

Review of: "The Near-Death Experience and the Question of Immortality: A Philosophical Approach"

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Potential competing interests: No potential competing interests to declare.

To begin with, the immortality of the "soul," as philosophical literature began in the writings of Plato and Aristotle in classical Greek idealism, is not scientifically proven; as the saying goes, "no one has come back from the dead to give us proof of it," the discussion does not go beyond the realm of metaphysical speculation. As far as "near-death experiences" are concerned, they do constitute an "object of study" for doctors, psychologists, or neuroscientists in order to explain the causes of the content of the stories, to find the subjective motivations of each individual, or simply to describe the nature of the patient's or patient's perception in the "throes of death." In the meantime, the possibility "of some kind of life after death" will remain a subject of the phenomenology of the spirit in classical or modern idealism.

That is to say, the subject of immortality or life after death belongs to idealism or spiritualism, but not to scientific philosophy, which requires sufficient proof or objective demonstrations that are logically and rationally acceptable.

Regarding the question, "Would a state of immortality make more sense than oblivion?" this is the answer that should be given to us by the mummies of Egypt or the Incas in Peru, all of which are no more than cultural and socio-political details. As for "oblivion," what we really remember of the deceased are his material or spiritual "works"; nothing of his "immortal" life described in literature. In conclusion, an eclectic and ambivalent position is also a form of philosophy, but it is not recommended.