

# THE UNITY OF MYSTICISM AND METAPHYSICS IN THE DEPTH OF “AIMO”

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## ABSTRACT

“Return to the original inspiration and spirit.” Why is this motto felt more significant today, especially to the philosophers, scientists, artists, and religious men of high intelligence? What essentials ever have we lost or forgotten in spite of the enormous effort of theoretical rigor or minute sensuousness? Why do sciences fall into a trap of inversion and inhumanity, why do arts grow away from the verity of the soul, why do religions rest in the state of mutual hostility, and finally why do our philosophies turn in the circle of nonsense and inability instead of giving solutions to these problems? This paper tries to recover the essential integration forgotten by immature reason. Today’s World Community is searching for the spirit of this integration in a new dimension of the Being. Between different civilizations, between different religions, between science and religion, between art and religion, between man and nature, between technique and humanity, etc., our age calls for a true philosophy of the Being capable of leading them into an essential integration, ceasing the mutual isolation and conflict. That is why we focus our attention to the mysticism and, at the same time, to the fundamental transformation of contemporary metaphysics. In the history of Western philosophy, the mysticism has been expelled from the land of reason except for a very few philosophers. The ordinary dichotomy of modern reason between subject and object, emotion and reason, intuition and concept, religion and science, etc, has fortified this trend. It is with the fundamental transformation of contemporary metaphysics that the reason began to decipher the empirical verity of the mysticism. Surpassing the depth of Cartesian cogito ergo sum, the metaphysics attained, in the root of the Being, the ultimate dimension of the unity of verity, beauty, and divinity. The message of divine love emanating naturally from this ultimate Awakening will be the philosophical basis of the World Community. Reflecting the fact that the fundamental transformation of contemporary metaphysics was possible by the influence of Buddhism, our philosophy has already told about the alliance of civilizations and World Community.

**Key Words:** Essential integration, modern reason, metaphysics of Aimo, mysticism, awakening

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## I. AIMO UNDERLYING THE *COGITO* AND *LIBIDO*

Contemporary metaphysics starts from the point where Descartes stopped digging the land of verity. The limit and, at the same time, illusion of Cartesian 'Cogito ergo sum' becoming those of immature modern reason, the whole Western modern philosophy has turned in the erroneous circle. H. Bergson rightly found the origin of this fault in the ancient Greek philosophies, especially in the school of Elea, and described the history of Western philosophy as the variation of false theme. In spite of his great effort of rigor and accuracy, what fact did Descartes lose sight of in his so called clear and distinct notion of 'Cogito' and 'Sum'? Even if he was right in affirming that 'Cogito ergo sum' is already immanent in all our thoughts and concepts, he could not perceive it as the flowing time process of living. Cartesian 'Cogito' is not real 'Cogito' and Cartesian 'Sum' is not real 'Sum'. The fact that the fundamental notion of Being itself is a process moving and changing in flowing time was not awakened to Descartes. He could not see the real nature of Being as pure duration. Duration is the continuous progress of the past which gnaws into the future and which swells as it advances.<sup>1</sup> Likewise, the inner reality of thinking as the interpenetration of the past and present, as the interaction of unconsciousness and consciousness for the action was closed to his logical rational thinking of 'Cogito'. So, it was natural for modern rationalism to reject the theories of unconsciousness as irrational.

We should overcome such a superficial *raison moderne*, and enter into the inner reality of our moving Being and thinking. This is possible by introspecting delicately the interaction of our consciousness and unconsciousness. Sailing upstream the flowing mobility of our consciousness, we should advance deeper and deeper into the abyss of unconsciousness until the ultimate point to see what is lying and acting at the root of all our conceptions, evaluating activities, intentions and volitions of life, and direction of behavior. Shall we say, following psychiatrists, that it is Freudian 'Libido' that is finally attained? Our answer is 'never'. Libido is a limitless selfish sexual desire of love. Even in this kind of limitless love of the self, something ultimate of essential or original love is inherent at the unconscious bottom, and pursued. In this matter of contemporary metaphysics, the sensitivity of the artists and concentration of *Zen* is needed to perceive the contents and messages from the fleeting moments of consciousness. Even though it is forgotten and often betrayed, it is the original love in its highest form that lies at the bottom of Libido and moves it. In the various elements like the excitement, imagination,

hope, ecstasy, etc., underlying sexual desire, there dwells already the mystic emotion of highest beauty and divinity which lead us to the original love. The fact that love is the most profound essence of our Being is also shown in the cases of many criminals who have testified that, at the moment of crime, they heard, even if instantaneously, faint voices of conscience coming from within.

As we have heard from the Saints, the awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. For philosophy, to reach this essence of life, it took three thousand years. Even if academic investigations of the unconsciousness began at the end of the 19th century, except a few philosophers, still it hovers around the level of Freudian Libido. But, surmounting the superficiality of Cartesian Cogito, penetrating more deeply than Freudian Libido into the essential root of our living existence, contemporary metaphysics finally attained in the ultimate dimension where the awakening of verity, beauty, and divinity in oneness tells us the way of divine love embracing all existences. I call this ultimate living essence of our life "Aimo", using the adamic word "Ai"<sup>2</sup>. If we investigate well, it is not difficult to see that in all our valuations, concepts, thoughts, and behaviors, this Aimo is immanent in underground. Even in the case of hatred or vengeance causing crimes, we should not fail to see that there is a frustrated, blockaded, or deprived love in underground. The new dimension of the metaphysics of Aimo is a virgin land full of spiritual treasures that are to be used as the basis of future World Community.

2 It is assumed that the various languages have developed from the basic and original language, the *lingua adamica*. The possibility of this Proto-World language is supported by the phenomena onomatopoeia. It is assumed to arise from proto-linguistic forms of communication. Ernst Cassirer, *The Philosophy of Symbolic Forms*, translated by Ralph Manheim, 3 vols. (New Haven & London: Yale University Press, 1953), 1: 191. In this context, we should note the fact that the word "Ai" meaning love in Korea, Japan, and China is also used with same meaning in French language, "Aimer".

1 Henry Bergson. *Creative Evolution*, translated by Arthur Mitchell (London: Macmillan & Co., 1954), 5.

## II. MYSTICISM OF LOVE AND CHARITY

These facts remind us of the teachings of Mawlânâ Rûmî. "Our Prophet's way is Love. We are the sons of Love; our mother is Love." By spiritual resonance reaching into our heart, Mawlânâ Rûmî's poems guide us to the Divine Love. He teaches us what the true meaning of love is. The true love is the love of God embracing all existences. Our personal love will not have its true meaning until it is awakened to the Divine Love latent in it. "The lovers of the whole are not those who love the part: he that longed for the part failed to attain unto the whole."<sup>3</sup> Those whose love is limited only to worldly things are alienated souls. "Those love which are for the sake of a color (outward beauty) are not love: in the end they are a disgrace."<sup>4</sup> At the beginning, our love may be attracted by the beauty and charm of a particular individual. But, as it becomes deep and true, this love will no longer make us remain in the particular dimension. It will open for us the gate of the universal divine love which has been ready to receive us from the beginning.

It is in Buddha, the initiator of open religion, that we find the origin of the teachings which illuminate the essence of the Being and Life as the universal love and unlimited charity. Under our consciousness, there is a storehouse of unconsciousness named "Alaya Consciousness" where all Karma<sup>5</sup> is accumulated. The Alaya Consciousness preserves all past memories, desires, psychic impetus, and vital energy, melted and spread in our body.<sup>6</sup> We are apt to think that this Alaya Consciousness which is bound to our finite body is our true self. Buddhism teaches us to free ourselves from this illusion. It preaches us to go much further, crossing the thick strata of Alaya Consciousness, to attain the ultimate verity of our true self, the Buddhahood.

Our ordinary intellectual activities relying on the routine conceptions and languages cannot make us transcend the Alaya Consciousness latent in subconsciousness from time

immemorial. As long as we wander in the confusion and illusion of the Alaya Consciousness, we will remain harassed by anguish and anxiety resulting from our vain desires.

Buddhism encourages us to overcome ourselves. The verity of Being, though neither visible nor audible because of the many folded thick strata of confusions and desires, can be felt anyway, even if faintly, in our heart, through its vibration from the deepest part of ourselves. That is why the Saints, musicians, artist, poets, philosophers, etc., have continued their greatest efforts so long, even during their whole life. Their efforts meant to find, or develop a way of tuning to open the true dimension of Being. After a long period of mortification, when the Great Awakening came to them with religious ecstasy, the Saints found themselves in the inexplicable ultimate dimension of the unity of verity, beauty, and divinity. In this mystic dimension of infinity, they found themselves to be in oneness of the Being.

The awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. Ordinary men, captured by desires, interests, anguishes, etc., remain in the state of forgetfulness of this verity. That's why Buddha taught us to transcend the level of Alaya Consciousness to attain our true self.

Here, we should be awakened to the true meaning of love. When we love someone truly, we do not hesitate to give her or him anything we have, even if it demands our sacrifice. We can understand why the Saints of Divine Love have gone the way of maximum self-sacrifice, mortification. To embrace all existences, to save them, the Saints decided to give all things they had, even their lives. Naturally, that way meant the death of ego, desertion of all desires. Their souls wore the minimum cloth of matter for the existence on earth. Like the candle which illuminates the world by firing its body, they practiced the Divine Love. This spirit is so great and sublime that sometimes it takes the way of redemption, sacrificing its own life, for the salvation of all the others. The mortification of Buddhist, Christian, Islamic saints, and the cross of Jesus are the symbol of this great spirit of redemption. In front of this most sublime spirit, who can dare to fight each other because of the different theologies!

As we noted in the previous paper as an essential point, Jorge Luis Borges, Sarvepalli Radhakrishnan, Ken Wilber, Aldous Huxley, Huston Smith, Thomas Merton etc., affirm that in spite of the outer differences of surface religions there is an astonishing sameness in

3 Mawlana Jalal al-Din Rûmî. *Mathnawî*, translated by Reynold A. Nicholson, 5 vols. (Cambridge: University Press, 1926), 1: 2903.

4 Ibid, 1: 214. In Asia, traditionally the word color (色) has been commonly used to mean material thing, body, outward beauty, or sex.

5 According to Buddhism, our happiness or unhappiness is due, not only to our own actions after birth, but to our own past doings traced back to a proximate or remote past births. Buddhism calls these actions and doings "Karma".

6 This Buddhist theory of Alaya Consciousness is so similar to Bergsonian theory of memory that we can see how deeply Bergson was influenced by Buddhism. Based on this theory of memory, Bergson developed his philosophy of evolution creatively.

the mystical experiences of in-depth religions.<sup>7</sup> From the story of the Saints of Buddhism, Christianity, and Islam, we can see that it is from this ultimate dimension of the Being and Life where the mystic union with God in the state of ecstasy of the highest beauty and divinity reveals the ultimate verity of the divine love of all existences that the open religions launch their mission, the practice of love.

### III. INTEGRATION OF METAPHYSICS AND MYSTICISM

It is most important to see that contemporary metaphysics transformed fundamentally the notion of the Being itself which has underlain the Western philosophy from the ancient Greek epoch and opened a new dimension of philosophy.<sup>8</sup> In our ordinary life, the illusion of the Being developed into the oblivion of the Being and finally produced the inversion of values. The dangers menacing the techno-scientific civilization coming from the deformed value system like oblivion of the Being or inversion grown from the confusion of essence with instrumentality, today's problems cannot be solved solely by the advance of high technologies. We should rediscover the true Being and the essence of Life concealed, or forgotten by this confusion, or illusion. That is why we are to focus our attention to the privileged mystic experience. As it stands in the opposite dimension of the forged world view born from the illusion, and as we sometimes can feel the minute vibration or flash emitted from the deepest part of our self, our philosophical mind demands us to investigate again completely the contents, nature, and meaning of this experience as the origin of art, and religion. One of the most important missions of contemporary metaphysics is to decipher the contents and meaning of this privileged experience. On this matter of integration of mysticism and philosophy, Bergson wrote:

Yet we may admit that mystical experience, left to itself, cannot provide the philosopher with complete certainty. It could be absolutely convincing only if he had come by another way, such as a sensuous experience coupled with rational inference, to the conclusion

7 Choi Woo-Won, "Transformation of Metaphysics and New Education in the Era of Globalization", *Journal of Eastern-Asia Buddhism and Culture*, 10 (2012), 293.

8 I pointed out the fact that we can see deep influence of Buddhism on this metaphysical transformation achieved by H. Bergson, and that this transformation signifies the birth of a new civilization by the fusion of Eastern and Western civilizations. *Ibid.*, 284.

of the probable existence of a privileged experience through which man could get into touch with a transcendent principle. The occurrence in mystics of just such an experience would then make it possible to add something to the results already established, whilst these established results would reflect back on to the mystical experience something of their own objectivity. Experience is the only source of knowledge.<sup>9</sup>

Even though it is a very rare special experience, attained through a long and painful spiritual mortification, there is nobody who can deny that it is a given fact. Categorizing it as purely subjective and expelling it from philosophical investigation in the name of pure objectivity will be nothing but repeating the stupidity of the immature modern reason. As the biological epistemology and paradigm shift theory show, the pure objective experience or experiment is only an illusion, and we should not forget that a scientific experiment was also a very rare special experience in its birth age of the 17<sup>th</sup> century. Mystic experience is a very special experience that can be attained only when we penetrate into the deepest essence of our self, and it is the highest dimension of the Being and Life where the verity, beauty, and divinity are unified in oneness, telling us what truly we are. On this point of privilege, Plotinos said:

Often I have woken up out of the body to my self and have entered into myself, going out from all other things; I have seen a beauty wonderfully great and felt assurance that then most of all I belonged to the better part; I have actually lived the best life and come to identity with the divine; and set firm in it I have come to that supreme actuality, setting myself above all else in the realm of Intellect.<sup>10</sup>

This character of supreme actuality appears in the word 宗教 which is used as a translation of religion in Korea, Japan, and China.<sup>11</sup> Translating the Sanskrit word *Siddhanta*, (*summit*) means the highest dimension of verity<sup>12</sup>. And 教 means delivering and teaching in human language this inexpressible supreme verity. As the etymology of the word 宗教 shows the wonderful merit of the Asian tradition, here, there is no confrontation between philosophy

9 H. Bergson. *The Two Sources of Morality and Religion*, trans. by Audra and Brereton (New York: Doubleday Anchor Books, 1954), 247-248.

10 Plotinus. *Ennead*, English translation by A. H. Armstrong (Cambridge: Harvard University Press, 2004), 397.

11 This translation is not an exact one, because, as we see in our paper, the meaning of 宗教 is different from that of the etymology of religion.

12 Interpreting the *saddharma-pundarika-sūtra* (法華經), the Chinese Buddhist monk 天台山智者 of the early 7<sup>th</sup> century used this word 宗教 in his book 法華玄義. Concluding that the *saddharma-pundarika-sūtra* (法華經) is the ultimate teaching of Buddha, he called it 宗教. [출처] |작성자

and religion, no conflict between science and religion. Starting from different places, they advance in harmony and mutual encouragement towards the same summit like in mountain climbing. The famous phrase *Union of the Heaven, Earth, and Man*, dating back on prehistoric times, expresses the ideal of this spirit of essential integration. This ideal is the cultural basis of Asian society.

It was not until the dawning of contemporary metaphysics that true investigation of experience in relation to unconsciousness became possible for Western philosophy. Even though the dimension of this supreme actuality is open by the transformation of contemporary metaphysics, our ordinary life and even the philosophy in most universities are still alienated from it by the inertial force of the superficial modern reason. Actually, instead of being a prime mover to a higher dimension of life, the philosophy in universities is degraded to a heavy load frustrating the advance. The reason why the philosophy in universities is perishing is on the inside, not outside.

#### IV. FAILED ONSITE OF MODERN REASON

It is not difficult to see that today, our ordinary life and education is dominated by the paradigm of positivism. At first sight, it seems scientific and rational. But, the serious fundamental problem is the fact that, as the final product of *raison modern* in most popular form, positivism inherits its superficiality and uniformity, and, as a result, it blocks the way to the true Being. In this unhappy one-dimensional state of mind, the original unity of verity, beauty, and divinity is broken, and, as we see today, they are represented in mutual isolation. Just as science and religion confront each other, art and religion lost their same original ground. With the division of art and religion, the essential unity of beauty and divinity has been forgotten, and, even if art becomes more and more sophisticated in its skills, its spiritual origin is disappearing from us almost completely. We do not perceive the true messages that art is delivering to us. We have lost sight of the fact that the ultimate meaning of beauty is divinity.<sup>13</sup>

13 The origin of art is in religion. On the relation of beauty and divinity, Jacques Maritain wrote: "From this transcendental nature of beauty the ancients concluded that the attribute of beauty can and must belong to the Prime Cause, the Pure Act who is the supreme analogate of all transcendental perfections; and that beauty is one of the Divine Names." Jacques Maritain. *Creative Intuition in Art and Poetry* (New York, Bollingen Foundation Inc., 1953), 163.

Under the influence of this false philosophy, education is to be misled and reproduce the corresponding false relations and attitudes in life. Forgetting their original essential integration, philosophy, art, and religion are deformed as we see today. In this deformed system dominated by the oblivion or inversion of values, what matters is only the maximization of technological efficiency and money. Even in the field of philosophy, we can see the similar phenomenon of oblivion or inversion in the Logical Positivism which reduced philosophy to a simple analysis of scientific languages, forgetting the fundamental inseparability of synthesis and analysis, original meaning of sense and non-sense, etc.

If there are hidden illusions in the basis of metaphysics of the Being, naturally, through wrong education, they will cause the oblivion of the true reality and the inversion of values, which will finally deform and oppress the life of the people. One of the most horrible crimes brought about by this inversion of values is certainly the organharvesting genocide committed by the communist party of Red China and the medical doctors of the public hospitals.<sup>14</sup> The wrong metaphysics of materialism underlying this inversion, education, and crime should be criticized severely. In history, we can find many such cases where the hidden unconscious illusions and dogmas have dominated the world in the name of religion or rationality. It is the totalitarian society that a well-organized small power group dominates and controls by its uniform principles or dogmas, oppressing the open liberal discussions.

The history of philosophy shows that the Western traditional rationalism did not attain the inner reality of the world at all. Today, we see that the philosophies which had been severely criticized and expelled as irrational until the beginning of 20<sup>th</sup> century give us a deeper understanding of the world. As Bergson rightly indicated, the rationalism, molded on the inert matter, cannot be a guiding paradigm in our study of the Being and Life. The sympathy, co-existence, and harmony with the other civilizations and religions, in short, with the otherness, are possible when we open our eyes into the true meaning of the Being and Life. But the traditional Western philosophy, lacking in the vision of the essence and wholeness of the real world, has been confined to the obstinate habit of uniform thinking like the Identity Philosophy, which made it closed in the established superficial preconceptions.

Today, positivism, most influential in ordinary life among the various forms of modern philosophies, regards the type of scientific knowledge as the ideal model. It is not difficult to see that positivism is the inert prolongation of the modern reason. In his biological epistemology

14 See the famous report of David Matas and David Kilgour in the following link accessed on May 5, 2019: <http://www.david-kilgour.com/2006/Kilgour-Matas-organ-harvesting-rpt-July6-eng.pdf>

on intelligence, H. Bergson rightly pointed out the fact that the metaphysical illusions on the Being have produced a confusion of instrumentality and essence in *raison moderne*. Such a uniform thinking, best shown in the Logical Positivism of Vienna Circle, is a case of the happy illusion and self-oblivion, which menace the techno-scientific civilization. The superficiality of positivism makes people blind to the inner reality of the world. It is the vulnerable soil on which the various dangers, psychological, social, or political, can grow.

Deceived by the illusory concept of pure objectivity, the modern reason insisted on the dichotomy of intellect and emotion, objectivity and subjectivity, concept and intuition, giving the full value of reality only to the former and, at the same time, underestimating and neglecting the latter. Intellect, objectivity, and concept thus defined could not approach the reality of the Being, nor could be conscious of their own origination from the activity of the life. This means that modern reason could not see at all the real inner processes of experience, perception, consciousness, unconsciousness, etc. Naturally, the discussion of modern philosophy on experience could not arrive even at the elementary explanation of the representation and perception. The rationalism, empiricism, Kantian epistemology, dialectic, positivism, etc., could not escape from this fundamental fault. In these philosophies, the basic concepts like the Being, meaning, experience, perception, consciousness, knowledge, science, etc., are totally misunderstood. We should permit no longer such false conceptions and paradigms to continue to lead education and social development planning as the basis of knowledge. It is natural that such conceptions have reproduced false attitudes and deformed relations in social life.

## V. MESSAGE OF ARTISTIC EMOTION

Intuition underlies the experience, but most of philosophies deformed, blocked, or expelled it because of the confusion of essence and instrumentality. This problem makes the crisis of techno-scientific civilization more dangerous. Philosophy should be changed fundamentally to open the gate of the true Being and Life. That is why we are investigating the mysticism and deep emotion.

Though the essential supreme state of mysticism is attained only by the religious masters, we cannot say that ordinary man is completely cut off from it. Moved deeply by the works of music, literature, or art delivering the messages of the great souls, anyone can have an

experience of meeting an infinite divine world. Is this experience different fundamentally from that of mysticism? Never different, because these experiences are the lights emitted from the same deepest world of our Being, teaching us together by strong emotion about what we are, what the meaning of life is, and what to do. In the following sentences of Bergson, we find an excellent explanation on the nature of deep artistic emotion and ecstasy:

The individual then becomes one with the emotion; and yet he was never so thoroughly himself; he is simplified, unified, intensified. Nor has he ever been so charged with thought, if it be true, as we have said, that there are two kinds of emotion, the one below intellect, which is mere disturbance following upon representation, the other above intellect, which precedes the idea and is more than idea, but which would burst into ideas if, pure soul that it is, it chose to give itself a body. What is there more systematically architectonic, more reflectively elaborate than a Beethoven symphony? -----  
----- To refer to this emotion the artist had to make a constantly repeated effort, just as the eye makes to rediscover a star which, as soon as it is found, vanishes into the dark sky. An emotion of this kind doubtless resembles, though very remotely, the sublime love which is for the mystic the very essence of God. In any case, the philosopher must bear the emotion in mind when he compresses mystic intuition more and more in order to express it in terms of intelligence.<sup>15</sup>

Beethoven said that music is the language of God, and Bach said that he met God through music. Do these emotions tell us the existence of the transcendental God of Trinity? Or rather do they not tell us that the essence of life we feel in our deepest self is the *élan d'amour*<sup>16</sup> itself, and that the profundity of the Being, ordinarily concealed by the manifold thick strata of interests and desires, sends us the flashing light of verity through a crack made for a few seconds by the great spiritual vibration?

The original spirit of open religion is closely related to these experiences. Here, what is the most important is the vivid religious experience and inspiration. The absolute systematization of theology has nothing to do with this original spirit of religion, as it supports the political powers which exclude others for their own interests.

As we emphasize once again, the awakening of verity comes with great emotion from the deepest part of our self. This emotion of highest beauty and divinity reveals us that the

15 H. Bergson, *The Two Sources of Morality and Religion*, 252-253.

16 H. Bergson, *Les deux Sources de la Morale et de la Religion*, 98.

essence, meaning, and purpose of life are love. The true Being underlying most deeply all our concepts, thoughts, and values is love itself. It has been always there, in our soul, and in our heart, but we did not know it. Freed from the illusions, confusions, oblivion, and inversions concerning the Being, if high technology civilization is guided by this awakening, we can expect the promised future. In this dimension of the essential integration, there will be mutual encouragement, instead of conflict, between religions, and between civilizations, sharing their own experience, and wisdom together, and technology will be an extension of mysticism. Already, the ideal of technology is the harmony with man and nature. Through the enhanced education, the human mind will advance toward a new ideal of the unity of philosophy, art, and religion. We call it new only in the sense that we find our original self after a long history of oblivion and wandering. The dimension of essential integration and mysticism underlying the Asian culture from prehistoric age is now deciphered to save the techno-scientific civilization menaced by inversion and inhumanity. It tells us the way to the Asian Community, and, of course, to the World Community.

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<국문초록>

본질적 통합 차원에서의 신비주의와 형이상학.

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현대 형이상학의 전환은 2700년에 걸친 서양 철학의 역사가 존재 착각과 망각의 역사임을 드러내고 있으며 고대 그리스의 엘레아 학파에서 오류의 발원점을 찾고 극복하여 시간의 차원에서 철학을 다시 시작할 것을 요구하고 있다는 점에서 근원적이다.

철학사를 되돌아볼 때 근대까지 시간과 공간을 혼동함으로써 철학은 진정한 존재이해에로 나아갈 수 있는 문을 스스로 닫아버렸고 착각과 망각이 악순환의 원을 그리면서 사회적으로는 가치전도의 결과를 초래하였다.

오늘날의 상황을 보면 현대 형이상학의 근원적 전환에 의해 존재이해를 되찾을 수 있는 길은 열렸으나 오랜 역사 기간 동안 굳어진 사고 습관, 특히 화석화된 근대이성의 관성력이 우리를 일차원적 피상성과 획일성에 묶어놓고 있는 것을 알 수 있다.

중세를 극복하였다는 점에서는 근대이성의 위대함을 말할 수 있으나 탈근대, 현대로 나아가는 길에서는 인간이 또 다시 극복하여야 하는 장애물이 되어 있는 것이 근대이성의 이중적 성격이다.

교육을 통해 오늘날 누구에게나 일상적 상식으로 되어 있는 근대이성적 합리성의 이분법적 사고들은 실증주의에서 가장 잘 나타나 있다.

객관과 주관, 이성과 감성, 개념과 직관, 과학과 종교, 과학과 예술의 단절된 이분법적 사고에서 실재성은 항상 전자들에게 주어지며 따라서 존재의 탐구는 항상 전자들에 의해 이루어지는 것이며 후자들은 존재탐구에서 배제된다.

그런데 현대 수준의 과학철학, 인식론, 형이상학은 일상적 상식으로 되어 있는 이러한 사고들의 허구성과 오류를 지적하고 극복하는 데서부터 시작한다.

과학혁명은 순수 객관성의 허상을 깨버렸고, 무의식에 대한 탐구는 종래의 인식론이 실제 경험의 문턱에도 다가가지 못했다는 사실을 보여주었으며, 현대 형이상학은 존재이해를 거꾸로 해온 철학사를 근원적으로 전환시켜주고 있는 것이다.

올바른 존재이해를 되찾아야 하는 현대 형이상학의 작업은 과거 철학의 오류로 인해 단절되고 상실되어 잊혀져버린 존재의 본질적 통합을 회생시킴으로써 삶의 의미와 목적을 바로 세워주는 것이다.

잘못된 피상적 이분법이 추상적 허상을 실재로 규정하는 과정에서 과학, 철학, 종교, 예술이 서로 간에 맺고 있는 통합연관들이 끊어져 상실되었고 이 다양한 삶의 과정들이 심층의 근원적 생명존재와 가지고 있는 불가분의 본질연관 역시 잊혀져버린 것이다.

궁극적이고 본원적 존재 차원에서 진리와 아름다움과 신성함이 하나가 되어 있는 본질적 통합을 되찾아주는 일은 존재망각 속에서 기술적 효율성과 경제성의 획일적 가치 기준, 그리고 빛나간 종교적 대립에 갇혀있는 일상인들에게 진정한 생명존재의 세계를 열어주는 것이고 진정한 자유를 열어주는 것이다.

이러한 깨달음의 궁극적 심층에는 보편적 사랑, 즉 신적인 사랑이 내재하고 있다는 사실은 우리로 하여금 생명의 존귀함을 일깨워주고 있으며 모든 가치들의 발원점을 보여줌으

로써 삶의 의미와 목적을 다시 세워주는 것이다.

현대 형이상학의 근원적 전환에 의해 시간의 차원에서 존재 탐구를 원초적으로 다시 시작한 철학은 바로 여기서 신비주의를 재발견하게 된다.

객관과 주관, 이성과 감성, 과학과 종교라는 단절된 이분법적 사고의 피상성에 의해 철학으로부터 배제되고 문이 닫혀버렸던 심층 경험세계가 존재 착각을 극복한 현대 형이상학의 전환에 의해 문이 열림으로써 지고의 궁극적 존재차원이 열린 것이다.

새로운 존재차원과 더불어 새로운 시대가 열렸다 하더라도 그 차원이 보편적, 일반적 문화로 성숙하여 정착하려면 약 150년 내지 200년의 기간이 걸린다는 것을 근대 철학의 역사가 보여주고 있다.

마찬가지로 20세기 초에 현대 형이상학이 근원적 전환을 이룩함으로써 위대한 새로운 존재 차원을 열어놓았으나 대부분의 철학계는 아직도 근대이성의 잔재물을 현대 철학의 길로 여기며 착각의 폐쇄회로를 맴돌고 있다.

대학에서 철학과가 없어지는 사태가 벌어지고 있는 것은 철학이 문제 해결의 원동력이 아니라 타성에 주저앉은 문제거리가 되어버린 데에 원인이 있다는 것을 정확하게 진단해야 한다.

현대 형이상학의 근원적 전환이라는 기초 사실에 대한 인식조차 없으니 현실 문제를 풀어줄 열쇠가 있을 리가 없는 것이다.

서양의 형이상학이 이러한 위대한 근원적 전환을 통해 자기를 극복하는 과정에는 불교의 깊은 영향력이 작용하고 있다는 철학사적 사실을 통찰해야 동서양 철학 통합이 문명통합이라는 미래 세계의 현실성을 예고하고 있음을 알 수 있고 그 방향을 제시할 수 있는 것이다.

본인의 연구는 위의 사실들을 영두에 두고 본질적 통합이라는 존재차원에서 형이상학이 어떻게 신비주의와 합류하게 되는지를 논할 것이다.

진리와 아름다움과 신성함이 하나가 된 궁극적 존재본질의 차원이 종교적 대립을 넘어서는 문명통합과 미래 세계공동체의 기초가 됨을 밝힐 것이다.