



## Research Article

# THE ROLE OF HENRI BERGSON'S DOCTRINE OF INTELLECT, INSTINCT AND INTUITION IN THE DEVELOPMENT OF MODERN SCIENCE

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## ABSTRACT

The concepts of intellect and intuition occupied a central place in the works of the famous French philosopher, the founder of the "philosophy of life" Henri Bergson. The article explains the content of these concepts and shows their connection with modern science. According to Bergson, the concepts of intellect and intuition should be used together in modern philosophy, so that philosophy acquires intuitive importance. The article explores the uniqueness and differences between intelligence and intuition.

## KEYWORDS

Vitality, intellect, intuition, continuity, material needs, consciousness, spiritual power, order, space, time, psychic power, evolution.

## INTRODUCTION

We believe Bergson's opinion that "perfect instinct is the art of creating organized weapons, and perfect intellect is the art of copying unorganized weapons" is justified. Because according to A.Bergson, "Instinct is the art of order in such a perfect nature that all the complex objects and weapons it creates, despite their

infinite complexity, act extremely simply." For example, although the eye is extremely complex, the ability to see is much simpler. With the help of intelligence, it is possible to create separate organs from various substances and bodies. The process of using them is complicated. The achievement of intelligence is that it can create things from infinite raw materials. Although these



items do not meet all requirements, they increase human capabilities to an infinite extent. With the help of intelligence, man can adapt to any changing environment through tools created by man. It can even change the natural environment in its desired direction through artificial weapons. For example, with the help of technology, waterless deserts can be turned into gardens, forests can be cut into fields, and riverbeds can be changed. Intelligence infinitely enriches human possibilities and creates anew - new possibilities to satisfy these possibilities.

"With the help of intelligence, the needs of mankind are constantly growing." The possibilities for satisfying these needs are so diverse that, as a result, human needs and possibilities know no bounds. Intelligence transforms human needs into an infinite and unregulated process. In the early stages of intellectual activity, devices and equipment that satisfy human needs were unlimited, and the needs they satisfied were limited.

By the present time, the intellect has transferred this task to self-managing automated machines. Now the production process is controlled by machines with artificial intelligence.

In the early days of the origin of instinct and intellect, they were both integral aspects of a single psychic process. For example, instincts in their early days were very similar to primitive forms of intelligence. These forms of intelligence were not much different from the unconscious psychic process.

In the earliest times, the vital force acted upon the disordered, unorganized forms of matter through instinct and intellect. But later, as a result of moving in both directions at the same time, the vitality began to lose its strength, and it chose the more intellectual direction for some creatures, and the instinctive direction for others. Instinct in bees and ants reaches an incomparable level and does not differ in intelligence from its appearance. We can say that they are very well adapted to the environment in which they live, even complexly adapted. In the vertebrate species, instinct begins to give way to intellect. It recedes step by step, and finally, when it comes to man, the intellect rises to the level of self-awareness. In man, intellect has won over instinct, but at the same time, he needs instinct. Perfection in instinct, the organization of all bodies and acting as a single integrated organism, creates an important background for the intellect.

According to Bergson, intellect and instinct are two streams of mental process, which are not fundamentally different from each other.

For example, situations that we call instinctive were sometimes consciously performed situations. Writing, dancing, walking, and the like, brought to the level of automaticity, were once consciously learned forms of movement. Instinct was once conscious, but later this consciousness became automatically unconscious. Therefore, it would be a mistake to say that instinct is completely unconscious. Bergson also draws attention to the psychic differences between instinct and intellect. According to him, instinct is



an active mental activity, and intellect is a passive mental state. They can turn into each other and pass into each other.

According to N.Lossky, a famous researcher of Bergson's work, the changing, spiritual reality in Bergson's philosophy cannot be known through the frozen concepts of the intellect. "Living reality is an ever-changing, unified whole that cannot be grasped by the mind's cinematographic images, because there is a discontinuity between these images that cannot reflect the continuity in reality."

All knowledge about the movement of animals and insects is given in instinct. For example, the sitaris beetle lays its larvae in the mouth of a cave from which the antaris bee flies out. These worms, as they know, stick to Antaris bees at the exact moment, and at the exact moment they move to the eggs of these bees and use them as food. All the movements of the sitaris beetle seem to be made according to a pre-arranged plan. They are movements that hit the target perfectly and flawlessly. So instinct has innate, natural, perfect knowledge. This innate knowledge, according to Bergson, is also present in the intellect. According to him, instinctive knowledge is directed to matter itself.

Knowledge in the intellect is focused on various forms of matter. These material forms cannot exist in thought without material things. Therefore, intelligence is directly related to the imaginative activity of thinking. Instinctive activity, according to Bergson, because it is

directed towards material things, he realizes the activity of things through this activity. Intellect, on the other hand, is the perception of the relations between things, and it understands only the forms of things and the relations between things. Intellect cannot reveal the essence of material things.

Henri Bergson describes the main difference between instinct and intellect as follows: "Intellect wants to know everything, it is curious and has a lot of desire, but it cannot find what it is looking for. And instinct knows these things, but it never seeks them out.'

From this point of view, we can classify the main aspects of A. Bergson's teaching,

1. One of the central concepts for Bergson's philosophy is time. He separates the philosophical concept of time from the concrete scientific concept of time and connects this concept with the force of vital energy.
2. Continuity exists only as our internal state of mind, there is no time outside of our consciousness. In fact, says Bergson, there is a transition from one mental state to another.
3. According to Bergson, every person is an organism governed by vital forces. The driving force behind such life-enthusiasm is intuition, through which the distinction between object and subject disappears.
4. Intellect, according to Bergson, cannot reveal the essence of things, it only illuminates the relationships between things.



5. For Bergson, intellect and instinct are two beautiful solutions to the same problem.
6. He called his concept creative evolution and contrasted it with the mechanistic concept.

Bergson values intuition more than intellect, so his philosophy is called intuitive, but he does not deny the intellect.

Russian researchers A.I. Voronov, A.N. Chanishev, I.I. Blauberg, K.A. Svasyan believe that A. Bergson's question of the interaction of intellect and intuition constitutes the main principles of his philosophy of life. According to them, intellect, intuition, and vital vitality arose from the flow of spiritual energy. According to the principles of the philosophy of life, matter cannot be separated from spirit. Instead of the philosophical position that matter is primary and spirit is secondary, there is a position that unites matter and spirit.

K. A. Swasyan describes the intuition in Bergson's philosophy as the feeling of the loam in a non-symbolic form. "Intuition is placed within all movements in the world and is described as a sympathetic feeling of the world. "Symbolism follows the movement and collides with the frozen forms of the flow of reality."

According to A.N. Chanishev, A. Bergson further develops this principle of life philosophy. And he gives a new interpretation to the scientific discoveries of his time based on his worldview.

Great discoveries in physics took place during A. Bergson's lifetime. As a result of Rutherford's experiments, it became clear that the atom, an

indivisible particle of matter, actually consists of electrons and protons. And these elementary particles proved that matter exists more as a flow, energy.

Matter is now increasingly being explained by physicists as a source of energy. A. Bergson, who was aware of such definitions of matter, connected the questions of the origin and tasks of the intellect with the question of accepting matter in the form of energy, flow, field or matter. Intellect divides the material world into different forms and levels. For example, living and non-living nature, minerals, minerals, animal world are among them. And for instinct, all these worlds are a single flow of energy. For him, both the stone and the plant are a holistic source of energy.

According to A. Bergson, the difficulties encountered in the question of the origin of intelligence arise from limiting the higher form of consciousness only to the intellect. In fact, apart from the intellect, there is a power in the human mind that does not correspond to any form of intellect. The evolution of this power once led to the emergence of intelligence. Bergson compares the relationship between this hidden power and the intellect in the human mind to the process of swimming and learning to swim. A person who wants to learn to swim on land will never learn it. For this, he must overcome his fear by falling into the water and start splashing the water. Human consciousness is not a mechanism that reflects the universe, consciousness is a great vital force, and one of the manifestations of this force is the intellect.





In the matter of the origin of thinking, philosophy uses the achievements of concrete sciences and creates its worldview based on them. But these concrete natural sciences themselves are the product of thinking and they study all natural processes by separating them from each other and putting them in a specific mechanical form. This form has its own three-dimensional space. Thought and the exact sciences try to put the life force underlying the material world into this same mechanically hardened mold. If philosophy cannot depart from the point of view of the exact sciences, it cannot know what is the vital force that moves all things. It is believed that the source of the movement is internal conflicts or change in general. In fact, such an idea does not give an opportunity to leave the circle of thinking.

In order to study the issue of the origin of thinking, philosophy should leave the sphere of concrete sciences and enter the world of the philosopher's intuitive feelings. Exact sciences mainly study matter in its inert form. To study their movement, they separate it from living things, divide them into pieces, and study some properties of each piece. A living organism cannot be studied as a whole. Because science consists of a system of concepts and laws. In each concept, the abstract pattern of things is studied and these properties are studied based on the laws of formal logic.

In abstraction, the thing is not studied as a process. The essence of abstraction is to separate the properties of things from each other and to study these separated things in a stationary state. "In order to study the essence of complex living

forms in nature, the exact sciences are obliged to stop these moving forms and mold them into concepts. As a result, the exact sciences create a mechanically frozen picture of the living world. The secret of life cannot be revealed through such a mechanical imagination. Therefore, philosophy comes from science to reveal the inner essence of living forces in moving living forms.

A. Bergson in "Creative Evolution" divides order into two types. The first form of order consists of the interconnectedness of things in the material world. Concepts in thought mechanically reflect this order. In this order, creativity has no power, it only observes the arrangement of things in space and time. The second type of arrangement shows that the vital energy within things is mutually reinforcing. To explain this, A. Bergson gives examples of animal and plant species. We agree with Bergson's opinion that animals of the same species show different adaptations in different parts of the globe, and we want to illustrate it with an interesting example. For example, bees in Europe are quite different from bees in Japan. Although they are of the same type, their vitality leads to completely different actions depending on the conditions of life. For example, bees distributed in the Nagano region of Japan are very familiar with the ways of fighting pumpkins in this region. The bees brought to this region from Europe, although they produce an extremely large amount of honey, are powerless against the attack of the gourds. In Europe, these bees protect themselves well from other insects. Bergson's opinion was that animals and plants of the same kind reveal their different abilities in



different conditions. The force that creates these abilities is the life force force inherent in all things in the material world. This vital force is called instinct in the animal world.

The concept of order is related to the arrangement of things in space and time in thinking. Such an order, according to Bergson, is a mechanical order. The location of things can also be related to human activity. The order arising from the activity becomes indifferent to their location in space and time. From this point of view, things appear to be chaotic in space. But in fact, such arrangement of things depends on their place in human activity. Thus, objective reality itself embodies both order and disorder. From the point of view of thinking, things that seem chaotic and random may have a hidden order and a unique consistency. From different points of view, a thing itself can be both accidental and necessary, both ordered and disordered at the same time. Our mind artificially separates order and disorder, necessity and chance from each other and declares them to be opposites. In fact, these contradictions make up the diversity and color of the vitality of life. And thinking tries to bring it into mechanical order and artificially divides diverse processes into two poles, two different conflicts. In these two conflicts, the color world loses its colors and divides into only two colors - black and white. He believes that the relationship between these two kinds of contradictions is the main reason for the development of thinking from the point of view of dialectics. According to Bergson, "not development, but the force of vital enthusiasm waves in the world. The world is

different full of colors and shines. At the bottom of this vitality lies spiritual power - power, spiritual energy. It tries to capture spiritual energy and express it through concepts. As a result of such movements of thinking, the dialectical method of philosophy has been born since ancient times. Dialectic method divides the color of vital enthusiasm into contrasting contradictions. He tries to explain these conflicts through abstract concepts. According to Bergson, "dialectic is an artificially created way of thinking. It does not include life processes in a full comprehensive state». In our opinion, Bergson's criticism of the laws of dialectics and the replacement of development with the concept of vital enthusiasm F. Reminiscent of the concept of formation in Nietzsche's philosophy. In Nietzsche, the will to rule is the activity of the soul, and in Bergson, the vitality is the activity of the soul, they both combine subject and object, matter and spirit.

In the history of philosophy, there were systems that studied life and spiritual processes from different points of view. They emphasized that there is an intuitive style. Intuition is able to feel the power of vital impulses and is superior to any methods of dialectics. Dialectic is a product of thinking, intuition is a product of higher consciousness. Intuition as the inner mental state of the philosopher is present in one or another view of all philosophical systems. If we look at the history of philosophy, we can see elements of intuition in almost all philosophical currents, schools and systems. But intuition did not form a single unified ground in these currents and schools. To express this, Bergson cites the



following words: "When the philosophical worldview was on the ground of intuition, it would have achieved its highest goal, if it could always pass from the spirit to the nature, and from the nature to the spirit, if it did not separate the material and spiritual processes from each other."

From our point of view, the following conclusion can be drawn from this opinion of Bergson. Since philosophical thinking is a higher form of consciousness, it has intuitive aspects, but it cannot be fully intuitive in nature. For this, it is necessary to rise to another level of consciousness, described by the Indian philosopher Sri Aurobindo Ghosh, which Ghosh calls intuitive consciousness, and which he believes is present in people who practice meditation. According to Ghosh, in them, due to meditative practice, the will of the soul helps to overcome the limits of thought. In human activity, the spiritual process will necessarily have its material form. For example, when a great artist wants to express through his pictures the subtle spiritual forces within him, he stops this spiritual force through material forms and animates them in his pictures. Great works of art express spiritual power combined with material forms. There are no other ways to express intuition in art.

In the ground of life lies the force of vital energy, in other words, the movement of unceasing spiritual energy. This spiritual force is visualized in the human mind through material forms. Human thinking cannot understand the spiritual process without material forms. Perhaps that is why the work of a great artist is not a combination of a

number of material things. This work contains not only paints, brush, canvas, i.e. the artist's paper, but also the spiritual power - energy, which is beating in the inner world of the artist. This spiritual force is expressed through the symbols that emerge from under the artist's brush. If these symbols were not animated by the psyche of the artist, the works of art would not have a strong impact on their admirers.

The mental process stops and slows down through the forms. It is in these forms that spiritual force, frozen and stagnant, becomes matter. Matter, therefore, comes into existence as a result of the soul falling into the mold of form and slowing down. Without these forms, the human mind would not be able to understand the soul, the spiritual life as a cosmic force. But thought can see forms, and mechanically interprets the spiritual force that created them. He is used to stopping the mental process, separating it, putting it into molds and separating it into superficial properties.

According to our point of view, in Bergson's philosophy, the concept of energy is understood as the activity of the soul. Since this spiritual activity exists in every point of the material world, its activity exists in different forms, in different types of energy. Therefore, the concept of energy is used in Bergson's work in a broad sense, it is understood by Bergson as physical, biological, psychological and social energy or the activity of the soul.



Only inorganic forms of matter are studied within the scope of physics and mechanics. In these, the vital force has slowed down. It exists in three-dimensional space and time by falling into the mold of form. It is desirable to study the vitality and the power of creativity in the organic life of living creatures. Bergson denies that organic life originates from inorganic life forms. Organic and inorganic life are two directions of a once single energy flow. They do not come from each other. To explore the mystery of organic life, Bergson focuses on neurophysiological processes. All these processes control the movement of living things. Living organisms lose and gain energy through movement. For example, carnivores try hard to catch their prey and lose energy. However, after capturing the prey, they regain the lost energy. If they did not act, their life force would be exhausted.

Movement is one of the sources of life. Plants have the ability to convert sunlight into chlorophyll through photosynthesis. Carbon produced by photosynthesis combines with oxygen. But the secret of photosynthesis has not been revealed yet. Plants, in turn, become food for animals. So, there is a force in space that turns solar energy into a source of life.

Organic life, on the other hand, does not have a unified direction. It is divided into flora and fauna. This separation and the peculiar laws of development of plants have many coincidences. In the animal kingdom, spontaneity and freedom are characteristic of the processes of movement similar to the plant kingdom. Accidents in living

nature make the flow of life diverse and divide it into tributaries in different directions. Life is not a single unified flow. It consists of large and small eddies, obstacles and difficulties, full of coincidences. It is precisely these difficulties, obstacles, and coincidences that lead to the increase of energy in organic life. No one can predict in advance how life will go, what direction it will take. Random processes are of great service to the forces of creativity here.

The creative secrets of organic nature are not limited to the processes of photosynthesis. There are also psychological secrets of difficulties, coincidences, diversity encountered here. The peak of life force in animals and humans is their mental states. These mental states are widespread even in plants. According to Bergson, mental states are common to all living beings. Psyche is not limited to thought, and mental states cannot be explained by thought. Thought often explains well the movement of material bodies that exist in the three-dimensional universe. In psychic reality, subconscious processes play the main role. If we liken the psyche to a big iceberg, thinking is just a small part of the iceberg sticking out of the water. The main part of the iceberg is hidden under water and is not visible.

From the center of the spiritual process that created the entire universe, wave-like life forces radiate and slow to an end. Man overcomes these obstacles thanks to his consciousness and embodies in himself to varying degrees the vital forces inherent in all creatures. Many characteristics found in plants and animals are





characteristic of the human body. Spiritual life has unlimited possibilities in man. As he enriches these possibilities, he loses many of the biological advantages inherent in animals.

This spiritual life in man is divided into two branches, which we call intellect and intuition. Intuition, according to Bergson, moves towards the core of the stream of life. Intellect, on the other hand, falls into the mold of matter and is formed in the opposite direction to the flow of vital energy. If a person were perfect, then both intuition and intellect would be proportional to each other and would be highly developed. But as a result of modern human development, intuition has been sacrificed for intellect. Spiritual power through intellect, consciousness tried to subdue matter. This process caused huge losses. The branch of evolution in which man lives strongly requires man to adapt to material life. Otherwise, man would not have been able to conquer the material world. Due to this, all the energy of the spiritual force in man and the manifestations of spiritual consciousness in him became the form of intellect. Intuition, in turn, weakened and became a continuous weak process.

Bergson makes the following comments about this wonderful intuitive process. "Intuition is a fading light that shines brightly from time to time and illuminates the world of darkness created by the intellect with its bright light. The light of intuition grows stronger in situations related to human life and death, in human relations with nature, and in the processes of struggle in human activity, and it shows a person the right path.

According to Bergson, it is necessary for philosophy to unite all the directions of intuition within itself, and in this way, the philosophical outlook can reach new sources of life. In fact, the essence of spiritual life is revealed in a philosophy focused on the intuitive direction. Just as the intellect is perfectly adapted to material life, matter, it also separates itself from the intuitive process. Just as a diamond is worked into a gem, the intuitive process shapes the intellect from within. You cannot go from intellect to intuition. But it is possible to move from intuition to intellect.

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