

# ON DISSOLVING THE MIND-BODY DISTINCTION

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*From the theoría of 'spirits living in the material world'—to the praxis of 'living as material spirits'—*

what used to be a 'pure' efficacy of mind now becomes a mindful efficacy tempered by bodily possibility; what was before a 'pristine' morals based in abstract principle,

is now a morals based on the relationship between one's body, which has 'needs of its own', with others' bodies having similar needs. Now imagine the body providing

a vast impetus for the mind to generate a moral code grounded in 'natural law', to continually develop body—related ethics that are coterminous to the Good; but also

consider how the mind can strengthen the body by making it more rationally beholden to its own sensuality, as well as to a body-ethic which transcends it. In this way, the body

will have become as much a sacred vessel, as the aesthetic is its (the body's) own object; while the mind will have become as much a sensuous poetry, as the ethical is its (the mind's) own workings ...