

Spirituality as the Basis of Human Development

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Abstract

Humanity possesses a unique energy absent in material existence, capable of elevating an individual beyond life's material conditions and lifting him above nature with all its good qualities. This spirit of true humanity expresses itself in high sensual phenomena such as complete trust, love, and a sense of the sacred. Spiritual feelings must have their own internal structure that generates them. If the mind moves according to the logic of objective expediency, then the manifestations of this structure – the soul – are associated with self-giving without considerations of expediency. The soul brings additional shades of harmony to nature. The spiritual principle of a person is objectively valuable to the world around him, since the human task is to spiritualize matter, refine it and bring new beauty into the material world. Hence it is clear that education is even more necessary than the transfer of knowledge. A factor of paramount importance in the process of human development is the cultivation of spiritual feelings, the formation of a true understanding of the world, training in various arts and the ability to transform reality.

Keywords: Crisis, Soul, Individuality, Spirituality, Man, Sensuality, Development, Education, Consciousness, Universality.

INTRODUCTION

What is the essence of the problem?

The modern crisis affects all spheres of human life, all countries and peoples, but its root cause is global egoism and, accordingly, the paucity of manifestations of humanity, or spirituality.

What is spirituality? In connection with its definition correctly points out Professor Gabriel Fernandez Borso of the International University of Catalonia: "Spirituality is a term quite difficult to define and characterize. The richness and plurality of manifestations labeled as spiritual, and more emphatically the plural and often differing meta-physical paradigms upon which they are based, make the effort of providing a fixed definition or a unified model for spirituality not only difficult but necessarily controversial"

Appeal to the problems of soul, spirit, spirituality was extremely characteristic of classical philosophy and theology. As for today, the word "spirituality" appears so widely - in politics, ideological conflicts, mass media, historical research - that it has almost lost its serious meaning worthy of attention of a philosopher or a scientist.

Nevertheless, this fashion for spirituality itself indicates that the concepts included in the circle of spiritual themes are objectively demanded, need special consideration and, perhaps, a separate philosophical field of research. In any case, they should be present in full, as in all theoretical and practical acuteness, as part of modern ontology, philosophical anthropology, and ethics. The fact is that global technological civilization has exacerbated the problem of the human in man to the extreme. The widespread introduction of robotics and the creation of artificial intelligence has renewed at a new level the old fears: whether man will be displaced by his own artificial duplicate, whether the robot has a soul, etc. And the very situation on our planet today is such that the world is becoming united on the outside (business, tourism, education), but still disconnected internally. Acute inter-ethnic conflicts, wars and the atmosphere of mutual distrust of countries and entire continents still persist. The emergence of post-Soviet states inevitably actualized questions about the "national spirit", about whether spirituality coincides with religiosity or, even more so, with a particular confession. The problem of spiritual harmony is becoming more acute, the practical task of cohabitation of different peoples requires

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immediate solutions. And, ultimately, needs adequate understanding of the problem of human nature, the essence of the soul, the laws of spiritual reality and spiritual existence.

In the history of thought there have been valuable speculations regarding these questions. In Russia, for example, S.L. Frank expressed an interesting idea that the soul is a concrete unity of the central, spiritually forming instance of soul being with the element of soul being formed by it². In the twentieth century, the first professional philosopher in Kazakhstan, Shakarim Kudaiberdiev, analyzed the problem of the soul in detail. Having made an extensive review and theoretical generalization of various teachings and points of view on the question of what is the soul, Shakarim made the following conclusion. With the soul (understood by him initially as the spirit of life, vitality) gradually, in the process of evolution, there is an increasing elevation, using a variety of formations of living matter. It thus grows to the level of the human soul, whose main quality is conscience. Shakarim realizes that at this point the question of the soul, its origin and essence encounters a fundamental difficulty. How is it possible (and is it possible) that nature, if it is unconscious and ignorant, can at the same time elevate man³.

Despite a number of outstanding conjectures and insights, the question of the essence of the soul, spirit and spirituality still remains open and even mysterious, because both in the history of thought and in modern ideas about spiritual principles and phenomena there are serious contradictions and lacunas. First of all, it is necessary to mention the fact that the very existence of the soul is often denied. "There is not a single scientific evidence in favor of the fact that Homo Sapiens is endowed with a soul", - polemically argues, for example, Yuval Noah Harari⁴. But here is the paradox: if the soul does not exist, it is necessary to conclude that man is inanimate. With all the ridiculous and dangerous consequences: theoretical elimination of feelings and emotions and their artificial suppression in practice, recognition of the illusory nature of shame and the unnecessary conscience, etc. In the scientific world, the denial of the soul is characteristic, strange as it may seem, first of all for the "science of the soul" - psychology. One of the authoritative psychologists of our time V.P. Zinchenko directly emphasized: psychology cannot boast of success in solving the problem of the soul; academic psychology has yet to reach the spiritual age for this purpose, the first condition for which is the recognition of the existence of the soul⁵.

But in those cases when the existence of the soul is recognized, it often turns out that the soul is identified with reason, thinking or consciousness in general. From this, strictly speaking, a rather dubious statement should logically follow: in order to become a true human being, it is necessary to become "fully conscious". Such a person, however, would immediately resemble Paul Valéry's famous character Mr. Test. In fact, this is not even a human being, but a kind of super-intelligent, but soulless alien, if not to say - a literal embodiment of artificial intelligence: he has the ability to separate mental operations from all evaluations and emotional coloring⁶. Thus, it turns out that the identification of the soul with the mind is also a peculiar form of denial of the existence of the soul.

Equating "soul" with "mind", "thinking" inevitably leads to other errors and unsatisfactory conclusions. Then not only the soul, but also the mind itself looks extremely uncertain, since it turns out to be a conglomerate of completely heterogeneous and differently rooted origins: mental and sensual, rational and extra-rational. Theoretically in-explicable also becomes the immediately obvious difference that exists between logic and a living, "soulful" attitude, between thinking and love. Of course, these phenomena are related to each other to some extent, but this does not mean that they are one and the same thing. "Connection" and even "unity" does not at all mean sameness.

One must acknowledge the ideas about the soul from ancient times were formed through the definition of the soul as the opposite of the body and, accordingly, through the etymology of "spirit" as "breath", because without breath there is no life, without it the body turns into a dead frame. Therefore, both in ordinary consciousness and in philosophy, spirit is still equated with the vital process, with "élan vital". A reasonable question arises. In such an understanding, does the spirit lose its unique specificity, distinct from the material principle?

In sum, the numerous contradictions in the interpretations of soul, spirit and spirituality turn out to be a bizarre, chaotic mixture of structures, processes, states and sub-stances. The reasons for this confusion are related to

cultural and historical circumstances, to the difference of religious teachings, to the corporate interest of philosophers, and to the fact that the soul is an unobvious, subtle subject, lying outside the sphere of empirical data and mental phenomena. And the main reason for these contaminations lies in the extreme complexity of human architectonics, where there is the closest mutual coupling of all kinds of beginnings, a dense connection of mental and spiritual manifestations. Nevertheless, it is necessary to realize their fundamental difference, to understand what the spiritual laws are, on the one hand, and the laws of matter and consciousness, on the other. Without knowing where the boundary separating them is, one will not be able to get rid of the worldview confusion, when what belongs to consciousness is attributed to the soul, and what belongs exclusively to the soul is attributed to consciousness.

Methodology. Possible Approaches to Solving the Problem

To grasp spiritual phenomena more effectively, one must focus on examining the human being in his architectural design and intrinsic qualities, rather than on linguistic structures, word etymologies, or perspectives from various worldviews. It is true that in our time, marked by worldview freedom (more precisely, by the truly totalitarian domination of pluralistic, relativistic ideology), it has become fashionable to believe that there is no "essence" of man, since man is a multitude and variety of individual "projects".

However, it does not logically follow from this statement that people do not have a single defining quality: otherwise, it would be a *de facto* recognition of the impotence to explain the fact that, in all its diverse manifestations, man remains a representative of the human species. For the manifold projects of whom/what are human beings? Obviously, the projects of man and, therefore, of humanity, however one understands it. Another thing is that it is not easy to find and explicate the human essence. There is an extremely wide range of opinions on this issue.

For example, supporters of the biologizing approach cite data testifying to the similarity between humans and animals. But they ignore the illegality of identifying man as one single species with all other species at once. If man resembles all animals, it means that he is not an animal, but a living being.

Another point of view on man treats him, in various variations, as a social being. But even with this, man is not completely removed from the animal kingdom: there are social relations there too. An animal is a part of nature, it is partial and therefore it is forced to strive for self-preservation by means of uniting with its kind in one or another union. This was already clear in ancient times: "There is no animal on earth and no bird flying on wings that is not a community like you" (Koran 6:38). The main drawback of sociologizing theories of human nature is that the human being in these theories is secondary and therefore appears as nothing more than a "part" of society. However, if each of us only perceives ready-made social norms, traditions, knowledge, and skills, how is it possible for individual creativity, brilliant works and discoveries, and deeds of heroism, which do not grow at all thanks to previous templates and are sometimes far ahead of the epoch, breaking the traditional ideas of public consciousness?

However, even not quite satisfactory definitions of man contain a certain amount of truth. Man is inherent in everything that various theories say about him: animal origin, sociality, thinking, object-practical activity and much more. Man is plastic and multifaceted, broad and limitless in his capabilities, so much so that he does not fit into any definitions. If this is true, then, consequently, the essence of man should be understood as multi-faceted, multi-dimensional and boundless, i.e. as universal.

The universality of man is his ability to any abilities, the ability to be anything and everything. Unlike an animal, which is always limited by one or another set of inherited functions, man is capable of overcoming all kinds of limitations, of surpassing the available limits. He can cognize the infinite world and himself, change the external world with the help of object-practical activity; thanks to his artificially made tools he can see better than an eagle, be stronger than a lion and move faster than a cheetah. In addition, unlike an animal, living, as a rule, in one single environment, man can master any natural conditions and environments and create a second nature - culture.

What are the origins of human universality? Logic, scientific facts and the experience of many generations give a clear enough answer to this question. Man is universal functionally because he is universal structurally. Man

embodies the whole world, the whole universe; he has absorbed all levels of organization of the universe and has become the universal reflexion of nature. In other words, man is universal because he is the universe. Man is potentially and qualitatively equivalent to the world as a whole, he carries it within himself and strives to discover, develop and improve it; and to what extent he succeeds in realizing his infinite possibilities depends, ultimately, on his own human efforts.

But here is a new predicament. Paradoxically, such an all-encompassing definition of man leaves a feeling of incompleteness, uncertainty and abstraction. If a person can do anything, then very often he uses this ability not for the benefit of himself and others, but for evil. The ability to be anything and to overcome any limitations can lead him from the path of perfection to the path of degradation. The universalist interpretation overlooks the fact that man is determined, in all probability, not only by a single world beginning (it is, of course, the basis and source of man as a microcosm). If man is universal, if he is always "going beyond his own boundaries," what allows him to preserve himself as a human being (and as a single person) In other words, what is the main thing in man?

The general answer is intuitively clear and unambiguous, even though it looks like a tautology: man must be human. Not thinking, not intelligence, not object-practical skills (technical abilities), for they can be machine-like, artificial, ethically indifferent, but humanity, i.e. the moral beginning, open to love and good deeds, is what man lives by. Therefore, humanity can be considered the most accurate definition of man, his true essence.

But if this is so, then, consequently, the moral essence must also be subordinated to human universality itself. The limitless abilities given to man blind him so that he begins to believe in his own infallibility, falling into outright self-aggrandizement and beginning to pursue self-interest. Meanwhile, universality is given to man not as an end in itself, but as a means for him to share his skills and achievements with the world around him without end and free of charge.

The universality of man is connected with the presence of consciousness. It provides a person with a huge range of possibilities: the ability of productive representation, goal-setting, creative processing of received information, etc. But if mind is a phenomenon of natural being, of universal life, then what, in this case, is spiritual as specifically human?

The very first step to adequately comprehend the concept of "spirituality" is that the spiritual, by definition, is something opposite to the material. Of course, this is only the most approximate approach, but it is generally correct, because it is based on the original etymology of the word and the historical and thought genealogy of the concept of "spir-itual". Obviously, the spiritual has a direct relation to the human being: a human being is not only a body, not only a physical structure. Note this well. Man is dual, with the spir-itual constituting some subtle and profound definition of him, while the material is a definition more empirical, external.

Thus, it is necessary to begin, as a working definition of the "spiritual", to recognize that it, in contrast to the material, external world, is internal in man, his inner world.

Consequently, it is necessary to recognize something in man that is not present in material existence. Man lives not only by his life force and not only for its own sake. There is another type of energy in him, a nobility that does not exist in nature. An integral, essential characteristic of human life in its true sense and meaning is something greater, much higher and finer than the natural life force. And if we speak of "spirit" in relation to the truly human inner being which corresponds to the concept and dignity of man, the following must be recognized.

In addition to the power of life, or the energy of active functioning, there must be in man something beyond this and in addition to it: a power or energy capable of raising him above the material conditions of life, of elevating him above the rest of nature - but elevating him with good qualities. And to elevate him even in those circumstances when, as it would seem, it would be more advantageous for man to submit to the general course of events in the world of matter; when, as it would seem, it would be much more useful and expedient for him to move according to the logic of that necessity which compels him to take care of his food and self-preservation. The spirit of true humanity, that inner force which makes man Man with a capital letter, is not merely a life force, or a natural instinct, or consciousness, thinking, etc. This spirit is the human moral beginning.

It is called sacred, divine in man, because it expresses itself in high sensual phenomena such as complete trust, love, a sense of the sacred.

In the history of thought, sensuality was usually downplayed, considering reason to be much more important and reducing the highest human feelings to acts of consciousness and thinking. Thus, the specificity of feelings was actually denied. Only a few people emphasized the special importance of the human sensual sphere⁷.

In addition, it is generally believed that the nature of sensual life excludes the possibility of its linear systematics, since feeling is a direct relation to the world as such. This immediacy, direct connection with objects, is fundamentally different from thought, concept as an abstract attitude and therefore has a character of impulsive and unstable. In a certain sense this is true, but, contrary to the idea that it is impossible to systematize feelings, it should be emphasized that feelings are indeed far from being static, but they are not chaotic either. The sensual sphere has a certain hierarchical structure, genetically connected with the evolutionary process and historical development of man.

Three stages of development of the sensual beginning are clearly distinguished. In the context of the hierarchy of feelings, attempts to relegate the human sensual sphere to the second plan, or even to suppress it completely by the ratio sphere, look unjustified.

To the first stage of development of sensuality we should refer physical senses: tactile sensations, vision, hearing, sense of gravity, sense of space and time, etc. These senses are not proper human senses, they are not really human, they are the senses of space and time. They are not actually human, as they are inherent in other living beings.

A higher type of sensuality is represented by psychic feelings: elation, anger, resentment, etc. However, they are also instinctive manifestations that are not specific to man. These manifestations are more characteristic of the natural nature of man, although, of course, can be ennobled, softened by the factor of culture.

But feelings are not limited to external sensations and psychic reactions. There is a qualitatively different, higher level of the sensual sphere, which can ennoble bodily sensations, spiritualize the mind, and with it the world of culture.

This qualitative innovation in the sphere of sensuality became, at a certain moment of human evolution, selfless love, free from egocentric impurity, and with it the readiness to help everyone and everything around; feelings of the miraculous and the good (emotional coincidence with the highest good); self-forgetful contemplation of beauty. Obviously, these higher feelings express a reverent attitude to the world, life, people as something sacred. This gives the right to define such sensual states as spiritual, or sacred-moral.

We have, therefore, three stages of elevation of the inner world of man: first, the immediate-natural, then psychic and, finally, spiritual. Strictly speaking, the first two stages are nothing but one single, natural. Then it is found that man, unlike other living beings, has not one sensual world (albeit represented by several forms or stages), but two, and directly opposite. Namely: the external sensual world of natural instinctive-egoistic features and the inner spiritual-sensual world. Higher, spiritual feelings represent a very specific sphere of human architectonics, with its own special laws and manifestations. Spirituality is love, it is the ability to never perceive the surrounding negatively, never think negatively about anyone, under any circumstances. This is the benchmark and criterion of spirituality. Without these parameters a person cannot develop normally. He must become incapable of carrying negative vibration outward. And only then, starting from this "zero" stage, he will begin to be formed humanly, spiritually. Now it is still necessary to rise to the zero stage, to move from the state of constant gravitation to self-destruction to the state in which there is a truly human formation.

The Soul as a Substantive Form

This reversal of the problem means the necessity to find out whether the soul exists as a certain substratum of the higher senses, and if so, what exactly this substratum is. In other words: do spiritual feelings have their own field structure that generates them?

Each person is individual, but individuality has no physical corporeality. Individuality is not a body as such, but a wholeness as such (atomos, individuum), i.e. something out-of-body. Consequently, individuality is a "body" of a different kind, some special form, a "spirit-forming instance" (we have already seen that this is how S.L. Frank defined the soul). Understanding of the soul as "bodily" implies that the soul is not a spirit, not a process, but something structured. And it can be modified, "folded" and "unfolded", as G. Leibniz put it, but it never disappears 8.

We can also assume with a high degree of probability the following: since spiritual manifestations are many orders of magnitude softer than natural instinctive manifestations, we have the right to add another one to the above-mentioned characteristics of the spiritual substrate - the finest texture of its composition, or fabric. In other words, the spiritual substratum is neither brain nor heart. It is not an organ of the physical body, but the "heart" in the figurative and metaphysical sense is synonymous with the "soul" as the receptacle and conductor of immaterial energy, the gracious spirit that is called to pour out into the world.

Thus, some important points concerning the nature and essence of the spiritual be-ginning are revealed. The soul is a very special, qualitatively unique formation in the human architectonics; it is a historically later structure, an evolutionary new formation in comparison with consciousness and is a kind of "parallel of the transcendental Ego" 9. If, further, the soul is not consciousness, then it must be only that which is related to the sensual sphere. Since, however, the soul is transcendental in relation to material being, it is the one sensuously real principle and therefore the substratum not of mere senses, but of senses of a higher order.

Man is greater than reason - and yet is not reduced to an irrational, irrational being. A heuristic view of the architectonics and essence of man reveals that consciousness and soul in their characteristics form, although interrelated, but parallel rows. The mind moves according to the logic of objective necessity and expediency, while the manifestations of the soul are associated with inner (moral) duty, unselfishness and, accordingly, self-giving beyond considerations of expediency. The mind is a mental and engineering-combinatorial ability it manifests itself in science and technology, while spiritually it is neutral, objective and impassive. The soul is a sensual faculty; it expresses itself in such spheres as religion and art, discovers the beautiful in the world, and brings to nature what nature does not have: additional, warm shades of new harmony. And this is only the briefest list of the dissimilarities in the comparison of consciousness and soul. Today, at the dawn of the era of artificial intelligence, it is especially important to realize that man is unique thanks not so much to his mind as to his moral beginning, and therefore no machine and no bio robot can replace a true man. And if this does happen, it will be man himself, not the smart devices he has invented, who will be called artificial.

Moral and Spirituality

Where does human moral feeling come from? Perhaps from the social contract, from the jointly accepted recognition of the unreasonableness of anti-human acts? But this point of view does not take into account the inner contradictory nature of human nature and is therefore itself contradictory: the necessity of a reasonable attitude towards each other arises precisely from human unreason and encounters it as an insurmountable obstacle.

Another approach to the problem seems more acceptable and heuristic. Man is the unity and opposite of the empirical and the transcendent, the finite and the infinite. From this arises, among other things, the distinction between the two genera of the ethical. It consists in the fact that there is an unconditional, absolute ethics, and there is a contractual, derivative ethics, formed by a particular community for itself in a limited segment of history. This distinction is fundamental, and so much so that in the face of unconditional moral law, conditional morality sometimes even appears to be lawlessness. Many thinkers of the past were well aware of the contradictions within ethical relations. Suffice it to recall Immanuel Kant's ethical theory, in which "morality" and "legality" were clearly distinguished. One cannot but agree with Albert Schweitzer, who wrote the following in this regard: "Kant ... maintains that the moral law has nothing to do with the natural world order and derives

entirely from supra-worldly motives. He is the first after Plato to perceive the ethical again as an inexplicable fact in ourselves. In the Critique of Practical Reason he writes with conquering force that ethics is a desire that allows us to rise above ourselves, frees us from the natural order of the sensual world and joins us to a higher world order. The formulation of this thesis is a great scientific achievement of Kant¹⁰.

Franz Brentano's position on the natural moral law is also interesting - natural in the sense that it is universally valid and immutable in nature¹¹. Here F. Brentano sees the special meaning and anthropological significance of human morality as much more than contractual morality.

In Russian-speaking philosophy of our time these differences are expressed precisely in the concepts of "morality" and "legality"¹². Legality has a social-group character, while morality is universal, unified for all people. Morality is prescribed to an individual from the outside, while legality grows from within. Morality is evaluated by the social environment, while morality is always an evaluation by the conscience and self-consciousness of the individual. Morality deals mainly with the thinking apparatus of the individual, while legality is rooted in the spiritual-sensual world of the individual. In other words, morality refers to the sphere of external expediency, to rationality, while legality - to a completely different sphere, to the inner duty, spirituality.

Inevitably, the question of the origin of the spiritual beginning (unconditional ethics) arises - a question that constitutes a huge problem for philosophy. Perhaps some help can be provided by appealing to the way of justifying inherent human capacities that is present in some systems of classical philosophical thought. For example, Plato held that knowledge is recollection, implying that in our cognition we relate the perceived image to what we have in our memory as a pattern. And isn't it in a similar way, i.e. with the help of a certain "remembering" that a person is brought up?

It is generally believed that a child is brought up by his parents. However, by accepting the thesis "parents brought up the child", we, in fact, turn this child into a machine for reproducing attitudes brought from outside. A program has been put into it, and the machine carries it out. Isn't it the other way around? Could it be that the child is not a tabula rasa at all, not only mentally, but also morally? Maybe he does not absorb parental attitudes from the outside like a sponge, but on the contrary: he reveals in himself those moral convictions, that moral experience, which he already had before any upbringing, a priori? If this is so, then "It",

contrary to Z. Freud, is not a product of parental instructions at all¹³. How else can we understand the fact that the child understands and internalizes the commandments that parents instill in him? How is it possible for a child to understand what is not in his/her empirical experience?

Apparently, here it is appropriate to use the image of the vertical of the spirit. Morality is set "from above", "from outside", and not along the horizontal of genetic inheritance or the diagonal of culture. Due to its complexity and special subtlety, of course, the problem remains. But this is why a philosophy of spirituality, or at least a broader and more in-depth study of the human soul than before, is necessary.

Practical Implications for Understanding Spirituality

What are the ways of formation of spirituality? Especially if we take into account modern historical transformations, the current reformatting of society and its new challenges. Perhaps we should agree with Prof. Gabriel Fernández Borso on this point. He writes: "What conceptual approach to spirituality can provide useful insights into the intersection of spirituality and technology? I hypothesize that this approach consists of a couple of philosophical assumptions that set the context in which a system of three conceptual axes (transcendence, immanence, and relationally) can be used. Thus, these three categories (analyzed in greater depth below) can function as three axes of coordinates along which the cross-reflection between spirituality and technology can be developed."¹⁴.

But is there a certain technique of soul perfection?

The answer is unambiguous. The technique of soul perfection is life itself, these are the direct laws that determine the relationship of people with each other and with the surrounding reality.

All events on Earth are divided into two categories: what is necessary for the flesh and consciousness, and what is necessary for the development of man as his soul-individuality, his main basis. These are two different laws. When one tries to do something on the external plane, external success is important for the body, because it is attached to the material world. The soul does not depend on it. The laws of its development are formed just on the internal reactions of a person, on his internal attitudes to certain phenomena, especially if they create some external problems for him. It is important how he will treat these situations, what efforts he will make to solve the difficulty correctly. On this depends on whether he will become stronger inside or, on the contrary, spiritually weakened.

Spiritual beginning man is objectively valuable to the world around him. The human task is to spiritualize matter, refine it and bring new beauty and harmony to the material world. Consequently, spirituality is not theorizing about the soul, but a practical attitude to life. Moral feeling calls for actions and causes them.

Of course, full-fledged spiritual development is still seriously hampered by the natural instinctive egocentric manifestations rooted in man. But the more important in the conditions of modern global egoism becomes the desire to expand the action of the soul, to ennoble the mind, to endow it with spiritual energy. The whole natural and instinctive emotional world falls in this case under the full controlling and ennobling influence of the spiritual world. And then the sphere of consciousness is freed from the influence of selfish emotional features unfavorable to the normal activity of the mind itself; the prism of egoism gives way to the crystal of spirit.

Hence it should be clear that education is as necessary (if not more so) than the imparting of knowledge. And a factor of paramount importance in human development is the unfolding of the soul. Starting at a very early age, it implies cultivation of spiritual feelings, formation of true worldview, training in physical labor, various arts, and the ability to transform reality.

Absolutization of the role of knowledge can destroy in a person the awe of being, the sense of attractive mystery. To avoid this, it is necessary, obviously, to educate a person so that knowledge is in harmony with feelings: to cultivate a reverence for the unknowable, for the eternal mysteries. The necessity of mystery is due to the fact that it stimulates surprise, aspiration into the future, anticipation of love as a gravitation towards the other, unattainable in its infinity. "The basis, the essence, the element of the higher life in man," wrote the "violent Vissarion", "is his inner sense of the infinite... The sense of the infinite is the spark of God, the seed of love and grace, a living electrical conductor between man and God... Without the sense of the infinite in man there can be no inner spiritual contemplation of truth, because the direct contemplation of truth is based, as a foundation, on the sense of the infinite. This feeling ... is peculiar to children, in whom lies as a germ - and the development, the return of this germ and should be the main concern of education "

In the light of the spiritual ideal, one of the most effective means of education can serve as fiction, because it is called, on the highest account, to be not just a reflection of reality and not its deconstruction, but its transformation. This is the very purpose of man. Through his own efforts at inner development, man will have to remake himself, to make a radical turn of colossal significance - and essentially to pass from his protracted pre-history to true history, true evolution. In this process, literature, too, will change radically and in turn help man in his spiritual progress toward a truly human life. The task looks impossible at first glance. This is because it is incommensurate with the current glob-al-critical times. However, such a task must be solved as the human race moves towards true spirituality, towards a spiritualized culture. In this process, the very spirit of cultural creations must also be perfected. And just as we need literature that can breathe new, uplifting meanings into the modern world, we also need a philosophy of the spirit, a theoretical model of true spirituality. Every nation in its formation strives for true spirituality. The main subject or catalyst on the path of spiritual development of the ethnic community can be historical personalities. The vector of further development of the spirituality of the people depends on their creative and constructive activity. For example, in this perspective, the merit of the philosopher-enlightener Abai Kunanbayev is very significant for the Kazakh people. The original value construction - "Adam bol!" (Be a man!) allows us to delve into the meaning of the embodiment of reason in the sphere of moral relations, because it fixes and characterizes human communication not only from the position of external orientation from man to man, but also from the position of internal orientation of man to

himself, the voice of conscience within each person in society. Moral actions, according to Abay, always presuppose to act not only in accordance with the inner individual will, consciously subordinated to one's own reason. According to the thinker, conscious, reasonable, rational behavior is therefore truly human behavior, moral behavior is reasonable behavior. Thanks to education, culture, enrichment with knowledge, a human being must improve his natural gifts. This is the main semantic attitude of Abay's humanistic concept.

CONCLUSION

DISCUSSION

General Outcome and Tasks for the Future

The origins of the truly human in man and in his relation to the environment are contained in the phenomenon of the soul as human transcendental subjectivity.

Spirituality and humanity are linked more with the realm of sensation than with con-sciousness, specifically with the deepest, most profound feelings, which truly define what it means to be human.

Transcendental feeling, in addition to the construction by pure consciousness of the diversity of meanings and configurations of subject matter, constitutes the main and only thing worth living for: disposition to being.

What should be the result of man's spiritual development in its influence on the progress of society? In general - a more just world, because spirituality softens the ex-tremes, brings to the norm the various manifestations of man and his mind, which sometimes can turn him into a machine, an artificial and selfish being.

These conclusions force us to take a critical look at certain vectors of social relations, to reassess the whole range of value bases and prospects of human existence, which ide-ally should be associated with the transformation of the entire global-civilizational matrix.

In terms of discussion, new research is needed, allowing us to see more deeply and more clearly the ways of revealing the true foundations of spirituality, its origins and criteria, comprehension of ways to refine the mind and expand the soul.

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