

‘ BODY ’ AND ITS SIGNIFICANCE

The word ‘Body’ reminds us of so many arguments about the inter-relation between Mind and Body in human existence, which has hitherto been studied chiefly from the dualistic view-point. Through the ancient times and also in the middle age, Mind and Body are two separate substances, while human existence is a compound of them. Hence comes the acute difficulty in Descartes’ philosophy—how can a substance as an act of pure spirit have an effect upon a substance as a pure extension. After Descartes, the problem of ‘Body’ seems to have been pursued in various directions. In Leibniz’ philosophy, Spirit and Body are not considered to be two substances standing parallel, while ‘Body’ is the phenomenon of the Spirit. This is an interpretation, epistemological and not metaphysical, yet in such an epistemological interpretation we come to miss ‘Body’, because ‘Body’ is there neither pure subject nor pure object. In French *Spiritualisme*, however, ‘Body’ has always been estimated as a chief means of philosophical approach to the Being.

Man is unity of Mind and Body, although they are quite different each from other, so far as the former is incorporeal and temporal, while the latter is corporeal and spacial. The distinction between Mind and Body is no more than different aspects of one and the same self. Every movement of our soul is every movement of our ‘Body’, and here lies a particular significance of ‘Body’.

Itaru Iwami