9. Re-visiting St. Thomas’ Concept of God as Truth Itself from the Perspective of Qi in the Guanzi’s Four Daoist Chapters

1. INTRODUCTION

This paper seeks to re-interpret St. Thomas Aquinas’ concept of God as Truth Itself from the rather well-developed perspective of qi in the Guanzi’s Four Daoist Chapters. Such a perspective of qi - being a unique, dynamic expression of Dao - is not otherwise found in the writings of Laozi and Zhuangzi.

To date, the postmodern paradigm is by nature critical of all enduring paradigms or universals. At its core is the idea that reality is at once multiple, local, and temporal, without any demonstrable categorical or rule-based foundation (Tarnas 1993, p. 401). The current postmodern relativism in which ‘everything could change tomorrow’ (Ibid., p. 402) has been sweeping worldwide over the last century, affecting numerous traditional cultures, institutions, churches, moral norms, and lifestyles. Ostensibly, postmodern relativism is largely opposed to truth, dismissing any possibility of universal or absolute truth. Amid this unprecedented foundationless upheaval, there is a real need to seek balance in our value systems. As the whole generation seems to be swept off its feet by the present postmodernism, the search for an alternative means or viewpoint offering the possibility of a universal foundation of truth would be quite inspiring.

Martin Bieler stated some time ago: ‘The question of truth will be of decisive importance for the coming millennium. The bone of contention in future debates, however, will not merely be disagreement about what or who is the truth, but, even more fundamental, about whether there is such a thing as truth’ (Bieler 1999, p. 455). This brief paper, while respecting the thrust of cultural relativism, will succinctly explore the significant URAM question of universal truth and present it as a real possibility for the present and future generations. As truth and religion are inextricably related (Hägerström 2002, pp. 272-274), it is hoped that some hint(s) may be obtained from the following philosophical theological investigation in which truth, or some universal foundation of truth, would become possible.

Until recently, the largely Christian West seems to have had her
axiological foundation firmly grounded *inter alia* upon the traditional Christian concept of God as Subsistent Being Itself, i.e., *Ipsum Esse Subsistens*. This medieval concept of God was first established by St. Thomas Aquinas (c.1225-1274) in inseparable connection with metaphysical transcendentals such as unity (*unum*), truth, (*verum*), goodness (*bonum*), and beauty (*pulchrum*). Observed from the present process-oriented, immanent, relational (God to humanity), post-Bergsonian (1859-1941), -Whiteheadian (1861-1947), and -Teilhardian (1881-1955) mentality (Tarnas 1993, p. 383), this scholastic God is seen as encased in a static, transcendent, and non-relational mode of being (Clarke 1994, pp. 1-2).

Without surprise, God identified as Subsistent Being Itself, in particular as [Subsistent] Truth Itself as the universal foundation of more existentially delimited truths, has been increasingly abandoned by the present postmodern culture. To avoid this unnecessary misfortune, what is needed is a pertinent way of rethinking such a cosmological foundation of truth. Maintaining the global gaze, the *Guanzi’s Four Daoist Chapters*’ processive, omnipresent, and relational perspective may invite re-visiting God as [Subsistent] Truth Itself. Hence, the incredible richness, magnificence, and profundity deeply buried in this scholastic framework might once again be released for many.

As a whole, the present article aims to re-vitalize the stagnant, isolated concept of God as Subsistent Truth in terms of the dynamic, relational notion of *qi*. Therefore, theological and intersubjective terms such as “processive”, “relational”, and “participable” vividly expressing the distinctive dynamism of *qi* are needed to re-approach a static, unapproachable concept of Deity. As seen later, these significant terms enable us to: (a) refigure the existence of God as Truth Itself in a cosmic process; (b) engage in this transcosmic Truth intersubjectively; and (c) to partake in His omnipresent nature as Truth Itself.

By and large, the question of truth seems to be dominated by two rival schools. One school views truth as a building or pyramid built on foundations (Blackburn 1994, p. 123). Consequently, ‘It is the job of the philosopher to describe especially secure foundations, and to identify secure modes of construction, so that the resulting edifice can be shown to be sound. This method favours some idea of the ”given” as a basis of knowledge, and of a rationally defensible theory of confirmation and inference as a method of construction’ (Blackburn 1994, p. 123). The other school sees truth as a boat or fuselage without any foundation(s), ‘but owes its strength to the
stability given by its interlocking parts. This rejects the idea of a basis in the “given”, favours ideas of coherence and holism, but finds it harder to ward off scepticism’ (Ibid.).

Evidently, the present postmodern age is carried away by a culture subscribing to no sure foundation(s) over its value systems and moral judgments. At the same time, no acceptable universal foundation is in sight. In terms of Paul Ricoeur’s insightful threefold theory of pre-figurational, con-figurational, and re-figurational Mimesis (Ricouer 1984, pp. 52-87), it may be wise to re-visit God as [Subsistent] Truth Itself (a time-tested foundation, at least to traditional Christianity) from a perspective more or less germane to the present cultural mentality. Being applied here, Ricoeur’s threefold Mimesis (Greek word for imitation or re-appearance) is simply a hermeneutical method making it possible that the notion of God as Truth Itself would re-appear to us in a readily interpretable way. Yet, before such re-figuration or re-appearance is possible, it is necessary to start with a pertinent pre-figuration or introduction, followed by con-figuration or arrangement of the chosen model for re-interpretation. Pre-figurationally the author will first briefly introduce St. Thomas’ concept of [Subsistent] Truth Itself. Afterwards, the concept of Dao or qi in the Guanzi Four Daoist Chapters will be summed up in three synoptic points con-figurationally. Then, re-figurationally, a critical re-thinking, re-description or re-figuration of [Subsistent] Truth Itself will follow after each summary point is made about Dao or qi. Finally, a concluding summary of various possible contributions made by the present paper is given.

2. ST. THOMAS’ CONCEPT OF GOD AS TRUTH ITSELF

Like unity and goodness, truth is a major transcendental category describing all beings (entia, pl. of ens) in St. Thomas’ scholastic philosophy. Hence, what follows seeks to explain first the relationship between being (ens) and transcendentals, before dealing with God (Ens a se) as [Subsistent] Truth Itself and the challenge to us today. As the widest and most fundamental concept of Thomism, ens is the concrete subject of the activity esse (i.e., the process of being, or act of existence), the opposite of nihil or non-ens (Deferrari 1986, p. 342). A being (ens) can either be caused (i.e., a creature) or uncaused (i.e., God as the only uncreated Ens or Ens a se). As “being” in English is a confusing translation for both “ens” and “esse”, ens and esse (as they are in Latin) will appear inter alia in this paper as often as possible.
2.1 Depicting All Entia (Beings) in terms of Transcendentals

It is important to note that behind all philosophical thought, especially in the traditional Latin West, the moving force is the concept of being (*ens*) (Lotz 1967, p. 238). Apart from *ens* itself, the traditional metaphysician of the West also examines the nature, properties or attributes which necessarily accompany *ens*, thus are found with every *ens*. Since such notions transcend the categories and species of Aristotle, scholastic philosophers refer to them as transcendentals (Ibid.). Further, transcending all particularities in the order of *ens*, transcendentals belong to every thing or *ens* whatsoever as the most common determinants of all things or properties of all *entia* (Ibid., p. 240). Although St. Thomas never used the term “transcendental” as such in his writings, the “transcendentals” or “transcendental concepts” such as unity, truth, goodness, and beauty, themselves deriving from Platonic forms were quite familiar to him and inseparable from his notion of God as *Esse* or *Ipsum Esse Subsistens* - Subsistent Being Itself (Gilson 1960, p. 137).

In varying degrees, the transcendental properties referred to as transcendentals necessarily accompany every *ens*; *ens* manifests itself in transcendentals in revealing what it actually is (Lotz 1967, p. 240). Similarly, the transcendental properties or attributes of God as Subsistent Being Itself have in the analogical sense been expressed in terms of the transcendentals of *ens* by scholastic thinkers. Just as any created being is never found without its transcendental properties, the Uncreated Being, *Esse* or *Ens* is never found without the infinite fullness of uncreated unity, truth, and goodness. Here it is important to note that in God as *Ens a se*, there is no distinction between His *Esse* and Essence. In other words, God’s Being is His Essence (*Summa Theologica* I, q. 3, a. 5, in: Aquinas 1947, p. 92). ‘This ultimately implies that subsistent being is also subsistent unity, truth, and goodness’ (Lotz 1967, p. 240). To be sure, ’God is not good or wise because He causes goodness or wisdom; rather, God causes goodness and wisdom because He himself is good and wise’ (Gilson 1960, p. 140). By the same token, one may say that God causes unity, truth, and goodness because God as such is Subsistent Unity, Truth, and Goodness.

Indeed, the establishment of the number and order of the transcendentals for *ens* has always been a concern of philosophers. Even for the same philosopher, the number and order may vary from one stage of intellectual development to another. For example, at one point St. Thomas lists five properties accompanying *ens* - thing, unity, otherness, truth, and goodness.
(De veritate, q. 1, a. 1; De nat. gen., q. 2: Lotz, 1967, p. 239). However, in some texts he mentions as little as three attributes as being essential to ens-unity, truth, and goodness (De veritate, q. 21, a. 1-3; De potentia, 9.7 ad 6, in 1 sent., d. 8, q. 1, a. 3: Lotz 1967, p. 239). The interrelationship of the transcendentals with their source in God is of primary importance.

2.2 St. Thomas’ Concept of [Subsistent] Truth Itself

It is true that St. Thomas has never used the term “Subsistent Truth Itself”, although he mentions God as Truth Itself and equates it with Subsistent Being Itself. St. Thomas states: ‘He [God] is truth itself’ (Summa Theologica I, q. 16, a. 5, in: Aquinas 1947, p. 92) and ‘God alone is truth by His Essence’ (Summa Theologica I, q. 3, a. 7, in: Aquinas 1947, p. 601). Besides, ‘[F]rom God as subsisting truth, as self-thinking act of being, all truth without exception is derived’ (O’Farrell 1967, p. 333). At any rate, to St. Thomas, God as Truth Itself or [Subsistent] Truth Itself has at least the following meanings.

St. Thomas states: ‘Intelligere Dei est suum esse’ (Summa contra gentiles 1, c. 45, n. 7), i.e., God’s act of intellect is His act of existing, and vice versa. In other words, God’s act of intellect is inseparable from and, as such, is the same as His Esse (Act of Existence). As God is Ipsum Esse Subsistens, i.e., God Himself is everlasting Esse Itself, God Himself is also the eternal Act of Intellect, eternal Self-Consciousness, or subsisting Self-Thinking Act of Esse (O’Farrell, 1967, p. 333). This is how St. Thomas depicts God Himself inter alia as the ultimate, eternal everlasting or subsistent Truth Itself.

Hence, as the only everlasting Act of Intellect, all genuine ontological truth and epistemological truth are ultimately derived from God. ‘No other being except God is intelligibility (intelligibility is the act of being), and no other being except God is intellection (intellection is an act of knowing). Intelligibility is ontological truth; intellection is epistemological truth’ (Ibid.). God, hence, is not only [Subsistent] Truth Itself, but also the ultimate Cause of all truths, ontologically and epistemologically.

In other words, as the one and only one everlasting Self-Thinking Act of Intellect throughout eternity and in the totality of reality, ‘God alone is identically and unlimitedly ontological truth and epistemological truth. Other beings besides God are ontologically true or have ontological truth, and in their cognition have epistemological truth’ (Ibid.). God, therefore, is
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[Subsistent] Truth Itself. No truth, then, is so independent *per se* that it does not presuppose and depend on the eternal, necessary, perfect Truth Itself.

Further, eternally existing as the infinite, perfect Self-Thinking Act of *Esse*, God is not only the perfect Efficient, Formal, and Final Cause (in the Aristotelian sense) of *esse*. God is also the only perfect Efficient, Formal, and Final Cause with respect to any act of truth in being and truth in knowing. Succinctly expressed, as far as our cognitive faculty is concerned, God may, then, be described as the eternal [Subsistent] Truth *per se* as regards our thinking or consciousness, not just material entities and processes. Whatever genuine truth takes place in our thinking or consciousness, therefore, is necessarily a limited participation in God as [Subsistent] Truth Itself.

In fact, St. Thomas made one more brief statement in which he was convinced that Truth Itself is the ultimate unshakeable foundation of all possible truths: ‘Truth is defined by the conformity of intellect and thing’ (*Summa Theologica* I, q. 16, a. 2). Since truth in *ens* (ontological truth) is the conformity of an *ens* to the exemplar idea on which it depends, all of *ens* is true in that it matches the divine intelligence or idea of God, its cause (O’Brien 1979, p. 3577). On the other hand, truth in knowing or truth as known (epistemological truth) is the knowing conformity of mind to *ens*. However, the ultimate measure or criterion of veracity is the ontological truth on which the final judgment centers and depends (Ibid.). In other words, what [Subsistent] Truth Itself ontologically thinks, judges, sees, understands, knows or is conscious of as being true, is universal truth or the ultimate measure of universal truth which humans seek to know.

2.3 *The Challenge of [Subsistent] Truth Itself Today*

As perhaps the unsurpassed scholastic foundationalist, St. Thomas may have expressed [Subsistent] Truth Itself superbly to his generation. Intellectually, he may have convinced countless people in his time, with an equal impact on those who understand the scholastic cultural mentality and language today, about this absolute, eternal, and universal foundation of truth. Further, he may even have indicated or implied that this everlasting Truth Itself is ongoing and relational to the individual (Clarke 1994, pp. 2-28). However, it seems that his scholastic expression is not often enough understood or appreciated clearly (Kerr 2002, pp. 73-96).
Process thinkers like Bergson, Whitehead, and de Chardin seem to have created a philosophical mindset energetically processive, immanent, and relational. Hopefully, one could find such a vibrant mentality today, especially with increased access to Eastern religious philosophy, in the concept of \textit{qi} expressed by the \textit{Guanzi's Four Daoist Chapters}. Via such a mergerence of East and West, the dynamic and relational aspects of St. Thomas’ \textit{philosophia perennis} of [Subsistent] Truth Itself would be thoroughly unearthed.

3. \textit{GUANZI'S FOUR DAOIST CHAPTERS' CONCEPT OF QI}

3.1 \textit{A Brief Introduction to the Guanzi's Four Daoist Chapters}

The \textit{Guanzi's Four Daoist Chapters}, also known as \textit{Guanzi Si Pian} in Chinese, are four of the 86 chapters (or \textit{pian}) taken from the \textit{Guanzi}, the Book of Master Guan. It is a mixed collection of political, economic, and philosophical essays gathered together over a period of more than three centuries from early China (Rickett 1985, p. 3). W. Allyn Rickett states:

\begin{quote}

The most widely accepted theory concerning the origin of the \textit{Guanzi} holds that the so-called proto-\textit{Guanzi}, that is, the core around which much of the present \textit{Guanzi} finally took shape about 250 B.C., originated with the \textit{Jixia} Academy founded by King Xuan of Qi in his capital of Linzi in about 302 B.C., and additional materials were gradually added until its final shape was determined in about 26 B.C. (Ibid., p. 15)
\end{quote}

It appears that the original intention of the \textit{Jixia} Academy was to assist King Xuan in perfecting and promoting the teaching of the Legalist thought in terms of the Huang-Lao Daoist teaching for his political purposes. It is now a commonly accepted understanding among the \textit{Guanzi} scholars that the \textit{Guanzi} was not authored by Guan Zhong (725-645 B.C.), a brilliant Legalist minister of Qi. As a cumulative and vast repository of ancient literature written by various anonymous authors, the book of Master Guan was in fact attributed to Guan Zhong only by the second century B.C. (cf. Rickett 1985, p. 6). This compilation is one of the largest of the pre-Han or early Han politico-philosophical works, exceeding 135,000 characters in length and containing material written over a long period of time (Ibid., p. 3). Apparently, the present arrangement of the \textit{Guanzi} text in 86 \textit{pian} epitomizes the work of Liu Xiang who was in charge of cataloguing the Han
imperial library under Emperor Cheng (32-7 B.C.) (Ibid., p. 7).

Analytically speaking, the method of the Guanzi seems twofold. First, it seeks to build its metaphysical foundation in terms of the Daoist teaching, in particular by the metaphysics of Dao expressed through the Huang-Lao Daoist concept of qi or vital force. Such a Daoist metaphysics is best represented by the so-called Guanzi Si Pian, i.e., Xin Shu Shang (Art of the Mind, Part I), Xin Shu Xia (Art of the Mind, Part II), Bai Xin (Purifying the Mind), and Nei Ye (Inner Workings) (Zhen 2003, pp. 16-28). Second, taking into account the mosaic nature of the texts, it appears that other schools of thought such as the ancient Schools of Ying-Yang, Economy, Medicine, Farming, Military, and Politics, including even the Confucian and the Mohist, have been integrated into the teaching of the Guanzi as a whole (Kirdland 2004, p. 40; Ding 1997, pp. 13-14).

Nevertheless, the Guanzi Si Pian will become the four main chapters in the Guanzi in our investigation of its Huang-Lao Daoist metaphysics of Dao or qi. In three summary points, what follows is a synopsis of the metaphysics of Dao or qi found in the Guanzi’s Four Daoist Chapters. As mentioned, a re-description of [Subsistent] Truth Itself will be made in terms of each synoptic aspect of Guanzi Si Pian’s concept of qi.

3.2 The Process of Dao or Qi in the Guanzi’s Four Daoist Chapters

Whitehead states that his philosophy has a special affinity with Chinese thinking when the latter is compared to Western thought: ‘One side makes process ultimate; the other side makes fact ultimate’ (Whitehead 1929, p. 7). Hartshorne echoes: ‘Chinese thought lacks the prejudice against becoming which is a weakness of Hindu and even Greek thought’ (Hartshorne 1979, p. 324). Apparently, Dao in the Guanzi Si Pian is a process. Since Dao manifests itself throughout the universe in countless ways, the process of Dao and that of the universe are relationally inextricable. One deeply affects the other.

Evidently, the concept of Dao is the most important concept in Chinese philosophy. It is true that its later and more philosophical meanings may develop far beyond its original significance, such as what appear in Guanzi’s Four Daoist Chapters. Nonetheless, until today the original notion as the “Way” defined by Laozi has never been wholly lost (Dainian 2002, p. 11).
For lack of a term in the *Guanzi Si Pian*, we call its process of Dao or the Way the Dao-cization or (better still) *Dao-Qi*-cization of the universe. It is a metaphysical process in which the eternal transcendent Dao *ad intra* (Latin term for “towards inside”, meaning that Dao is viewed as Dao Itself alone, with no relationship with anything outside of Dao Itself) reaches out *ad extra* (Latin term for “towards outside”, meaning that Dao is viewed as Dao reaching outside of Itself) to generate or bring forth all things or beings in the universe in terms of *Jing-Qi*, the very essential *Qi* of Dao. Hence, the nature of Dao or *Dao-Qi* may shine forth through all beings magnificently as its glorious manifestation. However, this goal cannot be reached unless people respond conjointly, as a whole, to the call of Dao or *Dao-Qi* with their pure or virtuous *xin* (i.e., mind, heart or mind-heart) in a dynamic, relational, and all-embracing process of transformation.

In brief, this process of the *Dao-Qi*-cization of the universe may be described in three stages: Dao *ad intra*, Dao *ad extra*, and the fulfillment of Dao *ad extra* through our *xin*. The first stage - Dao *ad intra* - depicts Dao in transcendent eternity. The second stage - Dao *ad extra* - describes Dao reaching out to give birth to and to transform (Dao-cize) all things in the cosmos. The third stage - the fulfillment of Dao *ad extra* - sums up the final realization or accomplishment of the second stage when all things would be Dao-cized. Apparently, the fulfillment of Dao *ad extra* occurs only when all things given birth to by the Dao *ad extra* are finally being Dao-cized, having the same nature as Dao *ad intra*. What follows gives more details about this Dao-cization process.

In contrast with Laozi, who seems to stress the abstract and transcendent character of the Dao *ad intra*, the *Guanzi Si Pian* does not let the eternal transcendent Dao stay *ad intra* in metaphysical abstraction for an overly extended period of time. The authors of the *Guanzi Si Pian* do not allow Dao, being the ultimate root or ground of the totality of reality, to become transcendentally and metaphysically detached from this real daily world. *Xin Shu Shang* depicts Dao *ad extra*: ‘The Way [Dao] is not distant, yet it is difficult to reach. It exists here among men, yet it is difficult to comprehend’ (Rickett 1998, p. 72).

It is through the essence of things - *Jing, Jing-Qi* or *Dao-Qi* (as three equivalent terms) - that all things or beings are created or brought forth by the abstract transcendent Dao. *Nei Ye* illustrates: ‘It is ever so that the vital essence of things is what gives them life. Below it gives life to the five
grains; above it creates the ranked stars. When floating between heaven and earth, we call it ghost or spirit. When stored in the breast, we call it sageliness’ (Ibid., p. 39).

It seems that the final fulfillment or achievement of Dao-cization or Dao-Qi-cization of all things cannot go ahead unless human beings are involved in it through their cooperation with the Dao or Dao-Qi ad extra. In fact, the xin has a critical control over the kind of qi which one carries and radiates. On the one hand, the xin of a sage can produce an abundance of human shan-qi or benevolent qi and radiate it to others, including the whole globe or universe. This human act or activation of Dao-Qi is in connatural harmony with the purpose of Dao ad extra. Acting as a means, Nei Ye alludes, the presence and nature of Dao would progressively permeate the whole cosmos in glorious splendour and fulfillment (Rickett 1998, p. 46). This activity portrays the transcosmic magnitude and mission of our xin.

On the other hand, the xin of a wicked or nonvirtuous person, suggests the Xin Shu Xia, can generate an abundance of human vicious e-qi (or non-virtuous qi) and spread it to others, including the whole global environment, permeating the whole cosmos (Ibid., pp. 62-3). This evil behaviour of the xin is a deviation from the Dao ad extra, in direct opposition to the Dao-cization of all creation. It also hinders the fulfillment of the Dao-Qi-cization of all things. The eternal Dao or Dao-Qi, hence, would be unable to fill all creation with its eternal and celebrated majesty. Likewise, the hidden presence and nature of Dao or Dao-Qi would not be fully brought forth for the whole created cosmos.

3.21 Re-thinking Truth Itself in terms of the Process of Dao

‘Verum et ens convertuntur’ (Summa Theologiae I, q. 11, a. 1). Accordingly, verum (truth) and God (as Ens a se) are interconvertible. Hence, [Subsistent] Truth Itself (TI henceforth) is the same as Subsistent Being Itself, except that the former seeks to describe the latter in terms of a divine transcendental - verum. Let us reflect for a moment on this original Latin term.

Etymologically, God who is eternally subsistent, subsisting or existing as Esse (i.e., to be, to exist, or better, act of existence or existing) Itself is a God who is ceaselessly existing in movement, like a person who is unceasingly existing. Analogously, Esse is an operational verb rather than an operational noun, a doing verb rather than a doing noun (Kerr 2002, p. 187). Such a
verb 'seems to designate not an entity but a process, not an object but a happening' (Ibid.). Therefore, we should re-visit or re-think [Subsistent] TI as a happening or a process from the perspective of Guanzi Si Pian’s concept of the processive Dao.

[Subsistent] Truth Itself, hence, may be re-described as process for TI ad intra, TI ad extra, and the fulfillment of TI ad extra. Apparently, in the TI ad intra, truth as the very nature of the eternal transcendent TI was so overwhelming that the eternal TI desired to reach out ad extra to share His divine transcendental property with human beings. As a result, human beings as images of God are created with an intellect or capability to grasp some truth, destined to be partaking increasingly in verum or Verum Itself (Truth Itself or Himself).

The First Truth, then, is the ultimate end of created intellectual entia, to participate more and more in the uncreated Ens a se as the everlasting Truth Itself. ’This is eternal life, that they may know you, the only true God’ (Jn 17:3). Both Aristotle and St. Thomas agree with this revelation that the ultimate happiness of intellectual humans relates to the highest object of speculative search, everlasting Verum Himself or Truth Itself (Summa Theologica I, q. 3, a. 8; Anderson 1953, p. 117). In the Aristotelian tradition, our cognitive faculty consists of both the speculative intellect and the practical intellect. It is through the speculative intellect that we arrive at a deeper insight or intuition into divine truths, a proper judgment concerning truths of faith, as well as a correct judgment of true divine norms (Aumann 1980, p. 97).

In the attempt to see ultimate truth, one might say that the greatest end in the life process of a human being consists in enjoying the intellectual intuitive beatific vision of TI in the everlasting world beyond. Jacques Maritain (1882-1973) proffers us a succinct definition of the beatific vision:

By an intuitive vision of the Divine Essence, the beatified creature will receive - with no shadow of pantheism - infinitely more than the most daring pantheism can dream of: the infinitely transcendent God Himself, not that wretched idol-God mingled with the being of things and emerging through our efforts, which pantheism and the philosophy of becoming imagine, but the true God who is eternally self-sufficient and eternally blessed in the Trinity of Persons. By vision, the creature becomes the true God Himself, not in the order
of substance, but in the order of that immaterial union with constitutes the intellectual act. (Maritain 1959, p. 255)

We should earnestly re-evaluate our speculative intellect; it is not just for intellectual knowledge, or reasoning for academic purposes and intellectual argumentation. Far more noble than these intellectual acts, our speculative intellect is ultimately created for the blissful beatific vision of the eternal Verum Himself. Further, it is through the good use of our speculative intellect both in this world and the world beyond that the fulfillment of TI ad extra (i.e., the reaching out of Truth Itself from Its eternal transcendence) would be accomplished. Apparently, the ultimate fulfillment of TI ad extra consists in nothing less than that each intellectual human would enjoy the intuitive beatific vision of TI ad extra for the rest of eternity.

3.3 The Omnipresence of Dao-Qi in the Guanzi’s Four Daoist Chapters

Evidently, the attempt of the Guanzi Si Pian to communicate the omnipresence of Dao-Qi represents its effort to make the all-present Dao more explicit or manifest. Dao would appear to be vitally dynamic, concrete, and omnipresent to all things, especially to human life. Before we proceed, a few definitive words on the concept of qi itself may be relevant.

Qi is commonly spelled as ch’i in Wade-Giles romanization or as ki in romanized Japanese. It is a fundamental concept in the traditional Chinese culture. As one of the most complex and multifaceted terms in all of Chinese philosophy, literature, poetry, religion, and science, no single word can translate it appropriately (Major 2003, p. 7544). Accordingly, every existent or thing (ens) in the entire spiritual, human, and material realms seems to be qi or intrinsically related to qi as a vital force. Therefore, qi is believed to be universally part of everything represented in traditional Chinese culture. It should also be noted that ‘the term qi over the centuries has repeatedly acquired new meanings and connotations while retaining old ones. Any occurrence of the term, therefore, will be correctly understood only through careful attention to its context.’ (Ibid., p. 7545). The meaning of qi implies its continuing relevance to highly varied past and future contexts.

It is true that qi has many meanings in English, such as “vital energy” or “vital force” (Cheng 2003, p. 615), as well as ‘(1) air, gas; (2) breath; (3) energy, force, vitality; (4) spirit, moral force; (5) tone, atmosphere, nature, manner; (6) small; (7) type’ (Li and Lin 1987, pp. 999-1000). However, it
seems that there is an increasing popular trend in the English-speaking world that “energy” is chosen as the counterpart or equivalent of  qi. This focus is widely seen in the current study of Chinese  qi, energy medicine,  qi gong, and Daoist spirituality (Yuasa 1993; Hammer 1991). Kwong Laikuen comprehensively states:

Throughout the course of history,  qi has been one of the most important cultural theories operative in both the thought and in the daily life of the Chinese. The concept of  qi is as alive today for the Chinese as it was yesterday. In China, the notion of  qi does not belong to this or that school or doctrine; it has not been in fashion only in one or another era; neither is it limited to one or two domains of human life. The  qi is present in almost every aspect of human activity. It is interpreted by Confucianism as well as by Taoism and by other schools, and even by Buddhism…. This cultural phenomenon escapes both idealism and the heart, the world and the heavens, rationally and poetically.  Qi is an all-present and all-penetrating, vivifying, stimulating, creative and transforming force at once strong and gentle, expressible and ineffable, at once a cosmic and human, internal and external dynamism. (Kwong 2001, pp. 5-6)

Moreover,  qi, being an all-inclusive “vital energy” or “vital force” permeating the physical, mental, and spiritual dimensions of the human being, ‘can produce consciousness, knowledge, and wisdom’ (Cheng 2003, p. 615). One ‘may even conceive of  qi as an unpredictable power of creative change’. Such a vital energy, as Cheng Chungying elaborates, ’is then elevated, becoming a cosmic and even cosmological creative power of production, reproduction, formation, transformation, penetration, and efficacious participable or invisible  qi. It becomes a philosophical term - specifically, a metaphysical term’ (Ibid.). At the same time, as ‘qi underwent this philosophical development, it also acquired the meaning of a force for all living things’.

With the early civilizing forces in Chinese history, the concept of  qi seems to have acquired its stable meaning by the period when  Guanzi Si Pian was composed. Directly and indirectly, the above authors have helped bring to modern attention the concept of  Dao-Qi in the  Guanzi’s Four Daoist Chapters. Simply speaking, the eternal Dao or  Dao-Qi may be
regarded as the Uncreated Qi as compared to other created qis. This Uncreated Qi may be compared analogically with St. Thomas’ concept of Ipsum Esse as Goodness (Summa Theologica I, q. 6, a. 2). As the ultimate source of every good thing or qi, this eternal UncreatedQi seems to have been the sum total of all the best features of qi, explaining its formative character in all events.

Xin Shu Shang affirms the omnipresence of Dao: ‘The Way [Dao] is not distant. It exists here among men’ (Rickett 1998, p. 72). The same source describes the vast presence of Dao which permeates and envelops all creation or qis, leaving absolutely no empty space left: ‘The Dao exists in both Heaven and Earth. It is so all-embracing that nothing can exist beyond it. It is so fine that nothing can exist within it’ (Ibid., p. 76). Nei Ye restates the firm, concrete, no-empty-space immanence of Dao: ‘It is ever so that the Way [Dao] is certain to be dense and close, certain to be broad and expansive, certain to be strong and firm’ (Ibid., p. 49). Similarly, Bai Xin reveals to us the real, nonabstract presence of Dao: ‘The Way [Dao] is vast like Heaven, broad like Earth, heavy like stone, and light like a feather. It is something all people use’ (Ibid., p. 96). It is through Jing or Jing-Qi - as a form of Dao-Qi - that all things or beings are created or brought forth by Dao. Nei Ye reads: ‘It is ever so that the vital essence of things is what gives them life. Below it gives life to the five grains; above it creates the ranked stars. When floating between heaven and earth, we call it ghost or spirit. When stored in the breast, we call it sageliness’ (Rickett 1998, p. 39). These sages describe a permeating force that is at the same time immanent and ubiquitous. Unlike the modern concept of kinetic energy, however, Dao has intellectual and moral attributes it shares with the world of process, things, and events.

3.31 Re-thinking [Subsistent] Truth Itself in terms of the Omnipresence of Dao-Qi

As a whole, one may concur with Thomé H. Fang (1899-1977) that ‘[t]he great difference between Western naturalism and Chinese naturalism is that the former claims axiological neutrality while the latter always hinges upon a value-centric cosmology and philosophical anthropology’ (Fang 1986, p. 11). Apparently, by axiological neutrality, Fang means non-affinity pertaining to any value system. At the same time, a value-centric cosmology and a philosophical anthropology are subjects possessing central value per se. It is clear that Fang is using these terms to describe the huge
metaphysical discrepancy between the Western and the Chinese forms of naturalism.

On the one hand, the Western form of naturalism - as an aftermath of the post-Kantian materialism, rationalism, and nihilism - views the universe as simply neutral, radically devoid of any ultimate, supreme, transcendent reality, meaning, value, direction, and purpose. Such neutralism may be succinctly represented by the popular statement of Carl Sagan (1934-1996): ‘The Cosmos is all that is or ever was or ever will be’ (Sagan 1980, p. 4). On the other hand, Chinese naturalism as a whole has always viewed the all-present, all-permeating Dao as the axiological root, principle, and law of the universe. Dao and the universe are, thus, mutually inextricable, especially when Dao is viewed as or represented by Dao-Qi.

If Ipsum Esse Subsistens has been a major axiological pillar in the West, such a concept itself may have been also a major reason why Western naturalism has gained such a foothold over the notion of a remote watchmaker God independent of the universe He winds up. This deistic concept is simply too transcendent, abstract, and remote from the real world. Today, contends Norris Clarke, there is ‘a widespread rejection, among Judaeo-Christian religious thinkers of all persuasions, of “the immutable, unrelated, impassive, non-dialoguing, religiously unavailable God” of Thomistic metaphysics in favor of the involved, really related, changing God-in-process philosophy’ (Clarke 1994, p. 184).

The Thomistic view of God was affected by Aristotle’s notion of metaphysics understood principally as the science of first causes and first principles, as well as of the immobile (i.e., the motionless or unchanging) and the separate (i.e., from matter) (Guardeil 1967, p. 2; Aquinas 1961, pp. xxix-xxxi). Hence, Subsistent Being Itself becomes most distanced from this real world of ours, as ‘among beings that are separate (i.e., free) from matter must be reckoned God, who is indeed furthest removed’ (Guardeil 1967, p. 2).

As a result, traditional natural theology under St. Thomas ‘insists that God is unconditionally immutable and has no real relation to the world, i.e., no relation which is a dimension of God’s real being, affecting his own real being, but only a ”relation of reason” (relatio rationis), as it is technically called by St. Thomas’ (Clarke 1994, p. 184). Apparently, this nonrelational relation is ‘a relation which is not real in God objectively but is only
attributed to him by extrinsic denomination because of the ways minds have to attribute to him as cause’ (Ibid.).

The nonrelational aspect in traditional theism may constitute a hint as to us why its followers appear to find it so difficult to have a real felt relation as opposed to intellectual relationship with God Himself. The scholastic concept of God seems to offer an abstract, static, non-relational *relatio rationis* with the world. Such a concept of Subsistent Being Itself may explain why [Subsistent] Truth Itself is forgotten or ignored by many. One solution would be to bring forward the omnipresent aspect of *Ipsum Esse Subsistens* and [Subsistent] Truth Itself, as inspired by the all-embracing and all-penetrating concept of Dao or *Dao-Qi*.

A major problem in re-thinking TI in terms of *Dao-Qi* is that there is no exact concept of *qi* or energy in Western Christianity. However, one may compare and borrow Bergson’s notion of *élan vital* (Bergson 1944, pp. x-xviii) or the biblical idea of God as Light (cf. 1Jn 1:5). Better still is the concept of the Uncreated Energy of God from Eastern Orthodox Christianity and mysticism (Lossky 1984, pp. 67-90; Bilaniuk 1983, pp. 53-4; Ware 1981, pp. 75-80). Through the juxtaposition of the transcendental property of Subsistent Being Itself, Truth could reflect the concrete, immanent quality of divine light, Energy or *qi*.

As the unshakeable axiological foundation of every individual being, thing, person, family, group, society, nation, culture, and civilization, and of creation as a whole, Truth Itself becomes all-penetrating, leaving no empty space behind from God’s vast presence throughout the universe. Like Divine Energy or *Dao-Qi*, the Energy of [Subsistent] Truth Itself would become unceasingly concrete, dynamic, and relational in every corner or space in the real world, awaiting our discovery and participation in its manifestation.

3.4 *The Relationality of Dao-Qi in the Guanzi’s Four Daoist Chapters*

Joseph A. Bracken observes: ‘In the West, the claim of subject-object nonduality has been a seed which, however often sown, has never found fertile soil, because it has been antithetical to those other vigorous sprouts that have grown into modern science and technology’ (Bracken 1996, p. 140). However, ‘[i]n the Eastern tradition… we encounter a different situation. There the seed of seer-seen nonduality not only sprouted but matured into a variety (some might say a jungle) of impressive philosophical
species which have been attractive to many Westerners… which we Westerners lack yet still crave’ (Bracken 1996, p. 140; Loy 1988, p. 3). The next task is to clarify the nature of relational, interpenetrating species within the Guanzi Si Pian.

As mentioned, both Dao (or Dao-Qi) and the universe as two separate entities are radically relational or even interrelational, in the sense that they seem to interpenetrate one another inseparably as one dynamic unit or living organism. Zhou He, another chapter in the Guanzi, sums up this all-embracing nature. All that exists apart from Dao is ceaselessly being embraced or permeated by Dao or Dao-Qi as follows:

The scope of the All-Embracing Unity penetrates above the heights of Heaven and reaches below the depths of Earth. Externally it extends beyond the four seas. It binds together them so that there is nothing in between. We cannot name it, but we describe it as being so great there is nothing beyond and so small there is nothing within. Therefore [the teaching] says: “[The All-Embracing Unity] serves as the receptacle for Heaven and Earth.” (Zhou He, in: Rickett 1985, p. 214)

One may, therefore, say that the whole cosmos resembles an all-embracing receptacle being filled, enveloped, and permeated through and through by Dao or Dao-Qi. In other words, this penetrance of “vital force” or vital Dao-Qi in the present universe is so dense and overwhelming that no empty space can ever be found anywhere and at any time in its Heaven, Earth, and humanity.

Moreover, Dao-Qi and the universe are interdependent. Nei Ye reminds us of this cosmic reality: ‘The Way [Dao] is never far removed. By obtaining it, people may live. The Way is never detached. By relying on it, people become harmonious. That which is the Way… losing it, men die; having it, they live. Losing it, undertakings fail; having it, they succeed’ (Rickett 1998, pp. 41-2). A corollary is that the raison d’être of a human being (or human becoming) depends on the Dao-Qi ad extra, such that the whole human being progressively becomes filled with Dao or Dao-Qi.

The ultimate fulfillment of Dao-Qi ad extra or Dao-Qi-cization of the universe depends on the conjoint participation of the universe and human xin or xins, in particular that of a sagely xin (or sagely xins). The xin of a sage is
said to be able to tap effectively and resourcefully into the omnipresent Dao-Qi. As a result, the more the all-present Dao-Qi is connected with or participated in (as it should be) by a sagely xin, the more abundant the blessing will become for many. Bai Xin says: ‘The sage also carries out his functions, and the hundred surnames are benefited’ (Rickett 1998, p. 86). Indeed, the sagely xin is necessary to fulfil interactively the Dao-Qi-cization or Dao-Qi ad extra in all creation. In fact, the more sagely xins respond to the Dao-Qi ad extra, the sooner would the fulfillment of Dao-cization or Dao-Qi-cization be accomplished. The very role of a sagely or purified xin is, therefore, wholly indispensable.

The term xin is not easily translated into English. It has been translated as mind (Rickett 1985, p. v) and heart/mind (Kirland 2004, p. 46). According to traditional Chinese understanding, it seems that xin is not just “mind”, “heart”, “spirit”, “soul” or “will”, but an integral combination of all these five (or more) parts of a person. Indeed, even our “effort” is often denoted by xin. When a person of Chinese vintage says that he has the xin to do something, it often means that he is willing to involve his very effort to do it. Nevertheless, St. Thomas in all his writings does not seem to have this notion - Guanzi Si Pian’s concept of xin - as an activator of or participator in the omnipresent Dao or Dao-Qi.

As the Guanzi Si Pian reveals to us, our xin in its purified state fulfills our vital role and responsibility towards the fulfillment of the Dao-Qi-cization of the universe. Differently expressed, the fulfillment of the Dao ad extra depends completely on the full co-operation of all xins, especially that of a sage. ‘For this reason, the sage may be likened to Heaven’s having no partiality in what it covers and Earth’s having no partiality in what it supports. Partiality is what brings confusion to the world’ (Xin Shu Xia, in: Rickett 1998, p. 59).

In the final analysis, it appears that the only obstacle between the all-permeating Dao-Qi and a human being (or becoming) is the lack of self-emptying impartiality pertaining to his or her xin. In other words, what is required to truly connect with Dao-Qi is simply a pure or purified xin with no partiality. ‘Blessed are the pure in heart, for they will see God’ (Mt 5:8). Speaking in the context of the [Subsistent] Truth Itself ad extra or generative Truth, it seems that one must, thus, seek to purify the xin. Directly or indirectly, without a purified xin, one can hardly recognize the omnipresent Verum Itself ad extra, let alone partake in the everlasting Truth Itself and...
help spread His *Esse*, Essence, Energy or truth to others.

3.41 **Re-thinking the Participable Relational TI ad extra in terms of a Purified Xin**

The idea of an “infinite ocean of substance”, i.e., *pelagus substantiae infinitum* (1 *sent.* 8, 1, 1, ad 4), is adopted by St. Thomas to make sense out of God’s name as Being or *Esse* (Caputo 1982, pp. 285-6, n. 13). The notion of Subsistent *Esse* (Being) Itself is difficult to grasp conceptually and intuitively as in the case of a sensible existent (Ibid., p. 286). However, *Subsistens*, derived from *subsisto* (-*ere*) in Latin, does not just mean ‘to stand under’, but also ‘[to] exist as a substance, synonym of *existere*’ and ‘to exist for itself not in another’ (Deferrari 1986, p. 1003).

In light of the *Guanzi Si Pian*’s Qi or Energy paradigm, [Subsistent] Truth Itself may further be re-thought as an Infinite Ocean of Substance or Energy reflecting truth itself. As God is the subsistent Act of Intellect (or Self-Consciousness), TI may be described as an Infinite Ocean of Substantial Energies of Truth (or an Immense Ocean of Substantial Energies of Self-Consciousness) in relation to our quest for truth. Truth, hence, is not only conformity to God’s Mind Itself (O’Farrell 1967, p. 333), but also participation in God’s omnipresent Substantial Energies of Self-Consciousness (in the TI *ad extra*), helping everyone to be more conscious of God’s Mind Itself. Insofar as “substance” is used to re-figure the TI *ad extra* as an Infinite Ocean of Substance of Truth (for us to partake in), the term “substance” seems to resemble what W. Norris Clarke would call an “Infinite Substance-in-Relation.”

According to Clarke’s research, the classical, pre-Cartesian, Aristotelian concept “of substance” used by St. Thomas was a ‘dynamic center of activity and reception’ (Clarke 1994, p. 156). During what Clarke calls ‘The Sad Adventures of Substance in Modern Philosophy from Descartes to Whitehead’ (Ibid., p. 102), the Thomistic concept of “substance” was devastated, variously by René Descartes (1596-1650), John Locke (1632-1704) and David Hume (1711-1776). The Cartesian self-enclosed substance was that which exists by itself, needing nothing else but itself in order to exist (Decartes 1931, p. 101).

Modeled after Newton’s atom, “substance” was later approached by
Locke with ‘the aura of inertness, passivity, and other materialistic connotations’, rendering it ‘inapt to express the dynamic activity and creative self-unfolding proper to the life of spirit’ (Clarke 1994, p. 111). Following the nominalist tradition, Hume rejected ‘outright the notion of an abiding, self-identical substance, as an invention of the metaphysicians with no grounding in reality’ (Ibid., p. 112). Eventually, this notion of “substance” - as something essentially inert and a passive substratum, unchanging in being, existing in a separate, indeterminate and unverifiable state - has become so deeply entrenched in modern thinkers that it has grown into something foundationally opposed to reality, activity, development, and relationship.

In an effort to retrieve the rich Thomistic meaning of ‘substance’ pregnant with a sense of operations (Summa Theologica I, q. 105, a. 5), and laden with its dynamic reality, activity, development, and relationship, Clarke proposes “substance-in-relation” for “substance” (Clarke 1994, pp.118-9). This proposal is also meant to integrate both the classical meaning of “substance” and the current notion of “relation” by modern process thinkers (Ibid., p. 118). Thus, one may re-figure TI as an Infinite Ocean of Substance-in-Relation of Truth (in light of Clarke’s inspiration) or an Infinite Ocean of Uncreated Energies of Truth for our participation (according to the Guanzi Si Pian’s energy mentality). As such, this Infinite Ocean of Substance-in-Relation is in the process of relating or radiating Himself to all created beings as an Infinite Ocean of Uncreated Energies of Truth, in hope that all creation would increasingly participate in and be filled with His perfections of Truth.

Following the Guanzi Si Pian’s concept of the xin, one, therefore, has to seek to purify oneself of all non-truth seeking desires or nature, in order to substantially participate in the TI ad extra. What is needed to really participate in the Energies of TI is simply a pure xin. Matthew 5:8 may be rephrased, ‘Blessed are the pure in the xin, for they can partake in the omnipresence or omnipresent Energies of Truth Itself”, at least to a significant degree. In this way, one may be able to see and enjoy more and more eternal truth or Truth Itself. Without a purified xin, it is difficult to recognize not only the activity of the Dao ad extra, but also the omnipresent Verum Himself ad extra. This shortcoming impedes one’s ability to help spread His divine Esse, Essence, Energy or truth to others.

Truth may be perceived as pluralistic in this era of postmodernism.
However, the generative, creative TI ad extra is present everywhere via His Energies of Truth. In light of the Guanzi Si Pian’s description of the Dao or Dao-Qi ad extra, TI is so all-embracing that nothing can truly exist beyond it; and TI is also so fine that nothing can really exist within it (Xin Shu Shang, in: Rickett 1998, p. 76). Even for a pluralist, it is crucial for him or her to keep purifying his or her xin, so that the real nature of TI would emerge more and more within his or her pluralistic perceptions. Indeed, the everlasting foundation of truth is permeating all unceasingly. Even for one who espouses the metaphor of a boat or fuselage in his search for truth, it is vital to have a pure xin to achieve a closer grip with the true relations between each of the interlocking parts. In this way, whatever truth a person may arrive at would come closer to what is really true universally.

4. CONCLUSION

One may ask: Did the concept of qi in the Four Daoist Chapters transform or renew the concept, nature or essence of God as Truth Itself? In retrospect, such a concept of qi has served well as a conceptual curtain raiser in the present constructive attempt. In re-visiting the potentially processive, dynamic, concrete, immanent, and relational Truth Itself from the perspective of Dao or qi in the Guanzi’s Four Daoist Chapters, a number of contributions have emerged.

First, in light of the three elucidated aspects of Dao, God as the eternal universal foundation of truth, being the non-processive, static, abstract, transcendent, and non-relational concept of Truth Itself, has been brought forward in terms of the processive, dynamic, and relational concept of TI ad intra, TI ad extra, and the fulfillment of TI ad extra. Simultaneously, the divine Esse and Essence of TI ad extra, via the concept of qi or energy, may now be perceived as completely permeating and enveloping the whole universe, leaving absolutely no space unfilled.

If truth is the world’s conformity or conformation to God’s Mind (O’Brien 1979, p. 3577), one would find suddenly that this ultimate truth, God’s Mind, is everywhere, cosmically and transcosmically present in this information age. Just as created energy can effectively carry and transmit information generated by the human mind everywhere in this world (by mobile phone, internet and TV), it seems that the Uncreated Energy of Truth Itself ad extra can also hold and reveal to us universal information about the
Mind of God. The prospect of enacting the very nature and truth of Verum Itself *ad extra* is available everywhere, awaiting our participation. With a pure *xin* --- a mind, heart or mind-heart purified of un-TI nature and desires --- it becomes possible for everyone to partake in the pure nature or truth of Truth Itself.

Convinced that human beings are created as images of God as Truth Itself (Gen 1:26), many may discover or re-discover that, just as he or she is, each human being in varying degrees is a truth itself, ontologically and epistemologically. At the same time, he or she is destined to participate more and more in the omnipresent essence or nature of TI *ad extra*, ceaselessly reaching out and permeating all of us. If this is the case, truth, indeed, even the universal or absolute foundation of truth itself (i.e., God as TI), is everywhere, inviting and awaiting our increasing participation. In fact, this seems to be the primary purpose of TI *ad extra*. Our partaking in the realization of truth, therefore, would only contribute to ultimate the fulfilment of TI *ad extra*.

In general, TI *ad intra* simply means that Truth Itself is viewed in eternity, without any relationship with anything outside of Itself in the present temporal world. At the same time, TI *ad extra* means Truth Itself reaching out to all creation outside of Itself. Apparently, the fulfilment of Truth Itself *ad extra* only occurs when all human beings have fully partaken in Its omnipresent Essence in the end, e.g., via the eternal *beatific vision* of Truth Itself. One may, therefore, say that the URAM of TI *ad extra* is that all human beings may immensely enjoy the infinite blissful *beatific vision* of Truth Itself for the rest of eternity.

Moreover, the idea of Dao or *qi* in the *Guanzi Si Pian* can show Westerners today that the epistemological approach alone to the question of truth is insufficient. It needs to be connected or integrated with metaphysical, ontological, and spiritual approaches to truth. To be sure, these approaches are interdependent and interpenetrating, somewhat reminiscent of Whitehead’s philosophy of organism.

The concept of *qi* in the *Guanzi’s Four Daoist Chapters* may also broaden our intellectual horizon towards the concept of energy. Energy is not just materialistic or physical. Besides being human, energy can also be spiritual, divine or Uncreated, capable of reflecting everywhere in nature and revealing universally to the human mind, to a significant extent, content
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from the very Mind of God as the Everlasting Subsistent Truth Itself.

Admittedly, to some foundationalists, this treatment of truth may still seem insufficient. Based on God as Truth Itself, the splendour of truth has to be further brought forth through Divine Revelation, educational channels, as well as a variety of religious and spiritual approaches (John Paul II 1993, nos. 99-117). This direction and other questions which are left uninvestigated in this brief paper need to be delved into in the future. The present attempt, though, has helped link Eastern and Western portrayals of God as the Foundation of Subsistent Truth Itself Who is by nature dynamic, omnipresent, relational, and participatory in universal process. Truth, in the last analysis, is not only possible, but can also be immanently, omnipresently, and increasingly real in this global village.

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