

THE AMBIVALENCE OF BODY AND MIND: UNEXPECTED DISCOVERIES  
OF HUMAN NATURE

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**Abstract.** The article explores the nature of man. The subject chosen for research is a surprising and unpredictable ambivalence of the body and mind, which, as we know, is nominal. The aim is to trace the most important processes and characteristics of a phenomenon that does not have a dominant feature. For this purpose, we consider the structural elements of human nature in their historical and logical relationship. This objective, or rather problem, has fundamental manifestations as well as consequences. It cannot be solved exclusively by the methods of other scholarly disciplines, and not just scholarly ones. The paradox of the universal functioning of the body and mind is in the most ordinary and routine moments of life.

The main methods used in writing the article: the unity of historical and logical, the method of reflection.

**Keywords:** nature, body, man, intellect, human nature, rationalism, body nature .

**INTRODUCTION** the Philosophy of Modern era is an interesting turning point for the understanding of human nature. This is due not only to the brilliant insights of rationalism, the rules of which, of course, are clear and absolute, but also to the awakening of a new awareness of human nature. This is shown quite convincingly within the framework of empiricism and not only it. First, this nature exists. And this is very important, because the life of a person becomes quite reasonable and assumed to be the result of efforts to master it. F. Bacon gives quite vivid descriptions that have a pronounced psychological aspect: "Nature is often hidden, sometimes overcome seldom extinguished. Force maketh nature more violent in the return; doctrine and discourse maketh nature less importune; but custom, only doth alter and subdue nature. He that seeketh victory over his nature, let him not set himself too great nor too small tasks; for the first will make him dejected by often failing, and the second will make him a small proceeder, though by often prevailing" ([https://en.wikisource.org/wiki/The\\_Works\\_of\\_Francis\\_Bacon,\\_Volume\\_1/Essays/Of\\_Nature\\_in\\_Men](https://en.wikisource.org/wiki/The_Works_of_Francis_Bacon,_Volume_1/Essays/Of_Nature_in_Men))

This article discusses *how a person's corporeality has internal and metaphysical grounds for manifesting as rational* when: "the body becomes an authentic, authenticated person. For it is rationally planned and created. Corporeality finally gets the desired status of intelligence, and reason becomes not an ideal activity of consciousness, but a deed-action, as Fichte would say" [<http://anthropology.ru/ru/text/sokolov-bg/dumay-telo> ]. It is not only about the impossibility of the thesis about the different essence of the body and spirit, body and soul, but about how it is initially syncretic, holistic, so that we are surprised. Such ambivalence is conditional.

We also consider corporeality as the most adequate manifestation of human nature, which reproduces, is oriented and is realized as *human not only in its biological, but also in its social form*. Rationalism, as a deep product of the Enlightenment ideology, has played an enduring role in human education. But the conventional status of rationalism is clear in Modern times, it is a kind of

compromise with the hidden infinite corporeality of man. Although, it has become common to talk about the boundlessness of the human mind, since the era of German idealism. The concealment of corporeality does not mean that it is secondary in human nature. "...let not a man trust his victory over his nature too far; for nature will lie buried a great time, and yet revive upon the occasion, or temptation; Like as it was with Æsop's damsel, turned from a cat to a woman, who sat very demurely, at the board's end till a mouse ran before her; therefore, let a man either avoid the occasion altogether, or put himself often to it, that he may be little moved with it. A man's nature is best perceived in privateness, for there is no affectation; in passion, for that putteth a man out of his precepts; and in a new case or experiment, for there custom leaveth him. They are happy men whose natures sort with their vocations;...A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other". [[https://imwerden.de/pdf/bekon\\_tom2\\_1978\\_text.pdf](https://imwerden.de/pdf/bekon_tom2_1978_text.pdf)]

M. Scheler is paradoxical when speaking about the nature of man, about the search for his essence. On the one hand, the essence of a person is that which is above his intellect. On the other hand, all processes and meanings can be reduced to an expression that is concentrated in the word "life". But this is not a statement of biological certainty, it is reason. Unfortunately, human nature can also be problematic for the individual. "The new principle that makes a human a human is beyond all that we can call life in the broadest sense, from the inner-psychic or outer-vital side. What makes a human a human is a principle *opposed to all life in general*, it is not reducible as such to the "natural evolution of life", and if it can be raised to anything, it is only to the highest basis of things themselves, and "life" is also a particular manifestation of this basis. Already the Greeks defended this principle and called it "*reason*" [3]. The reasons for the departure from humanism are already laid down here.

Another important piece of understanding of human nature is the infinity of the human body. This was stated by B. Spinoza: "*no one has yet determined what the human body is capable of*" [4]. In the same spirit, M. K. Mamardashvili spoke about

the boundlessness of the internal potency of the body, "*the finite body contains the perfect and infinite*" [6]. But M. Scheler speaks of man as an infinity that transcends himself and the whole world [3].

But there are quite unexpected, but natural, radical revisions of the meaning of the human body. This position is absolutely unusual, but it is expected. The body begins to be seen as the beginning and guarantor of everything that happens to a person. The position of Korolev A.D., which makes us look at the human body as something that "becomes in these conditions the most reliable friend who will never fail and never betray. The human body is a meeting place for hundreds of billions of living beings who are as interested in survival as man himself." [6] That's really, really, justly said J. Heisinga: "A truly tragic consequence: having begun to realize the limited nature of the old rational scheme, modern thought has at the same time been able to assimilate a lot of absurd truths that it has so long resisted" [7].

The corporeality of man as an important aspect of his nature has its own history. Of course, it is diverse, it objectively indicates the everyday and significant aspects of human life in a particular era. The history of the body began long before the Middle Ages, but the latter was an important milestone in the process of restoring the body to its worthy status. Although, antiquity, on the contrary, appreciated the importance of the human body. The history of the body in the Middle Ages requires special attention. "As Mark Block has shown, for a long time it was deprived of the body with its flesh and entrails, with its joys and sufferings. So the body had to be returned to history. And the history of the body had to be written. For the body has its own history. In societies of different eras, the attitude towards it was ambiguous. Its role in society was also different. Over time, the image of the body in the imagination of people changed, and its place in reality-both in everyday life and in special moments of history" [8].

**METHODS** The method of unity of historical and logical was used in the article to search for important features that implement the phenomenon of human nature, corporeality. The consideration went mainly from the logical content of

corporeality and reason, to historical phenomena. The unity of the historical logical was manifested as a process of ambivalent existence of the biological (bodily) and spiritual components of human nature, as a universal interaction of various functions. Corporeality is represented not only as the result of evolution, but also as an element of human nature that is equivalent in meaning and features. The method of reflection allows us to isolate the phenomenon of corporeality as an ontological basis. The method of reflection allows us to consider the corporeality of a person as an ideal construct containing the sources of origin and development of the social as intellectual and human.

**RESULTS AND DISCUSSION**The problem of physicality, as well as human nature, is of interest to researchers. Despite the polarity of views in relation to the question of human nature, the question of corporeality is of such an acute relevance. However, the range of researchers involved in this problem is quite wide. The ambivalence of physicality and intelligence, soul and body, is the focus of researchers' attention. This is A. Adler, J. Habermas, J. Huizinga, Jacques le Goff M. K. Mamardashvili,, Tryon Nicolas, Griffith, James, Kačerauskas, Tomas, Vydrová, Jaroslava, Gribak A. Yu., Pyatietova L. V. and others.

Griffith, James in the article «Thinking Descartes in Conjunction, with Merleau-Ponty: the Human Body, the Future, and Historicity» quotes "For Merleau-Ponty, Descartes understands the human body as "not closed" and so "controlled by thought" (Merleau-Ponty, 1968, 234). With this understanding, the human body becomes a human body, distinct from the "closed" bodies of other animals through thought (Merleau-Ponty, 1968, 234). That is, "man is not an animal (in the sense of a mechanism) + reason" (Merleau-Ponty 2003, 208; 1995, 269). The mind does not overlap with the human body, but rather opens as a body through thought. While other animals are in their bodies as a mechanism that leaves them closed, the openness of man involves his being his body (see Fig. Merleau-Ponty 2003, 217; 1995, 279).

Without the unity of mind and body, the human body could not, as Descartes puts it in the *Treatise on man*, be an imaginary (proponent) as a machine to which the soul can be "attached." As a connection, from the point of view of mind and body, the uncovered human body is the impetus of the aesthetic. This connection allows you to open the human body as your other. "For Merleau-Ponty, Descartes understands the human body as "not closed" and so "controlled by thought" (Merleau-Ponty, 1968, 234). With this understanding, the human body becomes a human body, distinct from the "closed" bodies of other animals through thought (Merleau-Ponty, 1968, 234). That is, "man is not an animal (in the sense of a mechanism) + reason" (Merleau-Ponty 2003, 208; 1995, 269). The mind is not superimposed on the human body, but rather this body is revealed as a body through thought. While other animals are in their bodies as a mechanism that leaves them closed, the openness of man involves his being his body (see Merleau-Ponty 2003, 217; 1995, 279). Even if the apparent isolation of non-human bodies "is based on Cartesian idealization, on the appearance of a perceived appearance" (Merleau-Ponty 2003, 276; 1995, 343)" [9].

Kačerauskas, Tomas in the article "Bodiness and the Living World" examines the relationship between the body and the environment. According to the author, "the body is not only the center of orientation, but also a factor of creative interaction. The role of feelings is analyzed based on the phenomenology of Husserl and Merleau-Ponty. Against the background of Levinas' ideas, the body is conceived as a source of ethical relations between the inhabitants of the environment, which they simultaneously create. The body is interpreted in the context of phenomenological and hermeneutical cultural research. The author puts forward the thesis that the body is implied in an existential creation, conceived as an interaction between us and our environment. The phenomenology of culture is understood as an interaction between various existential layers (ethical, aesthetic, technical), where the body plays an important role. The theses raised in the article are illustrated with examples from multi-layer art (for example, films).

The author asks the question: what role does the body play in the world of life, that is, in the surrounding world, which we create together with the participants of culture, other than human creativity? The world around us is the space in which we become, which we define as the intersection of our past and future efforts.

And in it we are incarnated, provided that the body is not just an intermediary between us and the world, we know life through it. To know the world of life means to understand our place in it, if we are embodied in the world as a creative space. This article refers to two meanings of the word corporeality, which are developed from the point of view of cultural phenomenology. Thesis: corporeality is a factor of existential creation as the influence of our body on the world around us. This thesis can be reversed: our position in the world around us, in which we are embodied as our living space, forms the content of culture as an existential creation. The world around us is a whole that surrounds us with things and people, which we expand by our participation in the environment. In this sense, we are not only the creators of our own existence, but also co-creators who are once again changing the world of life as a space of existential existence. Things and people, plants and animals participate in shaping our life in the world around us, that is, they help us implement our existential project. The factors of this project are also our ideas, the heroes of artistic creation or God, while they do not acquire their authenticity as sensory objects, but they occupy a certain place in our work.

For Levinas, creative space opens up between the infinite and the finite. His creativity allows us to interpret the world as a space of divine and human creation. In this space, we call tracks that always seem new to us. These thoughts of Levinas are close to the ideas of Maciejn, who discusses the concept of culture as co-creation, on the basis of which the author then develops the main features of culture as existential creativity in a broader sense" [10 ].

**SUMMARY** Wwhen we ask ourselves a question about our nature, about our physicality, we face a situation of unpredictability. The outside world is little studied and accessible. Our inner life consists of random external events (it can be natural, it can be social) and internal biological and intellectual aspects. And this is only the

outer shell of the phenomenon. Even if we are able to clearly fix our bodily and non-bodily (and these may be other bodies and their intentions), we will not be able to feel and articulate this continuous process of gaining and changing goals, meanings, tasks that appear before the body and soul, body and intellect. We cannot once and for all define our corporeality (yesterday I was a powerless person who lost everything, today I am a hero) This has happened thousands of times. And it will happen again. But how can we understand how this wonderful transition occurs: **when the body becomes a person, and the mind becomes a consciousness-action?!** (according to I. G. Fichte). "At the very moment of reflection on the human, when the essence of man irreversibly resists philosophical analysis, and no less important, essential for understanding the ontology of man, qualities are revealed, all as one, beginning with "not".

First of all, it is the ineffability of human nature: understanding a person is impossible through another-in-the-world, through a "detailed" description of its objective characteristics. To understand a person - in many ways-is to indirectly record, for example, the "traces" of his creative activity, which are more voluminous and much more objectively demonstrate the "desired subjectivity»

The next quality of human existence that is interlinked with inexpressibility is its fundamental non-reducibility to something definite, whether it is the fatalism of biological heredity or the inevitability of laws of social and cultural reality" [11].

**CONCLUSIONS** the Presence of negative dialectics creates realistic actions, realistic choices. The feeling of oneself as a seemingly unsolvable problem is supplemented by the awareness of the incommensurability of man and this world. It turns out that "**A human is a being who transcends himself and the world.** As such, it is capable of irony and humor, which always include a rise above its own existence" [3]. Scheler M. But the way out is certainly sought and will be found. In the process of these efforts, there is always an opportunity to approach harmony. Even if you have to come to terms with your nature, learn to tolerate yourself, as M.

Scheler writes[3]. More than that, G. Baudrillard makes an absolutely dead-end conclusion for a person: "no One is able to bear responsibility for their life"[12].

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