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(E-mail: marzhan-14-03@mail.ru)***Death and life are inseparable concepts**

In this article considered a calm and a peaceful attitude to a life, a death and an immortality, a pursuit to an enlightenment and a deliverance from evil. The life and the death are the eternal themes that exist in spiritual culture of the humanity. Prophets and founders of religions, philosophers and moralists, art and literature figures, pedagogues and medical worker think about these problems. People try to understand the mystery existence of human and to solve such eternal issues as «What is the life? How can we prolong our lives? What is the death? What will happen after death? Can the human avoid the death and achieve the immortality? What is the reigning power in our world: the life or the death?» The death and the potential immortality are the most interesting problems that attract the philosophers, because our everyday life needs to be connected with an immortal life. The human has to think about the death and these thoughts distinguish him from animal, what is mortal but it doesn't realize it.

Key words: life, death, person, spirit, philosophy, immortality.

The words life and death completely depend on each other it's not understandable to fathom them separately. As you simply understand, what is a life with death, it's also important to know what's the death without life. As every thing has their opposits, for instance night and day, white and black, so existence of death, makes us understand the meaning of life. Allah said: «Oh, people! He created death and life to experience who is better in their good deed». (Surah, Mulik, 2-ayat). Looking over, we understand that death and life are existed as exams, so there is no meaning of life without death.

One of the important issues of life and death is the meaning of life. Even a person lives forever or not, there are significant questions to ponder as «What is the meaning of life, for what I lived and I am living, how to live, are there any purposes of life». Thinking all about them, there can appear more difficult questions as «what's the meaning of purposes of life, is there a purpose of the meaning, and purposes of content's purpose» [1; 56].

Life and death — two eternal themes of spiritual culture of mankind. They speculated about the prophets and founders of religions, philosophers and moralists, the arts and literature, teachers and doctors. There is hardly an adult who sooner or later would have to think about the meaning of their existence, the upcoming death and achieving immortality. Only early childhood or senility relieve man from the necessity to solve these problems. People are trying to comprehend the mystery of human existence, to solve the eternal questions: What is life? How to prolong your life? What is death? What happens after death? whether the person is able to prevent death and become immortal? What prevails in our world — life or death? Death and potential immortality — the most powerful lure for philosophizing mind, since all our life business should, anyway, be commensurate with the eternal. Man is doomed to think about death, and in this it differs from the animal, which is mortal, but does not know about it. However, the animals feel the approach of death, dying their behavior often resembles the agonizing search of solitude and peace. Perhaps the death of all — the price paid for the complexity of the biological system. Unicellular virtually immortal. When the body becomes multicellular, it would be a self-destruct mechanism is built at a certain stage of development associated with the genome. For centuries the best minds are trying to at least theoretically refute this thesis, to prove and then to realize the real immortality. However, this ideal of immortality is not the existence of a single-celled organism and not an angelic life in a better world. From this perspective, a person must live forever, while in constant prime. «Stop a moment», — this is the motto of this immortality, the momentum of which is, according to Ortega y Gasset «biological vitality», «life force», akin to the one «that stirs the sea, fertilizes the beast, covered with flowers tree, lights and extinguishes the stars». A person can not accept the fact that it was he would have to leave this magnificent world where full of life. But, thinking about it, you start to understand that death is, perhaps, the only thing to what everyone is equal, that erases the inequality, which is based on earthly life .. In this case, does not really matter who «manages» the world — God, Spirit, Cosmic Mind, is an objective reality, the laws of nature. It is important that a person should only recognize this order and found in its depths, in its clearance for the device «relative autonomy», in which he will see the meaning of their existence. Eternity of life, death, immortality. Interest in the problem of death is

due to several reasons. First, is the situation of the civilized global crisis, which in principle can lead to self-destruction of humanity. Secondly, much has changed value attitude to life and death of a man in connection with the general situation in the world. In fact, we are talking about the triad: life – death – immortality, because all spiritual systems of mankind proceeded from the idea of a contradictory unity of these phenomena. There are two fundamentally different ways of explaining the eternal questions of life, death and immortality. The first approach can be described as the objectivist. It is associated with the names of such philosophers as Spinoza, Holbach, Hegel, Lafargue, a dogma of Judaism, Christianity and Islam and, in part, with natural science units. It is based on the original idea of the unshakeable world order in which all events are ordained in advance the social and personal life, «painted» all stages of the history of the world [2; 28].

Since ancient times, man set himself the question, what is the essence of human existence. Many philosophers and thinkers have tried to answer for what a person lives, for which he came into this world, why did he die and what happens to them after death. Orientation Greek thinkers on man and his mind is closely related to the fundamental installation of the entire Greek culture — with a call to self-knowledge. The dictum «Know yourself», carved on a column at the entrance to the Temple of Apollo at Delphi, was one of the leading ideas in the turning points of history. For Socrates, the meaning of human life lies in philosophizing, in constant self-knowledge, the eternal search for itself by testing. Overcoming behavior involves finding what is good and evil, beautiful and ugly, truth and error. According to Plato, happiness (bliss) is possible only in the next world, when the immortal soul — the essence of the ideal man — freed from the shackles of the mortal body. Human nature, according to Plato, is defined by its soul, or rather, the soul and the body, but the primacy of the soul over the body, the immortal divine principle over the death, bodily. According to the teachings of Plato, the human soul consists of three parts: the first of them expresses perfectly — a reasonable capacity, second — *vozhdelayayusche-willed*, the third — the instinctive-affective. Depending on which of these parts takes over the fate of man, focus of its activities, the meaning of his life. When asked what people should think, Antisthenes said: «About to die happy». «Anyone who wants to be immortal, — he said — must lead godly and righteous life». «States are killed when no longer distinguish the bad from the good». In contrast to the Slavic paganism (main dominant worldview which were anthropomorphism of nature and the naturalization of the person) and Hellenic culture type (where the measure of all things is to adore the man) adoption of Christianity dictated qualitatively different conception of man. Death is the cessation of vital activity, the loss of it. In unicellular organisms (e.g., Protozoa) death of the individual is manifested in the form of division, resulting in the cessation of existence of the individual and the emergence of two new instead. Death of warm-blooded animals and humans associated with the cessation, especially respiratory and circulatory. There are 2 main stages of death: clinical death and following it biological, or true, — irreversible cessation of physiological processes in cells and tissues. Recognizing the inevitability of death, people are not tired to look for ways to counter it. A man comes to this world to live, not to die. Human life — this is the highest value, is our being. That's all we have. Therefore, it may not be the most important task today than to keep it, to extend it to the maximum achievable time. But the man with all the wildlife is forced to obey its laws, causes inevitable death. Death is a necessary element of life. But why a person should obey it. We have broken many conceivable natural laws, we take from it for a lot longer than she can give us. Then why do not we take her more than life ?! But on the other hand, why is it us? Yan Zhu considered the limit of human life 100 years, and one reaches it by thousands, and even then not always. Strongly denying the possibility of personal immortality, he said, that the long life of a man to anything. «Grief and joy in the affairs of the world in ancient times were the same as now; order and chaos changes and changes in the old days were the same as now. If a person has just heard, if he has already been through all this, and a hundred years will seem to him sufficient time to all it is very tired: even more so if the bitter seemed to him a long life?» [3; 137]. The meaning associated with it. And if there was no end, ie if there was a bad infinity of life, the meaning of life would not exist. Death — the ultimate horror and the ultimate evil — is the only way out of a bad time to eternity, and life immortal and eternal is achievable only through death. Life is noble because it is death, there is an end, indicating that the person is to another, higher life. In the sense of infinite time it is never revealed, meaning lies in eternity. But between the time of life, and life in eternity lies an abyss through which the transition is possible only by death, by breaking horror.

Death is not only the absurdity of life in this world, its perishability, but also a sign of coming out of the depths, indicating the existence of a higher meaning of life. The living and the dead do not suffer when death will do the trick. The dead can no longer suffer; and we can even praise death, when she puts an end to extreme physical pain or mental sad decline. However, incorrect to speak of death as a "reward", because the real reward, as well as a genuine punishment requires a conscious fact of experience. In every person's life

there may come a time when death will be more effective for its main purposes than life; once, for what it's worth, because of his death will be clearer and more convincing than if it acted in any other way. Social meaning of death also has its positive side. After all, death makes us close common concerns and common destiny of all people everywhere. It unites us deeply feelingly cordial emotions and dramatically underlines the equality of our final destiny. The universality of death reminds us of the essential brotherhood of man that exists, despite the violent disagreements and conflicts registered in history as well as contemporary works. Indifference. The death has a positive meaning. But death is at the same time the worst and the only evil. Every evil can be reduced to death. There is no other evil but death and killing does not exist. At all times people are looking for salvation from imminent death of Ms. And it is not only in the search for the body or the soul immortality, as well as in a kind of «indifference» to the death. On this is based the principle of «beautiful life» Epicurus. This principle Epicurus formulated as follows: «accustom themselves to the idea that death does not have to do with us. All the good and bad is the feeling, but death is deprivation of sensation. Therefore, the right to know that death does not have to do with us, making mortality delectable life — not because it was added to the infinite amount of time, but because it takes away the craving for immortality» [3; 144].

If during his long life, people did not realize its purpose, it will not be a decent and proper, though he had lived a thousand years. Death – good. We should not forget that there are times when we can say that Death – good! M. Montaigne recognizes that promises immortality only God and religion, neither the nature nor the mind does not say a word about it. Why immortality after death — not only to get rid of diseases, it is — to get rid of all kinds of suffering. With the objective scientific positions — were discharged from our personal experiences and fears — death seems the regulator and organizer of life. All organisms in a supportive environment multiply exponentially. This powerful «head of life» very quickly would turn terrestrial biosphere in the teeming cluster of organisms. Fortunately one generation free arena of life for others. Only in such a scheme, guarantee of the evolution of organisms. Death — is a completely natural phenomenon, she played a useful and necessary role in the long course of biological evolution. Indeed, without death, which gave the most complete and serious significance fact of survival of the fittest, and thus made possible the progress of organic forms, people in general would never have appeared. ... Unfortunately, each of us, who is eager to not only knowledge, but also comfort, good understanding of the death for the triumph of biological evolution is unlikely to help us joyfully expect the termination of his invaluable — for us! — And the only one ever and ever personal life ... The problem of death becomes the central importance of Freud. And it is the central problem of death, indissolubly linked with the problem of time. The problem of immortality is secondary, and it is usually wrongly posed. Death is the most profound and the most significant fact of life, exalting the last mortal of ordinary life. Just the fact of death puts in depth the question of the meaning of life. Life in this world is worth it because there is death [4; 102].

The Christian understanding of the meaning of life, death and immortality comes from the Old Testament situation: «The day of death than the day of birth» (Ecclesiastes) and the New Testament commandment of Christ: «... I have the keys of hell and of death». Theanthropic essence of Christianity is manifested in the fact that the immortality of the person as a whole being is conceivable only through the resurrection. The road to it is opened the atoning sacrifice of Christ through the cross and resurrection. This is the realm of mystery and wonder, because the person is derived from the scope of the natural and cosmic forces and elements and is placed as a person face to face with God, who is also a person. Thus, the purpose of human life is a defeat, towards eternal life. Without realizing it, the earth's life becomes a dream, empty and idle dream, a bubble. In essence, it is only a preparation for eternal life, which is just around the corner for everyone. Therefore it is said in the Gospel: «Be ready: for in such an hour you do not, the Son of Man will come». For life does not become, in the words of Mikhail Lermontov, «an empty and stupid joke», you must always remember the hour of death. This is not a tragedy, and the transition to the other world, which already inhabited by myriads of souls, good and evil and where each new part on pleasure or flour. In figurative expression of one of the Orthodox hierarchs: «The dying man — setting light that already shines the dawn of another world». Death destroys not the body, and its perishability and therefore — not the end but the beginning of eternal life. A different understanding of the immortality of Christianity linked with the image of the «Eternal Jew» Ahasuerus, when sweltering under the weight of the cross, Jesus went to Calvary and wanted to rest, standing among the other Ahasuerus said: «Go, go», for which he was to punish — it was forever denied the rest grave. For centuries, he is doomed to wander the world, waiting for the second coming of Christ, who alone can deprive him of hateful immortality. The descriptions of Heaven and Hell in the Quran full of vivid detail, so that the righteous were fully satisfied, and the wicked get their just deserts. Paradise —

a wonderful «Gardens of Eternity, beneath which rivers flow out of the water, milk and wine»; the same «friendly wife», «buxom contemporaries», and «black-eyed and big-eyed, adorned with bracelets of gold and pearls». Sitting on a carpet and resting on green cushions bypass «forever young boys» offering in dishes of gold «meat birds». Hell for sinners — fire and scalding water, pus and slops, fruit tree «Zaqqum» like the devil's head, and their fate — «the screams and the roar». The hour of death can not ask Allah for knowledge about it only from him, but «what you can know, maybe an hour is near». Attitude to death and immortality in Buddhism is very different from the Christian and Muslim. The Buddha himself refused to answer the following questions: Does the immortal who knew the truth and he is mortal?, as well: can the knower be mortal and immortal at the same time? In fact it recognized only one kind of «wondrous immortality» — Nirvana, as the embodiment of transcendental Superbeing, an absolute beginning, having no attributes. Since the person is understood as the sum of Dharma which are in constant flux of transformation, it follows the absurdity, the meaninglessness of chains of natural births. «Dhammapada» claims that «birth again and again, sadly». The way out is the way to gaining nirvana, breaking the chain of endless rebirth and the attainment of enlightenment, blessed «islands» located in a person's heart of hearts, where «no hold» and «did not crave». The famous symbol of nirvana — the extinction forever trembling flame of life is well expresses the essence of Buddhist understanding of death and immortality. As Buddha said: «A day in the life of man, who saw the immortal path, better a hundred years of human existence, not seen higher life» [5; 85].

Quiet and peaceful attitude towards life, death and immortality, the desire for enlightenment and liberation from evil is found in other Eastern religions and cults. In this context, changing attitudes to suicide; it is considered not as sinful as meaningless because they do not release the person from the cycle of birth and death (samsara), but only leads to the birth in a lower incarnation. We need to overcome this attachment to his person, because, according to the Buddha, «the nature of the individual is a continuous death». One of the wisest poets of XX century. W. Whitman expressed as the idea — to live «quietly smiling Death». Getting at the sources of life from suffering, «marred by actions and filthiness» (selfishness, anger, pride, false views, etc...) And the power of his «I» — the best way of gaining immortality. There were many concepts of life in the history of mankind's spiritual life, death and immortality, based on the non-religious and atheistic approach to the world and man. Non-religious people and atheists often blamed for the fact that life on earth for them — that's all, and death — an irresistible tragedy, which essentially makes life meaningless.

Other world religions — Islam comes from the fact that the creation of man to the will of Almighty God, which is above all merciful. On the question of man: «Did I die, I will be plagued by a living?» Allah gives the answer: «Do not remember the person that we have done it before, and he was nothing?» Unlike Christianity, earthly life in Islam is regarded high. However, in the last day, everything will be destroyed and the dead will be resurrected and stand before Allah for the final judgment. Belief in life after death is necessary, because in this case the person will evaluate their actions and deeds are not from the point of view of self-interest, but in the sense of an eternal perspective. The destruction of the entire universe on the day of a fair trial involves the creation of a new perfect world. For each person will be presented to «write» actions and thoughts, even the most secret and handed down appropriate sentences. Thus, the rule will prevail laws of morality and reason over the physical laws. Morally pure person may not in the humiliated position, as is the case in the real world. Islam categorically forbids suicide.

With a few exceptions at all times and the people spoke about life quite negatively. Life — suffering (Buddha, Schopenhauer, and others.); life — sleep (Vedas, Plato, La Bruyere, Pascal); life — the abyss of evil (the ancient Egyptian text, «human conversation with your spirit»). «And I hated life, because I was disgusted I business that is done under the sun, for all — vanity and vexation of spirit» (Ecclesiastes); «Human life is miserable» (Seneca); «Life — a struggle and journey through a foreign land» (Marcus Aurelius); «All the ashes, a ghost, a shadow and smoke» (John of Damascus); «Life is monotonous, dull spectacle» (Pet-rarch); «Life — it's fool's tale told by an idiot, full of sound and fury, but devoid of meaning» (Shakespeare); «Human life is nothing but a constant illusion» (Pascal); «The whole life — only the price of false hopes» (Diderot); «My life — an eternal night ... what is life if not madness?» (Kierkegaard); «All human life is deeply immersed in the truth» (Nietzsche).

It says the same proverbs and sayings of different nations such as «Life — a penny». José Ortega y Gasset defined the man not as body and the spirit, as well as a specific human drama. Indeed, in this sense, every human life is dramatic and tragic: as if not successfully evolved life, as if it was not durable — its inevitable end. Author of Ecclesiastes put it this way: «Who is the living, there is hope, because a living dog is better than a dead lion». Centuries later, the Greek sage Epicurus tried to solve the question of questions like this: «accustom ourselves to the idea that death does not have to do with us. When we exist, death is not yet

present, and when death is present, then we do not exist». Death and potential immortality — the most powerful lure for philosophizing mind, since all our life business should somehow commensurate with the eternal. Man is doomed to think about death, and in this it differs from the animal, which is mortal, but does not know about it. However, animals can sense the approach of death, especially pets, and their dying behavior often resembles a painful search for solitude and calm. The death of all — the price paid for the complexity of the biological system. Single-celled amoeba, and virtually immortal in the sense of being happy. When the body becomes multicellular, it would be a self-destruct mechanism is built at a certain stage of development associated with the genome. For centuries the best minds are trying to at least theoretically refute this thesis, to prove and then to realize the real immortality. However, this ideal of immortality is not the existence of an amoeba and angelic life in a better world. From this perspective, a person must live forever in constant prime, recalling Goethe's Faust. «Stop a moment», — this is the motto of this immortality, the momentum of which is in the words of José Ortega y Gasset «biological vitality», «life force», akin to the one «that stirs the sea, fertilizes beast covered tree flowers, lights and extinguishes the stars». A person can not accept the fact that it was he would have to leave this magnificent world where full of life. Being the eternal spectator of this great picture of the universe, do not experience the «days of saturation» as the biblical prophets — can something be more tempting? But, thinking about it, you start to understand that death — perhaps the only thing in front than all equal: rich and poor, dirty and clean, loved and unloved. Although in ancient times, and today, and constantly made attempts to convince the world that there are people who have visited «out there» and returned back, but common sense refuses to believe it. It takes faith, you must wonder what makes the Gospel Christ, «death by death». It has been observed that human wisdom is often expressed in a calm attitude towards life and death. As Mahatma Gandhi said: «We do not know which is better — to live or die. Therefore, we should not be any excessive cheering life, not to tremble at the thought of death. We shall equally apply to both of them. This is perfect». And long before that in the «Bhagavad Gita» said: «Verily, death is for the born, and birth is inevitable for the deceased. About inevitable — not sorrow «At the same time, a lot of great people aware of this problem in tragic tones. Outstanding domestic biologist I. Mechnikov, speculated about the possibility of «parenting instinct of natural death», wrote Leo Tolstoy: «When Tolstoy, tormented by the inability to solve the problem and pursued by the fear of death, he asked himself, could the family love to reassure his soul, he immediately saw that it was — a vain hope. Why, he asked himself, to raise children who will soon find themselves in the same critical state, like their father? Why should they live? Why do I love them and raise their guard? For the same despair that is in me? Loving them, I can not hide the truth from them, every step leads them to the knowledge of this truth. And the truth — death» [6; 112].

So, you can select the first measurement of the problems of life, death and immortality — the biological, for this state is in fact different aspects of one phenomenon. It has long been hypothesized was panspermia, the continued availability of life and death in the universe, their constant reproduction in appropriate conditions. Known definition of Engels: «Life is the mode of existence of protein bodies, and this mode of existence is, in essence, in constant self-renewal of chemical constituents of these bodies», emphasizes the cosmic aspect of life. They are born, live and die stars, nebulae, planets, comets and other celestial bodies, and in this sense does not disappear no one and nothing. This aspect is the most developed in Eastern philosophy and mystical teachings, vshodyashego of the fundamental impossibility of reason alone to understand the meaning of the universe circuit. Materialistic concepts are based on the phenomenon of self-life and self-inflicted, when, according to Engels, «with iron necessity» are generated by the life and thinking spirit of the universe in one place, if the other disappears. Awareness of the unity of human life and the humanity with all life on the planet, its biosphere, as well as potentially possible forms of life in the universe is of great philosophical significance. This idea of the sanctity of life, the right to life for all living beings by virtue of the fact of birth is one of the eternal ideals of humanity. In the limit, the entire universe and the earth are regarded as sentient beings, and interference in the still poorly understand the laws of life is fraught with environmental crisis. Man appears as a small part of this living universe, a microcosm, which absorbed all the wealth of the macrocosm. Feelings of «reverence for life» (A. Schweitzer), a sense of his involvement in the wonderful world of the living to some extent inherent in any ideological system. Even if the biological, bodily life is not considered to be genuine, the transit form of human existence, and in these cases (eg Christianity) human flesh smears and should find nothing but a flourishing state.

The second dimension of the problems of life, death and immortality is due explaining the specifics of human life and its differences from the life of all living things. Already more than thirty centuries, sages, prophets and philosophers of different countries and peoples struggling to find the watershed. More often

than not believe it's all about awareness of the fact of impending death, we know that we shall die, and frantically looking for a way to immortality. Everything else is living quietly and peacefully finishes its way, having to play a new life IPT serve as fertilizer for the soil of another life. Man, however, is doomed to life-long agonizing thoughts about the meaning of life or its meaninglessness, it produces itself, and often others, and forced to drown these vexed questions in the wine or drugs. This is partly true, but the question arises: what to do with the fact of the death of a newborn baby, who had not yet understood or anything, or mentally retarded person who is not able to understand anything? Consider whether the beginning of human life at conception (which is impossible to accurately determine in most cases) or the time of birth? It is known that the dying Tolstoy, referring to others, said that they turned their eyes to the millions of other people, rather than looking at a lion. Obscurity, and not bothering anyone except his mother, the death of the little creatures from hunger somewhere in Africa and lavish funeral internationally renowned leaders in the face of eternity do not have differences. In this sense, profoundly right English poet D. Donn, said that the death of every person belittles humanity and therefore «never ask, For Whom the Bell Tolls, it tolls for thee». Obviously, the specifics of the life, death and immortality of man is not directly related to the mind and its manifestations, with the successes and achievements of human throughout life, with the assessment of his contemporaries and descendants. The death of many geniuses at a young age is certainly tragic, but there is no reason to believe that their future life, if it took place, would give the world something even more brilliant. It operates some not quite clear, but empirically obvious pattern, expressed Christian thesis: «God clean up in the first place the best». In this sense, life and death are not covered by the categories of rational knowledge, it does not fit into the rigid deterministic model of the world and man. To argue about these concepts can be coolly to a certain limit. It is due to the personal interest of each person and his ability to intuitively comprehend the ultimate bases of human existence. In this respect, each is like a swimmer, leaped into the waves among the high seas. Hope is necessary only on itself, despite the human solidarity, faith in God, the Supreme Intelligence, and so on. E. Human uniqueness, the uniqueness of the individual is manifested here in the highest degree. Geneticists estimate that the probability of the birth of this particular person from the data of parents is one chance in a hundred trillion cases. If so it happened, what is striking the imagination of the diversity of human meaning of life appears to man when he thinks about life and death?

The third dimension of this problem is connected with the idea of gaining immortality, which sooner or later becomes the center of attention of the person, especially if he has reached the age of maturity. There are several kinds of immortality associated with what remains of his business, the children after a man, grandchildren, and so on. D. (Of course, not everyone), the products of its activities and personal belongings, as well as the fruits of intellectual production (ideas, images, etc.).

The first kind of immortality — in the genes of the offspring, close to most people. In addition to the principal opponents of marriage and family and misogynist, many tend to perpetuate themselves this way. One of the most powerful of human instincts is the desire to see their features in the children and grandchildren. It traced the transmission of certain signs in the royal dynasties of Europe (for example, the nose of the Habsburgs) for several generations. With this linked inheritance is not only the physical symptoms, but also the moral principles of the family class or craft, and so. D. Historians have found that many prominent figures of Russian culture of the XIX century. were related (albeit distant) between them. One Century includes four generations. Thus, for two thousand years, it was replaced by 80 generations, and 80 minutes ancestor of every one of us was a contemporary of ancient Rome and the 130th — a contemporary of Egyptian pharaoh Ramses II.

The second kind of immortality mummification of the body with the expectation of eternal its preservation. Experience more of the Egyptian pharaohs, the modern practice of embalming (Lenin, Mao Zedong and others.) Suggests that in some civilizations it is considered accepted. Reaching the end of XX century art. We make it possible kriogenezatsiyu (deep freeze) dead bodies with the expectation that the future of their doctors revive and cure currently incurable diseases. This fetishization of human corporeality is characterized mainly for totalitarian societies, where gerontocracy (power old) becomes the basis for the stability of the state.

The third kind of immortality the hope to «dissolve» the body and the spirit of the deceased in the Universe, their entry into the cosmic «body» in the eternal cycle of matter. This is typical of a number of Eastern civilization, especially the Japanese. Such a decision is close to the Islamic model of the relationship of life and death and a variety of materialistic or rather naturalistic conception. Here we are talking about the loss of personal qualities and preserve the body of the former particles that may enter in the composition of other

organisms. This is very abstract view of immortality is not acceptable for most people, and emotionally rejected.

The fourth kind of immortality associated with the results of the life of human creativity. No wonder members of various academies awarded the title of «immortal». Scientific discovery, creating brilliant works of literature and art, an indication of the path of humanity in the new faith, the creation of a philosophical text, an outstanding military victory and a demonstration of the state of wisdom — all this leaves the person's name in the memory of grateful descendants. Perpetuates the heroes and prophets, martyrs and saints, architects and inventors. Forever is stored in the memory of mankind, and the names of the most brutal tyrants and the greatest criminals. This raises the question of ambiguity assess the extent of a person's identity. It seems that the greater the number of human lives and broken human lives on the conscience of a historical character, the more chances he has to get into the history and immortality there. The ability to influence the lives of hundreds of millions of people, «charisma» power causes many state mystical horror, mixed with reverence. Such people are legends and traditions that are passed from generation to generation.

The fifth kind of immortality associated with the achievement of the various state that science calls «altered states of consciousness». Basically, they are the product of meditation and psycho system adopted in Eastern religions and civilizations. There may be a «breakthrough» in the other dimensions of space and time travel into the past and the future, ecstasy and enlightenment, mystical sense of belonging to Eternity. We can say that the meaning of death and immortality, as well as the ways to achieve it, the flip side of the problem of the meaning of life. Clearly, these issues are dealt with differently, depending on the leading spiritual installation of a civilization. We consider these issues in relation to the three world religions - Christianity, Islam and Buddhism and civilizations based on them.

Leo Tolstoy in his famous confession painfully trying to find the meaning in life, which would not be destroyed inevitably coming to each person's death. For the believer, everything is clear, but for the unbeliever there is an alternative to the three possible solutions to this problem.

The first way — is to take an idea which is supported by science and simply common sense that the world can not be the complete destruction of even the elementary particles and the laws of conservation. Saved matter, energy, and is believed to have information and the organization of complex systems. Consequently, particles of our «I» after death enter into the eternal cycle of life and in this sense will be immortal. However, they will not have a mind, a soul, which binds our «I». Moreover, this kind of immortality is acquired by man over a lifetime. You could even say in the form of a paradox: we are alive only because every moment we die. Die daily of red blood cells, epithelial cells of our mucous membranes, the hair falls out, and so on. D. Therefore, to fix the life and death as absolute opposites, in principle, impossible in fact or in thought. They are two sides of the same coin. Faced with the death of people in the full sense of the word are equal to each other, as well as any living, essentially, that erases the inequality, which is based on the life on earth. Therefore, the perception of quiet thought about the absence of an eternal life of my «I» and the understanding of the inevitability of the merger with the «indifferent» nature is one of the ways bezreligioznogo approach to the problem of immortality. However, in this case there is a problem of the Absolute, to lean on their own moral decisions. Chekhov wrote: «It is necessary to believe in God, and if there is no faith, there is no place to hold its hype, and look, look, look lonely, alone with his conscience».

The second way — the acquisition of immortality in human affairs, in the fruits of material and spiritual production, which are included in the treasury of mankind. To do this, first of all, we need to be sure that mankind is immortal and goes cosmic purpose in the spirit of Tsiolkovsky and other cosmists. If you really self-destruction in a thermonuclear environmental disaster for mankind, and also due to some cosmic cataclysms, then the question remains open. Among the ideals and the driving forces of this kind of immortality often featured a struggle for the liberation of humanity from class and social oppression, the struggle for national independence and nationhood, the struggle for peace and justice, and so on. N. This makes the life of these fighters a higher meaning, which merges with the immortality.

The third way to immortality is usually chosen by people, the scale of activity that is not beyond their homes and immediate surroundings. There may be a question about the movement «in depth», that expressed by the words of Goethe's Mephistopheles: «Theory, my friend, is dry, but life is green tree». Without waiting for eternal bliss or eternal damnation, without going into the cunning of reason, connecting the microcosm (ie. E. A person) with the macrocosm, millions of people just float in the stream of life, feeling his particle. Immortality for them in eternal memory benefit humanity, and in the daily affairs and concerns. «To believe in God is not difficult ... No, you're confident man!» — Chekhov wrote, it was not suggesting that he, himself, will be an example of this type of relationship to life and death. For its characteristics LA Pogon coined

the term «vital» as a criterion for describing all the possible signs of vitality necessary for normal functioning of the human beings [7; 96].

It is possible to mention other concepts of gaining immortality, aimed at changing the laws of nature («common cause» NF Fedorov, pantheism in the spirit of Einstein), the achievement of «life after death» (R. Moody, A. Ford, etc.), as well as numerous mystical flow, based on the real presence of the other world and the possibility of communicating with departed. Moreover, there are data on the presence of each person a kind of phantom power, which leaves the person long before physical death, but it continues to exist in other dimensions. This generally leads to a different type of understanding of the problem of immortality, which is associated with the need to self-determination in the eternal world of information and energy entities. Modern tanatologiya (the study of death) is one of the «hot spots» of science and the humanities.

Nevertheless, the search for and finding meaning in life and deeds of each person is very individual personal character. We can say that the meaning of death and immortality, as well as the ways to achieve it, the flip side of the problem of the meaning of life. Clearly, these issues are dealt with differently, depending on the leading spiritual installation of a civilization. If a person has a sort of death instinct (what Freud wrote), each has a natural, innate right, not only to live, how he was born and die in the human condition. One of the features of the 20th century is that humanism and humane relations between people are the basis and guarantee of survival for mankind. If before any social and natural disasters left the hope that the majority of people survive and rebuild ruined, but now can be considered the notion of vitality, derived from humanism.

The revival of the organism — an issue for a long time moving humanity. Research scientists in the field of revitalization of people killed by the premature death of ill-founded, it is very important, and in this direction a lot of discoveries and advances have been made. Modern methods of revival become the property of the broad masses of the doctors, so that thousands of people previously condemned to death, back to life. We agree with the statement of Pavlov: «... Death is a complex organism from the point of view of natural science has ceased to be a secret. Here there are many different outstanding issues awaiting solutions, but there is no mystery. The object of study here is the mechanism of death, the way how it happened ...».

Currently, after persistent and painstaking research, through the use of artificial cooling and other methods researchers can not completely restore the function of the body after the onset of clinical death [8; 106].

In general, the sanctity of life is the right of every living soul to live. There are main ideas of the eternal nature of mankind. A human is not parting existence of the life on earth. Every person feels a certain level of ideological system over the world. But life and death, paying attention for not dieing are born from the humanity of people and these life meanings are closely connected with a history of mankind.

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М.Ө. Төлеуова

Өлім мен өмір – егіз ұғым

Мақалада өмір мен өлім және мәңгі өмірге деген байсалдылық әрі бейбіт қарым-қатынас, ағартушылыққа ұмтылыс пен зұлымдықтан босатылу мәселелері қарастырылды. Өмір мен өлім адамзат рухани мәдениеттегі екі мәңгілік тақырыптар ретінде зерттелді. Пайғамбарлар, дін қалаушылары, философтар мен моралисттер, өнер мен әдебиет салаласындағы қайраткерлер, педагогтар мен медицина қызметкерлері осы тақырыптар туралы әр кезде ойланды. Адамдар адам өмірінің мәнін түсініп, келесі мәселелерді: Өмір дегеніміз не? Өмірді қалай ұзартуға болады? Өлімнен кейін не болады? Адам өлімнен құтылып, мәңгілік өмірді сүре ала ма? Осы дүниеде осы ұғымдардың қайсысы патшалық етеді: өмір ме, жоқ, өлім ме? шешуге тырысады. Өлім мен әлеуетті мәңгілік өмір философиямен айналасатын ойшылар үшін ең күшті күш болып саналады, себебі өміріміздегі барлық жағдайлар мен істеріміз мәңгілік ұғымдармен салыстырылуы тиіс. Адамның өлім туралы ойларға берілгені адамды жануардан ерекшеліндіретін қасиеті болып танылады, өйткені жануар өзінің өлетінін түсіне алмайды.

М.О. Толеуова

Смерть и жизнь — неразделимые понятия

Рассмотрены спокойное и умиротворенное отношение к жизни, смерти и бессмертию, стремление к просветлению и освобождению от зла. Отмечено, что жизнь и смерть — две вечные темы духовной культуры человечества, о них размышляли пророки и основоположники религий, философы и моралисты, деятели искусства и литературы, педагоги и медики. Определено, что люди пытаются постигнуть тайну человеческого бытия, решить извечные вопросы: Что такое жизнь? Как продлить жизнь? Что есть смерть? Что будет после смерти? Способен ли человек предотвратить смерть и стать бессмертным? Что царит в нашем мире — жизнь или смерть? Подчеркнуто, что смерть и потенциальное бессмертие — самая сильная приманка для философствующего ума, ибо все наши жизненные дела должны, так или иначе, соизмеряться с вечным. Человек обречён на размышления о смерти, и в этом его отличие от животного, которое смертно, но не знает об этом.

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