

KOREAN WORLDVIEW

1. Ki:

- archetype in the concept of *fen g* (wind), and *tu* (earth). In an agricultural society, wind (rain) and earth were essential to life and vitality of the community. *Feng* was associated with human breath, and wind the breathing of heaven and earth.
- Chen argues *ki* means eating food.
- in the Analects it means vitality in living beings, life force or vital energy.k
- *Kin* in *ki* breathing and *ki-gong* is the the art of strenghtening life to achieve immortality. *Ki* breathing is dfferent from abdominal and deep breathing. It seeks to manipulate consciousness. Bad side effects of *ki* breathing are *pyuncha* , or invasion of *saki* (evil).
- *Ki* also means vital energy, life force, health.
- *Ki* is a central theme in Chinese medicine.
- *sangki* is 'living *ki* or vitality. Humans and all things that prosper by receiving living *ki*. Even in a corpse, living *ki* remains. This is why ancestors can bring fortune to the living.

2. Contemporary views of ki.

2.1 Yong-Ok Kim:

- *ki*-monism (*chonji* heaven and earth). Rejects all western dualisms.
- *mom* - body. In future studies the *mom* will be more imporftant that the study of biological body.
- "In the beginning was the *ki*." Ultimate reality is not God, but *taegeuk* (great extreme) which does not transcend *ki* but is immanent in it.
- Kim proposes a new paradigm integrating the philosophies of East and West, past and present, modern science and Chinese medicine.

2.2 Ji-Ha Kim:

- *jiki* or "extreme *ki*" is the core concept. It stresses the value of the masses—*minjung*.
- *ki* is in all things, including Hanulnim, humans and nature.

3. Christian theologians and ki:

3.1 Bung-Bae Lee:

- Life theology. He says that *hanulnim* and *shichonju* include the personhood and impersonhood of God. He endows the idea of *jiki* with tehological meaning as *ki*-monistic Korean panentheism. Accuses Paul of the dualism that has led to our exploitation of nature. Combines personhood and impersonhood, transcendence and immanence. Argues that *jiki* includes the concept of evolution.
- basis Christology on *jiki*. "Jesus realized the nature of Himsel fand all things through the Spirit of God , that is, the great cosmic life, *jiki*, and could help the lives in heaven and earth as the cocreator . . .; in a word, Jesus is the enthusiastic being who sympathized with the great cosmic life (1996,148)."
- The church is a place where we can realize the spirituality of *shi* (serving cosmic life). *Jiki* is the reconciliation of all things in the cosmos through leaving the artificial separation of things into different modes of reality.

3.2 Jung-Young Lee:

- the Bible is human understandings of God and reality. We must reject the Greek dualistic logic of either-or. He roots theology in *I-Ching* with its tension between *yin* and *yang* and coneracting forces.

[Jumsik Ahn]