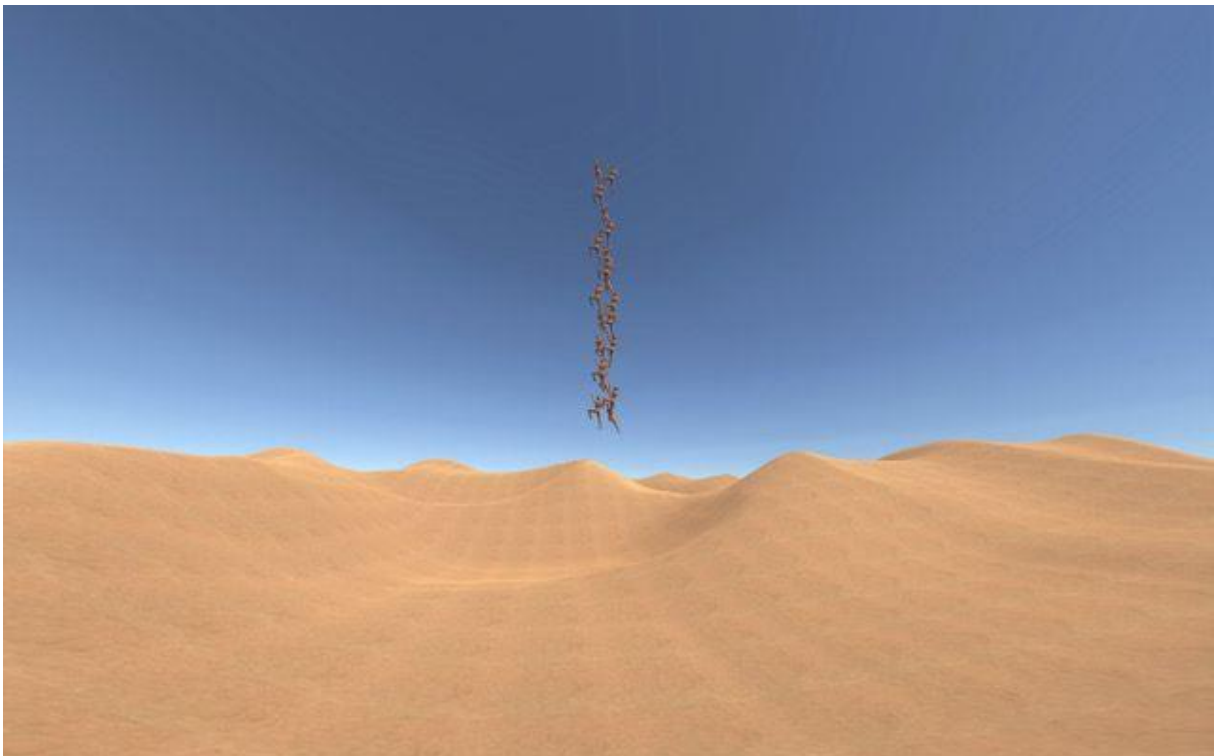


Hana Yoo

***Muju*. Flusser's approach to Eastern thoughts**

Staying is accompanied by non-staying. Not staying anywhere – Muju (무주, 無住) in Zen-Buddhism denotes to leave all forms of obsession, and at the same time to change without sticking to oneself (Han 2017).



Picture 1: Muju Higher

Muju does not mean wandering in the desert. Rather, like a grain of sand in the desert, it is a manifestation of not claiming the ownership of the desert.

Muju is being a guest, whether it is in the desert or in the mind. Being a guest is temporary, thus Muju is a continuation of temporality.

A non-resident mind does not need a subjective mind (Irving & Thompson 2017). The mind of Muju does not depart from the subject but it is a trait that does not stay anywhere. This trait is also temporary, however, in Muju, which is free from the desire to be continued, the boundary between the temporality and the continuity becomes meaningless.

In his autobiographical book *Groundless*, Flusser describes his efforts to “kill the thought” as an alternative to suicide, which leads to Eastern ideas: “If one managed to kill thought, one would have managed to live again. To live: to stop thinking - that was clear. But is there a method of killing thoughts?” (Flusser 2017: 61) While explicating his distance from the East, Flusser addresses his interpretations from reading Hinduism and Zen-Buddhism, and eventually, its impossibility of adaptation (see also Jóri & Mozzini-Alister 2020). By keeping his thoughts in mind, the project *Muju* attempts to materialize the Eastern notion and appropriate with Western philosophy and psychology, especially the studies of Mind Wandering. Presenting distinct technical images of the desert as a motif, the narration wanders around without being rooted in anything, which is, as Flusser describes, *bodenlos* (groundless).

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