

**AN EXPERIENCE OPEN TO
THE NEW AND TO THE BEYOND**

We are in everlasting and continual dialogue with experience.

We can't programme it, seeing as it answers us in a more autonomous, free and unforeseeable manner.

Let's say we have a telephonic or written correspondence with someone we have never met before. In the prediction of that more direct knowledge we imagine that the person is of a determined appearance. Then, when we finally meet this person, he or she could appear to be entirely different to us.

Our prediction will be, unless disproved, certainly well revised and correct.

Would we be disappointed because of this? He who, more than legitimately, grows fonder of his own expectations could be disappointed. But it is also possible the attitude of he who waits for the manifestation of the true with a calm and even-tempered heart and on the contrary – I'd like to add – with a certain curiosity.

Another example. I have been interested in a certain place or country for years, I read books that describe it, I collect photos and all kinds of information. In the end I go to visit it: and I find it different to what I expected, I breathe a different atmosphere there.

If I want to be better prepared to face those diversities, it would be better for me to be ready and willing to meet them, and more open and more eager to learn something new.

One day, like many other days, I was rushed to the accident and emergency ward. There were five of us in the one room. One, at death's door, died shortly afterwards. Another, who was a nurse by profession, incapable of sleeping at night unless he sat next to his bed, had an extremely bitter argument with a colleague who had come to visit him although certainly not to bring him comfort. A third man, who, despite being reprimanded by us, shook violently on an extremely high stretcher until he eventually fell off, luckily without breaking anything. A calm and refined lady, who, due to lack of space in the woman's ward had been moved in with us with her privacy protected by thick curtains, suddenly decided to use her cell phone to call up someone to then hurl a somewhat risqué volley of insults at him. She then asked for the immediate intervention of a psychiatrist, who came virtually straight away to tranquillize her.

Not to mention the comings and goings of nurses and doctors and a few relatives. In other words every now and then something or other happened and quite a few patients who had the heart or mind to do it, could enjoy a good old film.

Exceptional circumstances have their novelties, like journeys in unknown countries, where one could run into a new adventure at any given moment.

They are non programmed experiences that reality gives us of its own initiative. And, when it keeps us waiting without any worries, the flow of ever new experiences, of ever new unexpected frames of experience can be gratifying.

But for those forced to walk or sit every day in the same place, it doesn't necessarily mean they will feel a sensation of monotony. It very much depends on the dynamism of their inner life.

If the places are the same, the people change. And it's interesting to observe the appearance of each one, the way he or she walks, his behaviour. (It goes without saying

that one should exclude any negative thought, in the same way as excluding any insistence in staring, which could be considered a nuisance or rude for its indiscretion).

Apart from a strictly rigorous phenomenology, one could also try to imagine what that person's private existence could be like, what his work could be, his family life, his problems, what he has on his mind and in his heart.

But the religions tell us that, through life and death, each one of us is journeying towards the absolute. Therefore the total question relative to a person cannot but include his final destination. If it is true that – as Rilke says – each one has his own death, what would that subject's circumstances of passing away to the other dimension be? And what will he find there? What stages would his "life beyond life" pass through? And what would his final destination be?

The same question goes for us, in first place. Personally speaking I am extremely curious about such things.

Christianity tells that – potentially speaking– every man is an incarnation of God. This means that, in terms of religious experience, the subject on man naturally raises itself to the subject on the Divinity.

Different spiritual traditions, like Mahayana and Zen Buddhism, see each single individual in close relationship with the All, to which it immediately recalls.

The opening towards the new can therefore become the opening towards the Beyond.