

## ФИЛОСОФИЯ PHILOSOPHY

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**Baibosunov K.S.***Senior Lecturer of "Avicenna" International Medical University**Bishkek, Kyrgyzstan.*[penta2024@gmail.com](mailto:penta2024@gmail.com)**THE EPIC OF MANAS AS AN ARCHETYPE OF IMMORTAL CONSCIOUSNESS  
AND A FORM OF NOETIC THINKING**

*"Manas" is the Spiritual Pinnacle of the World Culture"*  
(Chyngyz Aitmatov)

**ЭПОС «МАНАС» КАК АРХЕТИП БЕССМЕРТНОГО СОЗНАНИЯ И ФОРМА  
НОЭТИЧЕСКОГО МЫШЛЕНИЯ****«МАНАС» ЭПОСУ ӨЛБӨС АҢ-СЕЗИМДИН АРХЕТИБИ ЖАНА НОЭТИКАЛЫК  
ОЙ ЖҮГҮРТҮҮНҮН ФОРМАСЫ КАТАРЫ**

**Abstract.** From a philosophical standpoint, the *Manas* epic can be regarded as a kind of meta-physical "code" that embodies the idea of eternity, spiritual transcendence, and the synchronization of the human being with cosmic rhythms. Manas-Aykõle (the Magnanimous) symbolizes a state of inner harmony, where heroism is not reduced to mere physical strength but emerges as an expression of spiritual service and the readiness to act in accordance with the cosmic order.

Aykõle Manas emerges as a symbol of the eternal cosmic spirit, an embodiment of the power that elevates humanity above transient passions and earthly concerns. His essence lies not in chronology or material deeds, but in the sacred energy that connects the human realm with the celestial order. This, indeed, constitutes the true greatness of the 'Manas' epic: it is not merely a narrative about a heroic figure, but a philosophical model of infinity and spiritual transcendence over the finitude of the material world.

Moreover, the epic can be interpreted as a form of "collective noetic thinking," in which the hero's persona becomes a symbol not only of national self-awareness but also of a universal human ideal striving toward higher values and spiritual synthesis. Manas is not an earthly "titan," but rather a "pillar between Heaven and Earth," a figure that maintains the balance between chaos and harmony, history and eternity.

**Key words:** Manasness, Archetype, Nooethics, Post-mythological Conscienceness, Manasian Ethics, Realm of Kayyp, Universal Ascension, Transhumanitarian Ethical Thought, Homo Noosphericus.

**Аннотация.** С философской точки зрения, эпос «Манас» можно рассматривать как своеобразный метафизический «код», воплощающий идею вечности, духовного преодоления и синхронизации человека с космическими ритмами. Манас-Айкель символизирует состояние внутренней гармонии, в котором героизм не сводится к физической силе, но проявляется как выражение духовного служения и готовности действовать в согласии с космическим порядком.

Айкель Манас предстает символом вечного космического духа, воплощением силы, возвышающей человечество над преходящими страстями и земными заботами. Его сущность заключается не в хронологии или материальных деяниях, но в сакральной энергии, связывающей человеческий мир с небесным порядком. Именно в этом и заключается истинное величие эпоса «Манас»: это не просто повествование о герое, а философская модель бесконечности и духовного преодоления конечности материального мира. Кроме того, эпос можно интерпре-

тировать как форму «коллективного нооэтического мышления», в которой личность героя становится символом не только национального самосознания, но и универсального человеческого идеала, устремлённого к высшим ценностям и духовному синтезу. Манас — это не земной «титан», а «опора между Небом и Землёй», фигура, удерживающая равновесие между хаосом и гармонией, историей и вечностью.

**Ключевые слова:** манасовость, нооэтика, постмифологическое сознание, манасовая этика, мир Кайып, всеобщее вознесение, трансгуманитарная этическая мысль, *homo noosphericus*.

**Аннотация.** Философиялык көз караштан алганда, «Манас» эпосун өзгөчө метафизикалык «код» катары кароого болот. Ал түбөлүктүктүн, руханий бийиктикке көтөрүлүүнүн жана адамдын космостук ритмдер менен шайкештешүүсүнүн идеясын чагылдырат. Манас-Айкөл ички гармониянын абалын символдоштурат, анда баатырдык жөн гана дене күчү менен чектелбестен, руханий кызмат кылуунун, космостук тартипке ылайык аракеттенүүгө даярдыктын көрүнүшү катары ачылат.

Айкөл Манас түбөлүктүү космостук рухтун символу болуп, адамзатты өткөөл кумарлар менен жердеги түйшүктөрдөн бийик көтөргөн күчтүн чагылышы катары кабылданат. Анын маңызы хронологияда же материалдык иштерде эмес, адам дүйнөсүн асман тартиби менен бириктирген ыйык энергияда жатат. Дал ушунда «Манас» эпосунун чыныгы улуулугу камтылган: бул жөн гана баатыр тууралуу баяндоо эмес, материалдык дүйнөнүн чектөөлөрүнөн руханий көтөрүлүүнү жана чексиздикти философиялык моделдөө болуп саналат.

Мындан тышкары, эпосту «коллективдик нооэтикалык ой жүгүртүүнүн» формасы катары чечмелөөгө болот. Бул формада баатырдын образы улуттук өзүн-өзү аңдоонун гана эмес, жогорку баалуулуктарга жана руханий синтезге умтулган жалпы адамзаттык идеалдын да символу болуп чыгат. Манас — бул жердеги эле «Титан» эмес, «Асмандын жана Жердин ортосундагы Тирөөч», хаос менен гармониянын, тарых менен түбөлүктүүлүктүн ортосундагы тең салмакты кармаган фигура.

**Негизги сөздөр:** Манастуулук, Нооэтика, постмифологиялык аң-сезим, Манастык Этика, Кайып дүйнөсү, жалпы кайыптык Көтөрүлүү, Трансгуманитардык этикалык Ойлом, *Homo Noosphericus*.

## Introduction: The Epic “Manas” as a Form of Ancient Noetics

The Kyrgyz national epic *Manas* occupies a distinctive place in the global epic heritage—not merely as a literary or folkloric text, but as a manifestation of deep collective consciousness embodying nooethical structures of thought. Within the framework of the philosophy of consciousness and the trans-humanitarian paradigm [6], *Manas* is to be viewed not simply as a historical or mythological hero, but as a phenomenon of cosmic subjectivity, an archetype<sup>1</sup> of the post-human trajectory, and a symbolic agent of spiritual evolution [1].

## *Manasness* as a Form of Post-Mythological Thinking

The term *manasness* may be interpreted as a specific mode of cognition that transcends the bounds of linear myth while preserving its sacred logic. Unlike classical mythologies, where deity and hero are separated, *Ayköl Manas* presents a synthesis of personal and cosmological identity, enabling a conceptual shift toward post-mythological nooethics - a system of thinking that integrates cosmic, ethical, and existential dimensions<sup>2</sup>.

The *Manas* epic is not merely a tale of heroic deeds; rather, it represents a transcendent struc-

<sup>1</sup>Archetype (from the Greek αρχε – “beginning” and τύπος – “image”).

A prototype, a primordial image, an idea. In Plato’s philosophy, it refers to an objectively existing ideal model, the *eidos*.

<sup>2</sup>According to C.G. Jung’s analytical psychology, archetypes are structures of the collective unconscious, inherent in all human beings from birth. They represent encoded potentials for representations within the brain’s structure — “dormant thought-forms.”

According to some scientific data, archetypes cannot be fully grasped by reason; they remain a mystery of being.



ture of meaning encoded in symbolic language, rhythmic narrative, and archetypal imagery. It is within this semiotic and energetic framework that the subject and the cosmos, which exists stably in a state of vibrational attunement. *Manasness*, therefore, is understood as the manifestation of the highest ideal human qualities. Each hero within the epic embodies elite ancestral traits, serving as carriers of refined ethical-psychological dispositions and as nodes in a supra-individual matrix of spirit and responsibility.

### Scholarly Commentary

Permanent interpretation of any epic is situated within the broader philosophical discussion on mythopoetics and nooethics. The concept of *nooethics*, derived from V. Vernadsky's theory of the noosphere and expanded in transdisciplinary philosophy, denotes an ethical framework grounded not in anthropocentric morality but in co-evolutionary interrelations with the Cosmos. In this light, the *Manas* epic can be seen as an ancient exemplar of what could be termed "proto-nooethical" narrative — one in which the hero's actions align with a cosmic moral resonance rather than solely tribal or utilitarian earthlings values.

The *post-mythological* element points to a form of consciousness that evolves from myth but does not abandon its symbolic-metaphysical structure. It echoes what M. Eliade referred to as the *hierophany* [3] of the sacred in narrative, yet framed in a way that resonates with contemporary noospheric and transhumanitarian discourses.

### The Ethical Dimension of the Epic *Manas*: toward the Formation of a New Type of Consciousness

The ethical system of nomadic epic *Manas* permeates the entire narrative—from everyday norms to the transcendent aspirations of the hero. The ethics of *Manas* is not expressed merely through words or moralistic exhortations, but through action: from reverence for elders to the cosmic duty toward the Sky (*Almighty Tengir*) and the people. Heroism here is not pursued for the sake of glory, patriotic obligation, or mere survival in the face of powerful enemies. According to Nomadic faith the Tengir's powers are observing all peoples inclusively.

Ethics in *Manas* is not reducible to a code of conduct or a set of normative prescriptions; it

appears as a *living energy of the spirit* that flows through the structure of thought and action. In this sense, *Manasian* ethics resonates with Eastern concepts of "ethical energy" (*de* in Daoism, *ṛta* in the Vedic tradition), as well as with Aristotle's virtue ethics and the existential-humanistic practices of Karl Jaspers and Martin Buber [1].

The fundamental principles of *Manasian* ethics include:

- **Self-sacrifice as the ontological foundation of leadership.** The hero does not rule, but gives; he serves an ideal and his people rather than pursuing personal interests.

- **Reciprocity and community as forms of spiritual solidarity.** Society in the epic is not a mass of individuals but a connective field of souls united by a shared destiny.

- **Justice as alignment with the cosmic order.** Law is not formal or legalistic but rooted in the Tengrian harmony between action and being.

- **Forgiveness as the highest virtue.** Nobility of spirit is revealed in the ability to forgive even a sworn enemy—an act not of weakness but of supreme strength.

The ethical essence of *Manasness* is expressed in a mysterious special type of thought—a *Spirit of Thinking* (*Oi Ruhu*) oriented toward transcendence, or *Kayyp*—an ascent into other layers of being. *Manas* is not simply a hero or leader, but an archetype of the *ascended human*, the one who unites Heaven and Earth. He acts as a mediator between worlds and a conduit for spiritual renewal.

Each line of *Manas* carries the power of a protective charm. Its mantra-like repetitions resound as a life-affirming hymn to the spirit of strong individuals. This is why any interlinear or artistic translation of the epic *Manas* inevitably loses its original esoteric meaning. This subtle sense of causality elevates *Manas* to the very top tier of spiritual literary masterpieces in the world's refined literature. The epic becomes an embodiment of the cosmic meaning of humanity's mission on Earth, a metaphorical interpretation of the grandeur of the human spirit. For example, the following twelve-line stanza encapsulates a truly universal meaning:

He (*Manas*) was created  
As if a pillar between Heaven and Earth,  
As if forged  
From the very Sun and the very Moon.

He is like the radiant shimmer  
 Of a fusion of Gold and Silver,  
 As if born from the cool breath  
 Of a dusky sublunar Cloud.  
 He truly shines  
 Like the light of a universal Star.  
 Before the reverent Manas,  
 Only the firm ground can stand—  
 For it is the strength of the Earth itself!

At first glance, it may seem that a Titan like Manas ought to have concerned himself with the fate of his people, rather than basking in his own magnanimity—especially since the destiny of the Kyrgyz was inextricably linked with his own life. Then comes the tragic culmination during the final Great Battle—the *Chong Kazat*. The death of Manas and his loyal steed Ak-Kula, and most of his forty valiant warriors brought catastrophic consequences for the Kyrgyz people. Yet this drama unfolds as an optimistic tragedy, a moral lesson for future generations. Nothing in our life is eternal—except the Spirit.

The epic of *Manas*, therefore, becomes a cosmic code, the deciphering of which demanded the spiritual and intellectual maturity of the descendants of Oghuz Khan, the forefather of Manas—that is, the Kyrgyz people. This emotional and spiritual maturity of the nation is being truly felt only now, fifteen centuries after the death of Manas, and only in the context of achieving national sovereignty. [16, 261-262].

In our view, Manas-Ayköl cannot be regarded as an ordinary mortal, for his image transcends the confines of human history and cannot be confined to specific dates or events. Manas emerges as a symbol of the eternal cosmic spirit, an embodiment of the power that elevates humanity above transient passions and earthly concerns. His essence lies not in chronology or material deeds, but in the sacred energy that connects the human realm with the celestial order. This, indeed, constitutes the true greatness of the 'Manas' epic: it is not merely a narrative about a heroic figure, but a philosophical model of infinity and spiritual transcendence over the finitude of the material world.

We represent the epic "Manas" as a **Philosophical Model of Cosmic Harmony**, because the *Manas* epic represents not only a cultural and historical monument of the Kyrgyz people but also a profound philosophical system reflecting universal ideas about the cosmos, hu-

manity, and spiritual harmony. The image of Manas-Ayköl in the epic transcends biographical specificity: he cannot be reduced to a sequence of historical events or dates. His figure appears as the embodiment of the cosmic spirit, a kind of metaphysical bridge between the earthly and heavenly dimensions of existence [13].

In the epic narrative, Manas is not merely a hero but an archetypal image that bears the features of a Platonic *eidos*. According to Plato, *eidei* are eternal, immutable ideal entities that exist in the intelligible realm, while the world of things merely reflects their shadows [6]. In this context, Manas can be interpreted as the spiritual *eidos* of the people, concentrating within itself their cultural memory, ethical norms, and concepts of cosmic order.

The philosophical harmony embodied in the image of Manas resonates with the ancient idea of the cosmos as an ordered whole (*κόσμος*). The Stoics defined the cosmos as a living, rational whole, subject to *logos* — the universal rational principle governing all processes of being [6]. In this sense, Manas in the epic acts as an expression of the *logos*-like nature of the cosmos, a guardian of the harmonious order of the world, and a mediator between humans and higher forces.

The *Manas* epic can also be interpreted through the lens of Neoplatonism, where the idea of the soul's ascent toward the One (*to hen*) occupies a central place. According to Plotinus, the soul strives to transcend material limitations and return to its original divine source. The motifs of spiritual elevation, transition to the "otherworld" (*Kayyp phenomenon*), and the ascension of the epic's heroes directly correspond to this concept.

From a philosophical perspective, *Manas* can be seen as a kind of metaphysical "code" that expresses the idea of eternity, spiritual transcendence, and the synchronization of humanity with cosmic rhythms. Manas-Ayköl symbolizes a state of inner harmony, where heroism is not reduced to physical strength but becomes a manifestation of spiritual service and readiness to act in alignment with the cosmic order.

Furthermore, the epic can be interpreted as a form of "collective noetic thinking" [14], where the hero's personality becomes a symbol not only of national self-consciousness but also of the universal idea of humanity striving for high-



er values and spiritual synthesis. *Manas* is not an earthly “titan,” but a “pillar between Heaven and Earth,” a figure maintaining the balance between chaos and harmony, history and eternity.

Ethics in this context is not a codified system of norms, but a living current of inner spirit that animates *Manasic* consciousness. This aligns with the concept of *ethical energy* found in Eastern philosophy and the ethics of virtue. *Manasness* may be understood as a compendium of the most elevated social and refined genetic qualities of personality.

The revival of *Manasian* qualities in future generations is not merely a philosophical concern—it is a practical imperative: it is a way to emergence of new **Manasian Race**. The evolution of humanity along the *Manasian* path may lead to the emergence of a new anthropological type characterized by high standards of self-realization. Therefore, it becomes essential to re-evaluate systems of education, moral upbringing, and the prevailing standards of collective consciousness.

Consequently, *Manasian* thinking may serve as a catalyst for the emergence of a new race—one guided by a renewed vision of life, rooted in nobility, service, and cosmic coherence.

#### **From notion – to phenomenon.**

The concept of *Kayyp* occupies a central place in the spiritual tradition of the Kyrgyz people, corresponding to the idea of a hidden, otherworldly, yet ontologically extra real dimension.<sup>3</sup>[14]

In the *Manas* epic, *Kayyp* is not merely a spiritual plane, but a *vibrational field of nooethical ascension*, accessible only to the hero who has attained the highest level of consciousness. In this framework, *Kayyp* is not an abstract metaphysical realm but a *field of transdimensional resonance*, where thought, being, and spirit converge. The hero's journey into *Kayyp* signifies a shift from epic narrative to *cosmic anthropology*, and from individual agency to a universal archetype of evolutionary consciousness.

The highest feminine ideal is embodied in **Kanikei-Ene** (Mother Kanikei), the wife of **Manas**, who serves as a model of wisdom, maternal strength, and spousal epiphany. Exemplars

of cosmic spirituality include the incomparable **Bakay**, the sage advisor of *Manas*, and his highly noble companion **Almambet**. The epic features no simplistic characters; each figure represents an elite and almost unattainable ideal.

So, the epos narrated how five epic characters are ascended after tragic events of the Great Battle: they were chosen by the highest powers of Heaven. They are: Kanykei (as the wisest suppose of Aykõle *Manas*), Semetei (as son of *Manas*), Aichurõk (as spouse of Semetei), Kulchoro (as son of Almambet the Great and the closest associate to Semetei,) and Bakai (as the oldest councillor and wise adviser of Aykõle *Manas*).

The principles of *Kayyp* ascension include:

1. **Departure from the transient world** — the mysterious transcendence of immaterial existence;
2. **Joy of post-human existence** — the overcoming of the fear of death;
3. **Exit beyond the earthly abode** — being beyond the limits of linear space;
4. **Awareness of the human as a “pillar between Heaven and Earth”** — integral subjectivity;
5. **The keys to understanding *Manas*** — initiation-based insight rather than rational cognition;
6. ***Manas* as a cosmic phenomenon** — the archetype of immortal consciousness, enacting a noospheric existence.

The very first lines of the third part of the *Manas* trilogy, entitled *Seitek* — the tale of his glorious grandson — begin with mysterious words:

**“In an instant, unseen by all, Into the realm of Kayyp Vanished Semetei, son of Manas...”**

(Караса көзгө илинбей, Кайда экени билинбей, Кайып болду Семетей”...).

Wonderful event of ascension is described as these recited lines: Together, the five sacred figures of the epic gathered one day to embark on a journey to a parallel world — a portal opened for them into *Kayyp*:

<sup>3</sup>Metaphilosophical spiritual phenomenon, philosophema, myphonym and esoterical lexeme.

<p>“Сапарыбыз карыбас, Кезип жүрөөр кез келди”, Дешип Бакай, Каныкей, Күлчоро менен Семетей, Айдай катын Айчүрөк, Бешөө кайып болушуп, Кетмек болду сапарга. Тигип койгон айылы жок, Сапарынын дайны жок, Бүгүн көргөн эртең жок, Ушундай экен дүйнө бок, Сапардын жайын укканда, Эл чогулуп дуу болду: “Ушу Бакай менен Каныкей, Толкуп жаткан бел эле, Семетей менен Күлчоро, Добул келсе жел тийбес, Доочу келсе мал бербес,  Тажаал келсе жан бербес, Бузулбас Кап тоо эле. Калың кара чеп эле.”</p> <p>С. Каралаевдин варианты боюнча “Сейтек”, -Бишкек: “Китеп борбору”, 2014, 286-бет.</p>	<p><i>"Our earthly toil has reached its end, Our path is now eternal! The hour of Ascension has struck, To gather in the Other-Realm! We shall ascend into a new world!"</i></p> <p>— So spoke the five who were chosen: Bakay, Kanykei, Kulchoro, And Semetey with the incomparable gorgeous Aichurok. <i>"There are no yurts, no grassy plains, No roads or paths to follow there, No sorrow, no suffering dwells in that place..."</i></p> <p>When this news reached the people, A great unrest spread among them, And sorrow gripped their hearts: <i>"What shall become of us without them? Bakay and Kanykei were our sages, Semetey and Kulchoro were Like untouched cliffs — Even fierce storms and raging bliz- zards Could not shake them! They stood like mountains, Giants who guarded their people!"<sup>4</sup></i></p>
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The five chosen ones, appointed by higher powers, gather on the destined day and speak of their Ascension.

For they have fulfilled their sacred duty during their mortal life upon the Earth.

In this light, the *Manasian* personality is not

<sup>4</sup> referred from the variance of the epic “Seytek”, narrated by S.Karalaev. -Bishkek, 2014/ p. 304



merely a historical or cultural figure, but a *meta-anthropological type*—a bearer of the highest forms of racial existence, where one's mission is not consumption, but service and self-donation. Ethical behavior emerges as an internally motivated expression of harmony with the world and with Tengir (Heaven), rather than as obedience to external obligation [9].

This type of consciousness suggests a new stage of anthropogenesis, which may be described as *Post-Egocentric* or *Manasocentric*—oriented not toward competition but toward co-being in One World (*Bir Duyno*), not toward consumption but toward the lightest ethical radiation of spirit. So, the **Parallel World of Kayyp as a Nooethical Archetype in the Structure of the Epic “Manas”** encompasses not only the physical and historical layers of narrative, but also a distinct transcendent dimension known as *Kayyp*—a parallel world that lies beyond empirical reality. In traditional Tengrist and Sufi worldviews, this realm is identified with an **invisible spiritual domain**, a metaphysical sphere to which chosen heroes and sages depart, attaining a new form of being—a state of **post-existence**.

*Kayyp* serves a **dual function**: on the one hand, it carries an **esoteric** role, connected to sacred, hidden knowledge; on the other hand, it fulfills an **enlightening** purpose, linking the destiny of the people with higher ontological meanings. It acts as an archetypal code of ascension, capable of transcending the dualities of life and death, earth and sky, individual and lineage. Through scenes such as the prophecy of Manas's birth, this world acquires a clearly **nooethical** dimension—the function of collective spiritual instruction.

“It has always existed and is forever unchanging...  
Thus the God-Creator sends a sign from Above through Kyzyr—who was none other than the Messenger!”

Such episodes in the epic perform the role of the **archetype of Annunciation** (similar to the biblical Annunciation or prophetic Revelation), in which the name and destiny of the future hero are illuminated by the light of providential design. The name *Manas*—as in many mythopoetic traditions—is not merely a designation, but a **noosemantic marker** bearing the “mission of world-ordering”.

Thus, *Kayyp* is not merely a “spiritual world” in the folkloric sense, but a **concept of metaphysical ascent**, correlating with the categories of philosophical anthropology, heroic transcendence, and cosmic ethics. It becomes a **nooethical archetype** that shapes the **collective consciousness** of the Kyrgyz people within mythological, existential, and cultural-historical horizons.

### **Sacred animals from the world of Kaiyp.**

Not only the characters, but even the animals of the *Manas* epic bear the aura of the **Kayyp** (Otherworldly) realm. The steeds of the heroes, their dogs, and eagles are not mere beasts—they possess their own names and distinct personalities with their specific colours: *Akkula* (the white horse of Manas), *Sarala* (the yellow horse of Almambet), *Algara* (the black horse of Konurbay), and others. These animals understand human language, possess the gift of perceiving the intentions of enemies, and serve their masters with unwavering loyalty and devotion. We can also speak of an entire gallery of sacred animals, such as *Kumaiyk* (Manas's dog), *Buudaiyk* (Manas's eagle), and others, each playing a vital role in the epic's spiritual and heroic landscape.

In the narrative structure of the epic, the selection of horses and their names is significantly influenced by the *Sayapker*—a master trainer and caretaker of horses, who not only possesses deep knowledge of the animals' physical traits but also understands their character and behavior. For example, when selecting a horse for Chubak, one of Manas's valiant warriors, none among the thousands of steeds satisfied Chubak's *sayapker*. Thus, the master embarked on a journey across the world in search of the perfect horse. It was then that *Kök Tulpar*, a sky-colored steed, was sent down from the realm of *Kayyp*—the world beyond—to become the chosen mount. The descend of the steed *Maanikér* has interesting narration too. Born not of earthly mares but of sanctified spirits, Maaniker embodies the fusion of ethereal energy and heroic purpose. Its mother—of argali wind from the realm of *Kayyp*, and father—a spirit from the desert breath of *Kayyp*.

The Eschatological Motif of Ascent and mystical disappearance in the *Manas* Epic might be explained as a *mythopoetic cosmology* where the boundaries between life and afterlife, body and spirit, earth and sky, are porous and reversible. That's why one of the central metaphysical themes of the *Manas* epic occupy the **transcendental departure** of the hero into a higher, invisible realm — a symbolic and spiritual gesture reflecting both personal apotheosis and collective eschatology. These scenes are not merely folkloric embellishments but operate within

#### Footnotes

Kyrgyz myphonim *Kayyp* (hidden, invisible), is understood as the **sovereign of the parallel world of spirits**, is the indicator of the **Cosmism and Noospheric Character of epic *Manas***. The cosmism of the epic is manifested not only in its imagery—celestial dreams, divine visions, and the mission of Manas—but also in the structural logic of its poetry. In this worldview, the human being is not separated from the world but serves as a *pillar between Heaven and Earth*—a mediator of realms.

In this respect, *Manas* is not merely a hero, but a *cosmic principle*, a form of manifestation of *Tengrian ontology*, wherein all of existence is aligned with a higher level of harmony—*Kayyp*. It is a **Vision of Universal Ascension: Between Esoteric Archetype and Scientific Horizon**. So, the concept of **Universal Ascension** (*Ascensio Universalis*) may no longer be viewed solely as a mystical or esoteric metaphor. It increasingly emerges as a possible programmatic trajectory of human evolution, especially when interpreted through the lens of modern science, consciousness studies, and cosmology.

In many spiritual and mythological traditions, the idea of ascension denotes a **transition from a lower vibrational state of existence to a higher-dimensional or immaterial form of being**. Within the *Manas* epic, for instance, the sacred departure of Semetey, Kanykei, Bakay, and others into the metaphysical realm of *Kayyp* can be understood as an archetypal model of this transcendent transition. It reflects a collective shift from corporeal temporality to an eternal plane of noetic being — a **proto-noosphere**, where spirit and meaning are no longer tethered

to material constraints.[4]

*Kayyp*-Ascension embodies the overcoming of death, the joy of noble service, and the conscious completion of earthly life. *Kayyp* is the reward granted by higher forces to humankind for exceptional human qualities that foster an atmosphere of goodness and love instead of hostility and intrigue. The great epic *Manas* warns us of this. By transcending the sorrow of suffering, a person joyfully accepts the departure from earthly existence and fulfills oneself in the higher dimensions of the realms of reason.

From a **scientific and philosophical perspective**, this image of ascension finds surprising analogues in several contemporary fields:

- In **transhumanism** and **technological singularity theory**, the notion of transcending biological limitations through cognitive uploading, artificial intelligence, or quantum consciousness mirrors the symbolic language of “ascension.”
- In **quantum field theory** and **wave-based genetics**, the human being is increasingly perceived not as a closed organism, but as an open system of coherent energy patterns, susceptible to informational transformation.

#### Philosophical Significance: *Manas* as a Prototype of *Homo noosphericus*

Within the framework of trans-humanitarian philosophy and the concept of *Homo noosphericus*—the noospheric human being<sup>5</sup>—the epic *Manas* can be interpreted as an ancient form of manifestation of this type of consciousness. The hero acts in harmony with the cosmos; his path is not merely a struggle, but an *energetic attunement* with the vibrational order of the universe. Faithfully, scientific point of view of some scholars sounds that “a distinct sphere already exists on Earth—one that has been formed and created by the human mind. The noosphere is a reality. It is constantly expanding in space and represents a specific sphere of the Earth, fundamentally different from other geospheres, primarily because it is the only one where reason operates” [10, P. 138].

*Manas* thus becomes a *metaphysical program* of transition—from the zoological human

<sup>5</sup>The term *Homo noosphericus* refers to the philosophical anthropological model of the human as a co-evolutionary agent within the noosphere (V.I. Vernadsky, Chardin), extended in transdisciplinary thought as a being whose consciousness participates in the shaping of planetary and cosmic order



to the *spirit-bearing human*, one woven from meaning, energy, and ancestral memory. According to the Kyrgyz noospherologist A. Bakirov, “Regardless of our will, under the influence of the law of information growth, a noocracy will inevitably be established as the highest form of democracy in society—governance of social life and the trajectory of environmental development aimed at creating harmonious relationships both within society and between society and nature. On the basis of the natural internal transformations of the noosphere, the unfolding of noocracy, and the emergence of advanced technologies, a new type of society will arise—one which I previously called *noocratism*. However, this term has since been co-opted to denote various new philosophical, political movements, parties, and political economy, etc. Therefore, I propose the term *akylustem* (from Kyrgyz *akyl* — ‘reason’, *üstöm*, *üstömdük* — ‘domination’, ‘power’), meaning ‘the rule of reason.’” — A. Bakirov, cited work [10].

Accordingly, Manasism may emerge as a new noospheric ideology capable of guiding humanity’s future on Earth.

### **Metaperspectives of Anthropogenesis in Epic Thought**

In the context of philosophical anthropology, epic traditions often encode not only cultural memory, but also metaphysical projections of human potential and evolution. The Kyrgyz epic *Manas*, in particular, transcends the genre of heroic narrative and enters the domain of ontological modeling. It presents a unique anthropological vision—one that anticipates the emergence of a new type of human being grounded in spiritual, cosmic, and noetic dimensions.

Within the framework of trans-humanitarian philosophy and the concept of *Homo noosphericus*—the noospheric human being — *Manas* may be interpreted as an early prototype or archetype of this evolutionary consciousness. The hero does not merely battle external enemies; rather, he attunes himself to the energies and rhythms of the universe. His journey is one of vibrational resonance with the cosmos, of deep moral attunement, and of sacrificial service.

Thus, *Manas* can be seen as a **metaphysical program of transition**—from the *zoological human* (*homo animalis*) to the *spirit-bearing human* (*homo spiritualis*), a being composed of

meaning, energy, and the ancestral memory of the people. This transformation points toward an anthropogenesis that is not merely biological, but noetic and cosmic in nature.

Such an interpretation aligns with the broader view of epic consciousness as a matrix for the evolution of humanity beyond ego-centric or utilitarian models. In this view, *Manas* becomes not just a cultural figure but a symbolic map of *Homo noosphericus*—a mediator between Earth and Sky, society and the transcendent, matter and spirit. Multi-million lines of poetical mantras of epic “*Manas*” is the challenge to earthlings to listen to galactic powers, who observe mankind on their attitude. Manasian ascension is transgression from earth life onto high dimensions of cosmic being

### **Conclusion: From Epic to the Cosmopoetics of Consciousness**

Thus, the epic *Manas* is not merely a cultural heritage, but a *matrix of meanings* that provides guiding coordinates for the philosophical, ethical, and spiritual evolution of humanity. Its interpretation through the lens of contemporary philosophy of consciousness reveals *universal models of spiritual ascent, multidimensional structures of thought, and ethical codes* that are profoundly relevant to the age of noospheric transition.

The epic *Manas* functions not only as a monument of oral heritage but as a living structure of cosmopoetic consciousness. Its deep layers encode a unique epistemology that unites myth, ethics, and metaphysics into an integrated field of spiritual cognition. In this respect, *Manas* should be reinterpreted as an *arche-code* of nooethical cosmopoiesis—a formative narrative that does not simply reflect the world but co-creates ontological meaning within it.

The *cosmopoetic turn* in interpreting *Manas* allows for its inclusion in contemporary discourse on:

- **Post-anthropocentric philosophy**
- **Noospheric anthropology and education**
- **Spiritual ecology and planetary ethics**
- **Transcendental models of subjectivity and human evolution**

This trajectory—from epic narrative to cosmic thinking—suggests a paradigmatic reorientation in which the epic becomes a portal to a multidimensional ontology, where *Homo noo-*

*sphericus* emerges not as a mythological ideal but as a pedagogical and evolutionary horizon. S cultural-spiritual heritage, epic 'Manas' serves significant classes of the humanity oriented to ascending via overcome of death.

The message of *Manas*, therefore, is not bound to the past—it is projected into the future. Its ethical pulse, symbolic codes, and spiritual logic constitute an anticipatory philosophy of humanity's cosmic self-realization.

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