



SCIENTIFIC RESEARCH OF THE SCO COUNTRIES: SYNERGY AND INTEGRATION

上合组织国家的科学研究：协同和一体化

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这些会议文结合了会议的材料 – 研究论文和科学工作者的论文报告。它考察了职业化人格的技术和社会学问题。一些文章涉及人格职业化研究问题的理论和方法论方法和原则。

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These Conference Proceedings combine materials of the conference – research papers and thesis reports of scientific workers. They examine technical, juridical and sociological aspects of research issues. Some articles deal with theoretical and methodological approaches and principles of research questions of personality professionalization.

Authors are responsible for the accuracy of cited publications, facts, figures, quotations, statistics, proper names and other information.

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俄罗斯的钟声为谁而鸣？

FOR WHOM DOES THE RUSSIAN BELL RING?

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摘要。本文致力于探讨俄罗斯钟声的意义，是一篇特殊类型的文章：问文。

揭示了俄罗斯钟声与祈祷歌唱的联系，以及俄罗斯钟声的普遍性。

关键词：俄罗斯钟声、祈祷歌唱、人、世界、上帝、俄罗斯。

Abstract. *The article is devoted to the meaning of the Russian bell and is an article of a special genre: an article-asking.*

Russian bell's connection with prayer singing is revealed, as well as the Universal character of Russian bell ringing.

Keywords: *Russian bell, prayer singing, man, world, God, Russia.*

The proposed article, in a sense, is a continuation of my published article “About the Russianness of Russian music” [5] (1). The published article drew attention to the fact that the Russian bell ringing is the most striking manifestation of *znamennoe penie*, the main type of Russian Orthodox singing [5, p. 72].

Indeed, the sound of the Russian bell is the brightest expression (radiance) of *znamennoe penie*. But *znamennoe penie* is prayer singing, and therefore *the sound of the bell is bell prayer singing* (2). And this bell prayer singing is the *quintessence, the generalizing expression of prayer singing in Russia* (3).

The peculiarity of the sound of bell prayer is its *Universal character*, which is confirmed by the presence in the sound of the Russian bell of the sound of prayers used in other religions, in particular, the sound of *Om*, sung in Hinduism and Buddhism. As the Belgian researcher Jo Haazen points out, the sound of the Russian bell reproduces the sound of *Om*: “Our modern, dulled hearing, alas, is not so sensitive... But if you seriously want to test your ability to do this (listening. – A.K.), sit quietly, close your eyes and chant the sacred sound ‘Om’. Pull it long enough and choose the most suitable height. After some time, you will hear... consonance is... a pure third. The main tone sounds from the chest... the third from the mouth...”

and the fifth from the head... The triad... has a threefold meaning, contained in the divine trinity and reflected in man, since he was created in the image and likeness of his Creator (Gen. 1:26).

A good bell is an object with a deep meaning, reminding of much more than time or any event. We are talking about ... an equilateral triangle: *spirit – soul – body*, whose forces in a balanced interaction make a person's life harmonious" [1, p. 114] (4).

Thus, it can be argued that the Russian bell *prays for everyone, baptizes the world!*

And this has been confirmed experimentally. Thus, in the process of conducting a modal analysis of the bell structure, "it was noted that (the vibrations. – A.K.) of the bell parts have the form of ellipses oscillating in antiphase, that is, (two ellipses are detected. – A.K.) two ellipses whose axes are perpendicular to each other (a voluminous cross)". But what is interesting! The parts of the bell not only produced vibrations, but also radiated acoustic energy. The latter was discovered during the study of the spatial distribution of sound intensity near the surface of the bell. The study was carried out in two ways: "In the first case, 30 mm from the bell surface at the same ... points where the vibration acceleration spectra were determined during modal analysis... In the second case, the measuring surface was a cylinder with a diameter of 600 mm, the axis of which coincided with the axis of symmetry of the bell. At each point located on the lateral surface of the cylinder, the intensity vector was measured in the direction perpendicular to the axis of symmetry of the bell, and at points on the lower surface in the direction parallel to the axis of symmetry of the bell ... It was found that the characteristic of acoustic energy radiation resembles a voluminous cross" [8, pp. 230-231, 232-233].

Yes, the Russian bell prays for everyone, baptizes the world. But *who hears the Russian bell?* – the one who lived? is he alive? will he live?.. *For whom does the Russian bell ring?*

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(1) Editions of the article in Italian: [3; 4].

(2) A.B. Nikanorov concludes that the sound of the bell can be considered prayer singing: "Sometimes such bells could be melodically and rhythmically similar to individual phrases and even whole fragments of liturgical ... chants that existed at that time, the intonations of which were preserved in later bell compositions. This is reported by some authors as an ancient legend: '... there was a time when in some churches they rang the 'notes' (the expression of the bell ringers), for example, 'Lord, have mercy!', 'Holy God...' and so on, this is what the oral traditions of the old-timers say'. 'It is reported with admiration that once upon a time a special ringing was arranged, the bells were deliberately chosen so that it was possible to ring according to notes expressing a certain church chant'" [7, p. 12]. Of the known testimonies about "written notes" for ringing, perhaps the most mysterious is the memory of V.V. Stasov, published in the book by S.G. Rybakov: "Regarding the recording of bell ringing on sheet music, I consider it useful to quote the following message from V.V. Stasov. About 35-40 years ago, he saw an ancient image (by means of special signs) of church bells in the famous collector of Russian antiquities, Doctor of Medicine Sakharov, in the Public Library in St. Petersburg, in one of his tables, in facsimile; this is a curious experience of writing down the music of bell ringing on paper in ancient Russia; since then, V.V. Stasov has not I have seen this record, but I am sure that it is kept somewhere in a Public Library and that someone will find it; if it had not turned out to be in Sakharov's collections beyond expectation, then maybe it will be found in the collections of

some other archaeologist who was and studied at the Imperial Public Library” [9, p. 69].

(3) Whereas ordinary prayer singing expressed *the communion of man with God*, which was emphasized by *the likening of angels singing in the temple to angels singing in heaven surrounding the Throne of God*, bell prayer singing, in fact, meant *the unity of man with God*, as evidenced by *the likening of the sound of the bell to the voice of God*. As priest Maxim Khudonosov wrote, “in the mighty ringing of the church bell, the believer’s sense perceives *the voice of the Lord in the fortress, the voice of the Lord in splendor, the voice of the Lord crushing the cedars, the voice of the Lord shaking the desert* (ps. 28). The people are aware of this meaning of bell ringing when they call it the voice of God... Church ringing receives a certain meaning in the soul, causes or accompanies certain feelings, complements and enhances the state of mind...” [2, p. 1, 3]. Let us also quote theologian Nikolai Korsunsky on this subject: “Where it is a question of protecting the souls of all, there the invitation must reach everyone’s ears... God calls to temples: it is necessary that the call should resemble God, and the sounds of the call would touch the heart. But what other instrument could fulfill this purpose to the same extent as the bell does” [6, p. 11].

(4) Russian bell recreates the *Om* sound, A.S. Yareshko also writes. According to the scientist, “the sound expression of the bell is ‘Om’ ... with a firm accent pronunciation of the vowel ‘o’ (in the Russian transcription – ‘bom’)... is ... a multiple (statement. – A.K.) – God! [Бор! – in Russ.] (Om, He [Он – in Russ.], Bom, God [Бор! – in Russ.] are different sound expressions of the same concept.)” [10, pp. 23, 24].