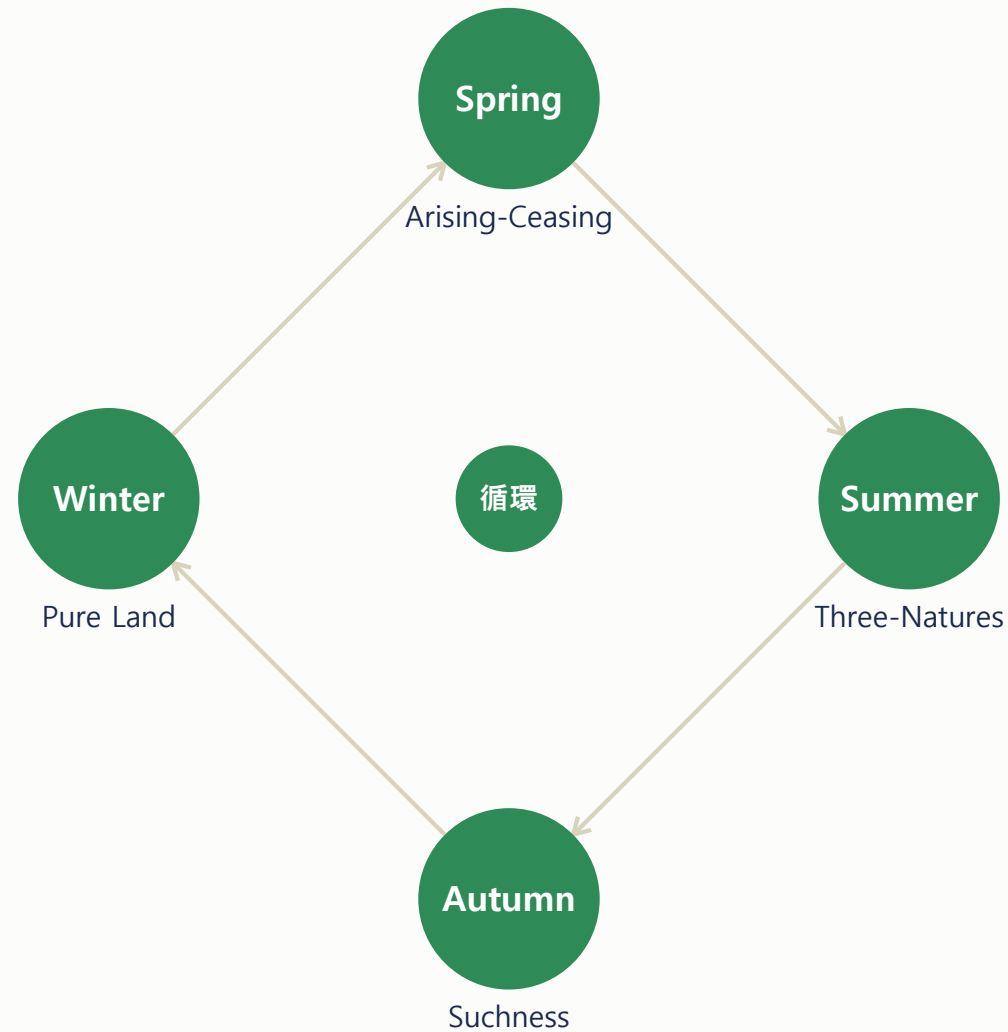


가설과상상총서 ①

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

Buddhist Mythos: X is neither -X nor X

Four Modes of Correlative Thinking



3.1 Definition of Cyclical Thinking

- The world does not move only in a straight line
- Ascent and descent, failure and recovery repeat
- Yin-yang and Five Phases: a cyclical cosmology
- Embraces contingency and nonlinear growth

3.2 Buddhist Mythos: X is neither -X nor X

- Mythos weaves scattered lives into one world-relation
- "X is neither -X nor X": all things empty (sunyata)
- Dependent origination: nothing arises alone; co-evolution
- Impermanence and emptiness: relational becoming

3.3 Hyeongche (Form-taking): Qualia and Embodiment

- Hyeongche: form taken but not yet born
- Qualia: the subjective texture AI cannot feel
- Intuition: seeing essence beyond logical steps
- Embodied cognition: we do not think with the head alone

3.4 Yangsaeng (Nurturing Life)

- Yangsaeng: spirit first acquires a physical body
- The bodily leap AI can never imitate
- West raced 400 years past Eastern spiritual civilization
- Modern yangsaeng: rest, nature, face-to-face care

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

Category	Artificial Intelligence (AI)	Human
Cognition / Thought	- Capable of abstract information processing and logical reasoning - Data-based learning and knowledge accumulation - Pattern recognition, problem solving, decision-making support - Processing method varies with input information	- Meaning-conferral through Qualia experience and Intentionality - Self-reflection and self-consciousness - Intuitive creativity and imagination
Emotion / Empathy	- Capable of emotion recognition and simulation - Genuine emotional experience is absent	- Genuine emotional experience - Capacity for empathy and solidarity - Formation of existence through relationship and love
Ontological Status	- Functional being, instrumental being - Programmed responses, simulated results - Strength in the domain of 'attributes'	- As 'Dasein,' a being that questions being - Integrated experience of body and mind - A 'substantial' being - Incompleteness and the possibility of growth
Ethics / Responsibility	- Difficulty in ethical judgment - Unclear locus of responsibility - Reflects the bias of training data	- Moral conscience and free will - Responsible decision-making - Respect for human dignity

3. The Second Method of Correlative Thinking – Sunhwan (Cyclical Thinking)

Category	Buddhism (including the Mahayana Yogacara perspective)	Confucianism (including the perspective of self-cultivation and family regulation)
Essence of the Body	- 'I am not the body' as the core of practice (dis-identification) - At the same time, a positive aspect as the 'sole instrument' for eliminating karma and escaping the cycle of rebirth - Body-mind continuum - Sustaining life through the appropriation (執受) of the alaya-vijnana	- A precious thing received from one's parents (身體髮膚 受之父母, the body, hair, and skin are received from one's parents) - Unity of body and mind (心正而后, 身修: when the mind is rectified, the body is cultivated) - The practical foundation of intellectual experience (experience, embodiment)
Role of the Body	- Essential medium for spiritual progress and liberation - An intellectual dimension made up of 'consciousness (識),' distinguishing humans from animals	- The foundation of 'self-cultivation (修身)' - The basis for governing family, state, and all-under-heaven - Practical proof of the unity of knowledge and action (知行一致) - The extension of self-respect and respect for others
Implications for the AI Era	- In contrast to AI's non-bodily existence, emphasizes the importance of human 'experience' and 'consciousness' - Provides a philosophical basis for discussions of bodily manipulation in the posthuman era	- Emphasizes the value of 'embodied wisdom' and 'practical ethics' in contrast to AI's intellectual ability - Rediscovered the contemporary meaning of self-cultivation and family regulation as strengthening 'humanity'