

## THE STATE OF IMMORTALITY

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*Summary. In the article states, that nowadays, a certain type of the human civilization exists - destructive activity of individuals is being born. Man competes not only with his like, he competes with all that is around, competes even with himself. Competition evokes the deeds of destroying the competitors as enemies. Not only animate nature but also inorganic nature is being destroyed. Not only people and families but also ethnoses, states, civilizations and races are being destroyed.*

*That is why the question of changing the type of human's civilization is being raised. An important role is given to the anthropological factor. Altering the constituents of the civilization social structure is insufficient. Neither democracy nor authoritarianism is able to change the competitive type of the civilization. However, the necessary is in changing Competing Individual into Man of Solidarity. For this harmonizing platform is required; the platform which is directed to the harmonic (careful) attitude of the nature, harmonizing Man's state of mind. Harmonization implies not competition but solidarity.*

*Solidarity covers a ban against buying and selling the land beyond the certain norms: ecological ones, hygiene and sanitary norms, norms to have been established jointly and uniform for all, norms which put limitation of land private property expansion to the sizes required for one person feeding. Solidarity covers historical memory persisting without "non-disclosure nation of ghosts". Solidarity covers the answer to a slanderous talk in order to prevent unfounded captiousness of the past.*

*Being Man of Solidarity is not only living in harmony with Nature. He expresses solidarity not only with his surrounding but also with himself. Man of Solidarity builds the just society. But what are the ways to transform Competing Individual into Man of Solidarity? The first requirement is ensuring the conditions of avoiding flesh suffering. This is achieved by providing basic needs. However, there also exists the world of spirituality, sense of life.*

*In the world of spirituality, the searching of the sense of existence for Man as well as for other people takes place. Man experiences in the course of life the Higher State of Mind. Such emotional experiences grow into believes, and by accumulating life experience – into faith. Such emotional experiences make our own existence meaningful, paving the roads for searching the senses of being. The results of these searching influence attitudes and individual behaviour of Man. The results of these searching influence the events in social media.*

*Man of Solidarity sees unity in diversity. The foundation of solidarity forms when it is considered as the main value of life. Life is considered as the value for the religious and the irreligious people. The irreligious people are to support their attitudes with one another and religions. The choice of values is especially important to avoid the raise of unlimited wars of spirit (world-view). For this, it is necessary to search likeness in the individual worlds of people.*

The *State of Immortality* is a compensatory reaction to the fear of death. The fear of death appears with the development of the personality (boys acquire it at the age of 15 years) along with self-awareness development [3]. But also the compensatory reaction to the fear of death appears. Under normal conditions, the compensation is nonconscious, that means it effects the conscious activity, regulating it unconsciously [11]. The person feels the *State of Immortality* as the unconscious compensation of the death fear. It gives the rise of the immortality feeling, realizing the eternal life [8]. The death seems to start being impossible [2]. And this is not the conviction that we are going to live eternally but the understanding that it is true [13]. And there is no fear to anything [7]. The *State of Immortality* as the death fear compensation comes supertemporally [5]. These are ecstatic flashings, which seems to be on the other side of the time [6]. Within the psychics of a human, there are lots of things received from nobody-knows-where.

Nobody knows from where the highest spirits come after the deepest grief [12]. Nobody knows from where the *State of Immortality* appears after the fear of death.

There are bases which are true for people of various faiths and people are able to understand each other through them being united by sharing a universal human value. This value is life, life in the future, in the everlasting future. Consolidation of all the religions of the mankind is to be built by establishing values. It is that value shown through all the Holy Books (the Torah, the Bible, the Koran, Rigveda).

Though, the future is obscure. The degradation and decrease of vegetable and animal kingdoms, the World Ocean contamination, irreversible and ruining changes in the landscape and considerable changes in the climate are going on. Speaking about the social medium, one cannot help noting that the conflicts of various kinds are observed in the human society. We are witnessing the global financial and economic crisis. And this situation is found everywhere. Substantial problems both in the nature (climate) and in the social medium have general bearings on the planet. It is visible that this instability is threatening animate and inorganic nature, peaceful life of people and distribution of resources among the mankind. In this instability, the activity of the individual and human society is essential. The person breaks ecological balance which has been established for the centuries. People develop crises in the society.

Considering the sphere of religious and mystic, it is first required to point out high degree of uncertainty. In both history of philosophy and religious-mystic culture, the term of “mystical experience” has changed its meaning several times. Due to this, one should rest on definite documentary descriptions of the higher level feelings, which the outstanding mystics experienced. This documentary may be defined as mystical. Thus, mystic is extraordinary, higher, not-every-day state of human. The science which deals with such (irrational for this case) states, considering any phenomena, determines uppermost the reasons of their rise. The eventual aim of this science is to foresee what can happen with this phenomenon in the future. Because among the two theories for one problem, the most true is that which able to foresee for the longer future. This means, that eventually the science should identify the reasons why the states of certain nature are born in man and their documentary descriptions are evidenced in works of the outstanding mystics. Some characteristics when these states are to repeat in this or that documentary evidence. For example, all the mystic experiences of higher level witness the complete absence of fear to the extent which the mystic himself marks as preventing from adaptation to the environment, because it is fear which allows Man to adapt to this world. These states (religious and mystic) arise without apparent reasons. It is necessary to mention how such states are attained. They come in various psychotechnics, for instance, during passive meditation in za-zen and yoga or during active meditation of dancing dervishes. There are also mystic states which arise in Man without apparent reasons. Here, the way of living should be mentioned. They are witnessed as the higher state of the person’s spirit.

Scientific consideration of religious-mystic states begins with searching the reason why they arise. In contemporary philosophy, there are found as follows. The philosophic anthropology of A. Helen states that individual is characterized by excess of motive and it prevents from self mastering, when he masters himself he experience special state of consciousness. The other reason is the inferiority complex studied by the psychoanalysis of A. Adler. Overcoming this complex is accompanied by a special state of consciousness. The next reason to name is one widely recognized in philosophy – disharmony between mind and flesh, of “you must” and “I want”, double nature of the individual. These reasons are not abnormal. They are within the human’s nature. That is why just throwing Mystics out of the History, as Vladimir Lenin did, is utopian. Therefore, the scientific prediction orientates itself to the existence of mystical in the future. Moreover, the mystic experiences are interlaced into the artistic culture, especially into the expressive and lyric one. The principle symbol of mystics is death. Here, death is interpreted as destruction in Man everything which is superficial, prejudicial, unnatural

and excessive. In this terms, mystical must be understood as positive and man purifying, mystics as catharsis.

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## **SECULARIZATION AND ACTUALIZATION OF SOCIAL CONCEPTIONS AS THE CONVERGENT PROCESSES OF CONTEMPORARY RELIGIOUS LIFE**

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*Summary.* This paper seeks to understand the «secularization» and «actualization of social concepts» as some of the convergences processes in the modern religious life. It is caused by features of development of the society, corresponding reaction of the religious organizations to social changes. Actualization of social concepts expressed that the rulers of some denominations propose an official position on global and actual problems of the modern world, to some extent obligatory for believers of corresponding religion in juridical important situations also.

The report is only about some of the trends in the religious life of modern society that we call convergent process generated by the changes taking place in globalizing society. Today “convergence” as a concept is used in all its lexical senses (first and foremost as “the same”, “rapprochement”, “confluence”) and can be applicable for description and classification of all processes formed or found as a new actual phenomenon in the religious life in the second half of a XX century: acceleration, actualization of eschatology, actualization of social concepts, americanization, consumerism, dialog, ecumenism, egosintezation, exoterization, feminization, fundamentalism, growth of inclusivism, globalization, modern religious pluralism, modernism (postmodernism), new religious movements, paxization, privatization, rationalization of worship, revivalism, secularization, syncretism, scientism, unification of exteriorization, tolerance, virtualization, weltization.

Most “convergences processes” named before have been used in religious studies for many years, but here we are connecting them mostly with the “actualization of social concepts, growth of inclusivism, egosintezation, secularization.” Despite the fact that each of them has historical own essence, they, firstly, together confirm the actual presence of “convergence” in religious life of our time, and secondly, stimulate the existence of each other, influence and correlate between themselves.

It is possible to issue the “convergences processes” in modern understanding of this concept as inherent more than in one of religions and those that testify to the tendencies of rapprochement of social, doctrinal and institutional positions between two or many religions.

There are many various connections that exist between religion, politics, and the law in contemporary society. The presence of religion as a form of social consciousness, or a social phenomenon, or a social phenomenon of regulatory function is generally recognized as its characteristic. But in times of secularization, this function has undergone significant changes, especially in democratic countries, where the possibilities of regulating the reproduction of different sides of social life, relations between people and other spheres of society are separated from the state. In spite of the fact of secularization (the emancipation and separation between social and religious life) as one of the convergent processes we see actualization of social concepts in different religious tradition which represent modern activity of religious communities in social life. As a result of other social changes, as well as the tendencies in purely religious development, religious doctrines concerning the actions of the believer in the legal space acquire new features, some of which are most significant and are mentioned in this article.