

## **The Metaphysical Components of the Meaning of Life in Irvin D. Yalom`s View**

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### **Abstract**

According to Yalom, life is inherently meaningless and we have to make the meaning of life for ourselves, not discovering it. He holds that the meaningful life is the result of commitment to a set of ethical-psychological principles that has been invented by man. These moral-psychological principles are based on metaphysical components. The aim of this paper is to deal with the following question: What are the metaphysical components of the meaning of life in Irvin Yalom`s point of view? The achievements of this research are as follow: first, From the point of view of Yalom, the meaning of life is related to three components of value, ultimate anxieties, and culture; and the second a world free from God, a meaningless world, and meaningful life without believing in the metaphysical world are the most important ontological components of the meaningful life according to Yalom and responsibility, love, boundary position (border experiences), guilt, death, dreams and emotions, fear and anxiety, and loneliness are among the most important anthropological components of the meaning of life in Yalom`s view. Therefore, on this basis, it can be said that Yalom considers life as meaningful without God and beyond believing in metaphysical world, which are a significant metaphysical and ontological components of the meaningfulness of life for him. The reason to take such perspective is that he indeed does not consider the belief in God as well as the belief in metaphysical world as the necessary and essential moral conditions for human life in order to comply human life with such beliefs.

**Keywords:** Meaning of Life, Ultimate Anxiety, Metaphysical Components of the Meaning of Life, Irvin D.Yalom.

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## **Problem Statement**

The meaning of life is a modern concept that differs from the concept of happiness and purified life (Hayate taybah). Happiness is often tied to the supernatural, and while the concept of purified life is a religious version of man's pursuit for happiness, the meaning of life can be considered regardless to religious or metaphysical perspective. Yalom seeks to present a feature on the meaning of life without considering religious or metaphysical aspect. This essay seeks to analyze the following issues:

What is the meaning of life in Yalom's view?

What are the ontological components of the meaning of life as narrated by Yalom?

What are the anthropological components of life as narrated by Yalom?

## **Method**

This study was conducted by using the descriptive- analytic method

## **Findings and Results**

1 - Yalom presents a normative and descriptive approach on the meaning of life. In approach descriptive he asks both about the explicit and hidden factors of the meaning of life and in the normative interpretation he attempts to reveal the necessary and sufficient conditions for a meaningful life.

2 - Yalom prefers building the meaning of life between two attitudes of forgery or discovery regarding the meaning of life. Yalom's choice of forging the meaning of life is based on his ontological foundations, including the meaninglessness of the universe and prior to it, it is based on his atheistic cosmology.

3 - Among the three approaches regarding the meaning of life, Yalom holds a naturalistic approach, explaining that, as he holds, there are values in the world that can give meaning to one's life.

4 - Yalom's view on the meaning of life is based on his multiple metaphysical components, including ontological components and anthropological components. His ontological thoughts include: A Godless world, meaningless world, and meaningful life without involving to any metaphysical view. His anthropological component contains responsibility, love, borderline (borderline experiences), guilt, death, wishes and emotions, fear and anxiety, and loneliness.

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