

재론은 일체가 함께 존재한다는 것을 철저히 깨닫게 해 주는 지혜를 말한다. 나는 말할 나위도 없거니와, 인간도 절대로 일체 존재의 주인이 아니다. 인간은 일체 ‘존재의 이웃’으로서 일체존재가 보호받을 수 있도록 ‘존재의 집(Haus des Seins)을 지키는 牧者’라는 하이데거의 말은 진실로 귀중한 지혜의 속삭임이다. 지성의 철학이 이제 본성과 자연성으로서 ‘공평무사한 본능’에 자리를 양보해야 한다는 생각은 하이데거가 말한 ‘철학의 종말’과 ‘미래적 사유의 도래’와 뜻을 같이 한다 하겠다.

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ABSTRACT

Viewing the World as Play

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I think philosophy of the world, as far as I know, can be reduced historically to two categories, that is to say constructionism and deconstructionism. The constructionism is divided into two genres of philosophy: instrumentalism and finalism. Instrumentalism seeks for the truth solving temporally worldly problems, while finalism looks for resolving permanently metaphysical problems. At any rate they may be in common called as philosophy of intellect. This philosophy is made by human consciousness willing to create civilization apart from nature which moves unconsciously without any artefactual effort. That philosophy appeared from human consciousness and social need produces both instrumentalism and finalism. The former can be also named as econo-technical, while the latter called as socio-moral. Econo-technical truth asks for expedience, while socio-moral truth calls for justice. But from the deconstructive point of view, those two kinds of truth uttered from the philosophy of intellect have necessarily their counter-truth. That is to say that the truth of expedience is covered with functionalistic counter-truth, and the truth of justice is always accompanied by the counter-truth of fightism. All kinds of philosophical and intellectual truth

don't exist without their counter-truth. For example, freedom doesn't function without licence, and equality doesn't work without equalization.

Moreover the philosophy of intellect, whether instrumental or final, is attached firmly to the logic of alternative. This logic isn't likened to differance in Derridean terminology. The philosophy of differance deconstructs all sorts of unilateral possibility to select only econmo-technical interest or socio-moral justice. Such an impossibility consists in the essence of natural power of cosmic desire. For the essence of such a power consists of pertinent difference. We can call such a desire is familiar with natural unconscious whose the essence is no more than <It>; <its> desire is different from human desire of egoity. Natural desire of cosmic power maintains double sides of one fact. These double sides of one fact is similar to pertinent difference or differance. What Heidegger describes as <Being:Nothingness:Sameness > is no less than Being is together with the same as Nothingness. It is to say that good is together with the same as evil; benefit is together with the same as loss; justice is together with the same as fighting mind. We can see that mutual sympathy in nature is together with the same as mutual antipathy. Those two cannot exist separately. This pertinent difference belongs to necessary fact of unconscient nature. But human desire only centered upon egoity looks for unilateral aspect of natural binarism.

The cosmos is neither the instrumental object of our intellect nor the moral destination of our will. It is such a fundamental site on which children are playing without any egoity. Children are playing unconsciously between them and the cosmos. Philosophy that liberates the world from instrumental or final intellect doesn't think that man is <host of things>. It thinks that man is <neighbor of Being>, <shepherd of Being>, or <keeper of void seat like Nothingness>, as Heidegger mentioned it. His

philosophical thinking says that unless man assimilates his mind to Nothingness, he will aim at having things as substantive. Having them as such leads to ontic way of thinking upon which traditional philosophy of intellect has been dependent.

Economic value or spiritual value doesn't go without anthropomorphism. This is of no other thing than a kind of mentality by which man would be a center of the cosmos. An artistic and aesthetic mind isn't reduced to instrumental or final mentality. It will view the world or the nature as it is. It is to say that mind wants to see it according to the law of inclusion or of co-implication. This law is not different from the fact that Lao-tse asserted in his Tao-te-ching. Lao-tse said the ultimate fact of the cosmos is like both being familiar with light and being together with dust. This way of thinking leads to thinking neither good nor evil. Where my expedience and our justice disappear together, <It> as cosmic desire appears wearing wisdom's light. As Heidegger said to us, man is never <host of all things>; as a <neighbor of Being> he is a <shepherd keeping the house of Being> to protect ontologically all kinds of things.

