

Chapter 1 : Feifel, Herman - world, body, life, person, human

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He is internationally recognized as a pioneering figure in the modern death movement. His personal and research efforts helped break the prevailing taboo that discouraged scientific study of death and dying. His work transformed the way people think about death, treat the dying and bereaved, and view their own American psychologist Herman Feifel was born in Brooklyn, New York, on November 4, His work transformed the way people think about death, treat the dying and bereaved, and view their own lives. Feifel was educated in the New York City school system. World War II became a reality before Feifel could finish his doctorate. He enlisted in the Army Air Corps now, the Air Force in , where he worked first as an aviation psychologist and later as a clinical psychologist treating combat soldiers overseas. While assigned to the Island of Tinian in he watched the Enola Gay take off to bomb the Japanese city of Hiroshima, an event that ushered in the age of atomic warfare. Feifel later reflected that this event and the death of his mother in were the two most important influences that catalyzed his interest in thanatology. When the war ended Feifel resumed his studies at Columbia University, and finished his doctorate in In he assumed the position of chief psychologist, an office he held until his retirement in Since he has additionally held an appointment at the University of Southern California School of Medicine, where he is emeritus clinical professor of psychiatry and the behavioral sciences. A major consequence was his focus on what has since become known as the field of thanatology. In he edited the book *The Meaning of Death*, which authorities agree was the single most important work that galvanized the scholarly community concerning dying, death, and bereavement. In this and related areas e. Many of his literary contributions are focused on dispelling myths held by scientists and practitioners about death, the most injurious of which is a denial of its importance for human behavior. By the late s scholars identified over 1, published studies in these areas, and recognized Feifel as being the only person to contribute seminal papers in five consecutive decades. He shaped the direction of this research by arguing for reliable and valid measures that acknowledge the multidimensional, multifaceted nature of death attitudes and fears, the importance of death attitudes in shaping a wide variety of behaviors, and the need to study death issues among those actually facing life-threatening circumstances. His research demonstrated that fear of death can exist differently on conscious and nonconscious levels, and helped establish that people may use different coping strategies when faced with life-threatening versus non-life-threatening situations. For his work in thanatology, Feifel has received numerous accolades, including an honorary doctorate from the University of Judaism , a Distinguished Death Educator Award , the Distinguished Professional Contributions to Knowledge

Chapter 2 : New Meanings of Death | JAMA | JAMA Network

*This book, a companion volume to Feifel's *The Meaning of Death*, brings together a selection of recent readings that cover a variety of issues related to www.nxgvision.com the subjects covered are death and the developmental cycle, clinical management, problems faced by survivors, and cultural responses to death.*

Suicide -Hindus should not commit suicide, because it only postpones and intensifies the karma one seeks escape from, requiring several lives to return to the evolutionary point that existed at the moment of suicide. For my part of the presentation, I discussed the voodoo religion, and its specific views about death. Most of the information gathered on this topic was from the internet. It is important to give a bit of background information regarding the religion. Widely practiced in Haiti the place of its birth , voodoo has migrated with the Haitian people to other parts of the world, with particularly strong communities in New Orleans, Miami, and New York City. The term voodoo is actually the "westernized" name for the religion of hoodo, or vodun. The African tribe of the Yoruba had to alter their personal beliefs when the French settlers came into their land and their homes. The voodoo that is practiced today is different from the voodoo practiced years ago. The Yoruba were not allowed to worship the snake, or dance during their death rituals, or chant to their many gods. The French settlers were Catholic, and thought that these strange practices were a form of devil worship, and banned the Haitians from further practice of their beliefs. But, the religion was not to be killed, it was simply altered, and disguised from the French. Therefore, the voodoo religion became a product of the slave trade. Voodoo belief does not consider death to be a cessation of life, rather, in death, activities are simple changed from one condition to another. Death is perceived as a celebration for the living, with much dancing, and large parties, with much food and drinking. The body of the dead person goes through a preparation process. The mouth is also tied shut, and the pockets are turned inside out. During this ritual, the houngan, or sort of priest, sprays kleren to the four cardinal directions and then over the corpse to cleanse it. He shakes his asson over the corpse and lights candles. Also during this ritual, animal sacrifices are made. I corrolated this practice to the animal sacrificing one hears about from the Christian religion. Although they may not still practice these sacrifices, there is past evidence of this in The Bible. Once the dead body has undergone this process, the soul splits up into two separate parts. One part of the soul goes back into the earth- the energy of life. The other part of the soul remains on the earth for a period of time. This part of the soul is often placed into glass jars to be kept by living family members. In voodoo, the family believes that they can still communicate with the dead person through these jars. In a way, they think that the dead person has now, through death, become a sort of god. They go to them for guidance and personal protection while still here on earth. It is extremely important to note that within all of the research I found concerning the religion, all were upset with Hollywood and television for misconstruing their beliefs. They think that Hollywood has taken all of the "bizarre" aspects of their religion, and transformed them to be perceived as evil. Furthermore, many of the articles warned against the danger of trying to practice any of these rituals if one is not a practicing voodoo. They fear that the souls of the dead will become trapped here on earth, and haunt the living-they call these spirits, zombies. I also think that this fear is the reason why much of the information was not detailed. Orthodox Judaism has many rituals surrounding death, the dead body and mourning. In sum, the entire process is based upon respect for the dead and the body. Almost every ritual is performed with that one motivation. For the wind passes over it and it is gone, and its place knows it no more. The Talmud- is a book of Jewish Oral Law and rabbinical teachings, it is the core of Jewish education second only to the Bible It notes that all people are descended from a single person, thus taking a single life is like destroying an entire world, and saving a single life is like saving an entire world. There are commandments for the Orthodox Jews, only the prohibitions against murder, idolatry, incest and adultery are so important that they cannot be violated to save a life. Judaism not only permits, but often requires a person to violate the commandments if necessary to save a life. Doctors are permitted to answer emergency calls on the Sabbath, even though this may violate many Sabbath prohibitions. Because life is so valuable, we are not permitted to do anything that may hasten death, not even to prevent suffering. Euthanasia, suicide and assisted suicide are strictly forbidden by Jewish law. This brings up another issue- this

same commandment was and sometimes still is used as a reason not to tell a terminally ill person that he or she is dying because it may be assumed that upon receiving knowledge of his or her state he or she may give up hope and therefore hasten their own death. However, where death is imminent and certain, and the patient is suffering, Jewish law does permit one to cease artificially prolonging life. Thus, in certain circumstances, Jewish law permits "pulling the plug. Death is a natural process Mourning practices in Judaism are extensive, but they are not an expression of fear or distaste for death. Jewish practices relating to death and mourning have two purposes: Care for the Dead After a person dies, the eyes are closed, the body is laid on the floor and covered, and candles are lit next to the body. The body is never left alone until after burial, as a sign of respect. The people who sit with the dead body are called shomerim Respect for the dead body is a matter of paramount importance. For example, the shomerim may not eat, drink, or perform a commandment in the presence of the dead. To do so would be considered mocking the dead, because the dead can no longer do these things. Most communities have an organization to care for the dead, known as the chevra kaddisha the holy society. These people are volunteers. Their work is considered extremely meritorious, because they are performing a service for someone who can never repay them. Autopsies in general are discouraged as desecration of the body. They are permitted, however, where it may save a life or where local law requires it. When autopsies must be performed, they should be minimally intrusive. In preparation for the burial, the body is thoroughly cleaned and wrapped in a simple, plain linen shroud. This is done so that a poor person would not receive less honor in death than a rich person. The body is not embalmed as that would hinder the natural decomposition and no organs or fluids may be removed. Only the cornea may be harvested for transplants in the Orthodox Jews sect. But liberal Judaism allows for appropriate organ donation The body must not be cremated. It must be buried in the earth. Coffins are not required, but if they are used, they must have holes drilled in them so the body comes in contact with the earth. The body is never displayed at funerals; open casket ceremonies are forbidden by Jewish law. According to Jewish law, exposing a body is considered disrespectful, because it allows not only friends, but also enemies to view the dead, mocking their helpless state. Mourning Jewish mourning practices can be broken into several periods of decreasing intensity. These mourning periods allow the full expression of grief, while discouraging excesses of grief and allowing the mourner to gradually return to a normal life. The tear is made over the heart if the deceased is a parent, or over the right side of the chest for other relatives. This tearing of the clothing is referred to as keriyah lit. This period is known as aninut. During this time, the mourners are exempt from all positive commandments "thou shalt" , because the preparations take first priority. This period usually lasts a day or two; Judaism requires prompt burial. During this aninut period, the family should be left alone and allowed the full expression of grief. Condolence calls or visits should not be made during this time. This meal traditionally consists of eggs a symbol of life and bread. The meal is for the family only, not for visitors. After this time, condolence calls are permitted. The next period of mourning is known as shiva seven, because it lasts seven days. Shiva begins on the day of burial and continues until the morning of the seventh day after burial. Mourners sit on low stools or the floor instead of chairs, do not wear leather shoes, do not shave or cut their hair, do not wear cosmetics, do not work, and do not do things for comfort or pleasure, such as bathe, have sex, put on fresh clothing, or study Torah except Torah related to mourning and grief. Mourners wear the clothes that they wore at the time of learning of the death or at the funeral. Mirrors in the house are covered. Prayer services are held where the shiva is held, with friends neighbors and relatives making up the minyan 10 people required for certain prayers. The next period of mourning is known as shloshim thirty, because it lasts until the 30th day after burial. During that period, the mourners do not attend parties or celebrations, do not shave or cut their hair, and do not listen to music. The final period of formal mourning is avelut, which is observed only for a parent. This period lasts for twelve months after the burial. During that time, mourners avoid parties, celebrations, theater and concerts. At this time the tombstone is erected so that the deceased is not forgotten and the grave is not desecrated When visiting a mourner, a guest should not try to express grief with standard, shallow platitudes. The guest should allow the mourner to initiate conversations. On the contrary, the caller should encourage conversation about the deceased. It is actually a prayer of exultation and praise Why, then, is Kaddish recited by mourners? To do so inures to the merit of the deceased in the eyes of God, because the

deceased must have been a very good parent to raise a child who could express such faith in the face of personal loss. Kaddish is recited for only 11 months. According to Jewish tradition, the soul must spend some time purifying itself before it can enter heaven. The maximum time required for purification is 12 months, for the most evil person.

Chapter 3 : The Definition of Death (Stanford Encyclopedia of Philosophy)

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What do dreams about death mean? The feeling you get during death dreams is often quite intense and many people wake up with the relief that it was all just a dream! Judgement or Guilt Death dreams can actually represent something in your life that you feel a sense of guilt over. For example, if in the dream a dead body is found that you caused five years ago then think back to what happened in your waking life five years ago that you felt guilty about and if anything recently in your life has reminded you about this. If in the dream you are facing the prospect of being sent to prison over a death then it implies that you are letting your judgement or guilt from some aspect of your past limit you in some part of your waking life. If you dream that your pet cat you had years ago died in the dream then think about what the cat meant to you when it was in your life. If the cat was very loyal for example then your dream would suggest that this characteristic in your life is dying off. So think about current situations in your life where this could relate to. So when you have dreams about death, make note of what it is that is dying in the dream and then think about what this thing or person represents to you and how this could relate to something in your waking life. Fear Dreams of death may also represent fears you have about things not going right in some part of your waking life. For example, relationship issues could be a situation in your life that may cause you to have this dream. You may see the person you love dying to represent that part of you feels like it is dying or that person is dying from your life. A dream where you bury or hide something that has died such as a dead body for example can represent the things that you bury within yourself in your waking life such as fears or bad childhood experiences. Your analysis of death dreams If you have dreams about death then ask yourself the following questions: Have you been feeling guilty over something recently? Have you been judging yourself or your past actions? Are there aspects of yourself that you have been neglecting? Is something from your past effecting some part of your life? Are you having trouble accepting some situation in your life? Have you been keeping your worries to yourself? Most common dreams about death Digging up or finding a dead body Burying or hiding a dead body Death of a parent Death of self Liked this page? Share or Like it using the social buttons! Never miss a post again! Subscribe and follow us to get the latest info and updates!

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The Current Mainstream View: The Whole-Brain Approach According to the whole-brain standard, human death is the irreversible cessation of functioning of the entire brain, including the brainstem. This standard is generally associated with an organismic definition of death as explained below. Unlike the older cardiopulmonary standard, the whole-brain standard assigns significance to the difference between assisted and unassisted respiration. But such a patient necessarily lacks the capacity for unassisted respiration. On the old view, such a patient counted as alive so long as respiration of any sort assisted or unassisted occurred. But on the whole-brain account, such a patient is dead. The present approach also maintains that someone in a permanent irreversible vegetative state is alive because a functioning brainstem enables spontaneous respiration and circulation as well as certain primitive reflexes. The most important terms for our purposes appear in italics. We may think of the brain as comprising two major portions: With these basic concepts in view, it may be easier to contrast various states of permanent unconsciousness. For a helpful overview, see Cranford By contrast, in a permanent irreversible vegetative state PVS , while the higher brain is extensively damaged, causing irretrievable loss of consciousness, the brainstem is largely intact. Thus, as noted earlier, a patient in a PVS is alive according to the whole-brain standard. Retaining brainstem functions, PVS patients exhibit some or all of the following: A rare form of unconsciousness that is distinct from PVS and tends to lead fairly quickly to death is permanent irreversible coma. This state, in which patients never appear to be awake, involves partial brainstem functioning. Permanently comatose patients, like PVS patients, can maintain breathing and heartbeat without mechanical assistance. With this background, we turn to the advantages and disadvantages of the whole-brain approach. First, what considerations favor this approach over the traditional focus on cardiopulmonary function in determining death? The most prominent and arguably the most powerful case for the whole-brain standard appeals to two considerations: Some who regard a general definition of death as unnecessary have focused on consideration 2 in defending the whole-brain standard. Some others, as discussed later, have retained consideration 1 but dropped consideration 2. An additional consideration that has been influential, yet is logically separable from the other two, is 3 the thesis that the whole-brain standard updates, without replacing, the traditional approach to defining death. According to the organismic definition, death is the irreversible loss of functioning of the organism as a whole Becker ; Bernat, Culver, and Gert Proponents of this approach emphasize that death is a biological occurrence common to all organisms. Although individual cells and organs live and die, organisms are the only entities that literally do so without being parts of larger biological systems. Ideas, cultures, and machines live and die only figuratively; cells and tissues are literally alive but are parts of larger biological systems. So an adequate definition of death must be adequate in the case of all organisms. What happens when a paramecium, clover, tree, mosquito, rabbit, or human dies? The organism stops functioning as an integrated unit and breaks down, turning what was once a dynamic object that took energy from the environment to maintain its own structure and functioning into an inert piece of matter subject to disintegration and decay. In the case of humans, no less than other organisms, death involves the collapse of integrated bodily functioning. The whole-brain standard does not follow straightforwardly from the organismic conception of death. Why think the brain so important? Although heartbeat and breathing normally indicate life, they do not constitute life. Life involves integrated functioning of the whole organism. Circulation and respiration are centrally important, but so are maintenance of body temperature, hormonal regulation, and various other functions— as well as, in humans and other higher animals, consciousness. The brain makes all of these vital functions possible. Their integration within the organism is due to a central integrator, the brain. This leading case for the whole-brain standard, then, consists in an organismic conception of death coupled with a view of the brain as the chief integrator of interdependent bodily functions. Another consideration sometimes advanced in favor of the whole-brain standard positions it

as a part of time-honored tradition rather than a departure from tradition. The argument may be understood either as an appeal to the authority of tradition or as an appeal to the practicality of not departing radically from tradition. Three organs—the heart, lungs, and brain—assume special significance because their interrelationship is close and the irreversible cessation of any one very quickly stops the other two and consequently halts the integrated functioning of the organism as a whole. According to this view, when the entire brain is nonfunctional but cardiopulmonary function continues due to a respirator and perhaps other life-supports, the mechanical assistance presents a false appearance of life, concealing the absence of integrated functioning in the organism as a whole. The whole-brain approach clearly enjoys advantages. First, whether or not the whole-brain standard really incorporates, rather than replacing, the traditional cardiopulmonary standard, the former is at least fairly continuous with traditional practices and understandings concerning human death. Indeed, current law in the American states incorporates both standards into disjunctive form, most states adopting the Uniform Determination of Death Act UDDA while others have embraced similar language Bernat . The close pairing of the whole-brain and cardiopulmonary standards in the law suggests that the whole-brain standard does not depart radically from tradition. The present approach offers other advantages as well. For one, the whole-brain standard is prima facie plausible as a specification of the organismic definition of death in the case of human beings. Another practical advantage is permitting, without an advance directive or proxy consent, discontinuation of costly life-support measures on patients who have incurred total brain failure. While most proponents of the whole-brain approach insist that such practical advantages are merely fortunate consequences of the biological facts about death, one might regard these advantages as part of the justification for a standard whose defense requires more than appeals to biology see subsection 4. The advantages proffered by this approach contributed to its widespread social acceptance and legal adoption in the last few decades of the 20th century. As mentioned, every American state has legally adopted the whole-brain standard alongside the cardiopulmonary standard as in the UDDA. It is worth noting, however, that a close cousin to the whole-brain standard, the brainstem standard, was adopted by the United Kingdom and various other nations. According to the brainstem standard—which has the practical advantage of requiring fewer clinical tests—human death occurs at the irreversible cessation of brainstem function. Importantly, outside the English-speaking world, many or most nations, including virtually all developed countries, have legally adopted either whole-brain or brainstem criteria for the determination of death Wijdicks . Moreover, most of the public, to the extent that it is aware of the relevant laws, appears to accept such criteria for death *ibid*. Opponents commonly fall within one of two main groups. One group consists of religious conservatives—and, recently, a growing number of secular academics—who favor the cardiopulmonary standard, according to which one can be brain-dead yet alive if assisted cardiopulmonary function persists. The other group consists of those liberal intellectuals who favor the higher-brain standard to be discussed , which, notably, has not been adopted by any jurisdiction. The widespread acceptance in the U. Yet this near-consensus has been broader than it is deep. Following are several major challenges to the whole-brain standard—and, implicitly, to the brainstem standard. Several additional challenges are implicit in arguments supporting the higher-brain approach. The first challenge is directed at proponents of the whole-brain approach who claim that its standard merely updates, without replacing, the traditional cardiopulmonary standard. A major contention that motivates this thesis is that irreversible cessation of brain function will quickly lead to irreversible loss of cardiopulmonary function and vice versa. But extended maintenance on respirators of patients with total brain failure has removed this component of the case for the whole-brain standard PCB . The remaining challenges to the whole-brain approach are not specifically directed to those who assert that its standard merely updates the traditional cardiopulmonary standard. First, in the case of at least some members of our species, total brain failure is not necessary for death. After all, human embryos and early fetuses can die although, lacking brains, they cannot satisfy whole-brain criteria for death Persson , 22— An advocate could respond by introducing a modified definition: In the case of any human being in possession of a functioning brain, death is the irreversible cessation of functioning of the entire brain. While this may be practically useful in the world as we know it for the foreseeable future, this definition is not conceptually satisfactory if it is possible in principle for some human beings with brains that is, who have

functioning brains at any point in their existence to die without destruction of their brains. But suppose we develop the ability to transplant brains. The thought-experiment that follows appears in McMahan, Recall that the whole-brain standard is generally thought to receive support from an organismic definition of death. But such a conception of human death, one could argue, only makes sense on the assumption that we are essentially human organisms see discussion of the essence of human persons in section 2. According to the present critique, the brain is merely a part of the organism. Suppose the brain were removed from one of us, and kept intact and functioning, perhaps by being transplanted into another, de-brained body. Bereft of mechanical assistance, the body from which the brain was removed would surely die. But this body was the living organism, one of us. So, although the original brain continues to function, the human being, one of us, would have died. Total brain failure, then, is not strictly necessary for human death. A possible rebuttal to this challenge from one who accepts that we are essentially organisms is to argue that the existence of a functioning brain is sufficient for the continued existence of the organism van Inwagen, 1984, 1985. If so, then in the imagined scenario the original human being would survive the brain transplant in a new body. Thus, the rebuttal concludes, it is false that a human being could die although her brain continued to live. Perhaps more threatening to the whole-brain approach is the growing empirical evidence that total brain failure is not sufficient for human death assuming the latter is construed, as whole-brain advocates generally construe it, as the breakdown of organismic functioning mediated by the brain. Many of our integrative functions, according to the challenge, are not mediated by the brain and can therefore persist in individuals who meet whole-brain criteria for death by standard clinical tests. Such somatically integrating functions include homeostasis, assimilation of nutrients, detoxification and recycling of cellular wastes, elimination, wound healing, fighting of infections, and cardiovascular and hormonal stress responses to unanesthetized incisions for organ procurement ; in a few cases, brain-dead bodies have even gestated a fetus, matured sexually, or grown in size Shewmon ; Potts It has been argued that most brain functions commonly cited as integrative merely sustain an existing functional integration, suggesting that the brain is more an enhancer than an indispensable integrator of bodily functions Shewmon This hormonal regulation is a brain function that represents an integrated function of the organism as a whole Miller and Truog Another, related problem for the sufficiency of total brain failure for human death arises from reflection on locked-in syndrome. People with locked-in syndrome are conscious, and therefore alive, but completely paralyzed with the possible exception of their eyes. With intensive medical support they can live. The interesting fact for our purposes is that some patients with this syndrome exhibit no more somatic functioning integrated by the brain than some brain-dead individuals. Whatever integration of bodily functions remains is maintained by external supports and by bodily systems other than the brain, which merely preserves consciousness Bartlett and Youngner , 1986. If total brain failure is supposed to be sufficient for death, and if this is true only because the former entails the loss of somatic functioning integrated by the brain, then the loss of those functions should also be sufficient for death. But these patients, who are clearly alive, show that this is not so.

Chapter 5 : Death | Definition of Death by Merriam-Webster

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Tarot Advice Amidst the shuffled Tarot deck, there is a card that nobody wants to see. And if you feel bad for the poor Tarot card reader who pulls it from the deck, imagine the dread this card creates in the person who receives it in his or her Tarot reading. The most important thing to remember about the Death card is that it represents the coming of many possible types of death, not the physical one whose inevitability we all fear. Under a slate gray sky, on a pale white horse, a yellowed skeleton in black armor rides across a landscape. Beneath him, one sees a dead body laid out, a corpse whose crown has fallen from its head. A small baby and an adolescent girl kneel at the hooves of the marching horse, not fighting their fate. In his right hand the skeleton holds the reins and steadies the horse ahead. In his left hand he carries a mast; its flag is black with a white five-petal flower blooming. Off in the distance is a lake or sea with a large warship, its giant sail most prominent, but still almost a speck. It is perfectly aligned between the two watchtowers featured in The Moon card. There is little redemption in the scene depicted on this card. The people are dead or dying. Neither surrender nor prayers seem to help. The warship off in the far distance lets us know that the littlest incident in our past may have led to this current state of utter immolation. But there is some good news: The sun has not completely set. This is an indication that the sweeping changes surrounding you are providing some opportunity. Changes that cannot be stopped are ones that can at least be harnessed and from which you can benefit. The sky is gray, not black. Tarot cards that feature black skies are the ones that give us no way out. The gray sky is one of neutrality. The powerful and permanent changes that are taking place might adversely affect you, and they might not. If change is not your enemy, you may not mind the change symbolized by the Death card that is on its way. The skeleton is looking outward, but not directly at the viewer of the card. This is not a card that signals "your" death. It is a card that signals a definite ending, an absolute transition and an elimination of much of the past. It is the death of the way things have been, but you will be around to be part of the new order of things. Where a card lands affects what it means to you and to your overall reading. Death is probably best in the past position. This indicates that you have gone through a wrenching change that involved loss and a helpless inability to do anything about it. Whether it was a childhood scar or a recent breakup, this card here is solidified as no longer being able to capture you. It may be the concrete foundation on which your present situation rests, but it is most definitely not a surface that will come back to haunt you in anything other than bad memories. The permanence of what happened is lessened in power by the finality of it all. In the present position, this card indicates that you are paring down to the minimum to deal with a massive change in your life. You may be breaking up or under great duress. You might be worried about your job and out of touch with the world around you as obsessions about the economy become preoccupations. You might be involved with a foreclosure or other tragic loss of personal property. One thing about the Death card is that it is impossible to fight. You might want to consider accepting the fate that has occurred and seek to work within it today for a happier tomorrow. The Death card landing in the future position is ironic in that we are all going to die. But in the near-term future, this is more an indicator of the impending death of a close friendship or previously strong relationship. If you have a secure job, check again. Perhaps you should start reading up on business websites to see if your company is financially strong and economically sound. Card Combinations Your Tarot reading features a few cards from the deck interacting precisely to ensure that cards influence each other. Death is a powerful card. It is hard to mitigate the absolute changes it delivers, but other cards in the reading can give specifics in regards to where the changes it has in store will most likely affect you. The Empress card is the most closely allied with Death. She is card 3 and he is card 13. She represents abundance, he represents plight. When she and he are in your reading together, look for an unexpected windfall to have more disastrous consequences than benefits. Learn more about the connection that Death shares with the other cards numbered three in the Tarot deck. When Death and The Hermit card appear together, your feelings of frustration center on the end of a good time in your life. These feelings are compounded because you have

been left alone and unable to properly cope with overwhelming transitions. This card pairs well with The Tower in that you are at least assured that you did very little to cause all of the endings in your world. You do not have to take responsibility for the weather nor for acts of a divine nature. The Moon is an intense complement to Death because its twin towers are pictured on both cards. A point in life may be reached where you are so emotionally disrupted that you need to make radical changes in your world. The Moon signifies the emotions of many years finally bubbling over like hot water in a boiling pot. The Death card makes that change actually occur.

Chapter 6 : What do Dreams about Death mean REALLY?

Full text Full text is available as a scanned copy of the original print version. Get a printable copy (PDF file) of the complete article (K), or click on a page image below to browse page by page.

By Wayne Jackson When the writer of Psalms exclaimed: Fearfulness and trembling are come upon me. Though few of us may reach that plateau of faith where we might say, along with Paul, that we desire to die Phil. What is the biblical view of death? The Sleep of Death Death is a sleep. Only the body of man sleeps in death. This is revealed in Daniel The part of man that is placed in the dust of the earth is that which sleeps. Thus, it is the body that sleeps in death, not the spirit. Also, death is a state of rest from the toils and cares of the world. Back to the Dust The Bible also realistically speaks of the decomposition of the body. When Adam and Eve sinned, they were deprived of the tree of life and hence of physical immortality Gen. Paul speaks of the earthly house of our tabernacle being dissolved by death 2 Cor. It is sad that some refuse to acknowledge the fate of the body, spending vast sums of money in attempting to preserve their mortal remains in hope of resuscitation. In spite of claims to the contrary, physical immortality will never be achieved by the medical profession. The Sentimental Journey Death is a departure. Death occurs when the spirit leaves the body Jas. Paul thought of death as a departure Phil. Interestingly, the apostle here uses the term analuo loosed up. These passages, and a host of others, are devastating to the materialistic theories that assert that man is a wholly physical being. Another interesting word that reveals death as a journey is the term exodus. As the Hebrews continued to consciously exist while passing from Egypt into the wilderness of Sinai, even so, we continue to consciously exist when our departure is made from earthly regions to the realm of disembodied spirits. Blissful Reunions Death is a reunion with righteous loved ones. He was buried near Mamre in Palestine. Yet his ancestors had been entombed hundreds of miles away in distant lands! When Jesus suggested that many would sit down with Abraham, Isaac, and Jacob in the kingdom of heaven Mt. Face-to-face with Christ For those who die in Christ, death is union with the Lord. The Agony of Defeat For the wicked, death begins an eternity of suffering. Though it is not a popular theme in contemporary society, the doctrine of hell is still a vital part of the Bible. At death, all who have lived in rebellion to God will enter a spirit state characterized by pains, trouble, and sorrow Psa. They will be immersed in shame and contempt Dan. It will be a realm of anguish, suffering, and torment Mt. Prepare for Your Death One cannot live wrong and die right! After death there is no opportunity for repentance or salvation. One must believe in Christ Jn. Then, as a newborn babe, long for the word and grow thereby 1 Pet. Though there are many things about death that we do not know and the unknown can be somewhat frightening , the inspired word of God does afford enough information that we may take courage at the prospect of dying. Indeed, by faith, we know that for the faithful child of Jehovah, death will be an absolutely thrilling experience!

Chapter 7 : New meanings of death - Herman Feifel - Google Books

Presents a collection of papers by clinicians, scientists, and educators on such topics as effective treatment of the dying person and his/her family, educating the child for death, the.

So although only dreamers know what their dreams mean, this article discusses shared perceptions of the symbolism of death and dying in dreams. It works best when the symbol is analyzed within the context of the dream and the dreamer examines the emotions evoked during the dream and how it all connects to their current day-to-day life. It is important for the dreamer not only to recognize what meanings resonate most but what meanings produce a strong response. If a dreamer is deeply offended or annoyed by an interpretation, this may hint at a possible issue the dreamer is attempting to deny or repress. Common Meanings of Death and Dying in Dreams Most dreams of death and dying symbolize the end of something old and the start of something new. This dream could be positive or negative depending upon the thoughts and feelings the dreamer has about the dream and the context of the dream. Dreaming of death is most common in people experiencing a major life change or a rite of passage entering adulthood, graduating, marriage, changing a career, retiring, etc. Many dreams are simply fulfilling a wish the dreamer has. Wanting someone else in our lives to die or wanting to die ourselves is socially unacceptable and the desire may come through in a dream. Dreams revealing these dark desires may help the dreamer seek help from a professional or face the feelings of anger and rage they have towards others in their life. More likely than not, dreaming of your own death may indicate your desire and need to escape the current stressors of your life. Only confronting these stressors in your waking life will resolve the dream and negative feelings associated with it. Dreams may not mean what they appear to mean at first glance. Characters and objects within a dream, although separate from the dreamer, may actually illustrate aspects of self to the dreamer. The qualities assigned to each object and their relationship to each other may reflect aspects the reader is unaware of, or is beginning to develop, or has repressed, or has only recently accepted. In dreams, death tends to be a powerful symbol of self-transformation, inner growth, and change. It may indicate the the dreamer is discarding what is no longer needed and making room for something new. Analyzing this dream requires the dreamer to consider what is dying. The death of a child may symbolize the ending of childhood and the beginning of adulthood. The dreamer may either lack this aspect or may have decided the aspect is not useful and is improving it or moving on from it. For example, if a dreamer dreams a superficial person is dying, perhaps the dreamer has recently identified how they have been superficial and are attempting to improve themselves and reprioritize their life. Since the death may symbolize the ending of old beliefs, habits, thoughts, or inner qualities, the dying person or animal may offer further insight into what is coming to an end. Animals such as rats, mice, and other typically unpleasant creatures may symbolize negative thinking or negative approaches the dreamer is discarding. If the dream feels negative, it is possible the dreamer is attempting to repress what the dying object is experiencing. It is important to note that the nature of relationships one experiences with others in dreams reflects the relationships one has with oneself. In dreams, how we allow others to treat us is how we treat ourselves. If the dreamer is dreaming of the death of the opposite sex, especially if this person is unknown to them, this may represent a repressed anima for men or animus for women. This theory states that all individuals possess both masculine and feminine aspects of self. In dreams, individuals may find they struggle to acknowledge and express all parts of self in balance and harmony. This dream may also be part of the mourning process, allowing the dreamer to make peace with the loss. The Christian Perspective on Death Dreams Dreams of death, especially the death of Jesus, may symbolize martyrdom, sacrifice, and religious devotion. The dreamer may feel persecuted by others and has experienced the need to turn the other cheek. Death dreams may be a dream of self-sacrifice for Christians where they are choosing to put the needs of others ahead of their own. A dead dove may symbolize loss of innocence, the painful ending of peace and harmony, and the tragic end to love and beauty. Source Alternative Perspectives of Dreaming of Death Some believe that death is a positive sign that the dreamer will have prosperity and longevity. Many believe dreaming of their own death or a death of someone they know is a predictive dream showing what is to come.

If the dream involves someone who has already passed, many may interpret the dream as a direct message from that individual. Dream Interpretation It is important to note that dreams can mean so many things to each individual, at any given time, and could mean more than one thing within the same dream. It is common for dreams to be layered in nature where a symbol may relate to something that occurred during the day, to our subconscious, to our spiritual growth, and to events in our childhood influencing our beliefs, thoughts, and behavior now. What kind of death do you dream? I dream of dying. My dream is about the death of a loved one. Dead people talk to me in my dream. My dream involves suicide.

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The presentation for February 10 th included information on the meaning of life as well as a definition of death through a legal and medical criterion. The last three presenters discussed the views of death according to Judaism, Buddhism, and Voodoo religions. The main points discussed on the.

Brain death no neuronal activity Pallor mortis , paleness which happens in the 15â€” minutes after death Livor mortis , a settling of the blood in the lower dependent portion of the body Algor mortis , the reduction in body temperature following death. This is generally a steady decline until matching ambient temperature Rigor mortis , the limbs of the corpse become stiff Latin rigor and difficult to move or manipulate Decomposition , the reduction into simpler forms of matter, accompanied by a strong, unpleasant odor. For example, brain death, as practiced in medical science, defines death as a point in time at which brain activity ceases. As a point in time, death would seem to refer to the moment at which life ends. Determining when death has occurred is difficult, as cessation of life functions is often not simultaneous across organ systems. This is difficult, due to there being little consensus on how to define life. This general problem applies to the particular challenge of defining death in the context of medicine. It is possible to define life in terms of consciousness. When consciousness ceases, a living organism can be said to have died. One of the flaws in this approach is that there are many organisms which are alive but probably not conscious for example, single-celled organisms. Another problem is in defining consciousness, which has many different definitions given by modern scientists, psychologists and philosophers. Additionally, many religious traditions, including Abrahamic and Dharmic traditions, hold that death does not or may not entail the end of consciousness. In certain cultures, death is more of a process than a single event. It implies a slow shift from one spiritual state to another. Thus, the definition of "life" simultaneously defines death. Death was once defined as the cessation of heartbeat cardiac arrest and of breathing , but the development of CPR and prompt defibrillation have rendered that definition inadequate because breathing and heartbeat can sometimes be restarted. Events which were causally linked to death in the past no longer kill in all circumstances; without a functioning heart or lungs, life can sometimes be sustained with a combination of life support devices, organ transplants and artificial pacemakers. Today, where a definition of the moment of death is required, doctors and coroners usually turn to "brain death" or "biological death" to define a person as being dead; people are considered dead when the electrical activity in their brain ceases. It is presumed that an end of electrical activity indicates the end of consciousness. Suspension of consciousness must be permanent, and not transient, as occurs during certain sleep stages, and especially a coma. In the case of sleep, EEGs can easily tell the difference. The category of "brain death" is seen as problematic by some scholars. These patients maintained the ability to sustain circulation and respiration, control temperature, excrete wastes, heal wounds, fight infections and, most dramatically, to gestate fetuses in the case of pregnant "brain-dead" women. Eventually it is possible that the criterion for death will be the permanent and irreversible loss of cognitive function, as evidenced by the death of the cerebral cortex. All hope of recovering human thought and personality is then gone given current and foreseeable medical technology. In , the Terri Schiavo case brought the question of brain death and artificial sustenance to the front of American politics. Even by whole-brain criteria, the determination of brain death can be complicated. EEGs can detect spurious electrical impulses, while certain drugs , hypoglycemia , hypoxia , or hypothermia can suppress or even stop brain activity on a temporary basis. Because of this, hospitals have protocols for determining brain death involving EEGs at widely separated intervals under defined conditions. Legal death The death of a person has legal consequences that may vary between different jurisdictions. Ouseley claimed that as many as 2, people were buried prematurely each year in England and Wales , although others estimated the figure to be closer to People found unconscious under icy water may survive if their faces are kept continuously cold until they arrive at an emergency room. The lack of electrical brain activity may not be enough to consider someone scientifically dead. Therefore, the concept of information-theoretic death [21] has been suggested as a better means of defining when true death occurs, though the concept has few practical applications outside the field of cryonics. There have been some

scientific attempts to bring dead organisms back to life, but with limited success. List of causes of death by rate and List of preventable causes of death The leading cause of human death in developing countries is infectious disease. The leading causes in developed countries are atherosclerosis heart disease and stroke , cancer , and other diseases related to obesity and aging. By an extremely wide margin, the largest unifying cause of death in the developed world is biological aging, [6] leading to various complications known as aging-associated diseases. These conditions cause loss of homeostasis , leading to cardiac arrest , causing loss of oxygen and nutrient supply, causing irreversible deterioration of the brain and other tissues. Of the roughly , people who die each day across the globe, about two thirds die of age-related causes. Home deaths, once commonplace, are now rare in the developed world. American children smoking in Tobacco smoking caused an estimated million deaths in the 20th century. One such disease is tuberculosis , a bacterial disease which killed 1. Ziegler says worldwide approximately 62M people died from all causes and of those deaths more than 36M died of hunger or diseases due to deficiencies in micronutrients. The evolutionary cause of aging is, at best, only just beginning to be understood. It has been suggested that direct intervention in the aging process may now be the most effective intervention against major causes of death. He demonstrated that stress decreases adaptability of an organism and proposed to describe the adaptability as a special resource, adaptation energy. The animal dies when this resource is exhausted. Later on, Goldstone proposed the concept of a production or income of adaptation energy which may be stored up to a limit , as a capital reserve of adaptation. It is demonstrated that oscillations of well-being appear when the reserve of adaptability is almost exhausted. In high-income and middle income countries nearly half up to more than two thirds of all people live beyond the age of 70 and predominantly die of chronic diseases. In low-income countries, where less than one in five of all people reach the age of 70, and more than a third of all deaths are among children under 15, people predominantly die of infectious diseases. It is usually performed by a specialized medical doctor called a pathologist. Autopsies are either performed for legal or medical purposes. A forensic autopsy is carried out when the cause of death may be a criminal matter, while a clinical or academic autopsy is performed to find the medical cause of death and is used in cases of unknown or uncertain death, or for research purposes. Autopsies can be further classified into cases where external examination suffices, and those where the body is dissected and an internal examination is conducted. Permission from next of kin may be required for internal autopsy in some cases. Once an internal autopsy is complete the body is generally reconstituted by sewing it back together. Autopsy is important in a medical environment and may shed light on mistakes and help improve practices. A "necropsy" is an older term for a postmortem examination, unregulated, and not always a medical procedure. In modern times the term is more often used in the postmortem examination of the corpses of animals. The stated rationale for cryonics is that people who are considered dead by current legal or medical definitions may not necessarily be dead according to the more stringent information-theoretic definition of death. Life extension Life extension refers to an increase in maximum or average lifespan , especially in humans, by slowing down or reversing the processes of aging. Average lifespan is determined by vulnerability to accidents and age or lifestyle-related afflictions such as cancer , or cardiovascular disease. Extension of average lifespan can be achieved by good diet , exercise and avoidance of hazards such as smoking. Maximum lifespan is also determined by the rate of aging for a species inherent in its genes. Currently, the only widely recognized method of extending maximum lifespan is calorie restriction. Theoretically, extension of maximum lifespan can be achieved by reducing the rate of aging damage, by periodic replacement of damaged tissues , or by molecular repair or rejuvenation of deteriorated cells and tissues. A United States poll found that religious people and irreligious people, as well as men and women and people of different economic classes have similar rates of support for life extension, while Africans and Hispanics have higher rates of support than white people. Researchers of life extension are a subclass of biogerontologists known as "biomedical gerontologists ". They try to understand the nature of aging and they develop treatments to reverse aging processes or to at least slow them down, for the improvement of health and the maintenance of youthful vigor at every stage of life. Those who take advantage of life extension findings and seek to apply them upon themselves are called "life extensionists" or "longevists". The primary life extension strategy currently is to apply available anti-aging methods in the hope of living long enough to benefit from a complete cure to aging

once it is developed. Therefore, practitioners of this approach, e. It took many years to shift to this new location where dying was commonly taking place outside the home.

Chapter 9 : Death - Wikipedia

*This book, a companion volume to Feifel's *The Meaning of Death*, brings together a selection of recent readings that cover a variety of issues related to death. Among the subjects covered are death.*