

**What Ultimate Truth is Hidden Beyond the
Symbolic Code of Cultures
(on the example of the Kyrgyz culture)**

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Abstract: This paper is an attempt to reveal the ultimate truth which is hidden beyond the symbolic codes of cultures. The main function of the culture is to make humanity to survive, exist and be happy in this world. The role of culture is becoming extremely more important in global times, when the humanity is facing climatic changes, environmental crises, different social crucial problems, the danger of nucleus war that can put an end to the whole civilization. Culture is manifested not only in behavior, mutual interrelationships, different activities norms and rules, traditions and rituals but also in the system of folk tales, songs, proverbs, myths and legends transmitted from ancient times to the present, by memory. Each of them displays their own codes to be discovered, understood and interpreted not only by philologists but mainly and sometimes only by philosophers.

The authors try in the examples of some distinguished legends and myths, on famous Kyrgyz writer Chynghyz Aitmatov's novels to understand the meaning of symbols given there. These cultural symbols are interpreted to show deep environmental, social, cultural, personal crises, manifested in different destructive processes of nature, danger of nuclear war, social and personal criminalized pathology, loss of memory leading to danger of

disappearance of positive cultural achievements. It is stated that all these problems were symbolically shown as special cultural codes used in ancient tales, legends, myths. Their symbolic providential role is inestimable for us, present living generation. The author underlines their universal value for all the humanity.

Keywords: ultimate truth, symbolic code, culture, global times, social memory, love for God, universal principle, integrity, civilizations, identity, concept of global family, moral laws

Any fairytale, any myth may be understood as a certain code beyond which there lies some eternal truth. That is why they are precious, valuable having existed from time immemorial. On conception of culture and its symbolic codes there are well known classical researches of K. Levi-Strauss, F. de Saussure, S. Pierce, Umberto Eco. Basing on them we will try to show on some examples of the Kyrgyz culture as the codes for revealing vital truth. Kyrgyz people is considered to be one of the most ancient peoples in the world. In Chinese manuscripts dated back to the beginning of the 3d century BC Kyrgyz is said to have had its own powerful state. Though during centuries due to caused migrations, being fought and separated, it had lost its powerful state. Two centuries ago nomadic Kyrgyz people peacefully joined to powerful Russia. But during tsar regime it suffered from exploitation on its behalf and would strike against discrimination but it was suppressed and had in 1916 to escape by running to the Chinese borders. Around a million of the Kyrgyz people died of shooting on behalf of the Russian Tzar army and of hunger on their way to be escaped to China. In history it is known as Uirkuin (Great Terror). Only Socialist Revolution 1917 could put an end to Tzar regime and gradually establish a society based on common property for means of production, which in its turn was the only

foundation for equality, justice and brotherhood between people of different nations and religions. Kyrgyz people, former nomads, mountainous people, under the leadership of the new, socialist state could powerfully develop educational system when practically all the people became literate, have an access to higher education, could develop a stable system of health care service, culture in all its manifestation: universities, institutes, colleges, schools, literature, theater, cinema, opera, ballet. The great communist idea of the unconditional primacy of the interest of people over the interest of a certain man lied in the roots of the socialist society being as an essential device for construction of the new society of equality, justice, freedom and respect of the right and dignity of each man. That was a fantastic society which was being constructed and developed during 80 years, a society of 15 socialist states, which was called the Union of Soviet Socialist Republics. Due to inner and external reasons it collapsed 33 years ago. Three leaders gathered together and signed a Declaration on the Collapse of the USSR. All the fifteen republics silently accepted that Declaration and began to exist separately. There started a hard process of survival of each republic. The former society was based on the united system of economic, technological, scientific, ideological interdependence, inter assistance. Their separation immediately revealed their weakness without a united economy. It was the door to chaos in all spheres, success in which had been achieved thanks to the hard united energy of all the Soviet people. It was the door to overwhelming corruption of those who were in power. There arose a question whether the communist idea was true or not if those who were in power could easily betray the ideas of unconditional primacy of people's interests of which they had been swearing heartily. After the collapse of the Soviet Union most of honest scholars would ask these torturing questions on the crisis of

the Soviet culture, on its reasons and ways out¹. Even during the Soviet times, though it was prohibited to criticize the Soviet regime, our great writer Chynghyz Aitmatov would write his novels with hardly noticed critical view towards the Soviet system. He used ancient myths or tales parallelly with the plots in order to underline those problems in metaphor which he was writing of. These were the problems which started to be of great concern to humanity in the twentieth century. These were serious environmental problems. He used the Kyrgyz fairy tale of Mother Bugu (Deer). Once upon a time there was a great war between Kyrgyz people and their enemies. Kyrgyz people were totally destroyed in that war. An only woman who did not die but was in danger put her newly born baby in the basket and threw the basket into the lake where a baby was saved and raised by the deer. Since then the deer has been considered as a saint Bugu Mother and never was to be killed or shot. Raised by his great father named Momun (the word “Momun” means still, calm, never arguing), especially by his fairy tales, a child in the writer’s novel could not bear a killing of the deer on behalf of his great father’s son-in-law for hosting “high quests from the capital”. A child became horribly sick and with high temperature he steps in the water of the river and walks down to the lake where, in his belief, goes a white steam boat, where there works his father whom he missed so much... Aitmatov’s novel “White Steam” is a tragedy. It symbolizes a tragedy of a humanity who does not obey the laws of Mother Nature. Mother Bugu is a symbol of Nature. Ancient people

¹ See: Vehi. *Intelligentsia v Rossii*. – Moskva: Molodaya Gvardiya. – 1991. – P. 22, 24, 64, 170-174; Umut Asanova, “*Crisis of Soviet Ethics and the Development of New Paradigms of Ethical Thinking*,” Collections of Abstracts to the International Conference: *Ethical Thinking – Past and Present: Contemporary Ethical Theories*, May 22-23, 2013, Presovo University Slovakia.

created inestimable artistic expression of this law. When Bugu Mother is killed or when the laws of Nature are broken the humanity is awaited by a catastrophe.

Practically all the novels of the great Kyrgyz writer Chynghyz Aitmatov are the expression of the symbolic codes manifested in the ancient myths. Code within a code. Alongside with positive sides of the Soviet culture in his novels we see negative ones: environmental mismanagement, atheism bordered with not farseeing treatment of natural resources caused by brutality, lack of proper knowledge, hypocrisy, egoism. Evil qualities are more powerful in comparison with those good ones. Half a century ago Chynghyz Aitmatov in his novels expressed his doubts in truthfulness of communist ideas, in truthfulness of the society based on such ideas, considered by him as false. He did not openly told of that, but his novels did. That was the power of the symbolic codes he used. His monumental novel “Plakha” is a manifestation of the use of the symbol of the collapse of the system we lived. With literary language he constructed quite a philosophical system where Mother nature is demonstrated in Akbara (female wolf) and Tashchainar (male wolf). Akbara means Great. In order to save their kids they had to move from one place to another. The first loss of their wolf cubs occurred when people burnt all the reeds that grew in the fields in order to construct some mine in the place of reeds and all living substances and newly wolf cubs that were hidden in reeds were burnt. Wolves, having lost their little cubs, silently moved to another place. The second place of their residence again became the place for killing of deers by shooting from the above from helicopters, deers’ meat to be delivered to special offices for reporting the government on execution of the state plan. Frightened wolves escaped running away from that horrible place, again newly born cubs cruelly shot from above by heartless people from helicopter. And again wolves Akbara and Tashchainar are

seeking a safe place and found at last the place in the mountains of the Issyk-Kul lake. There they loved safely each other, bore again little cubs, loved them with all their maternal and paternal love. Wolves showed an example of mutual love, responsibility and care towards each other and their kids, while most people show the contrary: violation, abuse, betrayal, irresponsibility.

But again there continued the persecution after little cubs. This time it was an alcoholic who promised a cub to one of tourists for a bottle of wine. Having found a proper time to take the cub from the hidden place, when Akbara and Tashchainar left their kid for hunting, Bazarkul the alcoholic caught the cub and ran to his horse in order to escape from the wolf. Akbara suddenly felt that her baby is under threat. She quickly reached their residence and having not found the cub ran after Bazarbay. Bazarbay remembered of God when in danger and pleaded to be saved. Bad people remember of God only being in trouble. Bazarbay reached the village and entered the house of Boston, a good man, who had an only child who was born when he became an elderly person. His son was only two years old. Akbara reached the house where Bazarbay entered and was not going to leave it. The whole night she was yowling suffering from missing her cub. Boston did not like what Bazarbay had done, scolded, reproached him, demanded to give the cub back, but Bazarbay did not listen to him and quit Boston's house from the back side. Early morning Akbara saw a baby crawling from outside the house. As soon as she noticed a baby all her maternal instinct woke up and in a second she reached the baby, caught him with her teeth and with all her might ran away from the house. Boston discovered the absence of his child and came out to the yard. As he saw the wolf with his child on its back immediately he took his hunter's gun and shot the wolf. But

Boston appeared to have shot his own baby.² This tragic scene goes back to a similar scene from the well known ancient Kyrgyz legend. Not obeying the laws of nature, harshly breaking them have their catastrophic end. This is tragic truth lying beyond the symbolic code of this ancient myth. History is repeated. Aitmatov's tragedy refers to the 20th century. His novel *Plakha* turns also as a symbolic code of the environmental crisis together with the human crisis predicted dozens of centuries ago in symbolic codes of an ancient myth.

There is another ancient Kyrgyz myth. Once upon a time some group of young men were captured in war and enslaved. One of them, whose name was Jolaman, did not want to obey those who had caught them and be their slave. Earnestly willing to be free he would struggle against them and dreamed of his land, his family, his people; he would dream of freedom. His owners saw how he did not want to obey them and decided to put an end to his disobedience. They took the skin of breast part of newly killed camel and wore it on Jolaman's head. He would be doing his slave's hard work under the sun. Days passed. The skin cap was becoming harder and harder, toughly pressing his head, his hair not finding way through hard skin to grow back gradually injuring his brain... Slowly Jolaman was losing his memory. Time has come when he completely forgot of everything, of his name, of his family, of his land, of what he had dreamt – of freedom. So he became a true slave, thoughtless and obedient, ready to do everything ordered by his owner. Even he followed the order to shot his mother who had come to their place and found her only son after months of search. He could not

² See: Umut Asanova, *Krizis kultury: Filosofskiye aspekty // Izvestiya NAN KR* (1998); Umut Asanova, *Cengiz Aytmatovun Eserlerinde Kultur Bunaliminin Felsefesi // Bilge/Ataturk Kultur Merkezi Baskanligi Yayinlari* (2000).

recognize his mother who was pleading him to remember lullabies she would sing him in his childhood. Without any sense, coldly he killed his pleading mother. His name became then Mankurt.

From this ancient Kyrgyz legend we may summarize the truth: identity is not possible without memory, thus human freedom as the essential manifestation of identity is impossible without memory.

Philosophical understanding of self identity goes far beyond its traditional aspects such as awareness of belonging to certain race, nation, ethnical group, gender, age, education etc., i.e. someone's demographical, social, economical and political status, which may be physically reflected, visualized, measured. Self identity is an infinite process while a man is living. Self identifying is obtaining more and more knowledge of self, of his goal of life, of self comprehension until he finds truth of the ultimate source of his living, his true being. Not only understanding of his belonging to some externally reflected national, ethnical, economical and other aspects, but more – understanding and displaying himself as a good, kind, knowledgeable, wise, generous, loving and trusting substance – that is what is more precious, more valuable in philosophy of self identity. That is what was the morale of the above written legend. Only memory can give a man the power to identify himself as a human being, loving, trusting, intending to the most precious thing - freedom.

Another symbolic code of freedom is expressed in the following ancient legend on the king eagle Budaiyk. Once upon a time there was a king who ordered his people to catch the king eagle Budaiyk. A lot of gold he promised to those who would catch the wild bird. One young man decided to go to the mountains and catch it. His granny was extremely against. She told him that she had heard that the wild bird would be tamed only if it would gouge out the eyes and liver of the person who had caught it. She cried and tried to stop him. But

he would not obey. He marched to the mountains. On his way all kinds of creatures would follow him to help him to catch the wild eagle. With their help and thanks to his own fearlessness he could catch the wild king bird Budaiyk. And solemnly the young boy presented Budaiyk to his king. The king gave all kinds of food to the eagle but it would not eat and would not be tamed at all. Then the king gathered all the wise men and asked them for an advice how to tame the bird. He was told of the above key that that young man was to be buried along the road and that everybody should read that this is a grave of the fearless young man who caught the king bird Budaiyk who gouged the eyes and ate the liver of the this young man. So did the king. Everything was done according to the requirements. Only then the wild bird became immediately tamed. The king began to take the bird for hunting. The bird would fly up and headlong down and catch different animals: deers, goats, hares. Once it did so, twice he did so, but for the third time Budaiyk flew up to the sky and did not return. Again the king gathers people again he asks for a fearless youngster to catch the bird Budaiyk, again another fearless boy goes to the mountains with all his creature assistants, with their help he would catch the king eagle Budaiyk and presents it to his king. But again it would not be tamed until all the former actions were performed. But at last it again flew up to the sky and disappeared. The symbolic code of the legend is: freedom is never gained without great victims. The price paid for deprivation of freedom is so immense. Freedom is the essence and goal of life. You can never deprive of freedom those who are by their nature born free. A human being finds his true identity only in Freedom.

Kyrgyz culture is rich with tales, myths, legends. It has a great epic song Manas on which there should be a separate talk. It contains half a million lines. Only in one version it is written to be as 40 times bigger than the ancient

Greek Iliad and Odyssey taken together. It is called an Encyclopedia of the Kyrgyz culture. We can add that this epical song may be serve as a great symbolic code of the whole Kyrgyz culture.

All the world of culture contains different symbolic codes of justice, equality, unity, harmony etc. We find universal values or truths beyond these codes. The most universal value is Love for God or the ultimate code lying beyond all the symbolic codes of culture. Indeed, what happens when a man is moved by creed, jealousy, ignorance, hatred, false ideas as it was shown in all above told stories or tales? Each of them ends with tragedy, overwhelming catastrophe. Why? Because ultimately there was a lack of love for God, which means obeying the laws of God or nature, respecting and loving others by understanding each other as children of God, being grateful to everybody and everything as manifestation of the will of God, protecting the environment and living according to its laws. The tragedy of a human being is understanding by reason all these laws but not following them in their true faith. Symbols of culture turn to be reality. And now we are living this reality predicted very long ago. Global climatic changes, tornadoes, earthquakes, floods, landslides ... are the examples of God's fury for the lack of true love of Him.

As soon as we, people of the world, understand that it is Love which makes our Being possible, which makes all uniquely diverse cultures to exist in this world, we are to comprehend the very nature of Love, its great potentials awareness of which may develop a new stage of international, intercultural and inter - civilization relations, characterized with a high spirit of Humanity, Friendship and Cooperation. May this journal "Methlexis" be a bright manifestation of such a wonderful Spirit.

At the same time it is this principle which lies or hidden beyond the symbolic code of any culture. The author

underlines that the humanity is to comprehend the very nature of Love, its great potentials, awareness of which may develop a new stage of international, intercultural and inter - civilization relations, characterized with a high spirit of Humanness, Friendship and Cooperation. In them there lie the very roots in which Civilizations find their identity, closeness, kinship. The concept of a Global Family is put forward as based on these moral laws.

We are to reveal the very roots in which Civilizations find their identity, closeness, kinship. These very roots lie in the principle of Love for God, having been perished and aimed as the last and eternal Truth since the time immemorial in all the cultures and nations of all the epochs and times. Approached vertically, or historically, evolutionarily, and horizontally or geographically, all the cultures or civilizations can be stated as to have this fundamental principle and Goal, differentiating only in the level of being reflected, rationalized, understood, perished, reached and experienced, practiced.

This principle may be considered from many points. First let us regard the civilizations in their historical development and development of this principle in this interconnection. Even more we could dare to differentiate the stages of such a development according to this principle manifestation. As the first stage we could refer it to the stage of integrity of God principle with Nature. All the phenomena of Nature were regarded as manifestation of God, the omni powerful, omni existing, omni living Force. Love for God was manifested in absolute devotion, absolute worshipping, absolute subordination and coordination with Nature and its laws.

Kyrgyz culture though greatly influenced by the Soviet atheism almost during a century, have retained all these ancient traditions of regarding the Nature and all the living phenomena within as manifestation of God, demonstrated in

different rituals, customs, habits, some of them existing up to this modern time in real life or being depicted in their rich Art and Folklore - legends, fair-tales, epical songs - great and small.

This period of the so called "Nature worshipping" or period of "shamanism" or "zoroastrizm" should be re-evaluated in regards with the necessity of considering it as an inevitable path of human history as in an individual history when such a period may be associated with a childhood, not knowing contradictions of soul and reason, body and feelings, nature and human being.

For a child mind everything comes in wonderful non-reflected and non-speculated unity, integrity, oneness. We should have a dialogue with our own history first, we should settle our own contradictions first, should find harmony within ourselves first, in order to prepare for a dialogue with other cultures and civilizations. This is the same as one person is preparing to have a dialogue with another person. In order to understand the other person and appreciate him as he is worth of, one should understand himself, his own roots and heritage, his own state. One should purify his mind and heart. One should possess or develop the ability of understanding the other person not saying of another culture and civilization. Only provided with that, the dialogue may be as efficient as it is possible.

This self understanding refers to the very question of the ancient stages of beliefs regarded by most of nowadays people as if ancient people did crimes. And it is not unknown that some retained in human memory and thus their every day life ancient traditions seemed as "nature worshipping" rituals are in most cases fully and categorically rejected and proclaimed as to be sin and to be blamed.

Let us have a glance at many million Moslems hadj perfection, and will the reflection over this wonderful movement of human spirit not remind us an image o

pilgrimage to sacred places and worshipping them regarded as true manifestation of Supreme Omni Powerful God?

Only Love for Him demonstrated in self - rejected devotion and sacrificing, is moving a human to pass all the difficulties and tortures of the long way, in its direct and figural meaning, in order to have a long perished and all heartily desired Meeting with Him. It is such rational or scientific comparison of ancient and modern civilizations unity or similarity to be cultivated, as it is supposed, that will help get rid of their clashes, displayed sometimes in views of modern religious authorities to accuse and strongly blame some tendencies of old traditions living in some places among people.

It is more important to study their essence, reveal their reasons, understand them from the point of rationality than to furiously decline and throw away. This is the point where a dialogue is needed. This is the very point where contradictions and discomfort in our own self should be solved. This is the point where the approach from the view of "Love for God" principle should be taken as the basis of a dialogue for exactly this principle is a fundamental one in all the cultures and civilizations. To respect human rights of choice freedom in religious affairs is the next moral basis of successful dialogue for the sake of Sustainability, Creativity and Progress.

Let me demonstrate some examples on our rituals among the ancient Kyrgyzes some of them to be existing even now. Manifestation of God in all the phenomena of Nature - is an essential characteristics of pre-Islamic culture of the Kyrgyz people.

The Kyrgyz history, traditions, customs, art, the whole culture may be regarded as a unique culture, ecologically oriented in all its manifestations. Their way of life, economy, thinking, actions were uniquely ecological. And to-day when we are suffering difficulties of transitive period and thus of a

good deal of environmental problems we should first of all appeal to this traditional heritage of the Kyrgyz people to give a re-birth to our traditional mentality, to appeal to our own roots, to develop a dialogue with ourselves and within selves.³

It should be said that the Soviet time though it brought many positive results in the economical, political, educational life of the Kyrgyz people, made a great fault in having destroyed the institute of religion gone from the time immemorial thus fully minimizing its role as an inner strongly regulating force of peoples' behavior. In the attempt to unify mentality of all the people of the Soviet Union and socialist countries developing the mentality of the so called one "soviet narod" (people, nation) a great deal of unique traditions, rituals, customs were gradually becoming to be forgotten, especially by younger generations.

Even the native language was being replaced by one more powerful (in its historic, social and political aspects) language - Russian. A nation forgetting its own native language is not surprising to have forgotten its own heritage. It was the Soviet time when Kyrgyz people the same as other Soviet ones learned to drink alcohol and some of them to become terrible alcoholics as never they had done and been before. It was this time when they learned to be double-minded, to conduct a disordered life, to do crimes, to divorce, to leave children to grow without ever knowing what love of loving mother or father means... .

³ Umut Asanova, "Philosophy of Environmental Ethics Education," Papers to the NATO ARW: *The Issyk-Kul Lake: Evaluation of Environmental Status its Remediation*. Held 25-29 May, 2000, in Cholpon-Ata, Kyrgyzstan. Series of NATO Publications (Brussels, 2001), 14; Umut Asanova, Asel Abdurakhmanova, "Problems of Education in Islam Philosophy," *Izvestiya of National Academy of Sciences* (2001): 15-17. (In Russian).

It is not surprising then what and how will be the attitude of them to the Nature, or to the principle of "Love for God". A person not able to feel other person's sorrow and pain never is able to feel pain for the Nature or experience a Devotion to God. A person not responsible in his own social and family life never is able be responsible for the Nature, all this being the result of forgetting the Supreme Power ruling the laws of Nature and Human life. So the primary task is to awaken a consciousness of God, Love for Him and devotedly serving Him. The law of Nature, the Law of God is to grow, to move spontaneously to happiness, order, harmony, quietness. This law also lies in the base of Human's body. This law of natural intention of a body must be taken as a basis for an education of human ethics founded on Love for God principle. This may be reached by the transcendental meditation practice as one of the necessary and most powerful intellectual tools of harmonizing the human mind first. ⁴

The second powerful instrument of divine ethics education is as it was told above - appealing to our own heritage. Rich folklore, very unique in their symbolic meanings traditions, rituals, customs may serve as this ever strong tool. Cult of Nature and considering it to be God's manifestation - this is the most important characteristics of the Kyrgyz and Mongol Traditional heritage. Cult of mountains, rivers, water, lakes, trees, different animals, sky, sun, moon, earth and other natural phenomena to be loved and worshiped as Omni Present Being runs all through different legends, fair tales, epical songs, taboo, traditions and rituals.

These traditions of the Nature worshipping have been retained up to present days, displayed in different rituals of

⁴ Umut Asanova, "On the Universals in Monumental Memorials of the Oral Culture of Different Cultures (on the examples of Mahabharata, Bible, Manas)," *Izvestiya of the Kyrgyz National University after Jusup Balasagyn. Special Issue* (2012): 84-91.

sacrifices to the God of Sky, called *Tengri*, which refers also to the Sun *Tengri* or the Moon *Tengri*. The concept of *Tengri* is associated with the highest God - the Sky. Moreover its meaning is very much broader, embracing the meaning of the Universe. Attitude to different places as to sacred ones (*mazars*) and performing the rituals of pilgrimage and worshiping - is another aspect of the cult of Nature.

The Issyk - Kul Lake was the very sacred place (*mazar*) to perform the pilgrimage and worshiping not more than some centuries ago. Even now one can meet traditional elderly people who do not even swim in the Lake and regards it as a divine (alive) phenomenon. Mountains and rivers running to the Lake were considered sacred, animated ones.

There are a lot of places such as Saimaly Tash, Cholpon Ata, located near the known resort town of the same name, Kara Kol Ata etc. considered as *mazars*. For ex., it is believed that a "*saint*" Cholpon Ata (Father Cholpon) was buried on the hill - *dobe*. There one could find two sources (springs), one - with hot and another one - with cold water, there grew poplars and willows. Barren women and sick people came here from the north coast of the Issyk-Kul Lake inhabiting from Chon Oructu till Toru Aigyr villages. Here people maintained rituals of sacrifices - the so called *tuile*. People took with them also sick cattle or sheep, spent the night, pronounced prayers, coming here on Thursdays night and departing on Fridays. Prayers for *Earth - Water (Jer-Suu)* were also done with the aim of requesting rain. Burials of rich people (*manaps*) living not far were also maintained here on the foot of the hill.

There is a belief that the spirit - patroness of the Issyk-Kul Lake is a legendary Fore-Mother of the *Bugu* (Deer) tribe - *Muyiyzduyi Ene* (Horned Mother). One can find a lot of legends concerning this horned mother - deer, who gave the birth to this tribe of Kyrgyzes - *bugu*.

The river Ack Suu (that is the inflow of the river of Jergalan, Issyk Kul basin) was very well known among ancient Kyrgyzes with its warm healing sources, called Alma - Arasan (mineral source in the valley of the river of Ack-Suu, another spring is called Altyn-Arasan), is rounded by dense trees, many apples to grow among them. These trees rounding the spring are considered sacred; one can find many rags of different colour and size hung on the trees: these were and are the sacrifices of Kyrgyzes to the genius of the spring. This *mazar* is called *Almaluu* (place where many apple trees grow, *alma* means apple trees), people in the past came here, cut the sheep, made bread, drank water from the spring, bathed in the dig filled with spring's water. Some visitors said that they had seen a white young camel (*ack tailack*). He is considered a "patron" of this spring (*bulacktyñ aesi*).

There are a lot of similar beliefs existing in the Kyrgyz culture, in the memory of the elderly Kyrgyz people. It would be wrong to consider them as only tales or simple prejudices. It might have taken centuries of experience for the Kyrgyz people in order to establish such a system of the God - Nature worshipping. We should rationalize them and see the main law in them: unity with Nature; living in harmony with it; strict subordination to natural laws that were not formulated as we are now trying to do, but it was just in practice without any theoretical speculation. It was a practical knowledge of the environmental laws.

And now when we see the Nature being in great danger together with people living within it will be more than silly to think that Kyrgyz people were ignorant in their knowledge of natural laws. The example of unique Kyrgyz natural astral (moon and sun) calendar and activity unexceptionally based on it (when to sow, move from one place to another for Kyrgyzes were nomadic people, when to marry, when to maintain big holidays, how to manage with cattle and sheep breeding, the names of months and years

according to the moon and the sun, and many other unique rules of every day life) is the bright evidence of this practical knowledge of the laws of Nature as manifestation of God's will.

So understanding of ancient stage of our own civilization, learning much from it, respecting it, explaining it as an objective and inevitable path of human development, having a dialogue within ourselves, is quite a necessary way of understanding another culture and civilization and having a beneficial dialogue with it.

The Dialogue of Civilizations may be really beneficial and fruitful when we can find their common religious bases. It sounds strange from the first glance - to find common roots of different cultures, different civilizations. These common roots may be displayed in their historical, ethnological, geographical and other aspects. We would rather talk of the spiritual, religious bases displayed in the concept of God and cultivation of the principle of "Love for God" in all cultures and civilizations. Great cultural monuments as "Bhagavat Gita", "Bible" and "Quran" are true manifestation of such a common religious principle.

The following comparison of three Books of God is aimed only at revealing of "Love for God" principle made rather on the basis of collecting lines from these Books testifying of common, unified grounds of different cultures and civilizations, then on rational analysis of them. "Love for God" principle demands the actualization of Love excluding dry rational logistics. It requires devotion and full acception of all human beings' rights to sing the Glory of God, praise Him, unexceptionally submit Him, serve Him - these the being a language of Love for All Mighty Being. The choice of lines from Great Books (Bible, Quran and Bhagavat Gita) was done just on chance without having scientifically differentiated their structures, history and other specifics. It is determined by the fact that the author of these lines has

not experienced rationalization of all these monuments in a scientific way, having got acquainted with Them only as a devoted reader, lover of Them and seeker of Truth. More and more being back to reading of Them the author has come to an idea: The ever reason of endless ideological religious battle is a simple ignorance of people of their own cultural heritage, their own Great Books' great meaning. Reading only some of the lines that might prove of one's convictions in this or that convenient for a struggle thought, not reflecting over the essential meaning, essential idea, thus cultivating it among people as an only truth and giving birth to negative feelings as isolation, extremism and alike, is our ever trouble interfering with a true and peaceful, creative dialogue.

On the contrary we are proposing to study these Great Spiritual Sources with Love Principle as God taught, with dialogue mentality and find wondrous spiritual fruits. This does not exclude scientific approaches leading to enlightenment, wonderful sparkles of thought and feelings, revealing new exciting sides of these eternal creations. Let us be back to our grounds, be back to Love, to our Omni Powerful Creator and Teacher. He lovely taught us Love Him and find in everybody His expansion, let us be good students and behave each other lovely and see in everybody our Single God's manifestation! Only then a Dialogue will be useful, fruitful and mutually beneficial!

Great monuments of Humankind were perfected with the aim of finding similarities, unity, equity in demonstration of the global and ever present rule: Love for God. Actually, each line of them is breathing with it. Glorifying, praising, devoting, bowing, hoping, believing - all these human feelings towards God - are the demonstration of Love and Hope for Mighty's Love towards a man.

Civilizations should only perpetually learn from them, learn their universal teaching. We can see that there is one Root of all the civilizations - the Root that is Being and that

for being aware of It one needs Love for Him. Love as a Tool, as a Means of Reaching a Being, as a Divine State of Consciousness, as a real Power for one's integrity with Being. These Monuments are the Words of God sent to a humankind in different time and different place. As it is said: One Sun may be shining in thousands of baskets with water remaining the one and the same, All Mighty God is the One and the Same though He may be named in different way, reflected in different way, explained in different way. All the civilizations have been cultivating this Principle - Principle of Love for God. This is the universal, general, overwhelming principle that lies in the base of all the civilizations and that should be restored and re-enlightened in order to build a new phase of contemporary civilizations coexistence.⁵

The dialogue is made by people belonging to different civilizations. For Dialogue mentality people should change their consciousness. There should take place a transformation of alienating consciousness to loving one. There is an urgent objective demand in it.

Alienating Consciousness leads to unhappiness, instability, chaos, disorder, thus different mental and physical diseases. Loving consciousness on the contrary leads to harmony, stability, order, happiness. There are physical and physiological laws lying in the base of Love for God - the supreme kind of Love differentiating from all other kinds of love. That is why Love for God is an Ideal State of Consciousness for all the Civilizations of all the epoches and all the times.

That is why Love for God remains for ever as an unreachable ideal, a high dream for people of all the civilizations.

⁵ Ibid.

It is extremely necessary to study the nature of Love for God not leaving it as a natural one, understandable merely by imagination for exactly This is all the civilizations integrity principle.

God is everywhere and in everybody. If you reach this divine state of mind then you begin love everything and everybody in spite of different culture, different education etc. Then a real Dialogue commences. Dialogue leading to Creativity, Peace, Harmony, Progress.

The XX century was a tragic century of Cultures Conflicts. May we construct the XXI century as a century of Peace and Love. May the Nostalgia for Love for God become a Real Love - the true base of Peoples' Progress and Happiness. All people have their natural rights in various ways of worshipping God. But we, scientists, have no right to misinterpret the very essence of these Great Books. Only appealing to them, to thorough investigation of common roots and ideas we could build a true base for a friendly dialogue, thus for actual development of the great law of life: Love for God, that means love and respect for everything and everybody, devotion, praising and glorifying each aspect of life for everything is God's expansion and manifestation. That means: to build heavens on the earth. May our todays international Dialogue promote a construction of this ever dreamt paradise in the whole world!

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