

ON THE PROBLEM OF HUMAN CONSCIOUSNESS: FROM FACTS TO THEORETICAL SPECULATIONS

Изследване
и практика

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Abstract. The article demonstrates some important direct and indirect facts about human consciousness being the main value of a man and human society, since consciousness is necessary and sufficient, system-forming quality of a human being as a representative of *Homo sapiens*. These facts enable to unfold some theoretical speculations helping to formulate some conclusions about consciousness revealing holistic, ubiquitous, resonance, empathic, information, non-causal, dynamic, non-locality, ideal nature.

Key words: stream of consciousness; formation of consciousness; to accept, explain, process, and change reality; paradox; antinomy; creativity; the unity of the Being and consciousness, cause-effect principle; brain hemispheres asymmetry.

The urgency of the problem. “Human consciousness is the main value of a man and human society, since consciousness is necessary and sufficient, system-forming quality of a human being as a representative of *Homo sapiens*. Therefore, the study of the essence, genesis and mechanisms of consciousness formation and functioning is the most important scientific project of classical and post-classical periods of science development. It is now becoming clear that implementation of this project requires an inter- and trans-disciplinary research, which, in general, has been implemented, because due to the study of human consciousness conducted for many years by many scientists a huge amount of quite reliable and verified facts and scientific speculations has been accumulated” (Voznyuk 2018: 2). “The problem lies in the effective use of the latter in the process of comprehending the essence of consciousness, which implies achieving an organic unity of a multitude of facts, their consistency, which would lead to crystallizing an integrated knowledge about consciousness” (Voznyuk 2018: 2). And this may lead to a certain holistic theory (or the systems of theories) on human consciousness.

The purpose of the article: „Demonstrating some important direct and indirect facts about human consciousness enabling to formulate some theoretical speculations.

„*The major aspects of the world as a holistic entity* - People live in a holistic world where everything is interconnected and stands in universal bonds with everything (the dialectical law of universal ties of all phenomena of our world) due to the cause-effect relations, that is – total determinism when, according to synergetic methodology, even chaos can be understood as order constituting phenomenon. Due to this universal interconnection and inter-determinism of world’ phenomena the truth about consciousness may be realized in such facts” (Voznyuk 2018: 2).

“*The concept of fractal-holographic building of the Universe. The paradoxical phenomenon of quantum physics*: on the fundamental photon level of the Universe (the level of minimum portion of energy of the world) it is a holistic entity where such oppositions as the part and the whole, inner and outer, the simple and the complex, past and future, cause and effect are not differentiated. *The anthropic cosmological principle* according to which the physical laws regulating the existence of our Universe are in a very subtle reciprocal coordination, thus creating the favourable conditions for man’s existence. *The process of genesis/creation of the world* reveals its three element structure containing *substance, field and physical vacuum*. According to the newest physical theories the world appeared due to splitting (differentiation, division, excitation) of the physical vacuum (nothingness, nil, ether) into the opposites: plus and minus. Modern cosmology interprets the process of Universe’s creation in the same way, when it confirms that the Universe emerged as a result of “blast” from “symmetrical” “primordial matter” (fundamental vacuum symmetry, singular state of the substance, etc) by means of its fission into substance and field forms. As G. I. Naan writes, the birth of the Universe is a process of dualization of Nothingness into Something and Anti-something, which brings about the actualization of all known physical phenomena and laws. Eventually these oppositions are mutually annihilated thus revealing physical vacuum. Religious-mythological thinking, being the expresser of the right hemispheric holistic-syncretic understanding of the world, put forward the thought, that everything is created by God from “nothing” by means of its fission, splitting (dichotomized dualisation) into light and darkness (something positive and negative, male and female). This brings about the existential state of creating the world (as a phenomenon of asymmetry – let us recall the words of P. Curie about the dissymmetry as a cause of action, motion, and the world itself). Eventually, the opposite principles are mutually

compensated and restore the state of initial unity, the “prodigal son” returns to his father and the man, as Lao-tsi indicates, connects in one person opposite principles: learns the state of femininity being masculine” (Voznyuk 2018: 2).

Some important facts of consciousness connected with world’s holistic nature

The array of the facts of consciousness contains facts of ***transpersonal psychology*** and ***post-death experiences***. For example, a person with ***hydrocephalus*** can live without noticeable complications with his mental abilities and his. That indicates that a person can think by the field form, not by the brain, but only when this process is realized on the Universe’s continual-field quantum-photon fractal-hologram level. “The domain of the facts about consciousness includes also the phenomenon of “mirror neurons”, which were discovered by Italian neurobiologist Giacomo Rizzolatti: there are unique cells in human brain that are activated in a mirror way when we watch the actions/movements of other people” (Rizzolatti, Arbib 1998: 188–194). This fact demonstrates interdependence and the ***holistic, resonance nature of consciousness*** belonging to many human beings. Many significant facts of consciousness are received due to ***the concept of brain hemispheres asymmetry***, stemming from the asymmetry of Universe’s space and time. There are three main types of man’s comprehension of the Being – rational (left-hemispheric), sensual (right-hemispheric) and meditative one incorporating the first and the second types: the neuropsychological researches of brain’s EEG show that in the state of hemispheric functional synthesis (synchronization process of brain’s hemispheres) the meditation (illumination) state displays itself (Murphy, Dobovan 1985: 34-40). Even more, person’s development proceeds from sensational to rational, and from the latter to meditative form of thinking, understanding and mastering the world. So, the onto- and phylogenetic dynamics of human brain outlines the movement from right hemispheric (unconscious) to left hemispheric (conscious) aspects, and from the latter – to the hemispheric synthesis revealing the super-consciousness (Simonov 1977: 19). On the basis of the super-consciousness due to combination of the two excluding each other functional entities – emotional-imaginative and abstract-logic – the state of creativity is generated. One of the newest concepts of creativity mechanism is related with the phenomenon of ***biosociation*** being used as a newest explanatory

principle of man's creative status: contrary to associative relationships of the notions in human brain, the biosociation derives from the combination of ideas that have no obvious interconnection, and their relationship can be viewed like supernatural and paradoxical. This phenomenon (biosociation) is based of *diplasticity* – the man's unique ability to combine diametrically opposed things and phenomena in one emotional and logical context (in linguistics this phenomenon is embodied in oxymoron). "One of the most important generalization concerning consciousness shows that it is *a non-locality phenomenon* thus embodying the principle of *Universe's wholeness*. We have a lot of natural sciences implications and facts as for this wholeness and non-locality, non-linear nature of human consciousness. *The characteristics of the Universe on its fundamental quantum level are like the properties of thinking brain*; and quantum-vacuum reality in the psychics plays a key role. Such a unity of consciousness and the Being is proved by the studies of neurodynamics of man's cortex which (the studies) reveal the principle identity of the mechanism of wholeness in Universe's existence as a holistic entity with the same mechanism of cortex's functioning" (Bohm 1980: 380). "This fundamental quantum-photon level of reality reveals logic-implicative properties and correlates with postulated by G. I. Shipov "*field of consciousness*", as well as with the universal semantic space of the Universe of V.V. Nalimov, and other similar categories, the conceptualization of which allows us to conclude, that the Universe is built on the methodological and ontological unity of the world laws for physical, biological and social micro-, macro- and megasystems (the entropic postulate). The mentioned field of consciousness (realized in the paradoxes of quantum physics) can be understood as *a neutral entity that unites the opposites*, which can be correlated with the Wholeness (in the context of the universal model of reality)" (Voznyuk 2018: 7). "So quantum reality being the fundamental level of the Universe may play the leading role in functioning the consciousness. The person here is considered the creator of external and internal realities, which is understood in the spirit of autopoiesis" (Maturana, Valera 1980). "*The idea of identity of the Being and consciousness*, which directly results from the philosophical principle of unity of the world, is embodied in the paradox of modern scientific knowledge: the views of a physicist and a mystic of the essence of our Universe coincide in many details" (Capra 1983). "A. Salam believed that conceptual structure of contemporary relative physics reminds

us of the philosophy of Hinduism. ***Wholeness may be defined as “a coalition”*** being the way of organization of the elements, which at their integration “are capable to reach that, that each separate element could never reach”; coalition follows the rule of non-linear super-additive adding and can be correlated with negative entropy, with hypothetical “reservoir of anti-entropy”, helping to avoid thermodynamic paradox of thinking, consisting in that, that the latter turns out to be ***“energy free” and hence non-causal phenomenon. The paradoxical essence of wholeness*** is reflected in the phenomena of ***non-causal synchronic relationships***, analysed in the works of C. Jung, W. Reich, F. Capra, F. Dyson, V. Paulli, P. Davis, N. A. Kozyrev and others. This phenomenon finds its embodiment in the reality of implicative (non-causal) co-ordinations of quantum processes on the fundamental level of the Universe.” (Voznyuk 2018) ***Consciousness and the fundamentals of influence and hence management in any systems.*** The most mobile element of any system is able to interact with any of the elements of this system, influencing it. So, the ruling factor in any system is the most dynamic and flexible element/agent of this system. This flexibility of a control element factually means its neutrality as the ability to be in the “shadow” and not changing in the direction dictated by other elements of the system. This neutrality enables the control element ***to be free from cause-effect principle*** of the material world. A person in the framework of his consciousness being a neutral element of social system is free from the captivity of the momentary preferences of his environment, and even more – he is free from the principle of determinism. The main “founder” and “ruler” of reality, its creative beginning, the means by which it is created, according to the new post-non-classical paradigm of science, is the physical vacuum (ether), which is characterized by ***ideal nature***, flexibility, extraordinary mobility, dynamism, self-determinism and chaotic processes (fluctuations of virtual particles). The physical vacuum can be considered that deep neutral medium, on the basis of which not only the Universe is created, but the universal connection and coordination of the world’s elements and aspects, as well as their development, various metamorphoses and interaction are realized. In this understanding, the flexibility of the control element in the system means that it expresses the neutral-chaotic nature of the physical vacuum. Hence human consciousness characterized by self-determinism and ***ideal nature*** can have much in common with the physical vacuum. ***Consciousness and thinking.*** Thinking is a boundary phenomenon,

because the border is revealed the link of the logical movement of thought. Let us explain this conclusion: 1) The logical procedure of defining of the objects is as follows: in order to define the object, we need to compare it with other objects. 2) To do this, we cross the border of the object, which separates it from other objects and the world as a whole. 3) Every object of this world that we define is also subjected to this logical procedure. 4) Therefore, in general, in the process of defining all the objects of the world, we are forced to constantly rotate in the sphere of their borders. So the thinking process in its real form is the acts of going beyond the limits of actual reality (a concrete situation, a concrete object) into the *ideal sphere* of abstraction. At the same time, the connection of the opposites – the concrete and the abstract is accomplished in an intermediate ideal area between them – the borderline, which has a paradoxical meaning, since it is impossible to say to which of these opposites it belongs. And this boundary (being the ideal sphere of overcoming the principal of actuality, that is, – the principle of determinism) is the main domain of thinking process as the main indicator of Homo sapiens characterized by *consciousness*. “*The unity of the Being and consciousness*, as well as *the matter and spirit*, which is maintained within the framework of the philosophical principle of unity of the world, can be illustrated by the example from the *Diamond Sutra*, the basic philosophical and psychological source of Buddhism, that has it that when the consciousness abides by a certain thing, then this consciousness has no fixed abode. This paradox is explained in such a way: the logics teaches that we define a certain thing only due to the process of correlating the thing with the other things. So, when our consciousness abides by a certain place, that is, when it is within a thing to define it, it herewith begins to abide by the other things. Here we see that the contradictions – the internal and external, the concrete and abstract, the single and plural, the subjective and objective, are interconnected and define each other, and things thus reveal their double antinomical-synthetical nature” (Voznuyk 2018). Subject-object unity is fixed here as the unity of such categories, as onto- and phylogenesis, the stimulus and reaction (when any receptor is simultaneously an effector), the subjective and objective, when we have the unity of external influence of environment and the internal factor of heredity in the process of shaping the living organisms, as well as the mystic factor of *forming causality* of R. Scheldrake (Sheldrake 1981). *Consciousness and freedom*. A person’s consciousness is achieved (formed,

developed) and realized in the sphere of freedom – the “neutral point”, where a person is freed from all and every kind of existential modalities. This “neutral point” as an integral undifferentiated complex in the language of classical logic is interpreted by such categories as paradox, antinomy, aporia, miracle, absurdity, chaos, indefiniteness. In this respect it is important to note that the highest goal, the topmost achievement of a person as a representative of Homo sapiens, is freedom, because outside of freedom a person ceases to belong to human race and turns into a biorobot (animal). Freedom is a key category not only of all forms of social consciousness (such as science, religion, art, etc.), but also the system-forming property of the personality – a *conscious* creature.

Theoretical speculations on consciousness as non-linear phenomenon

Consciousness is an essential element that is associated with living. Using the word “living”, we clearly distinguish between 1) the physiological indicators of an individual indicating that a person *is alive*, and 2) *living as a process of continuous interaction* between the subject and the object. In general, *living is expressed in the individual's ability to accept, explain, process, and change reality in a way that is synchronous with his personality*. The way in which physics defines the laws of reality puts it in the context of an objective one. The subject's encounter with the objective, on the other hand, brings completely new meaning to the “constant environment”. With regards to the subject, reality represents the way in which The Subject reflects the same, regardless of the constant that determines it objectively. Hence, we can speak about another law – internal, which determines the perception of the external one. It is clear that the existence of something by itself is impossible. Things that are beyond the subject are also its function to the extent that *the external is the internal one*, and the inner reflects the movement – evolution, development.

Many questions arise in relation to the *formation of consciousness*. In general, it should be considered in its *development*. Here is presented a theoretical statement that presents in general the formation of the individual consciousness. It is assumed here that consciousness is perception, processing, and reflection, of which function and dynamics are. Consciousness or the relationship between the individual world and the world is not given in the first place, they are preconditioned for

evolution, but to the extent that they are lacking in essence, they should be considered in development. ***No one is born with consciousness, idea and concept of something.*** They are created socially and in interaction, first of all curiosity and knowledge, one “awakens” and the other produces in the conditions of intensive gathering of information and experience. A priori, there is no mechanism for obtaining the interaction with reality, or at least it is not functional. In this sense, the impossibility of observing the essence of things should be added; ***only their manifestations are observable, against the background of which the subject adapts according to his / her intelligence.*** This is also the reason here to claim that otherness mostly shapes both man and consciousness. The other is the defining Ego, the other objectively determines the living. In this sense, reflection, the way the brain experiences reality – as a reflection, can be considered.

Turning back to ***the function of the left and right hemispheres,*** the right, “silent” hemisphere can be considered as a stimulating behaviour, but the left hemisphere linguistically defines it. In this sense, the lack of correspondence between the two leads to predominant explanation or behaviour depending on the information received. However, here the language as a regulator can be more strongly affected. Language is the symbolic world in which the individual develops and thus regulates his behaviour, which we define as conscious largely.

The three component, which Freud is referring to – It, Ego and Alter Ego – is an adequate presentation in terms of the clash of needs and the socially determined. As far as social determinism can be mentioned, we speak of language in all circumstances. In this sense, ***language is transcendent in terms of the individual.*** The transcendence of language is also, what puts otherness in the context of the determining self. Through him, the other requires from the Self, and he is in turn responsible for the request. The lack of an answer in this sense is also an answer, avoided, passivity. It is no coincidence that ***decision making is seen as the highest social process.*** The decision-making process concerns the clash of all motives, of all “pros and cons”, of all the positives and negatives that represent the image of a man for his own future. Why? Conscious existence in “here and now” is more than an extra contextual point. It is impossible to consider a moment that is separate from the experience, knowledge and social in the subject, intertwined in the concept of the future and the

“whisper” of the past. This also excludes the possibility of considering the “average person”. The man, which is considered as an amount, as a volume of average indicators to define its distinctive features. No. ***The possible person is the one who examines the consciousness with its components and in the context of living with, to and for the Others.*** From this point of view, there should be an approach to track the development of the individual’s consciousness in its entirety. Without this approach, there is a requirement to examine the essence of any subject or object. The proposed approach should study separate constructs of thought, not by accident occurring events of a linguistic nature that represent the most interwoven ***objective event*** with ***experience*** on the one hand, and the ***idea of the future*** and the attempt to control it, on the other. The naturally occurring thought, given its linguistic nature (we think in the word and in the speech in the self-generated semantics, which is a function of individual development in the expanding and dynamic social context). As William James in the Principles of Psychology defines consciousness as part of individual consciousness. The universal conscious fact cannot be thoughts and feelings, but what “I think” and “what I feel”. In this sense, the ***stream of consciousness*** is explained, not as a staggering impression, which causes a localized response “here and now”. It is considered as an individualized reflection of the situation to which attention is focused, influenced by a similar situation that has caused such an impression in the past, in relation to the third, fourth, and so on (James 1981). In this way, ***the subsided “vibrations” of previous situations directly affect the current situation*** that reconciliation provokes and the likely answer – the situations are both existing and connected. In essence, however, the task of the front parts is to lead the individual from one essential conclusion to another. Knowing yourself cannot always be the task of the individual, and hence the statement that consciousness can be learned through the subject’s reflection in the context of otherness. Deprived of time and space as physics views quantum theory, consciousness in the position of existing “here and now” is by no means a situation-occurring reaction or consequence of the objective-surrounding world. However, the world, before being perceived, is presented. The linguistic form of transcendence, otherness is introduced as part of conscious existence from birth. ***Living in general can be represented as the human experience of controlling reality.*** Depending on the linguistic world in which the individual lives, the images of the time of consciousness

are born. Past, present, future, and their forms, as well as their implications as a future in the past, a future in advance, a future in the past.

All these constructs create defence mechanisms that consciousness uses in order to “survive”, on the one hand, and on the other, – to gain – control over life.

An individual is usually urged to imagine the future, predict it, control it by what he does here and now, while using the past as a factor. Using the past, however, the subject again does not use separate fragments, but the movement dynamics.

In other words, *the revision of the past represents a revision of the future in the past*, as it is generally considered the effect of the action, not the action itself. This adds another *difficulty* in examining the mind. The individual is neither present at this point nor uses a “concrete moment” in the past, but uses the *movement* or, in particular, the investigation of a given situation. In this sense, the greatest difficulty faced by consciousness is that it is at that particular moment. Alternatively, if the moment has to be determined here and now, it can by no means be isolated, but because of a *historical-futuristic clash*, that alienates the individual from living. *Clash of the real and the imaginary*, of the past and its own interpretation and of the fantasy. If something is here and now, it is certainly only the mind, which processes these components. This also poses difficulties in the realization of the *metacognitive processes*, which are further obstructed by the dynamic modernity, which in practice alienates man from himself.

The above-mentioned one leads to the conclusion that consciousness here and now, *the consciousness of the evolved individual is composed to the greatest extent of the symbolic and the experienced*, the experience. This corresponds entirely to the function of the *two hemispheres*, which consider reality categorically different – as abstraction and as concrete. Supposed in this way symbolic and real are the two contents that fill in ontogenesis. Since birth, *the individual is a function of the society*. The individual is born without the skills to live, only with his instincts, mechanisms, which indicate his needs, which can be understood and misunderstood.

Eric Eriksson has seen social-development considerations as *psychosocial development crises*. Here, however, these crises will not be considered, they may be referred to as *possible points of reference*,

stages of development in which *consciousness is filled with a certain amount of information*.

Consciousness is a form of the two-component between transcendental, symbolic, and experienced. Assuming the definition of the collective unconscious and the archetype introduced by Karl Jung, we also add the presence of the male and female beginnings in each individual, the ways and the intensity of the manifestation depend on the way in which *consciousness is formulated in its two-dimensional structure*. The volume of consciousness begins to fill itself from the birth of the child and continues throughout the individual's life. Filling this volume leads to the formation of the behavior and perception of the subject in relation to the situation in which it is located, respectively finding strategies for coping with the different ones. Françoise Dolto has worked in field of children development, which are related to the introduction of the individual into the symbol world, into the world of language, which is the language that determines the subject's life. Acknowledgment of the examination of consciousness in the context of language is also found in the typology of Alexander Lohan, who presents the various personality structures precisely as a function of social acceptance, presentation by parents. Here, to the greatest extent, emphasize the mechanism that creates the consciousness and interaction between the two components – the abstract and the objective. As stated, from the very birth, the individual has his needs, which are natural – the need for attention, the physiological needs and need for love. Given the limited needs that new-born individuals have, their forms of explanation for the different responses to reality are “attached” to the way they are satisfied. The spectrum of needs determines the spectrum of emotions, and the corresponding experience they receive from reality is associated with these spectra. Emotions arise as a consequence of meeting the child in reality as well as experiencing security and insecurity.

Given this algorithm, it can be assumed that emotions are a consequence, as they are limited to love and fear. It can be argued that all the other emotions that arise later are secondary and socially determined. Insofar as the child is associated with its mother in symbiosis, it may be added here that the *only possible empathy in the context of subjective relationships is precisely the age before the individual wishes to be self, separate from others*.

It can be argued that by the age of about three, the formation of the child's consciousness passes through the limited explanations of reality as

meeting the needs on the one hand, and on the other hand the, – overall examination of reality, as related, predetermines the transfer of experience to the whole, not to its fragments. That is why it can be argued that the formation of consciousness and wholeness attitude towards the world is a fact of about 3 years of age.

Then separate components are considered, but in terms of consistency. In the theory of Jean Piage, intelligence develops in the following order: the motor-stage, the pre-operational, the stages of the specific stages of the formal operations. *The development of intelligence can be seen as moving from the body to the symbolic, from the whole to the detail.* In pre-operational stages, the impression implies that intelligence is characterized by transduction thinking. The reason for this may be the difficulty of separating the details from the whole, which is also typical of age. The child learns to break down the reality in the components of the whole.

If we summarize, the consciousness of reality is degrading – it is a whole thing that the individual undergoes in his development, and once he receives the experience, the information about the disintegrated reality, the individual can reunite into new goals structures for which to work creativity. The experience gained at the beginning of development, given the characteristic of integrity and a limited range of emotions, leads to the explanation of human relationships because of the familiar experiences. In this sense, the surrounding social reality, the relationship between the people who integrate the child into the world is explained by love and fear. In this period, it is assumed that each event represents a new experience that is virtually impossible to interpret through anything other than the available integrity and narrow emotional spectrum. Everything is unknown, and the failure to self-satisfy the needs, given the lack of early childhood control, presupposes the dependence on the Other. This in turn creates the conditions for shaping the social. The unknown must be dressed in words, the correct and concrete words, given that the symbolic is yet to develop. In other words, at the beginning of the development, things around exist as an “object”, but they also exist “symbolically”. The child does not know he is fasting; he experiences a discomfort in his body that should be told so that he can experience the comfort of security, so that in the future he will know what is happening to him. *It is related with “fragmentation”*

and knowledge of reality. In matter of the fact that the differentiation of the detail of the whole has a connection with the knowledge of the detail in order to be considered different from the other. The representation of symbolic development and orientation of the child into reality, but it also creates duality in terms of the existence of things, which duality may be symmetrical in the future, but it may also be asymmetrical. Examining duality in relation to symbolic and objective experience creates a prerequisite for the emergence of internal conflicts. This, given the immanent trust in adults, also appears as a form of loyalty. Considering that the male and female are also part of the individual, the simplest example can be given with the figures of the parents. Both parents in the child's life exist as the concept of the other parent and as a direct consequence of his attitude towards the child. In this sense, and in view of this parallelism, the personality of the child is also formed depending on his / her own biological sex. We assume that the actions of humans are an interpretation of their thoughts, which also leads to the concrete actions of the developing individual over what exists in their thoughts as symbolic. In development, consciousness can also be seen in another context. The one that exists in the context of defining a custom norm with respect to the surrounding reality. Repeating the same event creates the feeling of security on the one hand, with respect to the individual. On the other hand, however, in relation to the surrounding, it forms a concept of norm. The norm is related to security.

At the same time, the child does not have the opportunity to explain, or at least not “everything together and in his relationships”, the child attributes the soul to the elated things - the typical animism. This animism, in cases where the child is not part of the symbolic world of their parents and they are engaged in their conflict, or are in constant conflict of the child poses risk. The risk is that, the child attempts to explain reality with the “life” of the objective, which is later formulated in the form of own world in which the child is hiding when it is threatened. Not all words are desirable words, and integrative to reality, and this is a prerequisite for escape, escape into one's own mind, and self-explanation. Evidence of consistency of consciousness is also the research that shows that the less part of an “object” is shown, the greater the possibility for the person to think of its integrity. This can be explained in the first place by the propensity of the individual to refer the detail to the whole. Secondly, it is reasonable

to consider that associations in the individual consciousness are extremely different, which increases the likelihood that the simple detail can be recreated through the individual interpretation. The narrower the frame, the less the opportunity for the involvement of one's own consciousness, or the interpretation, respectively.

Conclusions: **1. Consciousness is** necessary and sufficient, system-forming quality of a human being as a representative of Homo sapiens. Consciousness is characterized by holistic, ubiquitous, resonance, empathic, information, non-causal, dynamic, non-locality, ideal nature. The characteristics of the Universe on its quantum level are like the properties of thinking brain being the major function of consciousness. There is a unity of consciousness and the Being: “the studies of neurodynamics of man's cortex reveal the principle identity of the mechanism of wholeness in Universe's existence as a holistic entity with the same mechanism of cortex's functioning” (Voznyuk, i.s.). **2. The consciousness corresponds** to the modern theories of physics. In this sense, it can be considered as related to the physical processes, respectively flexible and resulting from the corresponding laws. As well as the theoretical peculiarities, leads to the assertion that the essence of human consciousness is impossible for predicate construct. This impossibility arises from the duality, which is probably depending both on the situation and on the temporal influence – again a dual “particle/wave” or a past event, a largely objective and a conception of the future – fantastic. **3. Social and linguistic**, as transcendent to the Self, represent that structure in which consciousness is located, following the laws of physics. From this can be inferred the following regularities: the presentation of the objective, through the transcendent to the Self, represents also the possible interpretation of the objective in the context of the individual; the location of the flexible consciousness in the transcendent world, which takes place with the active participation of the parents, implies the idea of self, from which it follows the transformation, the “spill” of the ego into the time continuum with the greatest impact of the concept of the future and the interpretation of the past; consciousness can not be situational, it develops in every situation, every explanation, every change. This makes it impossible to define the individual beyond the situation, beyond separate repetitive or identical moments; the only possible is the situational representation of consciousness through the flow of consciousness. They represent the collision at a point

in the past, the future and the present, with the primary aim of taking action to ensure or bring reality closer to individual transcendence. It is possible to create a mind-learning approach in the context of its flexibility only through its flow. The way in which it manifests itself in the particular situation, the point in which the past, the future and the present interweave.

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