

Linear-Perception of the Word “Good Death”

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DESCRIPTION

Death and the experience of separation on the scale are stressful events and are among the most stressful and burdensome sickie-physical realities of mortal life because it directly shaken and questions the generalities of the meaning of life and its values.

Ultramodern man tends to absolute his scientific and specialized achievements, is a kind of narcissus and killer of all forms of discomfort. In his ideas, plans and procedures he frequently discovers moral relativism, tendency to materialism, specialized currentness, private religion and other realities of ultramodern society. There's room for everything there but death. Death is perhaps the only remaining taboo, a natural and social miracle which prevents the complete moral collapse and slows down the general social tendency to snoot traditional values in favour of a dangerous and parlous scientific progress which lifelessly is searching substantially for an a catholicon of eternal youth and eternal life. This isn't new for society or for wisdom. Since the actuality of man, he has been fighting the passions of ephemerality, fragility, deterioration with all available means and mores because he's hysterical of death and of being forgotten which death implicitly implies and underlines under its sect. Moment's man, who can conquer nearly anything, death is a contradiction which questions his life. He doesn't want to hear-memorial, homo, quia pulvis es in pulverem reverteris, and doesn't want to deal with it because he has always had one discomfort, one desire, and that's for eternal life. It lives in man eternally and stays with him.

All delineations of death, those medical, natural, anthropological, theological and other lores, have proven to be

inadequate because death isn't shown as a scientific problem, but a problem of the individual and his mindfulness of his own mortality and ephemerality, which nearly no way leads to intellectual satisfaction nor emotional-spiritual comforting. Memorial mori to the ultramodern man doesn't ring in his cognizance because he assiduously tries to overrule the echo in his minds and experience. He suppresses the verity on the perimeters of his life and thinking.

Station towards life and towards death, also, reflects our passions towards others, especially our favoured bones, and we can say that the contrary is passing; interpersonal connections that we nurture affect our lives and stations toward death. In others, frequently man finds the meaning of his life or he builds it with them. In the death of another, the death of our cherished and loved one we see our own death and with the death of the loved one, we “die” as well.

Stagers with death are connected with a long life, old age, successful children, no illness, healthy attributing, quality, all aspects of a quality life. Death for them doesn't mean the end of plans and the knowledge that he's given to fate and all connections are lost. Stagers try from their life to take out as much valued gests as possible. They've the need in time and conclusively to finish commodity or take commodity over on themselves and be apprehensive to settle with finalization and the fact effects are temporary. A notorious psychiatrist who survived the Holocaust, V. Frankl says that the meaning of mortal life is grounded on its non-returnable character, so that futurity and transiency isn't only a significant marking of mortal life but its native for its meaning.

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