

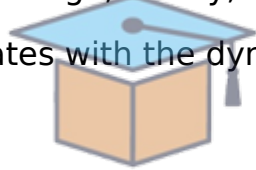
VII. The Problem of Knowledge: Analysis and Intuition.

Henri Bergson, in "A New Philosophy," delves into the essence of evolution, knowledge, intuition, and intelligence, arguing against the static depiction of reason as depicted by Kant and advocating for a dynamic understanding of these concepts rooted in life's creative and evolutionary processes. Bergson criticizes the conventional approach to the theory of knowledge, which relies on analyzing the mind's spontaneous works—like perception and science—from a regressive and critical standpoint, a method that inadvertently cages us in a Kantian relativism. This method, according to Bergson, fails to capture the essence of reason as an evolving force, instead presenting it as a fixed, non-temporal essence.

Bergson proposes an alternative view that starts with life itself, asserting that life is inherently a form of consciousness and spiritual activity, which gradually evolves, splitting into divergent paths, one of which leads to intelligence. Intelligence, as Bergson sees it, is but a fraction of thought tailored for practical action and expressed through language. He criticizes intelligence's inclination towards the material and static, noting its struggle with grasping the fluidity and dynamism inherent in life.

Instead, Bergson introduces intuition as a method to overcome the limitations of intelligence by reconnecting with the broader, more fulfilling aspects of thought left by the wayside in evolution. Intuition, thus, enables a comprehensive understanding of life by amalgamating the insights of intelligence with other forms of consciousness developed along divergent evolutionary paths. This philosophical intuition allows for a fleeting yet complete grasp of life's complexity, extending beyond the confines of rational analysis to embrace a form of super-consciousness.

Bergson's critique extends to the conception of reason and intelligence as stagnant entities, advocating instead for a perception of these as evolving functions that can expand to incorporate previously incomprehensible facets of reality. He invites a transformation in the theory of knowledge that acknowledges the entirety of our experiences and capabilities, urging a shift from a limiting analytical viewpoint to a more encompassing, intuitive understanding that aligns with the natural flow of life and evolution. Through this, Bergson seeks to refresh and expand our approach to understanding knowledge, reality, and the essence of human thought, advocating for a method that resonates with the dynamic, creative core of life itself.



Summary