

CONTRASTING THE *PHILOSOPHY OF LIFE* IN EASTERN PHILOSOPHY AND IN THE PHILOSOPHY OF AQUINAS FROM THE PERSPECTIVE OF IMMANENCE AND TRANSCENDENCE

Eui-Chai Tjeng

Sogang University, Korea

Abstract

Within Asia, the tradition of Western Christian thought coexists with Eastern thought. In this paper, I wish to compare, contrast and synthesize the conceptions of life found in Asian philosophies and religions, on the one hand, and on the other hand what I consider the essence of Western Christian philosophy, namely the thought of St. Thomas Aquinas. This is for the purpose of finding a common culture of mankind based on the love of life. Through mutual understanding and cooperation Christianity and Chinese civilization can contribute to the formation of a unified Asia and a unified mankind.

Introduction

Today, due to the astonishing advances in science and technology and the corresponding expansion of human knowledge, a true unity of mankind is rapidly becoming a reality. However, because of the historical, regional differences in philosophy, religion, ideology, and interest, it is also likely that the world will experience much conflict and confusion in the process of achieving this unity.

As the birthplace of some of the most profound philosophies and religions, Asia will play a crucial role in this process. Without a unified Asia, a unified world can scarcely be imagined.

Among the Asian civilizations, the Chinese civilization is one of the oldest and richest. It is then only appropriate that we initiate a conversation between the Chinese civilization and Christian philosophy as we enter the

New Millennium. This is made even more timely and urgent since it is clear that the Pacific Rim will increasingly become the world center of thought, economics, politics and culture in the future.

The Chinese civilization has never been expansionist, but rather peace-loving and has always been able to absorb and indigenize foreign cultural influences. As one of the oldest civilizations in the world, Chinese civilization has encountered, and has many times been invaded by foreign civilizations. However, it has always absorbed those cultures to create dazzling syntheses. Moreover, the Chinese civilization has helped in the further development of all those cultures that it came into contact with, providing them with new incentives and directions. In the recent era, she has absorbed and indigenized communism.

Now, as we enter the New Millennium China will have to meet the challenge of a global culture that is increasingly becoming one. In this process, it cannot avoid an encounter with Christianity. During the past 2000 years, Christian thought has been the spiritual foundation on which the Western civilization has been built. On the other hand, by undergoing a process of indigenization through its encounter with Chinese thought, Christianity needs to absorb all the nutrients that the rich soil of Chinese civilization has to offer. Through mutual understanding and cooperation, Christianity and the Chinese civilization can contribute to the formation of a unified Asia and a unified mankind.

At the same time, Christianity and the Western civilization need to be aware of the fact that since the latter half of the 20th century, as Western colonialism came to an end, the younger generations in many Asian countries began to express an attachment to their traditional cultures ever more frequently. During the past few centuries Western imperial powers, by using their advanced science and technology (guns, cannons and the art of war), have colonized vast stretches of Asia. However, they have not been able to dominate Asia in cultural and spiritual terms. As far as I can see, the younger generations of Asia are delving into the study of their traditional cultures with increasing conviction, partly as a reaction against the past Western dominance and partly based on the newly found conviction that their traditional culture is superior to that of the West. There are many instances of young intellectuals with doctorates from leading universities of the West who have been absorbing themselves in the study of Asian

thought, especially their own native thought.

As we embark on the process of promoting the unity of all mankind, Christian philosophy, Chinese culture, and all other religions and cultures of Asia have to take as their starting point the most basic point on which all can agree. In other words, we need to start our conversation from something that all people, individuals, religions can accept as being the most fundamental and common. Then we should try to build on that point so as to build a common culture for all mankind. This common point, I think, is none other than love of life.

That is why I have titled my paper “Contrasting the Philosophy of Life in Eastern Philosophy and in the Philosophy of Aquinas from the Perspective of Immanence and Transcendence“. In this paper, I wish to compare, contrast and synthesize in some sense the conceptions of life found in Asian philosophies and religions, on the one hand, and on the other hand what I consider the distillation of Christian philosophy, namely Aquinas’ thought. This is with a view towards constructing a common culture of mankind based on the love of life.

In 1991, Sogang University of Korea founded the Research Institute for Life and Culture. At that time, Korean society was witness to a rash of horrible crimes such as child kidnapping and murder while environment destruction through air and water pollution was becoming increasingly acute as the result of rapid industrialization. In response to these problems, various governmental agencies, academic institutions, the media, and religious organizations convened seminars, hearings, and meetings so as to increase people’s awareness. However, none were as effective as the institute which was founded under the motto, “Pro Mundi Vita, for Life in the world (John, 6, 25)” by Sogang University, a mission school. With enthusiastic response and support from the media and the public, the institute and the university were instrumental in stemming the tide of child kidnapping and murder and in instilling an awareness of environmental issues among the public. For someone who has participated in the institute from its inception and also served as the first president, it has been a personally gratifying experience.

From 1991-2, I also served as the chairman of the national committee which drafted a ‘National Declaration of the Environment’. Through this experience, I was able to meet and exchange views with

leaders from many segments of Korean society, including religious leaders and civic organization leaders all of whom were experts on the environment and issues of life in Korea. This has instilled in me an even stronger sense of the sacredness of human life and nature and it has been a privilege and an honor to have been a part of this massive and successful effort to instill in the Korean public those same sense and values.

The Research Institute for Life and Culture has convened many seminars and the statements of religious leaders and intellectuals read on these occasions as well as other writings and publications on the issue of life have provided much aid in preparing the current paper.

Section 1. Taoism and Life

Life in Taoism

Taoists believe that the “*tao*” (道 translated as way or direction) is the origin of all things in the universe and the origin of life. The *tao* is the supreme master of the universe and its origin.¹⁾ It is the origin of all things in a sense that all things came from the *tao* and they return to it in the end.

Lao Tzu frequently identified the *tao* with “*void*” (無). The *tao* is a state of *void*, which is Invisible (無), Nameless (無). It is also the Absence of desire (無), Absence of knowledge (無), and Inaction (無). The notion that the *tao* is a state of *void* also means that the *tao* in essence is a limitless existence. In other words, the *tao* is understood as *void*, because it transcends the limit of human perception.²⁾

Being *void*, the *tao* can embrace all things in the universe, which have different shapes and characters, and at the same time leave them to exist separately giving expression to their individual characters.³⁾

Chuang Tzu (), who refined the teaching of Lao Tzu () two hundred years later, explained that the *tao* exists inside all things in the universe. It is omnipresent (). According to Chuang Tzu, the *tao* forms one body embracing all things and at the same time it lets all the creatures radiate their individual characters.⁴⁾ Although the *tao* is the origin of the universe, it produces the universe out of inaction by letting things follow their natural course. Chuang Tzu said that “Water springs out and flows down not because it tries to (Inaction), but it does it spontaneously

(natural way).”⁵⁾ Inaction in Taoism does not mean that no action is taken.

Both Lao Tzu and Chuang Tzu ascribed the origin of life to the *tao*. In addition Chuang Tzu introduced the concept of “*chi* (氣)” (translated as spirit or breath or vital force) to explain the process of birth and death. According to Chuang Tzu, birth and death are a result of the gathering and dispersion of *chi*. While life lasts for only a short moment and vanishes into the ever-evolving universe, *chi*, the origin of life, exists forever and presides over the evolution process.

Chuang Tzu further introduced the *Yang* (positive) and *Yin* (negative) sides of *chi*.⁶⁾ *Yang chi* and *Yin chi* interact with each other and produce the universe. But the *Yang chi* and *Yin chi* do not exist separately. They merely reflect the two facets of one *chi*.

Taoists emphasize spiritual life. Chuang Tzu said that the spirit comes out of the *tao*.⁷⁾ Human life is distinguished from other creatures because of its spiritual nature. A human being can reach the state of the “*tao*” through spiritual intuition, by elevating his spirit and ultimately assimilating it with the *tao*.

The elevation of spiritual life is a way of returning to the origin of life. This is called “returning to the root (復歸於根, 歸根).” The *tao* works to produce all things and let them converge back to the *tao*. Returning to the root enables man to peel off the layers of pleasures of the secular life, one after another, ultimately entering into the state of *void*. Returning to the root is a way of nature.

Lao Tzu emphasized returning to the root, as it enables man to grasp the complete view of the real life. Taoists view all things of the universe in the context of one organic body of life. We, human beings, can perceive the universe as one body of life by adhering to the *tao* and assimilating oneself into it.⁸⁾

The *tao* cannot be touched. It has no substance but contains the substance of all things. It produces, penetrates, nourishes, and fulfills all things. It has no form but contains all possible forms. Man follows the laws of the earth. Earth follows those of heaven. Heaven follows those of the *tao*. The *tao* is spontaneous. The *tao* is then in itself without law. The *tao* is the *void*. The *tao* cannot be understood as God in the sense of ruler, monarch, commander, architect, and maker of the universe.⁹⁾

Natural Life and Moral Life

The Taoist is interested in natural life while the Confucianist attaches great importance to the moral life. The Taoist view of life can be found in Yang Chu's () theory of selfishness ().

Mencius says "Yang Chu chose selfishness: if by plucking out a single hair he could benefit the world, he would not do it."¹⁰ *Lü Spring and Autumn* () says "Yang Chu values self."¹¹ The *Huainan tzu* () says "Preserving life and maintaining what is genuine in it, not allowing things to entangle one's person, this is what Yang Chu established". Mencius criticized it.¹² The *Han Fei Tzu* () says "There is a man who despises things and values life."¹³ He is Yang Chu.

From the above quotations we can conclude that Yang Chu's basic thought was to value life and despise external trappings of life, e. g., fame, wealth, high rank etc. The follower of Yang Chu, seek extreme selfishness. They might be given to self indulgency or free indulgence of the appetites. The Yangist regards oneself not as a moral self but as a sensual self. Therefore the selfishness cannot help degenerating into greed. They are susceptible to Nihilism.

Man cannot live alone. He lives according to many relations e. g., father and son, ruler and ruled, husband and wife, elder and younger, friend and friend, which we call the five cardinal relations () in Confucian Ethics. In order to avoid conflict between members of society, there are norms that make a society vibrant and stable. The norm which maintains good relations is called Propriety (). However, Propriety of kinship society can become empty. Confucius(), who is the founder of Confucianism (), vitalizes it with his teaching of human heartedness (仁, benevolence). The Chinese character 仁 consists of two words, man () and two (). It cannot be attained through selfishness. Human heartedness comes out through a respect for the life of others.

Mencius() develops the concept of human heartedness in his theory of human nature, and debates with his opponent Kao-Tzu (), who might have been influenced by the Yangist. The two philosophers have opposite views of the problem of human nature. While Kao-Tzu maintains that human nature only has a natural life, e.g., eating and sexuality, Mencius insists that it not only has a natural instinct but also contains a moral inclination, e. g., human heartedness and righteousness.

Moral inclinations belong to nature in the same way as the physical growth of the body. Mencius says that man has four cardinal inborn virtues () which emerge from four shoots (). Mencius gives an exactly parallel account of the conflict between appetites and morality. He says “Life I desire, the right too I desire, if I cannot have both, rather than life, I choose right”. Life means natural life and right is the moral life ().¹⁴ This saying is exactly contrary to the teaching of Yang-tzu, who says despise things and value life ().¹⁵

Section 2. Confucianism and Life

Life in Confucianism

Heaven and Earth are the fountain of all beings and the space where all beings make their living. Heaven and Earth are logically prior to all beings. They are the source of all life.¹

Heaven and Earth determine the direction. The vital force of mountain and lake are united. Thunder and wind arouse each other, water and fire do not combat each other. The ~~four~~ eight trigrams intermingled.²

Heaven, earth, mountain, lake, thunder, wind, water, fire, these eight (things) are the basic beings, which compose Nature and through the interrelation of these things, the natural world is constructed. The image of the natural world is that, as mentioned above, Heaven and Earth each takes its right position, viz. above and under, and together they combine their virtue.³

Between Heaven and Earth, the vital force of water in the lake rises to the mountain and becomes clouds and rain, the stream of the fountain on the mountain flows into the lake and becomes the fountain and water.⁴

Thunder and wind encounter and respond to each other. Kan () water and Li () fire are irreconcilable opposites. However, they do not conflict; on the contrary, they balance each other and make an harmonious world.

Thunder awakens and brings vitality to all things, which are dormant; wind disperses vital energy to all things; rain sprays water over all the withering things, gives moisture to all thing and makes them luxuriant;

the sun brings warmth; the mountain makes all things complete; lake brings pleasure. Heaven brings about rulership, the receptive Earth brings about shelter and conception and nourishes all things.⁵⁾

As mentioned above, Heaven, Earth, mountain, lake, water, fire, each plays its own role, and is interrelated and intermingled; together they bring about all living creatures.⁶⁾

Confucius systematized the tradition. He spoke of Tien (天, Heaven). His Heaven is purposeful and the master of all things. It is not the “greatest of all spiritual beings who rules in a personal way”, but a Supreme Being who only reigns, leaving his moral law to operate by itself.

The First Principle in Neo-Confucianism

Chou Tun-i (Chou Lien-hsi, 1017-1073) is the pioneer of neo-Confucianism and was influenced by Taoism. He used the concepts of the Great Ultimate or Wu-chi (無極, Non-Ultimate) which came from Lao-Tzu (老子). He blended the Taoist element of *void* with Confucian thought but Chou never explained the nature of the Great Ultimate.

This was explained by Chu-Hsi (朱熹, 1130-1200) who was also influenced by Taoism, but interpreted 理 in his own way. He said, “The Great Ultimate is nothing other than principle” and added, “The Great Ultimate is merely the principle of heaven and earth and the myriad things. With respect to heaven and earth, there is the Great Ultimate in them. With respect to the myriad things, there is the Great Ultimate in each and every one of them. Before heaven and earth existed, there was assuredly this principle. It is this principle that through movement generates the Yang. It is also this principle that through tranquility generates the Yin. He states then that man and heaven form one body, i.e. he stated the unity of man and nature.⁷⁾

In fact, the Confucian view of life seems even more illuminating on the aspects of morality. Confucian moral views such as Three Cardinality (三綱), Five Constant Relationships (五倫), Benevolence, Righteousness, Ritual and Wisdom (仁、義、禮、智) etc., articulated the most profound version of natural morality. To discuss its content further, however, will inevitably bring us to a broader realm, beyond the focus of this paper. Therefore I shall conclude the Confucian view of life at this point.

Section 3. Buddhism and Life

It is generally said that the reality of man is divided into two parts. One is man's body made up of four elements-earth, water, fire and wind-and the other is man's spirit in man's body. This is the view of life in Buddhism. In Buddhism the essence of human life is Buddha nature.

Buddhism maintains that all sentient beings in this world, even insects have Buddha nature in them. Every creature in this universe has already existed in various incarnations by Karma. Karma is the law of moral causation. Basically it is volition. Volitions may be good or ill, so actions may be wholesome or unwholesome according to their results. This endless play of action and reaction, cause and effect, seed and fruit, continues in perpetual motion, and this is becoming, a continually changing process of the psycho-physical phenomena of existence. Therefore the natural law is that if this exists, that also exists. Otherwise, that doesn't exist, either.

This is the reality of life and the principle of existence. This shows us that everything in this universe is one, the whole, and an object is one and you and I live in mutual society or in mutual Karma.

In both five precepts and ten precepts, the thought "Not to kill anything which has its own life" is, as one of the practice items in human moral principles. The view of life about human spirit made the thought of Karma. And the thought of rebirth originated with Karma. Karma is the corollary of rebirth; rebirth, on the other hand, is the corollary of Karma.

All things in the universe- green leaves, red and yellow flowers, mountains, rivers, the sun, murmurs of the stream, the sound of wind, and so on- is the sound of life. This is the essential view of life in Buddhism.

As I am a small universe as well as an element in the big universe, I am the reality of life. This is the dignified view of life in Buddhism.

We live in an age of self-alienation and dehumanization, not realizing the thought of the same substance and great compassion, the Buddhist Commandments and sanctity of life.

What makes us to be cruel, to be mean and to be blind to anything? What on the earth prevents us from getting out of the recycle of birth, and death, and evil passions?

That's because there are three poisons- greed, anger and stupidity- in our mind.¹⁾

The Buddha saw the suffering of people and started to search for a solution to this problem. He became aware of the futility of social living and of philosophical discourse and taught that they hindered man's right living. Finally, he came to the conclusion that nothing was eternal and thought that all was impermanent (Sanskrit: anitya), even gods. For him, all was a flowing reality (be it external things or human beings), all existence meant suffering, and all was a concatenation of points called dharmas.

The Buddha also denied the essential or ultimate reality of things and the existence of the self or soul (ātman). Consequently, he said that there was no eternal "I". For him human beings and gods are caught in the cycle of births and deaths (samsāra) because the extinction of life is only a projection toward a new existence. This cycle goes on until the effect of a completed deed (karman) is stopped. Karman is not substantial but after a man dies his acts remain in another kind of corporeal form. Those acts are rewarded or punished in heaven or hell but even heaven and hell are impermanent. For Buddha then, there will be further reincarnation and transmigrations, i.e., new births or new existences which are also subject to misery and suffering.

Nirvāna means etymologically to extinguish or blow out, and is man's main goal. It can be reached by following the "way of the Buddha", i.e., his teaching. Nirvāna is a condition which is achieved by the elimination of the ego, craving, and all bonds. This elimination lets man overcome his karman and the succession of lives and births (samsāra). When man reaches Nirvāna "neither man nor gods will see him again."²⁾

The original teaching of the Buddha denies all gods and states that everything is impermanent and thus nothing is eternal. Later Mahayāna Buddhism developed the existence of a supreme and eternal being, the "Absolute Buddha", which is contrary to the original Buddha's thought. For them, this Absolute Buddha also cannot be known, is one, etc., i.e. it was presented along the lines used to present Tao.³⁾

Thoughts about life in Buddhism can be explained on the basis of human centeredness. Purification of our mind to restore the true-self () is a Buddhist's thought about life. More specifically, suffering as a characteristic of all living beings comes from a false life that maintains the

transmigration of life and death, thus one must seek release from the wheel of rebirth which will lead to the restoration of the true-self based on “true permanent mind (眞常心).” This truth is the essence of the character of spiritualism. One should not abuse this wisdom for this is a Buddhist’s thought of life.⁴⁾ This kind of ‘true life’ should be done in the present life, that is, immanent character.

Section 4. Shamanism and Life

(in the context of Korean shamanism)

Life is one of the most interesting concerns in many religions, East and West. Nonetheless it is not so easy to find a very clear discourse about “This is life!” In the world of religions, they say that all living things, human beings included, are created by god. In the folk religion of Korea, this kind of belief is expressed by “God blesses with a baby.” The deity of pregnancy, birth and bringing up a child is called *Samshin* (삼신) in Korean folk-belief and/or in Korean shamanism. According to research, the belief in *Samshin* is a wide spread phenomenon all over the country. So in this article I have tried to find out the identity of *Samshin* in the stories about the life-giving deity in folk-belief and in the shamanistic world in Korea.

The belief in *Samshin* appears in various forms. Especially materials about the prayer for delivery of a son that is related to the *Samshin* shows the following characteristics: Firstly, this *Samshin*-belief is dominated by women. Secondly, it is directed towards natural things. For example, people pray mainly to huge rocks and big trees. Thirdly, they pray in famous mountains and near big rivers. So it is a kind of belief in mountain-god[*sanshin* 산신] and in water-god[*sushin* 수신].

According to the shamans’ transmission of words, the first deity among *Samshin* is for the pregnancy, the second is for the birth and the third is for the child rearing. In addition, the first deity gives flesh, the second gives bones and the third gives soul. These three deities have functionally different roles, but they are originally only one god. It seems to be a kind of *cosmic Triad* theory in Korean shamanism. The effort to secure life is a natural conclusion, if one holds that life is sacred.

We can often hear of the *Samshin*-myth in the shaman’s epos,

even nowadays in shamanistic rituals. E.g, we can analyze the identity of *Samshin* in the shaman's song, named *samt'aejap'uri*(), *chesokponp'uri*() or *tanggumagit'aryong*(). According to this epos, *Samshin* is born from a deity disguised as a buddhist monk and a girl named *Tanggumagi*(). In this story we can see the religious thought that the direct cause of human birth is the sexual relationship between a man and a woman, but the fundamental reason is the 'nomination'[*chomji*] of the deity[*Samshin*]. In the field of Korean folk religion, it is believed that birth, bringing up and death are beyond human control. It is supposed that the control over life belongs to the supra-mundane realm of the deity[*Samshin*]. Here we can see that folk religiosity expresses what the human life itself possesses. God gives life to human beings. Therefore the vital force or vital principle belongs to the divine realm. So a human being should not dare to invade this holy realm.

The shaman's explanation, through the *Samshin*-story, about the origin and principle of life shows that phenomena such as life and death are personalized or deificated. They speak of the strong impurity which the phenomenon such as death accompanies, of the cautiousness and prudence that tries to secure life from 영혼의 세계 of death. They think, this dark shadow, far from the order of life, tries to access living people. This kind of attitude would confirm the characteristics of the religious life of most Korean people. We can say this is the search for holiness. The right way which human beings should follow, is finally, the prudential method and the practical application of how we can secure our life. In this sense, life is a victorious figure that overcomes death. In the context of Korean folk religion, one can be really free when in harmony with *Samshin* who is the source and donor of life. We call it the divine law or divine order which connect *Samshin* with life.¹⁾

Now let me say something about the shaman (called *Mudang* in Korea) who is a mediator between the spirits (*Kwisin*) and man. From early times the ancestors were honored as members of the family and clan. Their descendants believed in their ancestors' postmortem power. This belief propitiated the formation of an anxiety to keep them placated in order to receive protection and blessings from them. The people feared evil spirits and venerated the good ones.

The relations between the spirits and man were arranged with the

shaman's help. The shamans are said to have personal spirits to help them, and to possess magical forces. They dance, perform exorcisms, and offer sacrifices to the spirits to propitiate them. Their rites are called Kut. The Shamanist's main goal is to bring blessings and avoid misfortune. The Shamanist's idea of a supreme god who rules the universe and gives rain and grain for a good harvest is very appealing.²⁾

Section 5. Philosophy of Life in the Philosophy of Thomas Aquinas

Thomas Aquinas explains his theory of life at first from the view point of experience, then transcendence. That is why he considers vegetative life, sense and intellectual life, and finally Divine Life which is life itself and the first principle of all life. So, I treat here Thomas Aquinas' theory of life according to his *Summa Theologiae* I, 18, 75 and 78 where he explains the essentials of his theory of life.

Life in general

Aquinas considers life in general in the *Summa Theologiae* systematically. First of all he questions 'what things have life?' that is, 'are all natural things a life?'¹⁾

Here it might be better if we talk about the etymological consideration of life i.e. psyche (in Greek), nephesh (in Hebrew), soma and psyche, *zeo* and *zeo aionis* 'sarx and pneuma' and 'pneuma zoopoion' (in New Testament) etc., and also the history of philosophy of life i.e. Plato, Aristotle, Plotinus, Augustinus, Boetius, Albertus Magnus, Francis of Assisi, Bonaventura, R. Decartes, I. Kant, G. W. F. Hegel, K. Marx, S. Kierkegaard, H. Bergson, Teilhard de Chardin, M. Heidegger, G. Marcel, H. Jonas, Fritjof Capra, Mother Theresa etc.

But Aquinas questions directly 'what things have life?' in his *Summa Theologiae*. He agrees with the words of Dionysios' *De div. nom.*²⁾ that is, 'Plants live with life's last echo.' According to this view, 'plants have the lowest degree of life. Therefore inanimate bodies which are lower than the plants, do not possess life.'³⁾

Then Aquinas discusses animal life. Obviously quoting the words of Aristotle's *De Plantis*, I, 4,⁴⁾ he writes, 'life in animals is plain to see.'

That is why ‘we first say that an animal is living when it begins to have movement of itself (ex se) and we judge that it is still living so long as this kind of movement appears in it and when it no longer has any movement of itself we say that life has failed and the animal is dead.’⁵⁾

We can understand the movement (motus) in two ways, that is, in the strict sense and the wider sense. In the strict sense ‘we take movement as “the act of that which is incomplete,” i.e. in potentiality for (further) existence, or in the wider sense as including “the act of that which is already completed,” in the way that an act of understanding or of sensation is also called movement.’⁶⁾ This is what Aristotle says in *De Anima III*.⁷⁾ ‘Thus we call “living” those things (viventia) which produce in themselves some kind of movement or operation.’⁸⁾

Aquinas then asks: ‘is life an activity?’ He quotes in ‘Sed contra’ of this article the words of Aristotle’s *De Anima II*⁹⁾ that is, ‘for living things, to live is to be’ (vivere viventibus est esse). Here he considers the meaning of the words ‘to live’ and ‘life’ which discloses the principle or the root of appearance that is, the phenomenon and the relation of both. ‘The word is applied to things because of something in their external appearance, namely self-movement; nevertheless it is not applied to indicate precisely that, but rather the substance which of its nature has the power of moving itself or giving itself any kind of impulse to activity. In the latter sense ‘to live’ means simply to exist in such a nature (secundum hoc vivere nihil aliud est quam esse in tali natura); and ‘life’ means the same but in the abstract. Hence ‘living’ is not an accidental predicate but a substantial one. Yet sometimes “life” is taken in the less proper sense to mean the activities of life, from which things are said to have life.’¹⁰⁾ Here he quotes the words of Aristotle’s *Ethic. IX*¹¹⁾ that is, “to live is primarily to have sensation and understanding.”

Here Aquinas clarifies the derivation of phenomenon or operation from esse. So he continues to say ‘sensation and understanding and the like are taken to mean sometimes certain activities, sometimes the existence itself of things which have those activities.’¹²⁾ He also quotes here the words of Aristotle’s *Ethic. IX*¹³⁾ that is, ‘for living things “to be is to have sensation or understanding” i. e. to possess a nature ready to sense and understand.’¹⁴⁾

He then considers the reality of the vegetable, sense and intellectual

lives with their different activities, and then in gradation of table life, intellectual life is more perfect than sense-life. Finally the life of God which is the first principle (source) of all lives, ¹⁵⁾ is most perfect that is, life itself. He says: ‘life is attributed to certain things because they act of themselves and not as moved by other things; hence the more perfectly this is verified in a thing the more perfectly does it possess life.’ In the matter of movers the principal agent is that which acts through its own form.’ ¹⁶⁾

Vegetable life

‘Some things move themselves without consideration of the form or end in view provided for them by nature, but only so far as concerns the carrying into effect to movement. Such things are plants, which move themselves by growth and decrease according to the form with which nature endows them.’ ¹⁷⁾

Sense-life

‘Other things move themselves in a further sense: not merely with respect to the carrying into effect of the movement, but also with respect to the form which is the principle of movement, which form they acquire for themselves. Such are animals, the principle of whose movement is not the form implanted in them by nature but one received through the senses. Hence the more complete their sense, the more extensive their self-movement. Thus in creatures which have only the sense of touch, their self-movement consists merely in dilatation and contraction, like oysters scarcely more than the movement of plants; while those which have complete sense-equipment, enabling them to know not only what is joined to them or touches them but also things at a distance, advance to what is at some distance from them.’ ¹⁸⁾

In this way Aquinas clarifies the essence of the sense-life with self-movements not only that in itself but also self-movement to the things at distance but this kind of life is limited to implantation by nature. Hence his consideration on life goes further; to a higher level of life which is an intellectual one transcending all the sense activities.

Intellectual-life

‘But although such animals receive through the senses the form

which is the principle of their movement, they do not independently determine for themselves the end of their activity or of their movement; that is implanted in them by nature, and an instinct of nature moves them to a particular activity by means of the form apprehended by the senses. Higher than such animals are those which move themselves with reference also to the end in view, which they provide for themselves. This can be done only by reason and intellect, to which it belongs to know the relation of end and means to end, and direct the one to the other. Thus beings which have intellect have a more complete kind of life in that their self-movement is more complete.’¹⁹⁾

Although intellectual activity or intellectual life is a higher one than the others, but still it is restricted to the implantation of nature that is, the first principles and ultimate end of intellectual life, etc. Aquinas’ consideration of life goes still further to reach the highest life without any limitation, that is, life itself by nature. Such life is Being itself as it is always in the state of activity. ‘Although our intellect is self-actuated in certain ways, still certain things are provided for it by nature, e.g. first principles (*prima principia*), about which it has no choice, and the ultimate end (*ultimus finis*), which it is not free not to will. Hence although the intellect moves itself to some extent, still it must in some things be moved by another. That Being, then whose own nature is its act of knowledge, which also does not have what belongs to it by nature determined for it by another, is the Being which has life in the highest degree (*summus gradus vitae*). Such a Being is God. Therefore God possesses life in the highest degree (*in deo maxime est vita*).’²⁰⁾ Aquinas here refers to Aristotle’s *Metaphysics XII*,²¹⁾ that is, Aristotle, ‘having shown that God has intellect, concludes that he has life the most perfect and eternal; because his intellect is most perfect and always in the state of actuality.’

Aquinas then considers the principles (sources) of lives that is, the principles of the vegetable, sense and intellectual lives from the different activities of three kind of souls, that is, of *anima vegetativa*, *anima sensibilis* and *anima rationalis*.

He writes, ‘the various sorts of soul are distinguished from one another according to the different ways in which the activities of soul transcend the activities of inanimate bodies. (In the whole physical world) there is one particular activity of the soul which so greatly transcends the

physical that it is not even exercised through a bodily organ, and this is the activity of the rational soul (*anima rationalis, vel intellective*). Another level of activity, below this, takes place through a bodily organ but is not itself a physical transaction (*corporea qualitas*), and such is the activity of sense-soul (*anima sensibilis vel sensitiva*). (For though hot and cold and moist and dry and other such physical qualities are needed for sense activity, their activity is not the medium (*mediante virtute*) in which the activity of the sense-soul has its being (*operatio animae sensibilis procedat*), but is needed solely to render the organ ready.) Then the lowest level of activity belonging to a soul is that which takes place through a physical organ and by virtue of physical qualities. This sort of activity is more than merely physical because physical change depends on external agents, whereas this has an internal source. For this is common to all activities of the soul; anything animate (*omne animatum*) in some fashion moves itself. And such is the activity of the vegetative soul (*anima vel nutritiva*).²²⁾ Aquinas here refers to Aristotle's *De Anima II*. Aristotle says 'Digestion and its sequel takes place through the instrumentality of heating.'

Further more, he considers the modes of living in terms of grades of living things. 'For there are some living things, namely plants, which are purely vegetative. But there are some with sensation as well but without movement in place, motionless animals such as shellfish. Some again have the power of movement from place to place, the higher animals namely, which need many things in order to stay alive and hence need to move if they are to obtain distant things which their life requires. And some living things have intellect along with these powers, namely men (with the power of the intellect man can have the notion of universal being "ens universale"). The appetitive powers, however, do not give rise to any distinct mode of life, since appetitive is a property following necessarily on sense-knowledge.'²³⁾

Furthermore, scholastic philosophers and theologians explain the spirituality of the rational soul from its immateriality as rational soul transcends total materiality. Accordingly, such a spiritual soul bears immortality as it has not been composed of any material parts. From this point of view an eternal life can be endowed to the soul of a human being supposing the grace of God.

Moreover the theory of Aquinas that 'everything in God is life' is

gaining a more profound meaning in the period of the progress of human knowledge, and life science and its technology. Aquinas, reflecting on the moment of creation writes: ‘God’s life is his actual knowing. But in God intellect, that which is known, and the act of knowing, are the same. Therefore whatever is in God as known is his actual living or his life. Hence, since all the things God produces are in him as know, it follows that in him all things are the divine life itself.’²⁴⁾ We can also add next to Aquinas, the words of Genesis: ‘In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep. And the spirit of God moved over the waters.’²⁵⁾ So all the creatures bear the vestiges of the spirit of God.

III. Conclusion

The Notion of Immanence and Transcendence in Philosophies of Life

There are many similarities between the oriental philosophies of life based on religions and the Christian notion of life, especially as shown in Thomas Aquinas in the phenomenal dimension. However, among them there is also a great difference in the ontological dimension.

Their differences arise from the notions of immanence and transcendence. Oriental philosophies, in general, concentrate on the studies of the first principle (source) that makes up the phenomenon of life - that is, on the studies of the beginning of life phenomenon and its returning to the first principle. This is a kind of transcendence in a large sense, but in this case, we can say that the root (source) and phenomenon, strictly speaking, philosophically are homogeneous or univocal in general. In this view point, oriental philosophies of religion are pantheistic, naturalistic, and anthropomorphic more or less.

The *tao* (道), in Taoism, is the first principle of the existence of all things, including human life. All things come into existence from the *tao* and return to the *tao* and the *tao* infiltrates all the things in the universe. The notion of the *tao* is *void* (無). Then, is the *tao* different from all things in the universe? It is very difficult to understand the reality of the *tao* as just “*void*.” So there is not clear distinction between the *tao* and all the

creatures.

In Confucianism, the origin of all things is explained by the eight elements, that is, heaven, earth, mountain, pond, thunder, wind, water, and fire. The movement of the universe and the natural phenomena are explained by In-Yang() that is, by Shade and Light, the Five Functions (), the *tao* (), and *chi* (), The Great Ultimate etc.. Moreover, Confucianism views human life as purely natural. The sacrifice ceremony for ancestors in Confucianism is an expression of valuable humanity and has some kind of transcendent character in the sense that it is a representation of the communication between the soul of the dead and living human being. Today the sacrifice ceremony for ancestors in Korea has become the national ceremony for ancestor's reverence. But the material and the form of the sacrifice ceremony for ancestors is purely natural, human, and anthropomorphic. The notion of the supreme emperor() and Chon() and the Great Ultimate which are developed through the long passage of history contains the idea of transcendence in some sense. These notions, too, in strict philosophical meaning, are anthropomorphic as they are considered from only the view point of the realm of nature and human life. 靈輿

To become a Buddha in human life (), in Buddhism, is to enter into Nirvana by passing over imperfect earthly life. This is the stage which is achieved only by the self-discipline of human beings. In fact, Karma effects (), Nirvana (), and becoming a Buddha (), in Buddhism, are the manifestation of the various forms in human life.

In short, the great oriental religions, in general, explain the first principle and ultimate goal of human life within the limit of nature and the human being, but also include some kind of a notion of transcendence in that they seek to reach to a higher stage by passing over the present state of life. Also, it is common that nearly all religions believe in a supernatural being, its power, and the communication of a human being with it. Therefore, although the oriental religions are consistent with the immanent element, they also include a transcendent tendency in their basis due to human nature. In other words, the oriental religions have a good disposition for the real transcendence, especially Shamanism. Rather we can say, they are very open for the real transcendent. The Korean religious mentality, in general, is affected deeply by Shamanism since Korean's existence on

the Korean peninsula. That is why in Korea, even nowadays, Christianity is flourishing with a lot of conversions and fervent devotion. On the other hand, the Christian notion of life, especially the philosophy of life of Thomas Aquinas, explains life by the theory of three kinds of souls and considers human life or the soul as its source having immanent and transcendent character. Individual human life derives from the intellectual, spiritual and immortal soul. Consequently, Thomism revealed that the immortal life, which is the deep hope of the human spirit, can be achieved by revelation and the grace of God. In fact, great oriental religions have achieved a high level in spiritual and moral life, but from the view point of philosophy of religion, the ontological search, especially the question of transcendence, is incomplete. They are obscure in the origin and ultimate goal of human life, that is, its final destiny. Due to this incompleteness of the point of view of Confucianism, Catholicism was introduced into Korea about 220 years ago by a pagan Confucian scholar from China. When Confucian scholars in Korea, who belonged to a ruling party at those times, came to read

(*De Deo Verax Disputatio*), which was written by Matteo Ricci, a Jesuit missionary in Beijing, they were impressed by its clear explanation of the transcendent idea of the origin and ultimate goal of human life, and one of the Confucian scholars was sent to Beijing to study it. He learned the Catechism by writing (although he knew Chinese characters very well, he didn't know the Chinese pronunciation) and was baptized in Beijing. Returning to Korea, he did missionary work, and this was the beginning of the Catholic Church in Korea. These Confucian scholars tried to build up a so-called 'Supplemented Confucianism' in Korea. In the 'Supplemented Confucianism', they added to Confucianism the clear Christian notion of the origin and ultimate goal of human life, which is lacking in Confucianism, that is, the Christian notion of transcendence and immortality.

Thomas Aquinas notion of life, is based on the fact that human beings are the image of God.¹⁾ Christianity explains that the first principle of all things is God. Therefore, the Christian notion of life is originally derived from God by creation²⁾ as He is life itself, so that Thomas Aquinas recognizes the spirituality and immortality of the human soul³⁾ which is immaterial. In other words, the first principle of human beings and life is explained by a Divine Being who creates it. Human life exists for the

participation in eternal life. Human dignity, sociality, and community life are explained from this ontological point of view.⁴⁾ Furthermore Thomism developed the theory of the inter-action and inter-communion of the Divine Life and human one.

There is no univocal meaning between Divine Being and its creature, they are different, but somewhat the same, therefore there is analogy⁵⁾ between the life of God and human life. The notion of analogy is very important to explain the so-called identity (*secundum quid*) and difference (*simpliciter*) between the first principle and the creature. Oriental philosophies, which are based on religions, lack the notion of analogy. In fact in almost all the oriental religions there is a strong folk believe in transcendence, although there is not an exact philosophical or logical explanation of it. That is why there is approximately a univocal notion between the first principle and creature ex. gr. between the *tao*, heaven, nature, supreme emperor, Buddha and Samshin etc. and all things in the universe. Therefore there is not a clear notion of distinction between them. Rather here we can conclude that in the oriental philosophies, in strict philosophical meaning, there is not any ontological distinction between the first principle of all beings in the universe and all beings derived from it, and there are only psychological projection and religious tendency of human nature for transcendence. The important point is that human reason is not logically convinced of such a transcendent reality in the oriental philosophies. Therefore in the ontological sense there is only a so-called notion of immanence. On the contrary, in Thomism there is a clear notion of the distinction between 'ens contingens' and 'ens necessarium' that is, the beings of the universe and the first principle by the notion of analogy. Moreover in Thomism the theory of creation is sustained by the notion of analogy. That is why the catholic Confusian scholars at the early time of the Catholic Church in Korea preferred the word (天主 Dominus Caeli, the Lord of Heaven) to the supreme emperor (天), although they used both of them for God.

Life is precious, and, above all, human life is the most precious in the universe. Since every religion agrees to this, all the religions give their priority to protect and enrich human life. Thus, religions also have similarity or homogeneity in moral life, which is the proper domain of the human being. The comparison of the Decalogue in Christianity with the Three

Fundamental Principles (, the Three Bonds) and the Five Moral Disciplines in human relations (, the Five Relationships), and the comparison of the Decalogue with Septem Vitia Capitalia in Christianity with the Five and the Ten Buddhist Commandments, can be such an example.

Common Culture based on Love of Life

Today, we are in need of a common culture in which all humanity can live together as one and the same. In fact, today in the intellectual world there is a strong tendency to shape the unity of mankind. So they propose “Universal Declaration of Human Responsibilities”, “Universal Values of Ethics” etc.⁶⁾ Our Catholic philosophy can propose a more fundamental common way of living, that is, a common culture of mankind, based on love of life. Moreover, the incredible development in life science and technology, such as the progress of the Cyber world and the success of the Genome project and the revival of some lives from two hundred and fifty million years ago by scientists and the survival of some organisms in boiled water, along with the invasion of the holy realm of human life with human cloning and Ru 486, the taking of medicine internally for abortion etc., cause the urgent need for the formation of a common culture based on the true love of a right life, as life, especially human life should be the proximate value criterion of all things in the universe.

The slogan, which has led humanity for the last few centuries, was ‘justice’. The quickening of this slogan was due to Marxism, which was shown up as a reaction against the harsh reign over the colonies all over the world, and the strenuous exertion of the Catholic Church, which enhanced the right of ‘human dignity’ and ‘justice’. Asia, being the birthplace of most of the distinguished religions, profound philosophies and having the widest region with the largest population, fell down to become the colonies of the Great Powers. Now the colonial period, in terms of territorial rights is ended, but colonialism still exists in the sense of economic exploitation. Under this circumstance, the concept of ‘human right’ and ‘justice’ is strongly and continually required. Moreover such a concept is always required in human life.

But the new culture is needed for mankind in this New Millennium. Such culture should be a common culture which can solve the problem of

life that all people, all cultures and all religions care for. In the New Millennium, we need to form a common culture based on the love of life, this kind of love implies justice based on human dignity, further more, human dignity as image of God. This new culture should be equally participated in by all human beings even by those who live in the hinter lands and isolated regions. In fact, the love of life is a requisite for all human beings. So now it is desired that the consciousness of “common vocation” and “participation”⁷⁾ is fostered. It is expected that, within a few centuries, Asia will play an important role for the unity of mankind in the world as the era of Pacific Rim, especially of Asia is coming. The unity of mankind must be preceded by the unity of Asia. In this point, all religions in Asia can contribute through their constant dialogue and co-operation. Such dialogue and co-operation are in a good process in Korea right now. Religions in Asia, including Christianity, should study and enrich each other through constant dialogue⁸⁾ not only in the phenomenal notion of life, but also in the primordial notion of life, including the *tao* (), the supreme emperor (), heaven (), becoming a Buddha () and Samshin () of Shamanism, etc. which are a dimension of transcendence in a wider sense, and the notion of phenomenal and ontological dimension of life in Christianity. And such efforts will be able to form a common culture based on the love of life which is required in the third Millennium. Especially, in this point, the Catholic Church can play an important role with wisdom and practice of ‘*unitas in diversitate*’ and ‘*diversitas in unitate.*’ The Catholic Church has to open more and more her mind and spirit to the future and to Asian thoughts and life as the Catholic Church is universal and eschatological. In fact, in Korea, the Research Institute for Life and Culture, as mentioned above, has held many seminars on life for many years. And it has taken extensively the opinions on the notion of life of the Korean religions. In fact, now there are some organizations for co-operation among religions for social welfare activities in Korea. Recently, some Catholic Institutes and periodicals in Korea are trying to study and practice the notion of life and inculturation. Catholic philosophy can perform its part in the formation and the expansion of a common culture with its ontological notion of being, including the transcendental notions of the one (), the true (), and the good (). Up to now, Thomism has explained the ontological notion of being in the

order of the ‘one’, the ‘true’, and the ‘good’, but nowadays it is required that the Catholic Church practice the ‘good’, which all human beings and religions can sympathize with. In practicing, the ‘good’ must be based on the ‘true’, and this must be based on the ‘one’. Then, by explaining the meaning of life in the order of the ‘good’, the ‘true’, and the ‘one’, that is, basically by explaining the oneness of God, Catholic philosophy can contribute a lot toward the formation of such a new culture. In this way, Mother Theresa in India can be considered as a great sign for formation of the common culture of love of life in the New Millennium.

ENDNOTES

endnotes to section 1

- 1) Wang Bi, “Lao Tzu Tao Te Ching”, Zhong Hua Publishing Co., 1984.
- 2) La Kuang, “History of Chinese Philosophy and Ideology”, Xue Sheng Publishing Co., 1982. p. 177.
- 3) Fang Tong Mei, “Primitive Confucian Ethics & Philosophy”, Li Ming Cultural Corp., 1983, p. 215.
- 4) Chuang Tzu, “Chi Pei You”, pp. 749-750.
- 5) Chuang Tzu, “Tian Tzu Fang”, p. 716.
- 6) Chuang Tzu, “Chie Yang”, p. 913.
- 7) Chuang Tzu, “Chi Pei You”, p. 741.
- 8) Catholic Theology and Thought, Vol. 20, 1997, pp. 39-63 (Im Keum Ja, “Taoists’ View of Life”).
- 9) Hector Diaz, M. G., *A Korean Theology*, Nene Zeitschrift für Missionswissenschaft, CH-6405 Immensee 1986, pp. 142, 172.
- 10) Mencius, “Chinhsin(A)”(doing one’s utmost mind) ‘Yang Chu chose selfishness: if by plucking out a single hair, he could benefit the world, he would not do it’.
- 11) Lü *Spring and Autumn*, “Buer”(non-two) ‘Yang sheng values self’.
- 12) Huainan Tzu, “Fanlunshun” *Great series of Chinese Literature*. p. 12) (Han Fei-Tzu, “Hsien shüeh 48”(prominent learning 48) p. 26).
- 14) Mencius, “Kao-Tzu(A)” *Great series of Chinese Literature* 7, p. 8)
- 15) Chung, In-Chae, *The Natural Life and Moral Life*, ‘Studies on Life and Culture’, Vol. 1. Sogang Univ. 1993. pp.578⁻¹-578⁻⁴.

endnotes to section 2

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- 2) *Shuo Kua, Discussions of the Trigrams 3*.
- 3) Kong Yingda, *Analytic Center of I Ching*.
- 4) *Great Compendium of Interpretation of I Ching: small commentary*).
- 5) *Shuo Kua, Discussion of the Trigrams 4*, Chen Guying, *A Study and Commentary on the I Ching*, 1999, p. 692).
- 6) Choi Youngjin, "The Relationship between Man and Nature from the point of I Ching's view- New Culture of Life-" *21 Century Culture of Life and Religion, 19th Seminar manuscript*, Institute for Life and Culture, Sogang University, 2000. pp. 40 seq.
- 7) Hector, *Ibid.* pp. 173, 174, 175.

endnotes to section 3

- 1) Seo, Eui-Hyun (President Korean Buddhist Chogye Order Headquarters), *Buddhism and Life, Studies on Life and Culture*, Vol. 1, Sogang Univ. 1993.
- 2) Hector, *Ibid.* pp. 134-136.
- 3) Hector, *Ibid.* pp. 172-173.
- 4) Oh, Hyong-Keun, 'Buddhism and Life,' *Catholic Theology and Thoughts*, no. 20, Catholic University, 1977, pp. 21-28; 35-38.

endnotes to section 4

- 1) Park, Il-Young, 'Shamanism and Life', *Philosophy and Life*, Uri Academy, 2000, pp. 166-174.
Cf. Jo Za Young, *People's Thought on Shamanism*, Cana Art, 1995.
Cf. J. A. Kister, *A Drama of Life*, Sogang University, 1997.
- 2) Hector, *Ibid.* pp. 130-132.

endnotes to section 5

- 1) Cf. Thomas Aquinas, *Summa Theologiae*(S. Th), I, 18, 1. In my article I quote the English translation of Thomas Aquinas' S. Th(Latin text and English translation, Black-Friars, 1964~).
- 2) IV, 1, PG 3, 856B, S. Th. lect, 1. S. Th. I. 18, 1. Sed Contra.
- 3) S. Th. I. 18, 1c.
- 4) 1, 815a10-10.
- 5) S. Th. I. 18, 1c.
- 6) *Ibid.*
- 7) C. 4, 429b22-430a9, S. Th. lect. 9, 720-727; C. 7, 431a4-8, S. Th. lect. 12, 765-767-Cf lib. II. C. 11, 423b26-424a10, S. Th. lect. 23, 546-548.
- 8) S. Th. I. 18, 1c.
- 9) C. 4, 415b13, S. Th. lect. 7, 319.
- 10) S. Th. I. 18, 2c.
- 11) C. 9, 1170a16-19, S. Th. lect. 11, 1902.
- 12) S. Th. I, 18, 2 ad 1.
- 13) C. 9, 1170a30b, S. Th. lect. 11, 1908.

- 14) S. Th. I. 18, 2 ad 1.
- 15) S. Th. I. 18, 3c.
- 16) Ibid.
- 17) Ibid.
- 18) Ibid.
- 19) Ibid.
- 20) Ibid.
- 21) C. 7, 1072b26-30, S. Th. lect. 8, 2544.
- 22) S. Th. I.76, 3c et 78, 1c.
- 23) Ibid.
- 24) S. Th. I. 18, 4c.
- 25) Gen. 1, 1-2

endnotes to conclusion

- 1) Cf. S. Th. I. q. 93.
- 2) Cf. S. Th. I. qq. 99, 44, 45, 67-72.
- 3) Cf. S. Th. I. qq. 99, 75, 84, 87.
- 4) Cf. All through S. Th. I-II, II-II.
- 5) Cf. S. Th. I. qq. 9, 13, 9, 5
- 6) For instance, 'In 1997, some thirty former heads of state and government who constitute The Inter-Action Council submitted a draft of a "Universal Declaration of Human Responsibilities" to all heads of state and government and of the United Nations, UNESCO. And "A Declaration of Human Duties and Responsibilities" was presented to UNESCO(1999) by the Third Millennium Project of the City of Valencia, Spain, in cooperation with UNESCO and ADC Nouveau Millénaire. The document was drafted by a "high-level group" chaired by South African Justice Richard J. Goldstone and including Richard Falk, Bernard Kouchner, Rudd Lubbers etc.' Moreover now Prof. Yersu Kim who was the Director of Division of Philosophy and Ethics at UNESCO, Paris until April 2000 and one of my friends, is preparing "Universal Value of Ethics" for the Year, 2001 of the "Dialogue among Cultures" of UN, collecting materials through some International Conferences. Now he is planning a world wide conference for that in Korea in 2001 to propose "Universal Value of Ethics" to UN through UNESCO. Still he desires to have a conference of religious scholars ex. gr. Catholics, Protestants, Confucianists, Hinduists, Buddhists, and Islamics etc. in some place, especially in the Vatican City. So if we can help him, it will be a good contribution for the shaping of the unity of mankind. Yersu Kim, *A Common Framework for the Ethics of 21st Century*, UNESCO, Paris, 1999. pp. 14-16.
- 7) Cf. Tran Van Doan, "The Search for the Pentecostal Spirit: Jean Ladriere on Culture", *Humanity in the 21st Century: Towards a New Vision, Acta of The Fourth International Conference of Asian Association of Catholic Philosophers*, Catholic University, Seoul, 2000, pp. 213-238, Cf. Tjeng Eui-Chai, *Metaphysics*, 1997-10th, pp. 364-366.

8) The words of Cardinal Augustino Sodano, the Secretary of State, the Vatican, given on the occasion of the Korean translation of *Summa Theologiae* by St. Thomas Aquinas with Pope John Paul II's special interest, words and blessings are very meaningful, saying: 'Is this approach itself not a solid point of contact with great philosophical systems of the East and a sure promise of a very fruitful dialogue between intellectual tradition of East and West? Such a dialogue in turn is the obligatory of the progress of human culture, as well as a requisite for a deeper inculturation of Christianity among the peoples of vast continent of Asia.' Eui-Chai, Tjeng, 'Welcome Address' *Acta of Fourth International Conference of the Asian Association of Catholic Philosophers*, 1999. p. xix.