
The Autobiographical Climbing Experience Research from Merleau-Ponty's Body Phenomenology Perspective

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Abstract

The purpose of this study was to investigate climbing experiences through Maurice Merleau-Ponty's phenomenology of the body and to explore the body. I wanted to understand more deeply whether or not there was something going on. Research data collection and analysis was conducted among mountaineers in their late 30s and early 50s. Various experiences such as diaries, prose, poetry, and novels about climbing experiences were recorded for about 15 years. Merleau-Ponty performed philosophical inquiries in describing the body as a subject of philosophy and expressed the 'world we live in', the 'vividly experienced world', as our body perceives. Also, the body is perceived as the only incarnated entity in which the human body lives, desires, thinks, and acts. The findings of the study are as follows: First, the body, things such as bodily schemes, habits, and body structures were made by life environments and climbing. Second, the body, in which one's whole life history is incarnated through climbing experience, is a constantly changing being with an orientation to the world in the relationship between society and the world. Third, the body, through climbing experiences, enables one to lead a nomadic life.

Keywords: Climbing experience, phenomenology of body, bodily scheme (un schéma corporel), being-in-the-world (être-au-monde), nomadic life

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Introduction

The mountains and lands we live in are a living organism, and all living organisms carry out life activities. A mountain can be said to be the path of life. In other words, this Earth is a living creature, and it can be said that it is a river and a mountain plays the role of blood in a human body. Our body is made up of 'blood' (body) and 'intelligence' (mind, soul) that absorbs the energy of the earth and the life force flows from the head to the toes of the human body. That is to say, our body consists of bones and muscles, flesh and blood from a biological standpoint, and from a sociological point of view, the body is a constantly changing entity in the relationship between self and other, society and the world. In addition, the body that exists as a concrete reality is the inevitable component of human action, and it is the primary form of being that lives in the world (No, 2010). This body has been alienated and otherized by spirit and consciousness in the East and the West during the long process of civilization (Yeo, 2005). In other words, the western mind has sought to understand humans through transcendence, soul, spirit consciousness, and mind, and the philosophy of moral training has been emphasized in Confucian thoughts as the master of the body. For Plato, the body is a prison for the soul to overcome, Descartes sees the essence of man as a dualism of body and soul, and Nietzsche integrally sees the body as reason and body. Foucault explained how the body responds to social demands by doing voluntary acts; that is, "you cannot go outside without making up." In other words, our body is the person itself, but also the object of others.

However, Merleau-Ponty considered the 'body', the first cause of sensation, to be fundamental because the body and mind were inseparable. In other words, the body should be a unique body, be understood as a body-subject in the world, and actively participate in the world. The attempt to explain the experience of the body is a phenomenological movement, and Merleau-Ponty explains the existence of a living body and a person by conceptualizing a body-subject in the phenomenology of perception. The body is the person himself/herself, or the subject. In this way, the body is the most fundamental place to recognize the world in terms of experiencing and understanding the world through the body. The body creates an event through its relationship with the world, and the process defines the whole body (Yeo, 2005). In other words, what we live in is the body, and what we do is to make meaning in the body.

I have been familiar with mountains since childhood and mountain climbing has been part of my life to this day. I wanted to understand how I have climbed so many mountains and understand the relationship between climbing and the body, how my body became aware of its existence through climbing, how it is incorporated into the world, and seeks communication with the world. To this end, researchers analyzed mountaineering patterns recorded in diverse forms such as diaries, poems, and novels, focusing on the body phenomenon of Merleau-Ponty. Specifically, mountain climbing experience data shows some of the mountains have been classified as 1 Daegan, 1 Jeonggan, and 13 Jeongmaek (Kim et al., 2015) based on the Baekdudaegan, a large central passage through which life force flows from Mt. Baekdu to Mt. Jiri selected.

The body of Merleau-Ponty, être-au-monde

The birth of the body is the starting point of existence. Birth is the birth from the world and birth to the world at the same time. For Merleau-Ponty, the body is a part of the concrete world and cannot be separated from the world. Above all, the body perceives a preferential experience to meet with the world, and is also an existential expression of human existence. When we experience the world, the human being who experiences it is a physical being (Kang, 2011). He sees the relationship between the world and the body as 'being-in-the-world' (être-au-monde). To be able to understand the living body as 'the body that raises itself toward the world', one must be the body that carries out the living body and raises itself toward the world. In other words, the body that is 'being in the world' exists in the way of going to the world in order to become one with the world while being in the world. As the body moves towards the world to form a unity with the world, the world also approaches the body to form one body. It is a body structured by the world that structures the world, and so a structured world repeats the process of structuring the body again. For him, the world is another huge body that is organically united around the human body and exchanges information with it.

Phenomenally, the body is a body that is both acting and thinking, acting, and thinking, and is a body that actively participates in the world as it resides in the world on the basis of intelligent reflection. In order to describe the world, it is possible to grasp the body experiencing it through reflection only by doing the reflection itself and only through the body that goes into the world toward the world. Meaning comes out through the ability of the body to express, and is created and formed by the interaction between the body subject and the world (Lee, 2005).

The meaning of the subjective body comes from placing itself in 'perceived behavior, which starts from one of the underlying circumstances of an incarnated subject embedded in a constant conversation with the world. We can see that the existence of the body-subjects is experienced in the dialogue before reflection on man and the world (Langer, 1989). As the incarnated form of the body, being represents the human being as a being that transcends the world, living in the world and moving toward the world (Kang, 2011). Ultimately, the human body is a 'living body', a subject, and a way of existing as a human, in which mind and consciousness are included in the power of the body from an existential point of view. Furthermore, as embodied consciousnesses, human beings are regarded as human in the experience of a body expressing themselves actively in the world and giving meaning to their own reality (Lee, 2005).

We can get the truth of being through perceptual experience. This refers to the body's perception. This is possible only by experiencing it as a perceiving subject connected by the body to a system of things. What we are moving is the body as a phenomenon. The body is the harmonious unity of meanings experienced through life. Merleau-Ponty, on the subject of the body, said that the sensation generated when an object, i.e., the object or the other, is encountered is perceived and formed into a concept. For example, when I walk to the top of a mountain, my senses are my body, my perception, and as a result, myself. To grasp my body subjectivity as it is experienced by me means to experience it only. Zaner (1993) suggests that in some senses, the

resulting data is always transmitted objectively, or ultimately, to our brain. In other words, if I felt the beauty of the color of the dogtooth violet shaking the purple petal and its arrogance baring its genitalia while walking on Mt. Odae, this is a subjective experience as a totally personal experience. This is the exercise of consciousness; the intention (*intentionnalité*) of the movement of the objects and the movement of consciousness cannot explain the movement of the body. However, the movement of consciousness means that the body is incorporated into the body; that is, it must be embodied. Merleau-Ponty (1962), in his book 'Phenomenology of Perception', called this living with the body itself. In other words, the senses can exercise expression and are wrapped in a lively sense, and empiricism emphasizes that the senses are a state of consciousness (Ryu, 2013).

Also, the bodily scheme (*un schéma corpore*) theory of habit is the theory of perception. As all perceptions of a body are explained in the language of external perception, all external perceptions are synonyms to any perception of the body (Jo, 2012). 'Being is perceived'; that is, turning the language of what I feel about my body after the climbing experience, is equivalent to the perception of my body in the mountain. Merleau-Ponty cannot describe the perception or sensation properly when he is pulled out of the perception, and the world disappears from the perception when he is out of it. In this case, it is impossible to see the horizons that are open to the infinite openness surrounding the perceiving subjects including oneself, and the world that can be recognized only in such horizons cannot be known (Jo, 2012; Ryu, 2013). This emphasizes the fact that he is perceiving himself by moving his body, and the existence to the world (*être-au-monde*) of man is only the actual phenomenon of the place or the human expression of the world.

The body as a subject of climbing experience: Climbing phenomenon and the perceived body

Mountain climbing is the best manifestation of the existence of the body – subject. Needless to say, climbing involves the most basic material of the body. If you do not have a body, you cannot climb, so climbing and the body can be said to exist by themselves. As Merleau-Ponty said, "I perceive things by my body". The unique body, the phenomenological subject, in which consciousness is embodied and indistinguishable from the body, is the body itself. In climbing, the body is the body of a man climbing a mountain, and a stick is like a cane of a blind man. To borrow the words of Merleau-Ponty, "In climbing, the stick is a body adjunct and a bodily synthesis (*synthèse corporelle*) extension". Habits are the ability to expand our presence in our world and the ability to change our being in ways that incorporate us into new tools. Obtaining climbing habits is a remodeling of the bodily scheme (*un schéma corporel*), so body reconstruction is directly related to a new structuring of the body. It is not difficult to move a habitually-climbing body, but it is difficult for people to climb a mountain for the first time, or after a long time. Body movements can often get used to ascending a mountain. Habits are the ability to expand our presence in our world and the

ability to change our being in ways that incorporate us into new tools. Obtaining climbing habits is a remodeling of the bodily scheme, so body reconstruction the new structuring of the body.

The bodily scheme is the body itself that unifies the world, and the theory of bodily scheme is personally empiricist. What it did not have originally came up with the growth of the child. In other words, mountain climbing to me has existed with my life as I walked various roads and mountains trails from mountain villages in childhood. Of course, I have not been able to climb mountains for several years or months because of my studies and work, but my body movements for mountain climbing recover faster than those who climb mountains for the first time. Also, the bodily scheme further develops it in a more essential dimension to the être-au-monde. It is believed that the bodily scheme enables unity between the spatial and the temporal, a mutual sensual unity, or a unity between body senses and movement (Jo, 2012). The bodily scheme is not fixed, but it changes dynamically by habits and training. For example, if you do not exercise for a long time, your body muscles become stiff and your body becomes dull. The bodily scheme is transformed into a habit of training. Merleau-Ponty sees the habitual abilities and the abilities based on our bodies as the same. Habits express the ability to expand our presence into our world or to change our being by merging us with new tools (Sim, 2017).

Climbing habits to acquire the bodily scheme to form and remodel do not happen overnight. A climber's body is affected by foot stride, speed and mountain climates especially (snow, rain, wind, heat, cold) and the degree of elevation, climatic or rocky mountains, slopes and sticks. In walking, feet are the most important. You should wear the most comfortable hiking shoes and clothes on your feet. There should be a habit of holding sticks in both hands rather than one, and spreading the center of gravity of the body equally on both sides. It may be inconvenient to use the stick for the first time, but when it becomes a habit, it becomes an adjunct of the body, and it protects the body by providing knee joint protection and preventing slip. Above all, the body climbs up the mountain frequently to get used to it. After this process, the bodily scheme (le schéma corporel) is made suitable for mountain climbing, and a person climbing a mountain can feel that the mountains and parts of their body are flowing into their body, which can be called 'their whole body'. Merleau-Ponty expressed the body as 'heave in (enveloping)' parts of the body or parts of the body as convolving or winding (s'enveloppeur) in the body (Jo, 2012). This is the way I live in a body; the time and space I walk through the mountain. And it is the moment when I experience the mountain and the body becoming one, which is when all things and I are one.

Climbing experience

"To be able to understand the living body, I must be the body that carries the living body and raises itself toward the world." In other words, the body which is 'the living body and <être-au-monde>' goes toward the world to become itself. Paul Valéry's poem, "The Bee" (L'Abeille) tells the life of an important body as an act of life:

I really need a glimpse of pain.
Strong, clean pain is better than painful yawning!

Pain is sometimes a necessary stimulus in life (No, 2010). The great thing about the body is that it only speaks when it is in pain. When I am lazy or free, stable or happy for too long, and when I cannot feel satisfied with others or with a confused world, I do my own hard and tough climbing. The higher the mountain, the stronger the wind, the more snow and rain falls, the more I become attached to them, escape the helplessness of life and increase life and vitality. Consciousness is treated as a state of occurrence in the body. Consciousness (spirit) uses its own language, arises through the body, processes, organizes and disposes of everything. For man, the body cannot be interpreted only from a biological point of view, and it can be explained by the universal relationship between the mind and the external environment (Seon, 2016).

Here is the beauty of mountain climbing with its non-verbal and abstraction characteristics, which can be explained in terms of nature. To translate what I feel about my body after climbing into language is to represent the perception of my body on the mountain. I am able to see and describe the horizons, perceive and sense it, by moving my body, the endless openness only in the perceived situation, and the world that can be recognized only in such horizons. Any mountain is good. The joy of merely leaving to the mountains; there, it becomes one with the order of the universe, and the feeling of being awakened in consciousness. Mountain climbing has something to give my soul and give life to my thoughts. When you stop, you can hardly think of anything. The body needs to work to give strength to the spirit. My body, through mountain climbing, is a bridge that opens the door of my heart and participates in the world, it is also an important material of writing. Climbing to me is not only a festival of the intellect, but also life.

Case 1. Winter: Winter climbing moves the whole body forward to live (survive) on the mountain. <Mt. Seorak, Climbing at Dawn, 2003>

I slept three hours the night before, finished Saturday's work and headed to Mt. Seorak. There were quite a lot of climbers who came from mountaineering clubs when we arrived at the Hangyeryeong. Departing from 2:20 am, it took about 12 hours to go to the dinosaur ridge from Daecheong-bong (peak). I was in a mountain climber, a line in the darkness, a lantern light, hearing a windy sound and the breath of climbers, climbing began. I took a quick pace to overtake the climbers and I started hiking alone. There was a cold, strong wind that blew up the body on the ridge, hands and feet were freezing. Around 1,000 meters high, in the high and dark sky, the moonlight was reflected in the snow to illuminate the road. Turned off the lantern and walked. The sleep poured back for a while, my eyelids grew heavy with drowsiness. I thought I would go to sleep on a rock for a while, but my body would cool if I did not move. When the road was flat, I saw a 20-meter-long road ahead, then closed my eyes and walked. In fact, as I closed my eyes and walked about 10 meters, my eyes automatically opened. In this way, I walked 10 meters while sleeping occasionally. But I was in a half-conscious state

for a long time and felt sick in the stomach. How long did I walk? The uphill icy road appeared and suddenly I found myself awake and fully alert.

I want to be lonely, move out of depression, despair, helplessness and a too stable life through mountain climbing in the cold winter dawn. Just as in Valery's poem 'The Bee', the poet's lady tried to escape from the lethality of helpless love even after suffering a short, sharp sting from the bee. If I become lazy or stable for too long, I would rather take an anxious and fearful climb of asceticism. And I also climb solitary mountains and gain freedom through lonely self-reflection. The body through climbing becomes a solid foundation to the pioneering spirit and the unknown world.

At dawn in the Hangyeryeong, I walk along the reflection of the moonlight without turning on the lantern. The wind sounds clearly. To avoid slipping on the uphill icy path, the climbing irons wrapped around the climbing boots and sticks give strength. When I come out of the icy road, I get a cramp in my foot. I plop down on the ground and rub my foot and stand up to walk again.

The night is dark on the visual aspects but on a clear night, the moon on the alpine sky is reflected on the white snow and one can walk without a lantern. In cold weather, the ears are covered with a hat and earflaps, but they are also open. In the night space, it is possible to detect minute sounds. Climbing irons and sticks on a steep icy path are extensions of my body and become an integral body part, like the cane of a blind man. In other words, climbing irons and sticks are a body adjunct and the bodily synthesis (synthèse corporelle) extension. Using climbing irons and stick for strength is a positive test of life, just as the eulalia grass uses the wind to deepen its roots. I get a cramp in my foot and plop down on the ground, but stand up to walk again. The ground is soft like eulalia, but the vitality is tough and strong. Thus, in particular, winter climbing moves the whole body forward to live (survive) on the mountain.

Case 2. Spring: The mountain and the body become one body <Mt. Odae, Flower blooms, 2012>

When did the mountain climb? Today I decided to go to Odae Mountain. The life in nature, the frozen winter time is overcome, and the life of the green glistens in spring sunshine. Once inside the entrance to the temple of Sangwonsa, there is a private walkway with fir trees hanging in the shade, as if poking through the sky on both sides. In the fresh air, the incense of the tree stimulates the tip of the nose. The gentle water flowing through the valley cleanses ears that are grimy, and the wings of the birds and the footsteps become more pleasant among the trees. I spread my arms and spread my small eyes bigger, and the eyes that I had turned to are clear.

A steep path leads to Sangwonsa. I am walking in a trail of light-colored leaves, autumnal flowers, and a wide watercolor embroidered with wildflowers. The sound scenery of the mountain temple spreads softly, and the pink azaleas and the light pink azaleas are in full swing and are preparing to fall. The ridgeline that walks among the trees has a bit of sunshine, but a fresh, fresh breath is enough to cool the sweat on the

forehead. I am a free-flowering bird, a haughty wild flower. And also I am free from the obsessions of the mind and I let the heart move naturally by drinking a glass of water from a quiet mountain temple. Pain is caused by the obsession of the phase, so if you let go of the obsession, it disappears. Wild flowers are spread out on the mountain ridge off the Sangwonsa, walking is done carefully.

Wildflowers entrust beautiful scenery to the visitors. The color of the adder's tongue lily that shakes the purple petal is like moonlight in the river, and its shape is the haughty flower which reveals the genitalia. The yellow cinquefoil is so bright that I cannot open my eyes. Corydalis is bowing her head like a shy new bride, and they are proud of their beauty. I cannot go to the road due to the temptation of wildflowers. I hesitate for a while and then wake up again, and repeat this process a few times.

The connection between my body and wildflowers. The mountains and parts of my body are flowing into my body, which can be called 'my whole body'. Merleau-Ponty expresses my body as 'heaving in (enveloping)' parts of my body or parts of my body as 'convolving or winding' (s'enveloppeur) in my body (Jo, 2012). This is the way I live in my body in the time and space I walk through the mountain. And it is the moment when I experience the mountain and the body becoming one body, which is when things and I are one. At Sangwangbong summit, under the sunshine, the sea of cloud is spreading like a sea between the ridges spread as far as the sea. Around the summit, a yew, a thousand-year-old tree, unfolds.

The yew seems dead with a big hole in her lower body, but the upper part seems to be poking through the sky, which still shows her strength with blue vitality. I sit in the hole and become as comfortable as in a mother's womb. Looking closely at the yew in front of me, a birch tree is living (embedded) in a yew. It is a symbiotic relationship, not a parasitic relationship. The relationship between the Yew and Birch is a relationship between a crocodile and a crocodile's bird. Symbiosis of life forms in the forest; how can they live like a tree with different species?

It was rather awkward and uncomfortable when I first used a walking stick, but as time passed, the stick would join to my body, and so did the yew and birch. 'Being-in-the-world' applies not only to the human body, but also to other living beings, the animal's body, which first of all tells that the being is a living thing trying to adapt to its situational world. It is a world of forests in which two live together as one while living together. Nature adapts to the environment without deciding on right and wrong. The world of the forest is a unity of two, but each subject lives with each other. Every single being is enlightenment, each thing is a world of truth. If all beings are not true, neither you nor I are true (Oh, 2008). Like the creatures of the forest, the human world is a place where things are created and changed by the human body. The relationship between man and the world allows the human body to move toward himself, to others surrounding him, and to the world. Human beings create a meaningful world for themselves by giving meaning and form to their environment (No, 2010). I want to empty the things that are

not in me. This is to make the world go ahead and make a meaningful world.

Case 3. Summer: A mountain bird folding its wings is not soaring, but regenerating, again to soar. <Mt. Jiri, Mountain bird, folding its wings, 2011> <You and the mountain, 2004>

I carry a heavy backpack of 40 liters alone and walk along the ridges of Mt. Jiri. I dream of being a free Nomad, climbing mountains alone living a lazy, monotonous life for a long time. Taking heavy backpacks and climbing steep mountains leads to limitations of the body and extremes of loneliness. I like that contact, and at some point the contact makes me exist as an Übermensch (overman). An Übermensch is a physical entity that overcomes self, a person capable of affirming the human being and the world, and plays the role of a master who gives meaning to the earth and completes its meaning.

A mountain bird folding its wings is not soaring, but regenerating, again to soar. I believe in my feet. "My best asset, my billion dollar bill, I can go anywhere with you. Another one, a shadow. You are always with me where I go, you are me. So I am not lonely."

If I borrow Merleau-Ponty's words, 'I am my body' I love my body and have become Narcissus. So, as Narcissus goes to the well, I must go to the mountain. I am delighted with my feet, touch my feet and watch the shadows for a long time.

When your body is opened, there shall be a mountain, and the sun shall rise, and the waters of the valley shall make the valleys deeper, and the night shall come, and the stars shall burn up to the morning." (Oh, 2008).

My body gains new strength by communicating with various life forms such as trees, wildflowers, and birds in the mountains. The closed body is opened through the mountain, and the body lives back in the world and lives towards the world.

<Mountain bird, folding its wings>

I am on the Jirisan Jongju trail in a state of exhausted mind and body in preparation for a doctoral dissertation. I have been too heavy from the beginning. I take out the rice from my backpack, take the extra mountain sandals and dig a pit under a big rock (and come back for it back later). After burying all that is unnecessary, I walk with an empty backpack. The naked body that seemed to take off everything seemed heavy... (syncopation)··· I arrive at Baeksoryeong- mountain cabin. I give up on going to Chunwangbong peak and came down from Baeksoryeong to the Umjeong military road. Mountain bird, folded wings. It was the first time I folded the wings I had tallied in high school.

After high school, I climbed Dobongsan after school while I was in a school uniform and looked up at Manjangbong. Manjangbong, for me, the people who climbed the rock

seemed to be the highest. If my body had wings, I would be able to climb Manjangbong. I talked to my body: Let's put wings on our feet.

My body aimed at the rocks for six months of training. Eventually, my body stuck like a bird on *Manjangbong*. ... (syncopation)... I have to put my wings on again. I must go back to Jirisan. I have to bring back my favorite mountain sandals, but I need to recover my bodily scheme (un schéma corporel). Mountain bird, climb the nearby Mt. Kwanak and prepare for a careful soaring again!

<You and the Mountain>

I suddenly left for Mt. Jiri. The sounds of the water, birds, and Buddhist monk songs in Hwaecom Temple's valley resonated in the mountains. I had come a few times a long time ago, but nothing had changed except that the trees were bigger and the mountain temple was a little old. I walked 3 kilometers. I put my backpack that pressed the shoulder on the stones and sat next to it. The sweat ran down my spine and wet my tail bone. I pulled out a fresh green cucumber from my backpack and chewed with my mouth full. The fresh cucumber water descended through the dry throat. A great body that has walked many paths! After a short break, I walked toward Nogodan. Every time I walked, there was something to drag on my left foot while hiking. The feeling of dragging continued. Suddenly the coldness of the ankle skin was like ice. I looked down. "The moment the heart stopped for a moment", it was a very aggressive, well-built molar, a long tooth, a bluish snake. Because his teeth got stuck in the back of my shoe, the snake could not pull out his teeth and dragged on. Snakes hate dry things, but they also hate very wet ones. At the end of the four days of the rainy season, he crawled out to dry his humid body. Once bitten, twice shy. Now it is like the sound of a snake crawling, even if I hear a faint rustle in the bushes. I used one wooden stick around as a walking stick substitute. As we walked, I often had to tap the ground and warn the snake beforehand. At that time, sticks were an unnecessary and inconvenient tool for me.

I walked out of Hwaecom Temple's valley and came to Banyabong through Nogodan. The sun was falling. With Banyabong Pagoda as a windshield and the sky as a roof, I put a mat on the bottom of the plate and went into my sleeping bag. My body felt twice as much heavy, and I was tired, but my eyes were wide awake. The moon and the stars were shining in the still night sky where the wind and the birds slept. ...(syncopation)... A moist wind blew over the face that came out of the sleeping bag. It was the first morning in the mountains. I took a canteen and came down to Imgyeollyeong. The rabbit passed by. A few squirrels passed. The yellow lily, the purple bellflower, with its moisture formed, waved in the morning breeze. I ate ramen for breakfast and decided to stay overnight there. I packed my backpack and put it under the stone tower. I took a camera, a writing tool, an energy snack, and a bottle of water in a light sack, and walked around Banyabong. The white mountain magnolia petals were blowing in the wind, and the blend of petal blossoms and violet flowers was so beautiful that I clicked the outstretched camera. A dead black sesame sat on a spotted yellow lilac petal where a dragonfly was sitting. Far away on a hillside, large and small green trees, wildflowers in front of me, and wild birds

blended in with each other. I dug out two balloon flower roots on the side of a red azalea, and pushed one root into the grass, whipped off the soil and ate it. The bitter taste stimulated my appetite.

Case 4. Autumn: ‘Standing’ is existence, being. "The essence of Dasein is in its existence." <Mt. Myeongseong, Eulalia, 2006>

According to legend, Mt. Myungseong (鳴聲山) was a mountain where King Wanggeon exiled Gungye, who was also killed here. When Gungye wept over the sorrows of the country, the mountain, the servant, and the horse cried enough to shake the mountain. So, Mt. Myungseong is called 'Crying Mountain'. The water flowing in Mt. Myungseong Valley is also called the tears of Gungye.

Busy every day, when did autumn come? I do not want to miss autumn. I go to Mt. Myeongseong early in the morning. Due to the drought, light gray dust sprays every time I take a step, and clings to the end of the pants as I walk. The pale green of spring comes to show off the deep green like a mature woman in the summer. Autumn leaves are painted in red and orange, and silver and brown eulalia in the breeze embellishes autumn. Eulalia is struggling to bring down its roots in a barren land. It is also adaptable, has a strong feel and a soft side. The eulalia fields in the early part of the day feel fresh and warm in the waves of the sun in the middle of the day, and lonely in the dusk. It is not gorgeous, but in simple colors, like a fragile woman, it shakes in the chilly wind, but boasts a strong vitality even in the rough land. The flower language of eulalia is kindness, power, vitality and retirement. If we compare this to a human life cycle, a eulalia's movement conforming to the wind is like a kind person and also has a dynamic 'vitality' that moves as if alive. Also, the gestures of a large group of eulalia represent power, and the fall and glow represents harvest and twilight retirement.

The top of Mt. Myungsung, frostwork white hair, is shaking in the wind. An autumn flute sounds over the ridge. She is in the rhythm. Over the dancing head, there is a strong sense of dancing as if the frostwork cone hat is peeling off. More shaking, so as to not lose the center of the dance. Is it going down into the ground deeper than her height? She is standing firmly on the ground. Some white hair, which has been combed by the wind, shakes like a white flag of Mt. Myungsung, which ties a handkerchief to a branch.

'She stood firmly on the ground.' According to Heidegger, all living human beings are creatures that are rooted to the earth like a eulalia. Merleau-Ponty also said that if I want to be able to understand the living body, I must be the body that carries out my living body and raises myself toward the world. 'Standing' is existence, being. "The essence of Dasein is in its existence." The term 'existenz' means to stand outside. Because it stands outside, Dasein is a being in the world that is already associated with the world. The existence of man is not indiscriminately just here, but is actively 'acting' something. He called this 'being' and 'possible being'. Possible being means to realize myself as I throw myself into my future. "Man is the very thing he intended to be." (Lee, 2013) In the end, it is in what it sees as the possibilities of oneself, how to throw the possibilities into the

future, and how to change the present by relating to the possibilities. The possibility of change in the human world depends on the human body.

Conclusion

The purpose of this study was to investigate the climbing experience of the researcher through Merleau-Ponty's phenomenology of the body and to understand the body, I wanted to understand more deeply whether or not there was something going on. The findings of the study: My body, which is my bodily scheme, habit, and body structure, was made by my life environment and climbing. My body, in which my whole life history is incarnated through climbing experiences, is a constantly changing being with an orientation to the world in the relationship between society and the world. My body, through climbing experiences, enables me to lead a nomadic life.

Merleau-Ponty performs a philosophical inquiry in describing the body as a subject of philosophy and expressing the 'world we live in', the 'vividly experienced world', as our body perceives. Also, the body is perceived as the only incarnated entity in which the human body lives, desires, thinks, and acts. Merleau-Ponty considered the 'body', the first cause of sensation, to be fundamental because the body and mind were inseparable. In other words, the body should be a unique body, a body understood as a body-subject in the world, and actively participate in the world.

In addition, the bodily scheme is the body itself that unifies the world and it is not fixed, but it changes dynamically by habits and training. For example, if you do not exercise for a long time, your body muscles become stiff and your body becomes dull. The bodily scheme is transformed by a habit of training. Merleau-Ponty sees the habitual abilities and the abilities based on our bodies as the same. And theory of the bodily scheme is also personally empiricist. That is, it has what it did not originally have as it came up with the growth of the child. For example, I have been habituated from childhood to walking in mountain villages to mountains as a cattle driver. I also praised the innocence of nature and experienced communion with various creatures. After this process, the bodily scheme (*le schéma corporel*) is made suitable for mountain climbing, and a person climbing a mountain can have a feeling that the mountains and parts of the body are flowing into the body, which can be called the whole body'. Merleau-Ponty expresses the body as 'heaving in' (enveloping) parts of the body or parts of the body as 'convolving or winding' (*s'envelopper*) in my body. This is the way I live in my body in the time and space I walk through the mountain. It is also the moment when I experience the mountain and the body becoming one in which all things and I are one. Climbing to me is not only a festival of the intellect, but also life.

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Korean Abstract

메를로퐁티의 몸 현상학으로 본 자전적 등산 체험 연구

임경미 (성결대)

본 연구의 목적은 연구자의 등산체험을 메를로퐁티 (Merleau-Ponty)의 몸의 현상학을 통해, 내 몸에 대한 이해와 '세계에의-존재'인 몸이 어떻게 스스로를 세계 속에 존재하면서 세계를 향해가는 존재인지를 탐색하였다. 연구 자료수집과 분석은 연구자의 30대 후반~50대 초반 약 15년 동안의 등산체험을 일기, 산문, 시, 소설 등 다양한 형태로 기록한 산행기들을 메를로퐁티의 몸틀로써 몸 자신의 공간성과 운동성을 중심으로 분석하였다. 메를로퐁티는 원초적인 몸의 기능을 철학의 대상으로 삼아 몸을 기술하고, 우리의 몸이 지각하는 '우리가 살아내는 세계' 즉 '생생하게 체험된 세계'를 있는 그대로 드러내는 데에서 철학적인 탐구를 실행한다. 또한 신체는 인간의 몸이 생활하며, 염원하며, 사유하며, 행위 하는 유일의 육화된 실재로 인식한다.

연구결과 첫째, 내 몸은 즉 몸틀, 습관, 몸의 구조화는 나의 삶의 환경과 등산에 의해 만들어졌다. 둘째, 내 몸은 등산을 통해 나의 총체적인 삶의 역사가 육화되어, 사회와 세계의 관계 속에서 세계에 대한 지향성을 지닌 끊임없이 변화하는 존재이다. 셋째, 등산 체험을 통한 내 몸은 노마드적 삶을 영위할 수 있게 한다.

주요어: 등산체험, 몸의 현상학, 몸틀, 세계에의-존재, 노마드적 삶
