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Thanatology, from Zamolxes to Modern Medicine

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Abstract

In the distant historical periods, there were religious beliefs and practices specific to the cult of the dead, in terms of arranging the tomb or preserving the deceased for eternal life.

The sacred rituals of this nature were extensive on the Carpathian-Danubian territory, reaching its peak through the cult of Zamolxes, who preached immortality. Despite the evolution of scientific methods, there are still phenomena that cannot be explained from a medical point of view: miraculous survivals, resumption of vital functions after periods of prolonged coma, return to life after very serious injuries, erroneous declaration of clinical death, separation of the soul from the body, etc. Death, as a process of cessation of life, cannot be limited, because it consists in highly complex evolutionary phenomena, which can be analyzed in terms of medical, biological, legal, ethical and religious aspects.

Methods of determining the timing of irreversible death are of particular importance in terms of stopping resuscitation operations, disconnection from appliances or removal of organs or tissues.

For these reasons, multidisciplinary analyses of atypical phenomena are useful, including those related to divinity.

Keywords

sacred rituals, immortality, clinical death, biological death, resurrection.

I. Immortality rituals of some ancient peoples

The phenomena of death, immortality, the afterlife and resurrection have preoccupied mankind since ancient times. There is abundant evidence of these preoccupations, the tombs in the Valley of the Kings and the pyramids of Egypt being relevant, with all the pomp and circumstance necessary for the comfort of those embalmed by methods as yet unknown.

Recently, in a burial chamber in Egypt, archaeologists found more than 30 mummies along with domestic animals, including a limestone sarcophagus more than 4,300 years old. This proves that mummification rituals were diversified and mummification techniques were much more advanced at the time. As a result, Egyptologists believe that all information about mummification and the history of the Old Kingdom should be reconsidered.

A tribe in Papua New Guinea keeps the mummies of their ancestors, and the coffins have many colourful decorations with religious symbols similar to those of ancient Egypt, such as the goddesses Isis and Nephthys, or the four sons of Horus, showing the interference between cultures from distant areas.

The continuation of life in another realm is also illustrated by the location of everything needed for eternal life in the tombs of ancient Chinese emperors. The porcelain army of over 8,000 warriors and 700 horses, all life-size, that were to serve and defend the first emperor of the Qin dynasty 200 years before Christ is conclusive.

At the same time, the Geto-Dacian tribes of the Carpatho-Danube area were unified by King Burebista, assisted by Deceneus, a great priest, philosopher and astronomer, who had lived for a time in Egypt, learning prophetic signs. The Greek historian Strabo, who was a contemporary, wrote of Deceneus as a sorcerer who had learned signs of prophecy, knowing divine mysteries¹.

About the religious and cultural role of the high priest Decenius, the writings of the bishop Got Iordanes, taken in the 6th century from the writings of Dion Chrisostomos, who knew the realities, because he had been a guest of Decebal, are also conclusive.

¹ STRABON, *Geographia*, VII, 3, 5.

Decenius was described as a divine being with many qualities:

“Observing their inclination to listen in everything and their native intelligence, he initiated them in almost all philosophy, for he was a master of it. He taught them ethics, instructed them in physics, making them live according to the laws of nature; showing them practice he exhorted them to live their lives in good works; by demonstrating the theory, he taught them to contemplate the 12 signs of the zodiac, and by them the course of the planets and all astronomy, explaining how the moon’s disc increases and decreases and how the sun’s fiery orb exceeds the measure of the earth’s roundness; and he explained to them by what names and under what signs the 345 stars pass from sunrise to sunset. ...Some too brave men were indulging in philosophical doctrines, when they had little respite from wars. You could see one investigating the position of the sky, another the properties of grasses and shrubs, this one studying the rise and fall of the moon, the other observing the eclipses of the sun and how the sun, wanting to reach the eastern region, is brought back to the western region. This and much more, teaching Deceneus to the Getaeans, by his science, shone among them as a true wonder. He taught theology to the most distinguished and wise men, advised them to honour certain deities and shrines, made them priests and gave them the name of pileati”².

Deceneus seems to be the first to oppose the penetration of orgies and bad habits into Dacia, having moral and political authority. Because of this, supported by the priesthood, he succeeded in bringing about the destruction of the vine, the sacred plant of Dionysus. He brought about a social and religious reform of the Geto-Dacian people, enforced sobriety, moderation, obedience to the commandments and education through righteousness, and the Geats were recognised as the most righteous of the Thracians³.

² IORDANES, *Getica, On the Origin and Facts of the Getaeans*, Book XI, 69-71, <http://www.gebeleizis.org>.

³ HERODOT, *Histories. About the Geats and Zamolxe*, IV, 93, Edit. Științifică și Enciclopedică, 1961.

Deceneus became king after the death of Burebista (44 BC), and Zamolxis took his place as high priest.

Ancient historians considered Zamolxis a disciple of Pythagoras, the supreme god of the Dacians or high priest, with the power to see into the future. Strabo reported that Zamolxis was elected high priest because of his wisdom, then was considered a god, living in a cave inaccessible to the common people, like a monk. The cave was on the holy mountain Kogaion, as the river that flowed past it was called⁴.

Zamolxis' name has been linked to fascinating achievements, one of which was that he led the Geto-Dacians to believe themselves immortal. The Dacians believed that the dead walked through the heavens, in the higher layers of energy, where they had the possibility of knowing the future, which they communicated through dreams to those close to them or to wise elders.

Thus Herodotus writes: "He taught them that neither he nor his guests nor their descendants in the age to come would die, but would only move to a place where, living forever, they would enjoy all good things". In another story Herodotus refers to the fact that Zamolxis disappeared underground for three years, and on his return strengthened his belief in immortality. The same historian reasons that it was only the belief in immortality that led to the decision of the Geto-Dacians to face the powerful Persian army of King Darius, even though they were supposed to be defeated⁵.

The theories and teachings of Zamolxis penetrated ancient Greece through the writings of historians and philosophers Plato, Herodotus, Straton and Socrates⁶.

The Greek philosopher Plato said of Zamolxis that he had the power to make people immortal and to heal them:

"Zamolxis, who is a god, says that just as it is not right to try to heal the eyes without taking care of the head, or the head without the body, so it is not right to try to heal the body without taking care of the soul, and that precisely because of this, there

⁴ STRABON, *Geographia*, VII, 5,6.

⁵ HERODOT, *Histories...*, IV, 94, 96.

⁶ SILVIU SANIE, *From the History of Geto-Dacian Culture and Religion*, Edit. University "Al. I. Cuza", Iași, 1999, p. 252.

are many diseases that Greek doctors are not good at, because they do not know the whole that they should take care of”⁷.

Saint Hypolitus of Rome, at the end of the second century, claimed that the teachings of Zamolxe led the Celtic Druids to remove the fear of death, with the belief that the soul does not perish, but passes from one body to another⁸.

The Greek historian, Iamblichos, reported that Zamolxis, considered by the Dacians to be the greatest of the gods, taught them to be brave in the face of death, convincing them that their souls were immortal⁹.

Another Greek philosopher wrote that Zamolxis showed the Getae of Thrace the rite of religious initiation and immortality. “He told them that neither he nor those in his company would die, but would share in all good things”¹⁰.

The Roman geographer Pomponius Mela wrote about the Thracians that their attitude is due to the fact that some believe that the souls of those who die will return to earth, while others believe that they do not die out but go to happier places¹¹.

The Greek philosopher Celsius was convinced that the early Christians took over some of the Zamolxian rituals, because they worshipped the dead, and the resurrection of Christ would imitate the reappearance of Zamolxis¹².

The fame of Zalmoxis reached the Iberian Peninsula, then other parts of Europe, mainly through the Protestant religions. Carolus Lundius, professor of law at Upsala University in Sweden and later rector of the same university, was trying to demonstrate to King Charles XI that the laws of Zamolxis should be applied by the northern peoples¹³.

⁷ PLATON, *Charmides; On Wisdom*, Edit. Teora, 1996.

⁸ HYPOLITUS, *Refutation of All Heresies; Philosophumena*, SBL Press, 2016.

⁹ IAMBlichOS, *The Life of Pythagoras*, Ed. Sinapsa, 2001.

¹⁰ HELLANCIOUS OF MITILENE, *Barbarian customs*, apud V. ILIESCU, C. POPESCU, Ghe. ȘTEFAN, *Sources on the History of Romania*, Editura Academiei, 1964.

¹¹ Pomponius APPLE, *Description of the Earth*, II, 2,18, apud Silviu SANIE, *From the History of Geto-Dacian Culture and Religion*, p. 259.

¹² CELSUS, *On True Doctrine*, www.edituraherald.ro/autori/origen.

¹³ Calolus LUNDIUS, *Zamolsiz, primus Getarum legislator; Upsalla 1687*, Edit. Paco, 2012.

The Jewish historian Jose ben Matytiahu noted the resemblance of Christianity to Zamolxism in terms of the uniqueness of the creator and life after death.

Researchers from the country¹⁴ and abroad¹⁵ have appreciated that Zamolxis is the foundation of the Romanian nation's heritage at the border between the ages. It is considered that there are similarities between *Zamolxianism* and Christianity, which made it easier for the Dacian people to convert to Christianity than other European peoples. These similarities were considered to be as follows:

- The Zalmoxian religion was monotheistic, like Christianity;
- Zamolxis was a messianic and prophetic figure, like Jesus Christ;
- belief in the immortality of the soul and the afterlife was common to both religions;
- there is the belief that the soul, freed from the body, arrives in a happy world;
- the defeat of death and the resurrection were perceived in very similar ways;
- In the case of Jesus Christ, after death by crucifixion, the descent into hell follows, for 3 days, then resurrection; in the case of Zamolxis, the phenomenon is similar, but lasts 3 years;
- virtues such as gentleness, mercy, abstinence, temperance and humility were similarly promoted.

According to the theory of some contemporary authors, Dacia was considered a bastion of Christianity, which is another reason why it was conquered by Emperor Trajan during the period of Christian persecution¹⁶. In some localities of Alba county, funeral pillars are still placed next to the cross on the graves of the young and unmarried dead, and there are opinions that it is a reminiscence of the Zamolxian cult¹⁷.

¹⁴ Sorin PALIGA, Alexandru COMȘA, Alexandru BORANGIC, *Thracians. People, Gods, Wars*; Vasile PÂRVAN, *Getica*, 1982.

¹⁵ Raffaele PETTAZZONI, *Essays on the History of Religion and Mythology*, Leiden, Brill, 1954.

¹⁶ Alexandru DOBOȘ, *Dacia, the fountain of nations*, Ed. Obiectiv Craiova, 2000.

¹⁷ Valeriu SÂRBU, *Funerary, Religious and Magical Beliefs and Practices in the World of the Geto-Dacians*, Editura Porto-Franco, Galati, 1993.

II. Death; diagnosis and stages

Views of life and death have preoccupied mankind since antiquity and have varied according to numerous social, historical, medical, spiritual and religious factors.

Death can be defined according to the field in which it is evaluated: in legal terms it is the only certain event; in the medical field it is the cessation of vital functions; philosophers consider it a shadow of life; in the ecclesiastical view it is the passage to true life, etc.

On the other hand, death is specific to all living organisms and can be extrapolated beyond the sphere of living things with blood circulation. An interesting and topical phenomenon is the survival time of bacteria and viruses in relation to the vitality of the organisms they infect. Opinions differ and depend on the specifics of each microorganism, but some are thought to survive after the death of the organism they parasitise. In this respect it is conclusive that after 90 years it has been possible to harvest the Spanish flu virus from the lungs of people frozen in Alaskan cemeteries and administered to monkeys for experimental purposes¹⁸.

Despite the evolution of medicine and related sciences, death is a difficult concept to define, being a continuous process, determined by an accumulation of factors, reaching its final stage by stopping blood circulation and vital functions of all cells. This phenomenon is complex and can manifest itself in agony, apparent death, clinical death and biological death¹⁹.

According to the World Health Organization definition, death is the irreversible cessation of vital functions.

Although priests have a great deal of interference with the final stage of death, a person's death can only be ascertained by doctors after 24 hours have passed, when signs of actual death appear. In some cases the clinical

¹⁸ In Canada and the US, the Spanish flu virus, which broke out in 1916 and killed more than 50 million people, has been reconstructed. www.bbc.co.uk/romanian/news/story/2007/01/070118_gripa_spaniola.shtml.

¹⁹ Ioan Inocențiu BILEGAN, *Forensic Medicine*, Editura Didactica și Pedagogică, 1966, p. 32.

examination is combined with apnoea testing or an electroencephalogram, which can detect bioelectrical activity in the brain²⁰.

Determining the time of death is important in several respects, including organ and tissue removal²¹.

This phenomenon is very complex and includes several phases, starting with clinical death. However, brain reactions can continue for about 5-8 minutes, especially in the area of the cortex and basal brain centres, which are the vital centres. Death of the cortex is only certain if the full resuscitation protocol is ineffective and specialist examinations show no further reaction. At least one sign of actual death is required at this stage. Only after these phases does somatic death occur, manifested by the cessation of vital signs of tissues and organs. The terminal phase is biological death, in which all cells are affected²².

However, between the cessation of brain activity and the death of organs or tissues there are time intervals that are difficult to determine by traditional means.

Each of these phases has a different duration depending on many internal or external factors, and there are cases of resuscitation after longer intervals than the classical ones, especially when interfering with low temperatures, which can occur in avalanches or very cold water.

Sometimes any phase can be artificially delayed or prolonged, especially in transplantology, which causes difficulties in determining the time of death. Thus, in the case of brain death, circulatory automatism is maintained for a period and preparatory operations for organ or tissue removal may be undertaken.

Because of this, there are situations where resuscitation is possible in apparently irreversible cases, such as cardiac arrest, electrocution, prolonged anoxia, coma, some traumatic conditions, etc.

²⁰ Law No 459/2001 on the organisation of the activity and functioning of forensic medicine institutions, Art 45.

²¹ Law no. 104/2003 on the handling of human cadavers and the removal of organs and tissues from cadavers for transplantation; GD no. 451/2004 for the approval of the methodological norms for the application of Law no. 104/2003.

²² Dan DERMEGIU, Gheorghe ALEXANDRESCU, *Prosecutorial Forensic Medicine*, Editura Viața Medicală Românească, 2011, p.42.

Cases of resuscitation after approx. 20 minutes after the onset of clinical death, especially in very low ambient temperatures. There have also been cases of persistent vegetative death, extracorporeal states, twilight states or situations that cannot be explained and catalogued medically²³.

Biological death through the cessation of all cell activity is estimated to have an average duration of approx. 20 hours, the most resistant being sex cells, which can survive for about 36 hours. During this phase, there may be a period called intermediate life, in which survival reactions may occur, as evidenced by the response to certain stimuli²⁴.

Thus, for about 12 hours, contraction of the eyelids, forehead and cheek can be achieved by applying electrodes connected to low current to the eyelid. Within 24 hours, ocular changes may also occur through reaction to atropine or similar substances²⁵.

These late reactions of some organs or tissues lead to different opinions on the time of death, on which organ removal or legal declaration of death depends. The prevalence of brain death is the overriding opinion, as the brain is considered the epicentre of all vital functions. In this respect, it is argued that it ensures the maintenance of the unity and functioning of the organs and senses. In the absence of its functioning there is no natural breathing, no spontaneous reactions, no perception and no consciousness, etc.

The contrary theory shows that there are situations where organs or tissues survive after brain death, by connecting to machines that ensure breathing, blood circulation, oxygenation, maintenance of physiological functions, healing of wounds, maintenance of temperature or maturation of pregnancy in women. As a result, death is considered to occur only when all cells, organs and tissues cease to function, and the argument is made that some people return from clinical death. Testing or resuscitation errors are also invoked, as a result of which people with vital functions have ended up in the morgue²⁶.

²³ Dan DERMEGIU, Gheorghe ALEXANDRESCU, *Prosectural Forensic Medicine*, p. 43.

²⁴ Dan DERMEGIU, Gheorghe ALEXANDRESCU, *Prosectural Forensic Medicine*, p. 43.

²⁵ Dan DERMEGIU, Gheorghe ALEXANDRESCU, *Prosectural Forensic Medicine*, p. 46.

²⁶ www.libertatea.ro/stiri/haosul-cauzat-de-coronavirus-din-ecuador-mortii-au-inceput-sa-invie; evz.ro/minune-la-morga-a-20-year-old-woman-is-waking-up; www.dcnews.ro/invierea-din-morti-o-realitate-posibila_468708.html.

Some of these cases are placed in the realm of mysteries, as vital functions return without resuscitation after various intervals, and it is hypothesized that the soul is not received on the other side and returns to the body²⁷.

The latter theory focuses on the bioethics of removing organs or tissues from the deceased, especially when the person did not opt for this alternative during life. This issue is also controversial from a religious point of view, but most cults consider brain death sufficient, arguing that organ transplantation is a sign of love for others.

Essentially, the determination of brain death is important for the decision to disconnect life support and to harvest organs or tissues. The precise delimitation of this moment is also relevant for some legal situations, such as determining the right of succession in the case of relatives who die in the same event in disasters or accidents in different fields²⁸.

III. From clinical death to immortality

Since ancient times man has been concerned with the relationship between body and soul and the destination of the body after death, seeking medical solutions for preservation.

The recent discovery of Egyptian mummies dating back more than four millennia demonstrates the existence of profound medical knowledge, particularly in the field of embalming.

In ancient Greece, Hippocrates of Kos revolutionised the medical field by attempting to distinguish doctors from other professions using criteria that are still fundamental today. In the same area Hippocrates learned medicine from his father Heraclides and from Asklepiion of Kos, and later had many disciples, including his sons Thessalus and Draco, as well as his son-in-law.

²⁷ uzp.org.ro/6432/phenomenon-lazar-people-who-came-back-after-they-were-declared-dead.

²⁸ Civil Code, Art. 957 par. 2; Eugen CHELARU, *Civil Law; Persons in the Regulation of the New Civil Code*, Editura C.H. Beck, Bucharest, 2012, pp. 63-64.

The Middle Ages were marked by setbacks in the medical field, with some practices being mistaken for witchcraft, punishable by burning at the stake.

Access to modern medicine could not be stopped, the study of the human body by Andreas Vesalius being relevant. His great-grandfather, grandfather and father all had interests in medicine and pharmacy, collecting numerous medical manuscripts. At the risk of punishment, Vesalius began dissecting the corpses of hanged murderers, which he removed with the help of friends. In 1538 he published six perfect anatomical images, engraved by an artist friend. He then wrote the encyclopaedia “On the Construction of the Human Body”, in 7 volumes, with many illustrations. At one of the autopsies, the deceased’s brother stated that the heart started beating when the chest was opened, the first incident reported with reference to the erroneous determination of apparent death. Despite Vesalius’ notoriety he was sentenced to death, but on the intervention of the King of Spain he was merely banished and died on an island at the age of 50²⁹.

The term *Tanatology*³⁰ was attested even before the end of the 18th century by a German physician in a work on the aetiology of the main diseases and the semiology of death.

The issues of the difference between life and death were first addressed almost 100 years ago in a comprehensive treatise on forensic medicine, which laid the foundations of the field worldwide³¹.

Over the decades there have been various incidents of apparent death due to the cessation of vital functions following trauma, during treatment, as a result of illness or through exposure to low temperatures. There are reports of people who have been in a vegetative state for long periods of time, returning unexpectedly to normal states. There are credible testimonies of those who have recalled their entire lives in a matter of minutes as they entered the so-called tunnel to the other side³².

²⁹ www.bbc.co.uk/history/historic_figures/vesalius_andreas.shtml.

³⁰ Thanatology is the science of investigating the signs, conditions, causes and nature of death.

³¹ Mina MINOVICI, *Complete Treatise on Forensic Medicine; the Living-Dead Man*, vol. 2, Editura Socec, Bucharest, 1930.

³² Constantin JINGA, *The Soul after Death. Contemporary Post-Mortem Experiences in the Light of Orthodox Teaching on the Afterlife*, Editura Anastasia, Bucharest, 2002.

The persistence of the soul after the disappearance of the body raises the issue of the desecration of corpses or the disregard of the ceremonial specific to each religious cult. This phenomenon was evident in some phases of the Covid 19 pandemic, when the deceased were buried naked in airtight bags and transported directly to the cemetery, where they were buried in an emergency procedure in the absence of close relatives. The situation is almost similar for those who cannot make contact with a priest for confession, or do not have the chance to light a candle in the final phase.

Modern medicine refers to the transition to clinical death through agony specific to each major disease, such as delirious agony in meningeal disease, alternating agony in mental illness, etc. The stages preceding death may consist of cessation of a vital function, cessation of cardio-circulatory or respiratory function, brain death and cell death of each organ.

From a medical and legal point of view, vegetative death involves maintaining activity in the brainstem, which controls the heart and respiratory function, but the neocortex is inactive, causing total unconsciousness and the gradual disappearance of neurons. Negative signs of life include cessation of circulation and breathing, no reflexes, eye changes and disappearance of brain activity.

Despite this forensic demarcation there have been scientifically inexplicable cases describing different views of the clinically dying. There are reported cases of visualization of the medical team, other people or one's own body, with the illusion that the subject is outside his body³³.

There are examples of decerebration following accidents, anaesthesia, surgery, brain damage, coma or clinical death. In this phase the conscious mind travels through a space perceived as a tunnel, shaft or channel in the horizontal or vertical plane, and it is possible to perceive, remember and subsequently play back the phenomenon³⁴.

The transition from living to dead is a complex phenomenon, from which the energetic and informational factor cannot be excluded. About 2600 years ago, the Indian scientist Acharya Kanad, considered the father

³³ www.energiacconstiintei.ro/extracorporalitatea-sau-proiectia-astrala.

³⁴ Marius GHIDEL, *Beauty in Gift; Healing the Soul*, Editura Dharana, 2018, p.103.

of atomic theory, believed that “*every object in Creation is made of atoms, which in turn connect with each other to form molecules*”³⁵.

At the same time, the biological DNA is also correlated with the spiritual factor, which justifies the production of paranormal phenomena.

In medicine it is recognised that every being has an energy field and an aura, the disturbance of which can have negative physical or psychological consequences. In some fields the term *Hologenome* is used, which includes the interference of any organism with the environment, including bacteria and the microclimate. As a result, the visible part of the organism is associated with invisible phenomena that are difficult to perceive, as some are similar to the wave nature of light or electromagnetic waves.

In this respect it can be compared to homeopathy, which is only information, but influences the physical body, because it cannot be separated from information.

Cells, atoms or other particles cannot organise and evolve without information and invisible forces that cannot be explained by formal logic. There is also a certain vibration similar to electromagnetic waves, which travel through different media. In this respect an analogy can be made with the energy emanating from radioactive substances, because it is invisible but has enormous force.

There are numerous methodologies and devices for perceiving these energies and correcting physical or mental deficiencies. It is relevant the recent methodology of some young people in Romania to improve Down syndrome by generating electromagnetic impulses through the helmet placed on the head of the patient.

On the other hand, telepathy, hypnosis or clairvoyance could be based on energies that are difficult to define. These have sometimes manifested themselves in people who are clinically dead. Some had the sensation of being in a sphere or tunnel, and had visions of close family members, including their conversations and thoughts³⁶.

³⁵ Acharya KANAD, *The Indian Sage Who Developed Atomic Theory , 600 Years Ago*, <https://www.beyondsciencetv.com/2017/06/01/acharya-kanad-the-indian-sage-who-developed>

³⁶ intercer.net/serials/10-the-world-of-death-clinical-death-and-extracorporeal-experiences.html.

There are many ways to visualise a person's aura, with machines or through extra-sensory senses, especially to detect disturbances that cause medical conditions. In icons and other creations Jesus Christ or other biblical personalities have an aura, which could symbolise strength, vitality and wisdom.

On the other hand, the self-preservation of the bodies of saints in the form of relics could be explained by the existence of great spiritual energy. There are many mysteries in this and in other respects, and knowledge is limited in all areas, as evidenced in particular by the incredible discoveries of recent decades.

The situation is similar with regard to the journey and destination of the soul. In this respect there have been many concerns in line with the Zamolxian theory of the immortality of the soul. Thus, it was argued that

“Since the life of the soul continues even after death, it remains an asset that is not lost, but increases. The soul is not drawn back by any hindrance of death, but is more industrious, without any connection with the body, which is more of a burden to it than a benefit”³⁷.

In the 5th century, St. John Cassian stated:

“After departing from this body, souls are not idle, they do not remain unconscious, the souls of the dead not only do not lose their consciousness, but they do not even lose their beings, that is, hope and fear, joy and sorrow, and something of what they expect to receive at the common judgment. On the contrary, the mind, stripped of this garment of the body which now weighs it down, will show forth even more powerfully its virtues, which will not perish, but will become even more pure and more chosen”³⁸.

³⁷ Constantin Virgil GHEORGHIU, *Saint Ambrose of Milan, Hexameron*, Sophia Publishing House, 2013.

³⁸ St. JOHN CASSIAN, , *On the Immortality of the Soul* XIV, en.scribd.com/document/437581215/Sf-Ioan-Casian-PDF-pdf .

According to the Christian religion, *during the first two days, the soul is allowed to walk on earth wherever it wants, together with the angels who accompany it, but it remains near the places where it has done good things or near the body, if it loves it. On the third day, Christ commands the Christian soul to ascend to Heaven, but it must pass among evil spirits.*

IV. Conclusions

In the field of spirituality, the religion of the Dacians was one of the richest in the world, influencing European culture and religion. Ancient historians associated the Geto-Dacian peoples with the epithet of immortals, based on the teachings of Zamolxes.

Zamolxianism has not entirely disappeared, because some rituals and traditions have been adapted to the Orthodox Christian religion, and there are still revelations and discoveries about the philosophy of immortality and the complex spirituality of our ancestors.

The delineation between life and death involves physiological, biological, ethical, religious and even cybernetic issues, as organisms exhibit levels of organisation through hierarchical and collaborative relationships between systems, organs and tissues.

Death is not an instantaneous phenomenon, because during life there are degenerative physiological phenomena, which cause changes in organs, tissues, cells or neurons, some of which are similar to their diminished efficiency or inactivity.

Brain damage is essential, causing various neuronal changes through hypoxia, blood circulation deficiencies or degeneration, phenomena that can cause apparent death.

In the view of many religious cults, life does not end with the disappearance of the biological body, and death represents the passage to another world, with the soul stored in the form of quantum information.

Modern medicine has made immense progress, but there are many phenomena that cannot be perceived and explained without the interference between theological experience and scientific research. The history of mankind, including the medical and spiritual fields, confirms that the unproven or unconvincing has been considered unreal or impossible.