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The Phenomenon of Spiritual Habitat in the Yakut Heroic Epic

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Abstract

In the Yakut heroic epic *olonkho* ("Nyurgun Bootur the Swift" by Platon A. Oyunsky, Elbet Bergen of N.T. Abramova), the main person is the hero of *aiyy*. He is called to protect his people and tribe. He is the guarantor of the "future life of the genus "Aiyg aimaga", i.e. the tribe of divine origin, therefore, in accordance with its high purpose, the hero is portrayed as strong and majestic. He is opposed by the hero of the tribe "Abaasy aimaga" - literally a representative of the devil's tribe, who attacks people and abducts the beautiful bride, the future mother of the successor of the genus of *Aiyg aimaga*. The last circumstance in the world of the *olonkho* is a symbol of an assassination attempt on the bright future of people. Therefore, the hero of *aiyy* at the end defeats the hero of the tribe of "abaasy aimaga". But not everything is so simple. In the single combat of the hero of the tribe of "aiyy aimaga" and the hero of the "abaasy aimaga", the first hero does not always win. And the cause of the defeat is reduced not only to the sentences sent by higher forces for too arrogant attitude towards people of the *Aiyg Aimaga* family, the Higher Powers. This article is devoted to understanding the image of the hero "Ogo Tulayakh" ("Child-orphan") from the genus of *Aiyg aimaga*. The authors set the task to show the spiritual, moral, emotional, intellectual potential of the *olonkho* "Nyurgun Bootur the Swift", which is necessary to overcome the spiritual orphanhood of the individual. If a person does not know love, does not know the natural laws, the commandments of people's lives and therefore does not follow them, he considers himself to be abandoned and lonely. This is the manifestation of spiritual orphanhood. As a methodological principle of work, the *olonkho* is considered as the basic matrix in the spiritual development of a nation.

The novelty of the research is that the authors disclose through the images of the heroes of this *olonkho* the ways to overcome spiritual orphanhood. The practical significance of the research is that the philosophical conception of the development of value orientations of the Sakha ethnos has been developed, it tried and tested basic components – the theoretical model, mechanisms, authoring methods, constitute the scientific basis for the development and preservation of ethno-value orientations, making optimal decisions on the acute problems of the cultural, spiritual, political coexistence and dynamic development of the representative of the Sakha ethnos.

Keywords: Spiritual orphanhood, *Olonkho*, Person's value potential, Family, Sacred space of the family, Harmony of spouses, Female and male essence, Spiritual self-perfection, Love, Spirit, Gender, Truth, Higher Light Forces.

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Introduction

In modern society there are complex and ambiguous processes. There is a reassessment of the components of the spiritual and semantic core of culture, including the everlasting folk traditions; “the collapse of humanism”, the result of which was the rampage of violence, terrorism and devaluation of human life; the aggravation of problems of loneliness and mutual understanding in society. Although the parents' home and family are guarantors of stability and reliability in a volatile world, however, under modern conditions, many families cannot adapt and form protective mechanisms.

In Soviet times, children were brought up a kindergarten, a school, the pioneer organization, and then the Komsomol organization. Today such a system does not exist. Over the past decades, much has changed, something has been acquired, but much has been lost. As a result of spiritual and moral ignorance, parents cannot, and sometimes do not want to establish friendly and loving relationships with their children. Corporal punishment, emotional rejection, violence and aggression directed at children by parents, cripple children's souls, disrupt the normal process of their moral and mental development, destroy the cognitive activity of children, lead to mental illness and suicide, push them to violations and social ills. According to experts, an in-depth analysis is necessary, without which it is impossible to single out the type of families belonging to the “risk group” and more difficult it is to predict the most stable and effective type of family of the future. The processes taking place in the modern family have not been sufficiently studied due to the accelerated dynamics of social processes. A generalized cause of violations in the development of children is the distortion of vital needs in love and recognition, a sense of stability and security. Children who live outside the family or in the family sometimes become “orphaned”.

The modern world has entered the era of globalization, which forces mankind to rethink the established values and formulate new sociocultural paradigms, improve the world picture and adequately understand the place of a person in the organized social space. Along with this, the negative consequences of global processes are also manifested, in particular, the threat to the established ethno-cultural diversity of the world civilization. To better understand the changes taking place in society, modern reality dictates the need for special studies.

In the thousand-year life experience of the society, these problems are not discussed for the first time. Various religious organizations and associations, the press, television, the Internet represent abundant material in special religious sites: confessions, parables, stories, creativity of believers. They give an opportunity to reflect on the eternal questions of the existence of mankind, about life and death, about love for one's neighbor, family, home, land, etc. Of all the abundance of information of religious organizations: Christians, Muslims, etc. one can single out the problem of the soul of a person, the problem of saving the soul, the importance of the family, the home, the relationship to the neighbor, the love of man, mercy and compassion, etc. But the problems of modern man remain unresolved, even more - exacerbated.

A person's soul can “freeze”. Today, communication is the “weakest link” in people's lives. Parents gradually cease to communicate with children, understanding education, as a formal condition of the relationship: dressed, fed, in the garden, in school, the university was sent. Contacts in virtual environments and social networks are mastered quickly and qualitatively by children and adults, while face-to-face communication is avoided for various reasons. More and more for the process we need an intermediary - in the form of a virtual environment, a stream of business papers, gadgets ... Enthusiasts open and ready to communicate “live” units. And those children who are lucky enough to meet such people are happy. After all, emotional detachment and a lack of communication lead to mental solitude. “In the olonkho, what appears to be latent in the depths of human society, in the depths of its consciousness, appears on the surface” (Lukina & Doktorova, 2014, p.386). Today, after UNESCO elevated

the status of the olonkho epic, the idea that olonkho belongs not only to its bearer, but to the whole of mankind is systematically pursued. All this is remarkable, especially "in the history of mankind, in the history of the emergence of the human psyche, the epic stage of development was most likely. At least it is difficult to find a people deprived of an epic heritage" (Savvinov, 1995, p.4). Another important question is how to use effectively the constructive potential of the olonkho for the people of Sakha. The question is whether the people of Sakha are the real bearer of the olonkho does not have an obvious answer. While the Sakha people use the achievements of their ancestors and no more. And the challenge is that each family should use the constructive potential of the olonkho in transforming the child into a future person. The olonkho researchers note that the worldviews and ideas of the olonkho are well established, have almost a single composition structure, the subjects are transferred from one olonkho to another completely free. "Since the Yakut heroic epic passed through the millenniums, bypassing writing, passing from intellect to intellect, one can expect, on the one hand, to reflect the fundamental properties of the intellect itself in the epic, and on the other, to reveal the role of the epic in the historical life of the ethos of Sakha as a means of forming a system of moral and aesthetic values of the inhabitants of the North ... The fact of the existence of many olonkho, similar to the compositional unity and possessing the same control mechanism, allows us to consider the epic as an object of systemic of research" (Savvinov, 1997, p.168).

The Methodology

The methodological basis of this work is the speech of Vladimir S. Soloviev, read at a public meeting of the Society of Lovers of Russian Literature, entitled "Three Forces" in 1877. Characterizing these forces, Soloviev wrote: "The first excludes the free multiplicity of particular forms and personal elements, free movement and progress - the second is just as negative about unity, the general supreme beginning of life ... If only these two forces controlled the history of mankind, then it would not have ... no positive content. ... and therefore the presence of a third force is necessary, which gives a positive content" (Soloviev, 1877, Three Forces). The method of comparative analysis is used in the work.

The Image of the Hero "Ogo Tulayah" in the Olonkho of "Elbet Bergen" by N.T. Abramova and "Nyurgun Bootur the Swift" by Platon A. Oyunsky

In an afterword to the Yakut heroic epic, the olonkho "Nyurgun Bootur the Swift" I.V. Pukhov writes: "Among all the characters, the image of the woman - the heroine - the bride, the sister or the mother of the hero ... stands out ... In the olonkho, the character of the female heroine is more diverse, than the hero ... The hero is primarily a warrior. A woman is shown not only in combat conditions, but also at the home. In everyday life, she is a good mistress and mother" (Pukhov, 2013, p.13). In many olonkho, an active role in marriage belongs to a man, but there are epics in which this role is taken by a woman. The situation may be aggravated by the fact that the hero of the olonkho, for various reasons, may refuse to marry a heroine. Then "marriage fights" begin, but as a rule, the conflict ends safely, i.e., the wedding of the hero and the heroine, followed by a happy life. This is a classical scheme.

Nevertheless, the classical scheme does not always work, in particular, in the olonkho, designated as the title of this article, the hero "Ogo Tulayah" is very weak. In particular, in the olonkho "Elbet Bergen" the plot scheme begins with the fact that the udagan Aitalyn Kuo sends his elder brother to the hero Ogo Tulayah as a trustee. The answer of Ogo Tulayah is laconic: "I'll have to go." While hero Ogo Tulayah got to the bride, three more heroes woo to Aitalyn Kuo. Ogo Tulayah wins the first two rivals, and the third wins in heroic competitions. After the wedding, before leaving for her husband's country, Aitalyn Kuo is kidnapped by the hero of the Lower World, Duolan. Ogo Tulayah in single combat with the hero of the

Lower World receives a wound and returns home, leaving his wife in captivity. In the further development of the olonkho plot, he is practically not mentioned as an acting image. Further development of the olonkho story is related to the preservation of the honor of Aitalyn Kuo in captivity, she succeeds due to pregnancy. The second part of the olonkho is a narrative of the life of Elbet Bergen, his childhood in captivity, the struggle for survival, maturity, revenge for the torment of his mother and her release, i.e. the olonkho plot returns to the classical version, which affirms the life of the genus of "Aiyy aimaga".

The image of the hero Ogo Tulaayah in the Yakut heroic epic "Nyurgun Bootur the Swift", recreated on the basis of folk tales by Platon A. Oyunsky, appears in the eighth song, i.e. at the end (the olonkho unfolds in nine songs). They are the son of the hero Urung Uolan and the beautiful wife Tuyarima Kuo. Kidnapped by the hero of the Abaasy, Uot Usumu. The boy himself does not realize that he is Ogo Tulaayah, but he turned out to be extremely clever and learns the story of his life, about his father and mother, that his name is Ogo Tulaayah, Eriedel Bergen. Continuing the search for his parents, a lonely child in three years will find out how to find his mother and father. It turns out his father is an unfortunate Urung Uolan, having lost his wife and "gone mad from grief for eight years wandering" no one knows where. In the dense taiga Tuyarima Kuo's mother languishes in captivity inside a glowing iron house. In the process of further development of the olonkho plot, Ogo Tulaayah first reunites the father and mother into a single family, lays the foundation for her future life.

But the hero Ogo Tulaayah is not strong, even with the help of his bride's brothers he could not defeat the hero Abaasy Timir Dybyrdan. From the true death of Ogo Tulaayah rescued by the glorious heroes Nyurgun Bootur the Swift, exorbitantly mighty Han Diargystai and the beautiful warrior woman Kys Nyurgun.

The canonical plot of the olonkho is the victory of the hero "aiyy-aimaga" over the hero "abaasy-aimaga". The image of Ogo Tulaayah does not fit into this canon. He turns out to be unimportant, in a moral and ethical sense, too. In the olonkho "Elbet Bergen" Ogo Tulaayah leaves his wife in captivity with the hero Abaasy and returns home. In the olonkho "Nyurgun Bootur the Swift" it is most clearly emphasized that the well-being of Ogo Tulaayah is completely determined by his obedient performance and sensitivity (faith of the warrior Kys Nyurgun who flew to Ogo Tulaayah in the form of bird of the Siberian Crane).

In an attempt to comprehend the image of Ogo Tulaayah, we turn to the idea of spiritual orphanhood.

The Idea of Spiritual Orphanhood and Alienation

Yu.I. Boytsov in his article "On Understanding of Spiritual Orphanhood", comprehending on the one hand the Russian folk ideas about the house, turns to the explanatory dictionary of the "Living Russian Dictionary", which unites the "housing structure" and "family" into one whole, and on the other - home as a universe, comes to the conclusion: "The house in a cultural and ideological context embodies the unity of traditions, customs, the connection of generations, life skills and ethnonational and universal human unity, the unity of the Divine world, where a man by apostle Paul, is set to be a co-worker with God, the Spirit" (Boytsov, 2008, p.190). Hence the author defines spirituality as a way to achieve this unity. It turns out that spirituality is the basis for realizing this unity. Since the way this unity is realized is called "spirituality," then "spirituality appears as a house-building mechanism, then the mechanism for destroying this house is a "spiritual orphanhood". The author of the article, further analyzing and comparing "social and spiritual orphanhood", emphasizes the single mechanism of their occurrence - alienation. The author writes: "alienation of a person can be fixed as a separation from some great world or process: from space, nature, history, culture of society, tribe, family, or as sometimes say "alienation of man from his own nature and essence" under the nature of "the essence of man" belonging to a broad

system of relationships of patterns, interpreting the alienation in this case, the deviation of man from the path that was prescribed to him by nature or essence” (Boytsov, 2008, p.196).

Images of the Heroes Aiyy in the Olonkho “Nyurgun Bootur the Swift” by Platon A. Oyunsky

Platon A. Oyunsky – the Yakut Soviet writer and poet, literary critic, scholar-philologist, state, party and public figure, the founder of Yakut Soviet literature and leader of the Yakut writer's organization. P.A. Oyunsky himself was an olonkhosut-narrator in his youth, he knew many variants of the olonkho. He is one of those who stood at the origins of research of the olonkho, and his scientific work on the Yakut epic fulfilled the task of acquainting the readers with the olonkho and Yakut culture. In Russian, “Nyurgun Bootur the Swift” in the recording of P.A. Oyunsky was translated for the first time. “In a testament to his descendants he left a beautiful olonkho “Nyurgun Bootur the Swift “composed of thirty different olonkhos” (Lukina & Doktorova, 2013, p.389).

Structural form of the olonkho text “Nyurgun Bootur the Swift” consists of three main symbolic events: the forces of Evil abduct the heroine - the dark forces, the hero struggles with Evil - bright forces, in the end, Love triumphs. These three events form the foundation of the olonkho “Nyurgun Bootur the Swift” and embody the basic, socio-genetic fund of culture, show how everything really happens in people's lives, on the Middle Earth. Dark, bright power and love are the powers invisible to the eye of people. “Any program of actions to implement the “practice of tolerance” should not only come from the essential understanding of man, but also a deep understanding of the essence of living beings in general and man as a living being in particular” (Savvinov, 1995, p.5).

“In ancient times
In warring, bloody thirsty times
Before the world changed,
Beyond the evil horizon
Of the awful earlier years,
When the Middle World
Was not yet known,
As the thirty-five tribes
Emerging from everywhere,...
The people of the Under World
Born wearing worn-out, ragged fur coats
With teeth as sharp as a knife
Descendants of the famous tribe
Of Arsan Dolai...” (Oyunsky, 1982, p.7).

Hence, these forces have appeared long ago, before the birth of humanity itself and control every person from birth to death. In the olonkho, Arsan Duolai, i.e., a character depicting a dark force, manifests itself in a person's life - this is a symbol of the abduction of the girl's soul, leading life in movement. According to the olonkho the dark power steals the soul only from a woman, there was no plot in the olonkho, when a dark force stole a soul from a man, then in life a dark force is represented by a woman. Soloviev about the action in the life of this dark force: “The first force seeks to subordinate mankind in all spheres and all

degrees of his life to one supreme principle, in its exclusive unity seeks to mix and merge the whole variety of particular forms, to suppress the individual's independence, freedom of personal life ... If it received an exclusive predominance, then humanity would have petrified in a dead monotony and stillness" (Soloviev, 1877, Three Forces). How does a dark power manifest through a woman?

The olonkho conveys the suffering of a woman who is seized by the fear of death through her speech: she is seized by a sense of loneliness and she asks, screams in horror for help - this is a feeling of spiritual orphanhood. Dark force is rough, can expose people around, family in the same state, so dangerous. The olonkho describes how a person reacts to the world around him with a sense of spiritual orphanhood:

"There came in sight
A place dark and dim
Like raw minnow soup,
With the sky gloomy and grey
Like undercooked fish soup,
Stretching above them
And boiling ominously
As if in a nightmare...
With the wan moon crooked
Like a stammerer stooping
When stammering,
With the shard of the speckled sun
Like a stutterer's open mouth
When stuttering..." (Oyunsky, 1982, p.109).

This is how a person perceives the world with a sense of spiritual orphanhood, when nothing and no one around the world pleases the eye and does not care about the soul: "A person who is limited by the needs of the Ego is trapped in subject-object relations when the world breaks down into "mine" and "someone else", loses integrity, becomes hostile and alienated" - this is the modern woman-scientist mental state of the olonkho heroine (Zhirtueva, 2013, p.50). Further from the olonkho we learn that a woman herself cannot get out of this state. To help her, there is always a man. The struggle of the hero with Evil - this symbol represents the bright power of life, which is repeated in every olonkho, there is an organized model of the relationship of a man in the main spheres of society, a social and genetic program, a peculiar inner world of a man, this is the way of life of a man.

Soloviev writes about the second power of life: "But with this force another acts, directly opposite; it seeks to break the stronghold of dead unity, to give everywhere freedom to private forms of life, to the freedom of the person and his activities ... the general loses the significance of the real essential being ... if it received an exclusive predominance, humanity would break up into its elemental elements, the life link would be torn" (Soloviev, 1877. Three forces). So if one of these two forces, which in life represent a woman and a man, prevails, then disharmony comes out. This is confirmed by the olonkho, which ends in the conclusion of the formation of a new family, the triumph of love - the national holiday ysyah. This is the third symbol of the olonkho - love. Soloviev: "The presence of a third force is necessary, which gives a positive content to the first two, and exempts from their exclusivity, tries on the unity of the higher

principle with free multiplicity ... thus creates the integrity of the universal human organism and gives it an inner quiet life" (Soloviev, 1877. Three Forces). This is the third symbol of the olonkho. It is a symbol - love - family. The olonkho emphasizes the third symbol again and again at the end of each story, a symbol of love, a family way of life, thereby affirming for us from the depths of centuries the importance of the family.

Thus, inner quiet life, i.e. soul harmony - love in a person develops only in the family harmonious life of the spouses. But real life shows that sometimes spouses, who have not reached inner harmony, marital conflicts and quarrels continue. Why?

The Family is the Paradigm of Cognition by a Man of His Inner World and the Device of Social Space

In the olonkho "Nyurgun Bootur the Swift" several married couples are formed. The action of these couples for the sake of love, a happy family allows us to trace and comprehend ways to solve the basic life problems of the modern family. In the olonkho, the heroes recognize themselves as the children of the deity Kun Aiyy - the one God. The entire surrounding world, their lives, they perceive through the prism of this self-awareness, in essence this is the way to master the world. The idea of the inseparability of man and Heaven permeates the entire plot structure of the olonkho. In the olonkho, three worlds were created in space: the Upper, Middle and Lower worlds. For all three worlds, as the administrative and executive power stands God - Urung Aiyy Toyon (White Creator). He admits to the Middle World - into the land of the people of Aiyy aimaga for the sake of the continuation of the life of the human race. These people have sonorous, "solar reins behind their backs, supported by the power of the heavens", i.e. thousands of threads are connected with the world of nature and therefore constantly feel the power and support of the upper heavenly deities in all matters and endeavors. The supreme deity in the Middle World also descends other children, intending them to be master spirits, guarding the natural riches of the Middle World and providing the people's blessings. All three worlds are interrelated - the origin, movement and actions of the inhabitants of the three worlds have certain motivations. This explains the scientist of our time about the "golden reins" of the olonkho people: "... the forces associated with providing homeostasis at the level of living organisms are genetically transferred to the human psyche and are displayed in the olonkho as external forces. ... there must be a genetic link between the spiritual, moral and political levels. Obviously, the way out of the spiritual crisis involves changing the foundation of the current political principle - the confrontational paradigm of the tolerant paradigm of thinking (Savvinov, 1995, p.23). "So, the third power [love] that should give its unconditional content to human development, can only be a revelation of the supreme divine world ..." (Soloviev, 1991, p.38). But a man does not seem to deny the faith, but the feeling of spiritual orphanhood does not pass. The olonkho researchers are speculating about this: "Probably 30-40 thousand years ago the psyche of a prehistoric man under the influence of a flow of information underwent changes in the bifurcation mechanism, turning into a human psyche" (Savvinov, 1995, p.94) and further concludes: "from this historical moment and the dominance of socio-informational influences on the preservation and expansion of human homeostasis begins".

Hence the cause of spiritual orphanhood is the breakage of the "golden thread". How to restore this thread? Oyunsky writes - "With the marriage of the hero comes an end to his exploits. According to "olonkho", the married man becomes heavy on the rise and mild in character. "Having divided the bed with a woman is not a hero; his happiness at home, in the family - in his wife and children; he lives by the past" (Oyunsky, 2013, p.24). In fact, the hero of the olonkho remains a hero all his life. What he achieved in his life gave him the opportunity to become the ancestor, for the prosperity of his kind. On his part, achieving harmony in the soul and in life, he continues to fulfill his duty until his death. Love for the wife, children, native inspires, spiritualizes him, to keep on achieved, for the rest of his life. For a woman,

gratitude, love for a man is the acquisition of her worldly wisdom. Thus, it is only through the relationship between husband and wife that a person becomes a person, a moral purification. In modern families, many wives do not perceive a husband, all the suffering and conflicts in the family come from this. What is the solution of the olonkho? Everything that happens in a person's life is not an accident, has its own reasons. In the olonkho "Nyurgun Bootur the Swift" Platon A. Oyunsky recreated and united in one olonkho different in character, and along the life path of the couples, destined to create a family. The pair of Nyurgun Bootur and Kys Nyurgun gives an answer to this question. In every possible way Kys Nyurgun resists the future husband - does not love him, does not want to marry, even in a rage she was ready to kill her husband and intended to do it.

For the death of man, one sin is enough: it will constantly open the entrance to the soul of all sins and all passions that are similar and close to him, for each of these anti-spiritual qualities is the reason for the development of others like themselves. Then the forces of Evil receive ultimate power over a man. Not all men adequately pass all earthly trials, disappear in their young years:

"In the dungeon the hero saw
Forty-four standing heroes
Who had disappeared many years ago:
They had been hoodwinked
By ninety-nine transformations
And eighty-eight tricks.
They were withered like skeletons
And stood hardly breathing,
Hardly moving their eyes..." (Oyunsky, 1982, p.232).

These men of our time are chained heroes who do not even suspect what position they are in. The olonkho warns us that the passage to the lower world, from where you can reach out to yourself the dark forces-abaasy, is always open, i.e. feelings of spiritual orphanhood can be subjected to any person:

"The bloody, slippery path
As if laid with a bloody gullet,
Stretched wide
And thrown down
From a fallen roaring bull
At the age of six,
Ready to swallow them..." (Oyunsky, 1982, p.109).

"As an eternal covenant of our ancestors, their ethical landmark remained forever in olonkho and serves as a moral paradigm for human behavior. It is this universal humanistic potential that is currently in demand by society to help create a favorable climate in the relations between people and nations, countries and states. The highest value is a person's life. No one has the right to encroach on it. It is given to a man by God, and only God can take it away" (Savvinov & Sleptsova, 2017, 8). In the conditions of globalization and intercultural integration, the pristine moral purity of the olonkho is the source of purification of the soul of the modern Sakha person. On the basis of these centuries-old traditions, the

people acquire the meaning of life - to embark on the bright path of creating self-improvement for themselves, for their people and country.

The third symbol of olonkho - the symbol of love, harmony, happiness - is the destiny of any person on the Earth from God. In a harmonious and happy family, a strong defense against the effects of dark forces is established. Marriage is seen in the olonkho as the most important social game that permeates the entire social space. "Such socio-historical communities as a family; genus, tribe, ethnic group are formed around the marriage axis and reflect the relationship between the sexes. As the basis of all these historical communities, one can consider the system of marriage relations. Families, regardless of their type and composition, form the basis of social life and arise as a natural-historical product of people's interaction" (Tsoraev, 2010, p.233). The relationship between a man and a woman is "a creative act of creating a new space and a new time, bound by the union of two principles, establishing relations of superiority and subordination, possession and belonging; this is the creation of a new social cosmos" (Tsoraev, 2010, p.248).

The olonkho more than once emphasizes that the abaasy are this dark, invisible force, energy: "kestybet uola" (Oyunsky, 1982, p.52) and that it can manifest through a person, through his actions, words, facial expressions, that's why in the olonkho abaasy has a human form. In order not to intimidate, but to teach a person the olonkho allows you to rise above the traditional understanding of evil, to see its origins where they had not previously been seen - the source of evil, the abaasy lurks in every person, and not somewhere on the side.

Thus, only in family life both persons can escape from the prison of their souls, free themselves from the state of spiritual orphanhood. The true harmony of the soul, a happy life can come true only if a woman loves, believes and does not doubt the strength, luck and ability of a man. So the keeper of the hearth - protects the love of a man, fuels his love. "The woman's essence is concentrated in her spirituality and wisdom, which are revealed in the process of transforming oneself, in the ability to rise above her natural being, to master the sociocultural space created by other people and to create her own world in which the individual is supplemented by higher transpersonal and humanistic values" (Andreeva, 2009, p.8). Throughout life, a woman, performing her daily duties, creates a space around herself. Everything around her is filled with her soul, home atmosphere, the house is the main sphere where the female essence is manifested, endowed with feminine qualities, caress, warmth, comfort. Whatever job she performs, everything has a deep meaning. If it's food, then it's not only delicious and satisfying, but also useful. If it's clothes, then it's not only comfortable and beautiful, but also protective. The special ability to create, laid down at the genetic level, manifests itself in the messianic function of a woman. Everyday work becomes a sacred activity for her.

Together with such a woman, a man can overcome all obstacles and his beloved woman in marriage is no longer in danger from the dark forces of Evil. Thus, only in the family a person can get rid of the difficult state of spiritual orphanhood. Each member of the family by its actions and qualities influences the life of the family, forms the spiritual values of its other members, and also affects the goals and attitudes of the family.

Mutual Relations of Parents and Children in the Olonkho "Nyurgun Bootur the Swift"

The mutual relations of parents and the child in the olonkho are built completely different than in the traditional sense. For example, here we will not find any signs of showing attention to the child by the parents. In the olonkho "Nyurgun Bootur the Swift" when the Child of the Orphan is born, life disposes so that the parents are absent at this time in the family. The mother of the child Tuyarima Kuo gives birth to him in a captivity, the father of the child Urung Uolan at this time wanders around the world in search of

the missing wife. By her feminine nature, Tuyarima Kuo was at that time in a saddened state, alone. At that time she could not give her love to relatives, that is, her soul - love was absent in the family, was not next to her husband and child. Such alienation can also be fixed as a detachment from some big world or process: from space, nature, history, culture, society, tribe, family - or, as some people say: alienation from one's own nature and essence, meaning by nature and the essence of man's belonging to a broad system of connections and regularities. Only by a miracle, thanks to the help of the Supreme Light Forces, Tuyarima Kuo was able to give birth to her child. Tuyarima Kuo's husband, not feeling beside him in the family of his wife's love, feels discomfort, he is no longer drawn to this family, and he wanders around the world. So without the feminine warmth and love the family is gradually emptied, as in our time. A small child feels the absence of paternal and maternal love, although they are close, but all thoughts and deeds are occupied with everyday problems. So in the olonkho, a child is not for nothing called the orphan child. In the olonkho from the parents to the child we will not find any relationship, no manifestations of attention and care for the child. Life, health, development, education of a child is not the main theme in the life of parents. The child is left to himself, he is completely independent from infancy. But the most amazing thing is that the child reaches out to the parents. He decides whatsoever to return his parents to the family fold. So, it is a small, naked little man - a child is taken for the restoration of a family ready for collapse. Naked means a defenseless child, in fact has the original pure, human nature - does not feel either fear or doubt. All his actions for the restoration of the family are accompanied by support and help of the environment, nature, Ichchi. Only for this reason the child is accompanied by luck, success, in complete danger of deeds - He finds his parents. Father and mother return to the family, the family is being restored. Also in a modern family, where the child's addition is lovingly accepted, the family acquires a new level of development, marriage only grows stronger. It is not by chance that the present world is beginning to realize little by little the indisputable value of a kind and understanding psychological climate in the family as one of the prerequisites for a universal order.

In the olonkho it is shown that the family is the basis of spiritual development and therefore the child knows, more precisely the child inherently possesses the knowledge of the family as an attributive principle, not as a result of upbringing. Actually, education is secondary to the family. There is no family and there can be no upbringing in the true sense of the word. Therefore, the orphan child "educates" his parents, collecting them in the family bosom. In this context, the destruction of the family shows the imperfection of adults.

At the present time, a parent or a teacher often does not know how to properly educate, and does not know what this means "right". Therefore, his first task is to comprehend what education is, and whether he himself is properly brought up. Do not just have to acknowledge the current situation, but work on its solution, so that our children's childhood is really happy. For this, each parent should work only on himself, his spiritual self-improvement, in order to understand, accept and support the younger generation. So the family with its mutual support, the common memory of a small group, conflicts, coolings, breaks, reconciliation, forgiveness, the return of love - is a universal, necessary and indispensable school of life experience and creativity. Self-building of a man is a unique phenomenon, even, to some extent, mysterious. A person survives, emerges from the most difficult circumstances, expresses himself, establishes himself as a person through the efforts of his own will and character. In a word, he builds himself both physically and spiritually. A person achieves the full content, social self-worth of personality. All this greatly increases the level of responsibility of the individual before himself, before his relatives and society. Self-control and self-improvement of one's actions create the necessary condition and motive for a comprehensive disclosure of the abilities and talents of the individual. Orphanhood is an isolation from the family, which can be both a curse and a warning of ancestors.

Value Potential of the Child's Personality

The family is a symbol of love, and the child is the fruit of love, sweet, but ripe. A child from birth is better than adults, who feel the world around him. Like adults, he clearly distinguishes and reacts to the actions of light, dark forces and the power of love, he also suffers, cries, is sick and can die from dark forces, stretches as the sun, blooms and grows in an atmosphere of love and understanding.

Initially a child knows exactly what he will do in this life, he is ready for life, on the contrary the adults who surround him, are not ready to perceive him, they do not believe that God created him that way and they are afraid all the time, they are insured, that something let it happen to him, and this dark force is the fear that is transmitted to the child. This fear of adults closes all those roads to the child for the device of his destiny. It is not by chance that the olonkho "Nyurgun Bootur the Swift" ends with the search for Ogo Tulayah of his future wife, although her name is known to whom he will marry. The further fate of Ogo Tulayah is unknown, depends on the parents, whether they grow spiritually or not. Then all life's problems will be solved by themselves. Life itself forces you to - the future of humanity depends in the long run, will the person grow spiritually?

In the pedagogical world, it is recognized that the development of the personal potential of children is a reliable guarantor of the formation of a spiritual person, but in practice, the child's givenness, its subjectivity in life, culture is very timidly accepted. In the teaching and educational process, the creation of life by the children themselves for the organization of their destiny, as a pedagogical problem has not yet been actualized. The pre-school period of a child's life is considered as a period of his "preparation for life." Such a disregard for the development of an integral personality in the unity of the past, present, future, its consideration not only as a goal, but also as the basis of life itself, possessing a system of needs, motives, attitudes, orientations, beliefs, is fraught with depriving a person of the opportunity to live in an atmosphere of dignity and self-creation from an early age.

Ludwig Wittgenstein has the remarkable idea that in the process of the formation of the human person the role of the children's picture of the world is extremely important. It is formed in the child under the influence of adults, i.e. is the result of children's trust in adults. Later this picture of the world is detailed, concretized, but practically does not change in its structural basis (Savvinov & Sleptsova, p.2017). In essence, we are talking about the cumulative image of the external world. The role of this internal structured reality can not be overemphasized in the formation of the human personality, if only because the system of knowledge that a person acquires from the outside world is always only a fragment of this cumulative image. In the context of this image, a person's knowledge acquires meaning and his own being. For the Sakha people, the heroic epic - olonkho can play the role of a cumulative image of the external world.

To a person with a negative childhood experience, a "mask" grows. This mask, attached to it, often does not allow developing and expressing his own personality. And this person passes as some kind of "wounded wanderer". It is about infantilism as a compensation for unsuccessful childhood.

In the history of the Sakha people, the olonkho played the role of the organizing principle in the emergence of Aiyy's man. In the Yakut outlook, the attitude of man to the world is extolled as an abstract-spiritual concept of "sitim" - the thread, the invisible connection of man with the universal space. "Sir - Halan sitime", "kehsuten teineh kun aiyy kiite" - it all boils down to the notion of the inseparable ties of the man of the earth and the space. The idea of the inseparability of man and Heaven permeates the entire plot structure of olonkho, the heroes realize themselves to be the children of the deity Kun Aiyy - one God. The entire surrounding world, their lives, they perceive through the prism of this self-awareness, in essence this is the way to master the world. Belief in people that they are the children of one God - Kun Aiyy completely excludes enmity between them. The world of the olonkho in all directions is strictly

ordered, different-quality, corresponding to the worldview, belief, ethnic consciousness of the people. This orderliness, different quality step by step is gradually revealed before the eyes of the narrator and listeners. The creation in space of three worlds - the Upper, Middle and Lower worlds is celebrated. For all three worlds, as the administrative and executive power stands God - Urung Aiyg Toyon (White Creator). He admits to the Middle World - to the Earth of the people of "Aiyg aimaga" for the sake of the continuation of the life of the human race.

The kid, besides Ogo Tulayah, is also called the Child, who is awaited by all misfortunes - Ereideh-buruidah Er Sogotoh Eriedel Bergen is a child of our time. Since the birth, on the Middle Earth, the child is in danger. The mother at the time of the birth of the child was in captivity with evil spirits, most modern women perceive the birth in such a way. To save her child, she applies to the Supreme Light Forces. Help comes immediately. With their help the old woman-abaasy Timir Degeliken decided to save the child, turns into a vulture. But the child is born immediately rises to his feet and runs towards his savior (Middendorf, 1878, p.322). The olonkho shows how a small child is able to feel and choose a safe road in his life. From the olonkho we learn how the Supreme Light Forces help the child to be born, bypassing the danger. He has an indissoluble connection with the Supreme Light Forces (Middendorf, 1878, p.324).

In the olonkho the child appears naked, i.e. defenseless, open to the world. But the child does not know what a feeling of fear is. He is not obsessed with himself, in his abilities, he does not even think about it. His life is fraught with many difficulties, unexpected changes, but it carries the child to action. In the olonkho his image is given active, in the thick of things. Life difficulties, like external stimulating measures, only provide an increase in the level of activity of the child. The orphan child does not in fact feel at all like an orphan, because he has a sonorous, "solar reins behind his back, supported by the power of the heavens", i.e. thousands of threads connected with the world of nature and therefore constantly feels the power and support of the upper heavenly deities in all matters and endeavors.

Conclusion

The lack of spirituality that penetrates into society is the most dangerous enemy who is "stronger" than hunger, poverty. Polycentricity leads to a loss of connection with the root of existence, the root of meanings and the axis of our personal spirit, which is always inscribed only in the ancestral tree of the Spirit. The Creation of the Spirit is the Genus of people. This is the ancestral tree of Aal Luuk Mas, from which the ancestral origins of people begin. Families are part of the genus. When we are connected firmly with the Spirit of the Genus, we are also connected with love. It flows from the Genus to the family, from the family to the younger generations of the Genus. A lonely person, that is, a spiritual orphan, is a dead end of development for the Spirit and love. Unbelief in absolute, immortal and eternal love, which overshadows everything in life with its presence, kills motivation for spirituality. This gap in the monocentric personal worldview is expressed in the inability to be in the world. And it is passed on from generation to generation, giving birth to children with intractable inner conflicts. The image of an orphan child is given in the olonkho as a warning, as a natural consequence of the destruction of the institution of the family, leading to lack of spirituality. A person is not originally born as a spiritual orphan, but acquires this feeling with time. The image of the orphan child from the olonkho "Nyurgun Bootur the Swift" is a world-modern complex of ancient consciousness as one of the most important components of a person's attitude to the world and the relationship of thinking to being, in particular.

The olonkho once again reminds us, to modern people, the importance of family life, where the spiritual center of the individual is restored - this is the essence of the olonkho, expresses the desire of our ancestors to convey the ethics of the mother's blessing to their children and descendants. It is their desire to reach through the centuries and recall the roots, to bring us back to the House of Spirit, to help us to

find our abode, patronage and protection. Spiritual orphanhood can only be avoided by associating with the blood of the Family and the ancestors through the family. Through the olonkho, a culture of interaction with the space of the Spirit of the Family is established. The genetic memory of the centered consciousness is unpacked, and thus a connection is established with the ancestors and spirits of the Genus, a place of their family in the spiritual ancestral field. Healing comes with the recognition of the man as the dominant of the tribal origin as a starting point, the starting point of development, the formation of values, decision-making and the fate scenario. Without recognition of the ruling principle of the Spirit of the Genus, people are in illusion of themselves as the center of their lives. Life, appearance, path, history of our flesh and soul - is the power of the Spirit from the Fathers and Mothers who gave this Source of Life. Love and gratitude to ancestors are the highest form of spirituality. So, the olonkho heals the ties of the Spirit of the Genus and Love for the continuation and service of life. You just need to start again in the way that was intended by the Creator.

As a result of the conducted researches it is possible to formulate the following conclusions:

1. The idea of three forces of Vladimir S. Soloviev is applied to the comprehension of family life for the first time: The first force is the feminine; the second force is the masculine; the third power is love, harmonizing the male and female beginnings.
2. The ancient heroic epic – the olonkho of the Sakha people asserts that the family based on love is the basis of the person's physical, moral and spiritual development.
3. The image of the Orphan child in the olonkho is a message-warning of ancestors to future generations, as it is not necessary to organize your life to a person of the Aiyy aimaga genus.

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