

## Understanding of the reality in relation to human factor the cognitive and scientific thinking, mystical and modern scientific knowledge

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**Abstract:** The modern scientific view of the world is the same as a surprise with Eastern philosophy and it is parallel. The nature of thought and style of Eastern philosophy plays a role in stimulating the development of non-classical scientific theories. The first devoted to this problem in general and thorough work is the American philosopher and natural F. Capra's work of "physics Daosu". In Eastern philosophy (Sufism) Direct knowledge has access there. Eastern mysticism (Sufism) describes a reality as modern physics did not reach consciousness of a sense. Both of them are based on experience: - observation and experiment in physics, mysticism, specifically the state of mind achieved through meditation. Getting active engagement with the world is in the process of scientific truth. This is entirely consistent with Sufism, so its mystical knowledge of Sufism is not a simple observation; participation in the process is achieved by understanding the truth. Physics, mysticism is not with the knowledge of reality is reflected in the non-active, participating in the process of interaction is achieved. Sufism, as in physics, the language problem is the basis character. Of course, the essence of what is happening in the language of the mystical "vision", or micro-particles and person is not able to see the mega facilities adequate to the reality of the world. The scientific and the mystical understanding of the truth, there is an important difference. Mystical act of cognition observer and observed, subject and object distinction can't differ but they simply are not different from each other. As you can see, the non - classical physics view of the world as well as the subject of this part of the world as it includes in.

**Key words:** *Scientific and the mystical understanding, Sufism, Eastern philosophy, Modern scientific view of the world*

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### 1. Introduction

The modern scientific view of the world is the same as a surprise with Eastern philosophy and it is parallel. The nature of thought and style of Eastern philosophy plays a role in stimulating the development of non-classical scientific theories. Niles Bohr considered necessarily to apply ideas and images of ancient Indian and Chinese philosophy in the development of science issues: "In deed, the unity and integrity was Einstein's works, the concept of systems of classical physics in our daily physical experience that fits perfectly and observations of behavior and material objects that make up the possibility of setting aside the issue based on the conditions.: Seeking parallels the usual idealizations of the atom theory about limited the application of the lessons we must apply to completely different fields of science, such as psychology or even the custom of the philosophical problems: in the great drama of the existence of these problems, our position as spectators and participants attempted to reconcile the Buddha and Lao Tse already encountered such thinkers" (Гейзенберг В., 1990).

Another outstanding representative of classical physics, wrote referring to. Classical physics is

another outstanding representative wrote referring to the interaction between Eastern philosophy and physics. So, for example, in Japan after the war, the major scientific contribution to the theory of physics, the philosophical essence of the Far East, the traditional concepts of quantum theory can be viewed as a sign of interaction with the set. So Can be instanced a lot of same, deep and interesting sayings about the subject. However, the first devoted to this problem in general and thorough work is the American philosopher and natural F. Capra's work of "Physics Daosu". Gnoseological and ontological aspects of the problem under consideration can be divided. Epistemology, the philosophy of the East F. Capra as stated below, the basic comes from provisions: "Thus, the knowledge of reality in a totally is non-intellectual concept, "meditative" or the mystical experience of the so-called non-ordinary state of consciousness. The existence of such a situation in the West and the East, just not by the number of mystics, but also checked with the help of psychological research" (Capra Fritjof, 1975). Thus, in Eastern philosophy (Sufism) direct knowledge has access there. In science, as well as assumptions about the existence of absolute truth in the act, however, the possibility of its attainment is likely to endless contemplation borders.

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Eastern mysticism (Sufism) describes a reality as modern physics did not reach consciousness of a sense. Both of them are based on experience: - observation and experiment in physics, mysticism, specifically the state of mind achieved through meditation. That both of them the view of the world born as their experience in both the life and development as a result of the theoretical device. Mediate mystical philosophy, personal experience is similar to a Western scientific empiricism and experimentalism. However, we must consider that the mystics not speak of intellectual and sensory experience, both of them mean they are not of absolute mediate involves cognition.

At the same time, the mysticism, the knowledge of physics is based on experience. F.Capra shows an interesting combination between a physics experiment, and mysticism, meditation. Both are not available for those who do not devote themselves to it, requires special training for many years. At first glance, it appears that a scientific experiment can be repeated by others, not the mystical experience, but unprepared person can't do complex physics experiments, prepared to repeat the mystic, the meditation can be a understanding by other mystics.

Getting active engagement with the world is in the process of scientific truth. This is entirely consistent with Sufism, so its mystical knowledge of Sufism is not a simple observation; participation in the process is achieved by understanding the truth. Physics, mysticism is not with the knowledge of reality is reflected in the non-active, participating in the process of interaction is achieved. There can't be accessed outside of the object of mystical knowledge, understanding the truth with all his heart that he should be able to participate in the process. "Philosophy has always laying people to interact with the universe, along with observers include his thinking. Atomic physics can be said about it" (Capra Fritjof, 1975). The knowledge and cognitive process in human understanding of reality is a necessary condition of its features.

However, the scientific and the mystical understanding of the truth, there is an important difference. Mystical act of cognition observer and observed, subject and object distinction can't differ but they simply are not different from each other. As you can see, the non - classical physics view of the world as well as the subject of this part of the world as it includes in .However, the physics of the process to attain the object and the subject does not come up. They are always divided. And their full integration does not occur. Object and the subject of physics - such as the dependence of the error are considered to ensure that they are identical.

It is not difficult to note that, the classic and Sufism science speaks from contrary positions, - Sufism subject and object do not differ. Classical science, they are divided into absolute. These two extreme and non - equal to the size of abstraction V.Pauli writes: "The first type of extrapolating materiality or more of the cases, the nature of which is not dependent on the method of observation

implies the existence of a physical object. We see that the facts of modern physics, even with the pressure of being forced to hand over abstractions that are too narrow. Extra abstractions are no longer Hindu metaphysics of net thought of subject that is not withstood. Personally, I have no doubt that this idea should be regarded as unsuitable for the extrapolating. Any object that not withstand in space in such a mighty mental concept of additionally, which is prone to getting hold of the golden mean with the help of the idea of "the West" can't be considered acceptable for thinking" (Гейзенберг В. 1990).

Sufism, as in physics, the language problem is the basis character. Of course, the essence of what is happening in the language of the mystical "vision", or micro-particles and person is not able to see the mega facilities adequate to the reality of the world. Natural language adapts badly for Expression of reality that not metabolized by human bodies. Therefore, part of the mystical philosophers, physicists are forced to speak the language inherent in the metaphorical. Sufism itself, imaginative, poetic language so gradient that, in addition to giving the mystical experience has not an adequate method. In any case, in mysticism language is not thinking method, it is an interpretation and clarification tool, he plays a supporting role. However, science is the most widely understood language in the leading role of the word, is not denied. Instead, a variety of formal languages and mathematical symbolism associated with them is crucial (Y.Habermas, 1985).

F.Capra notes the similarity between modern physics that a mystery overcomes our limited perception of the organs. For example, in the case of modern physics, the theory of relativity, in the sense of feeling perceived by the three-dimensional world, there is a transition not metabolized four - dimensional world. Other physical theories space and a large digit sizes are included. The availability of multi-dimensional spaces is considered quite acceptable in science. Mystery in the general meditation represents a possible concept for higher dimensions. Therefore, with the help of a mystical experience in the provision of formal logic and language are available, because not multi-dimensional world, expresses three-dimensional specific. Multi-dimensional space is perceived in the act of mystical with formal and language, can't be adequately expressed (Y.Habermas, 1985).

The relationship between modern science and Eastern philosophy, ontology concerning the following can be mentioned: According to Eastern philosophy, the supreme reality of our world is based on temporary things. All the main features of the mystical aspects are universe notion that interconnected and indivisible unity regardless of difference from their relationships with others. According to this idea, all things in space, but in different manifestations of a higher reality. The mystical nature of the intellectual concepts and thinking process itself is located in an area inaccessible. True reality based on events is denied

from the formation and determinacy; it can't be described in a formal way and can't be adequately expressed. Our confidence in the existence of things and processes in the world is nothing but an illusion. It is true that, for practical matters it is important, and helps us in our life. But when, higher reality disregards, then a combination of things, and the reality principle, the absence of any division forgotten. Mediative understanding of reality is restored the concept of the understanding such as unit that not dividing members of the world as a rescue from illusion of dividing to a lot of figurativeness of things and events.

But in mystic shapelessness of the essence of the mystical the "gap" - does not notice incompleteness or lack of. Instead, the emptiness is essence of all forms, the source of any existence, and it is an inexhaustible source of all the existing ones. Analogy of the mystical gap in physics is quantum field, and physical gap in which all the particles are created in accordance with modern ideas.

"East gap in the" physical vacuum "- as it was called the theory of the field, but the presence of incompleteness and lack of any kind of situation, but rather all the possible forms of the world will work itself keeps the particles. These forms, first and foremost, is a non - independent and do not represent physical units, the gap is just a temporary reflection of the underlying assets. "Western science from Greek philosophy to the synthesis of the ideas of Eastern philosophy - one of the difference classics of science from non-classic science" (Y.Habermas, 1985). Thus, the source of western scientific philosophy, Greek philosophy was believed that the inherent geometry of the inner reality and the imagination to create significant problems for a long time identified the development of Western thought. Not less than the size of the classic problems associated with the development of science and space, and it reflects the understanding of the properties of the schemes are due to not parting.

In Sufism not only time and space, structure, and other categories and causalities understood as derivatives of intellects and are treated as reality Floor map. They contributed illusion created by the mind, not the essence of existence, presence is unified, indivisible, and in it there is no division to things and forms. According to Hinduism, things, processes, events, and in general, all the articulation of reality created by our thoughts, organized network of the notion, not the reality. Our all formal apparatus and structural forms, including logic and geometry, in fact, they are illusions. In reality the intellect itself, a single, indivisible formal structure of limitations "increases the net" to the reality. The reality divides to parts and in accordance with practical requirements, is expressed in accordance with the available categories, especially in the counting and measurement needs.

F. Capra notes identity in understanding of universal, indivisible commitment of events that exists between Eastern philosophy and modern science - for the non-classic science as an

explanation for the theoretical structures, such as the notion of reality is characterized by a specific scheme. Because the quality and quantity is considered infinite. Therefore, it is not located to the theoretical scheme or style. Acceptable by Non-classical science pluralism in the description of reality is here. Thus, according to the theory of relativity, it became clear that the scale of the universe, including the Euclidean geometry is not adequate. However, relativity understanding comes to the geometric and physical description of world or any other. Thus every geometry, including Euclidean geometry is the nature of reality is definitely not begun to be understood as a derivative of the human mind. It has lost the meaning of space and time. All parts of the universe, the laws and principles of applied behavior unlike classical science non - classical science doesn't looking for all parts of the universe, the laws and principles of applied as definitely.

According to modern scientific thinking, being does not divide into sections, where everything, including human beings, and everything is connected, can't say that what is the most important part of and necessary. Everything is manifest in everything, reflects a small part of the world all its features. Characteristic of any part of reality defines any of the characteristics, and the features are determined by the interaction of all the other parts of it, not with fundamental laws. In each part of creation itself, in all its parts, and this being no more fundamental level. The reality is represented by a general commitment and integrity. Reality can't be unambiguously determined, and differentiation.

The principle of the unity and indivisibility of the events of the world, along with other basic ontological principle of Eastern philosophy, the dynamics of the universe, professionalism. Ancient Greek philosophy and Eastern philosophy, as opposed to static - not geometric is dynamic. Mystics understand world's dynamic as continuous motion, fluidity, and volatility and interpret formation. This is a growing, changing space, and the rhythmic way things generally all fixed equipment are just illusions. The universe stands out as a continuous network of changing the dynamic interaction. Interestingly, the periodic expansion and contraction of the exposed, beating the pulse of the universe, the image has already been presented by Eastern mysticism. The modern science justifies in a new level the idea of the depth of the ancient East.

In the Sufism process is change, flow, movement, and so on. The main conceptual conceptions. That is what the world is not like and more figurativeness of stable forms and things, it stands as continuous network of changes and interactions that separation of independent parts is illusions inherent in thinking and notion of human reality. Eastern philosophy, for example, Buddhism denies the existence of any fundamental essence and nature stands out as network of interaction pattern as a dynamic way. The features of other parts of the world are demonstrated the relations between other parts and

this mean that, in order to understand its essence, it is necessary to clarify the nature of the remaining units. A similar situation can be seen in the non-classical science. Here all the material objects are not as things, describes as processes .Substance itself is denied. The main organizers of the universe are dynamic patterns - as soon it is "transition stages" of the flow of new beginnings and recasting.

In non - classical science, classic substantially, a certain number of objects in the basic organization of the fundamental particles, such as an understanding - is non-adequate. Particles themselves are not parts of the billiard balls at something similar, rather than processes. Particles are parts of the area, where the intensity of the more "comes to clot" enough, so they are the intersections of their own energy. Based on the reality the physical space locates where the particles come into being.

Healthy mind, dream that not accept the reality has psychological basis rather than a logical basis. Man wants immortality and eternity. But this, being in harmony with nature, at odds with the desire of people to the dregs, and it leads to internal conflict. Human suffering, according to Buddhism, instead of accepting temporary nature of things, making permanent, created by the human mind is to attempt to stay stuck in the permanent category and forms. What is permanent and unchanging desire that leads him to lean on, he isolated the human "I" of the existence of the trust, Buddhism - it called the illusion-the yeast. This also leads to misery and trouble. According to the F. Kapra, cognitive science to the understanding of this problem is to come. (Y.Habermas, 1985, Capra Fritjof, 1975), a characteristic feature of modern scientific thinking, one of the laws of nature and its inherent relationships is not necessarily the reality is not as described, is to be interpreted as closer to the reality. Approach to science, so more fundamental and less fundamental part of the world does not exist. It is clear, in part because of its features are determined by the characteristics of all the different parts, and each of them can be considered as the foundation and starting point. That is a part of reality, which keeps all the parts and realized the connection of events. Therefore, the validity of the study and a theoretical scheme that led to the formal chest only true convergence device.

It is similar to the situation in Sufism. In spite of not interested of approximate knowledge, they believe that everything in the universe essentially interrelated and, therefore, the whole place is just a remnant of what can be explained by having a mutual relationship. This practical point of view, according to not possible, they are usually, try non-intellectual understanding all of the unity of all things So the true way of knowledge on the notion with intelligence and reasoning, it is direct, mystical understanding is true act

The general interaction of events people need to take this fact into consideration. Person must live in harmony with nature and must follow the natural order, then follow the flow of the Dao. Person as part

of the harmonious universe who are conscious of the environment in which it is approved.

The fact of the existence of a reality independent of man's scientific truth does not depend on the existence Einstein produced results. R. Tagore, contrary, he noted the existence of the truth is not dependent on humans. He meant summarized eternal human conception of individuals, ideally universal essence. Tagore wrote: "The world is a human world. The scientific ideas about it are scientist's idea" (Tagore, Rabindranath, 1984).

Indeed, Tagore's vision of universal human of the human being in the initial prostructure and generally, meaning that the possibilities of human understanding as a potential very close to infinity. Potentiality in the human being and the creation of the universe prostructure saves the world agreed with him. According to Tagore, man and the universe are harmonious .Universe - the universe of human, human is the universe.

R. Tagore continuing the tradition of Indian philosophy for knowledge and science inaccessible to the absolute truth and scientific truth, one that is accessible to the human intellect - are distinguished from each other: "According to Indian philosophy, as well as the understanding of an individual's intelligence is not, and can't be described in words, Brahma, the absolute truth are available. It is not only an individual's understanding of the infinity dive. Such a fact can't be attributed to science. We talked about the nature of truth carries apparent feature. In other words, it represents the true essence of the human mind that they represent, therefore, the truth - human. It can be called Maya or illusion" (Tagore, Rabindranath, 1952). The main difference in the eyes of the scientific truth Einstein and R. Tagore man was taken to the citizen - Failure. Attention to the real world of non-dependence on Einstein, Tagore coordination with the focus on its people.

Thus, A. Einstein wrote: "I can't prove that the person is completely non-scientific truth - the truth of the matter must be considered, but I am firmly. Geometry of Pythagoras's theorem about the existence of something that does not depend on the establishment of the truth. In all cases, if the person on the reality, then the reality is the fact that the answer should be. Following the denial of the latter leads to the denial of the first" (Albert Eynşteyn). However, Tagore replied: "We call the truth of the reality of each of the subjective and objective aspects of the universal man is the rational harmony" (). Also: "In any case, even if the person does not depend on any absolute truth, then he would not be completely available to us. A series of events is not in space, such as a series of musical notes that intelligence is the only one who thinks that the trend is difficult to accept. In such a context reality concept is similar to music reality devoid of any kind of geometry Pythagoras mental concept. Paper to eating confidence in the wisdom literature is absolutely not available, but the truth of the human intellect in the literature for the paper itself has a

larger value. If not entirely, as it is outside the human intellect against feeling any rational or truth exists, it will be nothing until then, we will be human beings with intelligence" (Tagore, Rabindranath, 1984; Tagore, Rabindranath, 1952).

Albert Einstein, as the true representative of the classic scientific understanding of the world view denies the existence of the subjective content. After all, the people of the world regardless if there is an objective way, then why scientific view of the world, the human factor must be kept? But the non-classical ideal of science of thought, we have the world itself, but we are aware of our relationship with it. Thus, the scientific view of the world, the human factor must be kept by force. To the position of the other, although it is thought that the non-classical ideal of R. Tagore is on the side. For example, Einstein proved the existence of objective reality independent of man, say to the argument that the quality of the material body, for example, if there is no one at the table will remain in its place. That it is in compliance with R. Tagore: Yes, the table will not be accessible to the individual mind, but not to the universal mind. My perceived table can be understood by my knowledge that perceives perceived type" (Albert Eynşteyn).

## Conclusion

Thus, the traditional, classic looks to the East side, Einstein's approach to the problem of truth is not prepared to accept. However, we see that the non - classical science, it is entirely same with the Eastern philosophical systems. This is one of the founder's synergetic Priqojin say: "Einstein noted that non-scientists should depend on the presence of the observer. Such a position of the time it has led to the denial of the reality of evolution as insistence back. Tagore was the confirmation of the existence of absolute truth, even if it may be; it would be inaccessible to the human intellect. Interestingly, the evolution of science at this time it happens the direction of the great Indian poet. What we call reality, it opens in the installation process that we participate" (Prigogine İ., Stengers İ., 1984).

In 1931, the dialogue of the cultural traditions of East and West, which took place between these two great thinkers, continues to the present time. Interestingly, when trying to understand the problems of modern science in Western scientific thought and philosophical traditions of the East is appealing, mystical and philosophical systems of the East and the West, they are more creative and modern scientific traditions and identity parallels, non-trivial. Human intelligence is the combination of these two amazing tracks that do not depend on each other to be perceived by the human mind can't be accepted.

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