

The Metaphysical Consciousness of Human Transcendence

Alvin P. Cammas

Abstract: *This metaphysical endeavor primarily attempts to expose human consciousness and its metaphysical inclination in the framework of transformative transcendence, and the recognition of inevitable death. Indeed, metaphysics is understood as a rethinking activity and the appreciation of our ordinary experiences that activates our consciousness. It motivates man to be truly cognizant and to be more aware to embrace the reality of life. For this reason, metaphysics is an effort to elucidate further our capacity to understand human experience and deeply appreciate our metaphysical being. Consciously, metaphysics is deeply rooted in our restless search for the meaning of life that is to appreciate what is true, what is morally good and meaningful to human experience. The goodness of life radiates in the horizon of the unification of human experiences. Thus, from the standpoint of metaphysics, everyday life is an encounter of a transformative challenges that man's experience physically, emotionally, psychologically, morally and spiritually.*

Keywords: Metaphysics, Human Consciousness Death, Human Transcendence

1. Introduction

The world today is rapidly changing and growing. With the advancement of the twenty first century, there is a paradigm shift from the traditional approach towards a more holistic inclination in the recognition of the human person. The study of metaphysics is designated as a new perspective to understand the uniqueness of our individuality regardless of the diversity of religion, cultural differences, and language. Considering the traditional meaning of metaphysics, it is a science that attempts to the study of the nature of being. The word meta means beyond what is the nature of every experience. Metaphysics encompasses and penetrates all other field of studies. As a result, it is open to inquiry, absolutely, man is a metaphysical being. Moreover, metaphysics is a retrieval of what has been forgotten in the past. It renewed us from understanding our identity which consciously affects our capability of thinking. Our consciousness brought by phenomenon that arises from the inner core of the human person permits man to be metaphysically situated. For this matter, man could be able to find solution to his daily problems. The truth is, man is the center of being. Thus, the essence of man is his ability to be metaphysically transformed to become a new being. This is being done in the process of transformative transcendence and the recognition of God, other, and nature. Moreover, man is a rational being. It opines that he is capable of allowing himself to be immersed in a metaphysical situation. Metaphysical question involves man to be conscious of his ordinary experience to encounter the other and the environment. Metaphysical awareness also accommodates everyone to recognize the value of nature that nourishes human being.

Metaphysics and Human Transcendence

Nowadays, the call of the standard of education does not only mean giving information but more on transforming the self. I do believe that this is the metaphysical vision of every institution globally. Transformation of oneself is the pivotal stage of metaphysical discourse. With this reason alone, metaphysics adheres to locate the human person in the order of

things. This could be possibly done in the spirit of self-awareness, self-consciousness, and self-reflection. Advance reflexive metaphysics aims to truly discuss matters that is being isolated like God, human being, nature and the universe. This is due to the advancement of technologies that quarantine human knowledge. Metaphysical reflection and awareness brought us into our full consciousness. In this manner, more importantly, man must be aware of his moral obligation to become God's co-creator. This will involve human knowledge and consciousness to be more reflective to face the demand of the modern world. To my surprise, metaphysics does not only look into what is beyond the nature of things but also recognizes what is being already there. With all the essential version of knowledge, metaphysics mission is to create constructive change in the real world. It means that with the philosophical contribution of metaphysics in the academe, change may create a wonderful world to live in. For this purpose, the concept of transcendence could be possibly turn into reality. Transcendence does not only transcend being but also the environment. It simply means, simple action can contribute a better world.

Moreover, metaphysics is deeply related to human transcendence. Man is a transcendent being. Kant's theory of knowledge defined transcendence as being beyond the limits of experience and hence unknowable. It means that every individual is capable of understanding what is beyond the limitation of their knowledge through their rationality. Aristotle would argue that man is a rational being. It pronounces that man is capable of solving their own problem no matter how they are confronted with it. In addition, transcendence is also known as the state of excelling, surpassing, or going beyond the usual limit. Taken subjectively, transcendence means greatness, excellence, superiority, supremacy, ascendancy, preeminence, power, and sublimity. Transcendence also means the capacity to embrace human limitation. Every person has their own weaknesses in life. Meaning every being is limited yet the study of metaphysics would help us to overcome our limitations. A meaningful life must be metaphysically situated. It entails self-reflection and self-realization. As Socrates stated, "An

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unexamined life is not worth living for.” This proposition that was inculcated by one of the greatest philosopher affirms the challenges of living a meaningful life. Living a good life adheres human consciousness that reaches out to the real object of our experiences. Transcendence is an openness to the new challenges and opportunities that confronted the individual. In today’s situation, life is saturated with a lot of inventions and technologies such as the creation of gadgets like cellphones, computer and scientific research. In here, life is being disturbed with a lot of interventions. The essence of life is becoming saturated and deprived of varied opportunities. In this regard, human life is being controlled and complicated. The twenty first century adheres to introduce man for a better life. Machineries equipped man with a versatile knowledge that produces good skills and talents as an expression of transformative transcendence. Nevertheless, human knowledge is needed to complement the advancement of technologies that may result for a better life.

Man is a transcendental being. He is capable of overcoming his fear, anxiety, angst, stress and problem. The process of becoming is in the inner core of metaphysics. Human life is an integral process that revolves around the horizon of metaphysics. This is what I call transformative transcendence that could be vertical or horizontal. Vertical in a sense that it is all about holistic development. In here, there is a meaningful realization and acceptance of the totality of being that is connected with the supreme being. On the one hand, horizontal transcendence is all about social relationship. It is the recognition of the other that makes man truly complete. The objective of transcendence must be extended in the society or community. Thus, transformative transcendence has a communal spirit. It does not only confine in human knowledge but embrace the value of unity. It is not only the self that is being transformed but also the other who is being recognized. Indeed, the interplay of metaphysics becomes communal in nature. Moreover, metaphysics is a retrieval of what has been out casted and mitigated in the society. Personal development cannot be done alone by the self but the need for the other is very significant. Therefore, it is through the other that the self is being developed. As it was mentioned by Martin Buber in his I-Thou relationship, that the other makes the self-complete. Transformative transcendence implies care for the other. Precisely, from the point of view of metaphysics, transcendence means being united with the supreme being or in communion with the other. Desmond talks about the question of being as the question of relationship. For him, metaphysics is the philosophy of togetherness in the process of dialogue. The unification of being aims to promote oneness or togetherness in the community. Dialogue is essential in the promotion of mankind.

Man is socially located. He is not alone but situated in the community of being. Metaphysical thinking arises from the community of beings. Kant argued that we cannot know being directly but only as it appears to us. On the other hand, Heidegger would tell us that not only that we have forgotten the meaning of being, but that we do not even know how to raise the question of the meaning of being. For that, being is

that which makes us what we are and who we are. It is that what makes us essential and significant to the others. It is also our attempt to deeply recover our meaningful existence that has been ignored for a long time. Indeed, metaphysics should be renewed in order to grow and create change. It must be an instrument to resolve conflict in the academe, family, church, community and the whole human race and also provide solutions to know what we don’t know. To be more creative and innovative in our capacity to reconcile divisions. Transcendence as development is enriched in the process of reaching out to the poor, marginalize, outcast and the orphan. Transcendence does not only confine in its determination alone but surely understood in its capacity to create new meaning. In its practical application, transcendence could be extended to enhance the promotion of environmental awareness. Every individual must promote sustainable management to preserve the life of the environment.

Ecological responsibility entails respect and care for nature. Pope Francis in his encyclical letter “*Laudato Si*” pointed out that everything human and non-human is connected with one another. It is concentrated on the intrinsic value and rights of non-human creatures and ecosystems. When we are talking about the environment, what we really mean is a relationship existing between nature and humanity. The nature cannot be regarded as something separated from ourselves instead treated equally the way we treat humanity. Pope Francis argued that human error failed to realize and recognize their connection with the natural world that is being ignored for a longer period of time. Human being must spare time to bring back the life of nature that has been isolated over the years. Metaphysics tries to retrieve what has been forgotten in the past. Natural law must also be observed seriously in order to prolong the life of nature. Integral ecology is a holistic perspective on reality which aims to promote not only human thriving but also the flourishing of the natural world. The death of nature is the total realization of the death of every individual.

The Metaphysics of Death

In this particular topic, it attempts to discuss the metaphysical nature of death as it was experienced by every human person. Indeed, everyone lives in history. Man is a historical being. With the advancement of the contemporary period, life is becoming unstable. In order to truly understand the metaphysical implication of death, we must have to understand the meaning of life. It is but natural to claim that life is meaningless without death. What I’m trying to emphasize is that life is meaningful when we start recognizing the value of death as part of human existence. Death is always inevitable. It means we cannot separate life and death. One can’t exist without the other. They complement with one another. To further illustrate our capacity to understand death, one must have to discuss the nature of the human person philosophically. This will most probably illuminate us to willingly recognize the reality of death.

Man is a substantial union of body and soul. Aristotle emphasizes that it is the soul that gives life to the body. The

body is temporary while the soul is permanent. The physical body is mortal, limited, temporary and easily corrupted. It means the body is subject to death. It has a beginning and end. By contrast, the soul is immortal, permanent, shapeless and incalculable. The soul is the prime mover of the body. Without the soul, the body is nothing. The body can't stand alone. The physical body is always connected with the soul. For this premise, it is the soul that nurtures the body to live. However, since the body is not permanent it can be easily corrupted. Thus, death is the turning point of life. The body could no longer exist if the soul is in trouble. It means that the soul must be nurtured properly in order to do his function that is to give life to the body. This is the idea of Rene Descartes when he is talking about "I think therefore I am". In other words, "I think, therefore I exist. So to speak, existence precedes essence.

The Bible teaches us that death is a celebration of life. Jesus said, I am the resurrection and the life whoever believes in me, though he will die, yet shall he live. And everyone who lives and believes in me shall never die (John 11: 25-26). Death teaches hope. Metaphysically, it is only by way of our connection with God that there is hope in death. The recognition of death must also be embodied in the human person. In existentialism, another phenomenon that man must willingly accepted is death. This is what Heidegger calls "the possibility of no longer being able to be there". Death is a possibility that is sure and certain. He further argued that as soon as man comes to life, he is at once old enough to die. Definitely, death is a reality that has a wider space and time. We live through time and space. Thus, death marks the beginning of another adventure to life. Traditionally speaking, for some people, death is nothing but a departure to life. Most people don't want to discuss death simply because they are afraid to face its consequences. It means that people are not yet ready to face death. It is something that people wanted to ignore because no one would like to accept it. If only death should be seen as something that is positive and rewarded maybe people will start preparing for it. In as much as people would like to hear about death, they pretend to accept it. However, they cannot ease the feeling of sadness being engulf in their hearts. Regardless of reason, every individual is subject to death. In reality, it is through death that makes us equal with one another regardless of religious affiliation, race, color, status, language, culture and others. Yet the question is, what is beyond death? Or what is the metaphysical implication of death? What is in death that is nothing in life?

Death is an extraordinary experience of every individual. It is a conscious experience that belongs to the physical world. However, death as a conscious experience becomes unconscious when man is already dead. Thus, death is a metaphysical problem that confronts the consciousness of every individual. It is an extraordinary event that is inescapable. When one is confronted with the reality of death, basically, people tend to ignore it. Life presupposes death.

Moreover, death is a celebration. It is a celebration of life. It could also be a celebration of gratitude to the Almighty. Since it is a celebration, death is something that offers us an avenue

to rejoice and to be in communion with the other. Thus, death is a metaphysical experience with the other. To die is to give space for the other to live. Death is something given. The metaphysical insight of Marion regarding his philosophical idea of "Given-ness" will somehow ignite our intuition to invite death in our life. Death is an event that is something to be celebrated. It must be recognized as something that unifies people of different walks of life. Thus everyone is invited to take part of it. It is an occasion that must be celebrated with joyful heart. I do believe that this is the metaphysical implication of death no matter how it is difficult to accept it. It is already there. Life is metaphysically encapsulated with death. Man as Existenz, exist in time. Thus, man has historicity because he has past, present and future. As a transcendent being, he exists in the "crowd of the they". This is what Martin Heidegger would tell us that Man is being thrown in the crowd. Man is being there. Death is a phenomenon that needs to be recognized. In Chinese philosophy, death is relative to life just like day and night, sunrise and sunset. Metaphysically, death is a cessation from being to nothingness, from man to non-man.

2. Conclusion

Metaphysical adventure hopes to retrieve human ignorance that has been ignored for a long time. It recognizes new horizon and opportunities to embrace the dictates of reason to enlighten human consciousness. This is being develop in the process of transformative transcendence that will overcome human limitation. Through understanding, human knowledge and wisdom is being developed. Human knowledge therefore is used as a means to recognize and rectify the meaning of human existence. This must be a communal initiative that would serve the interest of every individual for their personal development.

Finally, human as we are, life is always saturated with phenomenon like death. Death is a celebration that demands acceptance and willingness to embrace. It is an event to be celebrated ones in a life time. Thus, it must be something that needs preparation. After all, to die is to rest in peace.

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