



A PHILOSOPHICAL ANALYSIS OF THE HUMAN SOUL IN MODERN EASTERN AND WESTERN PHILOSOPHY

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Abstract: This article analyzes the gradual improvement of views on the spiritual and spiritual world of man in Eastern and Western philosophy. Also, the article describes the interpretation of the human soul in Eastern and Western philosophical thinking and the formation of philosophical anthropological views on man.

Key words: soul, soul, spirit, spiritual power, human soul, spiritual world, psyche, philosophical anthropology.

The development of issues and methods of understanding the human heart has attracted the attention of many philosophers and psychologists. From this point of view, the problems related to the understanding of the spiritual and spiritual world of a person can be divided into two main areas. Among these - the first is the question of the meaning of the existence of the soul and the relationship between the mind and the soul; the second is the problem of the method of researching spiritual-spiritual phenomena. The first aspect of the problem was the cause of very intense discussions in the late 19th and early 20th centuries, and it goes back to philosophical ideas with a long history. As we know, the appeal to the human soul began in ancient China, India, Central Asia and Greece from the very beginning of the development of philosophical thought. Especially "Know thyself!" motto refers to the founder of ancient Greek philosophy, the great thinker Thales, and later occupies a central place in the philosophy of Socrates.

Human nature and the shell were given special attention in ancient India. In particular, the Buddhists also used the analytical method. "Adherents of yoga," writes S. Radhakrishnan, "are in a state of nervous breakdown and when it comes to 'stirring', the subconscious mind is usually ignored, which is cast out by means of a spell. Trust in this tool is widespread in India»[1]. This indicates that in ancient times great importance was attached to the study of the human heart. In particular, in the teachings of Thales, the boundaries of the body and the soul are separated from each other, and it is observed that they are separate essences of human existence. According to Thales, the difference between the soul and the body is manifested mainly through the presence of the mind in it.

A similar idea can be found in the views of Plato. Here we are talking about Plato's concept of "anamnesis" or remembrance. In his work "Menon" this doctrine is clearly expressed: the previous life experience is remembered. According to the concept of the ancient Greek philosopher, the soul "has the ability to remember what happened before" [2]. Ideas about memory and the influence of past events on a person can also be found in the works of philosophers who lived in the second half of the 19th century. Russian philosopher M.M. Troitsky paid great attention to this issue. According to him, the impressions that existed before, but lifted from the memory with the passage of time, are not completely erased from the memory. They "invoke deep moral experiences in a person through the concentration of

inner attention to some past state"[3]. According to M.M. Troitsky, in order to restore the previous "states of aspiration", it is necessary to "perceive the real spiritual events of the past", that is, it is necessary to retrace all the past life paths and "renew the sequence of imaginary memories"[3].

In ancient times, the doctrines of the unity of the soul and the mind gave rise to ideas about the consciousness of the human psyche in the development of later philosophical thought. The opinions of Eastern thinkers on this issue are noteworthy. In particular, the great Allama Farabi also defined human mental powers as "quvvai siksiyya" (sensing power) and "quvvai fikriyya" (logical process) in addition to the intellect ("quvvai notiqa"), as well as "quvvai mutakhayila" (memory and imagination). , separates it into spiritual powers such as "quvvai yamiya" (imagination), "quvvai naz'iyya" (dream), will and emotion, and describes each of them. The scientist was not satisfied with enumerating mental processes, but also tried to determine their order of origin, basis and mutual relations. For example, according to his definition, first "quvvai izsiya" (power of feeling) came into being first, then "quvvai mutahayyila" (memory and imagination) existed. Based on them, "quvvai khayaliya" (imagination) appears. "Powerful imagination" in turn is a medium between "powerful emotion" (sensing) and "powerful speech" (mind), that is, the lower mental process is a connecting chain in the transition from feeling to higher mental process to reason [4].

And the power of the will is related to the powers of perception, desire, imagination, and reason, and is the power directed mainly to the performance of their duties or to resistance to these duties. When the power of will is physically implemented, it directs various body parts such as hands and feet to the goal. Therefore, Farabi, while dividing the spiritual powers of people into several types, emphasizes their interdependence and existence as a whole. No matter how many types of mental powers of a person are divided into different branches and appear as independent powers, in reality they are all very strongly connected with each other and one helps the other, complements each other and lives as a whole.

The question of whether a person is "naturally virtuous or ignorant?" ultimately led thinkers to the question of the relationship between thought and passion, emotion and reason, conscious desires and vague aspirations. Already, according to the emphasis of the ancient Greek philosophers, the human soul cannot be subjected only to thinking and generally accepted views. In particular, in Plato's opinion, wild, animal instincts and visions lurk in the heart of every human being, and under the influence of gluttony, they try to satisfy their greedy desires, leaving aside all honor and reason. Even though at first he seems intelligent, calm and good, "... some terrible, unnatural, wild aspirations... are hidden in him, only the question arises whether it is so"[2]. In general, in the history of philosophy, it is difficult to find thinkers who deny the unlimited manifestation of human passions. Even though Descartes recognized the identity of mind and spirit, in the last years of his life he began to study human passions specifically. He gives a classification of passions in his treatise "Passions of the Soul", and at the same time shows the struggle that takes place in the lower part of the human soul and calls it "intelligent" [5]. But here the issue is not about recognizing the existence of non-rational power in the human soul, but about recognizing or denying the superiority of thinking power over passions. For example, Plato gives a clear and concise answer to this question: thinking must subdue sensual passions. Thought is capable of



controlling the instinctive desires and visions of the soul. According to Descartes, man achieves absolute mastery over desires through his will.

It should be noted that some thinkers believe that human passions cannot be brought under control through consciousness: thinking cannot stop the crisis of passions, and they come to the conclusion that the only way to salvation is to recognize one's own weakness in front of them. The Dutch philosopher Spinoza was against the absolutization of the power of thought over passions. According to him, this is a condition of rule [6]. English philosopher David Hume took a more rigorous view. In his opinion, "the mind must become a slave of desires, it cannot achieve a higher position than it, it must serve and obey it" [7]. Thus, the question of the relationship between thinking and passion has been the cause of constant debate in both philosophy and psychology. These discussions were conducted mainly in the spheres of conscious and unconscious acceptance, ideas, aspirations and relationships of the state of the human psyche.

In the views of the German philosopher Leibniz, this issue was analyzed from the point of view of "intuition", "unknowing" acceptance [8], which a person does not understand. According to his emphasis, it is impossible to fully open the world of a person's psyche, his inner "I" without understanding this "unknowing" acceptance or "unconscious suffering" through the mind. The German philosopher tried to shed light on the inner world of a person, separated the field of "I" phenomena in a person from the field of conscious "I". According to Leibniz, the concept of unconscious mental states became the focus of many philosophical systems.

Dividing the human soul into three structures is a common phenomenon in various philosophical schools. For example, in Pythagoras, the human heart is divided into intelligence, observation (thought) and passion. Pythagoras' disciple Ares Krotonsky also says that the human heart consists of three parts: the mind, the beginning of passion and the "desiring" basis. And Plato says that the human heart consists of thinking, rulership and the beginning of "immorality". Dividing the human soul into three parts is also found in the works of later philosophers. In particular, Nietzsche indicates three internal factors: "will", "soul", and "I". Plato, Kierkegaard, Schubert, Sufism, as well as the Uzbek philosopher-scientist Omonulla Faizullaev [9] divide a person into body, soul and soul.

The teachings of the famous sheikh of the Islamic world, the founder of the Qadiriya sect, Abdul Qadir Gilani, are very interesting. Gilani explains that the soul is born in the world of Lohut, passes through the world of Jabarut, Malakut, enters the world of Mulk, enters the human body and matures as a result of its harmonious movement with the body[10]. If we draw a logical conclusion from this, it means that the body, body, and soul are so necessary for the perfection of the soul that the soul enters the human body from the world of Lohut, Jabarut, and Malakut to the world of property. Therefore, the soul alone cannot fulfill the trust entrusted to a person. A human being does not mean only the soul or only the body, body or body. A person is created from the joint activity of body and soul. Just as the soul cannot be perfected without the body, the body is dead, lifeless and unable to function without the soul. Giyloni says that the service of the body is great for the return of the soul and for the return of the soul from the world of Malakut and Jabarut to the world of Lohut, and for its ascension to the highest level. So, when a person says prayer, it is meant to sacrifice all the possibilities given to the body in the way of goodness. A real person understands a person who has

effectively used the capabilities of the body and the potential of the soul, and is at the service of the whole universe in harmony of body and soul.

Gilani's ideas about the human body deserve attention. He says that the human body is made up of four elements. "Two of these four elements are water and clay. They build faith, bring knowledge, and give life. Then they create humility in the heart. As for fire and air, they are the opposite of water and clay. They burn and kill" [10]. With these ideas, it is said that a person can be happy, mature, or be unhappy and remain a poor person in the human body, nature, and metaphor. Therefore, according to Abdulkadir Gilani, the human body itself is a miracle, and striving for perfection is an important factor for this miracle.

Giiloni writes that "there were times when those spirits increased their relationship with this body, because of this they forgot their covenants... They could not return to their original homeland"[10]. So, if the soul is at the service of the body, if the body's desires and needs exceed the norm, then the soul cannot return to its original homeland - the world of Lohut - without becoming perfect. So, when the body and soul are in harmony, a person is perfect. As much as the body is necessary for the perfection of the soul, so for the perfection of the body, the soul must strive towards it without forgetting its origin. If one indulges only in the desires of the flesh, a person will fall, and as a result, he will not be able to reach the level of an ordinary person, let alone be worthy of the great name of a perfect person. So, the requirement of Sufism is to be alert and aware. Being absorbed in bodily desires is a state of heedlessness. The soul awakens the body from the sleep of heedlessness and helps it to fly towards the world of theology.

Plato in his work "Phaedrus" compares the soul to "a two-winged vulture on a bridle and a bridle". He calls one of the nouns "conscience" and the other "ignorance"[2]. Schopenhauer also focuses on the relationship between mind and will in his work "The World as Will and Imagination". In this case, the mind is outwardly subordinated to the will, just like a vulture depends on a rein, but in reality, the will shows its unbridled behavior like a vulture, almost aggressively, madly, angrily "cracks its beak and gives itself to its original nature" [11]. Freud uses this Schopenhauerian metaphor of the relationship between the mind and the will in his work "I and He". According to him, the relationship between consciousness and unconsciousness is described as follows: "Like a rider, if he does not want to be separated from his eagle, he has no choice but to direct it wherever he wants. Just as it happened through his will»[12], "I" turns the will of "He" into action.

In conclusion, it became clear that in philosophical teachings, the concepts of soul, soul and heart are related to the human soul, revealing its essence, and in some cases, they are cited as literal. It was determined that if in Eastern philosophy, the concepts of soul and spirit are used as synonyms for the category of soul, then in Western philosophy they are interpreted as psyche, unconsciousness.

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