

זן ופילוסופיה: סין, יפן, והמערב

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שיעור 7: גוף ועולם (השלמות)
גוף והתעוררות

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

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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. (Dōgen)

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.

Taigen Dan Leighton. “Zazen as An Enactment Ritual” in Heine, Steven, and Dale S. Wright, eds. Zen ritual: Studies of Zen Buddhist theory in practice. Oxford University Press, 2007.

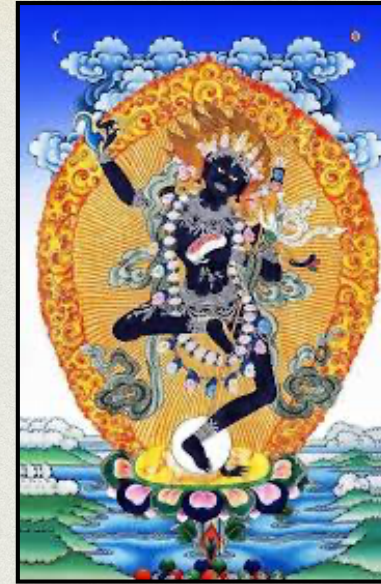
Zen seated meditation (**zazen**) for Dōgen is not an instrumental technique aimed at obtaining a heightened mental or spiritual state, or even as a method for inducing some dramatic “enlightenment” experience. But a **ritual enactment** and expression of **awakened awareness**.



ZEN AND TANTRA

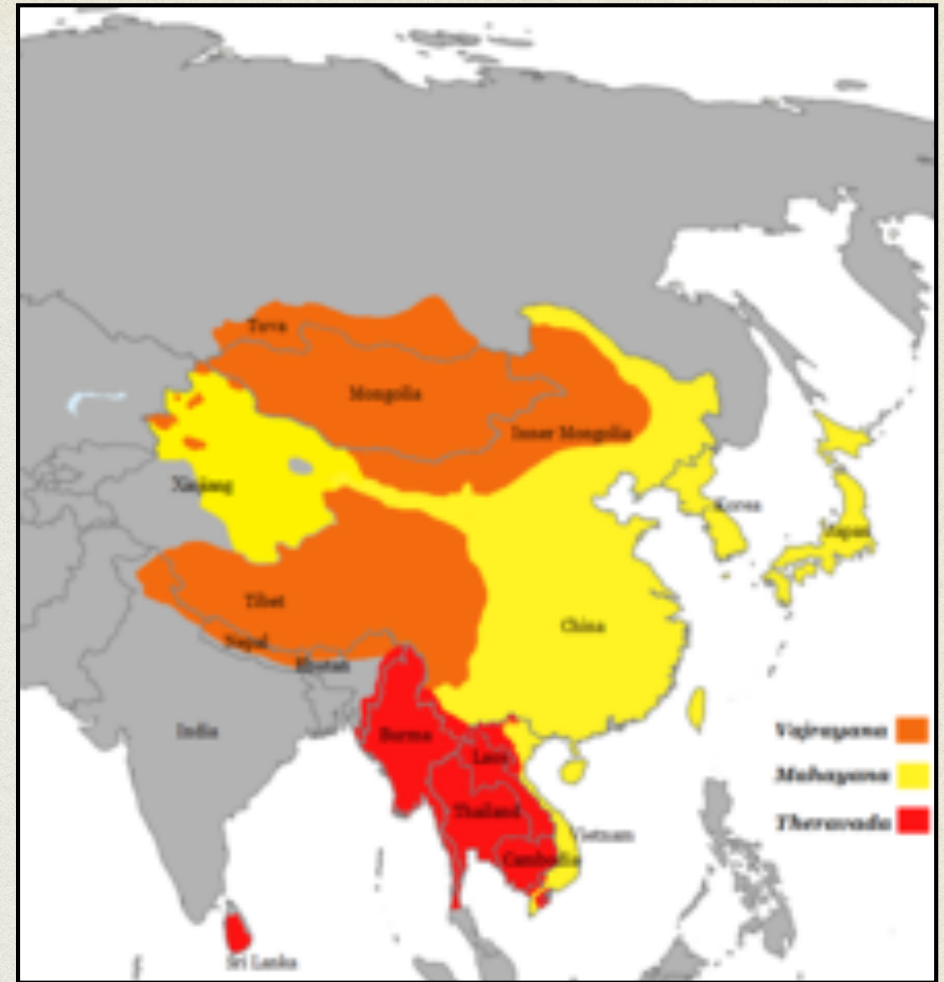
*Vajrayana
Tantra
Esoteric Buddhism*

"The world is bound by passion, also
by passion it is released" (Hevajra
Tantra)





ZEN AND TANTRA



Three Esoterica: Mantra, Mudra, Mandala



ॐ मणिपद्मे हूँ

OM MANI PADME HUM



PRAYER POSE
ANJALI MUDRA



UTTARABODHI MUDRA VIEWS
(FRONT, BACK - UNCROSSED THUMBS)



PADMA MUDRA
LOTUS MUDRA



HAKINI MUDRA



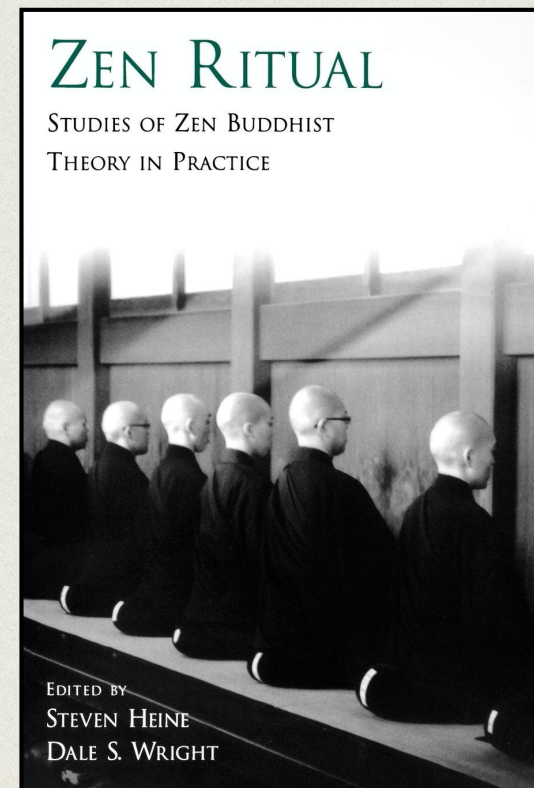
KALESVARA MUDRA



YONI MUDRA

ZEN AND TANTRA

“Dignified deportment is the Buddha Dharma, proper ritual procedure is the essential principle” (*igi soku buppo, saho kore shushi*).





ZAZEN AS A RITUAL



“It is the **seated Buddha** that Buddha after Buddha and Patriarch after Patriarch have taken as their essential activity. Those who are Buddhas and Patriarchs have employed this **essential activity**... for it is the essential function.”

ZAZEN AS A RITUAL



“If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled.”



“Gyobutsu igi” 行佛威儀 (The Awesome Presence [lit. Dignified Manner of Practicing Buddha])

“Know that buddhas in the Buddha way do not wait for awakening... Active buddhas alone fully experience the vital process on the path of going beyond buddha....They bring forth **awesome presence** with their body. Thus, their transformative function flows out in their speech, reaching throughout time, space, buddhas, and activities.”

ZAZEN AS A RITUAL



“In buddha-dharma, practice and enlightenment are one and the same. Because it is the practice of enlightenment, a beginner’s whole hearted practice of the Way is exactly the totality of original enlightenment. For this reason, in conveying the essential attitude for practice, it is taught not to wait for enlightenment outside practice....Since it is already the enlightenment of practice, enlightenment is endless; since it is the practice of enlightenment, practice is begin less” (*Shōbōgenzō*, “Bendōwa”).

ZAZEN AS A RITUAL



“like having crossed over a great ocean on a raft, thinking that upon crossing the ocean one should discard the raft. The zazen of our Buddha ancestors is not like this, but is simply Buddha’s practice.”

ZAZEN AS A RITUAL

לימוד, אימון, התעוררות

דוגן: ביטוי או מופע של טבע הבודהה (לימוד, אימון, התעוררות)

הסמהאדי של הנאה עצמית *jijuyūzanmai* 自受用三昧

השלת גופנפש *shinjin datsuraku* 身心脫落

ZAZEN AS A RITUAL

“Do not regard the capacity to expound the dharma as superior, and the capacity to listen to the dharma as inferior. If those who speak are venerable, those who listen are venerable as well...Know that it is equally difficult to listen to and accept this sutra. Expounding and listening are not a matter of superior and inferior.... As the fruit of buddhahood is already present, they do not listen to the dharma to achieve buddhahood; as indicated, they are already buddhas.”



Joskovich, Erez. "Playing the Patriarch: Representation and Transformation in the Zen Sermon." *Journal of the American Academy of Religion* 85.2 (2017): 470-493.