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THE MAIN ASPECTS OF THE UNIVERSAL PARADIGM OF DEVELOPMENT: FROM THE UNIVERSE TO A CREATIVE PERSONALITY

*Tight is the circle of existence:
Even as all roads lead to Rome,
Our lot's the slavish repetition
Of everything in time to come*

A. Blok

Зроблена спроба комплексного дослідження людини, людської особистості та світу в контексті їх розвитку. Автор аналізує розвиток предметів та явищ, які відносяться до різних рівнів реальності, що дозволяє сформулювати основні аспекти концепції універсальної парадигми розвитку. Робиться висновок, що пізнання світу передбачає інтеграцію наукового та міфологічного, що виявляє Істину, в якій поєднуються протилежності та формується дипластія – притаманний лише людській свідомості психологічний феномен “ототожнення двох елементів, які одночасно виключають один одного) – продуктивний психологічний механізм орієнтації людини в оточуючому світі.

Ключові слова: універсальна парадигма розвитку, Всесвіт, особистість, діалектичні суперечності, діахронія, синхронія.

Any motion is, first of all, a wave, whose structure is universal, for it fixes ascending and descending branches, as well as the points of maximum, minimum and zeroes of the function, being the wave's "beginnings of stabilizations". This structural parallelism of any process is illustrated worded by K. Kielmeier the "law of parallelism", which E. Haeckel named "the biogenetic law": a specimen repeats during the period of quick and short time of its ontological development the most important of those changes of the form, through which its ancestors have passed during slow and long pathway of their paleontological development according to the laws of heredity and adjustment.

The principle of isomorphism of structural and dynamic aspects of the world (synergetics shows that in nonlinear systems "processes near the centre today go, as they went in the whole system in the past, and on the periphery of the structure they are going, as they will go in the whole structure in the future" [19]), from which we proceed while conceptualizing the universal model, allows to draw a conclusion about existence of certain universal paradigm of any development, motion, idea of which is found at the works of practically all significant thinkers. Like Aristotle and Kant, Hegel maintains that life's essence should be searched for in a certain goal, being the cause of existence and development of life. Hegel writes that end, or result, is in the same measure the first, with what the motion starts. F.Engles supposes that, "beginning and end are necessarily bound with each other, like the Northern and Southern poles".

Unity of synchronism and diachronism is found on the level of abstract-logical reasoning, where, on the one hand, there are synchronic (synthetic) elements – axioms of logics, having logical immunity: they are impossible to be proved or rejected. On the other hand, here we have diachronic

(analytic) element – the unfolding chain of thoughts in the process of proving. It is clear, that these two elements are interconnected and do not exist one without the other. Besides, here we can find the dichotomy of analytical and synthetic judgments, as well as analytical and synthetic aspects of knowledge, which are mutually determined, when analytical unwinding of thought reveals only that what has been in it in convoluted, synthetic state. Hegel maintains that analytical statement contains the problem as already resolved, and L. Wittgenstein writes that in logics the process and result are equivalent when proof is only a mechanical way to make easier the recognition of tautology where it is complicated [54] Kant interprets synthetic judgments as increasing our knowledge, and analytical – as explaining what has already been, though and a latent way, in the premises.

We see that mankind uses two mutually opposite types of knowledge (correlating with dichotomized functions of the cortex) – synthetic and analytical (synchronic and diachronic, cyclic and linear). It is in the sphere of the first the crystallization of the decision of a problem is actualized. The synthetic knowledge can be brought into correlation with such notions, as "universal informational field", "collective unconsciousness", the "waves of cosmic semantics", etc (the latter notion is invented by V. V. Nalimov) which circulate among some scientists, focusing on the problem of solving the problem, being the fundamental and, to our mind, one of the most important subjects of psychological research.

The analytical knowledge represents the process of actualization of synthetic knowledge, the unfolding in a linear analytical way the purport, contained in it in a virtual, terse, potential form. The reasoning of C. Hempel clears up this statement. He writes that if all mathematical proof are based exclusively on the logical conclusions from certain postulates, then a mathematical theorem, like Pythagorean proposition in geometry, doesn't state anything that would be objectively or theoretically new, comparing with the postulates, it is deduced from, although its contents could be psychologically a new one in the sense that we haven't suspected it to be contained in the postulates in a hidden way. So, as L. Max puts it, carefully moving away from our imagination all that got here only as an addition to the construction, not through syllogism, we shall find in our imagination nothing, but one initial statement.

The situation, when analytical knowledge appears to be a certain projection of a synthetic knowledge, may be illustrated with a philosophical paradox of development (or emergency), consisting in that, that the new arises simultaneously out of the old, and not from the old (being actually new), for in this case the difference between the new and the old is levelling: if the new arose out from the old, then, consequently, it had been in the old in potential, virtual, implicit form and it was not new in essence. Here we have the process of mutual transformation of the two aspects of knowledge – analytical and synthetic.

Let us consider the main aspects of universal paradigm of development conceptualized by us, since this paradigm expresses the principle of mutual transformation analytical and synthetic elements of any phenomenon. The main attribute of our world is its duality, splitting into polar principles – right and left, light and darkness, good and evil... Universal dichotomy, binary division of the phenomena and things of the world is its particularity which difficult to dispute. Duality is a speculative ground of any motion, change, development, since duality reflects the states of inequality, incongruity, difference, contradiction which presupposes interaction, motion, being the result and way of realization of these states. General dichotomy of the Universe reflects conceptual source of motion and development – the dialectical law of the unity and struggle of opposites. In the most general schematic way this struggle is traced in the form of development of dialectical contradiction in the very essence of all things, passing following stages of its evolution: identity, difference, opposition, new identity, in which the contradiction between the opposites is worked out. Here we observe the process of fission (breaking) the state of wholeness (identity of opposites) of the developing things and phenomena and, in the end, the restoring of this wholeness on a higher evolutionary level. The given scheme of the development of dialectical contradiction, fixing reiterating (cyclic) changing of two polar states, wholeness and discreteness (reflected in the categories of single and plural), is universal.

Universal development scheme is reflected in the sphere of dialectics of symmetry-

asymmetry, the most general twin category of philosophy and natural sciences. The data of different sciences indicate that phenomenon of symmetry-asymmetry gains the features of basic theoretical idea. The principle of symmetry-asymmetry reveals the greater importance with the development of science as a form of social consciousness, which states that along with the complicating of the processes of nature in greater degree asymmetry appears.

Symmetry in most general approximate way can be defined as proportionality, organization, homogeneity, identity, wholeness, cyclic recurrence, simplicity; and asymmetry – as disorder, non-homogeneity, non-proportionality, multiplicity, linearity, complexity in systems' organization. Besides, asymmetry does not exclude the elements of symmetry, when plural, non-homogeneity asymmetric environment transforms from the unorganized to organized state, and structural differences between its elements are levelled on the account of their functional-system coordination in the process of interaction. On the whole, we can say, that "symmetry is a category, marking the process of becoming and existence of the identical moments in certain conditions and certain relations between different and opposite phenomena of the world; asymmetry is a category, which marks existence and becoming in certain conditions and certain relations the difference and opposition inside unity, identity, wholeness of the phenomena" [9].

The notions of symmetry and asymmetry, being system categories, taken in their dialectical unity, refract practically all twin categories of philosophy and natural sciences, simplifying and unifying their contents. It should be noted that using the phenomena of symmetry and asymmetry in terms of the phenomena of other sort, reflected in twin philosophical categories (such, as single and plural, transcendental and immanent, part and whole, simple and complex, cause and effect, etc) illustrates an example of using a scientific metaphor, helping to regularize varied views, bringing them to certain general theoretical "denominator", building the simplest theoretical model of development.

Developmental scheme of dialectical contradiction can be written down in the following way: identity (something integrated, symmetric), difference (the process of fission the wholeness, the act of breaking the symmetry), opposition (something plural, asymmetric). So, we have two changing each other states: symmetry (the unity of oppositions) and asymmetry (difference and opposition of the polar principles: as Hegel indicates, contradiction and opposition are, in fact, a single moment, and the contrary can be defines as contradictory).

Mutual transformation of symmetry and asymmetry (continuity and discreteness, cyclic and linear links and relationships) is reflected in the interaction of two causal factors, conceptualized in the framework of the principles of determinism and indeterminism. From the standpoint of determinism cause and effect are considered to be differentiated in space and time discrete entities, "as separate sections of universal interaction" [35, p. 531], in which each cause precedes a certain effect, and causal relationships gain linear, diachronic, asymmetric nature. As P. Curie writes, "there is no action without a cause. Actions are the phenomena, for arising of which a certain dissymmetry is always needed" [6, p. 75]. From the standpoint of indeterminism cause and effect as separate, discrete entities are not differentiated, herewith the causal relations, if here we can call them such, gain cyclic, synchronic (symmetric) form, and cause and effect are, in fact, just the same things. It should be noted that given synchronic (symmetric) causality finds its conceptual reflection in Vedism and Buddhism. Indeterminism, that is, the cyclic determinism (or cyclo-causality) affirms relations between cause and effect, that is, between past and future from the point of view of the "all in all" principle, when cause and effect, past and future are not differentiated: "the process of generating by the cause the effect occurs not from past to present (and from it to future), but from the being to the becoming" [21, p. 55]. We must know that the principle of cyclo-causality lies at the beginnings of understanding the Universe, pictured in the East as the snake, biting its tail.

We must acknowledge that two types of causality, symmetric and asymmetric, are two "equal", complementary natures. Given conclusion results from the phenomenon of non-causal relationships, when events outwardly independent turn out to be interconnected in a reasonable way. To such events belong, for instance, officially registered events of unusual coincidence, falling far off the limits of the accident. The phenomenon of non-causal synchronic (symmetrical)

relationships, which is analysed in works C. Jung (where he reasons of a certain process, crossing space-time, regularizing the events, when events of psychic and physical realities gain a parallel meaning), R. Sheldrake, W. Reich, F. Capra, F. Dyson, V. Pauli, N. A. Kozyrev and others, finds its embodiment in the sphere of quantum processes, where the phenomenon of non-causal coordination of quantum interactions is found.

The unity of mutually transforming linear and cyclic causality is reflected in the plane of man's higher psychic functions, – on the level of the hemispheres of man's cerebrum, functioning in a complementary way and changing each other in the process of work. As we already wrote, right hemisphere functions in analogical, symmetrical, "synchronic" mode, reflecting the world on the principle of "all in all", approaching the cyclic causality and correlating with such type of matter, as a field, characterized by continuity. Left hemisphere, on the contrary, works in discrete, diachronic, linear-analytical psychic space, correlating with such type of matter, as substance, characterized by discreteness.

Mutual transformation of symmetry and asymmetry, cyclo-continuous and discrete-linear connections and relations, forming a spiral of development, is traced on the level of alive systems, in which, on the one hand, we have a phenomenon of linear passing of the states of the organisms, the process of changing the forms in the chain of evolutionary developments, and on the other, – we observe a phenomenon of cyclic recurrence, self-development, when organisms appear to be capable of self-generating and emerge both as cause, and effect with respect to themselves, when, as Hegel writes, end, or result, is in the same way the first, with what motion begins, and its own purpose, realizing in reality, and the development can be understood as "the closing in itself loop of time", when "the whole potential network of the whole is thrown ahead from the very beginning. The further development only actualizes separate sections, revealing the potentiality of the whole by segments, like petals of a flower" [18, p. 75]. So, we can state with Shri Aurobindo, reasoning on purposes of alive system development, that purpose is behind us, as well as ahead of us, and inside us. Evolution is an eternal opening of a flower, which has always been the flower. N. A. Berdyaev writes that "ontologically there is neither past, nor future. But the eternally created present exists" [4, p. 287].

The unity of symmetrical and asymmetrical types of causality in the context of development of the life's forms presupposes the unity of creationism and evolutionism as two opposite standpoints on the problem of the origin of species of living beings, as well as the unity of categories of part and whole, simplicity and complexity. Given unity, being revealed so far conceptually, is prepared by the re-evaluation of scientific "values", the process of which we observe nowadays, becoming the witnesses to the breaking of classical scientific paradigm (static, linear-causal, reductionistic) and the rising of a new paradigm (dynamic, nonlinear, cyclo-causal, holistic) [18, p. 67].

Mutual transformation of symmetry and asymmetry, simple and complex is a universal principle of life and any development: there exists a general biological principle of development, in accordance with which the higher the level of organization of the functions is, the greater their differentiation between different systems is expressed [29], the higher the level of asymmetry of the organisms is. Eventually all living forms die, disintegrate, the asymmetry is levelled and brought to the symmetry of primary embryonic forms of life, which finds its reflection in the mythological idea of the "dying grain", giving life to new grains. In *Diamond Sutra* of Buddhism we can read: "I must bring about the destroying of all beings. After the destroying of the living beings none is really destroyed. And on what reason?" Synergetics, the science of nonlinear systems and principle of self-organization and self-motion of the material forms, also states that ruining is an indispensable condition of any development.

Mutual circulation of symmetry and asymmetry is fixed on the level of fundamental organism processes – anabolism (assimilation, building of organismic symmetry) and opposite process of catabolism (dissimilation), corresponding with the activity of sympathetic and parasympathetic branches of vegetative nervous system and so on. On the level of genetic information of organisms we also observe two opposite functions – typologization and individualization of the development,

correlating with symmetric, analogous (typical) and asymmetric (individual) biogenetic dimensions.

Interaction of symmetry and asymmetry is realized on the level of the whole human organism, which according to the words of V. V. Bunak, "presents itself as it were two early differentiated on longitudinal axis half-individuals, right and left, developing together" [7]. In more specific form given interaction is observed in the sphere of functional asymmetry of hemispheres of cerebrum where higher psychic functions of men and animals are reflected. In ontogenesis and phylogenesis, as we have already written, the process of increasing the hemispheric asymmetry takes place, the motion from symmetry to asymmetry, the greatest index of which is reached at a mature age. Then, with the aging the functional asymmetry of hemispheres is gradually levelling. Right hemisphere, being functionally more ancient than the left one, reveals greater genetic determination in contrast with the left hemisphere [28]. Right hemisphere can be correlated with instinct-unconscious side of psychic activity. Left hemisphere, characterized by verbal-logical information processing strategy, can be compared with personal-conscious aspect of psychics, since, as the studies of A. R. Luria shows [22], the people who do not master in full measure the left hemispheric thinking, are not capable to analyse their own personality qualities and, probably, do not possess them. So evolution of a man in onto- and phylogenesis goes from subconscious-instinctive to conscious-personality aspect of the person. That is, as S. Freud writes, where there was Id, Ego must be. On the level of the matter given motion is embodied in the concept of Universe's development from its field to substance aspect, from microcosm to macrocosm, from primary quantum-vacuum wholeness of the matter to the following its differentiation into field and substance components.

Besides, as we wrote, right and left hemispheric functions, specializing in sexual dimorphism, are a peculiar psychosomatic focus (higher psychic regulator) of human organism [1]. So, it is possible to speak of right (symmetric) and left (asymmetric) phases, sides of vital activity of human organism, whose changing corresponds with the regulation, found by D. B. Elkonin. He has shown that through the certain period of time in the process of individual's development there is an alternation of phases of motivational-need and operational-technical spheres of the personality, when after the activity in orientation in the system of relations (which can be compared with right hemispheric functions) there follows the activity, in which it is observed the orientation in the ways of using the things and tools (it can be correlated with left hemispheric functions). Mutual circulation of symmetry and asymmetry is observed on the level of co-ordination of conscious and unconscious aspects of psychic functions able to mutual transformation, when knowledge is turned into skills. As S.L. Rubinshtein writes [30], any conscious action as a result of exercises is automative, gains the quality of a skill, ceases to be understood, realized, to be an action, if under such we understand an act, directed at realizing the certain purpose. So, knowledge as operational, diachronic, teleological category, is capable to be converted into the skill (synthetic, synchronic paradoxical category) by means of reiterative actions (exercises), being synchronous-cycling phenomenon. Then, the skill is integrated into the sphere of a new knowledge, received as a result of scientific-practical understanding and mastering the world, and this new knowledge, in its turn, being automatized, transforms into the new skill. It is interesting, that any automatic action is included in the right, and non-automatic – left hemispheric contexts of psychic activity.

The process of resolving a problem also reveals the phases of right and left hemispheric activity, changing each other, when the principle of deciding of a certain problem crystallizes first on non-verbal (right hemispheric) level, and verbalizes, entering the sphere of left hemispheric thinking [33, ch. 4]. We must add that in the process of interaction of the two hemispheres the third integral function reveals itself, being the third meditative way of thinking and mastering the world. The third meditative-intuitive way of cognition, reflecting the holistic causation, presupposes the unification of the two fundamental aspects of micro- and macrocosms, embodied in two main forms of matter's existence (substance and field), corresponding with two causal factors, reflected in the concepts of linear diachronic and cyclic synchronic causation, and on the biological level – in the principles of continuous and non-continuous ways of life's actualization. The third way can be

compared with Buddhist "middle pathway", being characterized by Omar Khayam's lines:

*For centuries the argue's under way:
Which is the right way to Truth's domain?
I am afraid, the voice will ring: "ignoramus!"
Both, right and left ways are deceitful anyway".*

In the sphere of the "third way" which has myriads of philosophical projections, the discrete-schematic, abstract-theoretical "left-hemispheric" set of facts, the investigator is interested in, is incorporated into a single emotional and sensational "right-hemispheric" functional field of human psychics, when all numerical theoretical structures mutually agree and harmonize, revealing the resolving of the problem under investigation in the sphere of those missing (lacking) theoretical entities which arise as a result of the process of agreement of abstract data.

Thus, the process of creative scientific investigation presupposes an application of universal procedure of resolving any problem (task), consisting in functional congruity of hemispheric cognitive strategies. In this case left-hemispheric, strict, rigid, one-semantic logical structures of thought plunge into the sphere of polysemantic, vague, indefinite, metaphoric right-hemispheric continuum which reveals the "moment of Truth", defined by S. B. Tseretelli as "unity of extremes". In what way is this very procedure realized? The scientist, dealing with certain problem is, at first, to "unleash his thoughts", according to an image-bearing expression of I. P. Pavlov. That is, the scientist should formulate maximum possible number of ways of resolving the problem. Then he must try to reflect the latter in the philosophical categories, being the most abstract concepts, satiated with the broadest purport and applied practically to any situation. This paradoxical unity of factual and abstract, revealing the indefiniteness of the interface, enables to integrate one- and polysemantic contexts of a problem in question. Here we have a situation, when an artist (a right-hemispheric being) and a thinker (a left-hemispheric being) [39] unite within the boundaries of one personality.

So, we must admit that the third way of cognition is a meditation (contemplation) state, in which two opposite languages of the man, his two fundamental natures interact and decipher each other. In this case the resolving of a problem is carried out in the domain of syncretic, poly-semantic right-hemispheric psychic activity (the appropriate investigations show that the moment of emotional activation precedes the moment of resolving a problem, reaching a decision [33, ch. 4]) which can be correlated with subconsciousness, where logical discursive objects are represented in a holistic-cyclic way. Then these cyclic chains of thought are to be transformed into a linear language of left hemisphere to receive an analytical deciphering. Thus, synthetical knowledge is transformed into an analytical one. We see that the right hemispheric activity is an indispensable condition for creative scientific research.

The process of mutual functional transformation of the hemispheres is embodied in the theory of phased formation of mental actions (P. J. Galperin), analysing the mechanism of mutual circulation of internal and external sides of man's psychics in the process of ontogenetic development, and in similar theories [26].

We must note also the views of K. Dambrowski. According to his concepts of "positive disintegration" the development is a process of disintegration of established structures and functions and their gradual integration on a higher level [41]. This concept is very close to the views of V. I. Vernadsky and I. Prigogine about that, that the order is maintained through fluctuations: open systems evolve on the pathway of development of new modes of complexity, when these systems "are overfilled" with entropic products of disintegration and are compelled to self-destroy, mutating toward new modes of complexity [49]. E. Cassirer writes that the mankind in its search for truth passes two stages: the search for first essences (substantial totality) and the search for the functions [40].

Something like this we meet in synthetic philosophy of G. Spencer. According to G. Spencer, at the base of world's, society's and Universe's development a certain law of evolution lies, defined

as "integration of the matter and accompanying this process diffusion of motion", when "the matter transforms from the state of vague, incoherent homogeneity into the state of certain coherent non-homogeneity". This law G. Spencer supposes to be a universal, reflected in different spheres of human existence. Spencerian law is met in the schemes of change of social-historic types of societies, according to K. N. Leontiev [20], H. A. Donchenko [10, p. 49], P. A. Sorokin [32] and others. P. A. Sorokin analyses three cultural-axiological types of social order, correlating three psychic modi of a man – left (asymmetric), right (symmetric) and "central". In the framework of the latter the hemispheric functions are harmonized, and this "central" state appears to be like a footbridge, across which right and left processes are mutually transformed. In the same way the idealistic type of social order, according to P. A. Sorokin, is an intermediate one between two polar types – sensational and super sensational. These three social-psychological dimensions of a man are correlated with three forms of understanding and mastering the world by the person – sensational, rational and meditative [34]. As we already have written, meditative state is a functional integration of right (sensational) and left (supersensational) hemispheres.

Let us consider some gnoceological projections of the law of mutual circulation of symmetry and asymmetry. 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 (dychotomic dualization) 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" [38].

The fission of united life principle into masculine and feminine beginnings can be met in Hinduism. Cosmological views of many folks of the world comprise the principle of sexual dimorphism, which is reflected in modern concept of V. A. Geodakian about two "alternative aspects" of humankind's evolution, connected with the processes of interaction of sexes [45]. Besides, the feminine sex can be correlated with the category of symmetry (answering the "conservative trends" of evolution, according to V. A. Geodakian), and masculine sex – with the category of asymmetry ("operative trend"). Such "coordination of the powers" is adequate to objective state of things: in men the hemispheric asymmetry has the greater expression, than in women, whose behaviour in the known sense is more "symmetrical", than man's one.

Mythological views of the cosmogenesis are universal. They are characteristic of all peoples of the world. It should be stated that "consciously or unconsciously religions acknowledge certain disorder, certain deformity which should be restored" [31; 43]. Mythological act of "creation of the world" reminds us of leaving the newly born child the maternal womb ("paradise"), where the child existed in full harmony (symmetry) with maternal organism, forming an integral, organic unity. Then the process of unwinding the asymmetry of a person and surrounding world takes place. This process is perceived by the people as "curse over", as a factor of psychic and somatic diseases, being the problem of psychotherapy. Existential asymmetry makes the human being an alien in his own world, who lost the primary, secret Unity. That is why the person, as E. Fromm writes in the work "Psychoanalysis and religion", tends to overcome this internal breakup, it is tortured with the desire of "absoluteness", that harmony, which will remove the curse, separating it with the nature, with other people, with itself. Here we have cycle recurrence scheme of the act of creation and the life as "eternal return", which gets the form of a spiral, if we combine it with linear evolutionary scheme.

The disturbance of symmetry, the splitting of wholeness into plural is one of the main revelations of philosophical thought. Nicolaus Cusanus develops a platonic idea of emanation, eternal generating the limited by the unlimited, the multiple by the united, when God, being unlimited existential potency, the absolute unity, turns out to contain in Himself in "convoluted" form the endless diversity of natural and human worlds, capable to unfold, actualize. Here we have

the belief about the process of turning the synthetic knowledge into analytical one, potential-possible into actual-real, which finds its reflection in quantum physics: potential (probabilistic) aspect of the world is its fundamental feature, and on the quantum level of the Universe potential and actual are not differentiated. The overlapping of scientific and mythological knowledge, which we observe here, reveals a phenomenon of "knowledge before the cognition" [17].

We can analyse Origen's teaching, which approximately in the same form interprets the problem cosmogenesis: originally all God's creations formed a unity due to the identity (symmetry) of their essence, but then, "being cooled to God's love", they got the bodies and names. The salvation is possible as the "return to initial state of contemplation of God, to the unity with Him". Dionysius Areopagitus this process analyses as "double motion" (compare to Hegelian "double transfer"), with which the world is permeated: on the one hand we observe the descending of God's "dynamics" (powers) in which there is the "total presence of the Almighty", "multiplying without leaving His unity", and on the other hand – the process of creature's ascending and divinifying. That is, integral God "multiplies", and the ensemble of beings come to the unity in His sphere. This process can be compared with N. A. Berdyaev words: "the birth of light in the darkness, the transition from chaos to cosmos is the appearing of inequality of existence in the equality of non-existence" [3].

It should be noted that religious consciousness illustrates the dialectics of mutual transformation of symmetry and asymmetry in the following dialectical scheme. Triad "thesis – antithesis – synthesis" is reflected in the first verse of the first chapter of Gospel according to John, where we can read that "At the beginning of time the Word already was" (this is thesis, the affirmation of the Word as initially existing), "and God had the Word abiding with him" (antithesis, the affirmation of God as initially existing, and the Word in this instance emerges as an attribute of God), "and the Word was God" (synthesis, the unity of the two premises).

In the system of theosophy we also meet the similar "scenario" of development of the world. H. P. Blavatskaya notes that all existing emerged in the process of fission of the United into plural, when Homogeneity was transformed into Heterogeneity [5]. As Shri Aurobindo, a creator of "integral yoga", writes: "at the beginning was Eternal, Endless, United. In the middle there is limited, transient, Multiplicity. At the end the United, Endless, Eternal will be. But when was the beginning? There is not such a moment in time, as far as the beginning exists each moment". Given thought has much in common with the principle of cyclo-causality, with the rule "all in all", as well as with Sufi wisdom that Allah creates the world permanently. The indefiniteness of initial and ending stages of evolution of the Being (the Universe is impossible in principle to be defined either as limited, or as endless in spacio-temporal respect [15]) brings about the situation when spacio-temporal frames of the Universe are sacralized: Jesus Christ speaks of Himself as of the beginning and the end, Alpha and Omega (*Apoc. 1, 8*). ("All things find in him their origin, their impulse, the centre of their being" (*Rom. 11, 36*), and Krishna, the Supreme Personality defines himself as beginning, end and medium of all creations (*Bhagavad-Gita, 6, 7*).

In Hinduism we meet the scheme of mutual turning of asymmetry and symmetry, when we read that united Brahman is divided into an ensemble of Atmans – individual souls. In the works of Leibniz this process is embodied in the teaching about monads, which states the principle of generating by single God of the whole collection of infinitely varied monads; here on the level of separate individual this process is understood as motion from soul to spirit (that is, from sensuality to mentality) (refer: *1 Cor. 15, 43–48*), from perception to apperception. In Taoism the Being is considered as appearing from certain primary principle by means of its splitting into two elementary forms (powers In and Yan). "The single in Taoism is Absolute in the state of ineffability, which precedes all phenomena: its creative beginning is realized through double motion – through division one by two and through the new synthesis. From these metamorphosis the infinity appears" [13].

In modern philosophy, anthropology, psychology the process of evolution of the alive forms is also understood as a phenomenon of splitting of fundamental symmetry of organisms and ambiances, as a transition from simple to complex, as a result of "biological blast" [23]. Modern cosmology interprets the process of Universe's creation approximately 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 (surplus and insufficient entities, plus and minus), that brings about the actualization of all known physical phenomena [24].

The development of language unfolded according to the same scheme. First there was a process of fission of "language matter", "babel", the motion from syncretism to analytism, from speech practice as a process of communication (dynamic, continuous, symmetrical category) to language as a sign system (static, discrete-structural asymmetric category). This has brought about the polarization of the language and the development besides the natural the exact ("hard", according to V. V. Nalimov) languages. It is known that analytical and synthetic aspects of language and its levels mutually change in the process of development. The modern state of society reveals the need in using the language, which would combine strictness and accuracy of scientific (left hemispheric) and ambiguity, metaphoric of natural (right hemispheric) languages. The way of language development is reflected in the following fact. There are data, that ancient forms of written languages were of nonlinear, holistic, symmetrical character (they are called "mythograms"). This ancient nonlinear form of written languages was won by linear, analytical form [42]. Modern thinking, overcoming the disunity of subject-figurative (right hemispheric) and abstract-logical (left hemispheric) aspects of cognition of the world, becomes more holistic, nonlinear and this begins to be reflected in the forms of writing. One of the "symptoms" of this process is the expansion of metaphors (as the means of shaping "symmetrical" semantic context, as the essence, aspiring to unite the opposites) in different forms of discourse.

In the domain of sociogenesis we can speak of primordial stage of holistic, symmetrical state of society, operating with the mythological thinking, within the framework of which subject and object, thing and sign, thing and word, being and its name, phenomenon and essence, cause and effect, beginning and principle merge, in one way or another, into a single whole. Besides, the myth does not know differences between natural and supernatural. Then the stage of "mythological society" is changed by the period is social-economic, class-political differentiation and development of rational (left hemispheric) thinking. From time to time mythological and rational sides of social consciousness are changing, when the rational norms of thinking are changed by mythological doctrines, for the mythological way of thinking is characteristic of all times and folks. So, in the process of ethnogenesis right ("sensational", according to P. A. Sorokin) and left hemispheric (supersensational, according to P. A. Sorokin) aspects of social consciousness are mutually changed. We can say that at present we are the witnesses to the period of relative "symmetrization" of person and society, when we have the process of eliminating of the class contradictions in the West: the middle class appears on the historic scene and ideological contradictions of "East and West", communism and capitalism, right and left political forces are modified. Even the question of the "end of history" arises [36]. In this respect we can note the merging of Eastern and Western philosophical schools. The matter lies in the fact of the vicinity of doctrines of existentialism, phenomenology and Buddhism [51, p. 102], as well as humanitarian psychology and Oriental ethical teachings. Humanitarian trend of psychology (and pedagogics) analyses good and evil (merits and demerits of a person), which within the framework of Western Cartesian thinking are divorced onto the poles, as equal, "equivalent" resources of man's psychics and are able to mutually transformation, which is characteristic of Oriental world view. We can mention the synthesis of materialism and idealism which, according to G. Gnter, express just the same, different are only the signs of judgments.

It is necessary to note that the idea of development of man, society and cosmos from continuous-field to discrete-substance state is not a revelation for modern sciences. V. P. Pushkin writes that on the first stage of life's development we observe general information intercoupling of the organisms with the world, which is the condition for absence of individuality: "that confluence of separate organisms into a single system, biosphere, takes place on the level of vegetable world. The emergence of isolated, capable to motion organisms (animals) brings about the negation of that

global relationship with the world, brings about the separation of an organism as a certain subject and its contraposition to the rest world. The creatures' falling down from the general information relationship system, – writes the same author, – is, by Hegelian words, first negation in any system's development. Spiritual development of a person brings about the development of this general informational connection, but on the higher stage of such development" [11; 12, p. 131].

So, we have dialectics of such phenomena, which get the concepts of "objectivizing and deobjectivizing", as well as material-substance (protein-nuclein) and field forms of life, changing each other in the process of evolution of the man and society, when the man arises from "paradise", field, "catholic" to social "infernal" state, vesting in "clothes made of skin", or, as H. P. Blavatskaya writes, arises from "field essence of their first race" to "material essence" of the following races. Given conclusion corresponds with the statement of V. P. Kaznacheev and E.A. Spirin about that, that the groups of protohomids (early human population) existed in the condition of united field organization, the unite ensembles of neuro-constellations of the cerebrum of each member of such groups, which "could function as united indivisible "organism" on certain territory" [14, p. 120–124]. That promoted an origination of "reasonable form of the living substance", correlating with noosphere of V. I. Vernadsky, collective unconscious of C. Jung and so on. "The development of labour, culture, social and family organizations has brought about that, that primary field forms of reasonable living substance, – V. P. Kaznacheev writes, – "plunged", "disguised" in the new social dominants", preserved within the framework of mytho-religious thinking and activity. Besides, "each of us in his or her life cycle passes a stage of intensive sinking in the field organization – in embryonic period, then in infancy before three–five years". Then field interactions are levelled by the "modern upbringing systems, education, assimilations of rules of life (social roles)". Early field form of life, V. P. Kaznacheev writes, owes its existence to "weak ecological connections", and the realization of the property of field organization in the early human population is connected with mythological, holistic-field world contemplation of the ancient, combined with rites – "syncretic acts"; one of them is researched by K. Lorenz "triumphant ceremony" . "This ceremony, consisting in the worked out mass manifestations of "heroic enthusiasm" (ritual triumphant shout), was connected with great psycho physiological tension, – V. P. Kaznacheev writes, – and, certainly, actualized a field organization of at least primordial man". Analogous triumphant ceremonies can be found in the phenomena of modern mass culture, for instance in pop-art [14, p. 120–124].

The analysed evolutionary paradigm is characteristic of all areas of human society. So, analysing art as a form of social consciousness, we can note that "the art in its deep headwaters was syncretic – both in the way of reflecting reality, and in the perception" Then the process of differentiating the types of arts takes place, which is changed by the phases of their synthesis (scenic, screen etc). Moreover, XIX–XX centuries is the time of "total reuniting of the arts" [8, p. 146–163].

Literature also evolved from symmetric to asymmetric state. The state of symmetry is characteristic of the holistic mythological reflecting of reality (principle "all in all"), which generates epic literature. G. Lucacs the philosophical and world view, socio-historic base of epos sees in that, that at the period of dominance of mythological world contemplation all understood each other, trusted each other, even when mortally feuded with each other. Here we have right hemispheric empathic reflection of reality, not separating I from non-I, internal from external, that presupposes total confidence of the world, where the behaviour of people and gods are predictable and where there is no place of whimsy, no place for the manifestation of "free will", resulting from analytical-rational, individual-personality, "role" left hemispheric thinking, since within the framework of mythological world view the world and its understanding merge, the saturation of life here is identified with world order itself, nature and culture integrate, forming a single symmetric Being. Such perception of nature and culture in their unity is distinctive of the baby thinking, this is typical right hemispheric way of reflecting and mastering the reality.

Later the process of symmetry fission takes place and epic literature divides into two directions – lyrical (empathic, emotional-sansational, right hemispheric) and dramatic (reflexive, logical-analytical, left hemispheric). In drama the characters are revealed, as a rule, through direct

speech (dialogue and monologue), that confirms the idea on binary, dialogue, left hemispheric essence of drama. The ability to dialogue is distinctive exactly of the asymmetric communication as a result of interaction of two factors – I and non-I. The pre-dialogue communication is distinctive of egocentric (anti-dialogue) child's speech, about which J. Piaget writes. Child's thought, as it was shown by this author, does not separate subject from object and hence is "realistic", it develops at the direction of objectivity, at the state of differentiation of subject and object, internal and external, which provides the development of conditions for realization of dramatic art. Then, along with the development of literature, its asymmetric trend begins returning, the processes of merging of the man with his deep symmetrical cosmos renew, but on a higher development level, when developed spiritual-analytical (left hemispheric) side of human psychics starts closely touching on its corporal-natural, emotional (right hemispheric) side, and spiritual (abstract) transcendental (supersensational, according to P. A. Sorokin) world restores its unity with natural-symmetric, immanent existence, conceptualized within the framework of newest philosophical systems (existentialism, phenomenology and others.). The literature of "stream of conscious" appears, based on the philosophy of existentialism, on the positions of surrealism etc, which is developed following the tendency of "new symmetry", tending to total, super-valuable, authentic existence. It is interesting, that one of the first writers, who came under the charm of "new symmetry", was F. M. Dostoevsky, characterized, as M. M. Bakhtin writes in the book *"The Problems of Dostoevsky's Poetics"*, by "stubborn longing to see all as coexisting, to perceive and show all together and simultaneously... in the thinking of Dostoevsky there is no genetic and causal categories".

We must note that understanding of the world in terms "here and now" is distinctive of symmetrical world understanding, being characteristic of right hemispheric thinking. And if right hemisphere functions at present time with resting on past, and left – with resting on future [6, c. 140], then we can say that the development of a man in onto- and phylogenesis passes from past to future, and from the latter – to the synthesis of past and future, when spacio-temporal dichotomy of the Being vanishes, and the person frees from curses of Chronos, about which M. Gaior writes that "idea of time is beginning of regret", and F. Perls noted, that "anxiety is a gap between then and now" [27]. We see, that here the person returns to the holistic right hemispheric world understanding, but on a higher step of development, where his right and left psychic aspects are synthesized, where we observe a jump to the absolute-paradoxical authentic existence, within the framework of which all ontological and gnoceological dichotomies, resulted from hemispheric asymmetry, are destroyed. Here two opposite Pavlovian types – artistic and thinking – are integrated in one person, and the latter learns truth as "unity of oppositions", transforming into a self-actualized human being (according to A. Maslow) of demiurgic dimension, for it embodied the balance of opposites, revealing a great tension, and hence – colossal powers [52].

The structure of scientific cognition also answers the universal scheme of development (unity – differentiation – synthesis). It was developed by Hegel, V. S. Soloviev, T. Cuhn, I. Lakatos and others. T. Cuhn has developed a concept of historic dynamics of scientific knowledge, consisting in changing the scientific paradigms. T. Cuhn's concept presupposes at least three periods: period of "normal" science, period of "scientific revolution", period of new "normal" science. We may say that the process of scientific research fixes three cognitive states: right, left (hemispheric) and their synthesis. That is, "scientific study necessarily comprises three stages, from which the first two – sansational-concrete and abstract-logical – are opposite one to another, and on the third – spiritual-concrete – this opposition is worked out" [25].

Let us trace the evolution of logics as a science. Here we observe the motion from empirical (visual-imaginative, visual-acting pre-logical right hemispheric) logics of the ancient, founded on the principle of "all in all", to classical "discrete" logics. It should be noted that it is on the level of ancient logics the axioms of classical logics are formed. As V. I. Lenin writes, "practical activity of a man for billion years had to bring the consciousness of the person to the repetition of different logical figures, so that these figures could get the meaning of an axiom" [Lenin, v. 38, p. 181–182]. We see, the axiom is a "reiterative", synchronic, cyclic essence, giving birth to logical (analytical-diachronic, discursive) linear motion of the thought. In its turn, two-digit classical logics changes

into three-digit (ambiguous) synthetic logics, that lays the foundation for three-digit philosophy and culture. In synthetic logics the law of excluded middle does not work anymore, like in Indian logics, where between any two polar categories there are four equiprobable relations, no one of which we cannot give preference to. Within the framework of synthetic logics (unlike the classical Aristotelian logics) between A and non-A there is the third possibility. Given three-digit logics can be named the dialectical logics, which, as B. D. Kedrov writes, operates, unlike classical logics, with "volatile", developing [2], continuous-symmetrical notions.

Physical science also evolved from synthetic empirical science of the ancient to the classical Newtonian analytical physics, operating with discrete, atomic entities. Then given classical physics is changed by the relative and quantum physics, operating with holistic, continuous entities, within the framework of which the principle of "all in all", characteristic of the science of the ancient restores its gnoceological and methodological status.

Geometry, one of the fields of mathematics, passes three stages of its evolutions: mythological (using "all in all" principle), classical Euclidean and cosmological, realized in geometries of N.N. Lobachevsky, H. Riemann and others. In the field of mathematics we may state the transition from synthetic (visual-figurative) mathematics of the ancient (getting its projection in "folk's mathematics") to classical mathematics, operation with abstract discrete values, changed by the "vague" (higher) mathematics. From the standpoint of classical mathematics all deductions of higher mathematics, using operations with continuous ("vague", transfinite) values, turn out to be, strictly speaking, inaccurate.

So, we have three stages of the development of science as a form of social consciousness: 1) synthetic, extracting ambiguous semantic context, 2) analytical, extracting unambiguous semantic context, and 3) once again synthetic (paradoxical), on which the achievements of the two are integrated. It is interesting that right hemisphere forms ambiguous, and left – unambiguous semantic contexts in the process of interaction of man and world.

In the domain of ethics as a form of social consciousness we observe the motion from synthetic mythological moral of the ancient (resulting from the state of certain fusion of man and nature) to asymmetric moral (ensuring social-class differentiation), which, we think, is changed by noospheric (planetary, catholic, cosmic) moral [44; 50]. Given scheme of moral evolution in general corresponds with the scheme of development of moral views according to L. Kohlberg who points out eight stages of moral development of an individual. These stages are deduced to three main phases: 1) pre-moral level, on which the morality of actions is determined by external events; 2) the level of conformist, conventional moral on which the maintenance of good social relations and favourable image "I-for-other" is the aim; 3) the level of autonomous moral principles [47].

We fix the rotation of moral forms in process of analysis of evolution of religious consciousness: originally the person and surrounding world formed a unity, and cult rituals were not distinguished from real actions of a person, the Universe was sacralized, natural and supernatural were not differentiated. Later we observe the process of desacralizing the world, which A. Camus defines as a falling off from "the sacred" and submersion into "desacralized" history. Eventually, on the top of development of religious consciousness, the whole cosmos is perceived by the Christian ascetic as a temple of God, in which he prays "at the altar of his heart" [16, p. 225].

We have presented only some examples of mutual turning of symmetry and asymmetry, which leads us to the conclusion, that in general "field" of world's cognition not only biological and spiritual facts, but the facts of physical-cosmological, socio-natural character are to be included; the living and non-living, personal and social, physical and psychic, material and ideal turn out to be methodologically isomorphic, which strengthens the proof of philosophical principle of unity of the world and outlines a concept of universal paradigm of development.

So, the universal paradigm of development, fixing the unity of right and left hemispheric aspects of cognition, finding their synthesis in the way of intuitive cognition, presupposes an actualization of the new cognitive paradigm, some of the principles of which can be expressed in the following statements: refusal from the absolutization of empirical methods, the

acknowledgement as scientific not only verified knowledge, legalization of intuition and common sense of a researcher, the possibility of generalising on the base of interpretation and studying the particular events and facts, aiming at general synthesis of knowledge, the importance of moral position of the scientist, the unity of scientific and mythological world understanding, when, on the one hand the need in the development of theoretical interpretation of mythological views is revealed, and on the other – we have the reduction of scientific views onto the mythological level. If interpretation of the myths is a thing sufficiently developed in modern science, then the mythologization of sciences is a procedure, "smelling" a pseudo-science. However, the sciences broadly use myths – scientific paradigms, and the property of mythological, metaphoric reflection of the reality is hardly the single way to catch and define the objects of high degrees of abstraction. Myth-metaphoric type of world's understanding allows to reduce into a single whole scientific views, to form analogies and associations between different systems of notions, to create a general cognitive "field" of sciences, acting as "epistemological access" to any notion [37; 46; 48; 53; 55].

So, the world's cognition presupposes the unification of scientific and mythological thinking, which reveals the Truth, in which the opposites are united and diplexia (an inherent only of human consciousness psychological phenomenon of identification of two elements, which simultaneously exclude each other) is formed, functioning as productive psychological mechanism of orientation of a person in surrounding world.

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