

**Zeitschrift:** Theologische Zeitschrift  
**Herausgeber:** Theologische Fakultät der Universität Basel  
**Band:** 57 (2001)  
**Heft:** 3

**Artikel:** Nonduality versus Identity : Towards an Ecumenical Dialogue  
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**DOI:** <https://doi.org/10.5169/seals-877977>

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# Nonduality versus Identity

## Towards an Ecumenical Dialogue

### *1. The Idea of Nonduality*

It is in the Western tradition of philosophy that identity and difference form a conventional pair of logical foundations for metaphysics and science as well as for religion and the arts. The principle of identity and the law of contradiction are supposed to have provided an unshakable basis for analyzing and synthesizing thought. Occidental logic is characterized by thought. Since Aristotle, thought has been considered to consist of the four patterns of combining the two separate logical elements A and non-A with each other.

Analyzing and synthesizing thought implicitly but logically presupposes the ontological structure of the thought itself in terms of the logical scheme: original union, separation, and reunion of the two elements. Thought has four different names according to the modes of reuniting A with non-A. The thought is called deduction when non-A is derived from A. It is also called induction when A is inferred from non-A. Philosophers call thought dialectics when A is united with non-A in coincidence. They also call thought paradox when A is combined with non-A in opposition. Thus analyzing-synthesizing thought has been dominating Western philosophy in general.

The four patterns of thought might well be considered to have exercised influences on the formation of the theology of the Western church in history. The ancient church fathers applied the logic of deduction to their definition of doctrines, and Scholastics followed them in studying theology. The logic of induction was modified to be used for theological Romanticism including pietism which took seriously religious experience for the Christian evidence of truth. The liberal theologians in the 19th century were convinced of the relevancy of Hegel's dialectics to theology. However, the so-called dialectical theologians preferred Kierkegaard's paradox to Hegel's dialectics in theologizing the relationship between God and man. In spite of the great contribution of those thought patterns to the development of theology's history it should also be noted that Western theology cannot escape from being one-sided owing to its reception of the thought of analysis and synthesis.

The principles of identity and contradiction are destined to bring forth the logic of black or white in defining Christian doctrines as well as in studying theology. Carl Gustav Jung, one of the most famous depth psychologists, rightly indicated that the idea of evil is entirely excluded from the doctrine of the Holy Trinity as a result of Augustine's definition of evil as *privatio boni* with the concept of being understood to be good after the model of the Neo-

Platonistic ontology. Moreover the theological reception of black or white logic is considered to lead to a certain pessimistic anthropology in the way that God is holy and man is sinful. Man as a sinner should be saved by Jesus Christ who forgives sinners. This implies that soteriology is deeply related with hamartiology. It is this hamartio-soteriology that characterizes Christian theology which has been developed in the West. In spite of the onesidedness caused by the logic of black or white, the doctrine of salvation either as reconciliation or as liberation has never been put into question as of yet. Both reconciliation and liberation presuppose the principle of identity and the law of contradiction as their logical foundations.

The hamartio-soteriological doctrine, whether the concept of salvation is understood as reconciliation or as liberation, seems to stand for a certain apriority of the Western culture. The Western type of cultural apriority is supposed to consist of the logical scheme of original union, separation and reunion. The logical scheme has something to do with the principles of identity and contradiction. The scheme means nothing else but a representation of the relationship between A and non-A. The original union implies that both A and non-A belong originally together to an unknown unity while the separation means an event in which the identity of A and the difference of non-A take place. The reunion depicts the closing stage of a logical process in which the recombination of the separated elements A and non-A eventually comes to pass. The logical scheme is generally applied to all the fields of culture and science, as well as religion and philosophy. As a matter of fact, hamartio-soteriology repeats the logical scheme in developing its theological discussion. Soteriology logically begins with the original state of man's righteousness under God. The fall of Adam separates man from God. And Jesus Christ, the second Adam, saves man by reuniting him with God. Thus the definition of religion as reunion is preferred to any others in understanding Christian truth.

In distinction from the Western definition of religion as reunion, the Korean word for religion is «jonggyo» which etymologically means *prima doctrina* or «the first teaching». It is in the Book of Chung Yung, one of the Chinese classics, that religion as *prima doctrina* is destined to search for and practice the way (Tao) of man, which in itself means to follow the nature of man as heavenly appointed. Thus the first teaching is related, in its authentic sense, with the idea of following heavenly appointed human nature. The first teaching is intended to teach man to follow his heavenly appointment. Thus religion means to wait for and follow the appointment. Religion as *prima doctrina* should be distinguished from the *prima doctrina* or the *prima notitia* as *lex naturalis* that were assumed by the Reformers like Phillip Melancton and John Calvin, who presupposed the estrangement motive of *peccatum originale*. The East Asian concept of *doctrina prima* has nothing to do with such a motive as the Reformers kept in their minds. In a word, religion as obedience

to the heavenly appointment of human nature seems quite different from religion as the reunion of man with God.

Generally speaking, religion does not mean reunion in the East Asian context. The definition of religion as the first teaching is concerned with the idea of obedience to human nature as heavenly appointed. Religion does not seek reunion. The logical scheme of Western apriority even seems strange to East Asian people, who are rather accustomed to their conventional concept of religion: obedience to the heavenly appointment. They think, of course, that the analyzing and synthetizing thought of Western origin should be recognized as useful in developing science and technology, but they find it difficult to understand the logic of analysis and synthesis in understanding Christian truth. Admiring Western science and technology East Asian Christians gradually come to be aware of the difficulties resulting from the onesidedness of analyzing-synthetizing thought.

In fact, East Asian philosophers throughout history were mainly interested in a harmonizing and unfolding pattern of thinking, though they afterwards found analyzing-synthetizing thought very useful and relevant to developing science and technology. Harmonizing-unfolding thinking is considered to be based on the idea of nonduality. An implicit idea of nonduality could be found in Laotze's cosmogony in which the One originates from Tao as nothingness, the Two from the One, the Three from the Two, and all things as everythingness from the Three. It is from Tao as nothingness that non-Tao as being originates. In other words, being originates from nothingness. The principles of identity and contradiction are not to be applied to the relationship between Tao and non-Tao. Both Tao and non-Tao are two but one, and one but two at the same time. However, no motive of estrangement can be indicated either in the origination or in the relationship.

Another example for an implicit idea of nonduality can be found in the Book of Iking in which cosmogony starts with two principles Yin and Yang, unfolds to four phenomena from the two, develops eight trigrams from the four, and so on up to sixty four possibilities of change. Neither estrangement nor conflict can be found in the successive process of the unfolding of Yin and Yang, which originate from Taichi, the great Utmost. Chu Hsi, the greatest master of Neo-Confucianism, considered Taichi to be Woochi or nothingness. Accordingly it is from Taichi as nothingness that non-Taichi as being of all things originates. Both Taichi and non-Taichi could be understood in terms of nonduality to be two but one, and one but two at the same time.

The Taoistic nonduality is not far from that of Confucianism, insofar as both Tao and Taichi are considered to be nothingness. The two nondualities presuppose that being originates from non-being. This presupposition should not be confused with Christian doctrine of *creatio ex nihilo*. The origination of being from non-being differs from the creation of being from non-being. Origination does not need an agency which causes being to originate. It is

God who creates all things in the biblical and theological traditions. As for East Asian religions God the Creator has no role in the origination of being. The two nondualities seem to be based on the same logical basis: two but one, and one but two at the same time. Of course, this formula is not found either in Laotze's Tao Te King or in the Book of Iking. In any case this formula is very helpful in explaining the two nondualities in the way Tao and non-Tao are two but one, and one but two, and also that Taichi and non-Taichi are two but one, and one but two. Tao Te King and Iking certainly do not know the explicit formula of nonduality as mentioned above. Nonetheless the formula seems to make the relationship between Tao and non-Tao as well as Taichi and non-Taichi understood in terms of nonduality.

It is Yulgog, one of the leading Korean Neo-Confucianists in the 16th century, that had introduced and applied the formula of nonduality for a creative interpretation of Neo-Confucianistic concepts like «Li» (the ruling) and «Chi» (the force) in order to defend his dualistic monism against the dualism created by Chu Hsi, the greatest master of Neo-Confucianism in China, and was vindicated by Toege, another of Korean's leading Neo-Confucianists. Yulgog thought that Li and Chi are two but one, insofar as Li is included in Chi, and that Li and Chi are one but two, insofar as they are distinguished. This kind of nonduality is quite different from Indian advaita, a nonduality of negation, which denies both Ego and non-Ego.

## *2. Harmonizing and Unfolding Thinking in East Asian Philosophy*

Just as the principles of identity and contradiction are supposed to provide Western thought with an unshakable basis for analyzing and synthesizing thought, so the idea of nonduality is considered to make harmonizing and unfolding thinking possible in the Eastern tradition of philosophy including Taoism and Confucianism. Western thought and the Eastern thinking differ from each other, inasmuch as the thought is entirely dependent on the principle of identity, and thinking flows from the idea of nonduality. As mentioned above, the East Asian type of nonduality consists in the formula that A and non-A are two but one, and one but two at the same time.

However, the idea of nonduality itself came from the Indian tradition of philosophy with the Sanskrit term «advaita» introduced into and known to Chinese Buddhism. «Advaita in its philosophical applications means nonduality, and is used to designate the fundamental principle of Vedanta, which asserts that the only reality is brahman identical with atman. The seeming dualism between self and the world, between spirit and matter, is the result of illusion (maya) or of ignorance (avidya). The world with its changing phenomena is unreal. The view which accepts as real both the Ego and the non-Ego in distinction and opposition is dvaita or dualism; that which denies this dua-

lism is advaita though it does not positively assert the oneness of the two. Since thought and being are inseparable the supreme genus must be a compound of both, which is named brahman. Thus the advaita proclaims itself a philosophy of nondualism recognizing indeed phenomena as phenomena but refusing to penetrate into the ultimate nature of their substratum, a profound mystery. Thus matter without mind and mind without matter are alike unthinkable. For thought and being are inseparable» (*ERE* vol. 1, 137).

Even though the Indian concept of advaita which denies both A and non-A had been habitually used in East Asian Buddhism to defend the traditional Buddhistic doctrines concerning metaphysics, Yulgog was the first to apply the Neo-Confucianistic version of nondualism to the explication of the relationship between Li (the ruling) and Chi (the force), the two metaphysical principles of Neo-Confucianism which are to be distinguished from the cosmic principles of Old Confucianism: Yin and Yang. These two principles were considered by Neo-Confucianists to belong to Chi (the force).

In distinction from Indian nonduality or advaita, which denies both Ego and non-Ego, Yulgog proposed the dualistic monism of the ruling and the force in the way that both are two but one, and one but two. He did not use the Buddhistic term «buri» or nonduality in explaining his own dualistic monism. He rather defined the relation between Li and Chi as follows. The ruling and the force can neither be separate from each other, nor be combined with each other according to a spatial understanding, and that neither of them precedes the other according to a temporal conception. So the dual origination of the ruling and the force, as insisted by Toege, an outstanding Neo-Confucianist and a good opponent to Yulgog, is not possible either in the mind of man or in the universe. The ruling rules the force when this arises. The force is joined by the ruling as the force issues forth. Without the ruling, the force is not grounded. Without the force, the ruling could not be sustained. But they are neither two things nor one thing. As they are not one thing, they are two but one at the same time. As they are not two things, they are one but two at the same time. That they are not one thing means that the ruling and the force remain as such even in their mysterious union, and that they are not intermingled with each other, though they are not separated. That they are not two things means that, though they remain as such, there is no interval, no sequence, no separation, no combination, but they are united so that two things cannot be seen.

The East Asian idea of nonduality as indicated to be found implicitly in the Chinese classics like Tao Te King and Iking was explicitly defined by Yulgog as two but one, and one but two at the same time. Differing from the Western logical scheme of original union, separation and reunion Yulgog's formula can hardly be understood from the perspective of the principles of identity and contradiction. The East Asian nonduality denies neither A nor non-A but asserts both the oneness and the twoness of A and non-A while the In-

dian advaita denies both A and non-A. The advaita does not positively assert either the oneness and the twoness nor A and non-A. The East Asian nonduality indeed positively asserts both the oneness and the twoness of A and non-A, but differs from the dualism of dvaita that accepts as real A and non-A. The advaita and the dvaita are logically based on the principles of identity and contradiction. To the contrary the East Asian nonduality transcends the principles insofar as it positively asserts both the oneness and the twoness of A and non-A at the same time.

It is from the perspective of Yulgog's dualistic monism that the cosmogonies of Tao Te King and Iking are considered to have been formulated on the basis of the implicit idea of nonduality. This idea is expected to appear in an explicit formula of Yulgog's nonduality: two but one, and one but two at the same time. Considering Yulgog lived in the 16th century, the ancient Chinese classics had been written long before the nonduality of the dualistic monism was created by the Korean Neo-Confucianist. Nevertheless the implicit idea of nonduality which is to be found in the Chinese classics could be considered to be typical East Asian logic for metaphysics if the implicit idea of the classics would be supported by and even identified with the explicit idea of nonduality.

For convenience's sake the principles of identity and contradiction are applied to the division of Tao and non-Tao as well as Taichi and non-Taichi just as if Tao and Taichi were A, and non-Tao and non-Taichi were non-A. The relationship between A and non-A in Western logic is determined by the principle of identity and the law of contradiction. However, the relationship between Tao and non-Tao is not determined by the principle and the law, and the relationship between Taichi and non-Taichi is not determined by them, either. In a word, the two logical elements A and non-A in East Asian logic are two but one, and one but two at the same time. This explicit idea of nonduality can not be understood as rational in terms of identity and difference.

According to the East Asian logic of nonduality Tao and non-Tao as well as Taichi and non-Taichi are not to be considered to be duality, but rather nonduality in the sense of Yulgog's dualistic monism. Tao as nonbeing and non-Tao as being as well as Taichi as nonbeing and non-Taichi as being do not form duality, whether it is in the sense of God and his creation, thought and being, or mind and matter, but rather nonduality of two but one, and one but two at the same time. If considered from the perspective of advaita, the Indian nonduality, not only both Tao and non-Tao but also both Taichi and non-Taichi should be denied in order to form nonduality. But Yulgog's dualistic monism does not deny either A or non-A, but affirms both A and non-A by including A in non-A.

It is not likely that a Western thinker considers God to be nothingness or nonbeing. This is because Christian theology has been developed under the influence of the Neo-Platonic ontology that being is good and nonbeing is

evil, since Augustine accepted this ontology as an answer to the question of evil. To the contrary Laotze taught that being originates from nonbeing. If this teaching is to be put into Neo-Platonic formula, then a strikingly absurd and very curious assertion can be formulated: goodness as being originates from evil as nonbeing. Tao as nothingness may appear too strange for Western thought to accept as it is. Tao is usually understood by Westerners as the One as if Tao were an East Asian counterpart of *To Hen* in the Neo-Platonic sense of the word. Tao as nothingness is indeed the origin of non-Tao. Nevertheless Tao is not being but nonbeing.

It is from Tao as nothingness that non-Tao as being originates. The origination does not mean separation of non-Tao from Tao. Thus the origination rather means harmonious unfolding from Tao to non-Tao. This unfolding does not allow any estrangement motive between Tao and non-Tao. The origination as harmonious unfolding consists in the nonduality of two but one, and one but two.

As for the harmonious unfolding of non-Tao, the Book of Iking shows the fullness of changes in 64 possible cases while the Book of Tao Te King does not describe the precise procedure of the harmonious unfolding from Tao to non-Tao. The fullness of changes begins with the moving of Yin and Yang or the cosmic dual forces of female and male. Neo-Confucianists considered the forces Yin and Yang come from the ruling of Taichi or the ultimate reality. Taichi was understood by Chu Hsi to be ultimate reality and nothingness at the same time. All the changes of 64 cases are unfolded from and return again to Taichi as nothingness. The changes are repeating for eternity. Taichi as ultimate reality and nothingness is considered to be Li or the ruling, and non-Taichi as all of the changes to be Chi or the force.

In the mean time Yulgog, the most creative thinker of Neo-Confucianism in Korea, sought to apply his idea of nonduality to the relationship between Li and Chi in the way they are two but one, and one but two. He explained how Chi in itself includes Li as follows. Li and Chi are considered to be the two principles of which the cosmos and man consist. However, the inclusion of Li in Chi could be shown in anthropology. The Li of man is the four beginnings or virtues: benevolence, justice, courteousness, and wisdom. The Chi of man is the seven affections: joy, anger, sorrow, fear, love, dislike and desire. Yulgog was convinced that the four virtues are to be found in the seven affections. So he concluded that Li is included in Chi. This shows the basic logic of his dualistic monism. Thus it could be inferred that nothingness (Tao) is included in being (non-Tao) while being originates from nothingness, if the basic logic of nonduality should be applied to Taoistic ontology. The same would be valid for Confucian cosmogony. In addition to the inference the inclusion of A in non-A and the origination of non-A from A are considered to belong together for Yulgog's nonduality of two but one, and one but two.

### *3. Christianity and the Analyzing-Synthesizing Thought*

Differing from the harmonizing and unfolding thinking which flows from the idea of nonduality, the analyzing and synthesizing thought which is considered to be based on the principle of identity seems to have been the unique all-round key of logic for solving every mystery of reality. The thought works and is found effective when it is applied to art and religion as well as to science and technology. Theologians are accustomed to applying the thought in explaining biblical stories of Creation, the Fall and Redemption. One might well compare the biblical stories to a certain aboriginal myth of dragon slaying. The separation of Creator and his Creation implies a certain mythological analysis of the ultimate reality between two elements. If the elements come into conflict the separation is destined to result in estrangement. The reconciliation of the alienated parties with each other may be considered to be a religious synthesis. Thus the logical scheme of original union, separation and reunion can be indicated in the stories of the Creation, the Fall and Redemption.

The parables of Jesus in the Gospels show the same logical scheme. For example, the story of the prodigal son seems to be the best one in which the typical Western scheme of logic can be indicated. According to the parable the son was tired of his original union with his father in peace and richness. The son claimed and took his inheritance, then ran through all his money in a foreign country. However, the father was ready to accept the prodigal son as soon as this problem child returned. Furthermore, the logical scheme can be indicated in the biblical witnesses concerning the redemptive event of Christ. It is in this scheme that the analyzing and synthesizing thought dominates the spirituality of biblical religions.

The New Testament message that Jesus Christ came in the flesh, was crucified for the sake of our sin, was resurrected after three days, and ascending to the heavens to sit at the right side of God means Christological assertion concerning the cosmic drama of divine reconciliation with human beings. New Testament Christology can be understood as a theological interpretation of God's redemptive event by means of the analyzing and synthesizing thought. Thus Christology could not easily be understood as such if it were not interpreted in the light of hamartio-soteriology. Man as a sinner is alienated from God and becomes an enemy to him. The separation of the sinful man from the righteous God belongs to a theological analysis of reality. The Crucifixion and Resurrection of Christ as the Reconciler form the redemptive event of God's forgiving love. The divine reconciliation with man belongs to theological synthesis in terms of reunion. It is obvious that Christology which is related with hamartio-soteriology is greatly influenced by analyzing and synthesizing thought. It is the concept of Christ as the Reconciler that analy-

zing and synthetizing thought is considered to welcome in terms of the third party for the reunion of God with man.

The Greek fathers sought to unite mortal man with immortal God by introducing the soteriological idea of the deification of man. The Incarnation of the divine Logos was considered to make possible the deification of man. This was believed to prevent him from being mortal. The Trinitarian doctrine of consubstantiality or *homousios* was created by those Alexandrian fathers who were concerned about the soteriological idea of deification. Thus the cardinal doctrine of the Holy Trinity was formulated and defined in the way the Father and the Son are consubstantial from eternity to eternity. The intended contrast between mortal man and immortal God seems to belong to a theological analysis of life, and the idea of deification appears to be a theological synthesis of God and man. Therefore it might well be said that the Greek fathers could define the doctrine of the Holy Trinity by applying analyzing and synthetizing thought to their discussion of Christology and soteriology.

Historically speaking, the Greek fathers had already introduced the analyzing and synthetizing thought of Greek philosophy into theological speculation on the biblical traditions before they sought to define the doctrine of the Trinity at the first two ecumenical councils (Nicaenum 325 and Nicaeno-Constantinopolitanum 381). The early Greek fathers had little difficulty in combining the biblical story of the Redemption with the Neo-Platonic theory of emanation. The redemptive history in the Bible consists of three events: The Creation, the Fall, and the Redemption. These events represent as a whole the typical Western scheme of logic on the one side, and the philosophical emanation theory shows the same logical scheme of the Western apriority on the other side. The Creation of man as well as of the heavens and the earth symbolizes the original union between God and his Creations. The Fall of man means separation as estrangement of man from God. The Redemption depicts the reunion of man with God. According to the philosophical emanation theory the One is the origin from which the Nous emanates, and the Soul flows from the *Nous*. All Things then come from the Soul. However, the process of emanation is subject to the rule of estrangement. Some of Greek fathers combined the emanation theory with the biblical redemptive history to complete the whole course of the Western logical scheme: the emanation of all things from the One and the restitution of the emanated things to the Origin. However, the concept of restitution is said to be ascribed partly to Aristotle and partly to Stoicism while the idea of emanation is to be referred to Neo-Platonism. Even if Origen had been condemned of his teaching on *apokatastasis ton panton*, the Greek fathers still adhered to the thought pattern of analysis and synthesis for the understanding of the redemptive events including the Creation, the Fall, and the Redemption.

The cardinal doctrines on the Trinity and Christ that had been made by the Greek fathers were accepted and received by the Latin fathers who also

followed the Greeks in their thought of analysis and synthesis. What the Latins theologically contributed is to be found in their anthropology and soteriology. The typical Western thought of analysis and synthesis can be indicated in Augustine's *Confessiones* in which he described his birth, his fall from grace and his conversion. In addition to this typical Western scheme of logic that appears in the Confessions, the bishop of Hippo Regius greatly contributed to the doctrine of original sin primarily with his conviction that even an infant is not free from sin. It goes without saying that original sin separates man from God. The sinful separation can only be overcome by Jesus Christ who came to reunite man with God. The reunion meant for Augustine peace of soul with God. A similar logical scheme can be found in the same author's *De civitate Dei* in which the misery of history began with the separation between the descendants of Abel and those of Cain, continues in the pilgrimage of the Kingdom of God through the earthly kingdoms and will end with the new heaven and new earth.

It is not by chance that the same logical scheme can be indicated in *Cur Deus homo*, the book of atonement written by Anselm of Canterbury. Anselm also applied the analyzing and synthesizing thought to his doctrine of atonement. Adam's fall means the violation of divine justice. The sinner is accused of being a double debtor: Adam is both creature and sinner. So he is helpless. Jesus Christ is the only Advocate against the Devil's accusation. For Christ is neither a creature nor a sinner. Christ advocates Adam by giving himself to death in order to satisfy the divine justice violated by the first man. The violation as the separation of man from God means a theological analysis of the human condition before God. The atonement for sinner by Christ means theological synthesis in terms of the reunion of man with God.

In Reformation theology the doctrine of justification by faith and that of predestination represent typical cases for theological reception of the analyzing-synthesizing thought. Martin Luther himself experienced the justifying righteousness of God when he studied the concept of *justitia Dei* in such biblical texts as Ps 31:1; 71:2; Rom 1:17 etc. God's righteousness meant for Scholastics God's judgement on sinners for their evil conducts. Instead of following the Scholastic understanding of righteousness as *justitia activa* the Reformer proposed a new concept of *justitia passiva* in the sense that sinful man is justified to be righteous by faith in God's grace. According to John Calvin's doctrine of double predestination God had already chosen his people for eternal life leaving the rest of human beings in their corruption and death. The depravity of man means the separation of man from God, while the divine election implies the reunion of man with God. Luther, as well as Calvin, applied the logical scheme of original union, separation and reunion to their soteriological doctrines. It is the analyzing and synthesizing thought that provides the Reformation theologians with the dynamic of logic for developing doctrines.

Contemporary theologians in the West usually find themselves at home in understanding the doctrine of salvation either from the perspective of reconciliation or in the light of liberation. As a whole reconciliation theology is closely related with existentialism. Those theologians who seek to understand salvation as reconciliation of man with God through Jesus Christ in terms of forgiveness, self-understanding, or New Being, are considered to presuppose the logical scheme of Western apriority. Liberation theologians understand salvation as liberation of man from poverty and oppression. The estranged state of man in which the rich and the poor are separated from each other should be overcome by Jesus Christ the Liberator who reunites the separated peoples with each other for social justice and earthly peace. Thus liberation theology also presupposes the same logical scheme.

#### *4. The Harmonizing and Unfolding Thinking for Theology*

Perhaps it is too early for a theologian to propose a kind of theological reception of the harmonizing-unfolding thinking in order to begin an ecumenical dialogue with the theology that is prevailing over all the churches in the world, that is Euro-American theology. This theology is considered to be logically based on the analyzing-synthesizing thought. The reason why the reception is too early is that even most of the East Asian theologians are not prepared to do theology in their own way which should be quite different from that of Western theologians who are accustomed to the analyzing-synthesizing thought. Since most theologians and most pastors are not aware of the theological and missionary problems resulting from the onesidedness of the Western tradition of doctrines and theologies which are formulated according to the logical scheme of Western apriority, one can scarcely find an evidently conscious theologian except for the two Methodist professors: Sung Bum Yun and Tong Shik Ryu. Though it seems too early for most theologians to accept, the bold proposal may help some possible conscious theologians prepare themselves for an ecumenical dialogue between nonduality and identity in theology.

In reality, Yun and Ryu did not make mention of any idea of nonduality, though they sought to understand Christian theology from the perspective of the Korean context. They never used the term «buri» or nonduality in their text. However, their theological thought implies and reflects some sort of nonduality even if an explicit expression was not given to the idea. First of all, Sung Bum Yun, a theologian of aesthetics, defined Korean beauty as harmonious and linear beauty. The typical Korean beauty of harmony is indicated to exist in the colour of Koryeo celadon. The harmony of the colour is considered to consist in the medium between sky-blue and earth colour. The medium colour of celadon represents the golden mean of beauty between Hea-

ven and Earth in the Confucianistic sense of the word. The concept of the golden mean could be ascribed to the Book of Chung Yung in which the idea of sincerity plays an important role for a sage to attain the highest good of holiness by cultivating his own heavenly appointed nature.

The aesthetic theologian called sincerity workmanship. The workmanship (Somsu) makes elegance (Meot) out of stuff (Gam). This aesthetic assertion could be put into a philosophical one. So sincerity makes holiness out of the appointed nature. Without introducing the estrangement motive into his system of theology Yun divided the concept of stuff into the duality of idealism and realism. Workmanship is expected to bring the divided parts near each other infinitely until these form a curvilinear beauty. The curved line means freedom in distinction from a straight line as necessity. Thus curvilinear beauty is created by workmanship in the aesthetic sense while redemption as freedom is given by the work of the Holy Spirit in a theological sense. It might well be said that the aesthetic theologian had no difficulty in identifying not only the workmanship but also the Holy Spirit with sincerity. In any case, Yun did not need to introduce any kind of estrangement motive into his own system of theology. The division of stuff (Gam) takes place without alienation of A from non-A, and the approximation of the divided elements to each other is performed without reconciliation. Although Sung Bum Yun apparently mentioned both the doctrine of sin and that of reconciliation after the model of his teacher Karl Barth, he did not take the doctrines so seriously as his teacher did. He rather related the doctrine of sin by comparing this to want of filial piety, and also neutralized the doctrine of reconciliation by considering it in terms of harmonious beauty.

Differing from the accent on harmonious beauty in the theology of Sung Bum Yun, the stress is laid on the historical unfolding of the cultural substratum in the theology of Tong Shik Ryu. The substratum of Korean culture means for Ryu an unchangeable foundation on which the variety of changing cultures has been unfolded in the historical development of religions which were introduced into and received by Korean culture. The theologian of elegance or «Pungryu» was surprised and glad to find a brief definition of Pungryu in the inscription for Choi Chi Won, one of the outstanding scholars in the 9th century, as follows: «Our nation has a profound religion which is called Pungryu. This covers three religions in itself, and enlightens a multitude of people.» Even though Pungryu literally means wind and flow, Ryu sought to make his hypothesis of cultural substratum by understanding Pungryu as a profound religion to be the typical Korean spirituality on the basis of which the imported foreign religions including Confucianism, Buddhism, Taoism, have been unfolded in the historical development of religions. The substratum of culture is considered to be not only inclusive but also conservative in the historical unfolding of religions.

The inclusiveness and conservativeness of Korean Shamanism is indicated as the peculiarity of the substratum on which imported foreign religions including Confucianism and Buddhism have been received and developed. Tong Shik Ryu's doctoral thesis entitled «The History and Structure of the Korean Shamanism» (Tokyo 1975) shows that Korean Shamanism is distinguished from the same cult in other countries like Siberia, China and Japan, because the rituals of singing and dancing are emphasized in the Korean tradition of the cult. The rituals seem to have come from the profound religion of Pungryu. The theologian of elegance ascribed Hwarangdoism, Sillan chivalry, to Pungryu. The Confucianistic moral ideals of loyalty to king and filial piety are received without difficulty by that knighthood. Some Buddhistic rituals were created and developed under the religious influence of Pungryu. The practical Shamanism of today still has the same features as indicated to exist in primitive Shamanism: inclusiveness and conservativeness. These features as the peculiarity of the substratum continue to exercise great influence not only on practical Shamanism itself but also on indigenized Christianity.

As a leading theologian of indigenization Tong Shik Ryu has a plan of Pungryu theology in mind, but his concept is not yet explicated in a monographic form. He wrote indeed a few articles, but is working no longer on the topic of Pungryu theology. He rather seems to be interested in the history of religion and art in terms of aesthetic theology, though not yet producing an academic achievement at his present age of seventy-eight. In spite of the lack of a fully explicated conception Pungryu theology is supposed to give an idea of soteriology which is a worthwhile theological reflecting on: one elegant life (Han Meotjin Salm). Jesus Christ as a man of elegance lived one elegant life, and Christians follow him in living an elegant life. Theological elegance means ideal beauty in moral, social and religious life. Ryu does not know any possible estrangement either in Christology or in anthropology. One elegant life should be realized not only in personal life but also in the whole of social, cultural and religious life after the model of Christ's life on earth. Jesus Christ as a man of elegance is believed to be not only a historical person but also an ideal man who was coming into the Pungryu culture in order to help the people unfold an elegant life in the tradition of inclusive and conservative Shamanism. Thus the historical unfolding of the substratum helps Christianity to be an indigenized religion among other religions.

The harmonizing and unfolding way of thinking is indicated to be the dynamics of logic for both the theology of harmonious beauty and the theology of unfolding. It is the dynamics of the thinking that can be applied to a possible formulation of indigenization theology. Since the traditional Korean culture consists of three conventional religions: Confucianism, Buddhism and Shamanism, a possible indigenization theology can be made up of three parts: a theology of integrity, a theology of nonduality and a theology of blessing. The theology of integrity has already been proposed by the present writer in

his maiden work *Mission and Indigenization* (1975). The concept of integrity consists in the consistence of one's word with his act. The Confucian concept of «sincerity» connotes the integrity of person. In distinction from sincerity to be attained in the human way, sincerity of itself as the heavenly way could be analogized as the divine grace by which Christians are redeemed without the works of the law. The archetypical integrity of God the Father appears in the Creation, the Redemption and the Consummation. The historical integrity of the Son, Jesus Christ, was revealed in the Incarnation, the Cross and the Resurrection. The actual integrity of the Holy Spirit is working in the justification, sanctification and perfection.

The theology of nonduality introduces the Buddhistic and modified Confucian concept of «buri» or advaita into theologizing the four nondualistic relations: between God and earth, body and earth, faith and earth, and novum and earth. The biblical concept of God is indigenized to be Hananim for Korean Christians to believe in. Jesus Christ and the church as his body are indigenized to be the Lord and his church in the Korean context. Christian faith is indigenized to be reformulated into Korean piety. Finally, Christian biblical eschatology is indigenized to meet the Korean consciousness of the-end-of-the-world, especially as deciphered from the text of the book «Jeong Gam Rog». The term «earth» in the nondualities of the four relations signifies the context of the indigenization, while God, body, faith, and novum belong to Christian text.

The theology of blessing should be created to cover a wider range of and far more profound religiosity or spirituality than was once formulated in the theology of happiness by Jonathan Edwards, the last Puritan in New England. The biblical concept of blessing is usually understood to be the most important idea of salvation in the context of Korean Shamanism. The divine blessing is believed to solve the basic problems of the identity for individuals and families. However, the theology of blessing is intended to deal with the problems of society in terms of the norming, the coordinating, and the granting functions of the church.

The harmonizing and unfolding thinking is expected to be the alternative foundation of logic for the above mentioned three theologies of integrity, nonduality, and blessing. No motive of estrangement is indicated to be working in the three subject matters. In the place of the identity principle the idea of nonduality is to be applied to the theological discussion of integrity, nonduality, and the blessing. It is in this connection that an ecumenical dialogue is urgently needed to bridge over the gap between nonduality and identity. For it seems that nonduality and identity belong together to be two but one, and one but two at the same time. However, it still remains an open question whether the harmonizing and unfolding thinking may bring a clue to an assumption that nonduality is included in identity, and identity originates from nonduality. In any event the inclusion of A in non-A is supposed to corre-

spond with the first formula of nonduality, i.e. two but one, and the origination of non-A from A with the second formula, i.e. one but two. The nonduality of the harmonizing and unfolding thinking is considered to consist in the simultaneous interaction between the inclusion and the origination.

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