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# PHILOSOPHY OF ANTHROPOLOGY



## PHILOSOPHICAL ANALYSIS OF THE MEANING OF LIFE

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**Abstract:** The search for the meaning of life is one of the central themes of human existence, attracting the attention of philosophers, theologians, psychologists, and representatives of other disciplines for centuries. This question delves into profound aspects of human existence, including the purpose of existence, the significance of events and actions, and the role of humanity in society and the world as a whole. In the modern world, characterized by rapid changes, globalization, and technological progress, questions about the meaning of life are becoming particularly relevant. People are facing new challenges that require rethinking traditional values and approaches to life.

However, the only clear answer to this profound question has not yet been found. Each person, each individual, considers this problem from his own perspective; therefore, he tries to find a solution directly, as strongly as possible, corresponding precisely to his morals, foundations, principles, and worldview in general. That is why it is difficult for every other person to make this choice.

**Keywords:** meaning of life, concepts, philosophy, man, values, life strategy, difficulties

## Philosophical Quest

**Objective:** to study various approaches to understanding the meaning of life, analyze philosophical, religious, scientific, and modern concepts, and identify the main factors influencing the formation of individual meaning of life.

**Relevance:** In the modern world, characterized by rapid changes, technological progress, and the erosion of traditional values, the search for meaning is becoming especially important for maintaining psychological well-being and forming a life strategy. Understanding different approaches to this problem helps a person realize

their values, goals, and find their place in the world.

**Tasks:**

1. Identify the main philosophical concepts of the meaning of life (hedonism, stoicism, existentialism, etc.).
2. Consider religious ideas about the meaning of life in various faiths (Christianity, Islam, Buddhism, etc.).
3. Analyze scientific approaches to understanding human motivation and behavior in the context of the search for meaning.
4. Explore modern concepts of the meaning of life related to self-realization, personal growth,



and social contribution.

5. Identify the factors influencing the formation of an individual's meaning in life.

6. Summarize and systematize the acquired knowledge, formulate conclusions about the multifaceted and subjective nature of the concept of "meaning of life."

7. Argue the empirical and theoretical justification for the meaningfulness of life using the concept of "superattractor" within the framework of scientific philosophy in the process of forming a new intersubjective ideal.

*Object:* The meaning of life as a philosophical, religious, and psychological problem.

*Subject:* Various approaches to understanding and searching for the meaning of life, factors influencing the formation of an individual's meaning of life.

We get the following answer to the question about the meaning of individual human life ("Who are we?, where are we from?, Where are we going?"): Within the framework of the synergetic philosophy of history (SFI) (Bransky, Oganyan, Pozharsky, 2009, 313), the meaning of life (both individual and collective) consists in moving towards the superattractor (the global attractor that all local attractors ultimately strive for) (Oganyan, Bransky, Oganyan, p. 32).

This means that the superattractor is a state of cosmic matter in which it turns out to be stable relative to absolute chaos: any chaotic deviation from the original order (any fluctuation of this matter) is compensated (neutralized) by a counter-fluctuation (which returns the self-organizing system to its previous state). Despite the seemingly purely speculative origin of the concept of "super tractor", this concept has solid empirical foundations.

Let's briefly summarize these reasons as follows. Although many philosophers in their philosophical systems approached this concept to one degree or another (Platon, G. V. F. Hegel, A. Bergson, V. Solovyov, P. Teilhard de Chardin, etc.), nevertheless, no one has ever done this within the framework of a consistent scientific worldview (observing the principles of determinism and rationality).

The question of the meaning of life is the question of a person's purpose in this world - what does a person live for? The French philosopher and writer A. Camus wrote in his essay

"The Myth of Sisyphus" that there is only one fundamental question of philosophy. It is a question of whether or not life is worth living. All the rest - whether the world has three dimensions, whether the mind is guided by nine or twelve categories - is secondary. Therefore, "I consider the question of the meaning of life to be the most urgent of all questions," he concludes (Camus, 2023).

A number of philosophical concepts are devoted to the meaning of life (Balandin, 1988; Bentham, 2000; Berdyaev, 1993; Bransky, Mikhailova, Zobova, 2017; Golsmith, 1983; Huseynov, 2004. pp. 365-370; Yershov, 2023; Camus, 2023; Kogan, 1984; Oganyan, 2025; Pantskhava, 1967; Frankl, 2021 et al.).

One of the oldest is the concept of Ecclesiastes. It emphasizes the insignificance and vanity of human life. According to Ecclesiastes, human life is nonsense, absurdity, nonsense, nonsense. He believes that the components of life - wealth, power, love, work - are as meaningless as "chasing the wind."

Ecclesiastes made this pessimistic conclusion because "one end awaits all." "The fate of the righteous and the sinner, the good and the evil, the pure and the unclean, the respectable and the scoundrel, the honest and the perjurer is the same." In essence, Ecclesiastes denied that man has a meaning in life. At the same time, he has interesting practical instructions for people: since human non-existence is inevitable, it remains to make the best use of our short life span. In this case, in his opinion, creative work, love, and wealth gain positive significance.

The German philosopher A. Schopenhauer expressed pessimistic judgments about the meaning of life. He reduces the meaning of a person's life to his suffering. He would have every reason to paraphrase Descartes' famous principle "I think, therefore I exist" into the position "I suffer, therefore I exist". According to Schopenhauer's theory, a person has to constantly struggle with nature, society and other people around him. He provides relevant arguments in her favor.

The natural forces of nature: earthquakes, diseases (the microbes that cause them are also natural) cause enormous damage to humans, and society wages constant wars in which thousands, millions of people die. And "the main source of the most serious evils that befall a person "is the person himself: a man is a wolf to a man" (Scho-



penhauer, About the insignificance and sorrows of life. *filosoff.org* (accessed 01.09.2025)/

According to Schopenhauer, man has many negative traits: malice, *schadenfreude*, cruelty, selfishness. Egoism is extraordinarily strong, and most of man's disasters are rooted in it and explained by it. His slogan is "everything for me and nothing for people." It divides people, isolates them and makes them hostile to each other.

In his work "On the insignificance and sorrows of Life" Schopenhauer concludes: — a person suffers from natural, social and human elements, is sad, deprived of peace and joy, - his life passes in a continuous struggle for existence itself, at every step he is threatened with death, - the happiest moment of a person is when he falls asleep, the most unhappy moment is when he wakes up. Schopenhauer's views, as is well known, were one of the theoretical sources of existentialism. This trend considers not only the essence of a person, but also the meaning of his life.

Many existentialists believe that human life has a sad, tragic meaning. The main features of life, from their point of view, are anxiety, fear, despair, responsibility (guilt) for one's choice, etc. The arguments of existentialists take on a lengthy form: a person is born in agony, grows up in tears, spends his days in fear, works hard, and ends his life in dirt, having experienced a lot of disappointments and grief, in order to finally face the imminent death to which he was doomed from the very first minute of his existence.

In the history of human thought, there are also opposite, optimistic statements about life and its meaning. These include, for example, the ideas of two of our great compatriots A.M. Gorky and L.N. Tolstoy. A.M. Gorky, as a great connoisseur of life, wrote: "It is not true that life is gloomy, it is not true that there are only ulcers and groans, grief and tears! It is not only vulgar, but also heroic, not only dirty, but also bright, charming, beautiful. It has everything that a person wants to find!" (Gorky, 1930; Lunacharsky, 1964, pp. 70-82).

Leo Tolstoy wrote the following words: "No, this world is not a joke, it is not a land of trials and transition to a better, eternal world, but it is one of the eternal worlds that is beautiful and joyful, and which we not only can, but must make more beautiful and joyful for those who live with us and for everyone, who will live in it

after us" (Tolstoy, 1993). And another of his ideas: "On a beautiful earth, there is a beautiful humanity created for happiness. There is an everlasting light and the thrill of a joyful life around him. This life surrounds a person from all sides, presses down on him, calls him to himself, gushes into the soul with stormy streams of exuberant joy and happiness." Therefore, for Tolstoy, the meaning of human life is life itself, beautiful and joyful, bringing happiness to a person.

Some famous people consider constant work to be the meaning of life (their happiness), which brings them physical and spiritual satisfaction. So, Toku-Tomi Roka (a rich and noble Japanese, formerly a journalist, a follower of the teachings of Leo Tolstoy) wrote about himself: "Now I live on a small farm near Tokyo, in a tiny house with my wife and dog. I grow potatoes and other vegetables. I spend day after day working with a spade, cultivating the land and weeding out the weeds.

The soil is so uncultivated; the weeds grow so fast, especially on these summer days. I spend all my time, all my energy, weeding, weeding, weeding... Maybe that is the way my soul works, maybe that is the way the imperfect world works. However, I am quite happy. We have a great sleep and a good appetite. We have everything we need" (Toku-Tomi, 2025).

Along the way, we note that he gives a kind of advice-recommendations, following which you can be happy. The scientist primarily refers to them as love – the opportunity to love and be loved. At the same time, Freud highly values one of the forms of love - sexual, considering it the strongest experience of "amazing pleasure." In addition, he recognizes that a person feels great pleasure when he enjoys the beautiful, the beauty of human forms, nature, and artistic creations.

The joy of an artist's creativity in embodying images of his imagination, the joy of a scientist in solving scientific problems and learning the truth is also of great importance; professional activity also brings satisfaction to a person when it is freely chosen by a person.

The American philosopher E. Fromm, a follower of Freud, also developed the problems of the meaning of life in the same direction. He wrote: "Life must have meaning. People are drawn to happiness, truth, justice, love, devotion" (Fromm, 2023).

Among Russian thinkers, F.M. Dostoevsky



revealed this problem on an extremely large scale, who solved the “secrets” of man in all periods of his life. In his works, he developed the idea that man is not only a complex phenomenon, but also contradictory, far from being known. In his opinion, a person should understand himself and his purpose in the world - to be a person. Everyone should leave a small mark in society, but an imprint of their personality. It is important for a person to be moral - that is the essence of the meaning of life, according to Dostoevsky. A person must be more than just a person - his life must be ideologically saturated.

The ethical theory of Marxism deserves attention. It puts a kind of double content into the meaning of a person's life. Firstly, it is about the comprehensive development of a person's abilities - mental, moral and physical. Secondly, a person should fight to build a new, just society in which fraternal relations between people, friendship and peace between peoples, freedom and justice would be established.

Supporters of Marxism condemn an unfair society dominated by social and national oppression, where bloody wars are waged between nations, bringing destruction, suffering and death to millions of people. The social philosophy of Marxism denies all negative factors that are an obstacle to the realization of human abilities and slow down the realization of his lofty mission in our world (Oganyan, Bransky, Manko, 2018).

It should be noted that this humanistic theory is sometimes not always justly criticized in our time. Critics claim that the future communist society is a noble goal, but it is achieved at the expense of the present, at the expense of generations of people who are not destined to experience the fullness of a perfect life. The modern generation is encouraged to live one day.

The famous Russian philosopher Yu. G. Kudryavtsev put forward an original concept of the meaning of human life. In the monograph “Dostoevsky's Three Circles” he expresses doubt about the existence of a meaning prescribed to human existence by anyone. His main idea boils down to the following. Each person fills his life with his own meaning. At the same time, the desire of community is brought to the fore, so that “everyone sees this meaning in the high, and not in the low. By “high” he means, first of all, morality, justice, honesty, idealism and other positive personality qualities.

There are four approaches to understanding life. The question of the meaning of life is one of the fundamental questions in philosophy. Over the centuries, thinkers have offered various answers, from the assertion of objective meaning to its complete denial. Let's consider four main approaches to understanding the meaning of life: objective, subjective, denial of meaning and supernatural/inexplicable.

This position asserts that the meaning of life is predetermined and exists independently of human perception. This meaning can be embedded in the very nature of the universe, the divine will, or the objective laws of the development of society.

Hedonism (Greek: ευχαρίστησις - enjoyment) is a philosophical doctrine according to which the meaning of life lies in achieving pleasure and avoiding suffering. Hedonism was first developed in the teachings of the Greek Socratic philosopher Aristippus of Cyrene (435-355 BC), who taught that everything that gives pleasure is good. From the very beginning, hedonism develops as a kind of worldview that advocates the priority of the individual's needs over social institutions as conventions that limit his freedom and suppress his identity. At the same time, hedonism could take extreme forms; for example, among the followers of Aristippus, the Cyrenaics, some believed that any pleasure was justified, and moreover, any actions and efforts were justified if they led to pleasure. In this, the Cyrenaics differed from Socrates, who, recognizing the importance of pleasure, interpreted it as the consciousness that something is being done well.

In his polemic with the sophists, Socrates insisted on distinguishing between bad and good pleasures, as well as true and false. Plato's mature works hoped to show that although a good life is not good because it is full of pleasure, it is still possible to prove that the most pleasant life is at the same time the best life. Aristotle believed that pleasure as such is not a good thing and is not worthy of election in itself. A moderate version of hedonism was proposed by the Greek philosopher Epicurus, who taught that only natural and necessary pleasures are worthy, since they do not destroy the inner equanimity of the soul.

The ethical teaching of Epicurus was called “eudaimonism” (from the Greek. ευδαιμονισμός - happiness). Epicurus considered the state of



ataraxia, i.e. equanimity, “freedom from bodily suffering and mental anxiety,” to be the highest good. However, the difference between hedonism and eudaimonism is insignificant: both teachings orient a person not to goodness, but to pleasure (personal happiness), and if to goodness, then for pleasure (personal happiness). During the Renaissance, the ideas of hedonism, both extreme and moderate, received a new impetus, becoming an important theoretical means of humanistic affirmation of the value of man in all his life manifestations.

For the enlightenment thinkers (Gassendi, Lametri, Holbach), hedonism was a means of expressing spiritual opposition to a religious and dogmatic worldview. The most recent theoretical form of hedonism was J. R. R. Tolkien’s utilitarianism. Bentham and J.S. Mill (late XVIII-XIX centuries) Consistent criticism of utilitarianism by G. Sidgwick and J.E. Moore, along with the general development of human sciences, primarily psychology, revealed the limitations of hedonistic description and justification of behavior in general and morality in particular.

Naturalism (Greek nature) in philosophy, a view of the world according to which nature acts as a single, exclusive “supernatural”, universal principle of explanation of all things. In the theory of knowledge, naturalism presupposes an exclusive orientation towards the methods of natural sciences and is associated with such philosophical trends as sensationalism and empiricism.

In sociology, naturalism is inherent in theories that explain the development of society by various natural factors – climatic conditions, geographical environment, biological and racial characteristics of people, etc. In ethics, naturalism is characterized by the derivation of moral principles from a certain natural principle (cosmos, organic world, biology or human psychology); it is characteristic of such ethical trends as hedonism, eudaimonism, utilitarianism, ethical evolutionism.

Naturalism is one of the leading principles of European enlightenment thought of the 17th and 18th centuries, based on the idea of the existence of some kind of non-historical “human nature” (the concept of natural man, natural state, natural religion, natural morality, natural law).

Taoism is a philosophical and religious trend in China, one of its main traditional “three teach-

ings” (San Jiao), which represented in this triad the main alternative to Confucianism as a philosophy and Buddhism as a religion.

For the first time, as an integral ideological formation under the name “the school of the Way and grace” (Tao te chia), reproducing the name of the fundamental Taoist treatise “The Canon of the Way and Grace” (Tao te Ching), it was identified among six philosophical schools (Liu jia) by Sima Tan (2nd century BC) and recorded his son Sima Qian in the final 130th chapter of the first dynastic history “Shi Ji” (“Historical Notes”). This name was shortened to the binomial “school of the Way” (Tao jia) in the extended classification of the philosophical schools of Liu Xin (46 BC - 23 AD E.), which is reflected in the 30th chapter of the second dynastic history “Han Shu” by Ban Gu.

## Life Has a Subjective Meaning

This approach asserts that the meaning of life is not predetermined, but is created by man himself. Each individual is free to choose their own values, goals, and determine what makes sense to them.

Existentialism: Emphasizes the freedom of choice and responsibility of a person to create their own meaning. Its key representatives are Jean-Paul Sartre, Albert Camus, Martin Heidegger and Simone de Beauvoir.

Jean-Paul Sartre argued that “existence precedes essence,” meaning that a person exists first and then defines himself by his actions. The author of the term “existentialism” is the Danish philosopher Søren Kierkegaard. He believed that philosophy does not pay attention to a person, his feelings and questions about life. Therefore, according to Kierkegaard, philosophy should focus on man, his problems, the desire to find the truth and his own self.

The basic idea of existentialism is that people decide their own destiny and have free will. There is no universal answer to the question: “What is the meaning of life?” it does not exist, because each person is unique, he gives his life a certain meaning, and he has no predetermined purpose. Representatives of existentialism reject moral and value norms and norms of behavior, as they believe that they are artificially created.

Society is a construct, so it doesn’t matter



which social group a person belongs to. He is responsible for himself, and he cannot shift it onto someone else. Existentialists also reflect on death, loneliness, and suffering. Philosophers say that a person should accept these unpleasant aspects of life in order to fully experience freedom and responsibility for his life. They encourage people to be sincere when they take certain actions and make choices, and to seek the meaning of life within themselves and in relationships with others.

**Humanism:** Focuses on the value of the human personality, its potential and the ability to self-actualize. At the center of the humanistic worldview is man, his value, dignity, freedom and the ability to self-actualize. The meaning of life, from the point of view of humanism, is not given from above, but is created by man himself through the development of his abilities, creativity, service to society and the pursuit of happiness (Asatryan, 2014).

**Erasmus of Rotterdam (1466-1536):** One of the founders of Renaissance humanism. He emphasized the importance of education, reason and ethical improvement of man. He believed that the meaning of life lies in the development of virtue and service to society. Michel de

**Montaigne (1533-1592):** French philosopher and writer, explored human nature in his "Experiments", emphasizing the importance of self-knowledge, tolerance and self-acceptance. For Montaigne, the meaning of life is to live your life fully, in harmony with yourself and the world. **Giovanni Pico della Mirandola (1463-1494):** Italian humanist philosopher, author of the famous "Speech on the Dignity of Man." He argued that man is a free being who determines his own destiny and his own meaning of life.

## Life Has No Meaning

The nihilistic position denies the existence of any meaning of life, both objective and subjective. The world is a chaotic accumulation of matter, and human existence is random and meaningless.

As is known from the history of world philosophy, the concepts of meaninglessness of life developed based on different philosophical systems, but the most popular (and the most scandalous) were two (Oganyan, Bransky, Oganyan, 2018, pp. 35-38):

1) identification of the meaning of life with "service to the absurd" (cult of the absurd)<sup>1</sup>;

2) the denial of any meaning in life at all (the cult of suicide). Since the substantiation of the concept of "supertractor" requires an analysis of not only the empirical, but also the theoretical foundations of this concept, a critical analysis of the concepts of meaningfulness of life requires the same analysis of the concepts of meaninglessness of life.

The most famous concepts of this type were: the ancient doctrine of the expediency of suicide (the Greek philosopher of the Alexandrian school Hegesius, III century BC) and the concept of the absurdity of human activity (French writer and philosopher A. Camus, 1913-1960).

As is known, in a series of his philosophical and journalistic works, A. Camus tried to substantiate the idea that the meaning of human activity ultimately boils down to serving the absurd<sup>2</sup>[Camus], similar to the activity of the ancient mythical hero Sisyphus. Such a nihilistic attitude to the problem of the "meaning of life" has always become popular during the years of severe social trials (accompanied by an acute crisis of philosophical knowledge).

It is not surprising that Camus's pessimistic concept became so widely known and popular after the end of World War II. As you know, in 1957, she was even awarded the Nobel Prize in Literature. It should be noted right away that this event is much more significant from the point of view of the spiritual development of mankind than it might seem with a superficial approach to the issue. Within the framework of SFI concepts, it can be compared in terms of social significance with the test of the first atomic bomb in the USA in 1945 (Oganyan, Bransky, Oganyan, 2018. pp. 35-36).

<sup>1</sup> The power of the concept of "super-tractor" lies primarily in the fact that it excludes complete frailty ("vanity") being in all spheres of human activity, erecting a solid foundation for the principle of conformity not only in science, but also in philosophy.

<sup>2</sup> Although the Nobel Prize in 1957 was awarded to Albert Camus not for philosophy, but for fiction, nevertheless, it is obvious that its social significance lay precisely in the global philosophical concept that formed its subtext. It is easy to see that the concept of the meaninglessness of human activity (the myth of Sisyphus) contains the germ of its own denial, for if any human activity is absurd, then so must be the service of the absurd.



Just as this ordeal endangered the physical existence of humanity, the carefully thought-out concept of the meaninglessness of life created no less a threat to the mental state of humanity. Moreover, the main danger was not so much the concept itself as the awarding of the highest scientific prize for it.

As is clear from the SFI, the awarding of a scientific prize of this magnitude by the Nobel Committee in 1957 for such a concept meant a complete loss of any sobriety and responsibility in philosophical assessments. In the light of the SFI, many years after the Second World War, the situation with the assessment of the concept of meaninglessness of life is becoming clearer. Camus's fatal error was not to link the problem of the meaning of life with the concept of the absurd and with the myth of Sisyphus. As world history shows, an important component of the meaning of life is not serving the absurd, but an irreconcilable struggle against it. The belief that the meaning of life lies in serving the absurd is, so to speak, the absurd squared, and realizing this fact is the best way to say goodbye to the absurd. This means that if we describe the problem of the meaning of life in the language of metaphors (which is what the creators of various myths did), Camus solves the problem of the meaning of life in the myth of Sisyphus.

So, a positive solution to the problem of the "meaning of life" is not to promote the absurd (rejection of rationality), but to fight it. But then, as social history shows, a new problem arises: the threat of fighting the absurd with the help of absurd means of struggle. As evidenced by totalitarian regimes, global violence and global lies are such (since in the fight against local violence and local lies, as a rule, it is impossible to avoid local counter-violence and local counter-lies that counteract them). But at the same time, there is a threat of local violence escalating into global violence, and local lies into global violence.

This turn of events negates the fight against the absurd in general. Therefore, in the fight against the absurd, of course, absurd means are unacceptable. Such an outgrowth of local means of combating the absurd into global ones is observed in many social conflicts (wars and revolutions). Therefore, skillful politicians should not respond with a "double blow to the blow of warmongers" (I. Stalin). Such a double blow, in turn, inevitably undergoes doubling, which pro-

vokes a chain process of unlimited growth of violence and lies.

From the point of view of the SFI, a proportionate counterattack is morally justified, not a "double" one. So, any analysis of the problem of the "meaning of life" within the framework of a scientific worldview should be combined with a thorough criticism of the concept of the meaninglessness of life. The scientific assessment of this latter concept is currently most likely to be given only from the perspective of the synergetic philosophy of history (SFI), based on the fractal-relativistic model of the Universe (FRM) or, equivalently, the scale-symmetric model (MSM) (Bransky, 2014. pp. 12-29; 2015, pp. 10-20).

From the point of view of SFI, there are four types of absurd philosophical activity in the global sense (solipsism, agnosticism, mysticism and pessimism)<sup>1</sup> and there are three types of such activity in a special sense (a psychophysiological problem): either we are talking about attributing human souls to inanimate objects (animism), or to non-human living beings (the concept of transmigration of souls), or to human remains (the concept of resurrection from the dead). If it is true, then the solution to the problem of the meaning of life, which is provided by the SFI, theoretically, three scenarios of movement towards the supertractor are possible.:

a) the trajectory of stagnation (the endless repetition of the same states of cosmic matter, man as a natural-historical product of its self-organization, humanity and culture as a self-organizing value system (the "squirrel in a wheel" model);

b) the trajectory of the absurd (movement into the abyss), figuratively speaking, it resembles movement not in a circle, but in an expanding spiral.

Both scenarios (both (a) and (b) are a road to nowhere<sup>2</sup>, or maybe even a "plunge into the abyss"<sup>1</sup>;

<sup>1</sup> Nihilism: Rejects traditional values and beliefs, claiming that life is meaningless and purposeless. Absurdism: Recognizes the absurdity of existence, but calls for rebellion against it, for the creation of one's own values in the face of the absurd.

<sup>2</sup> Moreover, in some special cases it can be a road to disaster (leading to the abyss). The described scenario allows for the irresponsible destruction of all previous values and the rejection of any continuity in the development of world culture. The highest form of immoral-



c) the trajectory of triumph (“victory”) - here we are dealing with a narrowing spiral that leads not to “nowhere”, but to a special state called a singularity in mathematics. Due to this, it is said that such a scenario presupposes the appearance of the very attractor that did not exist in the two previous cases (it was not for nothing that the narrowing spiral was called “golden”) and which, from the point of view of traditional philosophy, means “finding the meaning of life.”

A comparative analysis of scenarios (a) and (b), on the one hand, and (c), on the other, leads to the following very interesting result. Just as scenarios (a) and (b) receive their metaphorical (mythological) expression in the myth of Sisypheus, scenario (c) has an even more profound expression in the modern synergetic interpretation of the Gilgamesh myth. Consideration of this interpretation (from ancient mythology to modern science) requires a separate study.

### Life Has a Supernatural/Inexplicable Meaning

This approach assumes that the meaning of life exists, but is beyond human comprehension. It can be associated with mystical experiences, intuition, or the transcendental.

Some philosophical currents suggest that the meaning of life may be hidden in the depths of the unconscious or in the unknowable laws of the universe.

Theism is a religious and philosophical doctrine that recognizes the existence of a personal God as an infinite, omnipotent and all—good being who created the world and constantly participates in the life of his creation.

The term “theism” first appeared in the works of the English philosopher Ralph Kedworth. In his work “The True Intellectual System of the Universe,” he presented theism as a philosophical justification for faith in God. This concept has evolved over the centuries and has become the foundation for monotheistic religions (Artemyeva, 2011).

ism is associated with this scenario: mocking the ashes of the ancestors (violating the eternal rest of the dead).

<sup>1</sup> Such a scenario presupposes a complete loss of a sense of proportion in innovations and is the theoretical basis of philosophical anarchism (including modern deconstructivism), the so-called clip thinking.

Theism responds to man’s deep need to understand the structure of the world and find his place in it. Unlike other philosophical systems, he suggests the idea of a personal relationship between man and the divine principle.

The theistic worldview helps to overcome a person’s alienation from a world he does not understand. It provides a coordinate system in which people can comprehend their existence and find answers to the fundamental questions of existence.

Theism explains the origin of the universe, the meaning of human life, and the nature of morality through the idea of divine design.

In the cultural and historical context, theism has played an important role in the development of human thought. It became a natural stage in the evolution of ideas about the divine — from polytheism to monotheism, from the abstract idea of a higher power to the concept of a personal God.

Theistic philosophers have developed a complex system of argumentation explaining the relationship between God and the world. They proposed solutions to many philosophical problems: the origin of evil, free will, the meaning of suffering, and the nature of human consciousness. The theistic worldview created the basis for the development of ethics, philosophy of religion and other fields of humanitarian knowledge.

In the modern world, theism remains an influential branch of philosophical thought. It continues to evolve, engaging in dialogue with science and responding to the challenges of the times. Theistic ideas find new expression in the works of modern philosophers, theologians, and thinkers.

Stoicism is an ancient Greek philosophical school that taught the achievement of mental balance and inner freedom through reasonable control over passions, detachment from external goods and concentration on what is within the limits of human power.

The goal of life for the Stoics is to achieve happiness and virtue. To follow virtue, according to the teachings of the Stoics, is to renounce passions through willpower. Passions are feelings: fear, sorrow, lust, and pleasure.

Virtue is good, vice (sins, lust) is evil, and everything in between is indifferent because it does not depend on a person. But inside the “indifferent” there are some concepts that have val-



ue, because they help to preserve a person and a family. These are the so-called appropriate actions, for example: - respect parents; - to get married; - to participate in political processes; - to defend the motherland.

The Stoics believed that a doctor saves a patient's life not out of a desire to help or because he is fighting an illness that he considers evil, but based on the principle of virtue, that is, he follows a purpose. Also, according to the Stoics, both the emperor and the slave can be equally happy, because happiness is not in money and fame, but in accepting fate.

The Stoics' understanding of the world is based on the teachings of Aristotle and Heraclitus. They believed that what was happening in the world was determined by natural laws. For example, animals are needed to die and become food, or to test a person's courage. People's lives are also predetermined: some are free, others are slaves.

A person may try to rebel against fate and nature, but this will not change anything in the rational structure of the cosmos, but, on the contrary, will lead the rebel to misfortune and vice.

The Stoics believed that right thinking leads to a virtuous life. A person who is guided by reason and logic is able to make informed decisions and act in accordance with nature.

The Stoics devoted the main place to conditional judgments and sought to put all arguments in this form. A conditional statement is a complex statement that consists of a bunch of "if, then." For example, "if the plant is not watered, it will wither."

Ultimately, the search for meaning is an individual path, and each person must independently determine what is important and valuable to them.

A man in search of the meaning of life

The search for the meaning of life is a fundamental issue that has been troubling humanity throughout its history. From ancient civilizations to the modern era, people are wondering: why are we here? What is our goal? In a world full of uncertainty and change, the search for meaning becomes especially relevant, because it gives us a sense of direction, motivation and inner harmony.

Before talking about the search, it is important to understand what the meaning of life is. This is not some universal formula that applies to every-

one. The meaning of life is an individual, subjective concept that is shaped by our values, beliefs, experiences, and environment. It can consist of:

Activities: Realizing one's talents and abilities, achieving goals, and contributing to the world.

Relationships: Love, friendship, family, caring for others.

Values: Striving for truth, beauty, goodness, justice.

Overcoming: Growing above oneself, overcoming difficulties and trials, searching for inner peace.

## How Can a Person Find the Meaning of Life?

The search for the meaning of life is not a momentary discovery, but rather a journey, a process of self-discovery and self-improvement. Here are a few steps that can help on this journey:

### 1. Introspection and self-knowledge:

Define your values: What is really important to you? What principles do you stand for?

- Identify your strengths and talents: What do you do best? What brings you joy and inspiration?

- Remember the moments when you felt the happiest and most satisfied: What do these moments have in common? What unites them?

- Keep a diary: Write down your thoughts, feelings, ideas and experiences. This will help you see yourself from the outside and better understand your needs and desires.

### 2. Explore the world around you:

- Try new things: Take up a new hobby, travel, meet new people.

- Learn new things: Read books, attend lectures and workshops, learn new languages.

- Develop your interests: Delve into those areas that are interesting and exciting to you.

- Volunteering and Helping others: Contributing to other people's lives can give your life a new meaning and purpose.

### 3. Accept the uncertainty:

- Be open to change: The meaning of life can change over time. Be prepared to rethink your values and goals.

- Don't be afraid of mistakes: Mistakes are



part of the learning and growth process. Learn from them and move on.

- Be patient.: Finding the meaning of life is a long process. Don't expect instant results.

4. Surround yourself with a supportive environment.:

- Communicate with people who inspire and support you.
- Avoid toxic relationships.
- Look for like-minded people.

## Philosophy's Help in Finding the Meaning of Life

Philosophy plays a key role in the search for the meaning of life, offering various approaches and tools for understanding our existence. Here are some ways philosophy can help.:

- Provides a framework for reflection: Philosophy offers various concepts and theories that help us understand the world and our place in it. From existentialism to Stoicism, each philosophical school offers its own view on the meaning of life and the ways to achieve it.

- Helps us ask the right questions: Philosophy teaches us to think critically and ask fundamental questions about life, death, morality, and values. It helps us to move beyond the daily routine and think about deeper issues.

- Develops self-awareness: Philosophical practices such as meditation and introspection help us to better understand ourselves, our motives and desires.

- Teaches you to live meaningfully: Philosophy offers practical advice and strategies for life based on the principles of reason, virtue and harmony. For example, Stoicism teaches us to accept what we cannot change and focus on what is in our power.

- Reveals a variety of meanings: Philosophy shows that there is no single correct answer to the question of the meaning of life. It offers many different perspectives and opportunities, allowing us to choose the one that best fits our values and beliefs.

## Conclusion

One way or another, the whole human life is spent in search of the meaning of life. The dis-

covery of one's inner world begins at an early age. One can even say the opposite - the main psychological acquisition of early youth is the discovery of one's inner world.

In our deep conviction, such a complex concept as the "meaning of life" should be considered in relation to the following phenomena: the essence of man (biosocial nature and awareness of vital activity), his goals and ideals, the content of his life. Apparently, the meaning of human life is layered. It includes morality, the struggle against difficulties - natural, social, human, obtaining happiness and pleasure from the very fact of human existence. It requires a person to contribute to the preservation and improvement of the surrounding nature, the development of a just society, to bring good to other people, to constantly develop and improve in physical, mental, moral and aesthetic relations, to act in accordance with the objective laws of the world.

Finding the meaning of life is a complex and fascinating process that requires introspection, experimentation, and openness to new experiences. Philosophy can be a valuable tool on this journey, offering us a framework for reflection, practical advice, and inspiring examples. It is important to remember that the meaning of life is not a destination, but rather a path that we choose. The main thing is to move forward, learn, develop and live meaningfully, in accordance with your values and beliefs. And perhaps, in the process of this search, we will find not only the meaning of life, but also ourselves.

The search for the meaning of life is one of the central themes of human existence, having attracted the attention of philosophers, theologians, psychologists, and other scholars for centuries. This question touches on profound aspects of human existence, such as the purpose of existence, the meaning of events and actions, and the individual's role in society and the world at large. In the modern world, characterized by rapid change, globalization, and technological progress, questions about the meaning of life have become especially relevant. People face new challenges that require a rethinking of traditional values and approaches to life.

However, a single, clear answer to this profound question has yet to be found. Each person views this problem from their own perspective, and therefore, they seek a solution that best aligns with their own moral values, principles,



and overall worldview. This is why it is difficult for each person to make this choice.

**Objective:** To explore various approaches to understanding the meaning of life, analyze philosophical, religious, scientific, and modern concepts, and identify the key factors influencing the formation of an individual's meaning in life. **Relevance:** In today's world, characterized by rapid change, technological progress, and the erosion of traditional values, the search for meaning is becoming especially important for maintaining psychological well-being and shaping a life strategy. Understanding various approaches to this problem helps people recognize their values and goals and find their place in the world.

**Objectives:**

1. Identify the main philosophical concepts of the meaning of life (hedonism, stoicism, existentialism, etc.).
2. Consider religious ideas about the meaning of life in various faiths (Christianity, Islam, Buddhism, etc.).
3. Analyze scientific approaches to understanding human motivation and behavior in the context of the search for meaning.
4. Explore modern concepts of the meaning of life related to self-realization, personal growth, and social contribution.
5. Identify the factors influencing the formation of an individual's meaning in life.
6. Summarize and systematize the acquired knowledge, formulate conclusions about the multifaceted and subjective nature of the concept of "meaning of life."
7. Argue the empirical and theoretical justification for the meaningfulness of life using the concept of "superattractor" within the framework of scientific philosophy in the process of forming a new intersubjective ideal.

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