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INTERNAL MECHANISMS OF A HUMAN'S SPIRITUALIZATION IN RESPECT TO CHRISTIANITY

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In the article notion of "spirituality" in respect to Christianity is examined; internal essence of and objective of the process of man's spiritualization are revealed. The author defines and characterizes stages of his/her spiritual ascension: "Purification", "Enlightenment" and "Perfection" – spiritual perfectibility, beneficial regeneration with the help of the Holy Spirit.

Key words: Spirituality, spiritual ascension, Scripture, purification, enlightenment, perfection, prayer, the Holy Spirit, spiritual gifts, hesychasm, divine energy, energetic union with the God.

Problem in general and its relationship with important scientific and practical tasks. The spiritual development of a man and society is a necessary condition for progress. The decline of spirituality, according to modern scholars (G. Shevchenko, A. Komarova, I. Pidlasyi, M. Yevtuh etc.) leads to overall degradation of a man, society and humanity. The successful solution of the problem of spiritual development and self-identity is the basis for maintaining and further progress of human civilization.

Analysis of recent research and publications related to the solution of this problem and relied upon by the author. The problem is studied by such prominent scientists as V. Solovyov, M. Berdyaev, V. Lossky, P. Florensky, S. Frank, I. Ilyin, O. Men, V. Zenkivskyi, H. Vaschenko, S. Rusova and it was investigated by G. Shevchenko, B. Vedmytskyi, L. Telyzhenko, H. Sylnytskyi, O. Vyshnevskyi, M. Yevtuh, T. Thorzhevska, V. Kafarskyi, S. Krymskyi, V. Onyschenko, V. Zhukovskiy, A. Osypov, P. Movchan, M. Savchyn etc.

Unsolved aspects of the problem, which the article is devoted to. Despite the fact that the work of prominent theologians, philosophers, psychologists and educators today are dedicated to the research of religious spirituality, there are no works where views on the internal mechanisms, content and nature of the process of human inspiration have been generalized and systematized. This article is an attempt not only to underline and analyze the components of human inspiration, but to create a holistic view of its internal mechanisms and describe them in terms of Christian doctrine.

The goal of the article is to analyze the internal mechanisms, the nature and stages of human inspiration in terms of the Christian faith.

The main research and explanation of the results. For centuries a source of spirituality are considered spiritual-religious, diverse spiritual-esoteric philosophies (Buddhism, Pifahoryzm, Sufism, Theosophy, Living Ethics, etc.) that in their commandments reveal the contents, ways and directions of the process of human inspiration. [17, p. 69–98]

It is a religion for centuries that has uncovered appropriate ways and means to spiritual development and self-disclosed internal mechanisms of personality's inspiration. In particular, "Sermon of the mount". contains a program of spiritual self-development, ascent of man and mankind. It directs people to the divine world and higher spiritual values.

In the light of the latest researches it is evident that the man is a unity of spiritual and earthly principles, spiritual and corporeal creature. The spiritual in man is the primary determinant, as it evidenced by the religious, spiritual-esoteric philosophical sources, as well as the achievements of modern science. They treat the person as a complex, integrated biosociospiritual system that is constantly changing, transforming, evolving, growing.

In the religious, spiritual and esoteric philosophical and scientific sources we can meet different understanding of the purpose of the process personality's inspiration: the attainment of enlightenment, holiness, adoration, the knowledge of God, personal communion with God; disclosure of the Supreme Spiritual "I" of a man; awakening and spiritual development of hidden possibilities; transition to autotrophic level power supply (by V. Vernadskyi), development of intuition; achieving liberation, spiritual freedom, the state of inner peace with himself and the World, sense of unity with nature, the Earth, humanity, the universe and so on.

According to Christian doctrine, the man's inspiration process is extremely long and difficult path from earth to being spiritually perfect man – Godlike.

Man is created in the image and likeness of God [Genesis, Ch. I, 26] and because of this, and through striving for perfection, holiness he can become perfect as our Father in heaven is [Matt., Ch. V, 48]. Not by chance Anthony the Great taught: "For God became man so that man became like God."

In the New Testament, Christ said that all that he is, what he does and later we will do when we learn through our nature to express the will of the Creator.

So, in the words of the Savior there was defined the ultimate goal of human evolution, rise to the level of heavenly perfection, holiness and become mediator of Divine Will and spiritual energy.

According to the Apostle Paul, there are the soul man and the spiritual man. "Sown soul body, raised a spiritual body" (1 Cor. 15; 44, 46)

Man born of the flesh is a natural man, that man with unawakened, undeveloped spirituality.

The path of soul man to the spiritual man is connection with God, his comprehension of the Holy Spirit, the change from sinful, selfish man to Godlike – is the goal of human life.

According to Teofan Recluse: "The essence of life is in Jesus Christ, spiritual life is the transformation of cordiality and physicality to spirituality, that is the inspiration of soul and body." [19]

Spiritual, that is "born again" in the ancient Mysteries (Dedication) in India, Egypt, ancient Greece are called consecrated to higher knowledge. Spiritual were apostles of Christ, who received the baptism of the Spirit and fire.

According to religion, spirituality is a manifestation of the degree of disclosure and progress of the Spirit of God in man.

In Christianity, spirituality is treated as a trinity of Faith – Hope – Love, its main features are considered infinite love, humility, repentance, sacrifice, and more. Treating a man as a being created by God, the Christian faith believes that human spirituality is appropriate for his sign, normal existence.

Thus, "spirituality" has a very definite sense in the religious interpretation of the term, it is a special state of the believer – the proximity of the soul, inner world to God, the Supreme world, a sense of oneness with God, her/his level of comprehension of the Holy Spirit.

This ownership of a man to the divine through Faith, Hope, Love is the life of man in God when a human being is the repository of the Spirit of God, is full of the Holy Spirit that permeates and inspires all spheres of life.

The process of inspiration, the way from person of soul to person of spiritual is long and thorny, because each person must develop his/her God spark in the flame of spirituality through their own efforts.

This is the way to himself, "inner" man, to his real, true nature, the supreme spiritual "I" of man, which constantly reminds us of Eternity.

High Spiritual "I" of a person embodies all the best what Creator put into us: conscience, compassion, kindness, joy, spiritual harmony, longing for higher capacity for self-sacrifice and an inner need and desire for self-

improvement, the knowledge of God, communion with God, bringing harmony in the world.

As already stated, every person from birth brings God's Spirit, Spark of God, but the level of disclosure and development (evolution) of the spirit of each person varies.

So, in the spirit of primitive man has not yet been disclosed, it is indistinguishable in form, but a man who seeks perfection, it is gradually revealing, and man becomes spirited.

Most people's spirit is asleep and cut off from communication with the spiritual Fatherland and accordingly the inflow of Fresh Forces from the Divine Light. According to Abd-Ru-Shin, western mystic of spiritual direction, a man who consciously develops his spirit will gradually become noble, exalted, majestic, he will never be able to generate darkness and go the other way than the way of Light ...

Actually in this case, he believes, the basis of spiritual evolution, convergence and Peace are. [1, p. 437–438]

Describing the nature of the evolution of the human spirit, he says that matter creates core of human spirit around which numerous shells are formed that are necessary for its development, hardening and prosperity. The author emphasizes that spirit contains of striving for perfection, endless evolution by its nature.

The highest test of the spirit strength comes by means of the physical body in the material world. Abd-Ru-Shin treats these tests as a necessary step towards improving the spirit. [2, p. 439]

Thus, a person from birth is endowed with a spiritual, immortal Spirit that comes from God. But it has to go through his personal experiences, the trials of life to awaken, develop and harden his spirit to finally become a spiritual being.

According to Christian doctrine, which leads one through the evolution of human mental to the spiritual, that is, from a man to God-man, the path of spiritual ascent – a knowledge of his inner "I" and find God inside (when a person starts to live with God in the heart and His image is in mind), that connection, merging with Him in a single unit (returning to Him).

This path of spiritual growth comprises three phases transforming people – three degrees of the spiritual life, or three degrees of priesthood: **Clearing**, **Insight** (intuition, enlightenment) and **Perfection** (state of spiritual perfection, adoration, ecstasy).

Passing through these three stages, a person consciously reborns, or is born again in the Spirit. In particular, G. Skovoroda, referring to the physical

and spiritual birth, stressed that spiritual birth of a man is true, as one can realize “divine in yourself”.

The *first stage* is clarifying of spiritual nature of human beings: that process of burning all bad and dark in the soul through repentance, confession, and communion. Clearing the spiritual nature of a man is a requirement that is pushing by Christian church. “First, – says St. Gregory the Theologian – clean yourself and talk with God, which is the one who is clean and treacherous.” [18, p. 145, p. 174–175] Jesus’ preaching high moral – “Blessed are the pure in heart, for they shall see God” [Matt. 5: 8] – the first step on a along the way.

The *second stage* of spiritual evolution is this insight, enlightenment of a man, insight heart eyes, revelation of secrets of the Kingdom of Heaven.

In the second stage a person opens the inner spiritual vision – *intuition*: he is able to enter into information-energy interaction, the contact with the spiritual sources, spiritual literature.

According to some scholars, the book is a special kind of energy information (positive or negative), we are not able to measure and comprehend. Entering the information-energy interaction with a person, spiritual books help to know yourself and understand the world, to “awake”, “open” in the human being his hidden spiritual opportunities saturated with spiritual energy. Spiritual knowledge, containing a book, penetrates the man’s soul, transform, inspire him.

Thus, one way to enlightenment of man comes through spiritual study of the Bible, the spiritual heritage of the Fathers of the Church, Holy Apostles, Great Saints and others.

G. Skovoroda thought spiritual birth of a man is going of entering the symbolic world of through comprehension of its spiritual foundations. The text of the Bible has several layers of understanding (reading): literal, emotional and spiritual.

In particular, Origen of Alexandria said, that Scripture must be seen in the triple meaning: it is the “Body”, “Soul” and “Spirit”. According to the theologian, the “body” of the Scriptures (the so called most accessible it makes sense) is outside words of instructive stories and poems.

With the development of human intelligence, studying the Bible, a man begins to look at the deeper meaning of the outer shell and affects the “soul” of Scripture, and then the “soul” is the reward diligent seeker of truth.

Origen spoke about the 3rd level of understanding of the Scriptures, the content can be understood by only spiritually developed Christians. “Spirit” of Scripture is available only for the spiritually enlightened man: only those

who has already awakened in spirit will understand its spiritual meaning: “... No one knows the thoughts of God except the Spirit of God ... who speaks not in words of human wisdom but taught by the Spirit...” (and troughs. 2, 11,13). [5, p. 178–179]

Knowledge of spiritual truths can be acquired only from within the “inner” man, the highest spiritual eternal “I”, which built a Temple within us and connects us with the Creator.

And accordingly, intuition as a form of spiritual knowledge is the fruit and the result of activity of “internal” human and aims at spiritual self-knowledge and self-development, knowledge of spiritual truths.

Modern science has distinguished two forms of knowledge: mystical and sensory-rational knowledge. Knowledge of mystical reflects spiritual world, sensory-rational knowledge – the material world, it relies on external sensation and does not go beyond this three-dimensional changing world.

Very rich material for understanding the mystical knowledge can be found in the “Lives of the Saints”.

The famous American psychologist V. Dgems in his book “The variety of religious experience” (1902) (The Varieties of Religious Experience: A Study in Human Nature Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901–1902.

Publication of the magazine “Russkaya Misl”. (Moscow, 1910) writes that in addition to the usual experience, which relies on outside feeling, there is mystical experience, giving people the ability to perceive and understand the Higher World. For those who have had this experience, according to the author, the existence of God and the transcendental world are as indisputable as the existence of light for those who have eyes.

All Christian soul strives to feel the greatness of God in this world to get closer to him. As it can be seen from the lives of saints, it is a gift of God. But it is given to someone who is committed to God, prays to Him and puts in first place in his life spiritual good.

According H. Vaschenko, mystical knowledge in its highest forms is peculiar to those immersed in the spiritual life, it basically has faith. The very faith can not be regarded as a property of the soul given to man without any effort. Faith is a gift of God, but man must prepare himself to accept this gift. [7, p. 22–23]

Therefore, on the second stage of spiritual evolution, the stage of insight, enlightenment, a person gains spiritual vision – Intuition, through which a person can be consciously connected to information-energy field of any object or phenomenon in the world of physical or spiritual, “read”,

“decode” and analyze the information. Using the biblical language: to learn is to connect. [16, p. 13–34]

The *third stage* of spiritual evolution of man is *a state of spiritual perfection* that introduces to people the “hidden secrets of God”, fulfill them with “Holy Spirit”. At this stage, a person feels and understands that he, as St. Gregory the Theologian said, is “Christ’s breath”. [18, p. 152]

As mentioned, spirituality, according to the doctrine of Christ, is understood as a belief in God, an inside sense of the spirit of God, his spiritual energy of Life. The purpose of inspiration process in Christianity is approaching, attachment to God, the knowledge of God, becoming “partakers of Divine nature”, deification achievement, personal communion with God through prayer.

So no accidently the architect Kypriyan (Kern) repeatedly quotes Plotinus, who in Hellenistic era came to an understanding that “the purpose of human life is not saintliness but deification.” [4, p. 143]

The *third stage*, the state of spiritual perfection, involves transformation, radical change, fertile rebirth of man through the Holy Spirit and gaining Spirit of Holiness.

Describing this state of spiritual development, Macarius of Egypt wrote that the man “dissolves in Spirit, becomes like Spirit itself” when “everything in a man is light, everything – joy, all – calm, everything – fun, everything – love of all – compassion, everything – goodness, all kindness, and he seemed to be immersed in virtue of good Spirit forces.” [3, p. 263]

It is about such a man St. John Chrysostom says, quoting the Gospel of Matthew: “The spiritual man must not be angry, but should be simple and naive as children (Matt. 8: 3).” [13, p. 422]

As already noted, to achieve the necessary grace degeneration, there need not just personal efforts of man on his own spiritual self, but also the grace of the Holy Spirit which God sends.

The fruit of the Holy Spirit in a person is “Love, joy, peace, patience, kindness, goodness, faith, meekness, temperance.” (Gal. 5, 22–23) In addition, people who lead spiritual life, as the reward from Him they are given spiritual gifts of the Spirit of the fear of God (filial reverence for God); Spirit of knowledge (pastoral and prophetic gift); Spirit power (gift of spiritual strength, the strength of mind and strength of will); Spirit advice (gift of spiritual mentoring); Spirit of Understanding (responsiveness of the soul to all that is good and holy); Spirit of wisdom (ability to live the commandments of God); Spirit of the Lord (gift of piety and righteousness).

Spiritual gifts are not something innate ability or acquired that person reaches the targeted actions, they are the gifts that God sends through the grace of the Holy Spirit. Gifts, says the Apostle. Paul, are given to each one individually. (1 Cor. 12:11)

Thus, One is given by Spirit the word of wisdom, to another – the word of knowledge, someone else – faith, the gift of healing, creating miracles, prophecy, discerning of spirits, different languages or interpretation of tongues.’ (1 Cor. 12: 8–10)

According to the interpretation of approx. Theophylact of Bulgaria, it is connected with the whole being of man, not of the being and action of God. “As the sun softens wax and clay makes solid, not just from itself, but because of differences of substance of wax and clay, and God clay Pharaoh’s heart, so to speak, makes cruel.”

So the grace of God, His love will sanctify all, but will act according to the situation of the human soul. [9] “How many people brought up the fruits of the spirit: love, joy, peace, patience, kindness, goodness, faith, meekness and temperance. There is no law for such people,” stresses apostle Paul, (Gal. 5: 22–23).

God’s grace is the energy source of spiritual power, a special heavenly way to healing, cleansing and enlightenment of the soul and body. “Who will clean his soul at least a little – says St. Gregory of Nyssa – that nature is in his cleanliness throughout sees the love of God to us and intentions, which he had in creating it.” [3, p. 185]

A man in a state of enlightenment, is deeply and directly experiencing God, differently perceives things and phenomena of life. “In this light, – says Jakob Boehme – my spirit suddenly saw through felling all creation and saw them all, even the grass and leaves of God, I knew who he was, how he acts and what His will.” [7, p. 24]

Thus, the process of human inspiration includes the appropriate steps, stages of spiritual growth: from the earth, sincere to the perfect spiritual, enlightened man who becomes a guide of spiritual energy of the Creator of the world.

Particular attention is paid to men’s spirituality process, disclosure of its internal mechanisms in the Christian Orthodox spiritual practice – hesychasm, which aim is energy union with God during his earthly life.

The essence of this doctrine is deification of man – union with God, connection all human energies with the Divine energy. It is a spiritual experience of changes the energy of the human conditions, the ultimate goal which provides absolute unity with God, not by essence, but by energy: to imitate the Creator in their energy.

H. Palama teaches that God is completely inaccessible, transcendent for us in itself, but the person is notified by his actions manifested in energies.

According Hesychasts, energy of God – the message of the Holy Spirit – is facing the world, penetrating the world, and therefore is available to human perception. According to the teaching of St. Gregory Palamas we can not be partakers of the divine nature, but we can know Him and the power to be partakers of it. [8]

Individual inner condition of a person, which is experienced a combination of all its energy from the Divine, consciously achieved by man in the process of gradual spiritual growth: man is gaining light in heart, and God reveals Himself there (Gregory Palamas).

Means to achieve such a state is recognized on the practice of prayer – the prayer of Jesus. It is a continuous reading aloud to himself or repentance, so-called “Jesus Prayer”: “Lord Jesus Christ, Son of God, have mercy on me a sinner.”

“Prayer is conversation with God mind” – says one of the first treatises isyhasht tradition – “Word of prayer” prep. Neil Sinai. [10, p. 207]

Thus, the constant repetition of the Jesus Prayer for hesychasm is a gracious help in achieving internal concentration, silence and spiritual movement of “intelligence” in the “heart”. When moving prayer in the heart, verbal prayer stops. And then it comes the communion with God.

Thus, the constant repetition of the Jesus Prayer for hesychasm – a gracious help in achieving internal concentration, silence and spiritual movement of “intelligence” in the “heart”. When moving prayer in the heart, verbal prayer stops. And then it comes to communion with God.

According to the teaching of Gregory Palamas, the action of grace, divine revelation is never spontaneous, “automatic”. It always made through synergistic interaction with the counter-effort (prayer) the person aimed at energy connection with God.

According to the dogmatic theory of synergy, person must take part in their salvation and facilitate convergence on his divine grace by own good deeds. [12, p. 249–271]

So, traditionally isichasm, in the inspiration of man is possible a level of convergence when there is Transfiguration of man through the Holy Spirit, the transition to a state of spiritual perfection, a new way of being of mind, body and soul, all levels and dimensions of human, reunion mysterious animal energies of human beings with Divine energy, grace through prayer spiritual practice that is the fruit of the Holy Spirit power.

As mentioned before, the purpose of the process of inspiration, according to the Christian doctrine, is the attainment of a personal relationship with God through prayer.

Scientists point to the possibility of internal communication with God, each individual through prayer. From the standpoint of the latest achievements of modern science (theory of physical vacuum and torsion fields by A. Akimov – H. Shypov), prayer is not just appeal to the supernatural beings in the form of a request, but a complex psychophysiological phenomenon, torsion waves that spread instantly across the universe.

According to academician H. I. Shypov, “intermediaries between man and God are not needed. ... with sincere and pure aspiration from anywhere, wherever you are, instant communication is possible with God.” [14, p. 42]

Conclusions. Thus, the process of human inspiration in Christianity, the way from a mental man to a spiritual begins with repentance, confession, communion as rethinking the values of life; conscious mentality of treating its negative mental manifestations of selfishness; purposeful development of the best soul-spiritual qualities and the formation of conscious desire to live and act according to the commandments of God, do yourself the image of God. An important step in this direction is human enlightenment, discovery and development of his internal, spiritual vision – intuition: ability to consciously connect to the energy of the Creator, the Supreme Spiritual World. And the last step on the way is blessed rebirth, the man who spiritually changed through a combination of personal efforts of man and the grace of God, with the help of Holy Spirit through prayer.

Energy Union with God is possible only when a person is completely purified soul (mentally) when perfected, increased and intensified his soul and closer to the Spirit, united with him, only when the inner spiritual essence of one can merge with the Creator, and a man reach the state of spiritual perfection.

Highly spiritual person is open for acceptance as a divine grace, and he becomes a source of spirituality for others and the world. As a leader of spiritual energy of the Creator, a spiritually perfect man radiates energy of love, harmony, beauty, peace in the world, it contributes to the harmonization and improvement.

He lives with a sense of constant communion with God, by the will of God and is in the love of God, that means to fulfill his human purpose on Earth.

Thus, the purpose of the process of man’s inspiration is a spiritual power of communion with God, coming closer to the Creator, achieving harmony between own life and the world, society, Earth, Universe.

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ВНУТРІШНІ МЕХАНІЗМИ ПРОЦЕСУ ОДУХОТВОРЕННЯ ЛЮДИНИ З ПОГЛЯДУ ХРИСТІАНСЬКОГО ВІРОВЧЕННЯ

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У статті розглянуто поняття «духовність» з погляду християнського віровчення, висвітлено внутрішню сутність та мету процесу одухотворення людини, виділені та охарактеризовані етапи її духовного сходження: «Очищення», «Осяяння» (просвітлення) та «Вдосконалення» – стан духовної довершеності, благодатне переродження за допомогою Духа Святого.

Ключові слова: *духовність, дух, духовне сходження, Святе Письмо, очищення, осяяння, вдосконалення, молитовна духовна практика, здобуття Духа Святого, Духовні Дари, ісихазм, Божественна Енергія, Енергетичне єднання з Богом.*

ВНУТРЕННИЕ МЕХАНИЗМЫ ПРОЦЕССА ОДУХОТВОРЕНИЯ ЧЕЛОВЕКА С ТОЧКИ ЗРЕНИЯ ХРИСТИАНСКОГО ВЕРОУЧЕНИЯ

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В статье рассмотрено понятие «духовность» с точки зрения христианского вероучения, раскрыты внутренняя сущность и цель процесса одухотворения человека, выделены и охарактеризованы этапы ее духовного восхождения: «Очищение», «Озарение» (просветление) и «Совершенствованию» – состояние духовного совершенства, благодатное перерождение с помощью Духа Святого.

Ключевые слова: *духовность, дух, духовное восхождение, Святое Письмо, очищение, озарение, совершенствование, молитвенная духовная практика, Дух Святой, Духовные Дары, исихазм, Божественная Энергия, Энергетическое единение с Богом.*

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MAN OF CULTURE IN THE ASPECT OF ANTHROPOLOGICAL CONCEPTS: A RETROSPECTIVE ANALYSIS

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The article is dedicated to the analysis of anthropological conceptions of man of culture. It is pointed that a man of culture is the person, that lays the beginning or the principle of his essence, not relying herein neither on nature, nor on any other external factor. The problem of self-expression is considered as the main problem of man of culture. This problem is directly related to the simulation of reality problem. Intense activity of man of culture expressed in his creativity is only expected to eliminate this problem. It brings to the focus a man-creator, man of culture. Only all-round research of man of culture phenomenon is able to help us understand the way mankind moves.

Keywords: *Man of culture, anthropological conception, cultural paradigm.*

General problem statement and its connection with the important scientific and practical tasks. The level of historical development of culture reflects the level of historical development of mankind. People live in a particular environment of culture, are formed in it. Accordingly, the change and transformation experienced by the culture, are reflected in each individual person, to whom this culture applied. They are connected primarily with the fact that we are living in a time of the next change of cultural paradigm, the essence of which is that the inclusion of a person to