

vital entities); the essentiality (always clear about the purpose, without identification with means). Among the possible characters of the intelligent mind are also ascribed the attitude to observe (a mental discipline that is preparatory to the ‘right thinking’ and ‘right acting’, but that is also the ability of presence and respect for the ‘objectivity’ (the observed person); being, as opposed to having (eg knowledge, roles, etc. without contact with ourselves or the others); the overall approach to life, for which the individual moves in the aim of the integration of the different instances that constitute him: biopsychological and transpersonal (such process involves an awareness of potentiality but also of limits, so it determines a humanization of Self); the ability to transmute or transform, to distill the multiple external stimuli in a tangible, sensible, useful and meaningful experience.

With reference to caring emphasis is given to the propensity to empathy (based on deep feelings of community, of unity of existence); to generosity (if real, deeply puts at stake the donor); to non-attachment (connotes, in terms of psychodynamic psychology, the mature ‘objective relations’); to responsible action (reflection of the recognition of the specificity and uniqueness of human and interconnection of all existing things).

The concept of compassionate intelligence distinguishes the thought of Jiddu Krishnamurti (1895-1986), but it can also be found in Roberto Assagioli, mainly in his descriptions of the “loving understanding” (1935).

Finally, it is emphasized that intellect and ‘heart’ are counterpolar natures that contribute to the harmony of existence. As already noted by other authors, it is believed that, in synergy with them, a third fundamental instance constituent of the human personality, volition, is essential to the unfolding of the individual to freedom of being and acting.

## DEATH: FRIEND OR FOE ?

*“There is no man or woman who, while seeing others die, thinks he will meet the same fate”.*

Mahabharata

How did the idea of this article ?

Stems from the fact that our civilization has lost the natural relationship with death the other cultures still have; it is continually denied in run-up to eternal youth, in the difficulty or impossibility to talk about it, even among the same family members who assist a dying person, in the continued denial of the true gravity of the situation to terminal ill, and so on.

Old age, death and pain have to be hidden because they are not part of life. Life is elsewhere !

In short, today death is the great taboo, is seen as a failure of treatments, is something of which we do not speak, of which it is feared the arrival, is removed in the personal and the collective unconscious of human beings. Of death we have basically fear.

Yet, denying suffering and pain that the death tells us it means to be deluded and unaware , but mainly means not living fully.

Conversely, embracing our own finitude, the pain of separation and loss, leads to true compassion.

An Indian story tells that one day God sent the Angel of Death on Earth to kill 10,000 humans. The Angel obeyed, but at the end of his work 20,000 of them died. God asked the Angel reason of what happened , and the Angel replied that he had followed orders to perfection, the other 10,000 had died of fear.

Why are we afraid to die?

What happens during the process we call death?

Do we continue to live and, if so, who or what goes on ?

Can we prepare ourselves ?

To these questions I will try to give answers that remain, it is worth pointing out, working hypotheses .

Whatever we believe, whatever our beliefs about it, death is a crucial event that affects all of us.

Whatever we can do to hide to ourselves that one day we will die, every now and then that thought creeps into our minds giving us anxiety, fear, and even anguish.

When we speak of death, we also forget that in reality we experience it every night with our sleep that is called "the little death".

Let's start by examining the most common reaction to the thought of death of us or a loved one : fear.

Where the fear of death was born?

\* It is a problem of identification.

We attach too much importance to the matter in general and in particular to the physical body, with which we completely identify ourselves, so that failing the body we believe we no longer exist.

In reality, man is not only his physical body, but at least you can easily recognize a complex of emotions, desires and feelings, and then a thinking apparatus that allows us to interpret, categorize, understand the world around us. According to the humanistic and transpersonal psychologies, moreover, the man carries within himself a quid of Spiritual nature typically called Transpersonal Self. Hypothetically speaking, we can admit that moving the identification on an emotional level, on the mental or even higher on that of the Self, it helps to detach ourselves from the fear of leaving our own physical body at death.

- The tear due to the loss of people and things usually causes us pain. Dying means losing what is familiar to us and to which we are attached: that is derives from attachment. Once again, the detachment consciously operated helps us to face that moment .

- We are uncertain about the survival. There are no certainties " scientifically proved". Everyone, studying, reflecting, listening, must develop his idea about it. I would like to overturn the old materialistic assumption that affirms that man has invented the afterlife for fear of disappearing into thin air, and assume that every man carries in himself a Divine Spark and thus the unconscious certainty of immortality.

- We have an inborn fear of the unknown and loneliness. Let's try for a moment to reflect on the enormous difference between the loneliness that accompanies the birth and that, which lasts a moment, immediately after the death. When we are born we are completely helpless and at the mercy of others. According to Ancient Traditions, on the contrary, at the moment of death we are greeted by our Self, from the people who loved us and by the so-called Invisible Helpers, beings who have the task of welcoming those who pass by there. We'll talk about in a little while addressing the fascinating topic of near-death experiences.

- We all have internalized the teachings of Heaven and Hell. We have instilled the fear of punishment and the horrors imposed by divine wrath.

Let's try to think about: how can a crime that, as huge, is always finite in time and space, giving rise to an infinite and eternal punishment? What Being would be so cruel as to inflict a punishment like that? If there is a God he must be a loving and just Being, and we all know from the New Testament that only one great Principle pervades and governs the whole Universe , the Principle of Love . Hell is often the Earth itself , where we learn to exercise this love through crisis and suffering.

Death is a phenomenon that affects essentially Consciousness: here on Earth we are aware of the physical world, beyond we are aware of another floor and engaged in other activities.

It is important, in this regard, gain an objective view of how things really are and to overcome ignorance.

Our ignorance is to ignore the laws that regulate this transition, laws not designed for fear and other reasons, that we will not cover here, but we well know those that govern the birth .

The conclusions that have been reached by those Western researchers who have dealt the matter with seriously and without preconditions bring this issue to the definition and detailed description of a phenomenon that has been called " near-death experience".

It is estimated that only in the U.S.A. near-death experiences related ( data of 1982) about 8 million people.

The most famous researchers in these border studies are Raymond Moody and E. Kubler -Ross, two names well

known to those who deal with these matters, Kenneth Ring, a psychologist in Connecticut, we also find some researchers at the Evergreen State College in Washington, Carol Zaleski at Harvard who, in "Travels in the hereafter" reports many stories taken from the literature of the Middle Ages, which he says is full of stories similar to the experiences studied by modern researchers.

Near-death experience is the name given to all the experiences of many ordinary people, often without a particular religious culture, blind people, children, who have found themselves on the verge of death (many have been declared clinically dead), and have reported amazing images of another world, a world full of love and understanding.

Upon awakening in their physical body these people are no longer the same: all fully embrace life with the belief that love and knowledge are the most important things because they are the only ones that we can bring into the passage beyond.

The most amazing thing is not so much the number of individuals involved, but in the substantial uniformity on experiences and this regardless of individual differences (such as gender, age, level of education, etc.).

Features of the pre-death experience (Not all experiences have all of the following 9 points, some will have 2, 5 or 6.

It is the concomitant presence of one or more points that determines that we are in the presence of an experience of this kind.)

### 1) The feeling of death.

There is fluctuation over the body, fear and then awareness of what is happening.

There is an attempt to communicate with others. Increases the sense of their own identity.

From fear to bliss and understanding.

### 2) The peace and the absence of pain.

In the body there may be suffering, but in that state you feel a sense of peace and absence of pain.

### 3) Abandonment of the body.

There is the feeling to rise upwards.

This other "thing" that you have become has a shape

that is defined as "form of the spiritual body" or "presence of colors", a cloud of colors.

### 4) The passage of the tunnel.

After the abandonment of the body you enter a tunnel (somebody feels to be in front of a straight or a portal) that is completely dark. After crossing the darkness you enter the brightest light you've ever seen in life.

(The painting of the fifteenth century by H. Bosch "The Ascent of the Empyrean" describes such experience).

### 5) Light Beings.

After the tunnel you encounter beings of Light.

You meet relatives and friends who died with which the communication takes place via telepathy.

### 6) The Being of Light.

After meeting with various luminous beings (Angels?), people encounter what they describe to be the brightest and most important of all.

Some identify him with Jesus or an Archangel, others with Allah or Buddha, and others, not belonging to any official religion, as a Sacred Being.

Whoever He is, this Being exudes absolute love and understanding. Everyone wants to stay with Him, but at this point He orders them to return to the body.

The communication is not made by words, but in a telepathic way, with immediate understanding.

However, before this, happens:

### 7) The examination of your own life.

Everything is present at the same time, vivid and with all the excitement.

But there is more: you perceive the effect that each of your actions has had on others. From this comes the desire to repair.

The Being is next and shows without judging, it will be the conscience of the individual himself to sum up his life.

The Being points out that the only two things we can take with us are love and knowledge gained.

### 8) The rapid ascent to heaven.

Some do not go through the tunnel, but quickly rise to heaven, and see the Earth and the planets from the same perspective of the satellites.

Jung had a similar experience in 1944 when he had a heart attack.

### 9) The reluctance to return.

The near-death experience is so enjoyable, even if it starts with a dramatic fact, that none of those who have experienced it would not go back.

On top of that, most of all the evidence that should make us reflect on the fact that consciousness does not stop with the death of the physical body, is linked to the ability to see not only what happens to your body and in the immediate vicinity, but also in the adjoining rooms.

Those who have been declared clinically dead tell, once "back", to have seen relatives in the adjoining room, were able to describe how they were dressed and what they were doing, they reported their conversations and other information impossible to know being in the room

where the surgery took place or were hospitalized. This experience of distance vision is often done by blinds and children.

We can prepare to die?

Dying is much more than a medical event, it refers to relations: with yourself first of all, do we fixed the practical things? And then with the other, do we said goodbye to the people we love, do we have been reconciled? Finally with God or the Spirit, or Nature according to our beliefs.

Dying is a sacred act, in the sense that leads to discover what is hidden, the ultimate meaning of existence.

If death is the permanent loss of all that we have built in our lives, relationships, things and situations, it could be argued that we must prepare to die well every day. How ? Getting used to:

- Grant the experience, do not dismissing anything
- Bring in the experience all over ourselves
- Be there here and now
- Do not wait to say or to do
- Cultivating an open mind to new and mystery
- Detaching

Helping posting is dis-identification as defined in psychosynthesis .

Below are briefly summarized, in addition, 4 points to ponder and internalize as an aid to consciously live and die well.

- Learn to live each day focused in the head, in other words, learn the intelligent management of emotions. Being able to deal with different situations no more emotionally , but with intelligence.
- Cultivating detachment from things and people.
- Use visualization techniques, concentration and meditation that carry the energies upward. In addition to this learn to relax and the correct breathing.
- Helping others lovingly , triggering a process of donation.

The quality of life determines the quality of death.

## RECOVERY WAS BORN WITHIN US

*... Know yourself.  
simply staying quiet ...  
Peace is within.  
You are that peace.*

H. W.L. Poonja

We are living in a special time, a time full of amazing opportunities and transformations. The sequence of events seems to take us quickly to a more and more shared desire of Truth and Love. The values of spirituality and inner growth seem to have emerged from the “narrow doors” of the mystic schools and the desire to understand and respond to the existential questions that have always questioned the human being, seem to have crossed the threshold of a new season. We are witnessing and contributing to a profound change of thought and collective consciousness.

As well as psychology and medicine have shared new discoveries in neurosciences and quantum physics, even the man in his scanning his life seems the carrier, sometimes unaware, of these new paradigms that see him involved and co-creator of the reality. Roberto Assagioli, one of the first Italian psychoanalysts, who later left psychoanalysis (like his colleague and friend C.G. Jung) to embrace a humanistic psychology said, “Man in his bio-psycho-spiritual structure could be compared to a musical chord composed of various notes ... “

We should leave just from this awareness in order to ensure a deep, integral and integrated look to the person who has a mental and physical state of disequilibrium; as a matter of fact we are talking of lack of balance, of a lost or never possessed harmony-integration. Until we consider the sick person by his symptom or syndrome or, more generally, his illness, we will not go very far! We will continue to try to cure the physical and mental illness, without being able to understand the discomfort as a whole and in its depth, as an expression of a whole