

INTRODUCTION

The progress in science and technology in modern times shows for the destiny of the genus human two faces like the two-headed God, Janus. One face which science and technology reveal is that of the God of light, who illuminates brightly the future for the genus human, guaranteeing it an affluent and pleasant happiness. The other face is the God of darkness, who betrays a power that could bring a terrifying destruction to the world and mankind. Today, we are confronting the God with these two faces.

—Yuasa Yasuo, from the Preface to
New Age Science and the Science of Ki-Energy

Attunement Through the Body is a personal lyricism cast in a philosophical language. It has arisen as one of my responses to the encounter, in a broad perspective, between East and West, and in a more narrow personal and philosophical sense, between rationality and a-rationality, or between mind and body. What characterizes these encounters is a dualism which has taken a strong hold on our way of life spreading widely in most industrialized nations of the world to the point of being ingrained, as it were, in every cell of our genes although a degree to which the cell is affected may differ from individual to individual and from nation to nation.

The main theme on which *Attunement Through the Body* focuses is the concept of the lived and living human body, or the personal body as it relates to the mind-body issue. It examines from a "Japanese" perspective how we live our personal body in our everyday life (part 1) and how it could be transformed through a process of meditative training (part 2). The everyday mode of living our body and its transformation is theoretically articulated in light of the concept and phenomenon of "attunement" by utilizing the method of "comparative" philosophy (part 3). I should like to explicate, as a way of introducing the work, the following terms, attunement, Japanese perspective, and comparative philosophy so that a clear sense of direction

and purpose, along with the organization of the work, will open up within the purview of our inquiry—first, the phrase Japanese perspective, and then the method of comparative philosophy, while relegating the discussion of attunement later when we directly deal with the content of this work.

A most obvious reason that justifies the use of the phrase Japanese perspective for *Attunement Through the Body* is that the first two parts of this three part work, deals directly with the concepts of the body developed by three Japanese thinkers—in part 1 Ichikawa Hiroshi and Yuasa Yasuo, two contemporary Japanese philosophers and in part 2 Dōgen Kigen, a medieval Japanese Zen master. In view of the materials covered in part 1 and 2, therefore, *Attunement Through the Body* unmistakably bears the mark of Japanese.

To be more specific, Ichikawa employs in chapters 1 and 2 phenomenological method, which is Western in origin, to articulate how we live our body in our everyday life, understanding “we” to mean not only “Japanese people” but a collective name for all humans. In chapter 3 Yuasa expands on the concept of body-scheme, originally developed by Henry Head, a British physiologist, to give a comprehensive, conceptual structure to the living and lived body, while incorporating insights gained from his in-depth study of depth-psychology, physiology, Western philosophy and Eastern meditational methods.

Part 2, consisting of four chapters, explores Dōgen, particularly focusing on his philosophy of the body made explicit through meditational training. Insofar as Dōgen is a Japanese religious thinker, his treatment of the body will also bear the mark of Japanese although Dōgen himself may reject such a category, for he firmly believed that what he was teaching was the Buddha way. Nonetheless, when it is examined from a broader context of Buddhist scholarship or scholarship in general, Dōgen’s philosophy of the body is the Buddha way that is articulated through Japanese ethos. Even though Dōgen’s philosophy of the body carries a Japanese ethos, it does not mean that his articulation of the body in light of Buddhism is, when seen from a broad perspective on human existence, confined to a Japanese view of what the body is. It still carries a universal applicability.

It is a mistake, therefore, to infer from the fact that simply

because these three authors are Japanese, the subject matter, the concept of the body, developed in each part, is distinctively and uniquely Japanese. It has a universal applicability to all humans, regardless of the national origin, as the reader will discover in going through *Attunement Through the Body*. In this respect, it is worthwhile to remind ourselves that philosophy knows no national boundary. Each philosopher must learn to go beyond his/her national *karma*, or as Jung might put it, the national collective unconscious. (More on this point later when discussing comparative philosophy.)

We may now explain briefly each of the above mentioned three treatments of the concept of the body to give a sense of the conceptual running thread so that a fuller picture of what is developed in part 1 and 2 will be in our purview.

In dealing with Ichikawa's concept of the body, our primary concern is to learn how we live our body in our everyday life. Can we give a philosophical explication to this question? To respond to this question I shall focus on Ichikawa Hiroshi's book, *Seishin toshite no shintai* (The Body As the Spirit), where he demonstrates, through the skilful use of phenomenological method, the thesis that the body *is* spirit, a counter thesis to the well-known Cartesian dualism. Since the official Cartesian mind-body dualism is fraught with many theoretical and existential problems, Ichikawa's work deserves full attention and exposure as a corrective to Cartesian dualism. Moreover, since Ichikawa uses phenomenological method, that is, his project is to *describe how* we live our body in our everyday existence, his thesis is not a mere "theoretical solution" advanced solely for the sake of logical and theoretical consistency.

In advancing the thesis that the body is spirit, Ichikawa analyzes what he calls "the body as phenomena," that is, the body as it appears to (everyday) consciousness and "the body *qua* structure." This body as phenomena is divided in two categories in our articulation of his phenomenological discussion:¹ the subject-body, that is the body we live immediately and directly from within, and the object-body, that is the body we objectify through our external sense perception. Ichikawa's analysis of the body *qua* structure focuses on the relation of dependence between the subject-body and the object-body and shows that

scheme to the fact that the four information circuits are conceived of as forming a hierarchy, with the fourth circuit serving as the base of this hierarchy while the first is assuming its apex. This hierarchical conception of Yuasa's body-scheme is proposed in view of an experiential awareness of these circuits. That is, the system of multilayered information circuits decreases its transparency, or increases its opacity in terms of their experiential correlate, as one moves from the first to the last circuit, insofar as one remains within the everyday, natural standpoint. This suggests to Yuasa that the mode of existence characteristic of everyday consciousness is *provisionally dualistic* in character. It is dualistic because there is a disparity in terms of awareness between the first two circuits and the last two circuits, and it is provisional because it is not the permanent status admitting of no transformation. Yuasa contends, however, that this provisional dualistic stance can be changed into a nondualistic stance once the transformative process is existentially effected in the course of Eastern self-cultivation methods. In light of the distinction between the four circuits, this transformation suggests that both the third emotion-instinct circuit which borders between conscious and the unconscious, and the fourth unconscious quasi-body circuit that remains simply potential, become incorporated within the conscious domain. This will be philosophically interpreted then as a transformation from the dualistic stance of everyday existence to a nondualistic stance.

When Yuasa discusses this transformative dimension in his concept of body-scheme, he has in mind such phrases as Eisai's "body-mind oneness," Myōe's "crystal clear body-mind coagulation," and Dōgen's "casting off the body and mind," all expressive of a heightened state of meditative awareness—a dimension of experience higher than the mere "ambiguous, preconscious oneness."

In an effort to delve further into Yuasa's idea of transformative dimension, part 2 will focus on Dōgen's philosophy of the body, particularly on an analysis of the practice of "just sitting," which is a somatic modality of the person. This part is concerned with theoretically articulating the process of bodily transformations vis-à-vis the practice of just sitting while holding in view an epistemological perspective opening up through such transforma-

tions. Throughout this inquiry two overriding questions are raised, namely, (1) how does the body go through transformations in the process of just sitting, and (2) what epistemological perspective do these transformations bring forth?

In particular, chapter 4 specifies this transformative process to be an existential, practical movement from an “I” to a “who,” wherein the personalization of experience is ceased and exchanged with a holistic appropriation of experience. In this connection, the term “samadhic awareness” is introduced to justify this existential and practical movement, where samadhic awareness means to become one with an object of meditation, and a precondition for having samadhic awareness is an absence of I as an ego-consciousness. This translates into effecting the everyday existence to change into samadhic existence. This will be shown as a process of “uncovering” the “accidental dust,” that is, as a process of transforming the negative affectivity, associated with the somatic modality of a person’s ego-consciousness, to the positive affectivity. When this is examined in light of its experiential correlate, it will be shown that it is reflected in a transformation from the dependence and opposition of *dharmas* to their nondependence and nonopposition. In actuality, this is a further specification of what samadhic awareness means. When samadhic awareness obtains, there is no opposition and dependence among the things experienced, because there obtains a oneness between the experiencer and the experienced. Conversely, when there is opposition and dependence among the things experienced, the things in this modality are not experienced in spontaneity and freedom to their fullest.

Chapter 5 will analyze the *practical* procedure involved in just sitting in order to learn in more concrete terms how the experiential correlate of nondependence and nonopposition is achieved. While discussing this issue in consideration of the preparation, the attitude, and the goal of just sitting, this chapter will examine the experiential meaning of what Dōgen deems to be the highest form of meditation, “immobile sitting,” vis-à-vis the samadhic awareness that accompanies it, and this samadhic awareness will be interpreted to be an instance of achieved body-mind oneness. Since this is understood to be an achievement, it will provide us with a theoretical justification for understanding the practical and

existential transformation of everyday existence into samadhic existence. Examining this transformation in light of the mind-body problem, it will be shown that it further correlates with the transformation of provisional dualism into nondualism. To demonstrate the validity of this interpretation, this chapter will further discuss Zen's contention that theory and practice must be one, that is to say, the theoretical formulation of Zen experience must be verified first by practical lived experience.

Chapter 6 will delve directly into Dōgen's confirmatory satori experience of enlightenment, which is linguistically expressed as casting off the body and mind, and will argue that an essential meaning of casting off the body and mind is an epistemological reorientation in which the concepts of the mind and the body are radically modified. This modification may alternatively be stated as a change in the experience of body-image. More specifically, the body we objectify through the external sensory apparatus is synthesized or appropriated within the body we live from within, thereby losing its resistance as a material object to the mind. It shows an instance of achievement of oneness between mind and body.

The analysis then moves on to the examination of an experience generative of this modification, which will take us to an examination of the experience of "felt inter-resonance." The term felt inter-resonance designates a lived feeling in meditative awareness where Dōgen claims that there obtains a "subtle mutual assistance" between the meditator and the things engaged through the meditative awareness. Conceptually, the experience of felt inter-resonance, as I interpret it, enables the meditator to locate the object engaged within a complex matrix of conditioned generation-extinction. A contention here is that when this occurs, a complete attunement between the person (or his/her personal body) and the things in the ambiance is engendered. Moreover, it will be argued that this attunement is epistemological in character: since the object no longer epistemologically opposes the subject which experiences it due to the nature of samadhic awareness, there is no dichotomy between the object and subject who knows it. In this connection, it will be pointed out that the mode of judgement operative in the experience of felt inter-resonance is somatic in character in contrast with the

act of *cogito* associated with our everyday, ego-consciousness, where we propose to understand “somatic” to mean somatically induced awareness. The attempt to respond to the initial questions, raised in the beginning of this part concerning the epistemological perspective that opens up through the process of bodily transformations, is completed in this chapter through the examination of felt inter-resonance which gives rise to a phenomenon of attunement.

Chapter 7 will take our investigation out of the context of just sitting to see whether or not the above mentioned felt inter-resonance also serves as a basis for the body in action, which we term “samadhic action,” in contrast to samadhic awareness. This move is motivated partly to dispel a criticism that whatever obtains experientially in samadhic awareness is an instance of “Oriental Quietism.”

This chapter will analyze Dōgen’s identification of the mind with objects, where it will be shown that this identification presupposes a samadhic experience of felt inter-resonance. This understanding will guide us to articulate what it means for the body to act vis-à-vis the experience of felt inter-resonance. The chapter will analyze it in light of Dōgen’s concept of “true human body,” interpreting this concept to mean an achievement wherein understanding and action are correlative with each other—a further specification of Zen’s contention that practice and theory are one. When this correlativity is lived, it will be characterized as an actional realization of nonduality.

Next, the samadhic awareness generative of attunement is also shown to be actional in character. It is actional because an epistemological object provides an opportunity for the person in samadhic awareness to “play with” it, wherein “samadhi-at-play” is at work. This will be explained as follows: since the object is located properly within the complex matrix of conditioned generation-extinction, its past and its destiny are disclosed, which gives rise to an opportunity for an object to be played with in the sense of engaging objects unself-consciously.

Part 3 develops a new theory of what we call attunement, while incorporating the fruits of our investigation gathered in the previous two parts. There is, however, a certain discontinuity between the first two parts and this part, because it departs from

the conceptual schemes and terminologies employed in the previous two parts. Part 3 is incorporated into this work as an instance of comparative philosophy. Here I would like to give a brief explanation of how this phrase is understood in the present context.

Comparative philosophy is usually understood to be a method of achieving a philosophical clarity or position by contrasting and comparing the terminologies, the ideas, individual thinkers, schools of thought, and/or different philosophical traditions. Such an approach to “comparative philosophy” is necessary at an initial stage of inquiry—in fact, the first two parts of *Attunement Through the Body* have this purpose—for it has a merit of bringing into the open what is seemingly disparate and unintelligible. However, it cannot be taken as its final goal, because such an attitude tends to become a mere pedantic, academic exercise without a clear sense of direction and purpose. In contrast to this usual understanding of the term comparative philosophy, the attitude which *Attunement Through the Body* assumes is to think creatively, particularly in the present context to cast the dualism noted in the beginning of this introduction, in a new outlook across the boundaries of traditions, cultures and philosophies with the vision for preparing a life style conducive to a maximum *eudaimonia* for the coming generations. In this sense, comparative philosophy carries a sense of thought experiment. It calls for a *new* understanding of traditional, philosophical issues while *going beyond* them. When understood in this manner, it is no different from genuine philosophizing. In fact, philosophizing must be comparative in our contemporary age when we witness an increasing exchange among the peoples of different ethnic origins. This situation suggests that we need to embody a deeper understanding of human nature across the traditional boundaries, hoping to achieve “peace among Gods.”

The main concern in part 3 is to develop, following the spirit of comparative philosophy mentioned above and based on the study accomplished in parts 1 and 2, a philosophical theory different from the various Western theories such as Idealism, Empiricism, and Materialism. As was mentioned in the foregoing, this position is cast in a theory of what is called attunement. The theory of attunement purports to articulate the mode of

engagement obtaining actionally as well as epistemologically between a personal body and his/her living ambiance, both internal and external. The term attunement is used to describe the nature of this relationship. In covering both the epistemological and practical issues together, the theory examines the vital role which our lived body plays in achieving an attunement. Hence, the title *Attunement Through the Body*.

This theory recognizes a provisional dualistic tendency observed in our everyday mode of existence, but it demonstrates that this tendency undergoes a transformation, changing into a nondualistic position. In this process of transformation, the theory perfunctorily introduces an analysis of three different modalities of engagement generative of the attunement—tensionality, de-tensionality and non-tensionality—in order to reflect a degree of attunement obtaining between the personal body and its living ambiance. The difference in the degree of attunement will be analyzed, among other things, in terms of the concept of “feeling-judgement.” This judgement consists of two momenta of knowing-that and feeling-that but these two momenta, when judgement is formed, occur spontaneously and immediately with one stroke. What is particularly emphasized throughout the development of the theory of attunement is the focus on the somatic knowledge to counterbalance, if not to change, the emphasis which has been unduly placed in the Western way of learning on cognitive, intellectual knowledge.

A suggestion for reading through *Attunement for the Body* is in order here. Those who are not familiar with Buddhism, particularly that of Dōgen, may read part 1 and part 3 first and after completing part 3, they may go back to part 2 to appreciate the intellectual and conceptual background which informs part 3. Otherwise, the arguments and analyses developed in part 2 may appear too technical and involved to those who are not familiar with Dōgen's general philosophical position, although I have taken some care to avoid this appearance.

We enjoy the great fruits of scientific and technological progress, whose philosophical origin goes back to a dualistic methodology, but we are also increasingly becoming aware of the adverse effects that science and technology have brought on us, threatening the very mode of our personal existence. In cities

where technology and science abound, promising “affluent and pleasant happiness,” we witness a drastic increase of brutal crimes and inhuman interpersonal relationship. It appears that the more we enjoy the fruits of science and technology, the more we face an increasing process of de-humanization in every aspect of our daily life. We are today standing in the chasm between a material affluence and spiritual impoverishment. I wonder if we could leap out of the dualism by envisioning a conceptual framework of attunement pointing toward a unity or oneness of the dualistic modes of our everyday existence, where we can enjoy a spiritual physicality or physical spirituality.