destiny some days before leaving the body.

Wise texts like the Bhagavad Gītā speak of the last thoughts which a dying person has. The last thoughts which someone thinks at the gate

of death determine the further place or the further region in which the soul will remain in the future. A deep wisdom is expressed in the texts. We feel shortly before the gate of death the inner relationship which we have had to ourselves and to those around us, and we experience some or one of the most essential impressions which occurred to us in life in an important and penetrating way. Truths which exist in the earthly biography of the soul are revealed days and hours before the event of death, as the body frees itself from the touches of the ether and the soul knows of its new destiny.

With the passing through the gate of death the soul truly enters a new land, with impressions previously not seen and with liberating feelings, because it lays aside the gravity of the body. The path into the soul-field of existence is like a path, which begins from a state of being enclosed in dark spaces moving out into the expanse, into freedom, into a new overview and sensitivity to perceptions. Until now the eyes have still been totally closed to this totally different plane of reality, for the soul was as though enclosed in the body. But now the limit of physical boundedness, which is like a constricting garment, falls away and the soul can enter into the landscape of all soul-life. It experiences itself now in its own reality and native state of belonging. In this way a liberating, stimulating, fearless and animated feeling now radiates and penetrates the soul laden with experiences. It is in the true sense positively lightened, for it has laid aside the heavy beam of the earthly body and does not have to feel gravity. But it does not now begin to ascend ever further and more weightlessly, as though in levitation; rather it begins to enter into its own deep, inner centre in a step by step ordering of the uniqueness of the soul-self. It takes a path of "weightless gravity", or of orientation into the inner atmosphere of all past, earthly feelings. This path which the soul now takes directly after death is neither difficult nor easy, it is much more sincere and loving, seeing, and remembering of the truth of past impressions and feelings of life.

With the first days of passing away comes the integration of the soul into the new world, which Egyptian culture has depicted by the last judgement. The last judgement was depicted in the hieroglyphs and in the description of the books of the dead with a beam and scales on which the past deeds were weighed with the "ma'at", with the great

macrocosmic truth-law or with the so-called cosmic spirit-matter. The Egyptians spoke in great imaginative pictures and chose the image of weighing to describe the initial process of purification after death. The picture of the last judgement with a scales is supposed to describe the witnessing and the experiencing of the first memories of the former life. The Egyptians had a magnificent cult of reverence towards the dead. They saw in the cosmic dimensions, in the worlds of the sun, the stars and the moon, a portrayal of souls which had gone forth and now fill the light.

After death the soul is integrated, expressed simply and visually, into the light of the cosmos. The cosmos is a great pantheon, a soul-filled God-space in which everything acts like a great unity. In this great pantheon the soul seeks its potential distribution in space and its classification, for it is by nature born of these cosmic light-dimensions. The process, which lies at the basis of this integration, is known in spiritual schools as the course of the life-panorama, as the so-called reversal-process of the events of life. All past deeds, impressions, feelings of reverence, feelings of hate, all inner known and unknown patterns of the soul, merge more and more into the whole cosmic light and are examined in a subtle way. All events of the past life pass before the eyes of a spiritual I, just as a film can run backwards before the spectator's eyes. The time-span of this reversal of the life-panorama takes about three to three and a half days. Within this time-span the soul integrates into the cosmos in a specific way.

Thus spiritual researchers describe how all impressions are released out of the ether-body backwards in the tableau of life and how they are finally imprinted into the astral body. The astral body, the sphere of the cosmic, takes up all past feelings and actions out of the individual treasure of the ether-body and begins to work retrospectively through the morality of these feelings and actions. Quite particularly the inner feelings, the truthful sentiments of the heart, which correspond to the true motives of the soul, are now engraved into the astral reality. Individuals have a duty to the world beyond, which depends on their cosmic-spiritual destiny and on the feelings which work in them, partly consciously but mainly unconsciously. The feelings are a deeper part of their existence than for example outer thoughts, forms of temperament

or forms of attitude which social status or behaviour require from them. In the feelings it is more the motives behind the previously achieved degree of ethical, moral life which are expressed.

But where do the thoughts flow, which people have thought during their lifetimes? The individual thoughts remain in a place that is really insignificant for the astral reality, for these thoughts are the thoughts which are subject to the eternal laws of the etheric sea in the cosmos, unjudged and untouched after their reality. But out of the thoughts which we have thought in life, out of the directions which we have taken through decisions and fantasies, there occurs an inner feeling and it is this feeling which is now found in the reality of our soul. In this feeling of the inner life we have now ourselves become morality, we are an ethos, a human moral being. We have either matured to virtue or stood still in neglect of our duties behaving insignificantly with an inclination for trivia. A high level of good, beneficial, preserving, ethical behaviour or a low, instinctual and dependent craving with vices or anti-social behaviour-patterns, emerges in the light-pools of astral reality. It is now the quality of the soul which is given into the astral reality. This soul wants to enter into the judgement of the cosmos, into the last judgement. This soul can be weighed by the pure light of the cosmos, by the macrocosmic truth, by the ma'at of the Egyptians. In the feelings, the virtuous qualities and the ethical patterns live in a hidden way.

But the thoughts which belonged to our life, the different, specific realms of knowledge which we experienced in life, are now the aspects which make their way far out into the space of worlds and become a part of the whole world-ether. If we were, for example, a specialist in the field of a foreign language, we soon lose all the mental abilities we have gained in this field. After death a soul will stream out its whole thought-life in a neutral way into the whole space of worlds. With the life-tableau of the backward-running memory of all impressions, the thoughts are increasingly lost into the eternal space and at the same time the inner moral impression, which results from this and which measures the soul in its weightiness, accumulates. The life-tableau occurs through the ether-body. The ether with its previously gained thinking abilities is dispersed into the universal space.

It is now interesting if we investigate the force of the will, that is the deepest soul-force, and search for it following the order it wishes to adopt. The deepest soul-force is identical with the I and with the personal power of the individual. This I-power is higher than the soul capacity, than the moral truth of the individual. For this reason it is that highest spiritual reality, which is expressed in the world beyond as the most essential guiding power. As it was in earthly days, the I is now also in life beyond the power which promotes freedom. Just as we can oversee our actions, thoughts and feelings through the power of an I and we can thus remain free, free in all life-steps, free in all earthly projects, so too in the world beyond we can remain free in the cosmos through the developed I-power within the different phases of judgement. From a practical point of view the developed I in the earthly realm means the ability for a love that rises beyond everything, and in the world beyond it means freedom, truth and overview. Those who were able to develop their I in the earthly world are more free, more alert in their life-steps beyond and even if the soul-judgement should express some painful sentiments, they still remain unaffected by them. The developed I in life, in the sense of a true, spiritual and free consciousness, also gives a magnificent overview of freedom and purity, of immaculateness and a great capacity for healing in the worlds after death.

The thoughts stream out as neutral, etheric, space-preserving existences into the orbit of the stars. The movement of the stars is literally determined from these thoughts, which were once part of the individual. Nor do the thoughts in reality belong to the individual, for the thoughts are free creative-existences, which are subject to infinite movement and from this infinite movement keep the experience of space. We therefore look out into the star-space and see with the different heavenly planets, with the sun, as well as with the moon and the fixed stars, a certain imprint of the thought-life that continuously streams out from us and the dead into infinity. Space would not exist if the ether were not existent in the thoughts. That is the thought-life which was once in people and which will finally leave them again.

But the feeling, in its conscious and unconscious tendency, is the property of the soul and this feeling is written, according to the life-panorama, into the light-worlds of the cosmos. In these light-worlds

our soul-judgement takes place. This is a judgement for which we ourselves strive, for we seek to become a part of the eternal, pure light and want to release ourselves from all shadow-aspects, wrong actions and impurities and want eventually to shine like the sun itself.

Finally the third soul-force is the will, which as the highest instance of our humanness, will go into the spiritual and indeed into the pure, spiritual worlds. With its development, as we have already said, the I produces a magnificent overview both in life on earth and after death. This will, which represents the I-identity and the I-life of existence, is therefore higher than the soul, cosmic reality and it forms the all-embracing creative power which is existent in the worlds. The power of the I can create life and existence and we therefore name it with the natural words "creative power". The I is the substance of the spirit, which stirs through and preserves all life processes. The I goes into a higher heaven than the soul-world of light. The sun itself shines its light down and it also shines over to other planets. The light streams out, preserves, fascinates, animates, warms through and gives a unique fire of love. But the creative power is higher than this radiating, constantly outpouring process of light. The creative power is different from any reaction of a creative source that is limited by time and space, for beyond that it creates and preserves itself. The sun is created through the creative power itself and it is love and the source of all life. It is the sacrifice, which is raised in its own creative throne to the highest state of existence. It is a unique, great and embracing mystery, as it need not be nourished and preserved through energy or outer substances, but rather gives nourishment from out of itself and creates out of its very self all qualities in existence. The will is therefore the highest soul-force, which rises not just above the earth, but also above the cosmic fields-of-action of the sensory life.

These three limbs of the soul are dispersed after death into the categories assigned to them. The thoughts, which are subject to *manas*, belong least of all to people, for they are not their soul and they are also not their own will. The thoughts belong to the space of the worlds and are associated with the world-ether. We as people can use the most varied thoughts and make use of them for our lives to work on the earth. But *manas* marks the different orders of space in the planetary system

and radiates over us to a certain extent in the soul. This is the gift into which we are woven and placed with our existence.

The soul is almost identical with that which in Sanskrit we call *buddhi*, intelligent wisdom. *Buddhi* is that aspect in us which corresponds to the way in which the thoughts are combined together and the direction in which they are motivated. We can connect the thoughts with morally good ideas, or we can misuse them for so-called evil intentions. According to how we have oriented the motives of the soul, so in the life after death will a corresponding total soul-portrait arise through our own intelligent wisdom. The higher and more nobly we connect the thought-processes together, the more we raise them to pure intentions and the more we think them into the whole logic of a cosmic and divine world plan, all the more will our soul too make contact with the light-principles of the cosmos after the passing away of the body. The intelligence of our own existence then finds its appropriate judgement. The good is experienced in the joy of the connection with the light, and the evil or despicable is experienced in being thrown back in solitude to the shadow-life.

But the most important basic principle in our life is nevertheless that which occurs through our will, or through *ātman*. *Ātman*, which is rooted in our very selves, in the deepest mystery of our personality, can be in charge of the freedom of our soul, and through its freedom it can also determine to a certain extent the quality of all soul-existence. We see this truth when we observe people in the after-life and are aware of them in their joy or their suffering. Those who already in their lifetime made contact with the truths of the after-life and took the testimony of spiritual researchers seriously in the very depths of their own innermost being, enter into the cosmos with a far greater freedom than those who denied or behaved indifferently to this testimony. In those people in whom *ātman* could be born, a magnificent process of liberation occurs when the planes of the after-life begin. They are those who help others who are still in the earthly ranks to a freedom in *manas*, to a free movement of thought, and they are also furthermore full of blessing in the gift which they leave behind to promote moral values. *Ātman* is connected with creative existence and from its lofty freedom gives that love which contributes to the whole spiritual requirement of humanity.

Ātman is most deeply submerged in the body. It lives in the innermost origins of the organs and in the limbs, in the movement-life and in the organism of the cells. This *ātman* is of very great importance for the development of the life-panorama, which occurs after death and which lasts three and a half days, for it is *ātman* which already from the very beginning would like to order these coming events. We could naively ponder and reflect on who is responsible in the life after death for the processes of the soul. *Āman* is the will and out of its self-originating power drives precisely those processes which must occur after death on to their own function and implication for the whole. This *ātman* is in us and it is most deeply active in the life of the organs. For this reason the organ-life is not completely insignificant for the initial time of existence after death. We could very easily make the assumption that when the silver thread is torn and the etheric-forces are broken apart, the body would also represent a completely unimportant limb in the further chain of development. But the body must still communicate with the soul, even if in a somewhat looser connection, for it is in this body that the life-forces have been active and in this body that the characteristics of the original, uniquely created life have been engraved. The spirit has written its precise, specific signature into the physical realm. Now the information wants to be given back again running backwards from this physical life into the spiritual realm. After death the ether-body is therefore once more the mediator between the approaching self-examination of the soul and the leaving of the physical plane. We can imagine the ether-body as an extraordinarily wise person, who absolutely needs the physical body in order to read and establish the precise memories for the soul existence to come. The ether-body therefore looks, as far as we can say, back on the physical body, on the individual organs, on the liver, on the kidneys, on the skeletal system, on the disposition of the brain, and is aware of the signatures, the individual impressions which are engraved in them and transforms them in an extraordinarily wise course of programming, so that they are ultimately visible and able to be experienced in the astral-world as moral and ethical impressions. The ether therefore still remains closely connected with the physical body for three days. This connection between the ether-body and the physical body is to be imagined as a most subtle sense-process, for to a certain extent the ether-body touches on the individual organs, on the forms, on the small irregularities, on the edges,

along the hollows and folds, and seeks from these the precisely defined memories. Only after the three days when the life-panorama has been put in place does the ether-body leave the physical body and sees its function in the further course of the whole process of soul-development as ended. The ether-body with its varied thoughts is released out into the creative space of the stars.

With this contemplation the truly essential question in our medical field is clarified, as to what happens, if an organ is removed from a dying person, for we know the course of events better because of our understanding of the connection between the ether-body and the physical body. In the ether-body, the pain is transported further, right into the astral body. Although those who are dying or in a coma do not directly feel pain as they no longer have an intact nervous system of their own, nevertheless an unbelievable terror, shock and pain is transported into the soul when an organ is taken from the body. Via the ether-body the astral body once more perceives the interference which has taken place in the dying body. This pain reaction would as a rule not be so significant, for in the life beyond it is not always experienced in its entire penetration as we imagine it in the physical plane, but it is at the very least experienced as a loss or a disruption. The ether-body scans the physical body and brings memory upon memory up into the spiritual world, it makes the memory open to the astral body. But now if an organ is removed, the ether-body experiences an irritation and can only establish the natural course of remembering by detours and delays. So it becomes a deep horror or a feeling of loss for the astral body, for the soul of the individual, for the innermost feeling of the individual. This feeling of loss should ideally be avoided by not subjecting ourselves voluntarily to organ-removal. Organ-removal is a disadvantage for the further life after death.

After the ether-body has done its task of carrying over all the information onto the astral body, the soul can enter into its new space. The sense of space changes in the soul-worlds and gains a completely new dimension and expansiveness. We must clearly pay attention in our contemplations to the fact that all perceptions which take place in the life beyond are of a quite different nature from how we experience them in the body here when the soul is still bound to its physical carrier. Let

us compare the perceptions which occur within the different aspects of boundedness. In the body we are bound into the physical life, in the soul-life we are bound into the light-worlds, into the cosmos. The forms of experience are imprinted on their individual planes by their original matter, by their environment and by their own essential quality.

Here on the earth we look out from our own microcosm to a macrocosm visible in space. Or similarly we look with our facial organs, which come from the body, over to others, to the objects and phenomena of the world. When we, for example, look at a group of people, at a forest, or at the mountains, or also when we let our gaze drift over a lake or look out into the blue space of the sky, a feeling always comes over us that these outer conditions are much greater than we ourselves. The proportions are naturally outwardly vast, and we in relation to these confined. We ourselves seem quite tiny, narrow, limited and mortal, whereas the other world seems vast, open and unlimited. This view corresponds to the nature of the soul's boundedness in the body and it is therefore typical of a physical evaluation of the spatial dimension. But after death the physical is released and the natural sense-process of the eyes vanishes. After death we no longer look out through our physical eyes on the environment and on the phenomena of the realities, but we look over onto the spatial dimensions through the instrument which accompanies us further, and that is the soul. For this reason the sense of geometry and perspective changes. After death space suddenly seems reversed. It is to a certain extent as if the space knows and sees the sense-processes. The dead themselves take in the space which they once saw with their sense-organs. They become space itself. The dead are an infinite space in their very selves. All other people therefore become a part of this space. The dead embrace those close to them and their familiar objects and they are a cosmos for themselves. The dead are stretched out in themselves without fixed limit and want to stretch themselves out further and claim the space for themselves. The dead live out of the space and surround those close to them.