

# TRINITARY APPROACH AS A METHODOLOGICAL PRINCIPLE OF TRANSCENDENTAL PSYCHOLOGY

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*Abstract:* At present, according to many psychologists, the methodology of psychology is in a state of crisis, the reasons for which are quite deep and go beyond psychology. It is becoming increasingly clear that psychology and the methodology of psychology, in particular, cannot do without turning to philosophy when tackling its issues, hoping that it is the philosophical analysis of the universal laws of nature that will allow the methodology of psychology to be built on a more fundamental basis.

This article is one of such attempts that shows the possibility of applying a trinitarian approach to solve some problems in psychology.

To demonstrate the universality of the manifestations of the principle of trinity in nature and cognition, the article, as far as its scopes allow to, provides examples of the manifestation of triads in philosophy, physics, mathematics, anatomy, physiology, and in the psychological concepts of B. Skinner, S. Freud, C. G. Jung, E. Bern and M. Erickson.

The possibility of using trinitarity as a methodological principle of psychology is shown in the example of the analysis of the mechanisms of the generative process of perception studied in transcendental psychology.

*Keywords:* philosophy of psychology, philosophy, transcendental psychology, metaphysica, trinitarity, methodology of psychology.

## Introduction

Each area of knowledge that claims to be a science is based on certain conscious or unconscious philosophical premises. Transcendental psychology, as a scientific discipline, also has its own philosophical and methodological resources, manifested in the use of the principles of

Aristotle's "first philosophy", dialectical materialism and the principles of symmetry. The relevance of the mentioned philosophical premises of transcendental psychology was substantiated in the works of A. I. Mirakyan (1999, 2004) and his followers (Panov, 2014; Yesayan, 2017), as well as in our theoretical studies (Naghdyan, 2017). But science, like a living organism, de-

velops, improves, is always open to new ideas, and one of them will be discussed further.

Coming back to the idea of the development of transcendental psychology, we note that another resource, proposed by G. S. Yesayan (2017, 2018), which will probably open up new possibilities for methodological understanding of the essence of the principles of transcendental psychology, is to apply the trinitarian approach to study the principles of the generative process of perception (Naghdyan, 2018, 2022), which is implicitly present in the concept of A. I. Mirakyan.

Thus, in this paper, we will try to substantiate the assumption that the basis of the methodology of transcendental psychology, in addition to already known principles, is also a peculiar principle of trinity, which, according to many researchers, is one of the fundamental principles of nature (Barantsev, 2005; Magnitov & Tatur, 2003; Vladimirov, 2012; Raushenbakh, 2000), etc. To demonstrate the general scientific nature of the trinitarian principle, we will give several examples from different fields of knowledge.

### Manifestations of the Trinitarian Principle in Some Areas of Knowledge

In *philosophy*, it is possible to identify conceptual systems composed of three concepts.

For example, in the philosophy of G. Hegel, the triad is displayed as the union of any two opposite concepts by a third concept, which expresses the internal unity of two opposite concepts (Carlson, 2007, pp. 18-20). A striking example of this is the triad “nothing-being-becoming”, in which “becoming” mediates the inner unity of “being” and “nothing” (Hegel, 1970, pp. 139-141, 168, 169). In this triad, “becoming” expresses the inner unity of opposites (being and nothingness). “Becoming assumes that ‘nothing’ does not remain as ‘nothing’ but passes into its opposite - into being” (Hegel, 1929, p. 30).

M. K. Mamardashvili also spoke about the need for the existence of a certain “space” between the two opposite sides, quoted by G. V. Akopov (2014): “Coming from philosophical dialectics, combining categories into pairs according to signs of logical opposition or other connections (binary, dichotomism, etc.) does not fully solve the problem, because a certain “gap”,

“suspension”, “point of indifference” or “great indifference” remains, i.e. a fixed point in which “the meanings of our life can change”” (p. 20). His judgments largely coincide with our assumptions.

Here are some examples from *physics and mathematics*. As is known, space in classical, Newtonian physics has three dimensions, which was geometrically expressed in the Cartesian coordinate system consisting of three mutually perpendicular axes. Time also has three dimensions - past, present, future. The most striking example of trinitarity is the structure of the atom, in which two types of triads were revealed, without which the existence of atoms is impossible. Firstly, it turned out that an atom of any substance consists of a different number of only three elementary particles - electrons, protons and neutrons, and, secondly, these three particles are in three different states with respect to the electric charge - negative, positive and neutral, respectively.

According to the ideas of the modern physicist Yu. S. Vladimirov (2012, p. 128), three physical categories can be laid at the foundation of physics: space-time, particles (bodies) and field-carriers of interactions. This is clearly reflected in the three-term formula of Newton’s second law:  $ma=F$ , in which the mass  $m$  corresponds to the category of particles, the acceleration  $a$  corresponds to the category of space and time, and the force  $F$  corresponds to the category of fields.

The most famous formula in physics -  $E = mc^2$  - also consists of the above three categories of physics:  $E$  - energy (carrier field),  $m$  - mass (particle, body),  $c$  - speed of light (expressed in terms of space and time categories). As the author’s further research has shown, this trinitarian model of physics has proven to be very effective in the development and creation of a new model of theoretical physics.

Turning to mathematics, we see the manifestation of the principle of trinity in the numerical axis. It consists of the origin point (0) and two rays diverging from it, one of which corresponds to positive numbers, and the other to negative ones. Without such an organization of numbers, in combination with a three-dimensional Cartesian coordinate system, it is impossible to imagine the development of mathematics. Relationships between numbers can also be expressed in just three ways - “equal to”, “less than,” or

“greater than”. This principle also applies to many natural phenomena.

For example, two forces of any character in nature can be in the same ratios given above, which is one example of the self-consistency of physical laws and the laws of mathematics.

In addition, the principle of trinity in mathematics is manifested in the fact that in order to obtain a new number, at least three mathematical components are necessary: on the one hand, at least two numbers, and on the other, an action sign (multiplication, division, etc.). This example of trinity can serve as an analogue of the process of generating a new one, which is the subject of research in transcendental psychology.

Now consider how the principle of the trinity manifests itself in the *anatomy and physiology* of humans and animals. These manifestations can already be noticed at the cell level. The main components of nerve cells (neurons) can be divided into three parts: the body (soma) and, different in their functions, axons and dendrites. Along the axon, nerve impulses go from the cell body (soma) to the innervated organs and other nerve cells. The dendrite receives signals from other neurons, receptor cells, or directly from external stimuli and transfers them to the cell body. The axon and dendrite cannot function without a body (soma) in which incoming signals are processed for redirection to other cells.

The trinitarian principle can be observed in the structure of the human brain and many animals. The brain is divided into two large parts, and their communication and synchronization are carried out with the help of the corpus callosum located in the middle. When the corpus callosum is damaged or removed, cooperation between parts of the brain is disrupted, which can have various dangerous consequences for the body (up to death) (Bloom et al., 1998, pp. 177-178).

The main responsibility for the homeostatic regulation of the organism is carried out by three interacting systems; 1) the vegetative (autonomous) center, 2) the intestinal section of the peripheral nervous system, and 3) the central nervous system, which gives orders to the organism through the pituitary gland and other endocrine organs (Bloom et al., 1998, p. 82).

The components of both simple and complex nervous systems are at least the following three components: 1) stimulus detectors - specialized

receptor neurons; 2) primary perceiving center, where information from a group of detector blocks converges and 3) one or more secondary perceiving and integrating centers receiving information from primary perceiving centers (Bloom et al., 1998, p. 54).

In the structure of the human body, one can also observe the manifestation of the principle of trinity: in the middle between two symmetrical parts of the body is the spine, which provides the vital functions of the human body.

Let us dwell in more detail on the manifestations of the trinitarian principle in *psychology and psychotherapy*. This principle can be identified at almost all levels of mental processes.

Trinitarian structures include emotions and feelings that can be characterized as positive, negative and neutral (Ilyin, 2001, p. 42). If the first two components (positive and negative) were carefully studied, then regarding the third (neutral), we cannot say the same. Neutral emotions and feelings are perhaps more basic in origin than the other two. For example, the emotion of disgust for an object occurs in a person no earlier than the age of seven. “It is only after reaching the age of seven that the child, through the process of conditioning and learning, begins to experience aversion to objects that were previously neutral to him” (Izard, 2006, p. 271). Ultimately, these three types of feelings (emotions) are the most important factor controlling our behavior in everyday life. Such feelings determine our peace of mind or anxiety, sense of security or threat, accomplishment or failure. According to G. Selye (1983, p. 71), they (these three types of feelings) determine whether we can succeed in life, enjoying stress and not suffering from distress. The mentioned author generally attached importance to these three factors (positive, negative and neutral feelings). He believed that these three feelings (three relationships) are “embedded” in the very substance of living matter. “They regulate homeostatic adaptation at all levels of interaction - between cells, between people, between nations. If we truly understand and embrace this, we will be better able to manage our behavior to the extent that it is or can be subject to conscious control. This applies to almost all decisions concerning relationships between family members, employees, or even groups of nations” (Selye, 1983, p. 71).

The state of human activity is also subject to

the principle of trinity. The waking and sleeping states are two opposite sides, which are mediated by the hypnotic (trance) state, which can be characterized as transitional with respect to the first two states. An intermediate hypnotic (trance) state, depending on various factors, can go both into a waking and sleeping state.

In describing the structure and processes of the psyche, many theories of personality follow the trinitarian principle. Behaviorists, in particular, B. Skinner (1974) believed that human activity could only be explained from the standpoint of objective relations in the “stimulus – reaction” system. Between these opposite structures, there is a “black box” into which stimuli enter and exit it as corresponding reactions. The author believed that in order to understand and correct human behavior, it is enough to deal (work) only with opposite sides (stimulus-response, ignoring the third side between them (“black box”)) (Hjelle & Ziegler, 2009, pp. 352-365). However, as the history of the development of psychology has shown, replacing the dual model of behavior with a trinitarian one that takes into account the content of the “black box” significantly increases the possibilities of describing, explaining and regulating human behavior.

The structure of personality in the transactional analysis of E. Berne (2009, pp. 20-34) is characterized by the presence of three ego-states: Parent, Child and Adult. Each ego state is a distinct pattern of thinking, feeling, and behaving. The selection of ego states is based on three axiomatic principles:

1. Every adult was once a child. This child in each person is represented by the ego-state “Child”;
2. Every person with a normally developed brain is potentially capable of an adequate assessment of reality. The ability to systematize information coming from outside and make reasonable decisions refers to the ego-state “Adult”;
3. Each individual had or has parents, or persons who have replaced them. The parental principle is embedded in each personality and takes the form of the ego-state “Parent”.

In analytical psychology, K. G. Jung (2008, p. 175) argues that the soul consists of three separate but interacting structures: the Ego, the Personal Unconscious and the Collective Unconscious. The personal unconscious consists, first-

ly, of all those contents that have become unconscious either because they have lost their intensity and have been forgotten, or because consciousness has withdrawn from them (repression); and, secondly, of contents (partly sensory impressions) that never had sufficient intensity to reach consciousness, but nevertheless somehow penetrated into the psyche. The collective unconscious, as an ancestral heritage of representational possibilities, is not individual, but common to all people and even, perhaps, all animals, and constitutes the true basis of the individual psyche.

In psychoanalysis, S. Freud (2000, pp. 445-542) first applied a topographic model of personality. According to this model, mental life can be divided into three levels: consciousness, preconscious and unconscious.

- 1) The level of consciousness consists of sensations and experiences that you are aware of at a given moment in time.
- 2) The area of the preconscious contains psychic elements available to consciousness. The most important function of this system is censorship. The preconscious is characterized by a secondary process (rational thinking, an approach from the standpoint of realism, the principle of reality).
- 3) The level of the unconscious is determined by the primary process and is characterized by consistency, lack of connection with any time, as well as displacement and condensation. The unconscious is also characterized as the location of unconscious desires and drives.

In the early 1920s, S. Freud (2014) revised his topographical model of mental life and introduced three basic structures into the anatomy of the personality: It (Id), I (Ego), and Super-I (Super-Ego). 1) It (Id) functions entirely in the unconscious and is closely connected to instinctive biological impulses (eating, sleeping, defecation, copulation) that fill our behavior with energy. According to Freud, It is something dark, biological, chaotic, not knowing the laws, not obeying the rules. It retains its central importance for the individual throughout his life. 2) I (Ego) is a component of the mental apparatus responsible for making decisions. The Ego strives to express and satisfy the desires of the Id in accordance with the restrictions imposed by the outside world. The ego receives its structure and function from the Id, evolves from it and borrows part of

the energy of the Id for its own needs in order to meet the requirements of social reality. Thus, 'I' helps to ensure the safety and self-preservation of the body. In the struggle for survival against both the external social world and the instinctive needs of the Id, the Ego must constantly differentiate between events in the psychic plane and real events in the external world. 3) The last component that develops in the personality is the super-I (super-Ego). The super-Ego is an aspect of the personality that contains all the moral norms, values and ideals that we have learned. We receive them from both parents and society, they make up our sense of right and wrong. The super-Ego contains the framework within which we make decisions. According to S. Freud, the super-Ego begins to appear at the age of about five years (Hjelle & Ziegler, 2009, pp. 112-116).

A vivid example of solving psychological problems with the help of a neutral element (factor) can be found in the works of M. Erickson. He says that as a child, due to his slight dyslexia, he could not pronounce the English word "government" correctly. He got "govement" all the time. The teachers couldn't teach him how to pronounce the word correctly. One day a young teacher used an unusual method. There was a student in the class with the last name La Verne. The teacher asked M. Erickson to write gou La Vernement on the board. He wrote. Then she offered to read - M. Erickson read. At this time, according to M. Erickson, there was a blinding flash of light that destroyed all surrounding objects, including the board. The teacher asked him to remove the extra La. And then, M. Erickson read a difficult word (Ginzburg & Yakovleva, 2008, p. 164).

Much later, M. Erickson (1980) said: "To this young teacher, I owe one of my main techniques: to introduce an unimportant, inappropriate (irrelevant) and unexpected (unexpected) element into the pathological pattern that blows it up from the inside" (p. 102).

The above example is one of those in which it is clearly revealed what a great impact an unimportant, inappropriate, one might say, meaningless element (in this case, a word) can have on the human psyche, even when existing methods are powerless, which are mainly work (deal) with those psychological elements that evoke positive and negative feelings and emotions.

Concluding this part of the work, we consider

it necessary to state once again that the principle of trinity in the natural sciences manifests itself in different ways and at different levels. This circumstance allows us to talk about the universality of this principle, which is a universal regularity of nature and knowledge.

### Analysis of the Foundations of Transcendental Psychology from the Standpoint of the Principle of Trinity

In transcendental psychology, the study of the psyche, A. I. Mirakyan proposes to start with the development of the concept of "nothing", "which expresses both the reality of the absence of any present and the reality of the absence in any present. The possibility of understanding the reality of absence and its transition or awakening to the reality of the present is not given to us, but we can guess from the traces of its manifestations in the present" (Mirakyan, 2010, pp. 67-68). And yet the question arises, how to understand or comprehend this "nothing"? The author presents the main characteristic of "nothing" "in the form of spatiotemporal homogeneity as an objective absence of difference in the one" (Mirakyan, 2010, p. 69). But, when we think about matter, materiality or nature as some kind of "something", in this case, "the main characteristic of "something" appears to us in the form of an essence, which is characterized by heterogeneity-anisotropy - as the objective presence of the different in the one. It follows from this that homogeneity is an objective possibility of the unity, and anisotropy is a form of difference in the unity, an objective possibility of the form-generation of beings..." (Mirakyan, 2010, p. 69). Thus, the one is a kind of implicit trinity, in which, on the one hand, there is the homogeneity of the reality of the absence (absent), on the other - the anisotropy of the being, acting in the form of a difference, which makes sense to talk about only when there is the possibility of distinguishing at least two different (from homogeneous to opposite) phenomena - objects, processes, sides, aspects, properties. Here it is important to keep in mind that this triad represents a certain integrity, because the anisotropy that generates the form of being is possible only on the basis of the corresponding spatiotemporal homogeneity of the reality of the absent. Therefore, when A. I. Mirak-



yan says that “anisotropy is an objectively existing feature of matter, creating in a single entity the possibility of generating its forms” (Mirakyan, 2010, p. 71), it must be assumed that it already had a specific homogeneity. So, for example, if we are dealing with the anisotropy of two opposite electric charges that generate a spark, then this anisotropy is already based on some homogeneity that determines the general quality of oppositely charged charges, called electricity.

Considering that anisotropy is the principle of the existence of matter and, therefore, must be manifested at all levels of its development, it can be assumed that anisotropy at the same time is one of the main conditions for the spontaneous generation of mental reflection. But it should be borne in mind that the formation of anisotropic relations, leading to psychic reflection, is an intermediate link between the homogeneity of the un-reflected, un-known and the product of psychic reflection perceived by our consciousness. Therefore, considering the process of mental reflection in its entirety, we come to the triad absent-anisotropy-present, representing the structure of the process, continuously ordering the globality of the absent in the form of phenomena of mental reflection (present).

Characterizing the specifics of the action of the perceiving systems of living organisms, in which anisotropy is embedded in the form of its discrete-anisotropic reflective structures, A. I. Mirakyan (2010, p. 72) hypothetically identifies three conditions that, in view of their universality, constitute a “generating” triad: “the first is the discretization of the forms of spatiality and continuity of time; the second is the possibility of fixing relationships between discrete elements of a spatial form at a certain point in time; and the third is the possibility of forming relationships between the data of different points in time”. It was assumed that this “generating” triad is universal for all types of reflective systems and does not depend on the modality of perception, which was then, indeed, confirmed by numerous experiments (Mirakyan, 1992).

The above “generating” triad characterizes the transition of the description of the generative process from the philosophical (metaphysical) level to the level of specific reflective systems. If the reflective system is considered as a certain unity, then we note a complete analogy with the above definition of the unity as the unity of ho-

mogeneous and anisotropic, constituting a triad of the homogeneous with (at least) two sides of the different, having the possibility of forming relations, leading to the generation of a new. And, it must be assumed that in the history of the cognition of nature, this homogeneity, as an objective possibility of the unity, remained unnoticed by researchers in view of its obviousness, and the difference was brought to the forefront of cognition, often as a dichotomy of the whole, binary opposition, the unity of opposites, which in science they tried to unite on an artificial basis of the principle of complementarity, which closes the way to advance in depth to the foundations, principles, causes that unite them.

Coming back to the “generating” triad, we note that if the anisotropic structural organization of a specific reflective system is considered, then the elementary cell that ensures the formation of anisotropic relations and, thus, the process of form generation will be a system of two structural elements, the result of which, when formed between them relations, is fixed in a certain area - in the third.

Since between these elements, in the spatial structure of the reflective system, it is always possible to draw a conditional axis of symmetry, the principle of the formation of anisotropic relations, which manifests itself in this elementary cell, is called the principle of the formation of symmetrical-two-unit relations, which can be considered as a universal mechanism for any process of form generation. Therefore, both in its content and graphically, this elementary system is described as a triad, consisting of two discrete homogeneous elements of the structure, in this case, the reflective system, connected at the “point” of fixation. Moreover, two discrete elements in this triad constitute the unity of the homogeneous and the different. Uniformity or homogeneity is determined by their common content and functional identity, and the difference is determined by the spatial arrangement relative to their axis of symmetry. Thus, we get a triad, of which the dyad is a part, which can also be considered a binary opposition. In a procedural sense, this triad represents integrity, determined by the functional interconnection of all its constituent parts. If we turn to the classification of R. G. Barantsev (2005, pp. 9-11), then in this case, we have a combination of a transitional triad - like the Hegelian thesis-antithesis-synthesis -

with a systemic triad.

As one of the proofs that the postulate of the formation of symmetrical-two-unit anisotropic relations lies at the basis of the generating processes of perception, A. I. Mirakyan (2010, p. 77) cites “that amazing, long-known, but still unexplained fact that the reflective sense organs of living beings are represented by pairs: two eyes, two ears, paired limbs... even the tip of the tongue in reptiles consists of two-unit symmetrically anisotropic parts”. That is, in this quote, the author shows that the principle of the formation of two-unit symmetrical anisotropic relations, as a fundamental regularity of nature, manifests itself not only at the psychophysiological level, but also at the level of the morphological organization of living beings. However, even in this case we are dealing with a triad, since the work of a paired organ of perception is impossible without that area of the brain in which the results of the integration of two streams of information coming from different sides of the paired organ of perception are compared and fixed.

#### Application of the Principle of Trinity in the Study of Binary Structures of Thinking in a Primitive Man

Taking into account the fundamental nature of the principles of anisotropy and the formation of two-unit symmetrical anisotropic relations, it can be assumed that they should also manifest themselves at the level of mental reflection products, creating new possibilities for reflecting reality, by generating not the mental itself, as mentioned earlier, but generating new possibilities, for example, thinking, necessary for its development and self-preservation of the individual. In order to demonstrate this thesis, we will consider the features of the genesis, the formation of thinking as a cognitive process, from the point of view of binary formations and find out the role of binary effects for the formation of reflection at this level of mental reality. Therefore, from the whole variety of literary data on this topic, we will focus on the studies of B. F. Porshnev on the diplasty of thinking of primitive people.

Research on paleontopsychology allows us to say that primitive people, indeed, had the same binary structure of thinking, which in the plane of historical development was called diplasty.

B. F. Porshnev (1974), who was the first to reveal the content of the parallel between diplasty and the “pairs” of A. Wallon, bases his concept on the fact that mental activity has an exclusively social nature. However, as will be shown below, the facts obtained by B. F. Porshnev can be interpreted from a deeper position of the fundamental laws of nature, a particular manifestation of which is the principle of trinity.

According to B. F. Porshnev (1974, p. 460), it was the attitude of “me and you” in Feuerbach or “Peter and Paul” in Marx, the emergence of differentiation of attitudes towards oneself and attitudes towards another, that contributed to the creation of conditions for the “fly away” of the mind from real life by creating numerous taboos. That is, progress in the historical development of the human psyche, expressed in the emergence of the opportunity to separate oneself from nature, had its negative side: in the surrounding reality, primitive man began to distinguish objects and phenomena perceived as illusory threats, as a result of which the instinct of self-preservation “imposed” a ban on contact with them. “Removal” from reality led to deprivation, deprivation of the body of normal reactions to stimuli from the external environment, which were initially expressed as prohibitions of touching, prohibitions of perception or looking at something. However, despite the widespread use of the initial taboos, “exceptions inevitably appeared in time, in the circle of individuals and objects, in the territory. The selection and nature of these exceptions are already the beginnings of culture” (Porshnev, 1974, p. 463).

As a confirmation, B. F. Porshnev gives examples from Paleolithic art. Analyzing images of fire, blood, teeth of predators, sea shells, female figurines, B. F. Porshnev (1974) comes to a conclusion that “all this, as it were, equal transcriptions of the same category “it is forbidden,” “it is not permitted,” however, transformed into “and still we touch”. Violation of deprivation was expressed, therefore, in the creation of similarities - the external doubling of phenomena.

Thus, not only the names in speech, but also the works, creations of the hands of primitive people were not generalizations, but were “twins,” “portraits” of individuals or specific objects and things.

In the context of the evolution of thinking, the phenomenon of creating “twins” was called di-

plasty, when “two phenomena are clearly different, incompatible, mutually exclusive, at the same time identified. They form a pair - the very one that A Wallon calls a binary structure for ontogenesis” (Porshnev, 1974, p. 468).

It is important to emphasize that diplasty - is not a mixture, when a person takes two objects for the same, then there would be no doubling. Diplasty – it is an operation, where between two objects or representations, there is: 1) an obvious difference or independent being, and 2) a similarity or merger. And if both are not present at least to some extent, identification is impossible.

From the abovementioned, questions arise: why in the course of the historical evolution of the psyche did such forms of response to reality arise as the creation of “twins”? What did it give for self-preservation, survival, development of the individual and his psyche? From the standpoint of transcendental psychology, the creation of “twins” meant the creation of an additional and, apparently, an important form of anisotropy. To make sure of this, we will again give the definition of anisotropy given by A. I. Mirakyan in the context of the action of a reflective system: “anisotropy is a feature of such a system, where each discrete contains both the unity and the difference of that homogeneous general, which objectively characterizes this system”. If we take into account that the “original” and its “twin” exist as discrete images in the thinking of primitive man, then their combination in thinking coincides with the above definition of anisotropy. Indeed, the “original” and its “twin”, as discrete images, “contain at the same time the unity and difference of that homogeneous general, which objectively characterizes this system”. Moreover, by “homogeneously general,” it is probably necessary to understand the general meaning that is given to the “original” and its “twin,” which leads to their identification. This is the peculiarity of the prelogical thinking of primitive man, defined by B F Porshnev as an absurdity, when “A” is identically equated with “B”. Thus, the anisotropy that arose as a result of the creation of the “twin” creates additional opportunities for the formation of anisotropic relations, leading to the generation of a new mental phenomenon, which is either preserved, according to the action of the “generating” triad, or not preserved, if there was no functional need for this. Therefore, the presence of a “twin,” leading to the formation of a

“generative” triad, not only creates an implicit possibility of the development of the psyche in the form of its neoplasms, but also leads to the creation of a mechanism for selecting and fixing mental reactions necessary for the adequate functioning of a person in the environment.

Developing his concept, B. F. Porshnev introduces new important details that are missing in the studies of the binary structures of the thinking of children by A. Wallon. He comes to the conclusion that in the prelogical thinking of people, the identity of the forbidden “original” and the “twin” they created was answered by some kind of emotive reaction, “gluing” the unconnectable, which was reinforced only in the presence of two conflicting stimuli. The above description of B F Porshnev exactly resembles the scheme of a “generating” triad: there is anisotropy in the form of two contradictory stimuli - the “original” and the “twin” - and the result of the formation of relations between them, which is fixed (“glued together”) in a qualitatively new “third” - generated feeling. Moreover, if “identity” in this scheme is considered as a process (the formation of identity), then it can be interpreted as a result of the process of formation of anisotropic relations.

Further, in his interpretations, B. F. Porshnev points out that this emotive reaction was of a very universal nature: specific diplasties could be infinitely diverse, but it is only significant that it is a diplastia. And only further evolution leads to the polarization of emotions into positive and negative, dismemberment by modalities and, finally, to a detailed nuance.

According to B. F. Porshnev, diplasty potentially contains two other operations of the mind, simultaneously opposite and complementary to each other. This is serialization and classification. The reason for the emergence of these two operations of the mind is that the choice of “twins” is arbitrary and, one might say, transcendental in relation to the “original”, therefore, in extreme cases, a “pair” can consist of either two very similar phenomena, so that the members of this “pair” “can be interchangeable, or, conversely, as opposite as possible. Translating this idea of B. F. Porshnev into the language of transcendental psychology, we get a very interesting hint: it turns out that anisotropy is characterized not only by difference, but also by the degree of difference, which in spatial interpretation can be



defined as “distance”, “period”, “gap” between “sides” of the difference. It is natural to assume that in these two extreme cases described above, a change in the “period” of anisotropy leads to a change in the character of the formation of anisotropic relations between members of the “pair”, which, in turn, affects the process of form generation and as a result can lead to the generation of different operations of the mind. In the first case, when the “pair” consists of two similar phenomena, according to Porshnev, a prerequisite is created for the construction of a series. According to his assumption, in primitive, as in children’s thinking, seriation manifests itself in the form of a repetition of some pictorial sign, action, gesture, sounds, on the basis of which rhythm and ornament develop. In the second case, when the members of the “pair” are maximally opposite, a classification is formed. This is already a division operation, which in the simplest case leads to a distinction between “this” and “not this”, “yes” and “no”, into two phenomena that have nothing in common with each other. This is the germ of that operation of the mind, which in its development is already opposite to diplasty and is called dichotomy, that is, division in two (Porshnev, 1979, p. 188). Binary division begins to act as an opposition to binary unification.

B. F. Porshnev’s research shows that the phenomenon of binary opposition is deeply archaic and very characteristic of primitive social and spiritual culture: two opposite phratries of the clan, two totems endowed with the property of opposition, the dual organization of rituals and myths of ancient people, modern primitive civilizations, etc. As can be seen from the above examples, dichotomy is a manifestation of the symmetry of opposites or antisymmetry, widespread in nature: particle and antiparticle, day and night, birth and death, man and woman, etc. Discussing the causes of the dichotomy B. F. Porshnev (1979, p. 189) makes the following conclusion: “the division of human sensations, feelings, emotions into positive and negative ones is determined not by the physiology of animals and humans, where there is no reason to seek out the divisibility of all processes only into two opposite groups, but by social laws, in particular, socio-psychological”. Of course, we can agree that the peculiarities of social organization have a significant impact on the formation and strengthening of the dichotomy of emotions and the mind

of primitive people, however, not without reason, we can assume that this phenomenon has its roots far deep into nature and manifests itself as one of the diverse expressions its fundamental regularity - antisymmetry, which is a manifestation of the anisotropy of matter, materiality or nature, on the basis of which further, in the course of evolution, a huge variety of elementary structures of “generating” triads can arise, creating the possibility of generating a variety of new ones necessary for self-preservation and development of living systems. It follows from the above that the ontology of the process of mental reflection must be considered in the unity of the principles of symmetry and trinitarity, because the binary structure of elements, which constitutes the main part of the “generating” triad, can have different forms of symmetry – from identity and symmetry of similarity to symmetry of opposites (antisymmetry), which will affect the nature of the process of formation of anisotropic relations and, therefore, on the peculiarities of generating the fixed result. On the other hand, it follows from what has been said that we can distinguish two aspects of the manifestations of trinity in thinking, which are in inseparable unity. First, the trinity acts as a feature of the structural organization of the “generating” triad; secondly, from a procedural point of view, the formation of anisotropic relations in the binary structures of the “generating” triad, with their characteristic symmetry, leads to the generation of mental operations necessary for the cognition of reality. Therefore, in thinking, as a mental cognitive process, the ontological and epistemological aspects of the discussed trinitarity are combined. Consequently, in thinking, the trinity as a phenomenon of nature and as a means of cognition appears in unity, which is the specificity of the mental processes of reflection. However, it is necessary to clarify that in this context, epistemology is understood not as a productive givenness - as the doctrine of cognition of the objects of reality and the relations between them, but in an implicit procedural sense - as the possibility of cognition, or the formation of epistemology.

## Conclusion

Thus, it can be said that, along with the ability to make different objects identical, which is charac-

teristic of pre-logical forms of cognition of reality, thinking simultaneously has the opposite property, that is, the ability to violate this identity, which is potentially embedded in both binary structures of thinking (Wallon) and in diplasty (Porshnev). It is this dissymmetrization process (as a permanent manifestation of anisotropy) that creates the conditions for the formation of new pairs, and this continuous process of mutual transitions, that is, the creation of “pairs” and their destruction, then the creation of new “pairs,” etc., determined by interaction with the environment, leads both in the process of historical development and in ontogenesis to the formation and consolidation of more adequate ways of functioning in the environment, to the development of thinking, and on a broader consideration - from the standpoint of transcendental psychology - to the ordering of the globality of the world into objects of classification, serialization, their division into dichotomous series, resulting in the generation and development of logical thinking. And as it was shown above, in all these generative processes of perception and thinking, one of the important functions is performed precisely by the principle of trinitarity.

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