

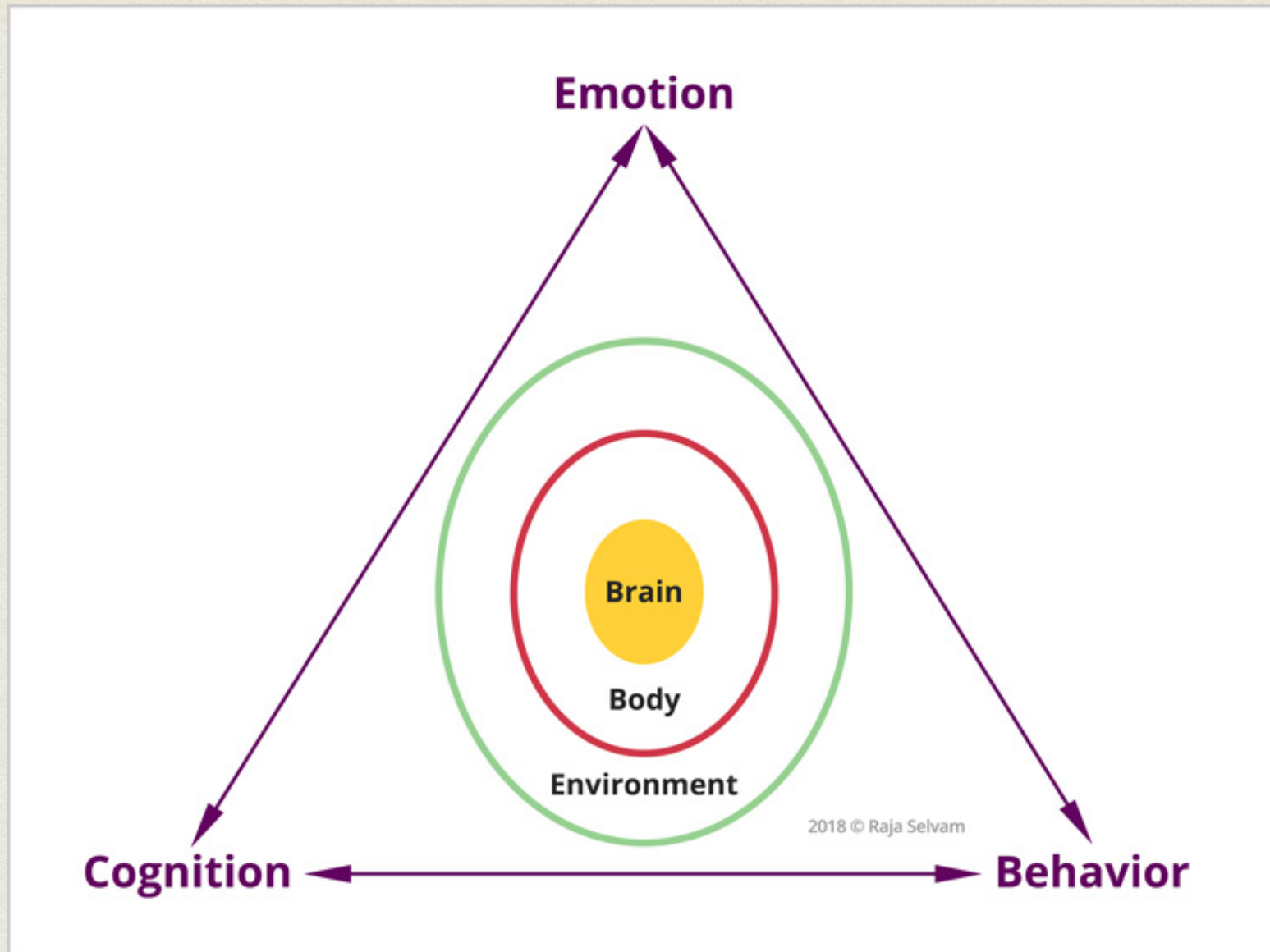
זן ופילוסופיה: סין, יפן, והמערב

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שיעור 6: גוף ואמת (השלמות)
גוף ועולם

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Embodied Cognition: Cognition, emotion and behavior are all embodied and embedded in the brain, body, as well as the environment. They affect each other but emotion is primary, as emotion is a stronger mediator of cognition and behavior.

MERLEAU-PONTY AND DŌGEN

Carl Olson. *The Human Body
as a Boundary Symbol: A
Comparison of Merleau-
Ponty and Dōgen.*



A comparative philosophical dialogue has several benefits. It can help us to see not only the similarities and differences in the respective positions of philosophers, but it can also enable us to comprehend the value of philosophical insights foreign to our own tradition. It thus involves us in a comparative realm of meaning, places us spatially between Eastern and Western traditions, transcends the historical time that separates philosophers, provides us with a possible common ground on which to understand each other, and sets us on the path to truth, which emerges in the dialogic exchange between thinkers who share similar human problems and concerns. If the philosophical dialogue retains a posture of expectant openness, the dialogic participants can teach us, for instance, something about the human body.

MERLEAU-PONTY AND DŌGEN

Body-Mind

Only cognition and rejecting
anything that is not reason

René Descartes (1596-1650)

Edmund Husserl (1859-1938)

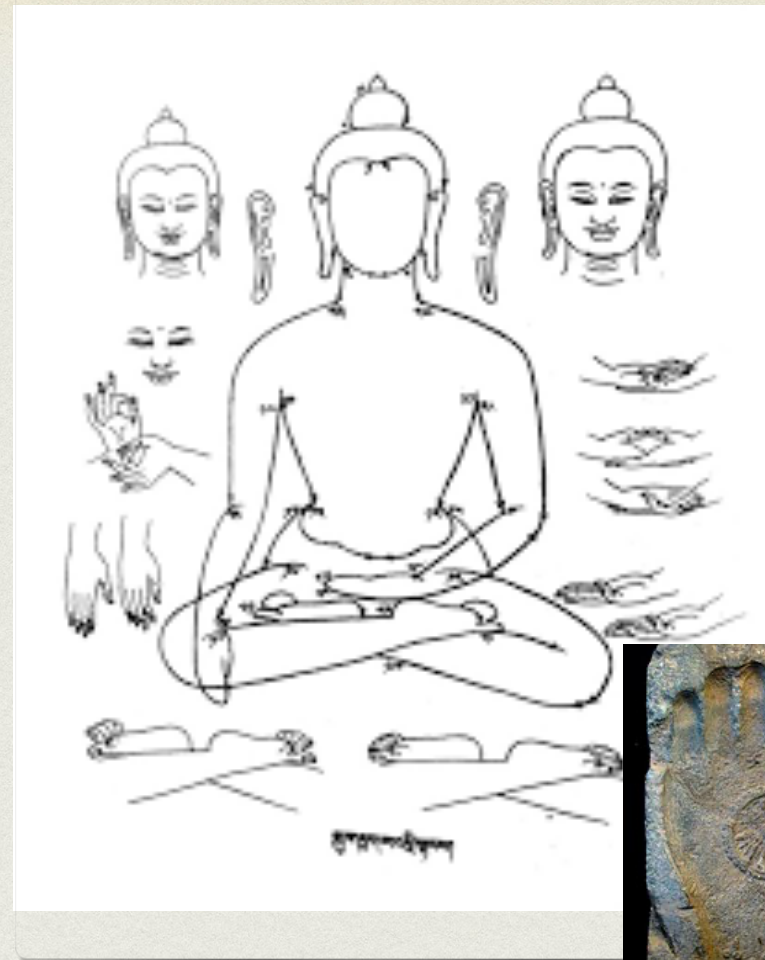
Martin Heidegger (1889-1976)

Merleau-Ponty (1908-1961)



MERLEAU-PONTY AND DŌGEN

Level feet, Thousand-spoked wheel sign on feet,
Long, slender fingers, Pliant hands and feet, Toes
and fingers finely webbed, Full-sized heels, Arched
insteps, Thighs like a royal stag, Hands reaching
below the knees, Well-retracted male organ, Height
and stretch of arms equal, Every hair-root dark
colored, Body hair graceful and curly, Golden-hued
body, Ten-foot aura around him, Soft, smooth skin,
Soles, palms, shoulders, and crown of head well-
rounded, Area below armpits well-filled, Lion-
shaped body, Body erect and upright, Full, round
shoulders, Forty teeth, Teeth white, even, and close,
Four canine teeth pure white, Jaw like a lion, Saliva
that improves the taste of all food, Tongue long and
broad, Voice deep and resonant, Eyes deep blue,
Eyelashes like a royal bull, White ūṛṇā curl that
emits light between eyebrows, Fleshy protuberance
on the crown of the head



DŌGEN

- Dōgen Zenji, Dōgen Kigen, Eihei Dōgen (1200-53)
- Sōtō Zen
- Buddha nature <-> Human body
- Practice <-> Realization



DŌGEN

- Being-time (*uji* 有時) time being
- thinking, not-thinking, without thinking
- Zazen = zen sitting



FUKAN ZAZENGI

Universal Recommendation for Zazen
By Dōgen Kigen (1200-1253)



MERLEAU-PONTY AND DŌGEN

Body and World

Phenomenology of Perception (1944)

“The fundamental philosophical act [is to]...return to the lived world beneath the objective world” (PP: 83/57).

- phantom limbs
- being-toward-the-world
- kinesthetic sense
- body schema

MERLEAU-PONTY AND DŌGEN

Body and World

Shōbōgenzō (1231 and 1253)

shinjin 心身 mind-body (גופנפש)

"What we call the body and mind in the Buddha Way is grass, trees and wall rubble; it is wind, rain, water and fire...If your own body and mind are not grass, wood, and so on, then they are not your own body and mind. And if your own body and mind do not exist, neither do grass and wood" Dōgen

MERLEAU-PONTY AND DŌGEN

Body and Space

- being-in-itself vs. being-for-itself (Jean-Paul Sartre. *Being and nothingness*, 1943)
- flesh or wild being

MERLEAU-PONTY AND DŌGEN

Body and Space

"It is for this reason that life is what I make to exist, and I is what life makes me. In boarding the boat, one's body and mind and the entire surrounding environment are all the boat's dynamic working; both the entire earth and all space are the boat's dynamic working." Dōgen

The phrase, 'learning the Way through the body', means that we learn the Way by means of the body, that we learn the Way by means of our living flesh. Our Body comes from our learning the Way, and what has come from our learning the Way is our body along with our Body. The whole universe in all ten quarters is synonymous with our one real physical body, and the coming and going of birth and death is also synonymous with our real physical body. We train with this body when we part company with the ten evils, hold to the eight Precepts, take refuge in the Three Treasures, and give up our homes, leaving home life behind to become a monk—this is to truly learn the Way.

MERLEAU-PONTY AND DŌGEN

Body and Consciousness

You should consider carefully that the Buddha-dharma has always maintained the thesis of the non-dual oneness of body and mind. Nevertheless, how can it be possible that while this body is born and dissolves, mind alone departs from body and escapes from arising and perishing? If there is a time when they are not, the Buddhist teaching must be false indeed.... you should see the truth that as all the Buddhas of the past, present and future are awakened and practice the Way, they do not leave out of our bodies and minds. To doubt this is already to slander them. As we reflect quietly upon this matter, it seems quite reasonable that our bodies and minds enact the Way.... *Shōbōgenzō*, “On Learning the Way Through Body and Mind”

- Shiryō (thinking), fu-shiryō (no-thinking), and hi-shiryō (without thinking)

MERLEAU-PONTY AND DŌGEN

Body and Perception

My body is the fabric into which all objects are woven, and it is, at least in relation to the perceived world, the general instrument of my 'comprehension'" Merleau-Ponty

When even for a moment you express the Buddha's seal by sitting upright in Samadhi the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. *Shōbōgenzō* "Bendōwa"

MERLEAU-PONTY AND DŌGEN

Body and Time

"My body takes possession of time; it brings into existence a past and a future for a present; it is not a thing, but creates time instead of submitting to it." Merleau-Ponty

"In every focusing movement my body unites present, past and future, it secretes time, or rather it becomes that location in nature where, for the first time, events, instead of pushing each other into the realm of being, project round the present a double horizon of past and future and acquire a historical orientation." Merleau-Ponty

MERLEAU-PONTY AND DŌGEN

Body and Time

- Uji 有時

Do not look upon time as ‘something that just flies away’: do not teach yourself that ‘flying away’ is simply how time functions. Were we to endow time with the property of ‘flying away’, there would undoubtedly be a gap left by the time that has flown. Should anyone have not yet heard teaching upon the principle expressed by the phrase ‘just for the time being’, he may still think of time only as ‘something which has gone away’. In short, everything whatsoever that exists in the whole universe is a series of instances of time.

MERLEAU-PONTY AND DŌGEN

Body and Time

Since everything is for the time being, we too are for the time being. Time has the virtue of continuity: it continuously flows from the today that we are talking about to a tomorrow, from a today to a yesterday, from a yesterday to a today. It flows from a today to a today and from a tomorrow to a tomorrow. Because continual, continuous flow is a function of time, past and present times do not pile atop each other nor do they form an accumulative line... Because we ourselves and others, as previously stated, are already 'beings for a time', our training and practice are times, as is also our awakening to Truth. Our 'entering the mud or going into deep water' is likewise a time. *Shōbōgenzō*, "Uji"

MERLEAU-PONTY AND DŌGEN

כשם שהדיאלוג בין מרלו-פונטי לדוגן מתקיים על גבול שבין פילוסופיה מזרחית למערבית, הגוף שלנו הוא סמן של גבול - גבול שבין חופש לשעבוד. כיצורים המתגלמים בגוף, אנחנו לא לגמרי חופשיים וגם לא לגמרי כבולים. ההתגלמות שלנו מעניקה לנו אפשרות לחופש, סיכוי להיפטר מכפייה מעכבת, ויכולת יצירתיות מתמדת. אדם המצוי על הגבול חומק מסיווג ומסגרת רגילים. אדם כזה יכול, לפחות באופן פוטנציאלי, להתגבר על הבחנה מינית, על המקצבים הקוסמיים של חיים ומוות, על הקוטביות המרחבית בין פה ושם, על הקוטביות הזמנית של עבר ועתיד, על הניגוד האתי בין טוב לרע, על הדיכוטומיה של יחסי אנוש, וההבחנה הקונבציונאלית בין גוף לעצמי. אדם על-גבול, הוא מועמד אידיאלי לדיאלוג בין-תרבותי, פילוסופי. הבין לבין של האדם הזה מקנה לו את החופש להקשיב לשני הצדדים ולהחליט בעצמו.