CHAPTER TWO

THE MIND’S BODY

The soul’s reality is based upon corporeal matter, not the latter upon the soul.

_Ideen III_

By absolute consciousness Husserl did not mean to designate simply an epistemological function; absolute consciousness is a region of reality, albeit the proto-region, an ontic term, an existent, individualizing itself in its internal temporality as a singular ego. In addition it inheres in a body.\(^1\) Psychism is apperceived in the heart of nature. Conversely corporeity is apperceived within intentionality itself.

1. Consciousness Naturalized in a Body

Bodies are discovered in the course of our survey of transcendent nature. They occupy sites in nature’s space and time – the time which is physically measured.\(^2\) They are empirical unities of nature, given primordially in sensory perspectives, and elaborated in the empirical-objective investigation pursued in the natural sciences. These things (*Körper*) are animated by the reification or naturalization of consciousness. (Husserl does not first seek the operation of consciousness in bodies by seeking to unravel the experience I have of my own consciousness at work in my own body – the _corps propre_ of Sartre and Merleau-Ponty.)\(^3\)

The fully transcendent, empirical naturalness of bodies makes
them able to function as supports for an emergence of psychism in nature. Bodies appear perspectively as "sensible schemata" connected circumstantially-causally to concomitantly varying natural things of their environments, and eventually to the whole of nature. During these sensible apparations and systematically connected to them, there is apperceived the non-perspectival stream of psychic states open to empirical observation with the methods of psychology. Husserl admits two sorts of connections between corporeal states and these psychic properties: psychic properties such as sensations, affects, impulses can be functionally linked to corporeal states as to their conditions, or corporeal movements may be functionally linked to psychic sequences as their expressions.\(^4\)

The psychic "properties" — functions, aptitudes, character traits, dispositions — inhere in an ego-substrate which, if not given perspectively,\(^5\) is nonetheless manifested progressively in the course of apparition of psychic properties\(^6\) as a unity which is not that of a sensible schema but of a stream — a temporal rather than a spatial Gestalt. The psyche is a real (realized) ego-subject, a self-identical empirical unity manifested in individual real properties, "interwoven" (verflochten) with nature in that the course of psychic properties is systematically linked to bodily "circumstances" (Umstände) by a "functionality regulated by laws."

Thus natural, objectal corporeity, by a sort of overdetermination of properties, supports upon itself a certain manifestation — an appresentation — of psychism in the sphere of transcendence. But the psychism "interwoven" with bodies, "functionally linked" to bodily circumstances, is not presented simply to the perceptual intention that primally opens upon, gives, nature. The movement transgressing bodily appearances toward their "appresented" psychic properties requires, in addition, the lateral operation of empathy (Einfühlung).\(^7\) The intentionality that discerns, apperceives, consciousness in nature interwoven with bodies does so on the basis of the resemblance of those bodies with the body with which it is itself interwoven. There was first an intimate experience of a union of the corporeal with the intentional within, which was then, across the phenomenon of spontaneous corporeal association (Paarung) transferred (überträgt sich) to all analogous bodies in nature.