

Brief analysis of the relationship between body and mind in Chinese philosophy

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Abstract: *The relationship between body and mind has always been a central issue of philosophy since ancient times, and it can also be said to be one of the basic problems of psychology. In traditional Chinese philosophy, the discussion of physical and mental relations is rare, but more independent elaboration of "body" or "heart" alone. Most philosophers in Chinese history prefer simple physical and mental homogeneity, discuss the interaction between body and mind under the premise of physical and mental unity, and less rationally analyse the theory of two entities separated from body and mind.*

Keywords: *physical and mental relationship; Descartes; mind; reason*

1. Introduction

The relationship between body and mind is an important issue in the debate between materialism and idealism. It is also the intersection of ontology and epistemology. It is the focus of the struggle between monism, dualism and pluralism. The solution to worldview and ethical problems such as what human beings are, human nature, their status in nature, and what forms of life people should regard as the best are also inseparable from how to answer the questions of physical and mental relationships. With the progress of physical and psychological sciences, human beings have a much clearer understanding of this problem than before. However, due to the complexity of the microsystem of the human body, especially the complexity of mental activities, the solution of this problem has been of little effect.

2. Typical Theory of Physical and Mental Relations in Western Philosophy

In the field of philosophy, any practice of separating the body from the heart to study and then examine the relationship between the body and mind will encounter great difficulties. American philosopher Richard Taylor discusses various theories of physical and mental separation in his book *Metaphysics*. He mainly summarises the relationship between body and mind into eight theories: materialism, idealism, interaction theory, epiphenomenology, dual morphology, physical and mental parallelism, and even cause. ^[1]On the theory of predetermined harmony. Among them, whether the body and mind are two attributes or two factors of an entity, or exactly two entities, we will focus on his interaction theory, subphenomenology theory, dual morphology theory and body and mind parallelism.

Interaction theory holds that man is an entity. It has both body and mind, and the interaction between the two is causal. The body acts on the mind, and the soul acts on the body. The causal relationship between the two connects the two into one person. Paraphenomenology holds that the mind itself does not have the same effect as matter. The immaterial mind cannot act on the body, while the body is realistic and material. The body acts on the mind, resulting in psychological phenomena such as consciousness, emotion and thought. Dual morphology holds that the mind can act on the body, and the body can also act on the mind. The mind and body are the two forms of the human entity; the two forms interact to jointly fulfil various functions of the entity. Physical and mental parallelism holds that the mind and the body are not two forms of the same entity, but two completely different entities. These two entities do not interact. The previous event in the mind is the cause of the latter event in the mind, the former event in the body is the cause of the latter event in the body, and the mind cannot be the cause of the body. The body cannot be the cause of the mind. The two are always parallel and do not intersect, but the two cannot be completely separated.

Taylor once said, "It is clear that if a person distinguishes his body and mind as two different things,

such a huge problem will arise that any absurd theory seems reasonable as long as it provides some hope to eliminate such problems. Once the body and mind are separated, there will be problems that are enough for philosophers to study for generations." The view that the human body and mind are dualists as two entities is dualistic. Dualism avoids some difficulties of monism to some extent, such as how body movements cause mental activities, or how a certain state of psychology causes physical changes.^[2] Obviously, these questions are difficult to answer. Even if the contemporary processes and mechanisms that interact with the human body have been thoroughly studied, they still cannot be answered satisfactorily in the face of psychological phenomena such as will and belief.

3. Descartes' dualism

Man is a living organism with both body and heart, psychological and physical activity. In this case, the physical and mental relationship cannot be interpreted as a simple superposition of two different things, or a mysterious invisible controller who unified the activities of the two. In the issue of physical and mental relations, Descartes put forward the theory of physical and mental duality, which is mainly summarised into three aspects. ^[3]First, the essence of the mind is thinking, which is a thinking entity; second, the body is also an entity, and its essence is extensive; third, my heart is closely connected with the body I have and do with each other. Use. In short, the mind and the body are two independent entities. Descartes imagined that if I existed, then I knew I was thinking. If I knew I existed, I wouldn't know that I was in shape." I can imagine that I don't have a body, a world without me, and no place where I am, but I can't imagine that I don't exist. ...On the other hand, once I stop thinking, even if the rest of what I imagine really exists, I have no reason to believe that I exist. Therefore, I am essentially my heart, a thoughtful thing, not an object.

"My soul is not sitting on a boat like a helmsman in my body", which means that the soul can move the body directly, and can feel the pain and other feelings of the body, not just to understand the needs of the body and other external states rationally. In Descartes' view, the true self is not my material body, but a spaceless thinking entity - the soul. This kind of immaterial mind and body is in a systematic causal interaction. From this, we will have questions about how the lack of quality and shape of the mind have a causal effect on the body? The spirit is not as broad as the body. The two are different things, and how can they be consistent? Therefore, he also proposed that the mind is an independent entity, and it does not depend on the existence of the body. Moreover, it can be imagined that the body does not exist but the soul exist. In this case, there seems to be an answer.

4. Physical and mental relations in the history of Chinese philosophy

Due to the integrity and unity of Chinese thought at the beginning, focussing on phenomena rather than the characteristics of composition, ancient Chinese thought envisioned physical and mental relations as integrated, mysterious and corresponding, intral and chaotic at the beginning, and tended to talk about body and mind phenomenologically and unified rather than completely divided.

The earliest clearly defined physical and mental relationship in China may be counted as the Mojing. Mozi Sutra said, "Byth, shape and knowledge." This means that human life is in a unity of form and mind. There is no mention of the interaction between form and knowledge here, but simply recognises that form and psychic knowledge are indispensable elements of human life. Zhuangzi put forward various manifestations of physical and mental interaction, regardless of the mechanism of physical and mental interaction. In Qiwu Theory: "It's not that he has no me, and it's not that I have nothing to take. It's also close, but I don't know what to do. If there is a real slaughter, you can't do it. The feasibility has been believed, but it is invisible. It is affectionate and invisible. ^[4]That is to say, you can't show spirituality without all kinds of psychological behaviours. Without the heart, there is no basis for this kind of situation. The mind is closely related to various physical activities, but I don't know who dominates it. Maybe there is some kind of driving dominance outside. However, the existence of the mind is only inferred from the activities of the body, and it has no body in itself. Xun Zi's theory of physical and mental relations is expressed in the following propositions: first, shape and divine life, the centre of the heart to treat facial features; second, the heart has knowledge; third, the deficiency and quiet. The first proposition expresses that the heart is the subject of intellectuality and the sender of emotions. Although the heart is the function of the body, the heart can control the body and make it obey. The second sentence says that the heart has the function of knowing everything, but knowing everything in the heart is realised by expropriating the feeling of the ears, eyes and the senses of everything. This is the so called "knowledge". Different people's senses feel the same thing, and the

rules of movement of the heart, such as concepts and reasoning, are the same. This is the premise that people can communicate: "Whoever sympathisers of the same kind has the same intentions; therefore, for example, it is suspected to be connected, so they have a common covenant name to phase." Xun Zi's argument for virtual and quiet involves different ways of physical and mental interaction. "Hy" refers to the image of things that is not stranded in the heart, and "one" refers to the image of many things in the heart that can only be displayed at a specific moment. "Quotation" refers to the peace of the heart that is not disturbed with disturbance and strong feelings. To achieve virtuality and calmness, the state of the heart is the "Great Tomb-sweeping Day", and you can think, reason and argue correctly. His description of the heart is full of rationalism, and there is little mystery and moral appendence.

Around the philosophical period of the Song Dynasty, Wang Yangming's philosophical thought as the foundation of everything was promoted. Wang Yangming's philosophical thought, as a complex of contradictions, was the representative of the further deepening of Song and Ming dynasties' "mindology" to the extreme, and also inherited and developed Lu Jiuyuan's thoughts of "self-reference" and "heart is reason", which was "heart". It has opened up a new field, believing that only through the "conscience" test of the "conscience" of the "body" to the heart and provincial inspection can the "sincerity" of conscience be found. Among them, the "body" is the real "in" itself that has been restored by phenomenology. In Wang Yangming's philosophical thought, his "heart" that dominates all things is not irrelevant to the "body" of the flesh and blood body. The two "body" and "heart" interact. His emphasis on the dominance of the "heart" of "the dominance of the heart and body" does not hinder his "physical integration" of "no intention, no body, no intention". Negation of the theory. During the Southern Song Dynasty, Zhu Xi's theory of mental nature corresponded to his theory of rational qi. Zhu Xi's most prominent proposition in the theory of mental nature is "unification of temperament". The heart is at the level of his metaphysical Qi, and sexuality is the metaphysical level; in the heart, sex is rational. Sex is the basis of emotion, and emotion comes out of the hear. For example, sex is benevolence, so it is compassion; sex is righteousness, so it is shame, etc. The joy, anger, sorrow, love and evil lust in my heart are the use of temperament.^[5] Zhu Xi speaks about human temperament with temperament, human temperament and temperament, and human temperament at the premise of being the same body and mind. On the premise of being physically and mentally the same, he pays more attention to temperament and the induction of temperament to temperament. This shows that Zhu Xi pays more attention to spiritual and spiritual activities in both physical and mental. However, Lu Jiuyuan disagreed with Zhu Xi's theory and believed that his knowledge was complicated and cumbersome. Lu Jiuyuan believes that reason exists in people's hearts. He put forward the proposition of "heart is reason", expounding that everything in the world comes from the "heart", "the universe is my heart, and my heart is the universe". Persevering on reason is not seeking out. As long as the conscience of the heart is guaranteed, you can get the highest moral standard of reason. Lu Jiuyuan's mental thought inherited and developed Mencius's four-end theory. He agrees with Mencius's benevolence, righteousness, etiquette and wisdom with the ideological thought of "goodness", saying that "compity is the end of man; shame is the end of righteousness; resignation is also the end of etiquette; right and wrong, the end of wisdom. This is the original heart," he pointed out that the fixed moral concepts and strictly observed moral principles in people's hearts should follow the four hearts: benevolence, righteousness, etiquette and faith. Just like Mencius Day: "Those who don't care about and know, their conscience, those who don't learn but can, their good ability."^[6] Lu Jiuyuan believes that the original heart is a priori with conscience and ability, which reflects the unity of moral rationality and moral practice. In his opinion, the heart and reason are "one, and the essence is the same", because he believes that "everyone has a heart, the heart is reasonable, and the heart is reasonable". This is the moral law of the operation of all things in the universe. "This heart is really not allowed to have two. Taoist two, benevolence and benevolence are just... Benevolence is the heart and this reason." Lu Jiuyuan began with the idea that everything comes from the heart. He said, "The reason why heaven is with me is this heart. Everyone has a heart, the heart is right, and the heart is right. Everyone has a heart, the heart is right, and the heart is right. It is valuable for scholars to do their best in order to be poor." There is truth in the heart, and the truth is free in the heart, so we should reflect on the truth inside to get the truth. Truth requires the "heart" to recognise external things and internal introspection, and realise the objective cognitive process from "heart" to "thing".

Dai Zhen took "has blood and qi, and then have a mind" as his "reason exists in desire", so he opposed Cheng Zhufen's "righteousness" and "temperament". The content of sex he said is flesh and heart knowledge, believing that "life later there is desire, emotion and knowledge." The blood and hearts of the three know it naturally."^[7] In the relationship between rational desire, it is believed that reason exists in desire. "Those who are reasonable also feel unhappy", and reason is just right. This shows that Yan Yuan and Dai Zhen pay more attention to the natural life of the body under the premise

of being physically and mentally the same, and regard the body as the foundation of the heart, and the function and function of the heart as the body.

5. Conclusions

Most Chinese philosophy will discuss the mutual effects of the body under the premise of their physical and mental cooperation. In the body and mind, most of them pay more attention to the role. And because of the tradition of gasburit, most philosophers will be attributed to the natural effect of spiritual activities and joined morality and art in cultivation. This makes it a psychological characteristics of the psychological activity and the psychological activities of the psychological activities in the whole, which is not deeply excavated by psychological activities. This feature has deep into China's philosophy, psychology, literary art.

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