

# Reconsidering the Meaning of Nourishing Life : An Attempt to Energize the Concept of Well-being

著者(英)	Hiroaki Terasaki
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## Reconsidering the Meaning of Nourishing Life: An Attempt to Energize the Concept of Well-being

Hiroaki Terasaki  
*University of Yamanashi*

This paper explores in depth the concept of “well-being” through an examination of the historical vicissitudes of its meaning. Well-being can be attained by nourishing and caring for each and every human life. The paper clarifies the archaic concept of “education”, “health regimen” and “schools”, in order to redefine the idea of “nourishing life” and reconstruct the new concept of well-being in old age seen as a free period of “consumation”.

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### 1. Introduction

We human beings—who just happen to have been born into this world as living organisms—have the right to feel that our lives are happy (*i.e.*, the right to pursue happiness), and that right ought to be respected. Awareness of happiness occurs at the moment when we feel from the depths of our beings that it is good to be alive.

Article 25 of Japan’s Constitution (1947) prescribes the following: “All people shall have the right to maintain the minimum standards of wholesome and cultured living. In all

spheres of life, the State shall use its endeavors for the promotion and extension of social well-being and security, and of public health.” In other words, guaranteeing the right to live humanely is a duty of the state, given that a life worth living is a basic human right.

Attaining such a life—well-being—can thus be seen as the purpose of every human’s existence. The word “being” refers to having been born—existence as an organism in the world—, while the word “well” describes the conditions of that existence. What, ideally, does well-being look like, and how should it be viewed? Also, how can it be realized? This chapter confronts the concept of well-being in order to consider the full range of the phrase’s meaning.

## 2. Well-being and Welfare

### 2.1. What is “Well-being”?

According to the *Oxford English Dictionary* (OED), the term “well-being” dates back to circa 1613, and the dictionary cites examples of its use through the year 1883. So the term is certainly not new.

Its meaning is extremely plain and simple: it expresses the condition in which we experience the goodness of being alive. This concept is not associated with a particular type of person; it is a universal index.

Let us experience the plainness, simplicity and universality of the word through an example cited in the OED. The book “Indigestion, Biliousness, and Gout in its Protean aspects” (1883) contains the following sentence: “Most healthy persons feel ... *a sense of well-being* after a meal.”

We live by taking matter from the outside world into our bodies, which are composed of such matter and constantly renew themselves with the matter thus ingested. Conversely, the constant renewal of our bodies through food testifies to our status as living beings. So John Milner Fothergill, author of the book just quoted, is saying that feeling good while eating—an action we take as living beings—is healthiness. He describes the visceral sensation of feeling good in our bodies as we live as a “sense of well-being.”

Here, the word “well” indicates comfort. Well-being truly is the visceral sensation of comfort, which must be considered the true aim of life for all human beings.

### 2.2. Well-being and Welfare—The devaluation of the term “welfare” and the recovery of human totality

There is a word whose meaning is similar to that of “well-being”. It is “welfare”, which was once used more widely than “well-being”.

But the word “welfare” has been avoided in international documents in the past two decades or so. There is a strong trend toward substituting the term “well-being” in cases where “welfare” would previously have been used as a matter of course. In this way, “well-being” has gained currency as the translation for the Japanese *fukushi*.

This change is not simply a matter of fashion. We must consider it more deeply, clarifying just how and why people have shied away from the term “welfare.”

Glancing back at the OED, we see that “welfare,” like “well-being,” initially meant “a favorable condition of existence or action,” and it was used as far back as the 14<sup>th</sup> century.

The term “welfare” came to take on a restricted and superficial meaning, however, with the concept of “police” that arose in the 17<sup>th</sup> and 18<sup>th</sup> centuries.

The word “police” cannot be imagined as involving simply the work conducted by modern police. As Michel Foucault (1926–1984) described in his *Histoire de la folie à l’âge classique* (1961) and elsewhere, policing was a national institution that extended beyond the sphere of civic order (which deals with crime and criminals) to the comprehensive oversight and management of such spheres of life as poverty, hospitals, hygiene, the nursing of children, and schools. The areas subject to policing were at the margins of modern society, having emerged as products of the physiology of that society. Characterized as abnormal, irrational, and/or unproductive, these marginalized elements illuminated by contrast the essential aspects of modern society, namely normalcy, production, rationality, and efficiency. Policing, under the guise of promoting “welfare,” confined the old, the sick, the mad, the crippled, and children to these marginal areas. Their lives were considered as subjects (*sujet*) to be protected and controlled forcibly (Shirozu 2004).

In this way “welfare” came to represent a sort of benevolence or charity that was utterly different from the medieval concept of *caritas*. Welfare became the protection and correction of those who deviated from the norm, who existed at the fringes of society. Pity, charity, and mercy now involved judgment and measurement: applying the norms (*i.e.*, rules) of productive society and forcing a certain way of life upon members of that society. This devalued definition of “welfare” became decisively entrenched and spread in 19<sup>th</sup> century England as a principle for the treatment of poor people (Principle of Less Eligibility). The welfare state was established by extension. This new concept of “welfare” was translated into Japanese as *fukushi* and became deeply rooted in the social consciousness of modern and contemporary Japan.

The term “well-being,” meanwhile, does not seem to have been contaminated by the tidal wave of policing society; instead it has maintained its simple and universal meaning. Well-being is the positive right of all life, not a way to enforce or control life according to the policing norm of productive society. It is significant that “well-being” and not “welfare” is used to describe the realization of a good life for each and every human being.

The fact that the original purview of policing was both comprehensive and marginal is, however, highly suggestive. The unproductive and irrational marginality subject to policing—being a child, or sick, or old—is a state inhabited by every human being at least once in his or her life, and to consider that state deviant is to deny the totality of human life. All human life contains unproductive, irrational marginality: that is, non-utility, non-efficiency, and dissipation. The concept of well-being is thus precisely a concept that aims to restore the totality of human life.

### **3. Nourishing Life: The objective of education**

#### **3.1. What is education?**

Well-being, as it is understood now, is the aim of all activities for the care of life during every stage of human existence, as well as the realization of comfort in all types of being-in-action (*energeia*) in life. In order to realize the visceral feeling of well-being at each moment of life,



Figure 1 Hieroglyphic character of “育” (education)  
(traced by Chou Zenko)

it is important to create the new and deliberative concept of relational care activity to meet all the needs of life from the womb to the tomb beyond policing.

Education—often seen as targeting early life (*i.e.*, infancy and childhood)—etymologically and fundamentally refers to the action of nourishing and raising life on Earth. Education is nothing but an action aimed at the realization of well-being (Terasaki and Chou 2006).

Let us trace the word “education” back to its origins. The OED cites a sentence from William Painter’s 1566 “The Palace of Pleasures”: “The female breast that most sacred fountaine of the body, the educator of mankinde.” The educator of mankind, it was said, was the breast of woman—namely, the milk that nourishes babies.

Even so, “education” came into English from the Latin *educatio*, probably around the beginning of the 16<sup>th</sup> century at the earliest. An etymological study of the English word therefore requires research into the much longer history of the Latin one.

A search for the use of *educatio* in the ancient world reveals that it was mostly used to mean the bringing up of all life, including animals and plants, as well as the growth of life. This much is apparent in the works of such authors as Cicero and Pliny the Elder. In his *De finibus bonorum et malorum* (“On the Ultimate of Good and Evil”), Cicero (106–43 BC) used *educatio* to describe the growth of all life on Earth, speaking of “things springing from the earth” (*i.e.*, plants) as well as animals.

Pliny the Elder (23/24–79 AD), in his *Naturalis Historia*, depicted a female bird sitting over and fostering (“*educat*”) a cuckoo’s eggs and chicks. Cuckoos place their eggs in the nests of other species, and for Pliny “*educatio*” occurred when the other bird incubated the cuckoo’s eggs and raised its chicks.

In Japanese, similarly, “*hagukumu*” (to educate) derived from “*hakukumu*” (to sit over eggs and/or babies in order to warm them with the wing feathers), and “*sodateru*” (to educate) from “*sudatsu*” (to fly from the nest). Incidentally, the Chinese character “育” (education) derived from an ancient pictograph showing a birthing woman and a baby (see Figure 1).

Thus education etymologically and fundamentally means the action of nourishing all life on Earth.

### 3.2. Education: care and well-being

Moreover, education involved not only nourishment but also comfort.

In *De Ira* (“On Anger”), Seneca (ca. 5 BC–65 AD) emphasized the role of education in curing the insanity of anger, one of the passions. For Seneca, passion was the confusion of

the psyche (*anima*) springing forth from inside the body. Anger ranged from irritation over little things to extreme rage that making the hair stand on end: that is, it was an insanity that could lead to the destruction of the living body. For this reason it was essential to learn how to calm the passion of anger—which technique is the theme of *De Ira*. In other words, education in Seneca's text is a way to heal (*sanatio*) the passion and care (*curatio*) for it—a technique to pacify one's own *anima*. In short, it is the care of the psyche (Seneca 1928).

Relieving (*educere*) the troubled psyche is the ultimate concern of Seneca's writings (such as *Ad Lucilium Epistulae Morales*). Toward that end, he maintains that constant consideration (*cura*) must be given the psyche (as in *De Tranquillitate Animi*) (Seneca 1932). The Latin concept of "cura" encompasses both "care" and "cure," the English word that came later. The psyche, meanwhile, is proof that an organism has life and is not just a piece of matter. Seneca's aspiration was to "cool down" the psyche and give it tranquility.

Incidentally, the Chinese character "身" (flesh) is a pictograph showing the lateral profile of a pregnant woman, thus expressing a body full of life: that is, a living organism. The soul, then, is the essence and manifestation of that which has life, *i.e.*, the flesh. Pressing that point even further, the psyche (*psychē*, *anima*, soul) is a communal and inter-subjective illusion that stems inevitably from behind the flesh. Something to animate materials is called *anima* (Terasaki 2008).

Accordingly, the cooling down of the psyche that Seneca aspired to is the cooling down of the flesh and the living of a tranquil and comfortable life. That is why Seneca, a Stoic, felt close to Epicurus (341–270 BC).

Stoicism is generally understood to mean asceticism, while Epicureanism is held to mean hedonism. The two are seen in opposition, as the search for pleasure is believed to be the affirmation of desire while the purpose of asceticism is precisely the suppression of desire. When read closely, however, Epicurus's search for pleasure does seem to connect with Seneca's aims.

Epicurus writes as follows:

"When we say that pleasure is the purpose, we mean neither the type of pleasure of the sybarite nor that which exists in sexual pleasure. ... Instead, it is actually nothing but the absence of suffering of the body and the absence of confusion of the psyche. In other words, that which gives rise to a pleasant lifestyle is not ceaseless drinking and revelry, nor is it cavorting with beautiful young men and women, nor the type of fast living characterized by the enjoyment of sumptuous meals with course after course fish and meat, etc. being proffered. Rather, it is actually sober logical thinking that gives rise to a life of pleasure—that is, ferreting out the causes of all selection and repulsion, driving away all the types of false opinions resulting in the extreme disturbance to the psyche" (Epicurus 1959: 72).

Epicurus believed that the psyche is a phenomenon of the flesh: that living organisms just happen to emerge through the accidental binding of atoms that flow and eventually agglutinate into a higher density. He saw life as a kind of momentary "froth" or puff of "wind" that flickers and glimmers while its constituent atoms are recycled at high speed. For Epicurus, the purpose of all thought and speculation was the health of the flesh, the stillness and tranquility (*ataraxia*) of the psyche, and self-fulfillment or self-sufficiency (*autarkeia*). When

flesh is identical with psyche, pleasure cannot be gained through sybaritic fast living. What Seneca valued was precisely this: the *ataraxia* of the flesh/psyche—*when the passions springing forth from the flesh no longer produce waves*. Education was positioned as a technique for the realization of such comfort, which was equated with pleasure and well-being.

#### 4. The Cosmology of Regimen or Diet—Arts of Comfortable Life

##### 4.1. The Well-being of Every Living Human

As a way of caring for life and realizing comfort in that life, education is not only for children. This fact is evident from the intensity with which lifelong education has been advocated since the 20<sup>th</sup> century. Education is no longer limited to the younger generation; it is an act of caring for humans at every stage of life.

The right to education, as laid forth by Article 26 of the Japanese National Constitution, led to Article 26 (the right to education) of the Universal Declaration of Human Rights (adopted on Dec. 10, 1948, by the UN General Assembly). It was further expanded by Paul Lengrand (1910–2003) in his concept of lifelong integrated education (*éducation permanente*). The Fourth UNESCO International Adult Education Conference of 1985 adopted a declaration calling for “the right to learn”. Clearly education is no longer seen as being limited to a specific stage of life; rather it has come to mean the realization of well-being—the nourishment and cultivation of all persons, including senior citizens.

Indeed, it is precisely in our advanced years that the true value of nourishing and cultivating life is called for (put to the test). The Chinese sage Mengzi (孟子, 327–289 BC) declared, “It is truly a beginning of a “kingly way” or “royal road” (*wangdao*) to take care of the life and death of people, especially older people.” (Mengzi 1968: 38–43). That is to say, taking care of life (養生; nourishing life) is the basis of humane government, and also its purpose. Such nourishment means guaranteeing clothing, food, and shelter and, above all, allowing the elderly to sustain a comfortable life. Senior citizens, wrote Mengzi, should not be engaged in heavy manual labor but should rather wear silk clothing and eat meat.

##### 4.2. Taking Care of One’s Life—Regimen for a Comfortable Life

However, nourishing one’s life (*i.e.*, regimen) cannot be reduced to a simple matter of clothing, food and shelter. The Mengzi (孟子) excerpt above simply demonstrates the basics of nourishment or a fulfillment of its prerequisites. Considering quality of life in his era, basic nourishment was a luxury. That is, it should be understood that he spoke of aspects of life that transcended utility and productivity. What, then, are such aspects of life today?

Even now, Japanese people use such phrases as “*Go-yojo kudasai*” (“Take care of your life”) or “*Yojo ga nani yori daiji desu*” (“Nourishing one’s life is more important than anything”). Such phrases imply activities like resting the body, getting enough nutrition, being careful to physical and mental health, and so forth. As the Chinese character 養 (pronounced “yō” in Japanese, and the first half of “yōjō (養生)”) is a combination of 羊 (sheep) and 食 (eat), one might suppose that it indicates concern for food. In what senses, however, are eating and the body important, and how should they be given consideration? The unique concept of “taking care of one’s life” derives from the answers to these questions.

For most Japanese people, the word *yojo* (nourishing one's life) probably evokes the *Yojokun* (1713) written by Kaibara Ekken (1630–1714) in the Tokugawa Era (1603–1867) and the health regimen described therein. The book provides examples of healthy foods and of foods not to be consumed together. Still, the following passage from *Yojokun* concerning “*Sessei no shichiyo*” (the seven nourishments) indicates its main focus:

“First, speak less often to nourish one's *naiki* (inner spirit). Second, be warned against lust to nourish one's *seiki* (animal spirits). Third, dilute flavor to nourish one's *kekki* (blood spirit). Fourth, swallow saliva to nourish one's *zoki* (organ spirit). Fifth, suppress anger to nourish one's *kanki* (liver spirit). Sixth, eat and drink in moderation to nourish one's *iki* (stomach spirit). Seventh, lessen one's amount of thinking to nourish one's *shinki* (heart spirit)” (Kaibara 1961: 59).

Ekken's regimen relies upon a cosmology based on the monism of *ki* (氣; air/wind/spirit). In fact, he says, peoples' *genki* (元氣; proto-spirit, good health) is the *ki* (spirit) that produced all things on earth and heaven. The reason he treats food and drink with such importance is simply his recognition that “without food and drink, one's *genki* will dissipate, making it difficult to sustain life.” The essence of taking care of one's life is nourishing one's *ki* (spirit). Accordingly, 楽 (ease and enjoyment) is also 藥 (medicine). The word 病氣 (*byōki*=illness) literally means the sickness of one's *ki* (spirit).

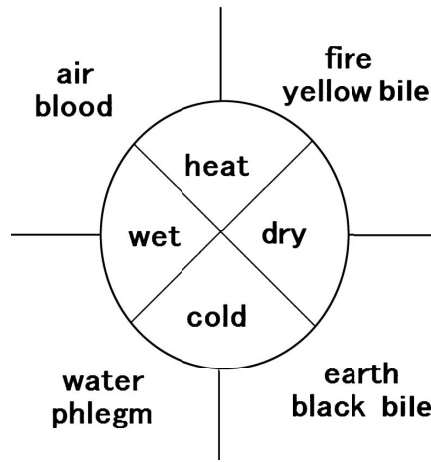
Originally, the concept of caring for one's life (養生) in China meant following the order (道; road) of the universe and living without any sort of discord. This is evident in the writings of the sage Zhuangzi (莊子, BC 369–286) concerning the episode of the chef who was able to dismember a whole cow without once nicking his knife because he had inserted it between materials in accordance with the order of the universe. His technique precisely illustrates proper care for life. The essence of regimen consists in the art of living in “between (間)” (Zhuangzi 1971: 92–95). Hygiene is similar. According to Zhuangzi, hygiene (衛生) means protecting (衛) life (生). The way to do that is to revert to the simplicity of archaic existence and be like a child, matching one's “wavelengths” with those of all creation (*i.e.*, the universe) (Zhuangzi 1982: 199).

Seen in this way, “taking care of one's life” involves more than just preventing bodily sickness. It can be understood as a way of following the laws of the universe and reverting to archaic existence, thereby realizing a comfortable state of the flesh/psyche. It can even be the purpose of politics, as explained by Mengzi above.

The attainment of physical and psychological comfort, as just mentioned, is valued in the West as well as in the East. The fundamentals of Western “care for life” appear in “On Regimen (περι διαίτης),” a work by Hippocrates (ca. 460–370 BC), who is considered the father of Western medicine<sup>1)</sup>.

There are four special features of Hippocrates' “On Regimen.” First is the view of human beings as a microcosmos. Each human being is a microcosmos open to the universe (macrocosmos) in which he or she exists, and human nature imitates the universe. Second is the concept of balance between fire and water (two of the four elements thought to make up the universe). Put simply, the balance between four properties—heat, cold, dryness, wetness





**Figure 2** four humors, four properties, and four elements

—determine the condition of the body, and the purpose of self-care is to lead those properties into harmony (*harmonia*). Third is the idea that human bodies are composed of four fluids known as humors: blood (sanguine), yellow bile (choleric), black bile (melancholic), and phlegm (phlegmatic). The relationship between the four humors, the four properties, and the four elements is illustrated in Figure 2. Self-care thus involves attention to the harmony (*harmonia*) of the four humors (Hippocrates 1985).

Accordingly, using food to care for oneself by ingesting the four elements and four properties from the outside world (*i.e.*, the universe) as described in “On Regimen” (*dietichē, diaita*) is the way to manage the balance of the body’s properties and humors. The microcosmos of the body is open to the outer universe through its orifices, and elements flow in and out of it with *pneuma* (wind/breath/spirit)<sup>2</sup>. Exercise, bloodletting, excretion, and intercourse also help achieve the desired harmonies.

The fourth salient feature of “On Regimen” is its discussion of oneirocritics (dream interpretation). For Hippocrates, the body is identical with the *psychē* (soul) omnipresent within it, and unless one interprets dreams—messages from the soul, so to speak—care for the body is insufficient. Dreams beg to be interpreted, and proper self-care includes attention to the psyche.

The theories of such men as Seneca and Epicurus, who aimed for the peace and tranquility (*ataraxia*) of the psyche = flesh and who stressed the need for unstinting attention to the psyche, overlap with those of Hippocrates—*i.e.*, his regimen for care of one’s life.

## 5. The Time and Space of Nourishing Life—*Scholē* and Well-being

The technique of taking care of one’s life—nourishing life—aims at making living comfortable: that is, its purpose is well-being. Well-being is defined as that moment in which living creatures feel viscerally that they are living comfortably, pleasantly and vibrantly. Put suc-

inctly, an indispensable aspect of well-being is the pleasure that springs from the internal psyche (*psychē, anima*) that pervades the flesh. Pleasure floats up like the string of water bubbles that can be seen in beer or in a river. Accordingly, the management of care that aims at well-being must be the practice of attention and care, supported by a technique that sustains the chain of pleasure that occurs intermittently.

However, pleasure is not necessarily the equivalent of the explosion of desire. As mentioned earlier, Epicurus—father of the Epicureans, regarded as advocates and seekers of pleasure—resolutely declared that genuine pleasure lies in the health of the flesh and the quietude/stillness of the psyche. What Epicurus sought to gain for his own well-being was a “still life.” That kind of pleasure can be realized at a *scholē*. The latter, precisely, is the place (time-space) where people can take care of their lives—that is, where their lives are nourished.

Though the Ancient Greek word *scholē* later became the root of the English word “school,” it was originally used to refer to free time: namely, freedom from productive labor. In other words, it used to refer to the free “time-space” in which people were liberated from the secular production cycle of everyday life. Schools were originally made possible by the free time that resulted from excessive production, and they cultivated a man of freedom by guaranteeing their liberation from and transcendence of ordinary lifestyles centered on productive labor. The famous Academy of Plato provided just such a sanctuary in the suburbs of the city-state Athens.

The same is true of 學校 (pronounced *gakko* in Japanese, *xuexiao* in Chinese), the schools of ancient East Asia.

The word *xuexiao* appeared in the writings of the sage Mengzi. According to the Taiwanese scholar Chou Zenko, villages of the tribes living across continental China had places/spaces known as *xiang* (庠), *xu* (序), *xue* (學), or *xiao* (校)—all of which had the identical function of serving as a place for *jiao* (教), or teaching. Of the four words for such places, the Chinese character *xiang* (庠) most visually represents the original function of such places as enclosures for sheep (羊). Sheep were a form of living/fresh preserved food, and *xiang* (庠) were places to store the surplus of gathering/hunting labor in the form of such preserved food.

Meanwhile, the Chinese character *xiao* (校), as seen in the Japanese term *azekura* (校倉), a kind of wooden construction resistant to moisture, corresponds to an enclosure or building assembled from lumber. Also, *jiao* (教) is an ideogram representing a shrine or shaman-like action (*i.e.*, serving deities, playing divine music, and soothing the will of the gods, invoking deities during festivals, etc.). That is, it is a divining action by a person who stands in the liminal zone between heaven and earth, listening to the voice of heaven and advising accordingly. The earliest form of that character was 𠄎, also said to be the original form of the character *xue* (學). According to the *Shuowen Jiezi* (說文解字), an ancient dictionary of Chinese characters written by Xu Shen (許慎) in the Latter Han (後漢) Dynasty (25–220 AD), the *xue* (學) was a place for ceremonies and taking care of the old (禮官養老) and was known as *xiao* (校) in the Xia (夏) Dynasty (ca. 2070–ca. 1600 BC, the first Chinese dynasty), *xiang* (庠) in the Yin or Shang (殷) Dynasty (ca. 1600–1046 BC), and *xu* 序 in the Zhou (周) Dynasty (1046–256 BC). In sum, the *xuexiao* (學校) as a holy space was one for storage and for rites and rituals. It served as a stage for the festival ceremonies that brought a transcendental time-space into existence momentarily (Terasaki and Chou 2006: 23–37).

The *xuexiao* (學校) was originally a facility to store surplus production, and as such was nothing more or less than a holy “time-space” liberated from the secular production cycle—a *scholē*, in other words. Living together in that place were children, old people, and sick people—all of whom were free from productive labor, all of whose lives were nourished there. One could call it a day-care and education center for children, a place for elder care, and a hospital (*i.e.*, a place for taking care of one’s life) in which surplus production was consumed lavishly and gloriously.

The remnants of such a *xuexiao* (or *gakko* in Japanese) as a multiple-use facility can be clearly seen in the primary school (小學校) established by Sato Nobuhiro (佐藤信淵, 1769–1850), which included five divisions: a *ryobyokan* to care for the sick, a *ji-ikukan* to nurse infants, a *yujisho* to look after children under 8 years old, a *kyoikusho* to teach children 8 and older, and a *kosaikan* for rescue and for civil construction works.

Thus the *xuexiao/gakko* (學校) was a place to nourish life: a *scholē* space. It had much in common with the idea of “consumation” proposed by Georges Bataille (1897–1962), in the sense of lavish, non-productive, wasteful consumption. According to Bataille, humankind inevitably creates a surplus in its production of goods. In order to consume that surplus, humankind has the wisdom to invent and use a time-space for ostentatious consumption ceremonies. These create a marginal and liminal type of time-space, one in which people realize well-being in their own lives, in opposition to the utility and productivity that have been accelerated through self-proliferation of surplus production (Bataille 1976).

By “consumation” (“non-productive and glorious consumption”), human beings can escape the world colored by utility, realizing their lives and making them total (l’homme totale). The time-space of such “consumation” is just as Zhuangzi said: taking care of one’s life is possible only in the spaces between the materials that make up the ordinary world. It exists in a time-space of liminality that transcends the ordinary world, though it is predicated on the productive world. The totality and well-being of human beings is restored through such “consumation”.

This goes without saying, but art, for example, is made through the surplus production of human society and itself represents the lavish consumption of that surplus. The Muses as the goddesses “guiding” the arts were not merely goddesses of music but also those of literature, that is, poetry, drama, and history woven through words. Art is thus nothing more or less than an act of “consumation” serving the Muses.

Such “consumation” is not limited to art. The English word “art” comes from the Latin *ars*, meaning technique. Care of one’s health is an *ars*. The sober logical thinking that Epicurus sought—a tranquil life, with an emphasis on sober thinking—is also such an *ars*. The legacy of his philosophy led to *Novum Organum* (published in 1620), the book on new scientific methodology by the Englishman Francis Bacon (1561–1626) that is considered the beginning of modern science. This is the kind of discussion/debate that goes beyond the four *idola* (the idols of the tribe, cave, marketplace, and theater), making the perception of “truth” possible for the very first time. The principles/laws of nature and the world are invisible when blocked by the obviousness that has become “common belief.” The method advocated by Bacon was an art to make the invisible visible. Incidentally, Newton is said to have been an alchemist, just as Bacon was.

## 6. Conclusion

Well-being is defined as a visceral sensation in one's flesh, the comfort of being alive. The technique of realizing such a state is that of self-care, or nourishing life, and its time-space is the *scholē*. The argument put forth here cited education and schools simply because education also aims to nourish life, appearing in the time-space of *scholē* known as the schools.

The *scholē* becomes possible only through surplus of production and has as its purpose the consumption of that surplus. It makes its appearance in a liminal zone (“between”), even in the midst of our current era in which the self-propagating drive for capital swallows up everything in the name of utility, efficiency and productivity. Well-being involves human beings as living entities, the history of whom lies in the permanent flow of time and non-time; it is not necessarily synchronized with the hectic short-wavelength changes of our current era. For the well-being of our own lives, there is no sense in trying to align ourselves with the current world or the current era. Instead, what is necessary is simply to treasure the time and space in which we can sit down slowly and nourish our lives pleasantly, listening carefully to the voice of “comfort” that bubbles up through our own flesh inside.

## Notes

- 1) Regimen (diéthétique) was an art of taking care of life; “Le regime est un art de vivre” (Foucault 1984: 133).
- 2) The Greek word “pneuma” is translated into “Spirit” in English Bible: “and he (Jesus) saw the Spirit of God descending like a dove, and lighting upon him” (Matthew 3: 16).

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