

# זן ופילוסופיה: סין, יפן, והמערב

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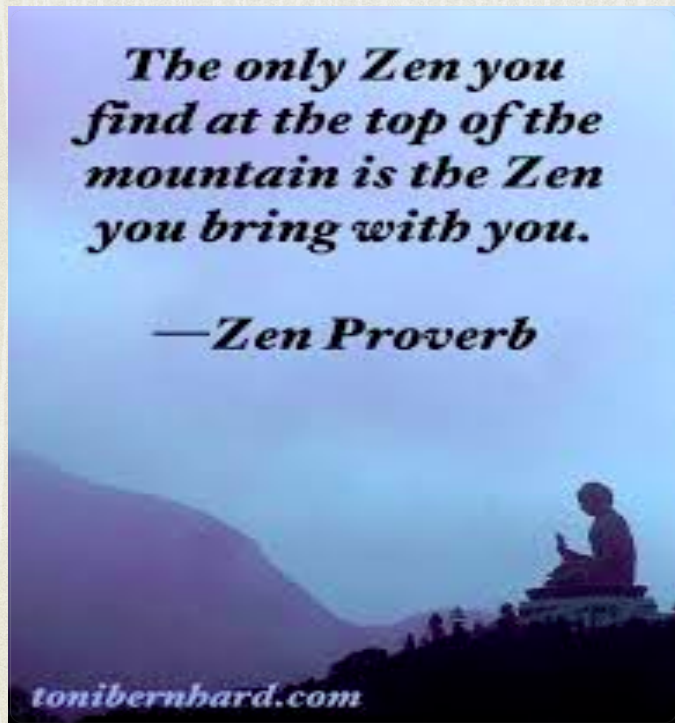
שיעור 1: מבוא



# CLASS INDEX

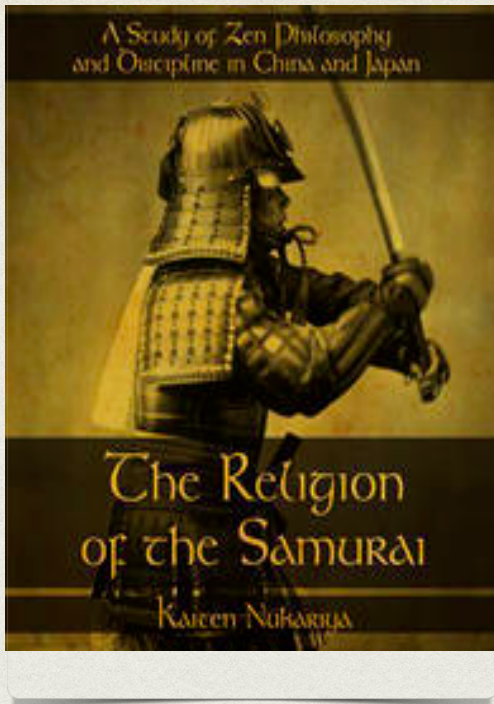
Slides	Theme
3-11	Intro: Zen & Modern Culture
12-15	Syllabi
16-18	Comparative Philosophy
19-23	Philosophy as a Way of Life (Suzuki and Hadot)



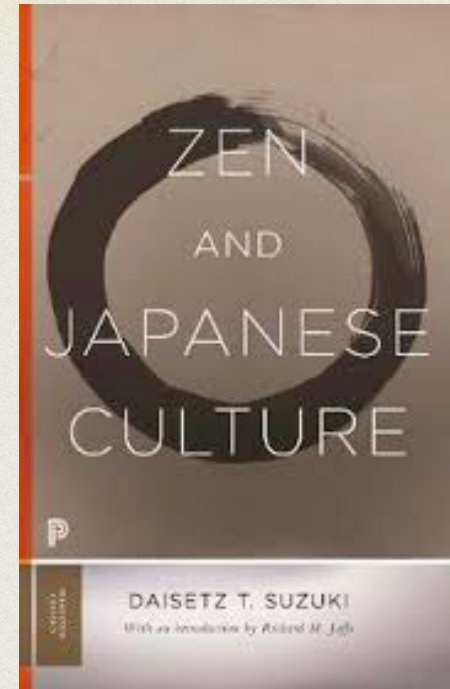


# INTRO





Nukariya Kaiten (1867-1934)



D.T. Suzuki (1870-1966)

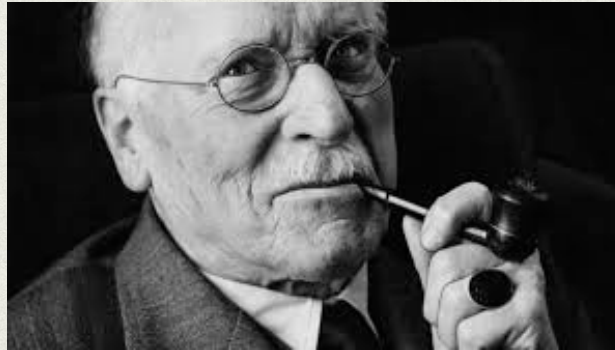
# ZEN AND MODERN CULTURE

*Reverse Orientalism & Occidentalism*

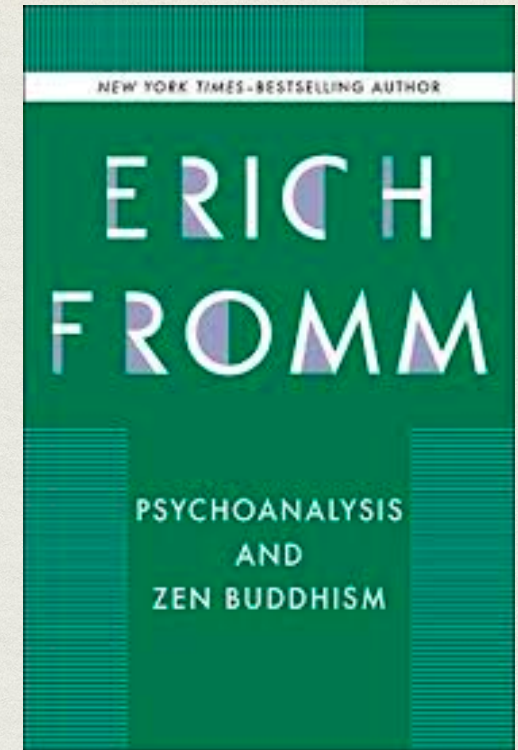




Alan Watts (1915–1973)



Carl Jung (1875–1961)

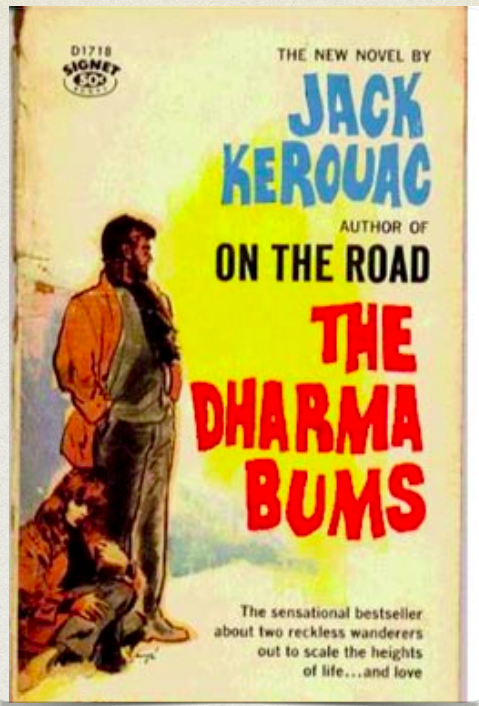


Erich Fromm (1900–1980)

# ZEN AND MODERN CULTURE

*New Spirituality Depth Psychology*

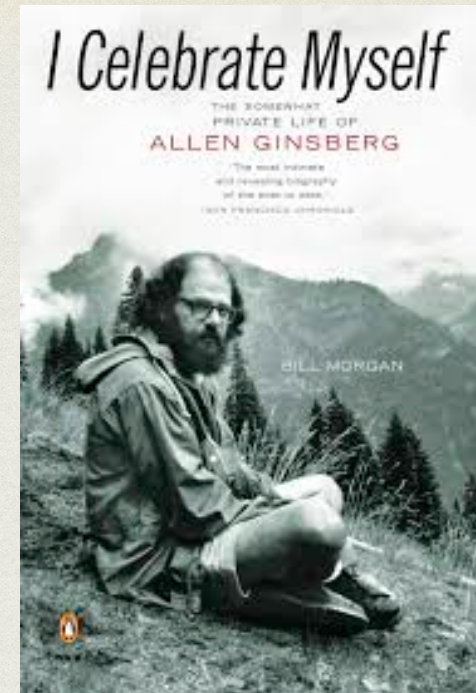




Jack Kerouac (1922–1969)



Robert Pirsig (1928–2017)



Allen Ginsberg (1926–1997)

# ZEN AND MODERN CULTURE

*Counterculture and the Beat Movement*



ALAN W. WATTS

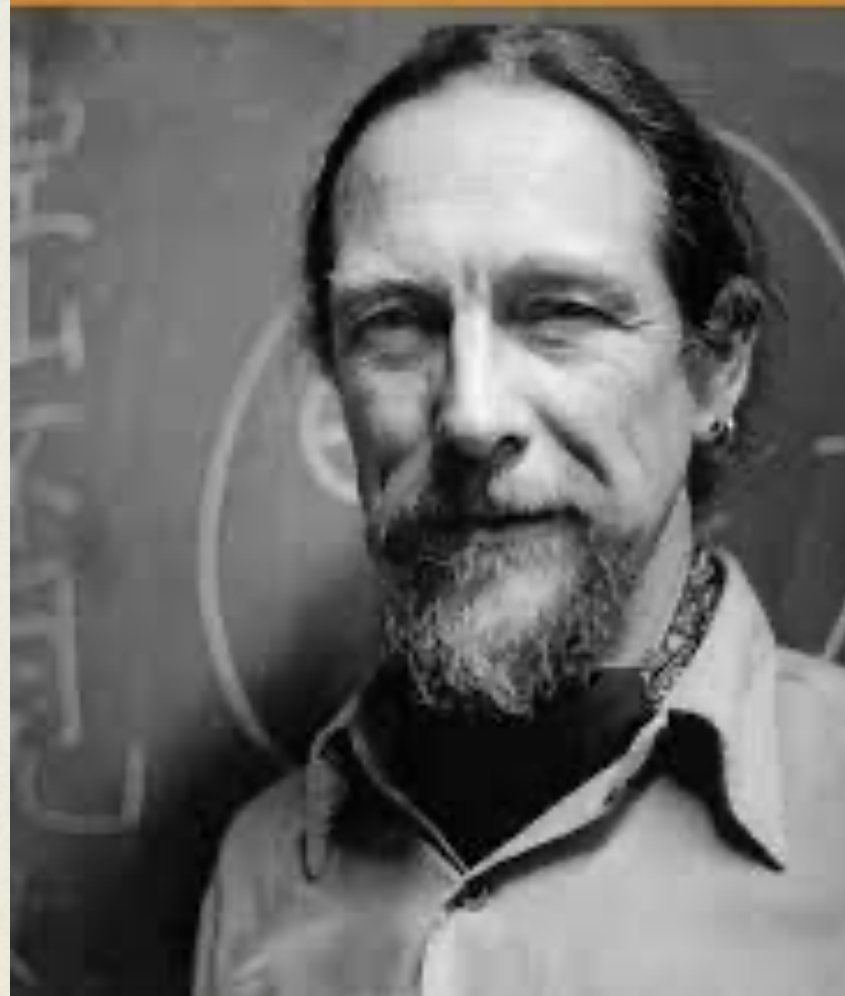
Beat Zen  
Square Zen  
and ZEN



CONVERSATIONS WITH

Gary Snyder

EDITED BY DAVID STEPHEN LECHE







# ZEN AND MODERN CULTURE

*Consumer Culture and Art*



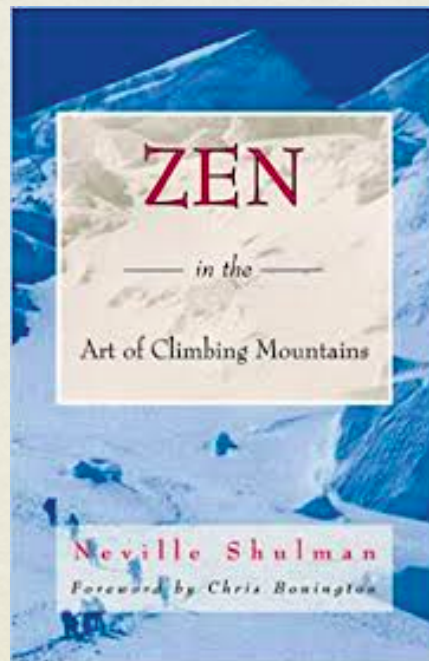
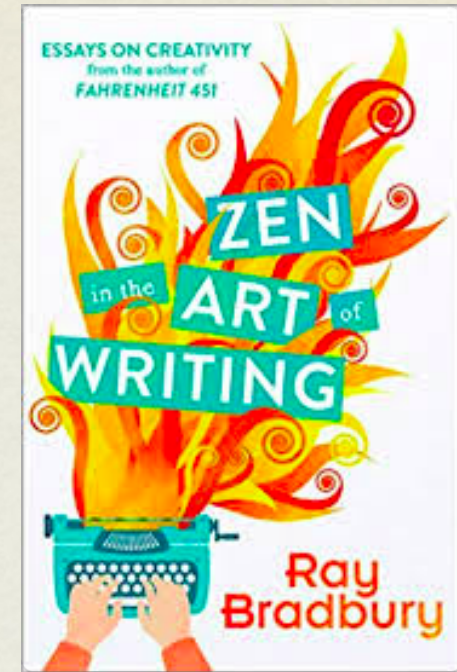
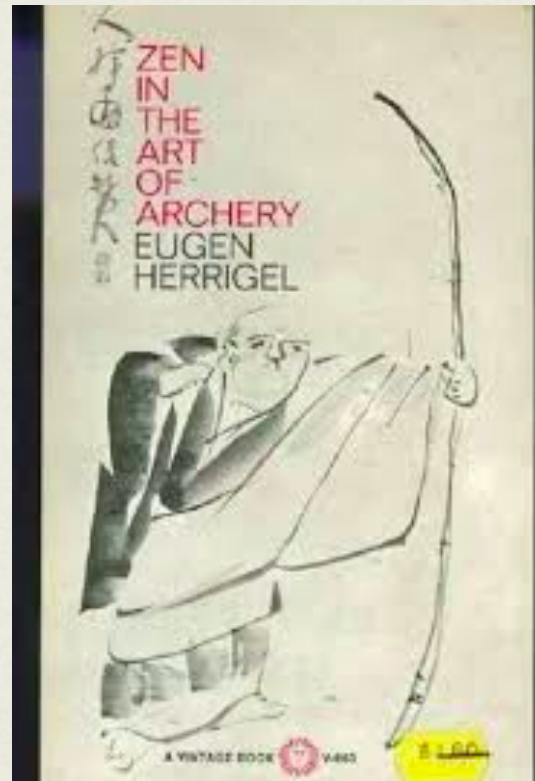
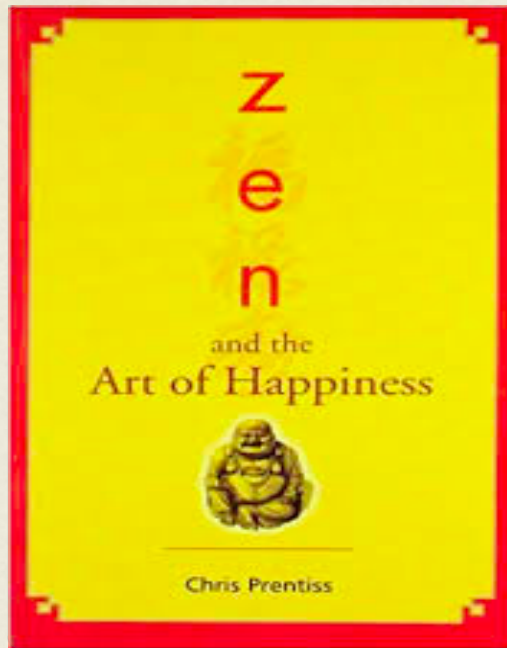


# Where the Heart Beats

John Cage,  
Zen Buddhism,  
and the Inner Life  
of Artists













# ZEN

*C. Chán; S.: dhyāna; K.:Seon; V.:Thiền*

סין - המאה ה-8 המאה ה-10





# סילבוס

<https://il.ac.moodle2.bgu.edu/course/view.php?id=29182>



# חובות וציון

## דרישות

- סטודנטים שלא למדו את הקורס "בודיהיזם כפילוסופיה" מתבקשים לקבל את אישור המרצה.
- נוכחות, הגשת עבודות, קריאה ומבחן גמר

## מבנה הציון

1. הגשת כ-5 תגובות קצרות (250-500 מילים) למאמרים שיידונו בשיעורים (40%)  
התגובה תכלול תיאור הטענה/נות העיקריות ודעתכם בהתבסס על השיעור וקריאה נוספת. התגובה הטובה ביותר תזכה את כותבה בבונוס (2 נק') ותפורסם באתר.  
מועד אחרון בהחלט להגשת המטלה השבועית יום חמישי שעה 12:00.
2. יומן מדיטציה (10%)
2. עבודת גמר (40%)



שיעור	תאריך	נושא	קריאה
1	21.10	הקדמה כללית לקורס	Spiritual Exercises and Ancient Philosophy : An Introduction to Pierre Hadot (רשות)
2	28.10	יסודות המחשבה הזנית I	רז, יעקב. זן בודהיזם: פילוסופיה ואסתטיקה. משרד הבטחון, 2006, עמ' 31-52 (רקע חשוב) Awakening of Faith
3	4.11	יסודות המחשבה הזנית II	דאואיזם
4	11.11	זן "קלאסי"	Huangpo, Linjilu
5	18.11	נושא 1 : גופנפש גוף ואמת	Van der Braak, André. <i>Nietzsche and Zen: Self-overcoming without a self</i> . Lexington Books, 2011, pp. 47-56. Fight Club, מטלה מס 1
6	25.11	גוף ועולם	Olson, Carl. "The Human Body as a Boundary Symbol: A Comparison of Merleau-Ponty and Dōgen." <i>Philosophy East and West</i> (1986): 107-120. Dōgen's Fukanzazengi
7	2.12	גוף והתעוררות	Leighton, Taigen Dan. "Zazen as an enactment ritual." <i>Zen Ritual: Studies of Zen Buddhist Theory in Practice</i> (2008): 167-184. מטלה מס 2
8	9.12	זן, מינדפולנס ומדעי המוח I	Kahan, Tracey L., and Patricia M. Simone. "Where neurocognition meets the master: Attention and metacognition in Zen." In <i>Soul, Psyche, Brain: New Directions in the Study of Religion and Brain-Mind Science</i> , pp. 113-137. Palgrave Macmillan, New York, 2005. מטלה מס 3
9	16.12	השלמות	
10	23.12	נושא 2: לוגיקה ופילוסופיה של השפה	Wright, Dale S. "Rethinking transcendence: The role of language in Zen experience." <i>Philosophy East and West</i> 42, no. 1 (1992): 113-138. מטלה מס 4
11	30.12		Garfield, Jay, and Graham Priest. "Mountains are just mountains." <i>Pointing at the moon: Buddhism, logic, analytic philosophy</i> (2009): 71-82.
12	6.12	נושא 3 : אתיקה	Kasulis, Thomas P. "Zen as a social ethics of responsiveness." <i>Journal of Buddhist ethics</i> 13 (2006). מטלה מס 5
13	13.12		Park, Jin Y. "Zen Buddhism and the Space of Ethics." <i>A Mirror Is for Reflection: Understanding Buddhist Ethics</i> (2017): 73. Satori and the Moral Dimension of Enlightenment



# מתודולוגיה

“The concentration in **Contemplative Studies** investigates the underlying philosophical, psychological, and scientific bases of human contemplative experience. Students pursue a "**third person**" academic approach drawn from the humanities and sciences to analyze the cultural, historical, and scientific underpinnings of contemplative experiences in religion, art, music, and literature. This is developed in combination with a "**critical first-person**" approach based in practical experience of contemplative techniques and methods to provide an integrated understanding of the role of contemplative thought and experience in societies and on the individuals who constitute them.”

<https://bulletin.brown.edu/concentrations/college-the>



# COMPARATIVE PHILOSOPHY

“Comparative philosophy—sometimes called “cross-cultural philosophy”—is a subfield of philosophy in which philosophers work on problems by intentionally setting into **dialogue** various sources from across cultural, linguistic, and philosophical streams. The ambition and challenge of comparative philosophy is to include all the philosophies of global humanity in its vision of what is constituted by philosophy.”

[/comparat/edu.utm.iep.www//:https](https://comparat/edu.utm.iep.www/)



## Difficulties\*

1. *lack of knowledge/skills*
2. *Chauvinism (descriptive and normative)*
3. *Lack of Skepticism*
4. *Incommensurability*



\* see: Wong, David. "Three Kinds of Incommensurability." In *Relativism: Interpretation and Confrontation*, ed. Michael Krausz (Notre Dame: Notre Dame University Press, 1989): 140-159; Nussbaum, Martha. *Cultivating Humanity: A Classical Defense of Reform in Liberal Education*. Cambridge, MA: Harvard University Press, 1997.



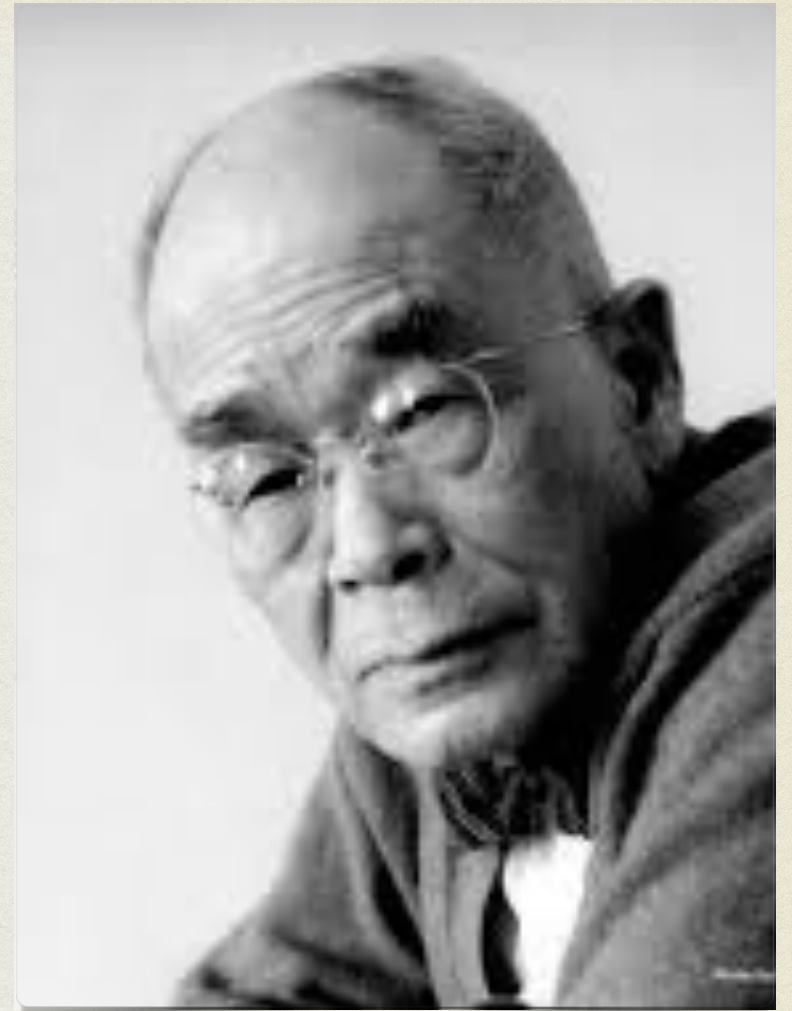
“Properly speaking, comparative philosophy does not lead toward the creation of a synthesis of philosophical traditions (as in World Philosophy). What is being created is not a new theory but a different sort of **philosopher**. The goal of comparative philosophy is learning a new language, a new way of talking. The comparative philosopher does not so much inhabit both of the standpoints represented by the traditions from which he draws as he comes to inhabit an emerging standpoint different from them all and which is thereby creatively a new way of seeing the human condition.”

[/comparat/edu.utm.iep.www//:https](https://www.iep.edu/comparat/)



# PHILOSOPHY AS A WAY OF LIFE

“Is Zen a system of philosophy, highly intellectual and profoundly metaphysical, as most Buddhist teachings are? I have already stated that we find in Zen all the philosophy of the East crystallized, but this ought not to be taken as meaning that Zen is a philosophy in the ordinary application of the term.”



D.T. Suzuki (1870-1966)



“Zen is decidedly not a system founded upon logic and analysis. If anything, it is the antipode to logic, by which I mean the dualistic mode of thinking. There may be an intellectual element in Zen, for Zen is the whole mind, and in and posit thing that is to be divided into so many faculties, leaving nothing behind when the dissection is over. Zen has nothing to teach us in the way of intellectual analysis; nor has it any set doctrines which are imposed on its followers for acceptance. In this respect Zen is quite chaotic if you choose to say so...if I'm asked, then, what Zen teaches, I would answer Zen teaches nothing. Whatever teaching there are in Zen, they come out of one's own mind. We teach ourselves, Zen merely points the way. Unless this pointing is teaching, there is certainly nothing in Zen supposedly set up as its cardinal doctrines or as its fundamental philosophy.”

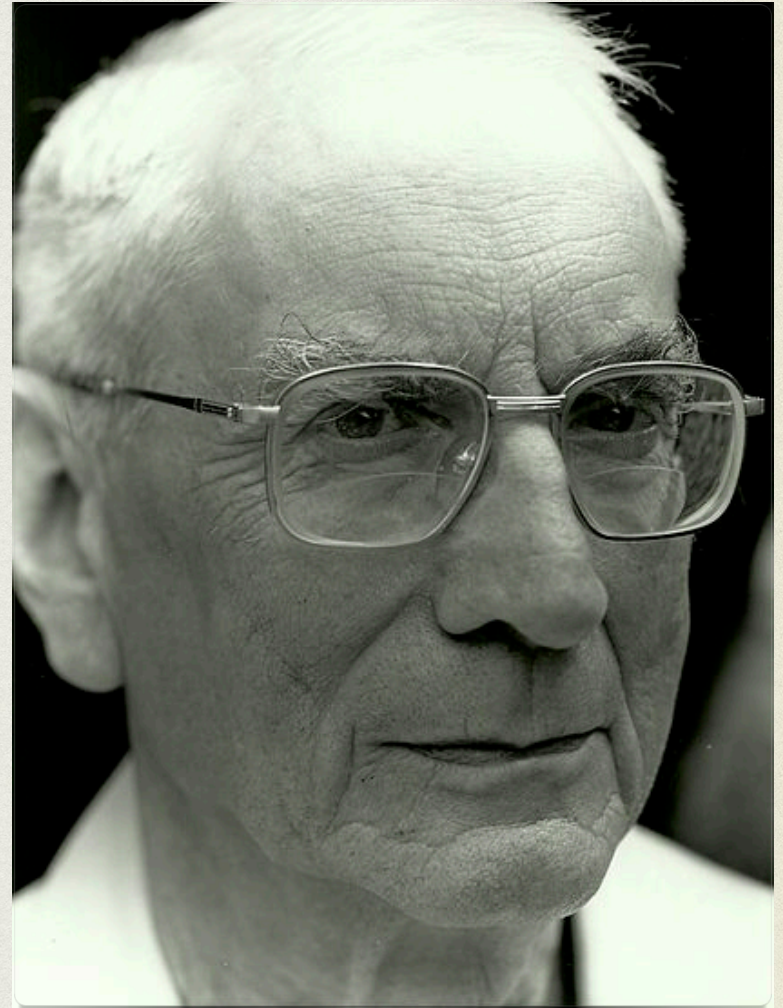


# PIERRE HADOT

(1922-2010)

*askesis (spiritual practice)*

“Philosophy presented itself as a mode of life,  
as an act of living, as a way of being“





In antiquity, true philosophy is a spiritual exercise, and philosophical theories, either explicitly or implicitly, are placed in the service of a spiritual practice that expresses a particular existential attitude (*Exercices spirituels et philosophie antique*, pp. 51-52).

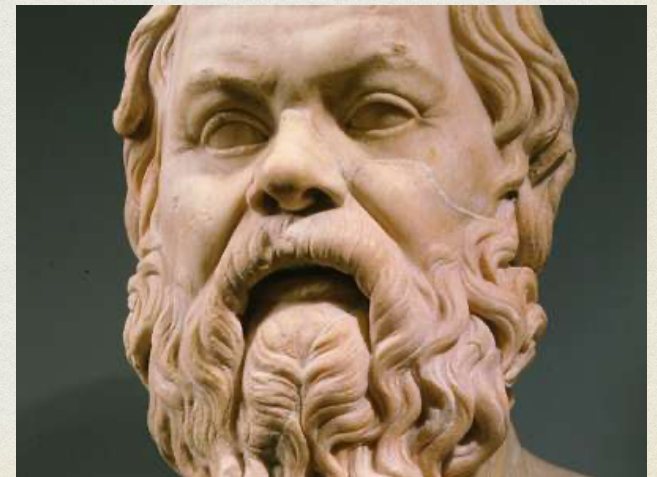
The lesson of ancient philosophy consisted in Man invitation for each man to transform himself. Philosophy is conversion, transformation of the way of being and the way of living, the quest for wisdom” (Ibid p. 227).

“Ancient philosophy proposes an art of living to man; modern philosophy, on the contrary, presents itself above all as the construction of a technical language reserved for specialists” (Ibid p. 225).



This essential dimension prevents the dialogue from being a theoretical and dogmatic account and forces it to be a concrete and practical exercise, because, to be precise, it is not concerned with the exposition of a doctrine, but with guiding an interlocutor to a certain settled mental attitude: it is a combat, amicable but real. We should note that this is what takes place in every spiritual exercise; it is necessary to make oneself change one's own point of view, attitude, set of convictions, therefore to dialogue with oneself, therefore to struggle with oneself.

[*Exercices spirituels et philosophie antique*, p. 34]





According to the Stoics, the parts of philosophy, that is to say, physics, ethics, and logic, were in fact not the parts of philosophy itself, but the parts of **philosophical discourse**. They meant by that that, since it was a question of teaching philosophy, it was necessary to propose a theory of logic, a theory of physics, a theory of ethics. The requirements of discourse, both logical and pedagogical, obliged one to make these distinctions. But philosophy itself, that is to say, the mode of philosophical life is **no longer a theory divided into parts**, but a unique act that consists in living logic, physics, and ethics. One no longer then produces the theory of logic, that is, of speaking and of thinking properly, but one thinks and speaks properly; one no longer produces the theory of the physical world, but one contemplates the cosmos; one no longer produces the theory of moral action, but one acts in a virtuous and just manner. [Ibid pp. 219-20]