International Journal of Environmental Sciences
ISSN: 2229-7359
Vol. 11 No. 18s, 2025
https://www.theaspd.com/ijes.php

Scientific Study Of The Philosophy Of Being And Reality

Dr. Sukhdev Singh Dhanju[1], Dr Mala Kapoor[2], Dr. Vandana Aggarwal[3], Dr. Harjinder Pal Kaur[4]
[1]Associate Professor, Chandigarh Group of Colleges Jhanjeri, Mohali, Punjab – 140307, Department of Management, Chandigarh School of Business, ORCID 0000-0003-1112-9718, drssdhanju@gmail.com
[2]Assistant Professor, Chandigarh School of Business, Department of Management, Chandigarh Group of Colleges Jhanjeri, Mohali, Punjab, India – 140307, malakapoor53@gmail.com.
[3]Assistant Professor, UITTR Chandigarh University Gharuan, Punjab, Vandana.education@gmail.com
[4]Assistant professor, Asian College of Education Patiala, Punjab , sukhneet10@gmail.com

Abstract
Over the generations and centuries, humans' best conscience has tried to comprehend the universe to explore the mysteries behind social and natural phenomena. In other words, consciousness is an awareness, a knowledge of what is going on around him. This awareness is distinct only to the human form of reflection. Consciousness refers to our awareness of internal and external existence. It encompasses various aspects, including our intuition, creative thoughts, feelings, sensations, and perceptions. While the exact nature of consciousness has sparked millennia of debate among philosophers, theologians, and scientists, we can think of it as our subjective experience of the world and our sense of self. Neurons in the brain play a role in generating consciousness, allowing us to think, remember, and feel things. Although consciousness itself doesn't directly determine behaviour, it is a fundamental requirement for much of our human experience. With the creative-conscious intuition, man evaluates actions and events and the beauty of the world; moreover, the knowledge accumulated by previous generations comprehends advanced ideas and the struggle for society of social justice. Human cognition has undergone a long and contradictory struggle of development before understanding its nature.
Keywords: *Human consciousness; Spiritual phenomenon; Creative-conscious intuition; Scientific philosophical perceptions; Pre-Marxian age*

BACKGROUND

In this literature review, we synthesize key philosophical concepts and contemporary scientific views on consciousness to provide a scientific investigation of the philosophy of being and reality. Historically, the concept of consciousness has fluctuated between various interpretations. Ancient philosophers referenced the 'soul' a metaphor for the totality of human cognitive abilities, which included perception, thought, and emotion. Materialists viewed the soul as a physical entity within nature, while idealists perceived it as a supernatural essence (Krapivin, 1985). This dichotomy laid the groundwork for further philosophical inquiry. Aristotle emphasized a synthesis between body and soul, contending that the soul is the essence of bodily action and experience. In contrast, Descartes' dualism set the foundation for a separation between mind and body, suggesting that rational thought exists independently of the physical world (Descartes, 1641).

Karl Marx and Friedrich Engels expanded on the dialectical relationship between consciousness and material existence, positing that consciousness is not merely a product of individual introspection but is shaped and influenced by the socio-economic conditions of society (Marx & Engels, 1845). They advocated for a materialist understanding of consciousness that interlinks thought with practical activity, promoting a method of inquiry that seeks to unveil objective truths through a historical lens of social phenomena. This materialist dialectic remained crucial in dissecting the complexities of human thought and consciousness. In the contemporary realm, advancements in cognitive science and neurobiology have catalyzed renewed interest in understanding consciousness. Researchers have proposed several theories detailing how neural activity in the brain gives rise to consciousness. For instance, integration theories suggest that consciousness emerges from the brain's ability to integrate information across different neural substrates, allowing for a cohesive sense of self (Dehaene et al., 2017). Additionally, the phenomenon of creative intuition can be analyzed through the lens of cognitive psychology, which posits that creativity is not merely a product of conscious thought but also a manifestation of subconscious processes. The interplay between intuition—the rapid, often

subconscious cognitive processing—and conscious deliberation has become essential in the discourse on discovery and innovation (Kounios & Beeman, 2009).

The concept of intuition as a precursor or complement to rational thought has been explored extensively. This dual-faceted approach acknowledges that while conscious thought involves logical reasoning and methodical analysis, intuition encompasses insights that arise spontaneously, often leading to significant breakthroughs (Dreyfus & Dreyfus, 2005). Notably, figures like Albert Einstein have vividly illustrated this interplay, suggesting that insights often emerge suddenly rather than from a systematic methodology of thought. Such creativity, as noted by scientists and philosophers alike, embodies a synthesis of prior knowledge and subconscious inspirations. This synthesis between consciousness and creativity invites an examination of the challenges and contradictions inherent in this relationship, particularly how scientific inquiry often grapples with the intangible nature of intuition and its role in innovation. As the literature suggests, intuition does not merely represent an unconscious event but serves as a cognitive bridge that enhances the human ability to interpret and transform the external world creatively.

Complexities of Human Consciousness

Consciousness is a complex and multilayered concept, often defined as awareness of internal and external existence. The origin of consciousness is a subject of much debate, and several theories have been proposed (Singh Dhanju et al., 2019). As is believed, consciousness arises from specific brain activities connected across different areas, and consciousness corresponds to the level of integration of information within a system. As religion expanded its positions in society, human consciousness came to be widely seen as of divine origin. Over time, religious dogmas on the soul and consciousness changed marginally. As for idealist philosophy, it is divided into objective and subjective idealism. Subjective idealists are inclined to restrain human knowledge and even the completeness of the real world to the sphere of individual human consciousness. The objective idealist elevated the consciousness, isolating it from the individual and from the conditions which engendered it. With the development of science, the materialist conception of consciousness developed accordingly (Krapivin, 1985). Numerous schools of materialism express diverse ideas on the emergence and nature of consciousness.

Few believed that consciousness was an ideal, spiritual phenomenon. The aforementioned could not explicate what they meant by ideal or spiritual, while the latter, who came to be known as a vulgar materialist, believed that the brain secreted thought just as the liver secreted bile. Concerning consciousness as a brain activity, they were, however, unable to understand its nature(V-i-Lenin-Collected-Works-Volume-14-1908_compress, n.d.). The key to the essence of consciousness lies in Lenin's proposition is that all matter possesses a property which is essentially similar to sensation, the property of reflection(V-i-Lenin-Collected-Works-Volume-14-1908_compress, n.d.). Humans' everyday exposure reflects that all bodies, including inorganic ones, can show the external world, which casts external influences in certain ways, changing under their impression. These changes are imprints left by one object upon another and retained by the latter for some time are called reflections. Reflection is intrinsic to all material objects to all matter and assumes distinct forms at various levels of its development. With the beginning of life more complex reflection emerged to take shape, essentially the biological rudiments for the formation of consciousness were, first the development and origination of life on the Earth, up to the emergence of humans, and second, the development of the reflective ability of living organisms.

Life originated from inorganic matter, as science maintains, through complex chemical developments. The simplest organic compound, hydrocarbons, first took shape in the conditions of the ancient ocean. later on, these developed by way of complexities and qualitative changes into proteins and nucleic acids. About 1-1.5 billion years ago, these high molecular biopolymers evolved into so-called coacervates, capable of metabolism and self-reproduction(When Did Consciousness Begin? | Psychology Today, n.d.). This way, the living cell with its complex structure was gradually formed. In the course of time, living organisms became highly dissimilar. By their development, their reflection of external influences also developed and became complex. At the early stage on Earth, the simplest living entities responded to various environmental influences by

changes that evolved all the chemical reactions and metabolic processes going on within them. Consistently, organisms developed a selective attitude to various substances, and sense organs were eventually formed.

Organismic behavioral activity already takes shape on the basis of fundamental forms of psychic reflection. It amounts to the organism's active attitude to vital factors, if they are crucial to its existence, and avoidance of them if they are harmful or fatal. The search and mechanism takes shape in the course of protected evolution and is passed on from one generation to another. The organism's nervous response to various influences is based on the mechanism of reflexes. These reflexes can be inborn and acquired, which are called unconditioned, and are evolved by a species over many generations and are hereditary. The totality of inborn behavioral acts peculiar to a certain species of animal called instinct. Instinct ensures the optimal response to constant irritants, depending on the nature of the requirements. The higher the place of a species on the evolutionary ladder, the more complex are its instincts. These can reach such a high level as to create an illusion of conscious action. Thus, instinct is effective only in certain conditions and is quite useless when these conditions change.

The discrepancy between instinctive activity and new conditions is overcome with the help of conditioned reflexes and skills formed on their basis. Their role in the life of living organisms is extremely crucial. As they make the organism's interconnection with the external world more flexible, adaptable and compliant. Consciousness is the highest and purely human form of reflection. It arose with the emergence of man and the human society, cannot exist outside the society.

The Nature of Human Consciousness

It has been realized that consciousness first emerged as man's ancestors became aware of their being, their existence as they singled out themselves from the external world and resolute their defiance onto it. With his emergent conscious-intuition, ancient man perceived his existence and how he existed for the first time. He happened to understand what was going on around him. Different consciousness is a mindfulness, a knowledge of what is happening around us. Such awareness is distinct only to the human form of action(V Krapivin, 1985). Traditionally, Aristotelians argued for a strict link between soul and body. The soul is by its essence the act and the form of the body, and depends for its knowledge on sensory representations However, the position of the intellect in Aristotle's texts was problematic since Aristotle observed that the intellect was unmixed with the body that it came from without and that not the whole soul is object of natural science. In turn, Descartes' neat distinction between mind and body has become proverbial. Descartes rejected the view that the same force directs vegetative, sensible and intellectual processes. The soul as a form of the body is replaced by a pure intellect. However, Descartes' departure from Aristotle is not so sharp as it seems at first sight, since he shares with the latter the idea of an active mind, distinct from the body, separable, uncontaminated but with a capacity to interact with the body. His dualistic psychology was not meant to exclude the 'contact' between mind and body(Applicatio_mentis_Descartes_philosophy_o, n.d.).

Consciousness is the highest and purest form of human reflection, where man exhibits the world as a unity of its external and internal aspects, not only in the form of sensory images, but also in the form of laws and artistic images, categories, et cetera, through conceptual thought and articulation. The human consciousness can foresee the consequences of its activities, the nature and direction of natural and social processes. Initially, this is acquired on the basis of life experience and at the present level of social development, largely on the basis of a knowledge of natural and social laws. Human consciousness is capable of planning, formulating ideals, and projecting the ideal results of future activity(When Did Consciousness Begin? | Psychology Today, n.d.). Planning is a necessary prerequisite of conscious, planned activity. Human consciousness evaluates reality, in formulating objectives, concerns and values, and in taking and carrying out decisions, man is not only guided by knowledge, but also evaluates the phenomenon in question depending on the historically arisen personal and social requirements and interest as necessary or unnecessary, useful or useless, favourable or harmful. Therefore, human consciousness is characterized by self-consciousness, demonstrating not only the external, but also the internal world, and making self-consciousness heretofore another object of cognition. Thus, consciousness is actively creative and influences the surrounding world(Theory of Knowledge- Russell, n.d.).

The activity of human consciousness manifests itself in the functions it performs in the system of practical cognition and transformation of reality. The utmost crucial of these are the constructive, cognitive, and regulatory purposes. The cognitive activities reflect the world with their consciousness. The individual receives new facts and figures about the world. New facts or knowledge are overlaid on the knowledge drawn from the experience. These instances are relatively inaccurate, incomplete, and extensive. This action notion leads to a contradiction, whose proposition calls for comparison, enquiry, and verification; consequently, the individual gains fresh knowledge about the subject(History & Class Consciousness, n.d.). The active role of consciousness is most fully expressed in its constructive function, in pre-emptive reflection and purposeful transformation of reality. Therein man creates new forms which does not exist in the natural world.

Logical Aspects of Creative Intuition

Religion ruled supreme in the pre-Marxian age and leaving its footprint on every sphere of spiritual being in the society. In that period, philosophy was degenerated into a handmaid of theology. It was meant to justify and substantiate clerical dogmas to prove their truth and immutability. Hence, all philosophical problems inevitably had a religious tinge. Medieval philosophers paid particular attention to the correlation between individual objects and general ideas of the sensory world. The efforts to answer the fundamental query of philosophy and the struggle between materialism and idealism in that period were tied in with the question of the correlation between the general and the individual, the general idea and the separate objects (Marx, 1977). The idealists maintain that the general existed independently of individual objects and before these, that is was connected with God. As for various individual objects, these had been eventually created by God. The advocates of that viewpoint were called realists, for they assumed and sought to substantiate the real existence of a general conception.

Thus, the materialists asserted that the general could not exist as a reality, moreover, before the individual. Only the individual objects existed, while the general was no more than a name, which did not reflect anything and so did not exist in reality. The advocates of that viewpoint were called nominalists, for they denied the real existence of the general and declared it to be no more than a name(V. I. L E N I N COLLECTED WORkS From Marx to Mao, n.d.). In the 13th century, some scholastics sought to bridge the gap between the nominalists and the realists. Hence, one of the leading medieval scholastics, Thomas Aquinas, asserted in his doctrine of being that all being, both actual and potential, could only be the being of separate individual things. He called such being substance, as per his tutelage, that matter could not exist independently of form, while form exists independently of matter. Physical things of the natural world were always a unity of form and matter. The material could not exist independently of the supreme form, as God(Part 1. St. Thomas Aquinas, n.d.). In corroborating the existence of God, Thomas Aquinas did not start from the concept of God, but from the fact that every phenomenon has its cause. As we rise the ladder of causes, we reach at of knowing the necessity of God, he asserted, the supreme purpose of all real processes and phenomena(Part 1. St. Thomas Aquinas, n.d.).

As Aquinas believed, reason was connected with the sensations, so that it was possible to know only, the physical world, while the super-corporeal world was unknowable, the essence of things was beyond human understanding. There could be no adequate correspondence between thought and reality. The general was the product of our mind, but it was connected with reality that existed outside the mind, thus he concluded, the general existed on its own. Thomas Aquinas tried to ascertain in theoretical terms the subservient role of philosophy as regards the religious teaching. According to his notions, philosophy performed the same tasks as theology, as it supposed and ascertained religious dogmas, but in a different way(Thomas Aquinas and the Tradition of Scholasticism | SciHi Blog, n.d.). Theology derived these dogmas directly from God, but philosophy from God ‘s creation, from material things.

In speaking of change and development Chang Tsai described two sets of principles; general laws governing all things and particular laws, peculiar to individual things. He analysed that all things were mutually connected, the process of the development of phenomena had two forms gradual and sudden, and the whole development process unfolded in a struggle of opposite forces; tranquility and activity. From these very crucial dialectical propositions, he drew the metaphysical conclusions, that the struggle of opposite forces ultimately

resulted in their reconciliation, which constituted the basis of all motion. In the later 17th and 18th centuries, materialists' ideas and propositions were further developed and established in greater depth. Hence Wang Chuang said that nature was in constant motion and motion engendered new things and phenomena. He asserted that consciousness was an exclusively human ability, and that perception revealed only when the sense organ came into contact with things of the external world(Yun, 2003). According to his doctrine, sensory perception was only the starting point and basis of cognition, where as the essence was comprehended by contemplation.

The origination and development of capitalist relation of production invigorated the whole of productive activity, giving an impulse to the emergence and development, and that required the genuine knowledge of the laws of surrounding world and made it necessary to study and understand nature. All of that left an imprint on the development of philosophy, which was proclaimed to be a science whose purpose was to establish truths that would assist humans in their practical life and guide their activities in creating material values.

The fundamental intentions of medieval philosophy and its system were rejected as false and misleading. New methods of cognition were put forward and Francis Bacon was among the initiator and architect of that propensity in philosophy. He sharply stated to criticise the idealistic philosophy, right from antiquity through the medieval ages. He criticised for having turned into a rustic theology, for having fallen so low-slung as to substantiate its own proposition with religious dogmas. He also criticised the speculative nature of the reasoning, and mentioned that its approaches were meaningless and futile. Despite of some flaws in Bacon's philosophy, it was a substantial step forward in the development of philosophy and making the emergence of a new form of philosophical materialism. The materialist outlook was further developed by the English bourgeois philosopher Thomas Hobbes. He reduced all the diverse form of motion to a single form; mechanical motion. He perceived such motion completely as a change of location in space.

As per Hobbes doctrine the only scientific method of cognition was the mathematical method, based on mathematical operations as addition and subtraction. Therefore in explaining his materialist doctrine of the world he formulated atheistic conclusion. He believed that religion was the product of men's ignorance, their fear of the unknown future. Rene Descartes presented a materialistic picture of the world. According to him minute material particles differ in size, form and direction of movements. Descartes was not a consistent materialist; he was a materialist when considering individual natural phenomena. When he turned to the basic principles of being and cognition, he departed from materialism and tried to solve philosophical problems on the assumption that God, the soul, was only source of being, in other words the philosophical views of Descartes were dualistic(Habib, 2005). His theory and methods of cognition derived from pure reason, for he believed that experience did not play any significant role in the process of cognition, in which one should only rely on reason, he saw as its inborn principles and ideas.

Based on the analysis we can for sure say that the materialist doctrines of the 17th century were progressive, although they had certain flaws characteristic of metaphysical materialism. They expressed the interest of the bourgeois class, which in that time was historically progressive. Materialism that time was the world outlook of the bourgeoise, fighting against feudalism for political domination in the society. Sooner the bourgeoise came into power and established its dictatorship and began to move away from materialism and draw closer to idealism. The English Bishop George Berkeley developed his philosophy of subjective idealism, and the English philosopher David Hume, his antagonism. These philosophical systems exerted some influence not only on non-materialist thinkers, but also on those whose materialism remained metaphysical and automatous or quasi-materialism.

Scientific Understanding of the Philosophical Perceptions

In the discussions of this article, the basic peculiarity of philosophy is that it has always sought to explain the surrounding world as in total, its nature and conditions, thus everyone has his own beliefs of the surrounding world, and that notion often contains of bit of complex views, whereas philosophy is not mere a magnitude, but a system of views, notions and ideas about nature, man and his place in the world. Considerably, the world view is the unity of principles, outlooks and conviction which substantiate, human attitude to reality

and himself. A scientific world view is a system of ideas of reality based upon Marxism-Leninism and enabling the individual to adopt the right attitude to the conscious aspects of the system of thought. The scientific world outlook shapes the individual's knowledge into an harmonious essential system and enables him with a logical method of cognition and practical activities accordance with the necessities of social development.
Scientific human consciousness is the basis of the logical world outlook of social structure. All the principles, positions and demands of the scientific consciousness as a world outlook have a methodological dimension, and methodology is a philosophical doctrine on the methods of cognition and transformation of reality, an application of the principles of a world view to cognition, to creative spiritual activity in general, and to practice. The logical methodology is the scientific conscious world view applied to the answer of foundational practical and logical issues. The whole methodological principles and propositions of the pre-Marxian philosophy, for their role are aligned to the world views. The philosophical world view has a theoretical nature, this signifies that the fundamental notions, ideas and propositions are endorsed and substantially proven fact human experience. The scientific world view contradicts with the unscientific, illogical myths, that hinges either on a spontaneous cautiousness of the world, or on false conceptions, or on a religious or mythological view of the world.
Those who are logical minded humankind, it is vital always to be able to unravel complicated issues of daily life to formulate their own stand and make a scientific analysis of the whole course of the social development. Scientific notions should encompass not only the fundamental problems of the world view, but also everyday human actions. Hereby, numerous myths, beliefs and misconceptions, some obsolete traditions are far from inoffensive, in the definitive conditions, these could not lead to a inactive stance, dearth of sureness in one's own influence or reliance on unsighted chance, yet also stimulate inaccurate views and beliefs. Therefore, the world view formulated on the insightful knowledge of Marxist-Leninist theory can help a person to get his bearings in the rapidly changing world(History & Class Consciousness, n.d.).
Lenin established that in the following Marxist way we shall be moving ever closer to the objective truth, where as any other way is bound to lead to lies and misperception. The world view is the core of the individual's consciousness, hence play the resolute role in the education process, and it the world view, which determines the individual's spiritual complexity, political consciousness and social events. It is a context through which the surrounding reality is observed and deviated by the individual(V-i-Lenin-Collected-Works-Volume-14-1908_compress, n.d.). The world view incorporates the individual's spiritual character and equip him with theoretical and methodological principles in his approach to reality, to the problems of spiritual and political life(V Krapivin, 1985). The world view formation has a very comprehensive impression on the individual' spiritual character, hence the individual's social and political understanding depend on his social status and the course of events which come from to rest on consolidated basis only when he attains commands of the logical world view, for only such a view that gives him a understand of the decisive goal and principles of social struggle, its methods and strategy. However, the logical scientific worldview is based foremost on materialist response to the fundamental query of philosophy, and further on the logical method.

Consciousness and Creativity

As is believed consciousness is the soul of the creative nature of people's actions of their efforts equally in the field of cognition and in multifarious spheres of activities. The study of creative acts is complex because it keeps changing as the latest knowledge often appears suddenly, by way of revelation, a sudden penetration of the essence. And this has led to the contradiction of double side of the creativity; the consciousness which is governed by thinking, and the subconscious, not directly governed by thinking but by greater disguised processes, intuition and imagination. This basically leads to the amplification of subconscious to the contraposition of intuition to thinking and in the final analysis to an idealist interpretation of creativity and denigration of the role of consciousness in creative activities(PENGUIN BOOKS (n.d.). It is also a mistake to interpret creativity as an error process, the mechanical selection of probable solution by casting away traditional ways of achieving the fresh.
To find answer the question about the core nature of creativity, one must assume a logical approach which considers the recognition of the objective existence of nature, society and man, who is involved in

transforming that world in the course of his practical activities of utmost importance. Marxism proceeds from the premise that material activity is primary, all basic types of creativity are derived from it and determined by it. That approach empowers one to overcome the idealist interpretation of creativity. Therefore, creativity is basically a conscious process. It is human's activities that involved them in creating a new socially substantial process in a broad sense (Koroshunova, 1985). In a narrow sense it should be understood as a process involved in innovative breakthrough. Creativity exhibits the unity of the two sides; human efforts involved in the transformation of the world in conformity with his needs and goals and the social value of the product he has created of the world. Human itself is also undergoing change in the process of his creative activity, and his abilities are enhancing as usual. The is the form of creativity that is scientific cognition of the world and its contribution has amplified enormously in this age of science and technology. As Jawaharlal Nehru once said that, "I am convinced that the method and approach of science have revolutionized human life more than anything else in the long course of history" (Nehru, 1946).

Science and creativity first of all novel set of phenomena or a disclosure, and earn this creativity, knowledge has to be gathered incessantly and set forth the analysed updated concepts. Advancement of scientific creativity is a constant phenomenon, represents the society which does not happen as a straight line, but as a process involving intuition and leaps (Feynman, 1965).

Cognitive Dissonance: Issues and Challenges

Human always encounters challenges and issues to meet creative consciousness, wisdom or cognition and these issues can be scientific, theoretical or practical, ethical or political, sometimes social, thereon defined as knowing about unknowing because it expresses the contradiction between the knowledge people possess and their requirement for more knowledge. This makes issues a link between practice and wisdom. Scientific challenge always described as the theoretical association of the needs comprises practical activities, which serves as a basis for the formulation of these issues. The fact is that many times simultaneous findings demonstrate that there is a parallel link between scientific requirements and needs on the one hand and those of practical activities on the other. Therefore, scientific challenges and issues are subject to society's concrete necessities, especially the immediate needs and requirements in order to its relative nature as the emergence of challenges was also conditioned by the necessities consisted in the development of wisdom itself.

In this Analysis, scientific issues, despite far from life it may seem is closely related to practical activity, which requires knowledge for its own development and itself prepares environments required to resolve and verify issues and challenges. Luise Pasteur once remarked that nature reveals its secretes only to educated minds. One can say luck, as a rule only accompanies those who are working hard to solve their problems. There is true incident of stroke of luck, the German chemist Friedrich Auguste, worked hard so many years into creating the structure of a benzol molecule, where he tried first to build it on the principle of open bonds like his predecessors; hence this method contradicted the obvious facts. Then one day Friedrich rode in an omnibus monkey's cages which were being taken to the zoo. The monkeys formed a circle by clinging hands one another, this gave an astonishing idea to the scientist (Friedrich) that this could be an image of the molecules structure. Therefore, that was a stroke of luck which aided him to make his discovery. These principles of methodology are utmost significant factors in acceleration to enhance knowledge from the alien to the known.

The scientific philosophical ideas are firm foundation for the scientist venturing to overcome scientific challenges, oversight in these ideas has often led scientist into an impasse. For instance, renowned subjective idealist philosopher, Ernest March continued to object the atom hypothesis and profound his own philosophical conjectures at the stage when the science was on the beginning of discovering the complex structure of the atom in the late 19^{th} century. This was rather logical for Ernest; however, such a position is incompatible with the recognition of objective external phenomena. Thereby, only owing to the pressure from the scientists convinces of the worlds objectives nature and human's ability to comprehend it, Ernest war enforced to forsake his ridiculous views. Scientific research, which offers choice of fundamental philosophical ideas and methods of inquiry is the most crucial stage to overcome the scientific challenges.

Experience and knowledge these are the two basic factors of scientific research, and these are at the disposal of an investigation, despite of the fact that new knowledge can never only be drawn by old knowledge. To learn something new, it is inevitable to go beyond the boundaries of old knowledge concepts. This revision of old knowledge is a transfer involves strain and struggle.

The new radiates its way in a struggle against the old and this refers to art, science and politics, Contemplating or thinking is characterized by a certain measure of stability and reluctance to reconsider views not only in the ignorant but in great minds too. The history of science is loaded with striking example of this; Copernicus's ideas were rejected by Francis Bacon, and the prominent astronomer Tycho Brahe; Albert Einstein, the creator of the theory of relativity, met opposition on the part of many scientists. Creative research always results in discovery, which is an authentic fresh knowledge, a declaration of formerly unknown facts and regulations of the physical world or spiritual values. Discovery is the outline of a creative process, which is characterized by a certain result, a new advance in the scientific understanding of nature and society(Theology and Social Theory, n.d.). A search for the new is complete process of understanding beginning with the research, then passing through the stage of the accumulation of material leading up to the discovery itself and its verification. The structure of material consists above all a through outline of the future investigation, the choice of certain concepts or ideas to be trusted upon, and the search for approaches to be applied.

In the opinion of many researchers the aggregation of material demands a great deal of the senses, brain and determination that involves ability to go against accepted beliefs. There are smart anecdote about the way scientific discoveries generally made. The new discovery takes place, when one tries to avoid the trodden paths in thinking and glisten his own path. Scientific discoveries can be either fundamental or non-fundamental. The former exerts a considerable influence on concepts about the world and modifies our world outlook. Knowledge itself lays down new ideas; suffice it to recall the discoveries made by Galileo, Copernicus, Newton, Darwin, Marx and Einstein. Non- fundamental discoveries are those obtained on the basis of already known principles, which were established earlier. This type of discovery occurs much more often, yet the choice of ways and means of research in this case too is a creative process. This type of discovery consists the birth of molecular biology, deciphering ancient manuscripts, and discovery of planets. The planet Neptune was discovered in this way by the French astronomer Urbain Jean Joseph. When he was compiling a chart of the planet's movements, he observed that Uranus deviated from its orbit, and the deviation may be happened owing to the influence of an unknown planet and calculated its possible orbit and position.

The discoveries come into scientist's mind and are often associated with perceptions or intuitions, thus the idea of intuition is a certain mystical activity that underlies the nature of a creative process. The human mind is remarkable while working on a issue man does not consider all possible variants of its solution. The ability to combine the unknown with the known is often achieved unconsciously. Though it by and large depends on human's experience on his ability to assimilate different spheres of knowledge. In addition, the perception or intuition is a form of knowledge depends on the connection between the probability that has been singled out during the creative process. The peculiar nature of this process is projected in the fact of solution of challenges and issues, the fresh knowledge is attained by the agent before the means of providing its authenticity in logical terms have been found. In addition, the established system of knowledge does not follow from the existent, but something opposes it. The answer to a an issue the way out of a problematic situation emerges as a leap achieved on the basis of a synthesis an mixture of sensual experience and creative thinking Victor Louis a renowned historian of science says, that science which is essentially rational in its methods and principles can make its most remarkable conquest by way of dangerous and unexpected leaps of mind when abilities freed from the heavy burden of logical thinking come into play, such as intuition, imagination gift of penetration (Louis, 1960). Intuition is the part of man's inadequately rational abilities.

The core of the matter is that here the process of logical gesture is limited, the logic operates latently, intuition manifests itself as an unconscious act for the process of resolving complicated tasks comprised in thinking goes on surreptitiously as it were, thus intuition does not merely present the final outcome into consciousness,

its operation is greater wider and diversified. It holds a special property to clarify the consequence of the properties and relationships of objects even before they manifest themselves.

CONCLUSION

The ability to imagine things and phenomena is inherent in man, neither everyday activities nor creativity are possible without it. This has been acknowledged by philosophers, scientists and statesman. Francis Bacon said that the human imagination as an attribute of the creative-conscious intuitive process possesses the gift of re-creating synthesis of things are separating objects which are actually inseparable. Intuition is more crucial than anything else, what so ever man perceive are experience he tries to transform and try to create new ideas and images, linking up the existent with the absent. Intuition is capable of transforming the way of observing the things. It is crucially based on social practice, while sensations and practical life serve to mediate it.

Humanity's quest to understand creative-conscious intuition is a long journey, intertwining philosophy and science. Historically, pre-Marxian philosophers including Plato and Aristotle pondered the nature of consciousness, considering it a fundamental aspect of reality and human experience. Plato viewed consciousness as connected to the realm of forms, an ideal and eternal world beyond our sensory experiences. Aristotle, on the other hand, saw it as closely linked to the physical world, with the mind having the potential to actualize knowledge through experience. The scientific understanding of consciousness began to take shape much later, with advances in psychology, neurology, and cognitive science. Researchers started exploring the brain's role in consciousness, leading to theories like dualism, which separates mind and body, and corporeal, which theorizes that consciousness arises from physical processes in the brain.

This notion laid the groundwork for later thinkers who would further develop our understanding of creative-conscious intuition from both philosophical and scientific perspectives. The whole existing material world, eternal in time, infinite in space, and endlessly diverse in the forms assumed by matter in the course of its development. The preparatory stage involves in collecting and structuring the material that may take significant time. For instance, publishing before his lifelong work Darwin spent years to structure and compile facts of his discovery.

REFERENCES

1. Adamson, Peter; Ganeri, Jonardon (2020). Classical Indian philosophy: a history of philosophy without any gaps. Oxford New York (N.Y.): Oxford university press. ISBN 978-0-19-885176-9.
2. Bhattacharyya, N. N. (1999), History of the Tantric Religion (Second Revised ed.), p. 174. New Delhi: Manohar, ISBN 81-7304-025-7
3. Bilimoria, Purusottama; Prabhu, Joseph; Sharma, Renuka M., eds. (2007). Indian Ethics: Classical traditions and contemporary challenges. Ashgate. ISBN 978-0-7546-3301-3.
4. Bowker 1999, p. 259.
5. Chadha 2015, pp. 127–28.
6. Chatterjee, S (1939). Nyaya Theory of Knowledge. University of Calcutta. pp. 21–22. ISBN 978-81-8090-146-1.
7. Cowell & Gough 2001, p. xii.
8. Doniger 2014, p. 46.
9. Doniger, Wendy. 2014. On Hinduism. Oxford University Press. ISBN 978-0199360079. p. 46.
10. Flood 1996, pp. 82, 224–49.
11. For instance, the Atheist Society of India produces a monthly publications Nastika Yuga, which it translates as 'The Age of Atheism'. Archived 18 April 2007 at the Wayback Machine.
12. Frazier, Jessica (2011). The Continuum companion to Hindu studies. London: Continuum. pp. 1–15. ISBN 978-0-8264-9966-0.
13. Hamilton, Sue (2001). Indian Philosophy: A Very Short Introduction. Oxford University Press. pp. 1–17, 136–140. ISBN 978-0-19-157942-4.
14. Kauṭalya; Olivelle, Patrick (2013). King, governance, and law in ancient India: Kauṭilya's Arthaśāstra: a new annotated translation. New York: Oxford University Press. ISBN 978-0-19-989182-5.
15. Kesarcodi-Watson, Ian (1978). "Hindu Metaphysics and Its Philosophies: Śruti and Darsána". International Philosophical Quarterly. 18 (4): 413–432. doi:10.5840/ipq197818440.
16. Krishna, Daya. Indian Philosophy A Counter Prespective Daya Krishna. pp. 16–32.
17. Kuiper, Kathleen, ed. (2010). The Culture of India. The Rosen Publishing Group. pp. 174–178. ISBN 978-1-61530-149-2. Archived from the original on 3 July 2023. Retrieved 18 October 2016.

18. Mittal, Sushil; Thursby, Gene, eds. (2004). The Hindu World. Routledge. pp. 729–730. ISBN 978-0-415-77227-3.
19. Nicholson 2010, Chapter 9.
20. Nicholson 2010, pp. 158–162.
21. Nicholson, Andrew J. 2013. Unifying Hinduism: Philosophy and Identity in Indian Intellectual History. Columbia University Press. ISBN 978-0231149877. ch. 9.
22. Olson, Carl (2007). The Many Colors of Hinduism: A Thematic-historical Introduction. Rutgers University Press. pp. 101–119. ISBN 978-0-8135-4068-9.
23. Perrett, Vol. 3 2000.
24. Perrett, Vol. 4 2000, p. 88.
25. Phillips, Stephen H. (2013). Epistemology in Classical India: The Knowledge Sources of the Nyaya School. Routledge. ISBN 978-1-136-51898-0.
26. Scharfstein, Ben-Ami (1998). A comparative history of world philosophy: from the Upanishads to Kant. Albany: State University of New York Press. pp. 9–11. ISBN 978-0-7914-3683-7.
27. Sharma, Arvind (1982). The Puruṣarthas: a study in Hindu axiology. Asian Studies Center, Michigan State University. ISBN 9789993624318.