Conceptions Of The Afterlife In Early Civilizations Universalism Constructivism And Near Death Ex

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Book Reviews/ BOOK OF LONGING / THE FARM/ SEPARATION ANXIETY/ AFTERLIFE / Fiction/Historical Fiction

Afterlife: The most important book you will ever readBilly Fingers Explains the Afterlife from the Spirit World ~~The Egyptian Book of the Dead: A guidebook for the underworld - Tejal Gala~~ *Stephen King Premieres \"Afterlife\" at UMass Lowell Afterlife Books Worth Reading - (A Documentary by Dr Keith Parsons) How Jews and Christians lost the concept of the Afterlife - Quran comes to RESTORE that belief!* ~~Book of the Dead: Spells, Gods and the Afterlife~~ **Eben Alexander - My Journey into the Afterlife**

Perspectives on Death: Crash Course Philosophy #17

The Ancient Egyptian Afterlife*The Vatican Suppressed, Forbidden Bible, Book of the Dead, Science of Afterlife in Detail* Scientific Evidence of the Afterlife *Evil Books That Are Too Cursed to Read* 10 Secrets Of Ancient Egypt What Happens To The Soul After Life? Explained By St. Paisios, Christian Orthodox ~~3500 Year Old Goetia of Thoth Spell \"Eliminate Archons\" - Thousands of Years Old - Thoth~~ ~~Mother Erene's Afterlife Vision Consoling the Families of Coptic Choir - OrthodoxAfterlife.com~~ *Near Death Experiences: Irreducible Mind (Part 5)*

The Secret Doctrine - Audio Book - 1/4~~Orthodox Monks brought Virgin Mary's belt to bless sick People in the Hospital, Greece.~~ ~~The Declarations Of Thoth - Invocation of the Hermetic Archetype, esoteric wisdom, occult knowledge~~ *4.2. The Netherworld in Ancient Mesopotamia* **Hello From Heaven: The 12 Types Of After-Death Communication with Bill Guggenheim** Sylvia Browne - Life on the Other Side (Audio)

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Shushan then lists 9 key elements in the NDE that form the basis for afterlife conceptions in the early civilizations that he has analyzed. They are: 1) OBE / Assent, 2) Corpse Encounters, 3) Darkness / Tunnel, 4) Deceased Relatives / Ancestors, 5) Presence or Being of Light, 6) Conduct Evaluation / Life Review, 7) Barriers / Obstacles, 8) Divinization / Oneness / Enlightenment, and 9) Other Realms / Origin Point.

Conceptions of the Afterlife in Early Civilizations ...

Conceptions of the Afterlife in Early Civilizations is a significant study, for it presents a comprehensive new comparative framework for the cross-cultural study of myth and religion, while at the same time providing a fascinating exploration of the interface between belief and experience.

Conceptions of the Afterlife in Early Civilizations ...

Conceptions of the Afterlife in Early Civilizations: Universalism, Constructivism and Near-Death Experience (Continuum Advances in Religious Studies Book 6) eBook: Gregory Shushan: Amazon.co.uk: Kindle Store

Conceptions of the Afterlife in Early Civilizations ...

AFTERLIFE: GREEK AND ROMAN CONCEPTS. As is the case with other cultures, the Greeks and Romans entertained a variety of ideas about the afterlife, some of which were mutually exclusive; they called on different ideas as the situation required. Thus, they spoke of the dead as present and angry when ill luck and a guilty conscience suggested that the deceased might be wreaking vengeance; they spoke of them as potential benefactors when paying them cult; and on yet other occasions they spoke of ...

Afterlife: Greek and Roman Concepts | Encyclopedia.com

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Conceptions of the Afterlife in Early Civilizations ...

Elysium or the Elysian Fields (Ancient Greek: ??????? ??????, ?lýsion pedíon) is a conception of the afterlife that developed over time and was maintained by some Greek religious and philosophical sects and cults. Initially separate from the realm of Hades, admission was reserved for mortals related to the gods and other heroes.Later, it expanded to include those chosen by the ...

Elysium - Wikipedia

Our imaginings about the afterlife, both after death and after the end of history, are a testimony to the hope that many have had, and still do, for an extension of life beyond the grave. They speak to the desire for light beyond the darkness of death; for ultimate goodness beyond present evils; and for final justice over earthly inequities.

A Brief History Of The Afterlife: From The Ancients To ...

Finally, the author argues that these integrated concepts allow afterlife beliefs to be held coherently and consistently in the folk's mind and accounts for their intuitiveness and ubiquity.

(PDF) Concepts of Death and Afterlife Beliefs: A Coherent View

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Different conceptions of the afterlife | Institute of ...

Conceptions of the Afterlife in Early Civilizations: Universalism, Constructivism and Near-Death Experience by Gregory Shushan, New York & London, Continuum, 2009. ISBN 978-0-8264-4073-0. The Myth of an Afterlife: The Case against Life After Death edited by Michael Martin and Keith Augustine, Rowman & Littlefield, 2015. ISBN 978-0-8108-8677-3.

Afterlife - Wikipedia

Buy [(Conceptions of the Afterlife in Early Civilizations : Universalism, Constructivism and Near-death Experience)] [By (author) Gregory Shushan] published on (July, 2009) by Gregory Shushan (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

[(Conceptions of the Afterlife in Early Civilizations ...

Buy Conceptions of the Afterlife in Early Civilizations: Universalism, Constructivism and Near-Death Experience (Continuum Advances in Religious Studies #6) Shushan, Gregory (Author) Dec-22-2011 Paperback by Gregory Shushan (ISBN:) from Amazon's Book Store. Everyday low prices and free delivery on eligible orders.

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Conceptions of the Afterlife Great Valley Kindred often finds itself in opposition to sentiments in mainstream Asatru/Heathenry. One of these areas where we find ourselves nonplussed is the topic of a Heathen afterlife. The very obsession with death and afterlife is misplaced, as we will discuss.

Conceptions of the Afterlife - Great Valley Kindred

Are any of the religious conceptions of an afterlife promising from a philosophical point of view? There are five sections in this entry. In the first, we propose that beliefs about death and the possibility of an afterlife are of enduring significance because of our care for persons here and now, and thus our concern for their future and our own.

Afterlife (Stanford Encyclopedia of Philosophy)

In Mesopotamian conceptions of the afterlife, life did not end after physical death but continued in the form of an e?emmu, a spirit or ghost dwelling in the netherworld. Further, physical death did not sever the relationship between living and deceased but reinforced their bond through a new set of mutual obligations.

Ancient Mesopotamian Beliefs in the Afterlife - Ancient ...

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Conceptions of the Afterlife in Early Civilizations: Universalism, Constructivism and Near-Death Experience: Shushan, Dr Gregory: Amazon.sg: Books

Gregory Shushan challenges post-modern scholarly attitudes concerning cross-cultural comparisons in the study of religions. In an original and innovative piece of comparative research, he analyses afterlife conceptions in five ancient civilisations (Old and Middle Kingdom Egypt, Sumerian and Old Babylonian Mesopotamia, Vedic India, pre-Buddhist China, and pre-Columbian Mesoamerica). These are considered in light of historical and contemporary reports of near-death experiences, and shamanic afterlife 'journeys'. Conceptions of the Afterlife in Early Civilizations is a significant study, for it presents a comprehensive new comparative framework for the cross-cultural study of myth and religion, while at the same time providing a fascinating exploration of the interface between belief and experience.

Joseph S. Park examines the ancient Jewish inscriptions as they pertain to afterlife beliefs and compares them with afterlife expectations in Pauline literature.

Near-death experiences are known around the world and throughout human history. They are sometimes reported by individuals who have revived from a period of clinical death or near-death and they typically feature sensations of leaving the body, entering and emerging from darkness, meeting deceased friends and relatives, encountering beings of light, judgment of one's earthly life, feelings of oneness, and reaching barriers, only to return to the body. Those who have NDEs almost invariably understand them as having profound spiritual or religious significance. In this book, Gregory Shushan explores the relationship between NDEs, shamanism, and beliefs about the afterlife in traditional indigenous societies in Africa, North America, and Oceania. Drawing on historical accounts of the earliest encounters with explorers, missionaries, and ethnologists, this study addresses questions such as: Do ideas about the afterlife commonly originate in NDEs? What role does culture play in how people experience and interpret NDEs? How can we account for cross-cultural similarities and differences between afterlife beliefs? Though NDEs are universal, Shushan shows that how they are actually experienced and interpreted varies by region and culture. In North America, they were commonly valorized, and attempts were made to replicate them through shamanic rituals. In Africa, however, they were largely considered aberrational events with links to possession or sorcery. In Oceania, Micronesia corresponded more to the African model, while Australia had a greater focus on afterlife journey shamanism, and Polynesia and Melanesia showed an almost casual acceptance of the phenomenon as reflected in numerous myths, legends, and historical accounts. This study examines the continuum of similarities and differences between NDEs, shamanism, and afterlife beliefs in dozens of cultures throughout these regions. In the process, it makes a valuable contribution to our knowledge about the origins of afterlife beliefs around the world and the significance of related experiences in human history.

A magisterial work of social history, Life After Death illuminates the many different ways ancient civilizations grappled with the question of what exactly happens to us after we die. In a masterful exploration of how Western civilizations have defined the afterlife, Alan F. Segal weaves together biblical and literary scholarship, sociology, history, and philosophy. A renowned scholar, Segal examines the maps of the afterlife found in Western religious texts and reveals not only what various cultures believed but how their notions reflected their societies' realities and ideals, and why those beliefs changed over time. He maintains that the afterlife is the mirror in which a society arranges its concept of the self. The composition process for Judaism, Christianity, and Islam begins in grief and ends in the victory of the self over death. Arguing that in every religious tradition the afterlife represents the ultimate reward for the good, Segal combines historical and anthropological data with insights gleaned from religious and philosophical writings to explain the following mysteries: why the Egyptians insisted on an afterlife in heaven, while the body was embalmed in a tomb on earth; why the Babylonians viewed the dead as living in underground prisons; why the Hebrews remained silent about life after death during the period of the First Temple, yet embraced it in the Second Temple period (534 B.C.E. –70 C.E.); and why Christianity placed the afterlife in the center of its belief system. He discusses the inner dialogues and arguments within Judaism and Christianity, showing the underlying dynamic behind them, as well as the ideas that mark the differences between the two religions. In a thoughtful examination of the influence of biblical views of heaven and martyrdom on Islamic beliefs, he offers a fascinating perspective on the current troubling rise of Islamic fundamentalism. In tracing the organic, historical relationships between sacred texts and communities of belief and comparing the visions of life after death that have emerged throughout history, Segal sheds a bright, revealing light on the intimate connections between notions of the afterlife, the societies that produced them, and the individual's search for the ultimate meaning of life on earth.

Because every single one of us will die, most of us would like to know what—if anything—awaits us afterward, not to mention the fate of lost loved ones. Given the nearly universal vested interest in deciding this question in favor of an afterlife, it is no surprise that the vast majority of books on the topic affirm the reality of life after death without a backward glance. But the evidence of our senses and the ever-gaining strength of scientific evidence strongly suggest otherwise. In The Myth of an Afterlife: The Case against Life after Death, Michael Martin and Keith Augustine collect a series of contributions that redress this imbalance in the literature by providing a strong, comprehensive, and up-to-date casebook of the chief arguments against an afterlife. Divided into four separate sections, this collection opens with a broad overview of the issues, as contributors consider the strongest evidence of whether or not we survive death—in particular the biological basis of all mental states and their grounding in brain activity that ceases to function at death. Next, contributors consider a host of conceptual and empirical difficulties that confront the various ways of "surviving" death—from bodiless minds to bodily resurrection to any form of posthumous survival. Then essayists turn to internal inconsistencies between traditional theological conceptions of an afterlife—heaven, hell, karmic rebirth—and widely held ethical principles central to the belief systems supporting those notions. In the final section, authors offer critical evaluations of the main types of evidence for an afterlife. Fully interdisciplinary, The Myth of an Afterlife: The Case against Life after Death brings together a variety of fields of research to make that case, including cognitive neuroscience, philosophy of mind, personal identity, philosophy of religion, moral philosophy, psychical research, and anomalistic psychology. As the definitive casebook of arguments against life after death, this collection is required reading for any instructor, researcher, and student of philosophy, religious studies, or theology. It is sure to raise provocative issues new to readers, regardless of background, from those who believe fervently in the reality of an afterlife to those who do not or are undecided on the matter.

This unique Handbook provides a sophisticated, scholarly overview of the most advanced thought regarding the idea of life after death. Its comprehensive coverage encompasses historical, religious, philosophical and scientific thinking. Starting with an overview of ancient thought on the topic, The Palgrave Handbook of the Afterlife examines in detail the philosophical coherence of the main traditional notions of the nature of the afterlife including heaven, hell, purgatory and rebirth. In addition (and breaking with traditional conceptions) it also explores the most recent exciting advance – digital models. Later sections include analysis of various possible metaphysical accounts that might make sense of the afterlife (including substance dualism, emergent dualism and materialism) and the science of near death experiences as well as the links between human psychology and our attitude to the afterlife. Key features: • Grounded in the most advanced philosophical, theological and scientific thinking • Contributions by eminent scholars from the world's top universities • Balanced treatment of fundamental issues that are relevant to everyone • Diverse approaches ranging from the religious to the scientific, from the optimistic to the pessimistic • A major section on the meaning of the afterlife which includes chapters on fear, purpose, evil, and issues regarding identity The Palgrave Handbook of the Afterlife is essential reading for scholars, researchers and advanced students researching attitudes to and effects of beliefs about death and life after death from philosophical, historical, religious, psychological and scientific perspectives.

The concept of the afterlife has always been prominent in both Greek literature and modern scholarship alike. The fate of man after his/her allotted time has come to an end has a central position in poetry, philosophy and religion, often leading to questions and answers as to how one can best live one's life, and how can one deal with the burden of mortality that is inherent in every human being. The Greeks devoted a considerable amount of their literary production in an attempt to answer these questions through a variety of different media, whereas similar concerns appear to have been at the core of the ancient world in general. This volume represents the first to examine the influences, intersections, and developments of understandings of death and the afterlife between poetic, religious, and philosophical traditions in ancient Greece in one resource. Greek thinking on death and the afterlife was neither uniform, simple, nor static, and by offering an examination of these matters in a properly interdisciplinary context this collection of papers aims to demonstrate the full richness, complexity, and flexibility of these ideas in the ancient Greek world, and illuminate how freely writers from various genres drew inspiration from each other's thinking concerning eschatological matters. Contributors: Alberto Benarbé; Rick Benitez; Nicolo Benzi; Chiara Blanco; Radcliffe Edmonds; George Alexander Gazis; Anthony Hooper; Vaios Liapis; Alex Long; Ioannis Ziogas.

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