

Our ordinary experience has two principal dimensions: a *vertical* dimension (height, depth); and a *horizontal* dimension (length, breadth). One may also say, as I am wont to do, that it has two principal aspects: an *existential* aspect (aka its vertical dimension) and an *empirical* aspect (aka its horizontal dimension).

Whereas science properly so-called and therefore the several special sciences are all oriented to the horizontal dimension, or the empirical aspect, of our experience, metaphysics is oriented to its vertical dimension, or its existential aspect.

Metaphysics in the broad sense is the analysis of all the necessary conditions of the possibility of the vertical dimension, or the existential aspect, of our experience, and thus includes existentialist analysis (hence metaphysics in the *broad* sense), as well as metaphysics in the strict sense, i.e., ontology, (metaphysical) theology, and (metaphysical) cosmology.

I note that in some of my writings, especially earlier ones, I seem to speak, not so much of different dimensions or aspects of experience as of different fields or modes. Thus, in formally defining "myth," I distinguish between "one basic mode of human experience," which I characterize as "our original, internal non-sensuous experience of ourselves, others, and the whole," and "the other basic mode of human experience, namely, our derived, external, sense experience of others and ourselves" ("Myth": 390).

I also note the difference between saying that x is oriented *to* y , and that x is oriented *by* y . Although the sciences and metaphysics are oriented *by* pragmatic and existential questions respectively, they are also oriented *to* different dimensions or aspects of experience.

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