



New



Monadology



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Howsoever long our lives may be, we can always summarize them in a few words. Similarly, if I were to summarize my path of philosophy, I can simply put it as following. "I have been building life theory like world view that might embrace and transcend the modern civilization through its critical analysis."

Making this thought as a criterion, I have been developing my own philosophy by applying my unique world view on the essence of life and the truth of universe to nature, society, history, ethics, art, religion, existence, recognition and civilization.

This collection of pieces entitled "New Monadology" is the articles that I have extracted the quintessence out of my own philosophical writings developed so far following after Leibnitz's "Monadology"

Contents

On being	1
On the universe	5
On the life	6
On the mind	9
On the recognition	10
On the history	19
On ethics	26

On Art	31
On religion	39

On being

1. Being is relations. We can consider that the subject and predicate are the manifestation of relations.

2. So called substance is also nothing but relations. A fraction of constant process of formations and changes caused by alignment and realignment of relations merely appears like a substance. Every being defines its way of being in the relationship with other beings.

3. Since every being emerges only by related with other beings, each being can be considered as an occurrence or an event. It means each and every existence is something that emerges as an event and this world is constituted by the events rather than saying constituted by the things.

4. We must consider reality as the manifested phenomena.

5. The being arises and comes into being. So the nature of being can be reduced to a fraction of formation.

6. A being is a momentary locus of formation. When we stop the reality which moves constantly, and watch a part of it for a moment, it appears as a being.

7. In the world of constant formations and changes, a being is an occurrence and existence is formation.

8. This world is realm of formation and flux. It constantly changes like a flow of the river without stopping even for a moment. The world is not in invariable state but in the condition of perpetual motion with incessant activities of formations and changes at every moment.

9. An individual resides in the relations. No individual exists without relations. An individual is related with other individuals while reflecting such relations in its way of being. The condition of an individual can be grasped only from its relationships with other individuals.

10. Here, the individuality of things should be grasped as an event not as substance. An event fabricate the individuality of things momentarily. Every event mutually overlaps and involves one another. No single isolated event can be found. Various events are interconnected and related one another. We regard an occurrence of one event integrating all such interconnection of events as fabrication of thing.

11. Whatever exists in this world emerges as an event representing a node of related phenomena at every moment. Such relationships among phenomena integrate and fabricate an event. When such relationships disperse, an event extinguishes.

12. All Things are formed by relations. The various relations of various factors compound and form the networks of various relations. Such variety of relations fabricate the world of various interconnections.

13. The world consists of mutually interconnected infinite numbers of events. So in any event, all other events are reflected and included. The world is fabricated by infinite numbers of events mutually reflecting and including one another.

14. An individual is a node of interconnected network, and is not independent substance. An individual always includes and reflects its relationships with others in it, and every individual ranges. Each individual is not continuous but correlated.

15. Like a kaleidoscope, the world is the field where infinite numbers of phenomena are reflecting and intermingling one another incessantly fabricating themselves. Each phenomenon in the world is nothing but a movement that dynamically keep on changing in connection with other phenomena.

16. In the world of interconnection, one phenomenon represents its connections with all other phenomena. Therefore, in every phenomenon all other phenomena are included.

17. Nothing exists independently. Everything is interrelated one another and in one thing all other things take part. So self and others can not be separated.

18. The world is incessantly fabricated through dynamic interaction among all phenomena. Through the interaction among the infinite numbers of phenomena, a new relation emerges at every moment and world is renewed constantly.

19. Self-formation through interaction, this is the fundamental principle of the fabrication of world. Through the interactions among the elements, and the interactions between the elements and the whole, new structure and configuration are fabricated. The world is always fresh constantly fabricating and renewing itself like a flow of river.

20. By the interactions among the parts, the whole is fabricated, and the whole is reflected on each part. And the repetition of such interpermeation between the parts and the whole lead to the formation of order. While the whole consists of the parts and in each part the whole is reflected, they influence one another and fabricate the world.

21. The various elements of the world influence one another and fabricate the world while the totality of the world is always reflected in each element. Thus the world keeps on changing. We are the part of such ever changing world. The world renews itself at every moment and never stays still. The world is such a dynamic realm that restructure itself incessantly. Being means a participation in the locus of a moment of such self-formation of the world.

22. The world is movement, change, formation, and creation. The movement is the actuality. The self-fabricating world keeps on generating something new, and keeps on changing. The indeterministic

creativity and uncertainty are there in such process but there lies the foundation for freedom.

On the universe

23. The universe itself is formation, change and flux. The universe is incessant self-creating process. All things in the world are the events of this infinite process. Each event influences one another bearing a part of formation and change of the universe.

24. The basic elements that constitute the matter can rather be said as the various types of the vibration of the energy field, so to say, the wave motion. The essence of the matter should be grasped as the symphony played by the resonating vibrations of the field. The universe is not constituted by the solid elements but fabricated by the primordial energies and their mutual interactions.

25. Besides, the matter has order formation faculty in itself. Hence the matter constantly increases its complexity and diversity.

26. The universe consists of mutually interconnected phenomena. Phenomena are mutually interconnected and fabricate the whole. Any tiny phenomena in the universe are closely related with all other phenomena. With such mutual interconnections among phenomena the universe maintains dynamical harmony in it and constantly keep on changing and forming itself.

27. The world determine its direction from an accidental encounter and expands itself to the extent that cannot be historically reverted any

longer. The formation and the evolution of the universe, matter and life are all subject to coincidence.

28. The world is in incessant flux. The world is self- produced and the realm of kaleidoscopic changes and formations. The world is not the existence but the process.

29. Nature always forms itself creatively.

On the life

30. The life is a kind of formative force, and by such force, the materials are organized, an orderly structure is composed and a controlled form is created. Such formative force is a vigor that gives shape to material. It configure the materials and brings about various forms. Behind the forms such vigor is working. The life is such a vigor of formation that configure the materials, engender an individual life, form a species and try to reproduce themselves for good.

31. Any living entity is an open system that takes the materials, energy, and information in and out to the surrounding environment and maintains itself.

And even when it is segmented into a cell or a gene, still each of them is an open system that exchanges the materials, energy, and information with the surrounding environment, and forms an orderly structure.

32. A living organism maintains itself, always modifying itself by the interaction with its environment. The mechanistic view of life regards a

living organism as an automaton consisting of the various parts and tends to ignore its complex interactions with the surrounding environment. But you cannot grasp the totality of the living organism with such a view. It maintains itself always interacting with its environment, adjusting itself with the environment or modifying the environment for itself.

33. The creative force of the universe is expressed as the figures of all living organisms including animals and plant manifesting its function within them.

34. Life appears as a great variety of forms above all things, and is a fluid process in which it is born, grows, ages and dies. Life is form, change and becoming.

35. Like the pattern of the forms, the pattern of behaviors of an animal is a function determined by ever changing correlation of the subject and its environment. It is the function that has solutions almost infinitely.

36 .Life modify itself according to its ever changing environment, evolve itself by creating new forms freely and survive vigorously.

37. Although the vector for survival of living organism is based on the necessity, its possible forms and the direction of evolution are filled with contingency. However in such contingency, there lies the freedom of life. In the fundamental flow of life, necessity, contingency and freedom are one.

38. Considering the evolution as a model, the phenomenon of life is irreversible and unrepeatable process. Life is ever changing and developing dynamic order. It always changes towards one direction irreversibly. Even if the conditions are same, the same process shall never be repeated in the same way. At every moment of irreversible time of life, the cross-section of ever forming and developing the world can be seen.

39. If the time of life is irreversible and is only for one time, it cannot be foreknown what kind of routes the evolution of life may pass along, and what kind of new forms it may produce in the future. There are infinite numbers of routes the evolution of life can take and it can branch off in every direction like trees. To which way it may flow depends on the interactions between the living organism and its environment. The factors of contingency are always involved there, and the basis of uncertainty and non-determinability of the evolution of life lies there.

40. In the junction point of time and space, living organisms keep on forming and changing incessantly. A living organisms represent the universe as duration in time axis and as body in spatial axis. At the intersection of time and space the incessant formations take place. They are the self-expressions of universe as the formation is nothing but existence.

41. The universe is in the constant change and flux. Everything changes like a flow of water. The formation is nothing but the universal principle. Living organisms are the representation of such constantly changing and fluxing universe.

42. The death is nothing but return to the universal life. The body and soul both return to the universal life through death. Since they are born from there return there, life and death are one and the same. Everything emerges from there, vanish there and repeats such eternal cycle.

On the mind

43. The universe is incessant process of formation. It expresses itself as matter, life and mind. The terrestrial life that contain matter and mind within is a symbol of the dynamic activities of the primordial universe.

44. Matter systematize and configure itself. In the process of the self morphosis of matter, the radix of consciousness incubate. The consciousness reside in matter. The mind exists in matter. The things to be conscious of take place of consciousness and the consciousness become the things to be conscious of. Such is the structure of universe.

45. This universe is composed of matter with mind and mind with matter. The universe is the realm where mind and matter are unified. Matter and mind are two different aspects of the same process. Matter and mind are the two sides of the one thing that is the function of universe.

46. It is not that because of the brain, perception, recognition, memory, judgement, emotion and thinking are brought about. Because it tries to perceive, recognize, memorize, judge, think and emote, the brain is formed and got itself upgraded. The volition to recognize and to judge bring about the brain. Behind the evolution of brain, the intentionality

of living organism for betterment and the self-formative force of universe for more advanced order are functioning. The brain is the manifestation of the mind.

On the recognition

(1)

47. The sense is not a reaction to a stimulation. A sense is accompanied by motion. Animals choose its own way of life while interacting with its environment, and accordingly it develops the function to extract only necessary information from environment as its sense organs.

48. The somatic sensation is the basis of unification of senses and the foundation of this somatic sensation lies in the motor sensation. If there is no unification by the somatic sensation including the motor sensation, every sense works separately and there would be no integration of senses.

49. An animal grasps the meaning of the environment by moving about in its environment. An animal observes objects not only by seeing them, but by interacting with them it evaluate their significances to it. An animal perceives while acting and acts while perceiving in the various environment, and adapt them to fit flexibly to the environment.

50. Perception is an action. Perception begin with an action. It is not that an action begins with perception. Besides, according to the transition of action, perception changes.

51. Perception is by the circular interaction between the subject and the environment. As the subject changes, the environment also changes. In the circular interaction between the dynamic subject and environment, perception arise.

52. We recognize by acting and act by recognizing. An action is not produced by recognition, but by an action the recognition is produced.

53. An action is performed through one's body. The body is the field where recognition arise and is the setting for recognition. Besides, the body moves and it is a dynamic system. From the movement of the body, perception arise.

54. The memory of the past experiences are deeply related with the handling of the present situation. The memories are not only preserved but directly engage in the decision making process of the present situation. In living while interacting with environment, i.e. in the process of recognition through actions, the function of the memory lies.

55. Thought and action are one. Animals think while acting and think while thinking. Thinking through bodily action is the thinking in the original sense.

56. The thought functions like distinction, foresight, inference and insight, must be considered to be occurring not only in the mind or brain but also in the process of interactions with environment. Thought functions appear in the effort of the subject to adjust itself to its environment flexibly by constantly interacting with it. Body and action

lie as the mediator between the subject and its environment. Thought functions are deeply connected with such bodily actions.

57. By our actions, the environment changes its meaning. A new meaning of the environment is found. It is called invention or discovery that again bring about alternation in environment.

58. Recognition is activity. A subject work on the environment through its actions, take a profile section of it and generate a new meaning to it. Such function is recognition. Recognition is an act of subject in the environment. Act and recognition are inseparable. As the subject lives in its environment, action and recognition emerge.

59. Growth also have to be considered in the interaction between the subject and the environment. It recognizes through its actions in the environment and by such recognition it acquire the way of living. Such is the growth.

60. A living organism has the motility to adjust itself according to its environment in order to survive. Besides adjusting itself to environment, it even try to reform the environment. A living organism is the active system for better living conditions. We cannot ignore the spontaneous and active role of the living organism.

61. Recognition is not the process of receiving information from environment passively but rather is the process of actively working on the environment acquiring necessary information from it. In the recognition of the environment, the active role of the life-subject is

essential. The effort for better recognition by acting in better way bring about evolution.

62. The evolution of behavior brings about the evolution of recognition, and the evolution of recognition brings about the evolution of the form, and the evolution of the form brings about the evolution of behavior. By such cyclic evolution of behavior, recognition and form, animals have been trying to survive creatively.

63. The perspective of the animals as well as the human beings can be enlarged by the use of tools. The recognition of the environment is an awareness on the possibility of the action, and it can be widely extended by the invention of tools. The world can be opened up by the actions.

64. The meaning and value of the environment change drastically by the invention of tools. In this sense, the meaning and value of the environment are not inherent in the environment itself, but are something actively created by the subject.

65. There is deep correspondence between the fact that a man has developed technological capability dramatically and another fact that a man became aware of the world. When a man found the fire, the view of the world for a man must have totally changed. Through technology, the object reveals a new aspect of it.

66. The schemes and the assumptions of humans and animals can be altered by the discovery or the development of the tools they use, and the meaning of the world also changes accordingly. Humans and

animals probe their external world through their body, tools or some mediums, and obtain information, and modify their schemes and assumption. As animals evolve, they modify their scheme and assumption more flexibly. In such capability of modifying the scheme and assumption, the possibility of freedom exists.

67. The meaning and value of the environment change according to the change of the subject within it. Considering the fact of development and evolution of the subject of creature, we have to think that the meaning and value of the environment can never be objective but can be created only through the interactions between the subject and environment. A subject evolves through its interactions with the environment bestowing a new meaning to the environment. The meaning and value are generated through the circulating correlation between the subject and environment

68. Recognition is brought forth by the interaction of the subject and environment. Subject and environment mutually define and correlate each other. Recognition is the reflection of the relationship between the recognizing subject and its environment. Besides as the subject moves, so does the environment and its relationship with environment. In the correspondence between such moving subject and environment, the recognition arises.

69. The subject is not a separated being from the environment, but is an existing entity that grows accumulating experiences in its environment. A subject recognizes the environment by acting in the environment. A recognizing subject is within the recognized world and establish the

recognition through the interaction with the recognized world. The subject and the environment are not independent beings.

70. The subject recognizes by action and develops and evolves by recognition. Besides, by such development and evolution a new world is opened up, and then the action and recognition leap into the new stage. In such way, the subject create the environment. As the environment forms the subject, the subject also forms the environment. Through such interaction, the subject and the environment both form themselves.

(2)

71. The recognition have to be grasped in the context of interconnection. In the world of interconnection, everything is in the interconnected network and on each phenomenon every other phenomena are reflected. The world is like a kaleidoscope in which infinite phenomena are mutually reflecting one another. The recognition can arise in such mutually reflective projections among phenomena and also between phenomenon and world. When the world and phenomena are reflected on each view point of phenomenon, the recognition arise. In the mutual relationship among phenomena, the recognition function.

72. An elementary particle, an atom, a particle, a life, a planet, a star and a galaxy, every phenomenon in the universe reflect all other phenomena, i.e. whole of the universe. Everything arises recognizing and sensing one another.

73. In the world of the interconnection in which everything reflects one another, all the things are reflected on one thing and one thing is reflected on all the things. Thus the same thing may be reflected in the different ways depending on the viewpoints.

74. In the relationship where the perception arise, both the perceived and the perceiver are included. In the relationships among the perceived or among the perceivers, the perception arise. The perception is the recognition of the relationships among things including the perceivers themselves.

75. Perception is an event. The perceiver, the perceived, those relations and the situation or location that surround those affairs, everything is included in this event. . That is an event which emerges from the links of many events and in which the generating process of the world exists.

76. Recognition is not the case that objectivity is projected on the subjectivity, and not also the case that subjectivity composes the objectivity. In fact the case that objectivity is impressed with objectivity, that is recognition. Eye does not see light, but light sees light.

77. An event occurs to a nod of the relation between matters. We have to think that an event exist at first and then both the subjectivity and the objectivity are formed from there.

78. We do not observe the world from outside. We exist within the world and observe it from within. Besides, as we observe through our

body and observing device, the observation itself influences the observed fact.

79. While acting in the world, we recognize. While recognizing, we act and participate in the reality. The recognition is action. The action is formation. Through the actions the world changes.

80. Our moving body influence the world, and by casting itself into it, the world emerges. We are the living subject that act in the world through its body. Therefore according to the changes of actions, the world also changes.

81. However little it may be every action influences. And such influence give rise to the change in the structure of universe. Even when I pick up something only a little bit, I do influence and change the structure of universe. Through our actions in the world, we are participating in the formation of the world.

82. Something that influence the world exists within the world. And the world keep on producing such acting entity. In such a world, as the world changes, the acting subject also changes, and also as the acting subject changes, the world also changes. For the actions of the subject influence the entire world through the infinite interconnection of all phenomena. Here the subject embrace the whole world while being embraced by the world and the subject integrate the whole world while being integrated by the world.

83. The reason why the universe produced the entity that recognize the universe itself may be to become aware of itself. The act of our

recognition of the world is the act of self-recognition by the world. As we live in the universe, the universe also live in ourselves

84. By a wave of big ocean a ship moves. At the same time, by the movement of ship a wave arise. As the road is there, I walk. Also as I walk, there becomes a road. As the world moves we move. Yet, as we move the world also moves. We are such inner actors of the world.

85. As spring comes flowers bloom. Yet, as flowers bloom spring comes.

86. This world is the creative world which keeps on forming itself incessantly. It is because the world includes the recognizer in itself who recognizes the world.

87. In the world of self-formation through interaction, each element senses, perceives and recognizes one another. Without such mutual recognition, self-formation is not possible. Here the recognition means being recognized and being recognized means the recognition.

88. In the world that is constituted by the interconnection of the various elements, all the elements reflect one another, interweave one another and inter-resonate one another. As fishes in the ocean communicate one another by sonic waves and follow the collective motion, each element mutually recognizes one another and mutually connected. In such a way, the world is newly created at every moment.

89. If we get to the bottom this fact, then we reach the conclusion that, the subject and object, or the consciousness and the observed are

inseparable. That is to say that even in the object or in the observed, we must recognize the functions of senses and perceptions, and abilities of recognition and judgement according to their level of organized stages. Otherwise, we cannot comprehend the self-creative world. Without overcoming the Cartesian dualism of separating the subject and the object or the consciousness and the observed, we can never comprehend the vividly alive world.

90. Being is knowing, knowing is acting, and acting is becoming. By acting we know. That enable being to become. Without knowing there is no being and without acting there is no becoming.

On the history

91. History is compiled out of the events occurring incessantly. Only events are occurring. History consists of the occurred incidents and occurring incidents. The occurring incident emerges including the totality of the occurred incidents. The emergence of an incident is related with all the prior incidents in time and space, and there is no isolated incident. Then the emergent incident is the integration of the prior incidents adding one more factor on it and connecting to the following incident.

92. History is the process that keeps on forming and transforming itself incessantly and the function that ceaselessly keeps on creating something new. History is never ending halfway process and organic activity that always drives itself towards new creation.

93. When more than two phenomena come across without any inevitable causal relationship, we call it fortuity. Many of historical incidents happen from the mutual coincidental encounter of such causal networks. Nobody can foretell what kind of new incidents arise from such encounters.

94. Even an incident, an invention or a discovery accidentally happened or done at a nook, may result in a drastic change like war or revolution due to its initial fluctuation. In our history, as all the incidents are interconnected, even a slight motion in a nook may be amplified through the network of interconnection and manifest as a big change.

95. There are many diverting points in the History. It is not determined in advance which way may be chosen. There are all kinds of possibility at the diverting point, and the following direction of the history drastically changes depending on the way that is chosen. In reality, only one of the possibilities is materialized, yet the possible directions at every diverting point is not only one.

96. If fortuity plays the significant role in the history, the history is developing indeterministically. Since every incident determine its direction correlating with other incidents, the future is indeterminate and what kind of structure it may take is not certain. The history is incessant process in which something new are created spontaneously from the interactions among the infinite numbers of incidents. Since the determinism can never grasp this spontaneous development, it cannot predict the things that will come in the following stage of development.

97. The flow of history is irreversible. Like a life, it cannot be reversed nor repeated, it cannot be redone nor resumed. As history is always creative, historical phenomenon always one time incident that can never be repeated again. Considering the fact that it arise from infinite numbers of causes and conditions unexpectedly, the same incident cannot happen.

98. History is continuation of choices and the accumulation of fortuities. Such fortuities leave inerasable influences in the history. Fortuity is the main factor for irreversibility and single chance nature the history. The historical fact is the result of the combination of complex entanglement of infinite numbers of incidents and concurrence of fortuities. The fact itself is always one time incident.

99. History is stirred up by the encounter with the exceptional accidents that are not in accordance with natural law and the accidents from the different system and also by the accidental choices that could have been in different ways. Yet, such conditions are the driving forces that incur creative alterations and evolution of history. Fortuity is the vital force for the history and history drastically changed by fortuity

100. Originally being itself is accidental. Incidents arise and develop in the present conditions, such process itself is accidental. History has been the series of such accidents.

101. History jumps through the repetition of creation and destruction. In history, an epoch making revolution or war is the impetus for non-sequential jump. Since it is a jump, it doesn't happen regularly but

happen irregularly. There history create new structures or forms integrating and transcending its former stages of development. Accordingly new laws and rules are created. History has such capability that could transcend itself by creating different aspect of itself from within.

102. In history, new characteristic and forms, more complicated structures and functions emerge spontaneously and suddenly by the interaction of many elements within short period. In many cases, they are accomplished not by sequential changes but by non-sequential jumps.

103. History is in the midst of incessant flux. History keeps on flowing continuously without pausing a moment. Ever changingness is the nature of history. Besides, such flow of history is the flow that incessantly try to create something. In the daily process of new creation, it sometimes take a leap.

104. History includes the contradiction of something that changes and something that never change, or the contradiction of something new and something old. Because it includes such contradictions within, history develops. The contradictions are the origin of the all the movements and developments. As long as history contains the contradictions within, it lasts.

105. The time in the history is incessant time of creation and is non-deterministic time. The new worlds are born at every moment. A historical event is a spark discharged at a moment. The past and future contact in a moment of the present. Although it is said the present

includes the past and conceive the future, in the transition from the past to the future there is the gap of moment.

106. To draw a comprehensive image of certain era or incident, historian must select only necessary information from the ocean of facts, and discard all other information. History that we know now, has been compiled as the result of the selections of the facts by the historians. Depending on the approaches of selections, the images of history differ. Historians choose the important facts from historical materials according to their own value system and discard all other information. Therefore the value system of historians are always reflected in the history.

107. A historian can be a historian by choosing and interpreting the facts. It is not a fact that narrate but a historian. A historian reconstitutes the facts that weren't experienced by himself using a number of inferences. Historical facts are the accounts narrated by a historian.

108. In the history, it is not possible to separate the described and the describer. Originally, in the historical materials themselves, the narrated facts and the narrators themselves are overlapped and included each other at the same time. Besides, in the historical accounts narrated based on those historical materials, the described and the describers are overlapped and included. The facts and their descriptions are mutually overlapped and constitute history.

109. History is the mutual reflections between past, present and future. The past flows into the present and the present flows into the future, on

the contrary, the future is reflected in the present and the present is reflected in the past. The interest in the future is connected with the interest in the past at the present.

110. Historical fact is one of the experiences. Remembering past is to bring back the past into the present experiences. Remembrance contains the past, present and the future. The present shape the past and the present shape the present spirally proceeding together and incessantly shaping the history. Recognizing the history shape the history. Shaping the history recognize the history. That is what we do.

111. The historical science itself is also an event in the history and is making the history breathing inside the history. An interpreter of history is not an onlooker of history but takes part in history by interpreting history in the history. An interpreter is acting by interpretation. The historical science is the so-called self-observation of the history itself.

112. The description of history can be altered in anyway depending on the perspective of the historian. It is up to historian how to deal with the materials. The historian change the facts into a story. Thus, the history as a story become something different from the historical facts. Yet, without such a story, we cannot give the meaning to the events and cannot recognize the history.

113. We are the observer in the history who observes the history from within. We cannot grasp the history without observing it from within. It is not possible to see the history from outside.

114. In the modern historical philosophy, there was such a wrong idea that history can be recognized objectively and the essential law of history can be established. As such modern historical philosophy itself was the product of the modern age, even if you tried to see the history from outside, such act itself is absorbed into the history.

115. Since we are observing history within history, the act observation changes the character of the observed history. The observation is an act. Such an act is carried out within the history, it is reflected in the history. Therefore you can never confirm the historical facts without the observer.

116. An act opens up history. History must not only observed but must be lived. Living means acting in the certain conditions and create the new conditions. Action and conduct is living. The history is created by the human beings who act and conduct.

117. In this sense, the acts of opening up and changing the conditions must be valued as the acts of mobilizing the history. The acts opens up the conditions and develop an epoch. Therefore the acts of resisting the trend of time and divert such a trend must be positioned as the positive phase of history.

118. The act investing oneself for one's future possibility evokes the questioning to the history and it results in the understanding of history. We understand by acting and act by understanding. We live looking forward and understand looking backward.

119. We are living in the midst of the history every day. While acting in the history we are forming the history. No one can stay out of the history. We are the actor in the history who mobilize it from within. Nobody can be an onlooker of history.

120. History keeps on forming and developing itself. That is why we have to value the creative acts that changes the situation, open up the conditions and generate something new. History never change by itself but it is formed by each individual's struggle.

121. History is not ruled by a law of history. Man has the freedom to break the law of history by his/her action. The unfettered actions of human beings renew the history. If we pay attention to the fact that the history is already formed, we must admit that there were inevitability and destiny. However when we pay attention to the fact that we can create the history, the horizon of freedom opens just in front of us. We open up future through the battle between the inevitability and the freedom.

122. Accomplishment is becoming and without accomplishment there is no becoming. As there is an act in becoming, in an act there is becoming.

On ethics

123. The human society which consists of infinite interconnections is ever changing flux and formation. It is the ever forming world by the various interactions. Each part of and each element of the society is

constantly moving and such movements spread over the whole and thus the society constantly keep on changing and fluxing.

124. Our society changes in between the ordered condition and chaotic condition. In other words, when the society is in between state of order and chaos, it changes. In such a process of change, always order and chaos are mixed. From ordered state to chaotic state, and from chaotic state to ordered state, such two movements order and chaos intersect and change the society.

125. Both corruption or formation of order of society arise when the individual action is thrown into the interrelated network of various factors. One individual action influence one another consecutively in the infinite interconnected network, from such synergetic mutual influence, self-formation of society arise.

126. Actions are regulated by the relationships and the relationships are regulated by actions. Change and formation of the society arise from such mutual regulations between actions and relationships. When we pay attention to this point, we will realize that we must consider the significance of not only the actions that are conducted in accordance with the relationship but also the actions that divert from the relationship and mobilize the relationships on the contrary. With such actions the changes of relationships arise. As the actions changes by the relationships, the relationships also changes by the actions.

127. The meaning of the actions are always altered according to the context where the actions take place. Some motions not always imply the same actions and their meanings are not necessarily determined

unmistakably. The same action not always signify the same. According to the place and context where such action thrown into, the meaning of the action always changes. Its meaning is determined by the context and it cannot reduced to the side of itself nor others.

128. From the mutual-regulatory relationship between the actions and their contexts, formations of the society arise. In this sense, for the changes and formations of the society, the action of individual in the interconnected network is essential. Any individual action, however trivial it may be, it will change the interconnectedness. Therefore, the action in the interconnected network is the one which bring about the change in the society.

129. Our actions are the actions for the formations and changes of the society and participating the formations of the world at large.

130. The place where the actions are thrown into consist of interconnected network of various factors and therefore even a slight movement of single factor may affect the whole network and bring about changes as a whole. In such a way, the situation keep on changing at every moment.

131. The interconnected network keep on changing and it never remain the same. Therefore the meaning and significance of the actions thrown there also changes according to the change of the network.

132. The actions are in the midst of infinite network of interconnection and they are evaluated and signified there. Therefore, without

considering the place or condition of where the actions are thrown into, we can never determine their meanings.

133. The casted actions are incorporated into the world of interconnection and materialize there. In such context, even my own action depart from myself and become an independent fact. In the interconnected network, my action is interpreted, praised, misunderstood, criticized and accused by many other people from their own perspectives and goes out of my control as a fact. Our actions collide with actual obstacles, tossed about coincidental or destined issues and understood differently by many other people, and become facts.

134. Our actions are supported by the conditions, time and flow of everything in nature. However it is not different from the fact that we act in such context. In the process of the formation there is action, at the same time, in the process of the action there is formation. By the formation action arises and by the action formation arises.

135. This world is incessant change and formation. We are in the midst of formation and in the action of formation.

136. The network of interconnections are changed by the actions casted there, and according to their changes, the list of value that we have also change. Therefore, the value of our actions keep on changing together with the changing interconnections.

137. We cast an action in the complex conditions where things are interconnected among one another. Casting an action in such situation

means to surrender ourselves to the actual conditions and their rules. It is a kind of adventure. The result of it is unknown and there is no guarantee that the result may be as you wished, intended and planned.

138. The situations are broken through by actions, the society is changed and new era is created. Therefore we must pay attention not only to the actions that conform to the situations but the actions that create the situations.

139. The formation is the source of value. The ever changing creative activities must be the source of the value.

140. We are acting in the world of ever changing formation and such changing formation of the world is caused by our actions. The formation is the source of value. The ever changing creative activities must be the source of the value. The ideal condition of the actions also should be grasped in the world of formation.

141. In the forming cosmos, there is no distinction of good and evil. If human being has the roots of its nature in the forming cosmos there is no good or evil over there. The root of the forming cosmos reside beyond the realms of good and evil. It should be rather said that relative good and evil drive from such root.

142. As an expression of infinite activities of creations of cosmos, our actions exist. Our actions are not something that can be performed only our own single wish but can be accomplished by the supports of ever changing society, nature and cosmos. The origin of the source of value of the action must be sought in such source of ever changing cosmos.

On Art

143. Art originated from the rituals to worship the deities and is born from festivity. In ancient time or in Medieval Ages, art works like paintings and sculptures were produced from such festivity and such art works themselves had festive significance as the dedication to the deities. Art works were surrounded by festive space and such festive space was supported by larger cosmic view.

144. Art work is the expression of something cosmic and it have to be the manifestation of cosmic being. Through it we participate in the creation of cosmos and become one with all the things in the cosmos.

145. Act of expression in the art itself is the manifestation of cosmic life. Without action, the real cosmic life does not emerge. The action is the function of cosmos.

146. In the creation of art, the force is working behind the artist which transcend the will or intention of the artist. An artist create an art with the help of cosmic creation force. It can be said that the cosmic force have an artist create an art. In this sense, a creation of art by an artist itself is in the part of cosmic creation. As the shapes of animals and plants, the shapes created by the artists are the expression of cosmic life.

147. An art work is the symbols of great being and the manifestation of great being. We are connected with the great being with it and return to it.

148. As spring manifest in flowers, an art work emerges as a symbols of the essential life force and so to say an expression of cosmic life. With the bloom of flowers spring arrives and in the flowers spring blooms. Drawing spring in the flowers is the art.

149. An art is an expression of the reality and an expression of the life of the things. Everything transform and never stays still. It is the formation, change and flux. An art express such life force.

150. Any art must be ultimately the expression of something fundamental which is connected to heaven and earth. Expressing invisible world as a visible object is the art. The reason why we are moved and gain catharsis from an art is the art is surrounded by the invisible realm that transcend the art itself.

151. The space emanated by an art can be considered as a virtual space and fictional space from the view point of actual daily life. Human being, however, cannot live without such fiction. Yet, in the fact that such fantasy or fiction can be more realistic than the actual life, the truth of art lies. Fantasy represents the reality.

152. The things emerging in this world repeat formation and extinction. Such formation and extinction itself, however, is the function of cosmic life. Flowers bloom in spring, tree leaves fall in autumn, and such are the manifestations of the truth. An art express such truth of existence.

153. An art is the expression of truth of the things, it must be the recognition. Within the expression itself the truth which transcend the subjectivity emerges, such is the great art. The expression of truth which is not subject nor object is the art.

154. The creation of art is a sort of expressive activity. It is a replication or a manifestation of the essence of being. An art express the reality of the thing as a form or an image and symbolize the truth of being. The expression is to expose and disclose the truth of being, then the truth being arises and manifests. And at that time the truth is recognized again. Religion and philosophy emerge from there, the origin of being, it is the origin of art.

155. The art is replication, representation and re-manifestation. By the replication, the essence of being emerges in front of our eyes. The expression and recognition of truth by the representation, it is art. The verisimilitude virtuosic depiction is the thing of which essence is extracted.

156. The thing that emerges from the nodal point of interconnection of all the events is called the creation. The moment of such emergence includes all the past events as well as next new creation. The creation of art work emerges from the encounters of all the events, it is only one time history. The expression means such emergence. All the things are integrated in one thing, and from there it arise, it is the art.

157. Originally the art was not just private work. It is open to the world. Any art work is originally on the process of development and

incomplete. The art is incessant activities and represents the world which is constantly in the state of flux.

158. Any form changes, nothing remains the same even the single moment. Constantly changing form, it is the life. Everything is like flow of water, creating new form from infinite flux and changing into the different form. The form is life. Something which produce while being produced, such is the form. The form contain formation and extinction within at the same time. Catching the one moment of such formation and try to give shape to it and express something eternal in it, such is what formative art try to achieve.

159. The nature is infinite formative force and its creative force is limitless. Since birth of cosmos all kind of attempt of formation has been performed. And the artists have been replicating them as forms in time and space. The source of formation of art and source of creative force of artist reside in nature. Nature and art are created and at the same time create, formed and form. The force that create another world within a world, it is art.

160. The impulse to depict something is the action itself. It is no longer just subject. In such a creative activity, we must say that huge force is working behind it which transcend the intention or wish of the artist. The artist is creating driven by the cosmic creative force. The underlining force which propel and mobilize the art is the will for creation by Mother Nature.

161. The artist replicate the world in the world. The world is recreated and replicated through the production activities of the

artists. The world is a drama performed by the artists as actors or actresses, constantly recreated and replicated. The artist is a mirror which reflect world within the world.

162. The artist give shape to the materials, transform the matter and produce a new form. From this aspect, the art can be said as technology. As the living beings have been creating their own forms using matter as their components, the technology and the art of human beings also must be the function developed from there. Broadly speaking the artists themselves also participate in the creation of cosmos through their creative activities. The creation and production of new form by the artists are the part of creation.

163. The artists are trying to have new creations by drawing mountains, trees, water, stones, animals and human beings on small campuses. Each and every creation of art is new event. The art is recreation of the world. The joy of artist is the joy of recreation.

164. The art re-manifest the shape created by nature. An art emerges as an art work clarifying the nature itself and disclosing its essence. The nature is the source of human activities of creations and the prototype to produce any shapes.

165. The art is expression. By the expression activities of art, all the phenomena regain their significances. Through the activities of molding, the function of universe manifest.

The art is such activity. The creation of art and the creation of universe is connected.

166. The artist see while depicting and depict while seeing. They see through physical activities. The production is seeing. Through production, things come up. The production is to express the essence of the things that emerge from the process of activities. First, there exist activity.

167. The art is neither hobby nor the emotion of pleasant or unpleasant. It is the recognition. It is the recognition through expression. It is to produce through physical body. Struggling with objects, restricted by the limitation of material, the artist gains the recognition. While producing they see the things. To see the things while producing is the essence of art.

168. With the selfless eyes, the things suddenly manifest, at that moment we will be touched. From such a moving moment, when we feel so called “phatos”, paintings are produced and music is composed. Such is the immediate experience. The art is the expression of such immediate experience.

169. In the immediate experience, there is no distinction between subject and object. Self and the object are not separated. Exclamation or impression like “Oh beautiful” are born from the unification of subject and object. It is neither subjective nor objective.

170. The expression start from physical activity. In any art, without production there is no expression. Then for any production, physical body is essential. Expressing something through physical body is an art. In the process of perfecting the skill of artist, the reality of the world manifest.

171. Being impressed is an event which arise from correspondence between the active and the passive. The deeply felt emotion as the source of expression arise from the active at the same time passive immediate experience as the origin which is neither subjective nor objective.

172. When the artist cast oneself into the object through one's body and the tool as the body's extension, there arise correspondence from the object too. In such active passiveness or the correspondence between the subjective and objective, the expression arise. Since art arise from the realm where the subject and the object are not yet separated, art can never be grasped from subjectivism or objectivism. The origin of life lies in the encounter of the subject and the object. The activities of life is art.

173. A work of art is an event which emerges from the participations of various events, including natural conditions like whether, climate, materials, time, space, season, hour, location, former classical arts and all the local culture from ancient time to present time. There all the process of formation of the world is condensed.

174. The production of art is to participate in the flow of cosmic, historical and social formation process, casting the act of production into it. Then the action within the world to express the thing which automatically emerges from there is the act of expression. Being is not possessing but participation. Being is formed through participation.

175. The art work is open to the later age. The people in the later age also participate in its realization. Also in order to transfer an art work into the context of different culture, a new interpretation is necessary. A performance, presentation, translation or critics are the function of transferring the art work into different time and location. There involves the alteration of interpretation, conversion of meaning and re-creations.

176. Especially the classic art work is repeatedly re-created. As the time changes, always through new understandings, the tension between the classical work and time is compensated. In order to elucidate its meaning for the present day experience, re-creational process such as understanding and interpretation are necessary.

177. An Art work is an event which arise from correlation between artist and viewer. In this sense, art work is not only created by artist but by viewer also. The reason why the value of art work changes depending on viewer is because of this. The function of viewing by the viewer is creative activity which generate new meaning. Viewing is an act and positive participation in art work.

178. The same art work emerges differently depending on its player, performer or the different perspective of its viewers. Even for one viewer, as exploring more deeply, the perspective differ, so the art work manifest various aspects accordingly. An art work manifest infinite numbers of appearances viewed from infinite numbers of different viewpoints. One appears as many and reflected in many.

179. In art work, generally, viewed object and viewer cannot be separated. An art work is the mirror on which both artist and viewer are reflected. An artist and a viewer both find their mirror images on the artwork and know themselves. The viewer and the viewed object both participate there and find their mirror images, it is the art work.

180. The meaning or value of art work is not determined by the art itself but it is defined by its contexts, time, location, occasion or viewer. As the meaning or value of art work changes according to the changes of its juncture, it cannot be determined definitively. Rather the junctures, correlations, contexts and time where the art work is positioned is the source of its meaning and value.

On religion

(1)

181. Religion starts from the fear to something great. The fear for the cosmic wondrous power working behind everything is the essence of religion. Everything in nature, from top to the bottom, has some great power behind it, by such great power it gives us blessing and at the same time sometime it goes on rampage. In front of such power of nature, human being were helpless. People were afraid of such great power of nature and awed by its transcendental power which is beyond human knowledge. Religion is the passion of awe and unification towards something great and the passion of awe and unification towards cosmic life.

182. The spiritual power and the life force of the earth arise from the earth, go through all living beings and return to the earth. This is repeated infinitely. Such eternal recurrence of life and its eternal cycle is something which primordial human believed implicitly. Whatever changes the things in this world may go through, such invisible life force of cosmos is preserved in the infinite cycle.

183. Including life and death, all the activities of human beings are carried out in the cycle of cosmos. Since the first human being stood on the ground, rituals have been expressing the fact that lives of human beings reside in the cosmic order and cosmic order reside in the lives of human beings.

(2)

184. Through the awareness of death, temporality, finiteness and nihility of all the beings are recognized, and when whole world becomes one big question, we start seeking more fundamental bases of ourselves and the world. In such a setting, religion is born. If there were no awareness of death, no religion would have been born.

185. Human life is filled with suffering from not being able to get the things that one is always seeking to get. At that time, we feel our own lives as burdens and are stricken by the feelings of helplessness and anguish. Such recognition of human heaviness is also the origin of religious inspiration to seek for absolute freedom and eternal life.

186. Generally, emancipation or enlightenment are tend to be considered as reaching the other shore, where all the desires are

extinguished, transcending oneself or the world filled with desires through one's efforts and practices, yet, real emancipation or enlightenment are not anything like that. Real emancipation and enlightenment must be, being in oneself or the world filled with desires, naturally being kept alive by the greater world.

187. Life and death both are one thing which is being kept alive in the field of cosmic fundamental life. Life is emergence from cosmic fundamental life and death is return to it. In such fundamental field, life and death are one thing. Self is being kept alive by this great real life either in life or death, fulfilling its function. Life and death both are the function of the cosmic true life.

188. Any religion assert to rely on the cosmic fundamental force, yet cosmic fundamental force cannot be seen nor can have any form, but it is such a great force that create everything and support us from within. Religion is an awareness of the fact that we are totally relying on such cosmic fundamental force.

189. Every individual being in the cosmos is micro cosmos which reflects the macro cosmos on it. As everything manifest in the cosmos, cosmos manifest itself in everything. Everything is the expression of cosmic life and the activities of cosmic life. Moreover, cosmic fundamental life is infinite activities, incessant creation and eternal formation. It is expressed as mutual interconnected infinite phenomena.

190. We are born in a short span of time like a breath in the everlasting infinite flow of time, and we act and die. However, still while acting in the time, we are creating the time. Even the death is one of the act and

changes the flow of time. Time does not exist as it is but formed by the actions.

191. Every individual in cosmos expresses the ever changing and forming macro cosmos by moving, changing, conducting and acting. Human actions also are the expression of the function of the ever changing and fluxing macro cosmos. We participate in the self-formation of cosmos by acting. Practicing the religious activities express this symbolically.

192. Human being always astray in samsara (the world of life and death), yet such delusion itself is the expression of cosmic true life. We must find enlightenment in the world of delusion itself. Religious world must embrace the world of delusion. Emancipation and enlightenment are not to be liberated from the world of delusion but to find the function of cosmic true life itself in the midst of the world of delusion.

193. The world of emancipation and enlightenment are not existing far away on the other shore of ordinary daily life. Rather in the midst of ordinary daily life itself, the great function of cosmos is manifesting. Returning to the midst of ordinary daily life is the final goal of religion. Our each and every action in the daily life is nothing but the expression of cosmos.

(3)

194. The religious piety springs out of the awareness of helplessness or weakness of oneself. Human beings tend to be driven to evil, easily

drawn to sins and lose oneself in the worldly desires, however, when they become aware of these facts, they realize their own misery. Yet, it is good thing for human being. Only when they realize their own helplessness or misery, they start praying to something transcend themselves and dedicate themselves to it. At that moment, self becomes aware that it is made alive by something transcendental. Such an awareness is the essence of religion.

195. Many of myth in the world which depict the human's paradise loss or fall into sin, should be regarded as expressing the awareness that human beings are estranged from the world, forsaken by the world, broken away and gone away from the world.. In primordial age when myth was created, human beings are already known to be separated from whole world and lost its totalis and sufficiency. And people in primordial age regarded such condition as sin. In this sense, human being cannot be a human without shouldering sin, without being separated from the world.

196. Religious truth always include paradox. That is the reason why religious truth can be expressed only by paradox. The assertion that only sinners can be saved is also paradox. Yet, because it is paradox, truth can be narrated. Only the person who knows sin can know the love of god and compassion of Buddha. Human being always have sense of guilt within and because of it only salvation can be there. Here lies the essence of religious truth which transcend ethical rationality.

197. Our life in this world is the life of unenlightened samsara with guilt, yet, the fact that such limited life itself is embraced by something

infinite is realized in the faith towards absolute being, the samsara with guilt becomes eternal life.

198. Human being are deluded by desires and wonder in the world of samsara. Human beings are always hindered by desires and delusions and can never see the truth. However the truth is always there behind the world of desires and delusions. The world of samsara with desires and delusions and the world of salvation is contradicting but adjoined together. The human beings that are deluded by desires and astray through samsara are at the same time deluded and astray in the realm of truth.

199. Contemporary world is controlled by nondescript blind wish rushing toward the darkness. Its potential power is enormous and cannot rescued from it easily. Still, such contemporary world which is controlled by primordially fundamental ignorance also must return to the earth and must be purified by returning to the cosmic life.

200. There must be a world where everything can be embraced including such contemporary fundamental ignorance and the history of such fundamental ignorance so far. The history of fundamental ignorance of human being also derive from there and return there. There everything must be forgiven. The realm where all the sin and evil of human being are purified: the realm of cosmic fundamental life must be working even now.