

Extended Abstract:

The evidence of forgery is the meaning of life Soren Kierkegaard's view

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Extended Abstract:

The present paper examines the concept of the meaning of life in the Soren Kierkegaard's view. Kierkegaard sees the concept of "meaning" as "end" and believes in "biology" as the supreme biologist. Based on evidence from his works, he believes that the end is not to be discovered in biology, but it is creatable. There are three witnesses to this: first, the end is, in Kierkegaard's view, paradoxical, and paradox is not real, but mental. Secondly, Christianity, in his opinion, is anxious, not religious, and religion is unreasonable, and in relation to the mind not connected with the outside, and third, that he does not consider God as an active being, but rather the existence of anxiety, The mind and mind of man. Kierkegaard's predictions in this evidence include ontological non-reality, individualism, and faith. An analysis of these three presumptions suggests that Kierkegaard believed in the supposition of meaning in life.

Key word: Soren Kierkegaard, Exploring and creating the Meaning of Life, Ontological Realism, Individualism, Faithfulness.

1.Introduction

The main question in this article is that Soren Kierkegaard view of discovering and forging the meaning of life? And the hypothesis is that Kierkegaard believes in the forging of the meaning of life. In this regard, there must be evidence of his works and, while analyzing the underlying assumptions and assumptions of the evidence, it is argued that Kierkegaard is a fake belief. The evidence must show that Kirkugar, firstly, considers the meaning independent of the outside and considers it to be in the mind, language or culture, and secondly, it does not recognize meaning, but it is falsified, and it is argued that we have to make sense to ourselves.

2. Title (Material and Method)

In this paper, the library method is used, and it is the method of causal explanation, and the evidence will be presented, explained and analyzed. A proof-based analysis of Kirkugar's works suggests that he believes in the discovery of belief.

The structure of this paper will thus be that in the first part, the literature of the research will be titled and the conceptual foundations of the problem will be clarified, then the evidence of the works of Kirkogar will be expressed and will be analyzed. Finally, Conclusion will be made.

3.Conclusion

1. Kierkegaard approach to meaning means meaning, an approach is an affair, not a matter of fact, therefore, the aim of his view is an affirmation and belonging to a passionate and limitless attachment. Although generally speaking of the concept of "goal", the principle is that what is the "purpose" experience. The goal can not and should not be known, but it should be believed to have content.

2 Kierkegaard believes in three types of biology: aesthetic, moral and religious, and although it is worthwhile for every level, he sees biology as the highest standard of living. The phrase "the most excellent" is true. Kierkegaard accepts only biologically, because it is a religious religion that guarantees the happiness of the individual. Aesthetic and ethical aesthetics do not consider an individual as important, therefore, there is no relation between an individual and his happiness, but the biology of

religion is centered on faith, and because it recognizes truth as an affix and in relation to an individual, it implies It will be bliss.

3. Kierkegaard means the meaning of life as the purpose of life, but it is the purpose of religious life; in this kind of life, the goal is the paradox of faith, in other words, the purpose is that of a frivolous person who is from one's face, and from another, God. In this life, man drops his entire existence with infinite leave, so that he can obtain the help of unbelievable grace, and this unpleasant grace will only take place in the light of faith in God, therefore, on the one hand, is the purpose of God's life, and on the other hand That is the purpose of God's will, the existence of the individual will be referred to him with all his belongings.

4. There is evidence in the works of Kierkegaard that he is a fake believer. First, he believes in the paradox of faith and the paradox, from the point of view of the subject we are looking at, is not true; secondly, in religious biology, he believes in Christianity, but he does not believe in religion, and religion in an unreasonable sense in relation to human mind; Third, Kirkogor believes in the God of the Encyclical, not the god of God; we must call God in the approach of evangelism, and not the path. These three witnesses indicate that Kierkegaard does not see the goal of life as having an external existence, and because he has no existence, then it can not be discovered. The emphasis is on the Christianity of Enfisa, and also on the God of the Ancients, that we have to set the goal within, that is, the mental relation between us and what we are aiming for, and this mental relation is not the knowledge of knowledge, but belongs to faith. Therefore, we The goal is boundless and passionate attachment.

5. Kierkegaard's evidence has the basics and assumptions that are: ontological fuzziness, individualism, and religiosity. The first two are ontological, and third, epistemological. Because Kierkegaard believes in reality, he does not believe that the goal of life in the outside world is meaningless, therefore, the discovery is meaningless, then we add to individualism and faith that Kierkegaard intends to identify the goal as belonging to the individual's faith. The purpose of life is also a passionate and limitless attachment that we believe in, and also a unique experience that can not be recited and transmitted, so it can only be experienced.

6. Kierkegaard is forgery because the rejection of the foundations of the discovery that is important is ontological realism and the theory of truth, in addition to the fact that, in his opinion, there is no truth in the work, therefore, only the purpose must be as belonging to faith, the choice Kierkegaard believed in it to be the guarantor of the reality of the revolution, so Kierkegaard believes that the goal of life must be forged.

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