

## The problem of spiritual experience in context of the reflexive analysis

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The question of essence of the spiritual experience got another interpretations in philosophical knowledge. In a social consciousness the notion *spirituality* associates with *religiousness*. However, it is undesirable to delete borders between the concepts *spirituality* and *religiousness*. Traditionally in the ethics as *spirituality* we understand willful conscious wish to organize a kind of thinking and life according to a principles of high common goods. In this paper it will be observed the problem of connection between spirituality and religiously consciousness, define and proved to the criteria of spiritual perfectness of a human.

To analyse the essence of individual's spiritual experience let's pay attention to the reflective side of his actions and in the contest of self-cognition we look at the spiritual part entity of human existence. Note, that spiritual experience is connected with individual sense of person. If we admit supposition, that between spiritual and religious practice there is a minimal distinction, it is useful to address works of I.A. Iljin. In the book "Axioms of religiously experience" I.A. Iljin writes, that faithful practice couldn't be general or determined by a sociable opinion. The religious experience is individual, subjective sense (Ильин И. Аксиомы религиозного опыта. М.: АСТ, 2002, с. 131). Without individual contemplation to self-essence one cannot identify his personality in a social and cultural scope, and, therefore, he isn't able to see necessity in the soul development. That's why, Iljin as thinks, a man beyond spiritual experience loses the basis for personal development, but, stopping his soul progress, loses soul power and comes to regress as human being. Iljin writes that for a religious men it is necessary permanent improvement, refining his soul experience, otherwise a force of vital demands, a pressure life's circumstance will weaken, lead to decay this precious practice (Ильин И. Там же, с. 7). It's human destiny to develop or to regress, and a *tertium non datur* (a third is not given). So, Iljin as suppose, everybody is devoted to create culture of his religious experience and, over all, to comprehend that this practice is of individual, subjective character (Там же, с. 15).

So, soul experience gains in the intensive mental work, which is connected with self-cognition. The essence of soul practice of man is include in reflecting on self-nature, related to his self-value and related to other categories of entity in whole. Indeed, in such reflexive activity there is self-identification, self-establishment of personality and increase of soul dignity. Serafim Sarovsky, looks at a man as a creation of God, says, that main aim of Christian life is to obtain God's sole. (Митрополит Вениамин (Федченков). Всемирный светильник преподобный Серафим Саровский. М.: Изд. ПСТБИ, 2000, с. 134). In self-cognition there is actualization of human spirit related to physical part of nature of man, who gain whole and self-enough of personality in contemplating his conclusion. By the way, holiness pay attention that is moral activity and it is not self-aim, but it is only manner of to obtain soul experience, due to which human being is able to escape and keep god's initially. In this case we can see, that the major target of the soul practice is a development of a human, building and organizing his personality, cognition by him *a priory* conclusion of human nature.

Now we must note that the problem of self-cognition touches analysis of self activity in the ethic context. This circumstance lets us say about correlation between concepts of *religiousness* and *spirituality*, because faith is supposed to keep and root main principles of ethics, creation of image of morality ideal in consciousness. However, the concept *spirituality* is wider, than concept *religiousness*. Religious comprehensive is the only one of ways of reflexive activity. Nevertheless we don't must forget, as V.S. Soloviev noted, religious outlook, though it is formed in process subjective experience, but is characteristic to general collective consciousness. Religious outlook is outlook of humanity, but not of a person (Соловьёв В.С. Кризис западной философии / Философское начало цельного знания. Минск: Харвест, 1999, с. 7). Certainly, the most of manuscripts, which touch self-cognition, have been written by

religious philosophers (for example “Apologia” by Avrely Augustine, “Self-cognition” by N.A. Berdyev), but faith was for them only the basis and sphere of gain spirit practice. Here distinctions are defined between the sphere of soul activity of a man and reflexive analysis in which human being got possibility to understand his person as self-value, independent from the world. Before Christianity appeared individual identification of person went through only his belonging to species or any another group of people. Power of ancient principles of order species’ life blocked possibility to personal identification of man (Юнг К. Г. Психологические типы. Санкт-Петербург: Ювента / М.: Пресс-Универс, 1995, с. 37). Christianity gives him capably to comprehend self-enough and, therefore, to understand his person capable to free choice of model conduct, aim of life on the basis subjective practice. Christianity opened new horizons for reflexive activity, for more deep perceive his connection with the world.

However it remains not don’t clear about reason of mere connection between moral’s sphere and reflexive activity. There are enough of fields for social and individual work of man, except the soul sphere: such as political, military, serving and other areas of humans’ existence. In this essay this question is the most important, because it is connected with problem of human’s nature. The biggest investigation human’s person is in the field of anthropological views in the religious-ethic context, because these views are addressed to images, character of which depends on subjective consciousness. In other spheres it is impossible such complex and deep investigation of mental world of men. So, in the science world people direct their activity to manipulations of objects of physic world, in social and politic knowledge objects under influence are social reality, influence on thinking, actions of other people. Therefore, significance of scientists determines by level of they able to control the outside world. But in this conditions value of human depends on the permanent changing physical world. As a result, a man loses self-value and the aim of his life becomes connected with questions of the outside world. However nothing is forever in this world and dependence of a human aims on the physical world emphasizes the attention of the end of life, depraves a man of the idea of individual existence and his special place in the world. An individual, restricted by the laws of the material world, loses the ability to define his actions by personal motives, his behave is determined by the outside conditions, his activity is directed to change of physical objects, but not to of the self-development. As result, the respect to himself becomes secondary, is reflected through the opinions of other people and outside circumstance. In this case I.A. Iljin writes, that man, who have respect to himself, only because other people respect him, in reality has no respect to self; his soul feelings depend on strange views (Ильин И. Аксиомы религиозного опыта. М., 2002, с. 325). Innumerable forms and combinations of material absorb constancy and absolute of human’s significance. Sure, on one hand, emphasis on cognitional activity of the outside world takes a main part of responsibility for actions, doesn’t request clear contemplate and deep understanding of the world upon moral’s positions. But on other hand, strive to be an essential part of nature bears dependence of a human from the outside world. An individual, living in harmony with nature, is obedient to physical world, appears depriving the able to create in consciously omens, which contradicts logical understanding and natural laws. N. Berdyev notes that, our believe in rightness the world so fast, that information about the physical world gets insistence, obligatory character, in other words, the form of knowledge (Бердяев Н. Философия свободы. М.: АСТ, 2002, с. 65). At last, the observation of the outside world as the main space of human’s existence doesn’t let a man to investigate immanent world, to recognize his soul content, to develop personal consequence. L.N. Tolstoy writes, that in a towns misery people is life is easier. In a city a person live the whole life, and cannot understand, that his soul go to decay (Толстой Л.Н. Крейцерова соната // Собр. соч. в 14 т., М.: Издательство художественной литературы, 1953, Т. 12, с. 45).

The most tragically result of man’s obey to the physical world is human’s nature break, which concludes the complex moral principles. Its compound of moral beliefs has called in Chinese philosophy as *jen* [the human’s being, keep which simultaneously is human’s duty] (Гусейнов А.А. Апресян Р.Г. Этика: Учебник. – М.: Гардарики, 2004. с. 46); in European

philosophy, for instance in the study of I. Kant, – *a priory knowledge* [the outside experience of knowledge, which is characteristic human nature]. The break of this moral complex leads to disintegration and dismiss of human personality. One from the factors, which expedite to fracture of human's nature is dependence a man from the outside world. This dependence is expressed in self-identification of a person through to his connection with aims and categories of the outside world. But in case of destroy of meaning value and categories of the outside world are disintegration of a human personality. For example, in USA and European's countries sense of life often understood serve to country. So, in the chapter "The Answermen..." of magazine "Time" to the question, what makes you happiest? We get answer "Serving my country..." (Time. April 23, 2001, p 20). In other words, people connect their ability to self-identification with work for his country. This human dependence on the country, on aims of the country leads to bad circumstances. So, in the Iraq after the reveal absent of weapon for mass destroy in the Iraq army, American soldiers fell stress and 13 from them did suicide. According to the words of American soldiers the reason of the suicide was the lost of moral sanction on the war by the American country and contradictions between the army duty and moral principals. Before the soldiers realized the problem, which is connected with their custom to self-identification due to belong to the country and fulfilling tasks of government. Unable to self-identification on the basis of the individual immanent world, misunderstanding of self-value of human person led to disintegration person and break human nature. N. Berdyev notes, that terrible victims of a war cannot be approved by rational arguments; these victims demand super reasonable sanction, belief in the aim and sense, which lay in the metaphysical field, beyond the sphere of empirical practice (Бердяев Н. Философия свободы. М., 2002, с. 671).

So, if somebody hasn't capable to identification to self-person on the basis soul experience, he cannot think beyond logic and character his omen, which create in his consciously, determine by laws of physic world. In case of revile not suit order of out world (for example, social, political system) to moral beliefs somebody go to conclusion about illogical arranges of world, absurd of attitude between human's nature and nature of physic world. Tragedy of a man, with one hand, conclude in his don't desire serve to country, which loose any moral value in his subjective view, contradiction to *a priory knowledge* about moral and he don't desire self-identification by belong to this state now. With other hand, an individual don't work out yet personal system of values, models of conduct, which can be basis for development his consciously. Because he dependent from out world, he able to exist and reflect due to omens, which his consciously reflect from physic world, but his personal immanent world cannot be substance basis for create omens, ideas, which can expedite expansion and development his human's being. A. Kamu wrote, that man is victim his ideas. He recognizes its beliefs, organize life with accordingly to its beliefs, and depend from its ideas (Камю А. Миф о Сизифе. Эссе об абсурде / Сумерки богов, М., 1990, с. 243). Loosing faith in old ideas of the out world, individual nothing can find in exchange. In this case, as note V.S. Soloviev, the only way for self-identification is suicide, but suicide simultaneously is self-reject (Соловьёв В.С. Кризис западной философии / Философское начало цельного знания, Минск, 1999, с. 142).

So, people, who strive to mental freedom need in large of soul experience. Without soul experience anybody be is not self-enough, not able to development on the basis of his immanent world; his conduct and kind of think not be determine by personal beliefs and ideas, but be constrain by out conditions, strange opinions.

Thus, the question of work out methods for self-identification person stays the actual topic of modern society and philosophy. Here we stands problem of human's self-enough, soul dignity, which able to influence on the other spheres of human's social and private life. However will be difficult define a level of develop self-consciously of man, if we not find a criterions of soul perfectly of person.

The problem of standards of soul perfectly of person is difficult. With one hand, we supposes, that spirit experience have subjective character. With other hand, we wish fain criterions, which are untreatable and admit by the most people, other words, its norms must be

objective. If we address to idea of *a priory knowledge*, that attend attention on the subjective and simultaneously general character human's initial knowledge, which determines nature of man. In philosophical tradition one of kind *a priory knowledge* calls the image and comprehension about moral. Presumes, that criterions of soul perfectly can be level perceived of moral and amoral actions. Here the problem of moral touch with the reflexive analysis, individual views and dynamic of move self-actualization of person.

In this case arise problem of relative and absolute moral knowledge. Nevertheless of different interpretations and comprehensives norms of moral in other stage of human's history, we can note that the concept of moral in certain concrete times has been understood as absolute, and served basis for continue moral develop of people. The moral norms was exactly principals of right behaves and creatures moral perfect. In case of neglecting moral norms socials develop loose clear aim and torrent of progress. In these conditions the concept of *develop* have been pressure by the concept of dynamic of move, which not duty implicit new creations in human's life, which serve for his progress. Probably, in this case we can speak about a chaos move, which in the imaginable floor can have other streams. So, for successful development of man, he need in the moral norms, which in his subjective views can have absolute character.

Thus as criteria of soul perfectly is level of development of self-actualization, growth of which express in increase so spirit sense as *kind, modest, worship* and *love*. Choose of these qualities are connected with individual sense and understand world, they dependent only from personal view and expresses striving man to perfectly, expresses idea of unfinished of create to human's nature. So a one fells kind and love by virtue of individual capably.

For example, the kind or charitable determines by free will of man. A man admit or not admit idea of charitable uncover his immanent world for out world. Beside, with accepting a kindly or charitably acts, he needs to explanation his conduct. Desire to understand the kindly or charitably actions can come after some time, but in any case in society world of varies models of behaves it is desire will appear. This wish to be kindly and charitably in touch with self-cognition, establish to uncial nature of man, build of person. Sole man fill kind don't because of out side circumstance, he fill kind due to his able to feel kind, due to human's nature, which keeps and construct in social space be means of kind. Because V.S. Soloviev suppose, that main aim of moral philosophy is establish kind as absolute value sole quality (Соловьёв В. Мнимая критика / Философские науки, 1990, №2. с. 88). Via its quality builds the human's person as individual, self-enough, autonomic part of general entity. At last, the kind is expedites to gain soul experience. So kindly human don't hurry to condemn other people, because he with feeling kind seeks way of justify somebody and come to solution that in a blame of somebody gilt all society. L.N. Tolstoy in one his story with describing attitude father to daughter writes that the kind before her uncovers his real face with his minuses and he understand his blame before her (Толстой Л.Н. Что я видел во сне... // Толстой Л.Н. Собр. соч. в 14 т., М.: Изд-во художественной литературы, 1953, Т. 12, с. 249). The kind as sole quality of human addresses to somebody to idea of individual and collective responsible for any another man. Its sole quality turn human to thought of reform his human's nature and social order too. Because Zosima – hero of roman “Brothers Karamasov” by F.M. Dostoevsky, - before his death speak, that everybody need in knowledge about have individual responsible for every act on the ground (Достоевский Ф.М. Братья Карамазовы // Достоевский Ф.М. Собр. соч. в 12 т., Т., 11, М, 1982, с. 191). Thus the kind can be way of comprehend to incomplete human's nature in the physic world and imperfectly out social world. Its factor is very significance for development man. As was say on the fist page of this essay a man need to basic for permanent progress, but in case of open development of human his sole come to decay and men come to regress. So, the kind can be way of keep basic for constantly person's development.

The other quality of person is *modest*. The modest is one from forms of moral consciously. In theology under the concept *modest* understand attitude by man to his physic nature and instincts (Архимандрит Платон. Православное нравственное богословие. Свято-Троицкая Сергиева Лавра, 1994. с. 64). Present of modest is significance condition for

development self-actualization. Without modest the worship turns by slave and is direct to create omens, which is pressure and destroy human, but not expedite to development person. Without modest a one cannot have property face, imagine about person, able to love and deep senses.

The most highly qualities of person and simultaneously feels of soul are love and worship, which expresses able to create in consciously a omens of perfectly, add treats of supreme to a real objects in physic world and will to be part of this ideal. In other words, essence of love is concluding in capable to generate imagines about ideal and through omen of absolute perfectly approve property sole dignity. N. Berdyev notes that in love established the only, uncial person (Бердяев Н. Смысл творчества. М.: АСТ, 2002, с. 182). The important mean of love and worship are concluding in express open nature of man, who by nature way wish organizes world order in accordingly to his imagines about ideal. Thus in love human understands his person as individual, societal part nature, supernatural world and achieves maximal full self-identification. V.D. Gubin write that love is specifically consist of individual, in whom he fills by self-value, lively human (Губин В. Д. Любовь, творчество и смысл сердца / Философия любви, под ред. Д. П. Горского, М.: полит. литература, 1990, с. 231).

Thus, with opening this ease, we conclude, that spirituality experience is connected with self-cognition. Among the criterions of sole development we define human's able to deep sense so qualities as *kind*, *modest*, *worship* and *love*. In finish add, that the soul practice is basic of establish, organize a human's person. The sole feels and knowledge, which gain in process of spirituality experience, turn human to search the sense of human's entity, turn human's reason and will to create omens of absolute perfectly and arrange his immanent world and out world with accordingly to idea of supreme.

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## Summary

This article opens the meaning of such notions as *spirituality* and *religiousness*. The analysis of these concepts is given in the context of observation of self-knowledge as a certain kind of human activity. The author also offers some criteria according to which a person can define a degree of development of his consciousness.