

SOUL AND BODY IN THE PHENOMENOLOGICAL  
CONTEXT

The problem of determination of the limit of conscious and unconscious, in some meaning is adequate to the problem of segregation of rational soul in the *structure of internal life*. From what does consciousness begin? The core condition of consciousness is the obviousness of object. This is achieved by the segregation of some certain idea contained in body. (For every object – reality – is some synthesis of infinitely many ideas.) Intentionality, phenomenological reduction – is segregation of one idea in a pure form. Alongside with the notably efficient idea of Brentano and Husserl about intentionality of consciousness, some ideas and constructions of Husserl directed to the creation of all-embracing theory seem to be argumentative, and sometimes also artificially constructed. For instance, problem of corporeal activity of a man, idea about kinetic consciousness etc. where functions of body as if are detached from functions of sensual organs.

Analyzing the idea of Husserl, P. Prekhtel writes like this: “Considering intentional structure of consciousness, it seemed that these sensual impressions are reposed at receptiveness, hence at sensual affects ‘incurred’ by body. Now sensual impressions emanate from movement of body, hands, head, and eyes”. Ostensibly, thereby body becomes the organ of perception. But actually all sense organs construct one whole and pertain to body. So-called ‘kinetic motion’ is easily ascribed to context of subject-object relationships. Under traditional considerations, cognition as some reflection of ‘reality’, sensual cognition is a result of, as if physical interrelation of body with circumambient world and material environment. Herewith, human body even in a passive condition reflects external effects and even counteracts them. Defending this position materialists consider that physical signals (light, sound etc.) turn into fact of sensation, perception and ultimately fact of consciousness. However, realizing that by considering human body as an object of physical reaction, as passive side, it is impossible to uncover the core of cognitive process, proponents of reflection theory ascribe some activity to the human body. Human body as if becomes not an object but subject of physical interrelation of

deliberate cognitive process. In our view, one of the drawbacks of suchlike conceptions is identification (non-demarcation) of human with human body, whereas the hard core task lies in ascertainment of conditions (criteria) of demarcation between reason (conscious act) and unconscious change of state of soul. Complexity of the structure of soul, diversity of its states long ago attracted attention of researchers. Separation of reason (mind) from remaining part and levels of soul is main element of also epistemological doctrines of Ibn Sina and Suhrawardi.

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The idea of acquiring the genuine truth by way of intentional thought, intuition and revelation has been expressed in Indian-Chinese and antique philosophies with different shades. This idea was a leading one in the medieval ages Islamic philosophical thought as well. S. Suhrawardi notes that knowledge obtained by means of external senses distances a man from the genuine truth. In the New Period philosophy René Descartes also defends this position and claims that truth is obtained not by sensual experience, but by intentional thought. However, notions about existence of ideas in the human brain without a connection with material reality met resistance. This problem is mostly elucidated in John Locke's doctrine. But Kant accepting results of both sensual experience and pure reason claims that the real view of the world is formed from the synthesis of these two origins. So, during philosophical history the search for truth was conducted referring either to sensual experience or to rational, intentional thought. There were also cases of taking idea as an autonomous being, confronting it with material world as a free substance and even considering it to be the only being and having a bad attitude to material world and human body. Plato considered the material world to be a shade of ideas and for him only ideas were the truth. However, Plato's ideas are above not only things and events, but also human consciousness. Nevertheless, that directly known and only factual reality for a human is his inner world. But this world, as well, is not always illuminated and revealed for him. Either while human's contact with external things and events, or while focusing his mind on his inner world, only some moments of this world is revealed and illuminated. Past events are not alive today and are transferred to archive, passive area and have lost their *reality*. For a human the real is only his feelings, ideas, and phenomena at that moment. So his reality is consisting of these phenomena.

The role of idea and sense in the structure of feeling is also a very important question. Opposing psychologism and holding the position of expressing scientific doctrines by mathematical precision in his philosophical activity,