



Editorial

The relations between meaning and death are complex and paradoxical. On one hand, death is the end point of a meaning system, on the other hand, death is the main motive of the individual and social meaning-making procedures. The origin of man's history is death-awareness; which necessitates prediction, memory, and knowledge.

Thus, we can imagine that immortality leads to the dissipation of all the meaningful connections of intra-inter-transpersonal fields of life. In contradiction, we all experience how other's death or our death threat can make everything meaningless and futile. That's why for Heidegger death is not a way to end but is a way of being; it is not Being-at-an-end but it is Being-towards-the-end, signifying death, which refers to how an existing human can be [1]. The world of possibilities and all the symbolic creatures are openings of death and experiencing death and loss necessitates life and awareness.

multidimensional network of symbolic and prelinguistic meaning-