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Death and overcoming it

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Abstract

The article researches the problem of death and its overcoming. The methodology is represented by the mythological representation of the past, as well as by the perspective visions of Russian religious philosophers of the 19th century, naturalistic views of the 20th century, cosmological and anthropological beliefs of our time, and the concept of substrate reflection. As a result, life as a nonrandom variable and consciousness as natural (universal) are opposed to death in its everyday sense. In conclusion, death is not the end of the being of human spirituality. Death is a transition from life to another state.

Keywords: activation, consciousness, life, return, potential.

Muerte y Como Vencerla

Resumen

El artículo investiga el problema de la muerte y su superación. La metodología está representada por la representación mitológica del pasado, así como por las visiones en perspectiva de los filósofos religiosos rusos del siglo XIX, los puntos de vista naturalistas del siglo XX, las creencias cosmológicas y antropológicas de nuestro tiempo y el concepto de reflexión del sustrato. Como resultado, la vida como

variable no aleatoria y la conciencia como natural (universal) se oponen a la muerte en su sentido cotidiano. En conclusión, la muerte no es el fin del ser de la espiritualidad humana. La muerte es una transición de la vida a otro estado.

Palabras clave: activación, conciencia, vida, regreso, potencial.

1. INTRODUCTION

The main question that a man lived and lives with is the question of his death. What is death? Where does the human soul go (after physical death)? And does it go anywhere? Or maybe disappears without a trace? And there is no being for the man after death? The existence of man on the planet was always preoccupied with these interrogations. Quite indicative in this respect is the dialogue between a man and Yama, the god of death and the underworld in ancient Indian mythology. Yama offers a man to take any of his gifts; the latter refuses from joys, riches, and pleasures, and asks the death god: Tell me, O Death, of that Great Hereafter about which a man has his doubts? (BRAGINSKY, 1973).

Even in the modern era, grave and reflecting men do not depart from the named experience; it still embraces their spirituality. Death is always near the thinking spirituality. It is the true interlocutor of the living. It is their guide and karma. The man is shaping own destiny with it and by it; also, the man remembers death and tries to be resigned to it. Death is continually reminding of itself noted Sigmund Freud already in our nearby 20th century (RYAZANTSEV, 1994).

Thinking of death incorporates at least three questions: what is life? What is consciousness? And last but not least: what is death? We can try if not to answer but at least ponder over, looking for the beginnings (acceptable from the point of view of gnoseology) in the comprehension of the designated problem.

2. METHODOLOGY

In the reasoning on death, the authors tend to rely on the man's mythological ideas, the intuitive visions of Russian religious philosophers of the nineteenth century; naturalistic views of scientists of the 20th century; and modern cosmological and anthropological views (PENROSE, SHIMONY, CARTWRIGHT & HAWKING, 2004). The named sources outline the understanding of death by a person as by its common opposite of life, its inevitability, and necessity (as a form of life). Also, it has to be noted, that the issues of overcoming death as the reality, which is ontologically proximate to life, in our opinion were not properly comprehended by the perspective visions of scientists and philosophers of the past and present.

In understanding the phenomenon of death (of a person) and its overcoming, the authors rely on GAGAEV's (1994) substrate reflection, according to which the object of cognition is perceived as a unified single-plural subject entity, which is capable of responding (reacting) to the cognitive address to itself (GAGAEV, 1994).

The criterion of the correctness of the article formulations in the context of the designated reflection is the correspondence of one or another provision on the sought phenomenon to the parameters of the form, common to the substrate reflection (plurality, antinomy city, singularity, personification, full life capacity).

3. RESULTS

Let us define life's philosophical and phenomenological nature. Life is what continues itself. How can I continue myself? was pronounced by Prajapati, the father of all gods in the Brahman tradition, when he saw and experienced his loneliness in the world he created (BRAGINSKY, 1973). Through the sacrifice, Prajapati gave birth to other gods, and they created people. Thus, a life was born that could continue itself, and create other life as well.

In the image of Prajapati and other mythological images, mankind has expressed the essence of life – the continuation of itself, the overcoming of the inert (deathly), that which does not create, but blindly is part of something happening in being, passively participates in it and does not dare to change or convert to some other perfect form.

Life initially tends to self-awareness. Life is that produces a reflection of oneself while getting more and more complicated; the reflection creates subjectivity. Subjectivity sharply enhances the desire to isolate oneself and to continue oneself as a creative beginning, as a value.

Life is what arose immediately, with the emergence (creation) of the world. The very world is life. Prajapati himself (and a myth in his face) revealed the essence of life; life immediately declared itself as a creative substance, creating and continuing itself.

Three characteristics of life in its global form retain its visible nature: substantiality, reproduction (continuation of oneself), instantaneous occurrence, and eternity (out of nothing, or from that which cannot be described by the tools of the science of the present). This position is quite confirmed by the mythology of humanity (which can be trusted; the human brain is a universal but not an evolutionary reality NEWBERG (2013) and by modern science in the face of such academicians as TSIOLKOVSKY (2001), and others.

In the context of consideration of the article's topic, it is important to emphasize that, despite the fixation of characteristic (attributed) features of life, its general nature was not beheld (it is still impossible to reproduce the genesis of the living), therefore death as the opposite of life is a problematic reality just by the definition.

Consciousness

Consciousness, or reflection, is the quintessence of what has arisen on the planet and in the whole universe as life. Consciousness clearly manifested in itself the intended life: the continuation of something not inert, but of something that very keeps itself and by that becomes equal to the universe. The consciousness gives truth and fullness to the universe itself.

Reflection is a being in its essence, fullness, and integrity, and, accordingly, represents eternity, or immortality; the latter can be taken in the sense in which it can be considered in relation to our universe.

Death

And now about death - what is it? What is it on the side of the life of all mankind and on the side of being of a separate spirituality?

Death is the cessation of what is interpreted as life, of reflection and creativity. The cessation of the continuation of oneself, the cessation of the retention of oneself in one's activity, the cessation of the transformation of oneself and the world — this is death and this is its horror for the man (the myth had clearly revealed this metaphysics of death).

What is the state of sleeping spirituality, the one whose movement has ceased? This question is more complicated than the question of death itself; it is only possible to make assumptions of a religious or philosophical nature. We would prefer the idea of death as the return to the beginning. This refers to the hypothesis of the existence of life (mind) from the very first moments of the universe. Everything was (and is) from the very beginning; there was also what will become one day the spirituality of a particular person, it existed in a certain state. It is to this state the man is returning during his death. The man comes back to once again rise from the potential being and gain life in some form (or that which man defines as life).

Birth and death are ontologically interconnected. They are the phenomenon of something one, big and complex, of what constitutes the space-time (ontological) matrix of our being, our universe. This

provision explains why a man treats death not only as own limit (horror) but also as his own asylum. The people of many cultural traditions comprehended death as something near and calm, something that saves the man from the vicissitudes of mortal life (active being), something that reconciles everything, which gives a special good. Calling, for example, the words of Socrates shortly before his death: I leave both you and the local rulers in confidence that I will find good lords and friends there, as I found them here (PLATO, 2011). There, according to Socrates and PLATO (2011), there is something, and something proximate to us – the living people. Let us also quote Leo Tolstoy's statement that death liberates a person completely (TOLSTOY, 1993). Death, according to the thinker, liberates in man that which he himself is true and complete.

The idea of the possible activation of conserved consciousness (concrete reflection) is also accepted by the authors without strict negation.

Consciousness is a clot of the universe, its absorption, concentration on a certain thing and then its separation in itself, and so on. The extinguished consciousness (which is dead in human understanding) in one or another respect not yet known to science, carries the memory of captured in active being. Bearing in mind that reflection is on a par with the whole universe, let us point out that the degree of capacity (power potentiality) of an extinct consciousness is so great that its activation is fundamentally possible. In other words, and categories, this was the myth – Sumerian, Jewish, Judeo-Christian, Greek, Indian, etc. And yet again, the myth can be trusted. The human

brain cannot assert for centuries something that represents an expression of only the adaptation of our psyche to its surroundings, as it is stated in modern anthropological studies (see, for example, the works on this problem by Matthew (ALPER, 2013). The human brain (the brainwork of humanity) kept the structure of universal and earthly existence for centuries; it was held in the form of myth and religious beliefs.

We believe that FYODOROV (1982) had reasons – although philosophical and scientific – to argue on the possibility of the resurrection of all people on planet Earth.

So, when is the said activation of human spirituality possible? Apparently, following the intention of the force that created the man (here the intuitive vision of the ancients went quite deep); or it may happen when the people themselves, as FYODOROV (1982) was craving for, will no longer be able to endure the death of their loved ones and, relying on their increasing scientific and technical capabilities, will take up a truly common cause and carry it out (VERNADSKY, 2003). The second will happen when a man will be able to reproduce the processes that took place at the beginning of the emergence of our universe (to create the worlds of another, not Einstein's physics). According to Penrose, the latter (processes) are proximate to what happens in the human brain during the course of the thinking activity (PENROSE, SHIMONY, CARTWRIGHT & HAWKING, 2004).

The experimental physics mastery of the phenomena of reflection (thought and consciousness) is a way to solve the problem of

activation of an extinct consciousness. Nowadays, mankind is approaching the comprehension of this problem on an experimental level.

It is fully correlated with the material nature of consciousness and the universe that the extinct consciousness's activation is possible when the mass of the consciousness that passed into oblivion reaches a critical value and the universe is forced to give it a new life. However, it is not possible to determine what the critical value is in this case; we can only assume that this will happen in the later stages of the life of our universe.

The return of a person from the mortal state is a problem that is moving from the sphere of religion and philosophy to the field of scientific and experimental activity.

4. DISCUSSION

Is it still necessary to overcome death? Well, the genesis of man as a form of life on the planet gives reason to say so. The human consciousness has developed and keeps advancing as a seeker to overcome death. Man always wanted to get rid of the horror of what was coming, and to create in this great escape. Nature, however, considered otherwise. Death overtakes an individual as a necessary consequence (FEUERBACH, 1991). A possible explanation for this is the satiety of the immortal individual, satiety in everything, including

creativity, and also the competition with younger life forms. The immortality of the individual prevents the welfare of the human race.

We believe death must be overcome, but not in the form of a change in the evolutionary form of its presence for a separate spirituality. It (death) may remain as the cessation of active being; it is quite unreasonable to argue with nature. The very undesirable consequences for life in general and for the individual could be caused by such actions. But it is necessary to overcome death in reference to its interruption of the connection between the living and the dead. Death should cease to be a barrier between two worlds: the worlds of visible (active) and sleeping potential being, the one that can and will become something active once. Both of these worlds should interact, which, as we believe, is the problem of overcoming death for a man of today's modern person.

What could be the interaction between the world of life and the world of death? It is about the free movement of one to another. The living can and should be speaking to the sleeping; a dialogue between these realities is possible and necessary for both the first (living), and the second (the world of death). The first here is to overcome death: the latter ceases to be for this world an unknown (*terra incognita*) reality. The second comes back to life, albeit in another form.

Noteworthy is that the myth (the consciousness of the ancients) clearly imprinted that; even Gilgamesh (the Sumerian myth) dares to enter into another world, as well as dares to speak with death (a different being). Men originally wanted to comprehend death and master it; the ancients just outlined the solution to this evolutionary-

metaphysical problem. Yes, man cannot remove death from their being, but he can stand with death on equal terms, comprehend it and take possession of it, and continue his being on this count.

Thus, what is the implementation of the outlined in reference to life and death? We can assume that the solution to this problem is related to the comprehension of the phenomenon of life and its highest form – Reflection (which represents the highest universal history at the moment).

Life is the beginning of death; life and its attribute – reflection contains the mystery of the latter. In life and consciousness (thought) one should seek unity with death; in life and reflection, as in the phenomenon of not accidental, not arbitrary, and universal nature. This aspect is poorly represented in modern scientific research; however, it is to this aspect that the solution of various problems of human existence in the universe is related.

Life as a nonrandom variable and consciousness as natural (universal) are opposed to death in its everyday sense. Consciousness is immortal, for it is the true universe. Death is just another state of consciousness, and nothing more.

Potential

Thus, in the case of solving the problem allotted by authors, what will be life and death? Life and death will certainly and drastically change.

Life as a form of being will become even stronger and more open to the universe; the inherent horror will no longer be associated with life. Life will treat death as an originally contained part. Life will

be able to calmly look into surroundings and decide the common destinies of the universe along with the surrounding environment.

Death will lose its dominion over man. Death will become a fellow to the man on his universal path (death will become part of life). As it appeared in Fedorov's dreams, death from the enemy will turn into a friend and will assist the man in his daring accomplishments (supporting the man by its complementarity (GUMILYOV, 1992).

Death, contrary to the judgments of rationalists, will give up its life energy. This is not just a metaphor; death, as something real, having the status of beingness (materiality; spatiality, etc.), carries a collapsed energy. RUSSELL (1987) was not exactly correct in asserting that "...energy of a living body becomes, as it were, demobilized at death and unsuitable for action" (Russell, 1987: 67). Life (and thought above all) will draw the missing from itself thus restoring the unity of the universe developments.

Overcoming death, the universe will be enriched with new movements and transformations.

5. CONCLUSION

Death is not the end of the being of human spirituality (the end as the cessation of the being of life). Death is a transition (using the stylistics of the myth) from life to another state. What kind of transition and what kind of the state are these? How can and how

should the life and afterlife worlds interact? At present, the discussed realia opens, first of all, only in these questions (in this epistemology it might be called the gnoseology of issues) and their reference points (physical-material, value-spiritual and others). The specificity of the deployment of these questions is the task of science and philosophy of the near future.

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