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## THE CRISIS OF THE MODERN WORLDVIEW AND THE CATEGORY OF DEATH (BASED ON VEDIC PHILOSOPHY)

The article examines common trends in the development of the civilization of consumption, which determine the essence of the crisis worldview, its role in society. The types of civilizational conformism, which is considered as the main tool of existing social institutions and individual individuals in achieving the ultimate goals of the consumer type of life, have been identified and studied. Such a vision is due to the materialistic concept, which makes the process of life itself meaningless, temporary achievements. Consumer philosophy generates an exploitative type of existence, the results of which are catastrophic for society, as they contribute to the degeneration of human values, the lack of spiritual guidelines.

The aim of the study is to consider the topic of death through the analysis of ancient Indian philosophy as a factor contributing to the acquisition of a stable worldview position by modern society. The authors investigate the topic of death on the platform of ancient Puranic scriptures, the value of which lies in the possibility of gaining awareness, structuredness, clarity in understanding worldview guidelines, and finding true values by society. The scientific approach is characterized by the study of the causes of the crisis of the world outlook in modern society, as well as the very phenomenon of death, as a sobering factor in understanding the mission of living one's own life. The practical meaning of the article lies in encouraging the individual and society as a whole, to a conscious, meaningful life by addressing the taboo topic of death.

Such approaches are characteristic of theological philosophy, in particular, for Christian thought, but there was no separate topic for a detailed study of the philosophical aspect of the phenomenon of death in conditions of worldview chaos, the loss of spiritual guidelines in society, which is characteristic of the modern world.

**Key words:** ideological crisis, values, death, thanatology, spirituality.

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### Қазіргі заманғы дүниетанымның дағдарысы және өлім категориясы (ведикалық философия негізінде)

Мақалада дағдарыстық дүниетанымның мәнін, оның қоғамдағы рөлін анықтайтын тұтыну өркениеті дамуының жалпы тенденциялары қарастырылған. Өркениеттік конформизмнің түрлері анықталып, зерттелді, ол өмір сүріп отырған тұтынушы типінің түпкі мақсаттарына жетудегі қолданыстағы әлеуметтік институттар мен жеке адамдардың негізгі құралы ретінде қарастырылады. Бұл көзқарас өмір сүру процесінің мәнсіздігіне, уақытша жетістікке айналдыратын материалистік тұжырымдамаға байланысты. Тұтыну философиясы болмыстың қанаушылық түрін тудырады, оның нәтижелері қоғам үшін апатты, өйткені олар адамзаттық құндылықтардың деградациясына, рухани нұсқаулардың болмауына ықпал етеді.

Зерттеудің мақсаты ежелгі үнді философиясын талдау арқылы өлім тақырыбын қазіргі қоғамның тұрақты дүниетанымын алуға ықпал ететін фактор ретінде қарастыру. Авторлар ежелгі пуран жазбалары платформасында өлім тақырыбын зерттейді, оның құндылығы дүниетанымның жетекші принциптерін түсінудің және қоғамның шынайы құндылықтарды игеруінде хабардарлыққа, құрылымға, айқындыққа ие болуында. Ғылыми көзқарас қазіргі қоғамдағы дүниетаным дағдарысының себептерін, сондай-ақ өлім құбылысының өзін зерттеу арқылы сипатталады, адамның өмірінің мақсатын түсінудің байсалды факторы ретінде. Мақаланың практикалық мағынасы – өлім туралы тыйым салу тақырыбына жүгіну арқылы жеке адамдарды және жалпы қоғамды саналы және мағыналы өмірге шақыру.

Мұндай тәсілдер теологиялық философияға, атап айтқанда христиандық ойлау үшін тән, бірақ идеологиялық хаос жағдайындағы өлім құбылысының философиялық аспектісін егжей-тегжейлі зерттеу үшін жеке тақырып болған жоқ, бұл қоғамдағы рухани бағдарлардың жоғалуы, қазіргі әлемнің сипаттамасы.

**Түйін сөздер:** идеологиялық дағдарыс, құндылықтар, өлім, танатология, руханият.

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### **Кризис современного мировоззрения и категория смерти (на основе ведической философии)**

В статье исследуются общие тенденции развития цивилизации потребления, определяющие сущность кризисного мировоззрения, его роль в обществе. Выявлены и изучены типы цивилизационного конформизма, которые рассматриваются как главный инструмент существующих социальных институтов и отдельных индивидов в достижении конечных целей потребительского типа жизни. Такое видение обусловлено материалистической концепцией, делающей сам процесс жизни бессмысленным, временным достижением. Философия потребления порождает эксплуататорский тип существования, результаты которого катастрофичны для общества, так как способствуют деградации человеческих ценностей, отсутствию духовных ориентиров.

Цель исследования - рассмотреть тему смерти через анализ древнеиндийской философии как фактора, способствующего обретению современным обществом устойчивой мировоззренческой позиции. Авторы исследуют тему смерти на платформе древних пуранических писаний, ценность которых заключается в возможности обретения осознания, структурированности, ясности в понимании руководящих принципов мировоззрения и обретения обществом истинных ценностей. Для научного подхода характерно изучение причин кризиса мировоззрения в современном обществе, а также самого явления смерти, как отрезвляющего фактора в понимании предназначения собственной жизни. Практический смысл статьи заключается в поощрении человека и общества в целом к осознанной и осмысленной жизни путем обращения к табуированной теме смерти.

Такие подходы характерны для теологической философии, в частности, для христианской мысли, но не было отдельной темы для детального изучения философского аспекта феномена смерти в условиях мировоззренческого хаоса, утраты духовных ориентиров в обществе, что является характеристикой современного мира.

**Ключевые слова:** мировоззренческий кризис, ценности, смерть, танатология, духовность.

#### **Introduction**

Modern humanity is in a situation of serious ideological crisis. The state of today's society is precarious, the fundamental foundations of society are permanently in an unstable state. Throughout its existence, mankind has been trying to find an unshakable foundation that allows it to build an appropriate worldview. The worldview is conditioned by the person himself, his idea of himself, the world, his values, beliefs, which in turn forms a certain system of his views and gives human life a conscious, purposeful character. Therefore, the worldview position in human life is of fundamental importance. There is great interest in this topic in scientific and philosophical circles, but in reality no one takes responsibility for the formation of a constructive paradigm of worldview, which would affect the improvement of the stability of the social system. The choice of the topic and its relevance are due to the impending ideological vacuum in human society, the devaluation of the true values of humanity, the substitution of illusion for truth, various kinds of simulacra. In this case, philosophy is designed to clarify the meaning of what is happening, why this is happening, and

thanatology, as a part of philosophical knowledge, contributes to the acquisition of the most important knowledge by mankind in terms of understanding his own life.

In this study, two objects should be distinguished - the phenomenon of a world outlook crisis in modern society and the category of death in philosophical understanding.

#### **Justification of the choice of articles and goals and objectives**

The subject component of the article is the study of the concept of death from the point of view of philosophical understanding of this process on the basis of Vedic philosophy, clarification of the connection between the conscious living of life and the conscious acceptance of death, as the most important stage of existence, which can serve as a circumstance for getting out of the crisis state of the modern worldview.

It should be noted an unusual approach, novelty in the consideration of the problem of the crisis state of the worldview, in particular, an attempt to solve this problem through the study of the topic of death in Vedic philosophy.

A worldview crisis does not always coincide with a crisis in other social spheres. But we must assume that the vagueness of many points in the value-normative sphere, the vagueness in the formulation of the goals of society is a serious obstacle to solving problems in all other areas. The article discusses tools for diagnosing value consciousness, symptoms and consequences of a value-normative crisis, as well as ways to get out of it. Ortega y Gasset writes that knowledge turned out to be so overloaded with all sorts of definitions, classifications, and arguments that in this impassable one, it is often not possible to find a set of clear and simple thoughts that would help a person really navigate (Ortega y Gasset, 1991).

In ancient Indian philosophy, in the sacred treatises of the Srimad-Bhagavatam - the essence of the Vedas, they consider the practice of both conscious existence and conscious death. Due to the fact that, the final point of human existence in the material world is extremely important, the correct perception of the phenomenon of death, awareness of one's own mortality contributes to a deeper vision of the state of one's life.

The Vedas say that an intelligent person knows that his death is born with him. He knows that every moment is dying, and the point will be set as soon as his life expires. That is, death is not just the final point in the biological form of existence, but, for the most part, it is the most important final examination of the personality for the degree of maturity, the conscious acceptance of all the circumstances of existence.

### **Scientific research methodology**

When researching this topic, the methods of integrity, consistency, the specifics of the spiritual development of the world in Eastern philosophy, the unity of the historical and the logical were used. The research was carried out on the basis of ancient Indian scriptures and a critical analysis of the state of the crisis of the modern worldview crisis. The modern scientific approach, for the most part, involves the use of modern sources when studying the topic, a different, atypical approach is involved here, an appeal to the most ancient philosophical sources, such as Srimad-Bhagavatam, Bhagavad-Gita, in general, to the texts of the Puranas.

Thus, the novelty of the method lies in the application of the most ancient philosophical sources of ancient Indian philosophy in solving modern crises in society, in the public worldview.

### **The crisis of the modern worldview**

It should be understood that the modern value and worldview crisis is part of the geopolitical, cultural, economic, that is, the system-wide world crisis. The processes of globalization are accompanied by the processes of de-globalization, geopolitical turbulence, and a crisis in international and domestic politics. There are epochs that deprive people of common goals, reduce the tone of social life, and give rise to a mass conviction in the meaninglessness and emptiness of existence.

The earthly humanity has been experiencing a systemic civilizational crisis in recent decades. The new century has also added to the global ecological crisis the global financial and economic crisis. The consequences of the development of modern technogenic civilization threaten the very existence of all life on our planet.

World public opinion, represented by universally recognized authorities, representatives of the clergy of world religions and the secular elite, philosophers and scientists, public figures, comes to the conclusion that the basis and root of the planetary pre-catastrophic crisis of modern civilization is a spiritual crisis, this is the basis of an ideological crisis, which cannot be overcome. Earthly humanity has no chance of survival, because the natural environment itself is becoming less and less viable due to the activities of people based on the worldview systems used. The search for basic worldview foundations that unite different generations, estates, peoples, confessions and states, the search for mutual acceptance, understanding and harmony is not just the most important life issue of modern mankind, but the issue of life and death of all living things on earth.

### **Causes of the ideological crisis**

The crisis of the worldview, which consists in the inconsistency of ideals, beliefs and values, cannot be overcome and transform it into a factor of social stability, unless the essential vector of its reproduction is changed, namely, to focus on the preferential development of a person as a consumer. Many public institutions are adapted to this indicator and work for it in the style of civilizational conformism. A conscious rejection of such forms of such conformism will begin to help overcome the systemic crisis of society. It should also be noted that the disciplines that form the worldview were gradually replaced in society by practical-orienting subjects. The ideological vacuum and

value confusion are very convenient grounds for manipulating public consciousness. It is obvious that any general cultural decadence is associated with the collapse of the established picture of the world and the absence of a new one, adequate to social realities. We have to admit that technological progress and the scientific paradigm have not formed a value base.

The ubiquitous marketing service contributes to the planting trend, the creation of the prestige of consumption and the powerful cultivation of the consumer views of the population. The service sector has taken a dominant position in society. This situation is caused by the need to stabilize the economic system and the increasing role of mental labor, which has strengthened the position of civilizational conformism, contributing to an even greater cultivation of the consumer lifestyle. The transformation of labor into one of the most important vital needs of a person for his holistic formation as a person, in society, was of value only to the extent that this function of labor could be useful for creating consumer values. And man himself began to be understood as a consumer value of a special kind, as a subject that assimilates the values of the objective world, whose main task is to use all his knowledge and skills in the most useful way to create new types of goods.

The fundamental reasons for such imbalances in the world, to an unconditional degree, is the paradigm of values based on an erroneous understanding of the human essence. In the modern world, there is a bodily understanding of human nature, this determines the line of values, which in the overwhelming majority is focused on meeting the bodily needs of a person, and, as a result, consumer philosophy. The problems of material life - birth, old age, illness and death - cannot be solved by accumulating wealth or achieving economic prosperity. In the Bhagavad-Gita, the Supreme Lord addresses Arjuna: "You speak as a scientist, but you do not know that an educated person understands the difference between body and soul and therefore never grieves for the body ..." (Bhagavad-Gita, 2017: 94) that indicates that the nature of the material body is temporary and does not contain the truth. While modern civilization pays primary attention to the state of the body, which is doomed to a dead-end state in an attempt to navigate in the world around us, and, as a result, gives rise to an ideological crisis. "Happiness and sorrow come and go, replacing each other, like winter and summer. They arise from the contact of feelings with objects of perception, O descendant of Bharata, so you need to learn to patiently endure

them, remaining imperturbable" (Bhagavad-Gita, 2017: 98) But whoever overcomes these difficulties will certainly achieve the goal of the spiritual path - realizes his spiritual nature.

### **Changing value orientations of modern humanity**

Thus, the modern way of human interaction with the world makes it possible to look at reality in such a way that to solve this problem, it is easiest to consider the world as a set of separate phenomena, each of which should be adapted to human needs.

In the modern era, a person is acutely aware of the threat to his existence and is looking for ways to save him not only as a biological being, but as a product of historical development that has taken place over many thousands of years, as a person as a spiritual being, in a word, as a person as the highest and absolute value. The outstanding thinker - humanist E. Fromm wrote: "We need the Humanistic Science of Man as the basis of the Applied Science of Applied Art of Social Reconstruction" (Fromm, 2000: 80). The problem of man and humanity is the main topic of the latest world philosophical congresses. Thinkers all over the world state that there is a crisis in humanity. English writer and scientist Aldous Huxley argues that science devoid of values is inhuman.

The person has lost spirituality. Any more or less thinking person states the presence of a crisis in the spiritual culture of mankind and the inability to find the meaning of their own life by many specific people. This is evidenced by the growing number of suicides precisely in prosperous and materially well-off countries. While a person solves the problem of his biological survival and tries to achieve a certain social status, he can still find meaning in this. But as soon as a person begins to consider these tasks resolved or unimportant, at the same time he has not awakened the creator in himself, he can no longer formulate, and most importantly, emotionally feel his life purpose. The world outlook crisis, of course, testifies to an insufficient depth of understanding of the world, but it also stimulates the creative search and efforts of mankind on the way to realizing a fundamental world outlook breakthrough. Humanity must overcome obsolete, simplistic concepts and develop a more adequate view of the world. The basis for such a change can be the growing understanding that a person's task is not so much to change the world around him as to turn inward.

### **Death category in the awareness of personality crisis**

Vedic treatises write that the sages, who saw the truth, came to the conclusion about the transience of the non-existent (material body) and the immutability of the eternal (soul). This knowledge is extremely important, since the nature of any crisis; deadlock is generated by the awareness of the boundaries of the existence of what is valuable. Thus, if the basic element of the modern worldview is the bodily needs of a person, which, in turn, are limited by the duration of human life, since a person is perceived only as a body, then this inevitably leads to a total crisis. Therefore, if we proceed from the fact that the end of any process, phenomenon, in fact, is death, then one should carefully study this phenomenon, the category of death.

In general, the current state of affairs testifies to the impossibility of human civilization, in the absence of an external sobering factor, to generate deep philosophical thought, high standards of morality, to follow the divine commandments. This important circumstance requires not only serious study, critical analysis, but also the need to offer an alternative way of development. It is important to note that temporal categories, economic component, family, career opportunities, material needs are put at the basis of social, human life, and as a result, with the loss of this factor, everything collapses. Meaning-life guidelines are lost. Accordingly, one should realize the need to place eternal, unshakable categories at the center of life, which will not shake under any economic, political, or any other types of crises.

Humanity is reaping serious problems, believing that it can control all the events of this world, creating more and more advanced technologies, making numerous scientific discoveries. The desire to control, to manage creates the illusion of superiority. However, the more powerful technologies the scientific world creates, the more obvious it becomes that the imperfection of human nature creates dangerous situations for humanity itself when such scientific research is introduced. And the danger lies in the possibility of a fatal outcome, so death both on the scale of one individual human life and on the scale of the human population acts as a sobering factor, designed to overestimate one's own capabilities, realize the great power of the world, God and develop the qualities of humility and acceptance.

### **The concept of death in Vedic philosophy**

According to Vedic knowledge, death does not mean the end of existence, but is only the abandonment of the gross physical body by the soul, which is no longer able to perform important vital functions. In fact, the soul in the body does not depend on the body, but experiences certain physical and mental sensations on itself.

The soul cannot die, but people tend to perceive that the process of parting with the body means its own death. The reason for this is blind identification with the body and lack of awareness of oneself by the soul (consciousness). Therefore, it is extremely important for people to gain knowledge about their spiritual nature and comprehend their true intangible, and spiritual essence. What does the phenomenon of death mean and what does it serve? According to Vedic knowledge, death helps the soul to acquire new material bodies instead of old and useless ones, this process is called reincarnation - the reincarnation of individual consciousness.

The material world in which we exist is a kind of training ground for testing, pursuing a very specific goal, where in the end everyone will have the last exam, and the possibility of successfully completing this learning process. From life to life, people undergo appropriate training, which ultimately leads to comprehension of the true meaning of life and the possibility of returning to the spiritual world, where there are no births, deaths and suffering of this material world.

The importance of thinking about death should be recognized. In the early days, the topic of death was not frightening; in fact, it was an integral part of life education. Everyone understood that death can happen at any moment and it cannot come as a surprise. Thus, the fact of the possibility of death contributed to the need to study wisdom, think about the eternal and engage in self-knowledge. The flaw in the modern way of life lies in using one's own mind for completely different purposes and time is wasted on entertainment and other empty activities that will turn out to be completely useless when the time comes to part with the body. Humanity should acquire knowledge in this area. This is confirmed in the Srimad-Bhagavatam:

Tasmat na karyah santraso  
On karpanyam on sambhram  
Buddhva jiva-gatim dhiro  
Mukta-sangash chared iha

«As a result, one should not be afraid of death, just as it is unjustified to seek salvation in the identification of the body with the soul,

or recklessly indulge in pleasures, satisfying the desires of the flesh. Having realized his true nature, a person should throw off the burden of attachments and go through life, unswervingly following the goal” (Srimad-Bhagavatam, 2013: 444). Therefore, at the moment of leaving the body, the most important thing is to remember God, to call Him, to focus on Him. In addition, not to think about everything else, already useless and meaningless.

### Results and discussion

Thus, a person must realize himself not only as a subject of transformative activities aimed at the surrounding external world, but also as a subject of internal, conscious, self-development activities.

Huge masses of people consume and dream to consume, driven by total advertising. But the main reason for the ongoing processes becomes obvious, there is a fact of a spiritual crisis. People who are not burdened with any worldview live and act in the world. There have always been such people, but there have never been so many of them. Only a person without a worldview can reason like this. The philosopher N. Berdyaev also argued that a global catastrophe should contribute to the deepening of religious life.

### Conclusion

The approach of death is also recognized in old age, when an active social life ends, goals may or may not be achieved and death looms inexorably on the horizon. Old age in Vedic philosophy is characterized as good, since it is a period of wisdom, acceptance of all the circumstances of life and impending death.

Death should not be perceived as a gloomy end to life, but as a unique opportunity for a conscious life. The study of the topic of death through the prism of the Puranic Vedic knowledge made it possible to find out the true nature of man, that is, an understanding of the fact that man is a soul that has the qualities of eternity, truth and bliss (sat-chit-ananda). In fact, these are the true values of a person; a person strives for eternity, wants to know the truth and passionately wants to find happiness in this world. The mistake lies only in the fact that he identifies himself with the body, but through the body all this is unattainable, the body has other qualities, mortality, ignorance and suffering (asat-acit-niranada). Hence, any ideological paradigm based on the needs of the body is doomed to a crisis.

The worldview crisis can be overcome by the very circumstance that the science of death promotes awareness of the limited existence, ineffective waste of time and gives knowledge about the true nature of man and structures life, contributes to a constructive approach to one's own life.

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