

Measuring Death Thinking with the Meaning of Life from the Perspective of Transcendent Wisdom

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Abstract

In this research, we attempt to inquiry Death and the meaning of life in transcendental wisdom. Transcendental wisdom considers as the end of the existence and the essential motion of the beings toward the god. Therefore, the human movement from the material levels of the soul is considerably liable to the life of the beings and the man. Meanwhile, the place of death and the extraction of thinking about death in transcendental wisdom is an existential existence Introduced and able to emerge in the meaning of life. The importance and necessity of this research is due to the crisis of identity and meaninglessness of life in the contemporary world and the applied values of the transcendental divine wisdom regarding the spiritual and physical dimensions of man. The main issue of the research is that the perfectionism that brings about the meaning of life and attention in transcendentalism can be realized in this world or it is only possible in another world and whether it is possible for everyone or only a few can be To the fullest which means the same meaning of life. The result of the research also indicates that with the lack of moving essence, which is the body and soul of man, he and his body life are destroyed. Therefore, his soul reaches the highest stages of immortality and the highest perfection, and meaning death and thought to death is

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also based on the meaning that he has of life. Death not only does not stop this move, but agrees with this move and provides the necessary facilities in this direction.

In the connection between mortality and the meaning of life based on transcendental wisdom, one has to consider the issue of the existence of death. Based on this attitude, Death Thinking is not only thinking about absurdity and not causing the absurdity of human life, but also it is the most meaningful and enduring task of life. Because it makes a person thinking of death or a visionary who is knowing that he will be dead, also try to do austerity in order to achieve voluntary death (to the intellectual world).

This process is due to the fact that the soul not only does not suffer mortality in its epistemic movement and in its own motion, but also after transferring to another stage - whether in knowledge or in the worldly life or in his life of the grace and the life of hereafter - obtains a higher degree of existence. The epistemic thinking of passing through the material world to the rational world leads to an insight into this indicator of death, which indicates the short duration of life and its completion in the world. In this way, thoughts of death can support this meaning and the recognition of life. Because if one does not think of death and does not know how to deal with what happens after the world and how it should go, and if he does not know the extent of his actions' influence in this world on the other world, he will live normally and careless about those affairs during the time he is in the world.

And death is for such a person as a waking up, while with the death of thought with the features that Mulla Sadra has expressed, the visually perceptible in this world have also opened their eyes to the states of soul in the ecstasy of the bosom and the hereafter. Mulla Sadra emphasizes here this goal is worth that the man to pursue and to tolerate his hardships throughout his life.

The real goal based on the subject of mortal thought cannot be a worldly end, because it cannot be realized in the world of earthly ecstasy, and because of the knowledge that man finds death as an existential, he should seek this purpose in the afterlife ecstasy. (Shirazi, 1392, p. 185). Therefore, these worldly possibilities, because of the fact that they are toward the end of the universe and its soul, are important to human beings and their true value since with the help of them, man can pass through worldly mortal affairs and Leave the remaining items.

Knowledge of death is also in harmony with man's will, in that he chooses affairs and creates the existential traits that make it possible for the good people to be created, and this virtue of being is considered to be perfect in its being.

In Mulla Sadra's view, this movement on the path of the path, which is the same as the true human being's motion, is irreversible, but some of these are straightforward and some are vague. And those who choose the world on the basis of the knowledge of death and the

eternal world of the path, their paths and their movement are accompanied by the physical motion of their people, otherwise they will fall into the rank of demons and abyss. Existential evolution that the soul can achieve through the association of mortality and the meaning of life can be rid of the constraint of the body, which in this ecstasy can lead to a certain existence of limitations-of course up to the degree to which it ascends. This existence can transcend the sensory world and rise to the cosmological and rational universe. Therefore, this disconnection, which is carried out with will, is the willful death, which clarifies the facts and ends the constraint and obscurity of the facts. The connection of this with the meaning of life is that in this case, man is abandoned from ignorance and ignorance, which is due to the limitations of the world of sense and example, and to reach the highest levels of education for a life in the ends of human ends.

On the one hand, it gives humankind a qualitative and quantitative life to mankind, and, on the other hand, awakens man from the material and sensual world in this world. So death not only does not stop the motion of nature, but it is in agreement with the motion of nature and is in line with this move and provides the necessary facilities in this direction. As a result, thinking about death through the knowledge of life and the emergence of a true end, which somehow represents the evolution of the existential, the epistemic and ultimate human, should mean the meaning of life based on the ideas of Mulla Sadra.

Keywords: Thinking about death, Meaning of Life, Transcendental Wisdom, Mulla Sadra

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