

ONTOLOGICAL ISSUES OF RELIGIOUS WORLDVIEW

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Abstract

The article is devoted to the analysis of ontological issues of religious worldview. It explores social consciousness, religious beliefs and ontological contradictions. The features of ontological analysis and religious worldview are also highlighted.

Keywords: ontological analysis of religion, social consciousness, religious beliefs, ontological contradiction, religious worldview.

Introduction

Ontological analysis of religion has a relationship with ideological processes of public consciousness. Religion has always aroused growing interest in people, but, unfortunately, this interest in many ways often negatively affects the understanding of the nature of this phenomenon. Identification of the ontological foundations of the ideological understanding of the world as the primary reaction of one's spiritual return to the world allows one to look at religion neutrally. It is important to analyze the ontological foundations of a religious worldview in real thought processes. At the heart of the entire development of human thought lies the dialectic of the processes of "objectification" and "disobjectification". Myth directs a person from one object to another, artificially separating one from the other in the process of activity.

A religious worldview acquires the ability to independently separate an ideological image from a real reflection when human activity begins precisely with a person's "remarks" about himself. Religious analysis occurs as an independent spiritual education. The worldview view of man's exploration of the world looks like this: along with the physical development of man, spiritual development increases day by day, and, more importantly, the mythological understanding of the world develops the phenomenon of faith. Sensitivity in the perception of the world and empathy for the events occurring in it increases. This leads to the fact that, under conditions of persistent dominance of the collective over the individual, a perception of the significance of the "I" begins to form.

The worldview of the individual, as a rule, is complemented by the worldview of the collective, the worldview of the community. A sense of individual responsibility had not yet been formed, but the beginnings of moral relations were expressed in the spirit of the collective. Good is what preserves the human race, evil is what threatens its integrity. In this understanding, a person has the opportunity to choose action and, as a reflection of this process, a certain freedom to fill his worldview with one or another content.

At the same time, the evolution of relations between peoples shows the qualitative diversity of all members of the human community. The spiritual experience accumulated by myths allows



some people to manifest mythological “timelessness” (events that have no chronological significance) in real life. Based on myth, they try to look into the future to balance it with the present. It was a real spiritual revolution, evidence of humanity’s faith in its own strength.

On the contrary, the myth of the “golden” era erases the past. Now that they can no longer defend the “golden age”, the gap between man and the world is too great. But the power was still significantly greater than human potential. Of course, the future lies in both thinking and faith. The future will change for another reason. Death is inevitable, and the experiences passed down from generation to generation make this clear. Therefore, the life of the body cannot encompass the entire life of a person, otherwise life in the world would be a simple and meaningless struggle for death.

Accordingly, the mind is the most important thing in life. And the idea of him changed. It is associated not only with the ability to have an ideal relationship with the world, but also with the soul. But his own soul remains a great mystery to him. The secret made him afraid. The soul must correspond to the existing understanding of the world. This is facilitated by a symbolic expansion of awareness of the world.

The ritualism of myths gradually leads to ongoing actions in which they lose all aspects of their specific content, giving meaning to their form of implementation. That is, many moments of life, parts of the surrounding world begin to acquire great significance, falling into the sphere of human activity. The mythological worldview recorded at a certain time the special attachment of a particular event to certain world circumstances. Now human consciousness has received accordingly, greater independence complicates the way of communicating with the world. Man has learned to “manage” the world: consciousness can easily “replace” one part of the world with another, filling the missing link at the moment when it corresponds to the symbolic image.

Such emerging taboos are perceived not as a direct prohibition, but as a symbol. E. Taylor, for example, argues that there is no phase in human culture outside of religion. He finds confirmation of this in the widespread belief in mother goddesses. The so-called Venus is characteristic of most countries. In general, the will of human consciousness is at the head of culture. This is the beginning of the formation of the essence of religion. In its most general form, it is determined by two points - the recognition of the need to believe in a mysterious force and the presence of a cult.

In spiritual terms, this means the absolutization of reverence, which involves the delegation of will outward and the obligatory expression of respect. But before the autonomy of religion in culture, humanity still had to develop. This happened with the development of civilization. In the most general terms, religion corrects the growing power of man in the world. This will be his initial contradiction: by trying to put him above the world and give him freedom, he will immediately make him free. The origin of this is in existing ideology. Religion, first of all, like mythology, is rooted in the spiritual principles of man as the main element of his spiritual existence. But, in the process of developing the doctrine of the soul, the religious worldview set completely different ontological parameters of human existence.

Religious beliefs with ontological content also have a special meaning. Some religious ideas with their existential content excite the imagination of even a modern pragmatist-rationalist. For example, Zoroastrianism. The Avesta, in terms of the depth of the relationship between



man and the world, not only predicted many later beliefs, including the main religions of the world, but also largely predicted the development of major philosophical ideas.

The fixation of man in the world is of a completely different nature than in myths. In mythology, the human soul, on the one hand, has a separate existence, and on the other hand, it is the human spirit. The soul is personified solely by what remains in the body, and its main characteristic is subordination to the general tribal spirit. But the latter is absolute regarding tyranny over man and has nothing against the forces of the universe. It itself is to some extent a consequence of the development of these forces.

The general spirit of humanity, as a continuation of its spiritual development, is far from human. It is in the gods who personify certain qualitative human traits. A person in his development can only carry out his orders. In fact, human nature is a terrible and inexplicable force. The emergence of a partially isolated "I" in the ideological reflection of the world regulates these relationships.

Zoroastrianism also considers three levels of human existence: physical (bodily), energetic (mental) and spiritual. First, spirituality becomes a general quality and not an external quality of a person. Secondly, this spirituality is eternal: it was never born on earth, has nothing to do with either spiritual or physical principles (for example, the Fravashi tradition is a heavenly being). This indicates that the essence of every person is the immortal soul.

But that's not the main thing. The spirit of Fravashi is the embodiment of freedom. Noting that long before those acute social contradictions that make the question of freedom clear and will be considered the main reason for its appearance in philosophy, the nature of social existence has already been established and becomes a feature of existence as a whole. But the question is not limited to the assertion of freedom. The mind becomes the determining factor that shapes the entire structure of the being. The spirit is free as long as it belongs to everyone, that is, to God.

Traditional for religion is the study of human nature through the opposition of good and evil. Evil is not anonymous. At the same time, evil deeds are not at all decided by the Devil (Ahriman): their causes are upbringing, bad mood, madness, etc. Let us note that individual selection as an ontological unity of being is also impossible at the level of a religious vision of the world. The ideological state of culture cannot yet cause it.

Therefore, individual human actions cannot serve as a source of existential evil. God, his essence contains all abilities, including the ability to resist All. In our opinion, in this form of mythological metaphor, but with typical religious content, the problem of determining one's place in the world and changing the ideology of that time is reflected. The man began to decide for himself. Being like God, man himself wants to be whole. "I" and "not me," "I" and others immediately appeared in the world. The whole is not created, it is destroyed. It turns out that evil is not an external force, but an internal one. When the mind recognizes that Evil exists, it is born, two principles begin to fight in the mind. But as soon as evil is revealed in a person, it will manifest itself outside, the world will split into the action of two principles.

It should be noted that the religious vision of the world is very sensitive to changes in the ideological coloring of culture. The Christian story of the seduction of man is very similar in content to the situation under consideration: man also wants to take the place of God. But in Zoroastrianism, it is not the Devil who seduces a person, he is seduced by his limitless abilities.



In our opinion, the external charm in Christianity, again, reflects the spirit of thought, but from a different era.

First century AD - Humanity “started” towards a real human community: many ethnic groups and different levels of social development lived under one roof for the first time. The spiritual situation is similar to the period of the birth of myths. And again the general dominates the individual. And in religion itself, the spirit, when considering “religion,” immediately gives way to its mythological interpretation. Thus, one of the features that overcomes the religious vision of the world is the free formation of man.

Note that without considering the ideological reflection of the world, such an approach to the emergence of religion is impossible. After all, religion has traditionally been considered a public domain of the human mind. Our consideration of this does not refute this, only unfreedom should be understood not as dependence on God (as happened in the traditional vision of religion), but through its ontological determinants.

The sum of all traits and qualities that are significant for people would represent a model of the person himself, but in a separate and perfect form. This will be the first type of religious God. This approach interprets other aspects of the religious worldview differently. For example, it is traditionally believed that the personal character of Christ necessarily leads to the establishment of one of the ontological principles of man's personal relationship with God. And, in our opinion, that very peculiar character of the divine principle was the quintessence of the general ideological spirit of that time.

For the first time, the process of personalization began to dominate the process of gender. Thus, the perception of one's intelligence, one's unusualness exacerbates the contradictions between the individual and the general. The general basis of these processes is very important for the specifics of social life - this is the release of human will, the recognition of his power. It is no coincidence that the need for a relationship with God, as the basic principle of existence, does not operate in religion. But individual characteristics have not yet been formed. Therefore, it is not possible to fully disclose the contents of the will to oneself. These are the reasons for the new alienation.

And, since ideological separation from reality is indeed always synthetic, it allows us to see the simultaneous influence of other mental formations on the newly formed one. What is the inner world of people, such is the spiritual atmosphere of society. It becomes clear why the word is derived as the main existential principle. A person is approaching the realization of his positive creativity in the world. “Distributing” and receiving the principle of spiritual creativity in the absolutes of the power and capabilities of one's own consciousness. But the power of his mind, his independence at that time in many ways exceeded his ability to accomplish this.

Now “objectification” is being avoided. It is this process of alienation that is largely determined by the characteristics of the ideal person. This means that it does not manifest itself individually, but in a wide variety of forms, affecting many aspects of human existence. The diversity of alienation was a reflection of the growing system of human spirituality.

In the religious worldview there is an ontological contradiction. A peculiar dialectic of the state of the ideological reflection of reality in the period under review was that, having realized his greatness in the world through the presence of reason, man alone is temporarily convinced of his insignificance before the world through the same mind. The core of ideology is the same

tribal consciousness. Only religion takes on a slightly different aspect of it - the realization and formation of the very spirit of the race. Hence the main ontological contradiction that it absorbs into itself - the contradiction between the individual and the general.

The religious worldview itself does not yet recognize this in explicit form. The understanding of this will be recorded much later by philosophy. And again, such an opportunity will be given to her by being rooted in a specific area of ideological understanding of the world. But in an implicit form, this contradiction begins to determine a kind of "choice" of aspects of social existence by the religious worldview. The very beginning of the formation of individuality of spirit in unity with the realization of will manifests itself at the level of social relations.

Having realized his mind as a means of creating himself and everything for himself, a person does not know how to consolidate this creation outside. If mythology takes as its basis the proposition "to be like everyone else," then it does not know the torment of morality. The general (the alienated side of "objectification", enshrined in the gods) will take care of combining the individual and the general. Religion reinforces the principle of "not being like everyone else." Consequently, the relationship with others like oneself begins to play a dominant role in it. Goodness and the general relationship between good and evil begins to acquire special value in social existence.

But religion takes precisely the beginning of the formation of the individuality of the human spirit, leaving it still in the context of subordination to the general. From here, the ontological consolidation of good and evil is externalized, although it presupposes the emergence of responsibility in the individual. This has been a fundamental contradiction of the religious worldview from the very beginning. And as religion gains independent experience in understanding existence and, accordingly, in the reverse movement begins to come into close contact with other forms of the human spirit, with her, these processes become more and more obvious.

For example, in Zoroastrianism, good is completely ontological. The goodness of God determines everything: a good thought, a good deed and a good word. And the essence of a person is to follow these rules of the game, in extreme cases, returning to this path through purification rites. In the MOLD IS COMPOSITIONAL IN COMPARATION OF THE CONTRACTION OF THE CONTRACTION PELIGIENTS A ZAVICIT

the person himself. There were two main reasons for this. By this time, the ideological reflection of reality had changed, and religion could not ignore the experience in philosophy. Within the framework of the relationship between religion and ideological processes, theories of the transmigration of souls also take on a different color.

In different religions, the essence of the immortality of the soul and its wandering is considered different. In Zoroastrianism, the soul of the human world is the source of all souls. Its flame disintegrates into countless tiny stars - souls, and is instantly reunited. The first line enters the world of creation, the second rises from the world of death. Transmigration implicitly for each individual soul embodies the Common God, thus reflecting the characteristics of other souls. Since man is in the eternal cycle of water, he is in the eternal cycle of the soul.

In Hinduism, one's own life is understood as something elusive to others, as something dependent on one's own soul. Since then, the circle of existence - sankapa - has looked different here. The journey of the soul from one shell to another depends on the knowledge gained.

Anyone who has acquired true knowledge can follow the “path of the gods” after death. Those who lived a purely worldly life went to the moon and back, forming a circle of rebirths. Includes sankapa in heaven and hell beyond earthly existence. Greek metempsychosis believed that the soul of the deceased would reincarnate endlessly until, through a process of purification, he reached his original spiritual state. Etc. But despite all the differences in content, one thing is sought - the desire to strengthen the independence of one's own mental principles as an ontological principle of the world.

At the same time, greatness of spirit is incompatible with man himself. Hence the special Buddhist generalization of such a study of the soul: life is suffering. Suffering is not in life, but in the desire to live. It is not the quality of life, not the existence in the world that does not suit a person. He is not satisfied with his own state of mind. Religion, unlike philosophy, is not interested in the question: what is a person? She simply absorbs the awakening of meaning of the human spirit. She herself was still unknown to this man.

Religion has always been a consolidation of the loss of freedom as an integral property of man, regardless of the specific content of the religious teachings themselves. The relationship of loss of freedom in a religious worldview is determined by the ontological roots through which religion itself developed. Taking away the aspect of liberation of the human spirit from ideology, it alienates it from the person himself. Moreover, it once and for all makes the power of the spirit transcendental for a person, for it gives him a supernatural status. It is a reflection of the dominant idea in man's understanding of his own nature through the interaction of mind and body.

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