

**ON THE ISSUE OF HUMAN SPIRITUAL APPEARANCE
COMPARATIVE ANALYSIS OF VIEWS OF A.BERGSON AND K.YUNG**

Annotation: The A.Bergson's teaching about man greatly influenced the philosophical currents that were common in Europe in the middle of the twentieth century. If one of these was existentialism, the other was the analytical psychologist of Carl Yung, a famous representative of the doctrine of neophreidism. Developing this doctrinetirib Carl yung studied the complex psychological states that occur in the inner world of man. In substantiating his views, K.Yung came from the study of cases of Rukh diseases.

Key words: A.Bergson and K.Yung, human, spirituality, comparative analysis.

Famous Swede, psychologist, psychiatrist scientist K.Yung in addition to his incredibly good knowledge of Western European philosophy, deeply studied Eastern philosophy, in particular, Buddhism and daosism. In his memories of his youth, K.Yung writes that choosing a profession is difficult because he is interested in philosophy. He was tormented by the attitude to choose philosophy or psychiatry. The K.Yung writes about it this way:"I was interested in reading philosophical books from time to time, despite the fact that I had a lot of scientific research." [1]

The K. Yung to the philosophical worldview of Plato, the works of such famous philosophers as Kant, Shopengauer, Nisshe, Gartman had a great influence. But his mentor Z. Freud's vision was forced by Yung's clinical research to see again. The G.Yung to the concept of "libido" Z.Freud a fundamentally different analysis from Freud's concept. The concept of "libido" is, K.Yung understands the high cosmic energy that forms human consciousness. This cosmic spiritual power manifests a person through various spiritual states and activities. Archetype that K.Yung understands the inner unconscious spiritual forces inherent in all mankind.

Archetype is such a symbolic formula that it manifests itself in the activity of man, but man does not perceive unconscious power through contemplation.[2]

On the basis of these cases of unconsciousness, emblems appear in the human mind, and they have a certain meaning. Throughout his life, man is based on these symbols and symbols. The archetype was formed as a result of the struggle of man in an unconscious state of mind for thousands of years together with nature for relations and his own life. Such archaic logos embodied and preserved the incredibly ancient spiritual power of mankind. The most interesting is K. Yung considers the archipelago to be peculiar not only to the human consciousness, but also to the whole nature and describes it as a psychic phenomenon or phenomenon.

The K.Yung divides cases of “collusion” and “individual” unconsciousness in the spiritual activity of man. K.Yung the state of ”individual” unconsciousness is the perceived knowledge that exists in the life experience of some person, from time to time this knowledge was squeezed out and passed under the consciousness. This condition will exist at the border of unconsciousness and unconsciousness.

One of the central concepts of analytical psychology is the concept of “collective unconsciousness”. The concept of "collective unconsciousness" covers the entire history, social, National, racial memory of mankind and the memory of living things of the past in general. This” collective unconsciousness " memory includes the entire social activity of a person as well as the structure of his brain and the order of genes.

Collective the concept of unconsciousness includes mythological concepts. And through these emblems it forms the spiritual life of mankind. Thus, the concepts of collective unconsciousness and archetype are ideas and symbols that express the spiritual state of all mankind. One of the basic concepts of analytical psychology is the theory of “complex”, which determines the entry of unconscious mental power into a concrete form. These unconscious mental forces constantly influence the vital activity of man. At the very bottom of unconsciousness lies the spiritual power that has always made up the lives of some people.

These include "family", "political" and impotence. Complex – this is actually a spiritual satanic power, which disrupts the peaceful spiritual life of a person. This means that the presence and strength of unconscious mental states predominate and dominate their processes of consciousness in human life.

The image of "Persona" performs the function of a specific false adaptation. When performing various tasks, a person uses masks that are characteristic of this false adaptation. The main task of "persona" is to hide the original image of a person under a mask. But this is not the real existence of man. If "me" "in the person of a person with "persona" becomes something exactly, then a person becomes alienated from society. In this case, a person loses his individual "I" character. The concept of "shadow" is the embodiment of the most negative aspects of unconsciousness. The interests of the "shadow" contradict society. The G.Yung writes: as the concept of "Shadow", I understand the most negative aspects in the human personality[3].

"Shadow" refers to the most negative, evil forces that are hidden in the depths of a person's unconscious activity. The sides of the "shadow", which contradict the negative society, are not clearly visible, because they are hidden under the guise of "Persona".

The concepts "Anima" and "animus" are abstract logos, denoting qualities that are inherent in men in women and that are inherent in women in men. They represent a similar relationship and unity in the inner life of a person. They were aimed at improving relations between men and women, which appeared in the old days. If a man in his imagination handles the "ideal" image of a woman in relation to a real woman in life, this will cause her to be disappointed.

The concept of "self" is one of the central archetypes of man. Around him is the embodiment of the best, positive qualities of man.

"In the sacred books of the Indians, it is written that mandala is a divine circle that embodies the power of the universe as a whole. The K.Yung makes extensive use of the diverse symbols and shapes in the Eastern worldview in explaining the archetypes. According to K.Yung, "I" is the center of human consciousness, while

"Self" is the center of human psyche. Thus, the concept of "self" acts as a center that unites consciousness and unconsciousness. The essence of a person who is far from the symbols of "shadow" and "persona" is formed by the concept of "self". "Selfishness" constitutes peace of mind and proportionality in the inner world of man. Consciousness and unconsciousness in a person bring their forces into a state of "self-balance" and determine his life. In addition, "selfishness" leads a person's life as a whole, in proportion.

Thus, the composition of a person's personality is distinguished by a variety of systems and logos. The K.Yung tries to combine them. The G.Yung seeks the proportion between society and the individual through the concept of "self". Man becomes a social being through his own. It tries to reduce the egoistic feelings in itself. The K.Yung unites traditions in the West and East, raising them to the level of universal values. In Yung's analytical psychology, the above logos and concepts are used to describe a. It corresponds to the logos and ideas of Bergson's works "matter and memory", "Emerald evolution". The A.Bergson calls the spiritual energy of the inner world of man a vital impetus and describes it as a "spontaneous" figurative memory under the human consciousness.

The A. Bergson's memory in interpretation is K.Yung in terms of symbols and concepts corresponds to the generalizing embodiment in the soul, that is, to the self. For example, in the book "Creative evolution" in its section called body and soul life, Bergson likens the image of a rocket that exploded the image of the Lord. Fragments of this rocket gradually lose their light and turn into hardened particles of matter. From the power of the God appears material Olam and all beings in it. This divine light is also present in the human soul. A.Bergson knowledge of the heart calls it knowledge and confuses it with "spontaneous" imaginative memory. This memory is made up of the spiritual power of the unconscious of man. But through the emblems and intuitive vision of the mind of Man, knowledge in the soul comes to life, as a result of which spiritual power emerges. It is through intuition that all the symbols and concepts in the human mind are united, because intuition is a unifying symbol in the human soul.

The main issue set out above was to comprehensively reveal the importance of matter and memory in the philosophical creativity of Anri Bergson. Having studied this issue, the following came to some theoretical conclusions:

1. The A.Bergson's Association of memory processes with unconscious mental activity K.Yung continued in his work.

2. In his psychoanalytic theory, K.Yung will have several types of mental activity under consciousness. It connects all these species with spontaneous figurative formations and calls them archetypes.

3. The activity of man is guided by unconscious spiritual energy. The K.Yung believes that this spiritual energy is inherent in all beings.

4. The A.Bergson like according to K.Yung, contemplation does not manage the spiritual energy that is under the mind. Bergson believes that unconscious mental activity through intuition finds its positive form K.Yung this positive mental energy also describes and calls him the person himself.

Proceeding from the above points of view, we can draw the following conclusions:

- The main points related to Bergson's theory of cognition are given in his work "Matter and memory". Bergson does not distinguish between a subject and an object in the process of cognition, but, on the contrary, through human activity, the object and the subject are joined.

- A to the concept of activity.Bergson gives an irrational definition. According to this definition, in activity there are conscious and unconscious mental powers, which, in combination with spontaneous memory and mechanical memory, arise in human activity.

- A.Bergson for spontaneous image memory analysis refers to psychological knowledge. He studies memory not from a logical point of view, but from a psychological point of view.

- Bergson's such a counterpart to memory is the famous psychologist and philosopher scientist of K. Yung also possible to meet in the creativity.

- Selfishness in the work of Yung also arises in human activity through this

positive kindness, psychic power.

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