

TRANSCENDENTAL APPERCEPTION OF THE UNIVERSE AND THE SEMANTIC WORLD OF HOMO SAPIENS-SAPIENS

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Abstract: *In this article, empirical data in the studies of astrophysicists on the problem of the origin of the transcendental apperception of the Universe are subjected to scientific generalisation and the semantic world of Homo sapiens is determined. This primarily concerns the issue of the emergence of life and consciousness. The study describes how the ingredients of life in the Universe, being in the structure of the “very small”, were the part of the structure of the more global “very large”. The ingredients got into favourable conditions and at a certain time and in a certain space, on a presumable exoplanet, became the basis for the creation and further evolution of life. The possibility of the emergence of life, depending on the quality of the star, around which the exoplanet is captured by the force of gravity, is explicated. The resulting consciousness was in a “lacklustre” state, and only under certain favourable conditions could it manifest itself in the structure of organic physics, and to a greater or lesser extent it was represented in various types of life. The study describes that matter has a conscious nature, which is realised in two ways: micropsychism and holism. Micropsychism reflects that there have been a priori some specific ingredients in the structure of the “very small”, which is part of the structure of the “very large”. Holism as a paradoxical phenomenon of science has become a new paradigm for explaining the evolution of the Universe, its movement is directed “from top → to bottom”. The study describes the problems of combining holism with panpsychism, at the end of which a process appears – cosmopsychism. Cosmopsychism possesses the ingredients of consciousness, but a consciousness that in its original state is an eclectic and disordered phenomenon. It is described that intelligent life undergoes a long evolution and mutation, which led to the emergence of homo sapiens, in which consciousness (representation (image), meaning), language, and thinking were formed in one act of development. The study analyses the concepts, excerpted from the ancient manuscripts, which constitute a syncretic unit, in the component of which the primary meaning is determined. It is these syncretic units that constitute stable expressive means in the arsenal of the language; they constitute suspended forms, and are used in functioning languages.*

Keywords: transcendence, apperception, panpsychism, cosmopsychism, holism, meaning (primary meaning).

The *relevance* of the study lies in the fact that the study of the problem of “transcendental apperception of the Universe” is subject to the theoretical generalisation, which is important, first of all, for the humanities on the

theoretical understanding of empirical data obtained by astrophysicists on the search for the ingredients of life in the structure of “very small” that, in turn, is part of the structure of a “very large” of the universe. Astrophysicists have substantiated a number of assumptions and hypotheses about the origin of life. The authors tried to generalise the works of philosophers on this issue and, relying on the data of psychologists, set out their view on the study of some of the key elements of the consciousness components. An important component of consciousness is “meaning” and its study as a meaningful category of the external and internal being of a person, which arose due to reflection and critical perception of the surrounding physical world.

The term “transcendence” is derived from Latin *transcendere* – ‘to surpass. This concept is in opposition to the term “immanent”, formed from the Latin word *immanens* (‘existing within and throughout the mind and the world; dwelling within and throughout all things, all time, etc.’). The authors are interested in the well-known problem, developed by the philosophers of the 19th century (W. Schuppe¹ and others), that being is only a kind of internal content of consciousness, reflecting the existence of the surrounding reality outside of consciousness. However, transcendence, on the contrary, implies that there are some entities that are beyond consciousness and cognition. This problem became the subject of research of the philosophers of the ancient era, primarily in the works of ancient Greek philosophers, for example, Plato and Aristotle², and in the East it in the works of Al-Farabi³. Thus, transcendental apperception reflects, first of all, the a priori existence of something, a certain initial consciousness that arose before any experience⁴. G.W. Leibniz believed that the subjective image of an object is formed with the help of perception, when a person includes the reception and transformation of sensory information⁵. Thus, primitive thinking, according to L. Levy-Bruhl, is entirely related to mystical prelogical thinking. This is the basic character of primitive thinking, which is determined by the content of the collective representation. These are stable structures, they are transmitted, firstly, from generation to generation, and secondly, they are imposed on the entire community and individuals, whipping up feelings of fear, respect and worship; thirdly, these ideas do not depend on the will and desire of a particular individual⁶. K. Levi-Strauss, developing the ideas of the American cultural anthropology and structuralism, in research on ethnological structuralism, believed that primitive

¹ W. Schuppe, *Solipsism. New ideas in philosophy*, Obrazovanie, Saint Petersburg, 1913.

² Aristotle, *Works in four volumes (series “Philosophical Heritage”)*, Moscow, 1983; I. Kant, *Critique of Pure Reason*, Mysl, Moscow, 1964.

³ Al-Farabi, *Natural science treatises translated from Arabic*, Nauka, Alma-Ata, 1987.

⁴ I. Kant, *Critique of Pure Reason*, Mysl, Moscow, 1964.

⁵ G.V. Leibniz, *Great Soviet Encyclopaedia*, Soviet Encyclopaedia, Moscow, 1978.

⁶ L. Levy-Bruhl, *Primitive mythology*, “OGIZ”, Moscow, 1930.

man is inherent in the dominant features of “*untamed, hysterical*” thinking⁷. Currently, this problem has not lost its relevance and is of interest for further research.

Therefore, the *purpose* of the study is to subject the empirical data to the theoretical generalisation in the works of astrophysicists, philosophical studies, as well as in works on psychological aspects on the problem of the origin of consciousness, in order to determine the structural components of consciousness of homo sapiens-sapiens and to analyse syncretic units in the most ancient written texts to describe their primary meanings.

Research methodology

To achieve the purpose, it is necessary to rely on the *methodology* of philosophical comparative studies, that is, to use the techniques of this methodology, which consist in a comparative analysis of various sources on the topic under study. The special capabilities of this method for the research allowed revealing the essence of the nature of human consciousness, in particular, by determining the meaning of homo sapiens-sapiens. For this purpose, the authors adhered to the second direction of philosophical comparative studies – “vertical holism”, which allowed tracing and generalising the research of scientists on the problem of the origin of consciousness, and determining the essence of meanings in the structure of human consciousness, generalising the works of both astrophysicists (the problem of the origin of intelligent life) and psycholinguists (the problem evolution of consciousness in homo sapiens-sapiens). In addition, the techniques of analogy and verification were used for comparing certain phenomena with each other, but also identifying similarities and differences in narrative texts on the problem under study⁸. The use of these methods and techniques of research allowed critical rethinking of some of the positions of scientists involved in the study of the thinking of primitive man. Primitive thinking is characterised by “not the logic of participation”, but first of all, is determined by the fact that primitive people could act quite reasonably, and learned to distinguish certain objects in their idea of these objects, which never merged with each other in their thinking. The main task of the research is to determine what is the form of consciousness in which the “meaning” of the represented object appears for a primitive man in comparison with another object and why these objects converge in the representation of a primitive man. The authors believe that such a “rapprochement” is that form of awareness of the shift, the transfer of their meaning associated with the pragmatics of the attitude to reality. This

⁷ K. Levi-Strauss, *Primitive thinking*, Republic, Moscow, 1994.

⁸ V.K Shokhin, *New philosophical encyclopaedia*, Mysl, Moscow, 2001.

⁹ L. Levy-Bruhl, *Primitive mythology*, “OGIZ”, Moscow, 1930.

transfer is primarily associated with the type of management and reflects the transition from a dominant role, for example, hunting and livestock breeding, compared with the dominant role of gathering and cultivation of plants. And most importantly, all these transfers and shifts in the mental world of a primitive man are directly fixed in the rigid ritual rules of primitive society and are reflected in the language. A similar form arose in the structure of social mythological consciousness, and became a characteristic feature only for the stage of the appropriating type of economy in the history of mankind¹⁰.

The analysis of the accumulated empirical materials allowed tracing the results and consequences, for example, of the phenomenon of syncretism and anthropomorphism of mythological consciousness in order to determine and describe the syncretism of this phenomenon, excerpted from the texts of ancient and medieval languages, which have been preserved unchanged and exist in modern functioning languages.

After conducting an analytical review of sources on this research problem, the authors established that the problem of developing mythological consciousness began in the first half of the 20th century. These are, first of all, the work of Ernst Cassirer “The Philosophy of Symbolic Forms” (1925) and the work of A.F. Losev “The Dialectics of Myth” (1930). These works have not lost their relevance for the present¹¹. Thus, E. Cassirer considered myth as a necessary phase in the history of human thinking, which will be overcome with the development of the science of the world. Thanks to the scientific progress of modern consciousness, humanity will overcome the myth and free itself from it¹². A.F. Losev argued that the consciousness of the new and modern times could not overcome the myth. In addition, the consciousness of the modern world is permeated through with mythological consciousness, since the modern consciousness of humanity has developed its own mythology¹³. J. Fraser in “The Golden Bough” strictly distinguished himself (modern man) from mythological consciousness, for this he put forward the following thesis – the consciousness of a modern human is free from myths¹⁴. T. Adorno believed that it is necessary to condemn myth as a form of social consciousness, that such consciousness suppresses individual reflection and criticality of a person. He was an ardent supporter and successor of the ideas of the Enlightenment¹⁵. R. Barth considered this problem from the standpoint

¹⁰ M.V. Chernikov, *A course of lectures on philosophy*, Institute of Management, Marketing and Finance, Voronezh, 2012.

¹¹ E. Cassirer, *Philosophy of symbolic forms*, Yale University Press, New Haven, London, 1955; A.F. Losev, *The Dialectics of Myth*, Modest Kolerov, Moscow, 1930.

¹² E. Cassirer, *Philosophy of symbolic forms*, Yale University Press, New Haven, London, 1955.

¹³ A.F. Losev, *The Dialectics of Myth*, Modest Kolerov, Moscow, 1930.

¹⁴ Fraser, *The Golden Bough. Study of magic and religion*, Macmillan Publishing House, New York, 1963.

¹⁵ T. Adorno, *In Search of Wagner: trans. R. Levingston*, Verso, London, New York, 2005.

of semiotics, while L. Althusser and T. Adorno – from the Marxist standpoint. Other authors were representatives of the so-called “critical” consciousness and studied myth and mythological consciousness as a false phenomenon leading to the enslavement of human consciousness in rigid ideological schemes imposed on society by the ruling circles of official culture¹⁶. In the middle of the 20th century, Mircea Eliade began to develop this problem, he argued that the antagonism between mythical consciousness and modern culture comes from the desacralisation of human thinking and activity under the influence of progress, which devastates human experience, and even life¹⁷. The teaching of M. Eliade is a reaction to the enlightened criticism of mythological consciousness. Joseph Campbell, developing the ideas of Carl Jung, believed that in the modern world there is a myth in all cultures, without exception, and developed the so-called universalist doctrine of myth¹⁸. The inner world of a person, in his opinion, remains unchanged, that is, modern culture includes mythological consciousness. In addition, the research methods used allowed identifying the phenomena of reflection and criticality, which destroyed the basic properties of the mythological consciousness of the ancient era. In this study, the authors used the techniques of diachronic linguistics and the cognitive description of empirical material in order to reveal the primary meaning of a particular syncretic unit.

Analysing the concepts in the ancient manuscripts, the authors established that “*syncretism*” is a kind of whole and indivisible into its component parts, in which structurally independent, differentiated parts are not distinguished. Syncretism is a process, and the resulting syncretic unit, as a phenomenon appeared, first of all, in the language of a human, is a stable form (Aristotle wrote about this and defined this phenomenon as a “*diaphora*”). It is these syncretic units that humans sometimes inadvertently use in speech as stable expressive means in an unchangeable frozen form in a particular speech act. A syncretic unit reflects the primary meaning, however, over a certain time, this meaning becomes lost and vanishes, since a particular word acquires other meanings that have nothing to do with the original one.

The authors attempted to give a philosophical generalisation and substantiation of this problem in the following sections of this study.

¹⁶ R. Bart, *Mythology: trans. A. Lavers*, Hill and Wong, New York, 1972; J. Campbell, *The Power of Myth with Bill Moyers*, Anchor Books, New York, 1988.

¹⁷ M. Eliade, *The myth of the eternal return: trans. V.R. Trask*, Princeton University, Princeton, 1954.

¹⁸ Campbell, *The Power of Myth with Bill Moyers*, Anchor Books, New York, 1988.

Results and discussion

Consciousness of the Universe

It can be suggested that the understanding by astrophysicists of the problem of the origin of life allows asserting that there is also consciousness in the Universe in some form. In order to comprehend how life appeared in the Universe, it is necessary to pay attention to some achievements of fundamental physics – this is, first of all, the force of gravity, or to turn a gaze to understanding, for example, of the mass of an electron. And this understanding needs to be built into one very narrow range, although the Universe can acquire a number of significant indicators comparable to the existence of life. If to generalise the works of scientists on this complex issue, then it will be possible to see a completely different picture: the initial condition of the Universe and then the laws of physics are almost ideally constructed so that life gets some chance of development¹⁹. Physics knows that the force that binds together the elements into an atomic nucleus has a value of 0.007, but imagine what if this value were equal to 0.006 or even less? Then there would be only one hydrogen in the universe. And if this value were 0.008 or even higher, then hydrogen would synthesise only heavy elements. In these two conditions, there are complex chemical processes, and in these physical conditions the emergence of life would be impossible. However, without the appropriate chemical processes, there would be no life. Here's another illustration that proves the emergence of life in the Universe. The physical possibility of chemical complexity also depends on the mass of the base of the components of matter itself: electrons and quarks. A quark is a fundamental particle in the Standard Model that has an electric charge that is a multiple of $e/3$ and is not observed in a free state, but is part of hadrons. Quarks are structureless, point-like particles, which are about a thousand times smaller than the size of a proton. If the mass of the bottom quark were three times greater, then there would be one hydrogen in the universe. And if the mass of electrons were 2.5 times more, then there would be only neutrinos in the Universe. There would not be any atoms and any chemical reactions for the emergence of life. It is known that gravity has a powerful force, but it is weaker and much weaker than other forces of the Cosmos (“dark matter”), affecting atoms, about one thousand thirty-six times. If gravity was a little stronger, then stars would form from a small amount of material (hot gas and dust). Under these conditions, stars equal, for example, to the sun, would have existed for about ten thousand years, instead of what they can live today for about ten billion years. It was in these conditions that the star would not have had

¹⁹ G. Philip, *Consciousness and fundamental Reality*. Retrieved from: high-tech.plus2020/01/17/filip-goff-dazlu-kvark.

enough time to create complex life on the exoplanet. If gravity were a little weaker than it is at the present time, then stars would be born “cold”, and they would not be able to explode in supernovae in the future. Under these conditions, life would be impossible, since only supernovae are the main sources for the appearance of many elements during the first seconds after the explosion, from which the ingredients for the emergence of life are formed. Currently, astrophysicists are trying to explain the nature of space, time and matter itself²⁰. Therefore, it is still unresolved that the best theory of the “very large” associated with the theory of relativity turned out to be incompatible with the best theory of the “very small”, that is, quantum mechanics. However, it is impossible to assume that this obstacle cannot be overcome by science. It is to be hoped that physicists in the near future will present the world with a complete picture of the history of the fundamental nature of the Universe.

What is the true nature of the universe? And what is known on this issue to modern astrophysics? The fact is that physics is a kind of predictive tool in science. A natural question arises: what is the mass and strength of the universe? Modern civilisation, using not only I. Newton's law of gravitation but also the latest achievements of fundamental and applied science, is able to predict the future development of physical objects in the Universe. Thanks to this foresight, the precondition for a technical revolution arose. However, the question arises on the agenda, what can be said about the nature of the universe? Thus, the astronomer A. Eddington became the first scientist who was able to prove that the theory of relativity of A. Einstein is based on an objective basis. He reflected on the problems of organic physics in the structure of the physical world and his scientific positions led to the following conclusion that the nature of matter consists of many parts, that its part contains such components that may have consciousness. He argued that people know this because they are directly aware of the consciousness of their own brains. His expression, which became an aphorism: “The nature of matter outside the brain is inseparable from matter inside the brain”²¹.

An attempt to philosophically generalise the research and developments of astrophysicists is found in the work of Philip Hoff²². He developed and proposed a theory of panpsychism. F. Goff believed that all matter has a conscious nature. And he put forward the following idea that there are two ways to implement this process: 1) micropsychism (the smallest particles of the physical world have consciousness). This judgment is not absurd, because he

²⁰ M. Kaku, *Hyperspace*, Alpina Non-fiction, Moscow, 2014.

²¹ Fraser, *The Golden Bough. Study of magic and religion*, Macmillan Publishing House, New York, 1963.

²² G. Philip, *Consciousness and fundamental Reality*. Retrieved from: high-tech.plus/2020/01/17/filip-goff-dazlu-kvark.

does not believe that lower particles, for example, electrons have a feeling of anger or quarks have any emotions. Only human consciousness includes certain subtle and complex emotions, mental and sensory experience. However, he asks whether consciousness can manifest itself in extremely simple forms? Thus, it is known that the conscious experience of a horse is much more complex than that of poultry. The simpler an organism becomes, the less often glimpses of consciousness appear in this organism in the continuum of a changing situation in the evolution of this organism. The simplest organisms have no conscious experience at all. Although it can be asserted that these organisms have a certain light of consciousness, which dims as their organic complexity and structure becomes simplified, that is, their consciousness undergoes the process of entropy, but only reflexes and irritations to external changes in the surrounding enclosing and feeding landscape are preserved. This dimming continuum goes into inorganic matter into its fundamental physical essence. It is possible that electrons and quarks, possessing rudimentary forms of consciousness, reflect their extremely simple nature. 2) Modern physics puts forward a completely new paradigm of the direction of development: “top → down”, that is, from the most complex to the least simple phenomenon of organic and inorganic physics. This direction can be perceived as a paradoxical judgment on the part of the adherents of evolutionism, but it is precisely this direction that is becoming relevant in science today and this direction has received the designation as holism. If to combine holism with panpsychism, then there is a new direction for studying the problems of consciousness – cosmopsychism. It is necessary to take into account the following circumstance: cosmic consciousness cannot possess the consciousness, thinking inherent in man. Cosmic consciousness is a kind of “mixed” eclectic and disordered phenomenon, it has only certain elements that are part of the “very small”, which is in the structure of the “very large” physical world of the Universe. The mental faculties of the universe are a definite mediator between value and cosmological factors. But when can they occur? These are the elements that are in the composition of “very small”, which appeared in the first seconds after the “big bang” during the formation of the Universe. It is these elements in the structure of “very small” that are the basis for the creation of life, which can be formed in the special physical conditions of the Universe. Thus, a cognitive component of the cosmopsychism of the Universe arises, which is a potential for the entire Universe, and makes it possible for the emergence of life, but only under favourable conditions, determined by the distance in space and time, relating to a certain exoplanet in relation to a star around which it is captured by its force gravity. However, it should be noted that the geometry of higher spaces forces scientists to recognise the unity of the holistic and reductionist approaches to

this issue. Finally, particle physics must be viewed through the Kaluza-Klein and string theory²³. Explaining reality, on the one hand, from the standpoint of quantum mechanics is a reductionist approach, on the other hand, this reality is also explicated by a holistic approach, since all this is related to the wave function of the Universe. And this wave function of the Universe has an indefinite state²⁴, that is, both realities and holism and reductionism are covered by the wave function of the Universe.

Next, with regard to the consciousness of homo sapiens-sapiens, it is necessary to consider the issues of the formation of cultural meanings. Thus, examining the symbolic forms of culture, it was determined that a human underwent both evolution and mutation (E. Cassirer²⁵), and this, in turn, influenced the formation of intelligent life on Earth. The problem of the formation of consciousness and the semantic world of a person is considered in the next section.

The semantic world of homo sapiens-sapiens

Modern science knows that consciousness is the highest integrative form of the psyche of Homo sapiens-sapiens, developed under the influence of syncretic processes in the prehistory of humankind, which arose in the structure of the social mythological ritual society of the primitive era. In addition, modern psycholinguistics knows that consciousness, thinking and language emerged simultaneously²⁶. At the dawn of mankind, consciousness was subjected to syncretism, and it was in the grip of a rigid public mythological ritual society. The syncretic nature of mythological consciousness was manifested in two aspects, firstly, there was an indivisibility of such spheres as the objective and the subjective, natural and supernatural, real and artificial phenomena. Thus, K. Levi-Strauss believed that the unconscious assimilates and processes psychological phenomena, structuring them in a special way into a certain form, which is based on binary oppositions²⁷. V. Turner, on the contrary, believed that all these binary oppositions should be reduced into a broader three-term classification²⁸. Second, there were no differential forms of social consciousness. However, in the primitive era, the elements of mythological thinking were designated with the help of signs, which were an intermediate phenomenon between the concept and figurative

²³ M. Kaku, J. Trainer. *Beyond Einstein: The Cosmic for the Theory of the Universe*, Bantam, New York, 1987.

²⁴ W. Heisenberg, *Physics and Beyond*, Harper Torchbooks, New York, 1971.

²⁵ E. Cassirer. *Reiheit und form: studien zur deutschen geistesgeschichte*, B. Cassirer, Berlin, 1916.

²⁶ L.S. Vygotsky, *Thinking and speaking*, "Piter", Saint Petersburg, 1934.

²⁷ K. Levi-Strauss, *Primitive thinking*, Republic, Moscow, 1994.

²⁸ W.W. Turner, *The problem of colour classification in primitive cultures based on the material of the Ndembu ritual*, Rech, Moscow, 1972.

thinking of perception²⁹. And most importantly, there was no reflection and critical perception of the surrounding physical world, but anthropomorphism and syncretism dominated. These processes took place only in the appropriating type of economic activity of the people of the most ancient era. However, in this heading of the article, the authors try, subjecting the works of the predecessors to philosophical generalisation relating to the problem of the origin of life in the Universe, to trace what the semantic world of a human is. The authors proceed from the position of astrophysicists that the ingredients of life were in the structure of matter “very small”, which, in turn, was an integral part of the more global matter “very large” in the Universe. Therefore, all living beings possess the elements of consciousness to a greater or lesser extent, but only a person, being subjected to reflection and critical perception of the physical world, was able to master the meaning. For the first time, the study of the concepts of “meaning” and “sense” was undertaken by Gottlob Frege in his work “On Sense and Meaning”³⁰, which has not lost its relevance in our time. Gottlob Frege wrote that “the correct connection between a sign, its meaning and sense should be such that the sign corresponds to a certain sense, and the sense, in turn, has a certain meaning (...).” In addition, he points out that “the associated representation should be distinguished from the meaning and meaning of a sign.” The idea of an object is a kind of “internal image” that arose due to the internal or external activities of a person. Thus, “two expressions are considered the same if one of them can always be substituted for another, and the truth of the whole remains unchanged”³¹.

A person's attitude towards the surrounding reality is determined by meaning. It is the meaning that correlates any phenomenon, any object with a person: if something is devoid of sense, it ceases to be subject to reflection by a person. What is the sense, is this concept a part of consciousness? Sense is the content of human external and internal being, which serves as a mediator in a person's relationship with the physical world and with himself. It is this meaning that is determined by the process of reflection and a person tries to understand and realise, reflecting the world and, above all, in himself. The meaning cannot be confused with either the semantics of words, or the meaning of any object, thing, that is, sense is not an image or representation of a concept. Imagine if the sense is represented in an image or in a concept, then this sense will not be a kind of denotation of an object or thing.

An example from a lecture by F. García Lorca, delivered in the 30s in Buenos Aires, in which he drew attention to the following phenomenon in the life of the Spaniards. He asked where is the duende? The word duende in

²⁹ K. Levi-Strauss, *Primitive thinking*, Republic, Moscow, 1994.

³⁰ G. Frege, *Subject. Value. Meaning (selected works)*, Kuchkovo field, Moscow, 1996.

³¹ G. Frege, *Meaning and meaning*. Retrieved from: <http://kant.narod.ru/frege1.htm>.

Spanish is ambiguous – “1. ‘devil, demon; 2. ‘domovoy’; 3. ‘gnome, dwarf’; 4. ‘ghost, spirit’; 5. Poetic. ‘charisma, charm, magic gift’; 6. Poetic. ‘spirit, magic, genius of art’”³². The main meaning of this word for the Spaniard is “spirit”, which is the dominant meaning of a certain place. And he cites how this meaning is determined during a flamenco dance: a dancer freezes for a moment before the start, and the audience freezes with her. It was at this time that syncretism of unity arises, the unity of people into one whole. In Altai, there is a similar phenomenon during shamanic rituals, when suddenly a shaman freezes for a moment: here there is a search, inner concentration of both a shaman and an audience³³. This is how an existential state arises around a certain place, uncluttered by outside influences, the place of the event, defined as *duende*, is revealed, that is, the dominant meaning is determined, which allows for a moment to feel the unity, belonging to the people, to its sources.

Next, the authors analyse the examples from the ancient manuscripts, reflecting primary meanings in a certain syncretic unit. In these syncretic units, the primary meaning of Byzantine symbols borrowed from the texts of Kyivan Rus is defined.

1. The concept “*solntse (sun)*”, apparently, its primary meaning was ‘slonit’ (to obscure), a body of a huge size and gravity³⁴. The pre-conceptual meaning of “*svet (light)*” is defined as the ability to see or a state opposite to darkness³⁵. The “grain of primary meaning” of the lexeme “*teplo (heat)*” can be defined as a state of a natural phenomenon, or a certain body, giving off heat and accessible to the senses of a living being³⁶. The concept “*vesna (spring)*” is represented by the word “*ves’ (all)*”, which reflects the following pre-conceptual meaning – ‘to grow and blossom completely’³⁷. As for the primary concept “*istochnik (water source)*”, it reflects the following meaning – ‘stok (flow)’³⁸. Thus, the primary meaning can only be found at a deeper level of word semantics. As for the specific and iconic images, they lie on the surface of semantics. The only source for the definition of the primary meaning is the one-of-a-kind cognitive dictionary of V.I. Dahl³⁹. The primary meaning discovered in the analysed

³² I. Garshin, *Spanish-Russian dictionary*, Nauka, Moscow, 2002.

³³ V.Ya. Butanaev, *Traditional Hongoray shamanism*, N.F. Katanov Khakass State University, Abakan, 2006.

³⁴ V.I. Dal, *Explanatory Dictionary of the Living Great Russian Dictionary*, In 4 volumes, Volf, Saint Petersburg, 1998; A.F., Losev, *Tabo-Godi A.A. Plato*, Mysl, Moscow, 1994.

³⁵ *Ibidem*.

³⁶ *Ibidem*.

³⁷ Al-Farabi, *Natural science treatises translated from Arabic*, Nauka, Alma-Ata, 1987; V.I. Dal, *Explanatory Dictionary of the Living Great Russian Dictionary*, In 4 volumes, Volf, Saint Petersburg, 1998.

³⁸ V.I. Dal, *Explanatory Dictionary of the Living Great Russian Dictionary*, In 4 volumes, Volf, Saint Petersburg, 1998; A.F., Losev, *Tabo-Godi A.A. Plato*, Mysl, Moscow, 1994.

³⁹ *Ibidem*.

symbols indicates that the Byzantine authors, apparently, were aware of their global and dominant significance in the advancement of sacred ideas beyond the boundaries of the Roman state. For the analysis, along with other translated manuscripts, the authors included some texts from the “Ostromir Gospel” published by A.Kh. Vostokov⁴⁰. In addition, the authors were forced to reflect on some extralinguistic factors that explicate a particular concept.

2. The pre-conceptual meaning of the concept “*t'ma (darkness)*” comprises the following cognitive semes: ‘abyss, chasm’, while the concepts “*kholod (cold)*” and “*zima (winter)*” have a common seme ‘stuzha (hard frost)’, and this seme also reflects the physiological state of a person⁴¹. The deep implicit meanings of these symbols served to denote specific phenomena in the system of Christian dogma.

These concepts and others allow restoring the ancient motivation of symbols. Thus, for example, the word *kormchii (helmsman)* absorbs the following meaning – it can be a person who is the bearer of the highest sacred consciousness and under whose leadership a person can realise the communal spirit of an ethnos.

3. *Zemlia (earth)* is the ‘element: fire, air, water, earth; human body’⁴². This concept has in it an antique reflex, which goes back to the ideas of Neoplatonism. It is known that in Plato “it is not ideas that form the highest reality, but the One, which is nothing more than the identity of everything ideal and material, like the first principle, from which the ideal and the material arise only by separating it (...)”⁴³. Representatives of medieval Catholic Christianity used this position of Plato to substantiate their own dogmatic metaphysics. And this One was perceived by them as God-Father, who was perceived as the Soul of the Cosmos and this Soul of all that enters into it, and this One generates a movement that allows all that exists on earth to live. The One is the cumulative divine mind, the ways of which are inscrutable. Divine providence is comprehended only by selected people.

4. *Golub' (dove), gorlitsa (turtledove)* – ‘purity (heavenly) as an iconic sign’. Apparently, the concept of this symbol could serve to designate the third hypostasis of the Trinity – the Holy Spirit. An excerpt from the Gospel of Matthew⁴⁴: “in the form of a Holy Spirit, coming down like a dove”. In the Gospel, there is no this hypostasis, since the lexeme *dove* is located in the context of a comparative construction. To clarify this circumstance, a brief

⁴⁰ Vostokov A.Kh. *Ostromir Gospel 1056-1057*, Publishing house of Academy of Science, Saint Petersburg, 1843.

⁴¹ *Ibidem*.

⁴² Al-Farabi, *Natural science treatises translated from Arabic*, Nauka, Alma-Ata, 1987; V.I. Dal, *Explanatory Dictionary of the Living Great Russian Dictionary*, In 4 volumes, Volf, Saint Petersburg, 1998.

⁴³ V.E. Titov, *Trinity*, Politizdat, Moscow, 1974.

⁴⁴ W. Schuppe, *Solipsism. New ideas in philosophy*, Obrazovanie, Saint Petersburg, 1913

extralinguistic reference is needed. This creed appeared only in the 381 at the second Ecumenical Council of Constantinople. It was this council that officially recognised the existence of the third hypostasis of the trinity, which became the eighth member of the creed: “in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son, he is worshipped and glorified. He has spoken through the Prophets”⁴⁵. Theologians fought fiercely for four centuries and finally adopted the basic tenets of Christianity. Georgy Amartol also talked about these circumstances in his “Chronicle”⁴⁶. In addition, for this research a modern Russian translation of this manuscript made by V.A. Matveenko and L.I. Shchegoleva⁴⁷ was used. It is interesting because it is in this manuscript that “world history” is described through the Byzantine eyes, starting from the adventures of Adam and brought to the nadir of ancient Russian history and culture. The chronicle is permeated with a bright Christian intention. It is worth noting that this manuscript was very popular in Ancient Russia for several centuries. And most importantly, on the pages of the Chronicle there is the Byzantine mentality, reflected in the mirror of the language of this manuscript.

In the catholic church, which developed under the strong power of the basileus, the first person of the trinity – God the Father was perceived with the basileus and endowed with certain distinctive properties, and was placed at the head of the trinity. The third hypostasis – the Holy Spirit – began to communicate with God the Father, that is, the holy spirit in Orthodoxy, in contrast to Catholicism (in the 589, at the Toledo Cathedral, an element was added, denoted by the Latin compound word “filioque”, that is, “and from the son”) eternally comes only from God the Father. It can come from Jesus temporarily.

5. *Tchasha (chalice)* – ‘part, fate’⁴⁸. It is compared how this sacred symbol is used in the Psalter of Sinai (a Glagolic manuscript of the 11th century): “for all those who return the cup of salvation”⁴⁹ – διὰ πασ ο ων ανταπέδωκέ μοι ποτήριον λωτηψορίου .

⁴⁵ V.M. Amart-Istrin, *Chronicle of George Amartol in the ancient Slavic-Russian translation. T. I*, Mysl, Petrograd, 1920.

⁴⁶ V.A. Matveenko, L.I. Shchegoleva, *Annals of Georgy the Monk (Chronicle of Georgy Amartol)*, “Bogorodsky printer”, Moscow, 2000.

⁴⁷ S. Severyanov, *Sinai Psalter: A Glagolic Monument of the 11th century*, Edition of the Department of Russian Language and Literature of the Russian Academy of Sciences, Petrograd, 1922.

⁴⁸ *Ibidem*.

⁴⁹ A. Kairzhanov, R. Tuxaitova, K. Sarekenova, A.F. Galimullina, R.E. Kussainova, “The synergistic justification of the language system versus Aristotle’s scientific picture”, in *Opcion*, 2020, vol. 36, no. 27, p. 1307-1323.

Thus, the synergy of the language system is observed⁵⁰, which presupposes the processes of interaction of two contradictory principles – generation (transformation), performing the role of codification of the language, and dissipation, acting only in the speech element and affecting the language by its two phases: diffusion, when elements from speech first penetrates the language. But this does not mean that these elements can be learned by language. In most cases, they are rejected by the language, and only a few elements take root in it. They spread in the language due to the second phase of dissipation, which is called “dispersion”. These new linguistic realities replenish the language, moreover, they can penetrate to different levels of the language, being codified in the broad sense of the word.

In other words, completely new differential features are formed in the language, which do not distinguish, but serve as a means of identification. “Differences, as Yu.S. Stepanov points out, are inherent in the initial nature of the elements of language as material elements, the differences are primary, and the language system identifies various elements through a system of differential signs. Differential signs (...) always, opposing in one respect, combine in another”⁵¹. Here is the order of systematisation of differential features is arbitrary only in the structure of dissipation. However, in the language system, this order becomes not arbitrary, since of the various possible orders, only one is most adequate to the hierarchy objectively existing in the language system.

Byzantine syncretic symbols penetrated the language of the ancient Russian manuscripts in Kyivan Rus due to the prestige and sacredness of the Church Slavonic language, where the phases of diffusion and dispersion coincided. Both the language and the Christian mentality influenced certain shifts in the consciousness of the ancient Russian super-ethnos of Kyivan Rus, and this mentality is reflected in the mirror of the language of the translated and original texts of Ancient Rus.

Analysis of the results of transcendental apperception of the universe and the semantic world of homo sapiens-sapiens

Thus, making preliminary results of the study, the following results of the study were received.

1. The authors believe that the true meaning is addressed not only to the mind, but primarily to the uncontrollable depths of the soul and directly affects feelings and will. Most of the meanings rests and lurks in the depths of the

⁵⁰ Yu.S. Stepanov, *Methods and principles of modern linguistics*, Book House “LIBROKOM”, Moscow, 2009.

⁵¹ Z. I. Freud, *It. Psychology of the unconscious: collection of works*, Prosveschenie, Moscow, 1989.

unconscious “IT”⁵². However, only dominant meanings can become universally valid, uniting people into an ethnos, people and being the basis of their thoughts and feelings⁵³. A theoretical thought is born due to the fact that a person has any interest in something, that is, it is possible to observe a person's reflection or, as Plato argued, “surprise” arises⁵⁴. It is at this time that cognition of the surrounding world begins. There is no reflection and “surprise” where there are no cultural meanings that direct people's minds and feelings to the study of the physical world and the study of the inner space of man. Each semantic world is based on a dominant meaning, a semantic dominant, which is that main meaning, that general attitude of a person to the world, which determines the nature of all other meanings and relationships. It is this ability in humans that appeared due to the fact that in the structure of “very small” there were ingredients for the formation of intelligent life in the Universe. Later, as a result of evolution and natural mutation, homo habilis → homo erectus → homo sapiens → homo sapiens-sapiens appeared, the latter acquired consciousness (meaning, representation, image), and language, and thinking in one act of evolution⁵⁵.

2. These phenomena are explained by some regularities of perception. Thus, for example, in the primitive era there was a system of complex communication and sound, gesture, facial expressions, and posture were syncretic, which manifested itself during the communication of the first people. The McGurk effect⁵⁶ was at play, when a sound uttered by a person was superimposed on some picture of reality, where an interlocutor uttered a different sound and the one who heard it involuntarily made a cognitive correction to the fact that he sees and hears not the sound that was uttered, but some changed other sound. The effect of “reflected speech” arose, which developed the egocentric speech of primitive man⁵⁷. It turns out that primitive man had already developed some rudiments of meanings, different from what was articulated in the process of complex communication by another person. Therefore, as a result of perception, the awareness of the chosen meaning of a specific object from the physical world around him was specified in the inner

⁵² K.G. Jung, *Archetype and symbol*, Renaissance, Moscow, 1991; A.A. Radugin, *Culturology*, Tsentr, Moscow, 2001.

⁵³ M. Heidegger, “On the essence of truth”, in *Philosophical Sciences*, 1989, vol. 4, p. 96-104; V.A. Ranov, *The oldest pages in the history of mankind*, Prosvetschenie, Moscow, 1988.

⁵⁴ A.F., Losev, *Tabo-Godi A.A. Plato*, Mysl, Moscow, 1994.

⁵⁵ H. Mac Gurk, J. Mac Donald. “Hearing lips and seeing voices”, in *Nature*, 1976, vol. 264, no. 5588, p. 746-748.

⁵⁶ S. Purec, “Knowledge of nature in the thought of the enlightenment” [Cunoașterea naturii în gândirea luminilor], in *Astra Salvensis*, 2020, vol. 8, no. 15, p. 53-60.

⁵⁷ E.V. Levichkina, A.Ya. Kaplan, “Unconscious Context Control of Visual Perception of Simple Stimuli: A Study Using Evoked Potentials”, in *Human physiology*, 2009, vol. 35, no. 2, p. 152-156.

world of a person. Modern research in the field of neurobiology shows that, for example, the image of the left eye (the right hemisphere of the brain is subjected to reductionism) pays more attention to specific details, and the right eye (the left hemisphere of the brain is holistic) grasps the image as a whole⁵⁸. However, both hemispheres of the brain act synchronously and harmoniously, which is demonstrated in the “reflected speech” of a person.

3. Therefore, the meaning of the ancient word is contained not in the concept, but in the syncretic symbol (such a meaning of the concept is inherent in any natural language), connecting the intersecting parallels of abstract ideas with a concrete denotation. In ancient Russian texts, it is not the truth of the word that is axiological, but the ethical truth and beauty of the clear presentation of the text. Byzantine authors, destroying the balance of the cultural paradigm, laid the foundation for acculturation, contained in words reflecting in a special way the extralinguistic essence of the reality around a person. As a result, over a long time, the cultural paradigm has also changed to a certain extent, which is reflected, first of all, in the behaviour of people. This happened due to the predication of a new form of behaviour after the establishment of a “new balance” in the mental field of the ethnos. The authors understand that the process of acculturation does not remove in a short time the main value orientations and customs of ethnic integrity, which remain almost unchanged in the deep level of the mental field of the ethnos, reflected in the language.

Conclusions

Based on the above research, discussion and results obtained, we came to the following conclusions:

1. Generalisation of empirical data in astrophysicists' studies on the problem of transcendental apperception of the Universe, associated with the emergence of life and consciousness, made it possible to determine that the ingredients of life in the Universe were in the structure of “very small”, which, in turn, was that particle in the structure of a more global “very large”. It is these ingredients, falling into favourable conditions, at a certain time and in a certain space on a possible exoplanet, that became the basis for the creation and further evolution of life, thanks to the quality of the star around which it was grasped by the force and quality of gravity. And this consciousness, as astrophysicists point out, was in a state of lethargy and in a “dim” state, and

⁵⁸ A. B. Nevelev, V. S. Neveleva, L. N. Shabatura, “Philosophy as information”, in *Astra Salvensis*, 2018, vol. 6, p. 677-682.; A. B. Nevelev, V. S. Neveleva, L. N. Shabatura, “Philosophy as information”, in *Astra Salvensis*, 2018, vol. 6, p. 677-682.

only under certain favourable conditions could it manifest itself in the structure of organic physics and, to a greater or lesser extent, it was represented in various types of life.

2. The proposed theory of panpsychism by F. Goff explains that all matter has a conscious nature, which is realized in two ways: micropsychism and holism. Micropsychism is understood in the following way that certain specific ingredients existed and exist a priori in the structure of the “very small”, which is part of the structure of the “very large”. Holism is a new paradigm of the evolution of the Universe, which can be schematically represented as follows: movement is understood “top → bottom”. By combining holism with panpsychism, there is a new direction for studying the problems of consciousness – cosmopsychism. Astrophysicists believe that cosmopsychism has ingredients of consciousness, but a consciousness that is eclectic and disordered. This consciousness manifests itself only in specific conditions, when conditions for the origin of life arise on the exoplanet. Any intelligent life undergoes a long evolution and mutation, which led to the emergence of homo sapiens, in which both consciousness (representation (image), meaning), and language, and thinking were formed in one act of development.

3. This research has led to the following understanding of the meaning in the mentality of the ethnos. The Byzantine mentality is filled with the content of the concept, which contains a general spiritual intention, a way of thinking, a worldview of a certain social community, which were projected in a special way to the ancient Russian ethnos. These images and spirituality in general, perceived by the ancient Russian creative minority, were projected onto the unconscious levels of the majority of this people. Thus, the transformed meanings in the mental field have become in the long term a defining stereotype in the behaviour of the whole society. In other words, the reflective behaviour of a social group turned into a non-reflected behaviour in the external and internal world and in the behaviour of the majority of people of ancient Russian ethnic integrity, which was reflected in the language of the ancient Russian manuscripts.