

# Review of: "First Days after Death - A Jungian Comparison between the Beliefs of the Serbian Orthodox Church and the Post-mortem Experiences in the Tibetan Bardo Plan"

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Potential competing interests: No potential competing interests to declare.

Dear Dragana Favre

Your article is very good because it contains the interdisciplinary value of doing a comparison of religion between the West and the East and also bridging it from psychology. I think this article is worth appreciating.

However, I have some suggestions that you may want to consider.

1. In the last paragraph of the Religion, the author mentions that "*In the following lines, we would like to briefly present the Serbian Orthodox view of the afterlife, specifically the aerial toll-houses the soul encounters during the first 40 days after death.*" This paragraph states that the sequence of the following sections will begin with a brief explanation of the Serbian Orthodox view of the afterlife, specifically the aerial toll-houses the soul encounters during the first 40 days after death. But the next subheading examines the concept of the soul according to Jung, Bardo Thodol, Serbian Orthodox Christians, and two other psychologists. If so, then the author needs to correct the structure of the results and discussion in that paragraph.
2. I am struggling to find the Greek root word for *τελωνεῖα* that you described in the subtitle "Serbian Orthodox Church". I did not find this word in Ephesians 6:12. Does this word come from the Bible? If so, then the author needs to include and give a little explanation of the Bible verse here. Because this is the basis for the Orthodox Church's teaching on "aerial tollhouses".
3. Your description of the Serbian Orthodox Church still makes me a little confused. What do you mean by Serbian Orthodox Church? Is this section purely about the orthodox church's doctrine of the soul, death, the afterlife, et cetera? Or is it actually about the beliefs of Christians in Serbia? There are some sections that explain the paganism that is still practiced by the Serbian people. But can that then be said to be the ideology of the Serbian Orthodox Church? I think you need to clarify this. Is what you are presenting here purely a religious comparison between Serbian Orthodox Church and Tibetan Buddhism, or are there also local beliefs in Serbia?
4. Please add the name, chapter, and verse of the Bible to the Bible text that the author included in the text so that it is clear from which Bible the source is.

Notes on the above 4 points are also contained in the manuscript file that I attached in the Supplementary Data.

I hope this review can be useful for you to further improve your paper.

Best Wishes