

## "EGO" OF MONTAIGNE THROUGH PERSONALLY CONSTITUTED INTERNAL EXPERIENCE

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### ANNOTATION

The article is devoted to a critical analysis of the philosophy of M. Montaigne and his "Experiments" in the aspect of a person's comprehension of himself. It is argued that the main essence of Montaigne's "Experiments" is, according to the author, in an attempt to set up experiments on himself and his own mind in order to comprehend a person himself.

**Keywords:** comprehension, concept, belief, absolutely, perception, reality, category, measurement.

**Аннотация.** Статья посвящена критическому анализу философии М.Монтеня и его «Опытов» в аспекте постижения человеком самого себя. Утверждается, что основная сущность «Опытов» Монтеня состоит, по мнению автора, в попытке постановки опытов на самом себе и собственном разуме для постижения человеком самого себя.

**Ключевые слова:** постижение, концепция, убеждение, абсолютно, восприятие, действительность, категория, измерение.

### INTRODUCTION

Uzbekistan of the XXI century has moved to a more democratic society with a developed economy. In our country, significant and cardinal changes are taking place in all spheres of cultural and economic relations. First of all, this concerns the sphere of spirituality. After all, this area is a prerequisite for understanding the essence of the period of consolidation in the struggle for the noble goals of the people. In addition, it is necessary to revive the historical reality in the field of spirituality, recognizing the contribution of our great ancestors to the common treasury of mankind. In our country, great and constant attention is paid to this area. Raising the question in this way is a requirement of the time and a historical necessity. The main goal here, first of all, is to ensure the spirit and national pride of our people, which gave whole generations of great scientists of their time, and, secondly, to show the world a wide range of ties with our ancestors, fraternal peoples and cultures.

It is very important for society to show how to realize the full potential of each person, especially an intellectually developed young person, to further develop his gifted nature, since the spiritual world of educated people, their life is not limited only to material well-being. In the 21st century, education and science should be focused on the formation of a global spiritual value, a special social mentality and prospects for the development of human society. It should be noted that only educated, spiritually mature people can form a society capable of overcoming existing problems and conflicts without aggression or war. It should be noted that the

intellectual development of society is the basis of social development. Undoubtedly, the basis of intellectual potential is moral perfection.

The Uzbek people, which have a three-thousand-year history of statehood and boldly walk under the flag of the XXI century, have always been a fan of science, education and enlightenment. The upbringing of a person, his education, the preparation of a highly educated, especially the young generation is extremely important. If we look at the spiritual values of our people, which were created through the rich and vibrant thinking of our people, and their spiritual heritage, we will see how important these issues are today. For this purpose, a detailed contextual analysis of M. Montaigne's work "Experiments" was carried out.

From this point of view, the disclosure and coverage of the influence and significance of the great (although he himself did not consider himself as such) French writer and thinker M. Montaigne, especially his "Experiments" on European philosophy, which left an indelible mark on the Renaissance, world culture and philosophy of the 16th century will undoubtedly help educate our people, especially young people. An epoch of outstanding time called the Renaissance, born in Italy and covering mainly the XIV-XV1 centuries in the development of the culture of Western and Central Europe, is a unique period in the development of the culture of mankind. It is usually associated primarily with spiritual progress in Italy. This time is described as a bridge from the Middle Ages to the New Age. Its main feature was the universal impulse to liberate oneself from the centuries-old unlimited dominance of the church and theology. In essence, it was the greatest progressive revolution in the history of mankind, an era that needed titans and which gave birth to titans in power of thought, passion and character, in versatility and scholarship. Outstanding scientists, painters, sculptors, poets, politicians, public figures - Nicolaus Copernicus, Pico della Mirandola, Giralamo Cardano, Leonardo da Vinci, Niccollo Machiavelli, Albrecht Durer, Martin Luther, Thomas More, Francis Bacon, Michel Monterie, Shakespeare and many others.

The most vividly new tendencies manifested themselves in the position of humanism, as well as the natural perception of the world, based on science and reason, and not on religion and theology. During the Renaissance, a new European person gained confidence that he is capable of changing and building a new world in connection with existing ideas, among which the concept of Catholic monks on building a national state stood out. The belief was formed that the future is absolutely open information, it is subject to man, and he himself is able to improve and change his own life in its various dimensions. The very perception of reality was subjected to a change, which was no longer closed in relation to such categories as the present and the past, but was always open to the future within the framework of the process of constant development. All that is needed is the experience of this ever-changing reality.

Especially indicative in this context are the "Experiments" of M. Montaigne with his assertion that the human mind is so insufficient and blind that there is not a single thing that would be clear enough to him ... that all phenomena and all nature unanimously reject his competence and claims [5, p. 140]. Further, the philosopher points out: "Isn't it funny that this insignificant and miserable creature, which is unable to control even itself and is left to the blows of all accidents, declares itself the lord and ruler of the Universe, the slightest particle of which it is not even able to know, not that command it!" [5, p. 141]. At the same time, Montaigne

passionately resorts to citing the classics who argue that "there is nothing reliable, except the very unreliability, and there is no creature more unfortunate and more arrogant than a person" [5, p. 574]. Based on this, one can understand the reason for Montaigne's expression that "there is nothing more plausible and useful than Pyrrhonism. He paints a man naked and empty; admitting their natural weakness; ready to accept some kind of help from above; deprived of human knowledge and even more capable of accommodating divine knowledge" [5, p. 206]. The author speaks of the need to "become impoverished in reason" for a person so that he can be easily controlled.

The previous understanding of the world is perceived as simple conjectures, which are based not on reason, but on feelings of passion and self-interest, as well as imagination. Reality, which has a direct influence on a person, is constantly discussed and comprehended by him to some extent, and therefore it is effective: a widespread custom and, therefore, would not receive approval and justification from our minds" [5, p. 141]. In this statement, he relies on the statements of the famous philosophers of antiquity Thales, Pythagoras, Democritus, Plato and others, who resorted faster to the power of imagination than to reason and reason. "It's not easy to convince me," says Montaigne, "that Epicurus, Plato and Pythagoras took their atoms, their ideas, their numbers at face value: they were too smart to believe in such unreliable and controversial things" [5, p. 212].

The philosopher Montaigne, in his reasoning, points out that if reality is invented, then, first of all, it is necessary to purify the mind for the subsequent initiation of his activity and the search for himself. Thus, M. Montaigne seems to be preparing the ground for a radical doubt, which will determine in the near future the main direction of modern European thinking, formed by the Englishman Francis Bacon and the Frenchman René Descartes. The world dominating over man, in which forces, spheres and beings prevail, begins to be perceived as a creation of the human imagination, which is comprehended and justified by means of his mind. This acts as an invented world, which was mentioned in the works of Aristotle as part of the analysis of the theories of his predecessors, and who emphasized that this invented world excludes the possibility of perceiving contemplation of a truly existing reality, moreover, a single, unique and necessary one. This position is reflected in Montaigne, who emphasizes the existence of the world of God, which is not invented and imagined by human whim and hope. A person in this way is deprived of any opportunity to have his own view of the objectively real world, i.e. as he is, to have his own clear and distinct view at least in relation to the world order, not to mention his own nature and the nature of the social order of human situations and affairs.

"If one fine day," reflects Montaigne, "nature wanted to reveal its secrets to us, and we would see with our own eyes what are the means that she uses for her movements, then, good heavens, what mistakes, what delusions we would discover in our pitiful science!. "And further: after all, nature is not so much comprehended as distorted in" a veiled and clouded picture, translucent with an endless multitude of deceptive colors, over which we are sophisticated in conjectures "[5, p. 240-241]. A century later, Spinoza noted: "So, we see that all the ways in which nature are usually explained are only different kinds of imagination and show not the nature of any thing, but only the state of the imagination ability" [1, p. 42].



The various existing teachings do not assist in comprehending a person's own nature, as much as isolate him from it. In them, a person comes into contact with his own "Ego". By virtue of his nature, he is in the world he invents, which separates him from reality. The human world, which he comprehended, has no compatibility with nature as such. In this regard, "confidence in certainty is the surest indicator of unreasoning and extreme unreliability; and there are no people more frivolous and less philosophical than the Philodoxes of Plato" [5, p. 246]. However, this is not important. A person is either able to judge things to the end, or he is completely incapable of doing it [4, p. 171]. Montaigne's lack of faith, as it were, foresees the future self-confidence of a person within the framework of a judgment about everything; he casually and in an unexpected form points out: "It is very likely that natural laws exist, but we have lost them by the grace of a wonderful human mind, which interferes in everything and wants to dispose and order everywhere, but the consequence of our vanity and inconstancy only obscures the appearance of things." [5, p. 294].

The philosopher notes the need for a new mind, which is characterized by a lack of self-knowledge and measurement. "Cognitive experience cannot be acquired instantly, it crystallizes gradually, absorbing the already existing experience of life and connecting it with that internal structure that can be called" first experience "" [6, p. 145]. Thus, he speaks of the existence here and now of just a skeptical mind that questions all existing opinions, knowledge and concepts. The thinker speaks of the recklessness of the mind itself, which manifests itself in its own conceit: "Reason is a weapon," Montaigne points out, "dangerous for the owner himself, unless he knows how to use it prudently and carefully" [5, p. 267-268]. Later he notes: "For three millennia, the firmament with all its luminaries revolved around us; the whole world believed in this until Cleanthes of Samos or ... Giketus of Syracuse did not take it into his head to assure that in reality the Earth moves around its axis along the ecliptic of the zodiac; and in our time, Copernicus substantiated this doctrine so well that he very convincingly explains with its help all astronomical phenomena. And who knows if some third point of view will appear that refutes both previous ones "[5, p. 281].

The main essence of Montaigne's "Experiments", in our opinion, consists in an attempt to set up experiments on oneself and on one's own mind in order to comprehend by him - by man - himself. After all, a person does not know the essence of things in their fundamental principle, because, "if we knew things as they are, we would perceive them in the same way" [5, p. 271]. The mind seeks to comprehend everything that exists, going into itself, while participating in a permanent interaction with doubt. It is important to note that it was Montaigne in his "Experiments" that paved the way for a new metaphysics, which later received a fundamental basis in the rationalist philosophical position of Rene Descartes.

Montaigne reflects on the topic of faith in the positions of those who have never been able to "comprehend themselves and know their nature, which invariably remains before their eyes and is enclosed in themselves." And in a delightfully simple and sincere way he exclaims: "But who is able to imagine, as in a picture, the great appearance of our mother nature in all her regal splendor; who knows how to read her infinitely variable and varied features" [5, p. 17]. The thinker puts the emphasis: "I put on display a life that is ordinary and devoid of any brilliance, which, however, is one and the same. All moral philosophy can be just as successfully

applied to everyday and simple life as to life more meaningful and eventful; each person fully disposes of all that is characteristic of the entire human race” [5, p. 343].

Turning to reality, Montaigne does not seek to follow practical laws, but he takes knowledge from the existing polymorphism of events that determine the dynamics of the life rhythm characteristic of the inner movement of his own soul. All this assists in finding him inner harmony, which is characteristic of a person's personal self-standing, and which is manifested in his essence, defined as truth. The human striving for self-knowledge, according to Montaigne, is a kind of empirical principle that helps to comprehend the deep essence of a person and his substance, as well as to get the actual semantic context of his “I” through a personally constituted inner experience; he sought to describe himself, to show an understanding of the laws of nature by his own example [5, p. 238-239]. Montaigne points out that other researchers, philosophers carry out the process of human creation while he himself simply seeks to tell about himself as a specific person: “Authors, speaking about themselves, inform readers only about what marks their peculiarities and uncommonness with their stamp ; as for me, I am the first to tell about my essence as a whole, as about Michel de Montaigne, and not as a philologist, poet or lawyer” [4, p. 173].

Due to the fact that the world is constantly undergoing change, and man is its constituent element, then he is subject to constant transformation. Montaigne does not perceive man as a creature of great power and is a mystery that causes respectful surprise. He also does not strive for a tragic perception of a person and existing reality. In his opinion, man is “an amazingly vain, truly fickle and eternally wavering creature,” “as ridiculous as it is ridiculous,” “a jester from a farce,” and so on. Experience is necessary to comprehend man as a constantly hesitating being. These are "experiments on oneself" or "experiments on oneself" [5, p. 242]. Montaigne points to his desire to give society the opportunity to analyze the evolution of its ideas in accordance with its "descriptions" passed through the thin threads of its own soul. He speaks of his desire to independently trace the process of its change [8, p. 192]. In his opinion, the outside world is a stage of the theater, which can help to clarify the inner self of man, his spirit. And here we come to the main essence, the pathos of his work, which consists in following the “winding paths of our spirit, to penetrate into the dark depths of it, to notice one or another of his countless slightest movements - a very difficult task, much more difficult than it can be. appear at first sight. This occupation is new and unusual, distracting us from everyday life activities, from the most common affairs. For several years now, as all my thoughts are directed at myself, as I study and check only myself, and if I study something else, it is only in order to unexpectedly ... apply it to myself, or rather, invest in yourself” [5, p. 198-199]. According to Montaigne, the external environment of changeable things creates that practical meaning in which the formation of an intellectual load takes place, reproducing the philosopher's methodological efforts in self-comprehension for self-control and understanding of one's own “I”. The author constantly talks about his own interest in himself, but not in the surrounding reality. He points to his own ignorance, but he shows it as a strong and noble phenomenon. Montaigne emphasizes that only his own ignorance, and not self-confidence, contributes to the process of self-knowledge, which acts as the right path to the right life: “No special dignity, - points out Montaigne, - will not fill with pride the one who is aware of all the great many

imperfections and weaknesses inherent in him, and on top of that - all the insignificance of human existence. ... Socrates ... as a result ... of self-knowledge was imbued with contempt for himself, he was awarded the title of sage. Anyone who is able to cognize himself in the same way may not be afraid to talk about the results of his cognition" [5, p. 201].

Montaigne points to the need for one's own knowledge in the surrounding reality. This is the essence of everything. He mentions things in the existing reality of life, focusing on the essence of achieving his own personal integrity by a person within the framework of his life. Paphos Montaigne is reflected in his statements when he refers to himself as a pioneer: "I am the first" and "nobody and never." Before him, there were practically no such references. Famous ancient and medieval philosophers did not use such statements. In turn, the author of "Experiments" points to the essence of human life, which is always filled with twists and turns and misadventures. And this applies both to the life of the "great of this world" and to ordinary citizens. The author cites in this reasoning the thought about human life: only self-knowledge can help in realizing inner emotional impulses, since "The subject that I study," says Montaigne, "is more than anything else, it is myself" [4, p. 174].

The desire to know oneself constantly kindles the dialogue of Montaigne's inner speech, which is characterized by polyphony of shades that reveal new meanings of one's own recognition. This kind of active tension is characterized by an attempt to acquire and explain itself through the author's own "Ego". Thus, the process of discovering oneself for a person is carried out within the framework of an experimental activity, which is realized "on oneself". Montaigne points out that a person is subject to constant change due to the empirical circumstances in which he carries out his life activity. The skepticism through which a person's spirit must pass is a necessity of his own nature. But the need to know one's own soul, to learn the secret of human existence reflects a new pathos, which is characterized by a different alignment of values, and in which the human "Ego" is pushed forward; it is an active, real force, both of an ordinary person and the author of a work. The absolute self-knowledge of man will be reflected later in Hegel's philosophy, but its fundamental foundations were already laid in Montaigne's "Experiments".

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