

ORTHODOX CULTURE AS A SOURCE OF OVERCOMING THE CRISIS OF PERSONALITY IN THE POST-SECULAR WORLD

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Genuine spirituality and religiosity in modern society are undergoing incredible transformations. On the one hand, traditional family values are threatened by the Western liberal agenda, which openly levels the institution of the family and offers new non-traditional forms that clearly contradict the historical development of mankind. On the other hand, religion itself in the West is changing so radically that what is abnormal and frankly sinful is recognized as normal and in demand. In some cases, it is necessary to talk about mental illness, but when this becomes a widespread trend, it is necessary not only to sound the alarm, but to try as quickly as possible to find out what is the reason for such cardinal changes in the structure of human society and how it is possible, if possible, to get out of this impasse? Is real religious faith possible today? We are sure that the causes of the spiritual crisis must be sought in person himself - the external person - who develops mainly according to the principle of the inclinations of the flesh. The centuries-old experience of the Orthodox tradition can help us understand this.

Key words: Orthodoxy, church, secularity, post-secularity, religious system, external and internal person, configuration, value, modification, religiosity, carnal, spirituality, hyperreligiousness.

[К.А. Лукьяненко Православная культура как источник преодоления кризиса личности в пост-секулярном мире]

Подлинные духовность и религиозность в современном обществе претерпевают невероятные трансформации. С одной стороны, традиционным семейным ценностям несет угрозу Западная либеральная повестка, которая открыто нивелирует институт семьи и предлагает новые нетрадиционные формы, явно противоречащие историческому развитию человечества. С другой стороны, сама религия на Западе так радикально меняется, что ненормальное и откровенно греховное признается нормальным и востребованным. В отдельных случаях нужно говорить о психических заболеваниях, но, когда это становится повсеместной тенденцией, необходимо не просто бить тревогу, но постараться предельно быстро выяснить, в чем же причина таких кардинальных перемен в структуре человеческого общества и как возможен, если возможен, выход из этого тупика? А возможна ли настоящая религиозная вера сегодня? Уверены, что причины духовного кризиса необходимо искать в самом человеке – человеке внешнем, – развивающемся в основном по принципу влечений плоти. В этом нам может помочь разобраться многовековой опыт православной традиции.

Ключевые слова: православие, церковь, секулярность, постсекулярность, религиогема, ценность, религиозность, духовность, гиперрелигиозность.

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Introduction

The weakening of the religious tradition in the minds of modern person is one of the fundamental problems of social philosophy, philosophy of culture and philosophical anthropology. Many researchers see the basis of the systemic crisis of the Christian world in the destruction of traditional (Christian) culture, which correlates with the degree of development of technogenic civilization, on the one hand, and the level of secularization, on the

other (O. Bogdanova). Against this background, the emergence of a new religiosity in culture, according to some scientists, characterizes the beginning of a new religious era in human history (Yu. Ryzhov). The opposite opinion is expressed by researchers who consider the emergence of new religious cults, deviant spirituality as a result of the weakening of faith and the inability to reproduce the traditional religious model, which leads to the emergence of simplified alternatives (P. Berger). One way or another, the weakening of the religious tradition speaks of the weakening of cultural values, which cannot but influence the formation of the individual in society and, moreover, its spiritual foundations for being in the world.

Research methods

The article uses analytical and induction research methods.

Results and discussion

The purpose of this work is an attempt to consider the spiritual life of a person in the modern world from religious and non-religious axiological positions that form and modify the spiritual foundation of a person in society.

The causes of the systemic crisis of Christian culture have been studied by many scholars. The spiritual crisis of culture was most clearly demonstrated in the 20th century. The mirror of the events that took place reflected the ethical and religious failure of person as a spiritual being. Rightly, the Orthodox theologian S. Rose calls a person of the 20th century "a person inside out", and the famous French philosopher R. Guénon calls the spirituality of society "spirituality inside out". I. Ilyin defines the cultural crisis of the 20th century as a crisis of "an incomplete spirit, a split, split person" [3, p. 326], and E. Fromm, assessing the scale of the personality crisis, states that "in the 19th century, the problem was that God is dead; in the 20th the problem is that the person is dead..." [13, p. 171].

"The death of God" is a well-known thesis of F. Nietzsche, M. Foucault defines it as synonymous with "the death of a man" (Foucault "Words and Things"). It is in the death of God that the death of person is fulfilled, the declared end of the Absolute mortifies person himself. The dialectical connection of these diagnoses reflects the internal processes of society, inherent in the person himself as the root cause of any crisis.

The dehumanization of person has prompted many to look for solutions to get out of this situation. So, against this background, the atheistic existentialism of the "philosophy of the absurd" with its nihilism appears, on the one hand (A. Camus, J. Sartre). On the other hand, religious existentialism appears (N. Berdyaev, R. Guénon, R. Guardini, A. Van Kaam, J. Maritain, G. Marcel, M. Unamuno, M. Buber, P. Sorokin, A. Schweitzer, K Jaspers, E. Fromm, P. Tillich).

The person of the 21st century is a typical representative of the post-secular era. This does not bypass the post-Soviet person either. But does this mean that the possibilities of modern person in the sphere of the spirituality of life have increased, have they found new ways to genuine religiosity?

In «A Secular Age», Western researcher C. Taylor understands secularity not just as some external changes, but as a special configuration of the entire "context of understanding that determines our moral, spiritual and religious experience. It sets the contours of our spiritual quest" [12, 18]. As a result, in the 21st century, there is not just a loss of faith, but a reformatting of the very conditions that make this faith possible.

Secularization is thus presented by Taylor as being in an "immanent frame", i.e. being in such a "case" in which once having got, a person can hardly break through it in order to "touch" the sacred (transcendent).

The Immanent frame is a form of being in which the vast majority of people of Christian civilization are forced to live. This is the starting point of being, in which access to the transcendent is limited. Human life in an immanent frame inevitably leads to certain modifications of traditional religion and culture. There is no denial as such, but the changed

perception of tradition encourages the development of an individual comfortable religiosity, convenient for one's beloved "I" spirituality.

Many Western Christian churches, in the context of promoting non-traditional values, come to the leveling of the fundamental principles of Christian doctrine. For example, homosexuality, which was considered a mortal sin throughout the history of Christianity, is reduced to a biological norm, and marriage between homosexual couples is "sanctified and blessed."

Proceeding from such messages, the spiritual life of a person turns into quasi-spirituality, becomes spirituality inside out. The immanent frame does not allow a modern person to correctly comprehend traditional Christianity: "the very matrix of their perception (and not pride and stupidity, as some theologians claim) makes faith in its traditional Christian understanding, if not impossible, then at least extremely difficult - its acceptance requires enormous efforts from a person" [12, 19]. Therefore, Taylor argues, modern secularism eliminates Christian civilization. Hence, the Christian family.

The religious state of modern man, about which Taylor speaks, is designated by I. Ilyin as the dying of a religious act that has corrected "the attitude to the religious Subject", as a result of which religion enters an era of "drying out", "weathering", "epigonism", "losing its spiritual meaning and generates an untenable surrogate for religion" [2, 126-127]. Without the direction of the spirit to God, the will to the Subject, religion begins to take the form of delirium, games, myths, superstitions. Religiosity begins to "compose a god for itself" [2, 131].

Such a religious life of a person can be considered non-spiritual, childishly dreamy, seeking purely subjective satisfaction in a personally arranging chimera [2, 109]. Ilyin believes that "a person's inability for purely spiritual communication (spiritual love, perception, contemplation, prayer, "conversation", certification and unity) has always distorted and reduced, and sometimes directly perverted all their religiosity: it was the inclusion of a carnal person with all their acts in the sphere of religion underlies a number of non-spiritual pseudo-religions...". [2, 109]. A carnal person with their hardened soul and undeveloped, childishly weak spirit is incapable of inner religious and moral work.

Assessing the ethical and religious degradation of a person as a spiritual being, I. Ilyin, as we have already said, ultimately defines it as a crisis of "a broken spirit, a split, a split person", to overcome which "we need a whole, *healed* person, commanded to us by the Gospel" [3, 326].

The same idea is pursued by Lugansk professor V. Isaev in his work "Person in the Space of Civilization and Culture", considering the basis of the modern global crisis to be the crisis of the integral person in general, which during the Christian history occurred mainly only as an external person. V. Isaev sees the way out of the dead end of modern civilization in the correct approach of reproducing the culture of theosis (deification) and the culture of broadcasting theosis, which, with their correct "placement" and perception, will indicate the Calvary path of Christ, the path of alpha and omega, approved by the prayer call: "Lord! Let Thy will be done, and not mine," as the only true one [6, 44].

The problem of human integrity appeals to the question of the ontological basis of personality. A whole person in the Christian tradition is understood as the fullness of spirit, soul and body (1 Thess. 5:23). We find such an understanding of person in the works of M. Scheler, F. Hammer, M. Buber, G. Hengstenberg, I. Ilyin, A. Khomyakov, V. Solovyov, V. Frankl, B. Vysheslavtsev, V. Isaev and others. The integrity of a person (body, soul, spirit) is a unity of the external and internal (human). Following the representatives of the Lugansk philosophical school, we understand the unity of the body and soul, turned to the earthly, temporary, mortal (civilization) by the "external person". By "inner person" we mean the unity of the soul and spirit, facing the heavenly, transcendent, eternal (culture): "Hence, the movement of a person in the space of civilization and culture causes the dia-

lectic of conjugation or non-conjugation of the external and internal person as a unity of body, soul and spirit » [4, 13]. The relationship between the external and inner person cannot be characterized with the help of spatial concepts, but only as an interaction of entities of different qualities.

The specificity of human life presupposes the existence of a person simultaneously in the space of civilization and culture, in their indissoluble unity. "A person, being in a cultural space, acts in algorithms that are directly opposite in content to the algorithms of civilization" [7, 68]. In civilization, with its egoism-center "I", pragmatism and utilitarianism dominate; in culture, with its altruism-center "We", love dominates as the ability to sacrifice one's life for the good of another (sobornost or *communitas*). In civilization, the individual dominates; in culture, the individual. Without developing their inner person, who lives only in culture and for whom the air of civilization is poison, person turns into a vicious animal. This was very accurately expressed by G. Fedotov: "Culture - these clumps of accumulated values - slow down the process of bestialization of a godless person, detaining him in the ethical, aesthetic plans of human soulfulness" [7, 70].

Therefore, "all human qualities in civilization grow against the background of self-interest - absolutely everything, including religion" [7, 61]. In the space of civilization, culture is being frozen out and the external person is activated: "In civilization, culture becomes selfish, and therefore ceases to be culture" [ibid.]. The immobilization of the inner person interrupts the action of moral and religious imperatives: "There is truly no God in civilization, and therefore everything is possible" [7, 60]. And when there is a dialogue between an external and an internal person (and it goes on all their life), "which path to choose", then the external one, at the call of pleasure and other sensual pleasures, bypassing the pangs of conscience, will certainly insist on going where it is more profitable and more convenient [7, 80]. The human soul, not receiving cultural information, which is love [4, 13], receives civilizational information, from which it becomes mummified, loses the ability to perceive the spiritual [4, 14, 18]. Such processes lead to the loss of quality and completeness (integrity) of the person himself.

The human personality is subject to constant changes and transformations, preferences and choices, not only in the space of civilization and culture, but also in quasi-civilization and quasi-culture, which make up a single world [7, 168; 4, 12]. Movement in these spaces forms a person's value structure of personality. The Russian theologian Bishop Feofan (Govorov) wrote about such a structure in his works, and at the same time he indicated five degrees (sides) of human existence, namely, spiritual life, spiritual-spiritual, spiritual, mental-corporeal, bodily [10, 43]. As a rule, a person lives one of these five lives, which constantly alternate. The dominant side in human life will necessarily be reflected in everything else - in views, rules, feelings.

A person living at the level of animal instincts cannot join the sacred. He does not realize their opportunity to live spiritually. The rejection of the spiritual in one's life inspires a person to live frankly sinful and even vile (recall the story "The Chosen One" by T. Mann, O. Wilde "The Picture of Dorian Gray") [10, 47-49]. Being in an anti-spiritual state, a person has to create a religion convenient for himself (cults, sects). This is how an "immanent frame" arises, which does not allow genuine spirituality to "enter" a person's life; therefore, the sacred is not comprehended.

An example of such dynamics of the emergence or disappearance of an immanent frame can be found even in the works of our famous collector of words, Vladimir Dahl [11]. Answering the question "what is a person", he singles out four levels of spiritual being, which is achieved by each person according to their will. Free will and choice makes it possible to always move from one degree to another (either to slide down or to rise up). Thus, a person who is self-aware and free is the culprit of their inner state and "act-

building" (I. Ilyin). All forms of being depend on the person who, one way or another, designs it (M. Scheler).

Such a definition of the various levels of a person's spiritual being refers us to the fact that religiosity, of course, develops according to the same principle. I. Ilyin writes: "Turning to unity with God, humanity only very slowly and with great difficulty reaches the level of true religiosity - to spiritual unity" [2, 370]. At the same time, he notes that each degree of human existence corresponds to its own religious intention [2, 370-373; 432-433]. The different levels of a person's religious life help to determine the general law of religious experience: "The level of religious unity of a person with God depends on human strength and on the human level" [2, 372]. Such an acceptance of religious relations helps to highlight the levels of religiosity: somatic (bodily), mental (spiritual), pneumatic (spiritual).

The totality of values, ideals, needs, goals that are dominant at a given moment in time for each person, which forms imperatives and sets the intention of a person, allows us to talk about a person's religion (s) in the structure of society.

V. Isaev argues that only the Church, while remaining a part of culture and not remaining a part of civilization, retains its autonomy and religiosity of culture, waging a constant and continuous struggle against the evil of civilization [5, 161]: "In civilization, there is a general process of shelling of the soul, that is fouling with it shell of convenient and comfortable things. Fighting such a general shelling is both difficult and difficult. On this path, the only effective tool is the communion of person with God" [7, 94]. And this process is extremely complex, as our brief review of this issue has shown.

In the architectonics of Christian values, the main place belongs to love, for "God is Love" (1 John 4:8,16). The philosophy of P. Florensky, N. Berdyaev, J. Maritain, G. Marcel, I. Ilyin, M. Scheler is permeated with the general idea of the necessary development of society "from the Main and according to the Main" (in God). Here God acts as the main spiritual intention in human life and the basis of culture, the main factor in building non-hypocritical relationships as the basis of *communitas* (W. Turner). The orientation of a person not to eternal values, "religious blindness", on the contrary, devastates life, "cleanses" it of sacred content and fills it with vulgarity, elevating completely meaningless "values" (material, finite) to the rank of values.

Here it would be appropriate to recall the New Testament words: "For where your treasure is, there your heart will be also" (Matt. 6:21). The value of a treasure determines the value of a person. "What captivated their soul, there every time is for him the "core" of the so-called "essence" of things" [14, 353]. And "he who sighs about the insignificant is himself insignificant; he who worships the empty has an empty soul" [2, 63]. Such is the law of spiritual existence.

Outside of divine imperativeness, we see and evaluate intentionally everything that happens only through our "own" eye and at the same time correlate everything given, that is, ourselves, with the states of our own feelings. "Our highest spiritual potentialities, gifts, powers, even the highest subject of our destiny" we make slaves of our body and its states (vanity, pride, ambition) [14, 349]. And only the spiritual eye and its intentional radiation, oriented to the transcendental spiritual center – God, helps us to go beyond our image, to see, understand and appreciate the meaning of our life and "my neighbor" in a completely different way: "The sacred is revealed only to the spiritual eye and moreover, precisely to the eye of the heart" [2, 61]. No wonder the French writer A. Saint-Exupéry in his "The Little Prince" reminds us that "only the heart is vigilant" and that "you cannot see the most important thing with your eyes."

The "dead heart" cannot and does not know the sacred. "God and only God can be the top of the stepped pyramidal structure of the kingdom of that which is worthy of love, the source and goal of the whole at the same time," writes Ilyin. [3, 356].

Conclusion

The value being of a person (like Scheler's *Ordo Amoris*), formed by non-spiritual acts of love, or even anti-spiritual ones, modifies and transforms spiritual culture to the level of quasi-culture and sets the intention for a barren, meaningless, destructive and narcissistic existence of a person in the world. This is how the family is destroyed, this is how fundamental human values are overthrown, and this is how the person himself is destroyed.

The main modifier of the religious tradition is the unwillingness, and for many, the impossibility of gaining a truly ecclesiastical religious experience, the experience of the patristic, spiritually faithful, healthy, which would lead to the construction of a "holistic religious act." It is the "holistic religious act" that is the axiomatic basis of culture and underlies all cultural completeness (I. Ilyin, V. Isaev).

The preservation of divine grace, revealed to the Russian person in Orthodoxy, is an axiom of the existence of a Russian person, a Russian idea (A. Uzhankov). Without understanding the full seriousness of this vocation, but only talking about the importance of the existence of Orthodoxy as such, without immersion in Orthodox culture, without the practical implementation of centuries-old experience, we risk losing ourselves as a nation.

And the last. Non-following or incorrect following of the Orthodox tradition in spiritual life can also give rise to many mistakes and even lead to extremes, for example, to the emergence of hyper-religiousness. We devote our other works to this phenomenon.

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