

SSial'-ideology by Ham Suk Hun and the Naturalism by Jesus

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Preface

In Korean history when modernization begun has been questioned by many Korean scholars with their own different opinions. Both the realistic school and group that wanted to open the door of country to foreigners, who represented the intellectual elites at the society of the later Lee dynasty period, finally failed to accomplish an effort of modernization. After this failing arouse the Dong-Hak(東學) liberation movement the Korean lower class peasants led autonomically. In the Eastern Asia, at the time when westernization showed up came an decisive end of the Cho-Sun dynasty.

Choi Suoun, a beginner of Dong-Hak(東學) ideology, proclaimed that every mankind must be equalized under the heaven. According to him, because every mankind lives with God, it must be honored like God. This is called "Si Chun Ju(侍天主)" ideology, which means that God lives in one's inside. It does not only involve Confucianism, Buddhism, Zen Buddhism and Christian humanism, but also overcome them all. Therefore, it must be regarded as the historical pioneer of modernization of the Cho-Sun dynasty. The egalitarianism which happened at the Dong-Hak(東學) peasants liberation movement had continually have influence on Korean independence movement against Japan imperialism, and after independence, it became a tremendous spark of 4.19 Korean students revolution movement for democracy against the Lee Seung Man dictatorship. It also was a basis of both the democratic human right movement under the Park Jung-Hee military regime and Kwang Ju civil disobedience movement against a newly emerging military dictatorship at 1980.

Ham Seokhon(1901-1989) was born at 5 years later after Dong-Hak(東學) peasants liberation movement(1895) had broken out. He was jailed two times by the Japanese imperial police because of participation in Korean independence movement. After independence, he did historically experience the death sentence by the U.S.S.R. Army, due to reason why he was a key leader of Shin Eu Ju students liberation movement. When the Korean military president Park Jung Hee was planing a plot to continually prolong his military dictatorship, he participated in the anti-dictatorship campaigns and was jailed many times and became a central symbol of many democratic and human right movements in the South Korea.

Ham Seokhon, a religionist and a thinker, had struggled for democracy and peace in the South Korea during the past 1st century. Although educated by both the Asian cultural tradition and the westernized educational system, he didn't choose one of them and remain in the one polar against the other. He pursued the third distinctive way to combine both of them together. SSial ideology is the powerful basis of many writings he wrote.

The other many ideologies influenced Ham Suk Hun's SSial ideology very strongly. Naturalism of Lao-tzu(老子) and Chuang-tzu(莊子), peace ideology of Hinduism developed by Mahatma Gandhi's nonviolence peace movement, Christian concepts of life and peace supported by the teachings of the prophet Isaiah and Jesus, peace ideology which is emphasized by Quakers through theology "the internal light", myth of Tangun(檀君) the founding father of Korean nation, and Korean Zen tradition all

become an important basic system of SSial ideology.

Idea of life and peace of the East and West together is melting down in Ham's SSial ideology. In this paper, after glancing his ideology conclusively, I will study a deep theological idea "let it be so autonomously," to which both SSial ideology by Ham Seokhon and the parable of growing seed by Jesus indicate, through help of Lao-tzu's naturalism.

1. SSial, Life, Peace

When exploring someone's thought carefully, we first must understand what his own life has been. Ham's SSial idea also must be studied with this premise. Even though based on Yu Yung Mo's philosophical and theological thoughts¹, the SSial idea finally accomplished to gain new meanings through enlargement to natural and socio-historical dimensions beyond religious dimensions, led by Ham Suk Hun.² Ham is integrating both the subject of natural life and that of historical life(*the grass-roots*) in the SSial idea.

Ham always lived with the nature. He once worked as a manager and a farmer for the Pyung Yang Agricultural Institute (1940). He was jailed by the Japanese polis because of the Bible Korea movement (1942). After being free from the Japanese jail, as a farmer during three years he worked for economic support of his own family until Korean independence. In 1956, he inaugurated the SSial farm with almost thirteen thousand yards donated by the elder Kang Man Soo, in a Korean local area, the Chung Chyung Chunan Eup Bongmyung Ri. When inspired by Gandhi's *Tolstoi Farm*, he tried to create an ideal SSial community which would be envisaged as that of peacefully living with the human and the nature each other. But in 1973 it failed to continue its own life because of its economic problems. He, nevertheless, ran the SSial farm during 17 years until its bankruptcy, taught his pupils in it with the farm works weekends, produced many religious and theological books and essays and lived the strick ascetic life in this farm.³ Through agricultural experience of the SSial farm he deeply became aware of the principle of the nature, which gave basis on formation of the SSial ideology.

¹ Ham Suk Hun, *Collection* 8, 108.

² In the understand of the Ssial idea, whereas Yu Yung Mo concentrates upon religious-vertical dimension, Ham Suk Hun strongly concerns about historical-horizontal dimension. In his essay "Reason of Occurrence of Difference and Similarity between Yu and Ham in the Ssial idea," in *Ssials Voice*, 2008, (185), 32-52, Kim Kyung Jae explains that while the former follows an ontological identity between the wholeness and the object, the latter creates the generative life philosophy with the evolutionary concept.

³ Ham Suk Hun has getting up from bed at four o'clock every morning. He used to begin a day with early morning study. After his pupils ate the breakfast early, he participated in the morning study with his pupils during one hour and worked in the farm with them. After 3 o'clock afternoon, he ate the meal only one time a day. After finishing day work in the farm, he prayed and chanted the psalms in the evening with his pupils. At 10 o'clock evening, he and they went to sleep. He wrote a famous essay, "The Thinking people Only Survive," which was carried in Sa Sang Gye a Korean periodical, as the memorial address of the Korean War at 1958. In this essay, he insisted as follows: "There are only the puppets in this country. We are only the orphan people who lost it." Because of this insistence, he was jailed by the Lee dictatorship.

Ham Seokhon describes the peace ideology which is based on the earth(the nature) with the beautiful poetic Korean language as follows: "What is the earth, which is a crucial basis of the SSial ideology? It is the broken pieces of stone. What did shatter the stone? It is rain and wind. But they forcefully don't do it. Touching it gently and breathing out over it warmly, they accomplish it. It is the earth that brings peace. It is a product of peace, from which it comes."⁴

What is the word "SSial"? Originally, it was made up through a combination of "SSi" with "al." It means "the seed." While the plants are generated from "SSi," the animals do from "al."⁵ Every life comes from both "SSi" and "al" as the seed, grows up, is transformed and again returns into them. Each of the living that contains the SSial does not only overcome each other, but also share life with each other, in the process of generation and change, and it keeps the ecosystem's balance. Ham knew that there is a philosophical meaning in "the SSial" as the seed. In "al"(Korean, 알), while the Korean consonant, "ㅇ" indicates the greatest or the transcendental heaven, the Korean vowel "ㅏ" means the smallest or the inner earth. Therefore, the SSial is an object of life and the wholeness simultaneously. It also together embraces the greatest and the smallest, Alpha and Omega, cause and effect, the beginning and the end of life. In one SSial, the seed, there are the past three and half billion years history of the earth lives and the coming history of them. The cosmos is a living creature, the human the SSial of it.⁶ It is not only a phenomenal life(the nature), but an independent life(freedom).⁷ It is the seed(Korean, 알) and at the same time the spirit(Korean, 영).

The Son of God who indwells in our deepest inside is the spirit (the seed) and God's SSial. Thus the heavenly people who can hear his instruct must be called the "SSial people." In this meaning, the hearts of people(民心) become at once those of the heaven(天心).⁸ Ham's SSial ideology strongly supports the viewpoint that regards God and Minjung(the grass-root) as an identical reality: "God and Minjung(the seed) are identical. If God is the head, his foot touches Minjung. The holy God's foot steps on the earth and touches it, this is Minjung."⁹ "This" end of reality is the SSial (Minjung), "that" end of it is God. These two ends of reality are God and the SSial(Minjung).

What can life of the SSial be supported? It is when it gives up itself.¹⁰ It lives when it dies. Therefore, it should be suffered because it essentially is characterized as the self-sacrifice. The SSial willingly accepts sufferings in order to accomplish its will and to make everything oneness. History also is the same. Without sufferings, nothing can grow up and develop. Sufferings are an important work of fertilization. Future of

⁴ *Collection* 8. 110.

⁵ In the Buddhism, there are 4 types of life on this planet: first, viviparity; second, oviparity; third, hygrophyte; fourth, transformation. Whereas both the human and the animal are born from the womb, the birds and the reptiles do so from eggs.

⁶ *Collection*, 2. 212.

⁷ Cahng Hye Ick, "The Whole Life and Life Ideology by Ham Suk Hun," in *Voice of the Ssial*, 2003 (175), 69-91.

⁸ *Collection* 8, 459.

⁹ *Collection*, 3. 147.

¹⁰ *Collection*, 9. 45-47.

history will be opened when Minjung (the SSial) is fertilized into the spirit.¹¹ Sufferings are never of the weakly, but of the strong. The Korean people in history have unfortunately and bitterly experienced many national (like the Korean War or many Korean dictatorships) and international (like the Japan imperialism) sufferings. This means that Korean history bears burden of the world and performs role of its drain.

Ham wrote some articles concerning peace. To him, peace was not theory, but a sort of dogma. Therefore, he was concerned even more for "how" we should realize it than for "what" it is as a theoretical question. Life is the order to live. To live means peace. As life is the order, peace also ought to be kept as an order and become an important way for someone to walk in. It is a crucial instinct of life and a recurrence of the original nature of it.¹² He found true peace in a state of the naturalism from which the artificiality withdraws. He tried to understand the original image of the nature in the order of peace. He thought that Not through the law of the jungle or competition of the survival, but through the peaceful and mutual cooperation of each other, the law of the nature will be harmonized.¹³ He writes as follows: "Breathing the air in and out is peace! Eating, drinking and ejecting also peace! Watching the sun, smiling, feeling the wind and stretching body peace!"¹⁴ Taking breath, eating food in and ejecting it out, and the natural phenomenon of sun and wind all together offered him a true reality of peace. The naturalism only was the deep basic root of peace.

Ham finally reaches out to the naturalism.¹⁵ He introduces the Lao-tse's inactivity(無爲).¹⁶ He describes an idea which binds history, the nature, God all together by one, as a "Will"(Korean, 뜻). When God and the human, the nature and history, in the "Will," are not disconnected, but are unified with true harmony by one, true peace will be realized. It is the original reality of life. But the anti-peace power "artificiality" reacts against its original reality as the naturalism. Truly, to help the SSial to walk in its way and, as Lao-tse says, not to block up the running water are the way of peace and "let it be so autonomously." If there is an obstruction in front of the running water, it avoids it and then flows its way down continually. This running water is a good example of "let it be so autonomously." As a result, Ham finds out the true peace ideology from Lao-tse.¹⁷

Ham suggests that in order to accomplish peace which is based on the naturalism, consciousness of peace must begin at that of totality. The idea "we are one" shows that consciousness of totality is a starting point of peace. He divides such "we" into three parts: first, family; second, the nation; third, the nature. Ham's peace movement isn't the same with the political or social movements that would pursue an external change in society: it only tries to bring on change of the "internal thought" as the religious dimension shows. To him, religion means the belief of the ultimate and transcendental Being. The Hanulim(한울님) idea the Korean people have inherited

¹¹ *Collection*, 4. 76.

¹² *Collection*, 14. 30.

¹³ *Collection*, 14. 35.

¹⁴ *Collection*, 14. 41.

¹⁵ *Collection*, 20. 131.

¹⁶ *Collection*, 20. 71.

¹⁷ *Collection*, 12. 289.

through their own long history will be able to be an important cornerstone of peace.¹⁸ The Sun Do (仙道) idea, the national spirit of the Korean people, refers to the following ideas of the Naturalism of Lao-tzu and Chuang-tzu (道家): "the Inactivity, the Nature, the Softness (柔弱), the Vacantness (靜虛)" etc. It is based on the Korean peace ideology.¹⁹ The peace ideology of the Sun Do has become visible in many Korean nonviolent peace movements such as 3.1 Korean independence movements (1919) and 4.19 Korean students revolution movement (1960).²⁰

Ham's consciousness of peace is related with the SSial ideology. Each of the seeds already comprehends a full-grown tree in itself potentially. Therefore, one may see the whole in the individuals. He also may see the latter in the former.²¹ The whole is in the individuals. The latter is also in the former.²² As a religious dogma, Ham believed that peace movement born from life of the SSial should precede the political and social movements. This SSial ideology of Ham also is appearing in the Bible: "Those who have been born of God do not sin, because God's seed (the SSial) abides in them; they cannot sin, because they have been born of God"(1John 3:9, NRSV). The author of the Letter of John describes "those who have been born of God" as "children of God"(*tekna theou*). They don't sin. Why? Because they contain "God's seed"(*sperma theou*) in their own deepest inside. This idea is similar to the thought that every human has been born of having "the image of God"(*imago Dei*)(Genesis 1:27). Every human preserves a SSial(God's seed) which will be able to grow up to a full-grown tree as the potential power and keeps "a SSial of God" inside his inner part.²³

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¹⁸ *Collection*, 14. 44.

¹⁹ *Collection*, 7. 44. Ham understands Tangun, Ondahl, Kumdoryung, Chuyong as ancestors who lived a leading life in Korean history. He refers the Korean peace ideology to ahimsa of the Hinduism and Laotse of China.

²⁰ *Collection*, 14. 45.

²¹ *Collection*, 3. 185.

²² *Collection*, 14. 336.

²³ The idea 'Ssial of God' has various aspects in philosophical and religious views. In Mahayana Buddhism. every human has life which retains the nature of Buddha, he can enter into Nirvana. Hea Won, *Baudha Buddhism*, (Seoul, 1993), 276.

²⁴ *Collection*, 14. 44.

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2. the SSial as the Organic Unity

As a full-grown tree is potential in the SSial, life consists of individuals that have the distinctive quality, and at the same time it exists as the whole that responds to things different from itself. There is only one "whole life," which isn't I nor you, at the cosmos.³⁰ Ham understands it not as a biological aspect, but as an autonomical aspect. Each life of individuals must be spiritually connected to the whole so that it may grow up fully.³¹ Ham explains the unified relationships of the mutual understanding which life as an organic unity contains, as "tension." There is the whole in me. Therefore, when I know that it must be me, there is no conflict against the others.³² Both individual life and the whole life finally reach to an overcoming of differences through the mutual understanding.

Life is not only "individual, but also the whole. It is not only one, but also many."³³ As this dialectical unity the understanding of life can well be understood through the central idea of the *Avatamska Sutra*(華嚴經). According to it, there is the whole in the midst of the individuals, and these two become harmonized with each other. About space, the cosmos exists inside one little dust and about time, an eternal time is condensed inside one very moment(刹那). Life is the world of harmony of both

²⁵ *Collection*, 7. 44.

²⁶ *Collection*, 14. 45.

²⁷ *Collection*, 3. 185.

²⁸ *Collection*, 14. 336.

²⁹ Hea Won, *Op cit.*, 276.

³⁰ Cahng Hye Ick, *Op cit.*, 68.

³¹ Kim Jin, *Change You Yourself*, (Seoul, 2003), 24.

³² To tension something means to be two and at the same time become one.

³³ *Collection*, 3. 183

individuals and the whole.³⁴

Life(生命) is not a choice. It literally is the heavenly commandment(命) which is "must live." Ham interpreted as "the Will" the obligation and responsibility all living beings have received from God. There is "the Will" in all living beings. If carrying it, there becomes the human. If knowing it, there becomes "the spirit (靈)." God himself is "the Will(矣)."³⁵

Ham understood that the subject and object of cognition, history and nature, the human and God reach to each other in one life. Individuals obtain their own lives in the whole and can see their own true images. When the subject and object of cognition are harmonized into one in the SSial, one can surly find out his or her own true character.³⁶ Because of understanding life as a whole, Ham always thinks and acts in the viewpoint of the whole. Whenever thinking of and acting something, he does it through the whole. Thought of the whole only must be truth, act of the whole only the good, and the feeling of the whole only justice. Thoughts and acts of the human are related with the whole lives. What many thoughts arise in my own head is because the prior lives of several billions in the earth are living and thinking in myself. My body is only small one of the waves in the sea. Although the waves repeat their life and death, it only belongs to one of phenomena of waving in the whole sea.³⁷ Ham proposes that politics also should be understood in this viewpoint of life of the whole. Therefore, a true politics only is possible through an idea "you belong to one body with me." The whole is thinking, living and transcending by itself. We need this subjecthood of cognition when observing all things.³⁸ We can observe lives of individuals in life of the whole. We can also see the latter in the former. Ham regards this as "love." He accepts the suffering and death as parts of life. Without the suffering, there is no life. Death is a tip of life. Therefore, way of the cross at once is that of life. Interpreting the Lao-tse's idea, Ham understands that what is weak and mild can overcome what is strong and hard.³⁹ In the suffering, life becomes purified, and at the same time spirit(靈) fertilized.

3. Terminology of the "SSial" and "Let It Be so Autonomously"

Yu Yung Mo translated a verse of the Great Learning(大學)⁴⁰ as the Chinese great classic as follows: “ The method of a learning is clearly to interpret the kernel(the seed) and to respect the SSial.” This shows that through translation of "the pro-grass-roots" into "what respects the SSial,"⁴¹ Yu would like to unify between the Minjung(the grass-roots) and nature. According to him, the grass-roots who have led human history are closely connected with the SSial that establishes and creates the

³⁴ In the Minjung Theology, Minjung is not identical to Jesus, but it is not disconnected from him. In Jesus there is Minjung, in Minjung Jesus.

³⁵ *Collection*, 14. 110.

³⁶ Kim Jin, *Op cit.*, 37.

³⁷ *Collection*, 2. 304.

³⁸ Kim Jin, *Op cit.*, 54.

³⁹ Kim Jin, *Op cit.*, 37.

40 "□ □ □ □ □ □ □ □ □ □ □ □ □ □ □ □ ."

⁴¹ *Collection*, 14. 323

basis of every life on the earth.⁴² As if one must do his or her best in serving his or her parent, he or she must respect and love the Minjung (the grass-roots) who is the SSial as an important kernel of every life. Why so? Because they are "the Lamb of God who takes away the sin of the world"(NRSV).⁴³

Therefore, taking over this naturalism of Yu who translated the Minjung into the SSial, Ham would develop the SSial ideology as a crucial carrier of peace and life. He accentuates as follows: "The basic principle of life can be understood only through 'doing something autonomously.' Because God is the spirit that does something autonomously, the world created by Him also wants to reach out to life 'doing autonomously.(爲無爲)'"⁴⁴ In "doing something autonomously," Ham tries to search out the original character of life. He understands that God is the spirit of "doing autonomously(爲無爲)," and it is the essence of God the Creator. With this idea of searching for the nature of God, he supports that the world was created through the principle of "doing something autonomously." As Paul the Apostle thinks that the creatures that have been subjected to futility wait with eager longing to for appearance of the children of God who carry with life(Rome 8:19), Ham expects to reach out to life, in which all things on the world make the essential principle of "doing something autonomously."

"Doing something autonomously"(無爲自然) is the essential principle that leads history and nature, the human and God, life and thought, into integration. According to Ham, it heads forward life. It also is "willing to do" something without force as well as without intention. God "exerts His own energy" without force with "willing to do."⁴⁵ Ham explains this as "the endless exertion of His own energy."⁴⁶ With "endlessly willing to do," every life will be becoming such an autonomous being through the endless self-negation. In such negation are dramatically integrated both the linear movement which is willing to perpetually head forward the new direction and the circle movement which would back again to the original state. As a result, the immutable and mutation, the infinite and the limitedness, the eternity and time are made into one. Life in the nature of "doing autonomously"(爲無爲) has the cause and effect of a being in itself. Therefore, it changes, grows up and builds up by itself. Ham observes it in standpoint of the autonomical freedom that means "doing autonomically(爲無爲)," beyond its biological viewpoint. He tried to find out a ultimate freedom from the naturalism of Lao-tzu. As inactivity, all livings in nature are connected to each other. Ham expresses the mutual relation of nature and freedom as "doing autonomically" or "doing naturally." That which leads and changes history "by itself" are life itself. Each person who is represented as the SSial is the subject and center of history. The SSial stands in the center of history as the subject being "doing autonomically(爲無爲)."

⁴² Park Jae Soon tries to find out the biological and spiritual meanings in Yu Yong Mo who translated "Min" as the "Ssial" in his essay "the life ideology." In *Philosophy and Ideology of Ham Suk Hun*(Seoul, 2007), 146.

⁴³ Kim Hung Ho, *The Original Sound: Yu Yong Mo's Class Notes*(Seoul, 2001), 323. With this spiritual idea from Yu Yong Mo, Ahn Byung Mu interpreted John 1: 29. In interpretation of this passage, he created the Minjung Christology by identifying the suffering Minjung of today with "the Lamb of God who takes away the sin of the world".

⁴⁴ *Collection*, 1. 48.

⁴⁵ *Collection*, 3. 373.

⁴⁶ *Collection*, 2. 250-251.

Thus Ham doesn't see the SSial as an object of education, but as of the learning.⁴⁷ There exist the five thousand years records of Korean history and those of the following history in the SSial.⁴⁸ Ham declares Jesus as the SSial of the SSials as follows: "Fate of the SSial is to believe in God. The object of faith is the SSial. God and the SSial are like two tips of a piece of thread. There is God above, there is the SSial below. Therefore, Jesus is the SSial of the SSials."⁴⁹ Ham understands both God and the SSial as an oneness which has two aspects of the being in itself.

4. the Parable of the Seed Growing up and the Kingdom of God

Jesus' job has been known as a carpenter(Mk 6:3; Mt 13:55). But when reading his own teachings in the Gospels, we can know that it is probable that Jesus was living and working in the field as the farmer. Teaching, he wandered with his disciples in the poor Galilean farm land, a region of the Palestine granary. Many things in his teachings are related with nature and the farm land.

Jesus' kingdom of God movement was situated agriculturally. The free charge healing movement and the table eating communal movement are situations which are more fitting to the rural culture rather than to the urban culture. Jesus teaches how the human beings must live today and nowhere through the naturalism appearing from the parables like the birds of the air and the lilies of the field. Therefore, life is not a delayed problem of future, but problem of *hic et nunc* (Mt 6:25-34).

When teaching the kingdom of God to the audience who followed him, Jesus used parables many times. Among them are appearing the seed parables a good deal: "the parable of the sower"(Mt 13:1-23),⁵⁰ "the parable of the mustard seed"(Mt 13:31-32), "the lesson of the fig tree"(Mk 13:28-37), "the parable of the growing seed"(Mk 4:26-32). Even though they show the different views with each other, Jesus must see the sign of the kingdom of God in the natural phenomena. While Ham uses the SSial in order to explain the human and history, religion and cosmos, Jesus likes to use the growing process of a seed in proclaiming the kingdom of God. While the former sees the Minjung(the grass-roots) and history in the SSial, the latter finds out the kingdom of God in the SSial.

Especially, the growing seed parable in Mk 4:26-29 (NRSV) is very important: He also said, "The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The earth produces of itself, first the stalk, then the head, then the full grain in the head. But when the grain is ripe, at once he goes in with his sickle, because the harvest has come."

This parable structure is so simple.⁵¹ Two different subjects are shifting one after

⁴⁷ *Collection*, 3. 373.

⁴⁸ *Collection*, 4. 76.

⁴⁹ *Collection*, 14. 91. As a concrete example, Ham mentions that Jesus declares himself as "Son of Man."

⁵⁰ Mk4:1-9; Mt13:1-9/Lk8:4-8; Thomas Gospel Log. 9.

⁵¹ J.D.Crossan, *In Parables, the Challenge of the Historical Jesus*, (California: 1992), 84. Crossan insists that verse 28 was interpolated into the parable and that verses 26,27,29 are the original parts of it. But I do not agree him because the parable is not cut off by verse 28, but it is fitting to verse 26,27,29 very well. Therefore, it is not necessary to see that it was interpolated into the original body of the

another in it: the farmer(v.26) – the seed(v. 27); the earth(v. 28) – the farmer(v. 29). Through plot of the seed and growth of it, the role of the farmer and the earth is changing with each other.⁵² In v. 26 the introduction is as following: "The kingdom of God is as if....."(*houtos estin he basileia tou theou*). From the sowing to the harvest the growing process of the seed is used as a metaphor of the kingdom of God.

A farmer sows the seed upon the earth. After sowing, he doesn't work for the growth of it. He only "would sleep and rise night and day"(v. 27).⁵³ In the idle life of the farmer, the seed sprouts, grows up and bears fruits. Who did work for it? It is the earth. The farmer himself could not even know what happened in the farm land.

How does the seed grow up and produce fruits? If it remains as it is without being sown, it won't produce them. When meeting the earth, it will sprout and grow up. What affects the growing process of it? It is the earth (nature)! The earth sprouts and helps to grow up. In other words, it may be called "*automatos*."

The farmer realizes that sowing the seed and reaping fruits is his own duty. He surely knows his limitedness. He doesn't know how the seed sprouts, grows up, and "produces of itself, first the stalk, then the head, then the full grain in the head"(v. 28). Probably, he doesn't want to know how it is. He only knows that it is work of the earth (nature).

5. "*automatos*" and Naturalism

With the beginning of the parable, Mark places a phrase "the kingdom of God is as if....." ahead of it. From the sowing to the harvest "the whole circulating process of the natural lives" may be compared to the kingdom of God. What property appears in the circulating process of life? It is *automatos*!(v. 23) As a concept which shows a behavior pattern of nature, it is possibly to be translated as "naturally" or "doing by itself." It is the concept which is the most close to the Lao-tse's naturalism against the artificial behavior by the human.

While Confucius (552-479 B. C.)'s ideology can be described as "the perfect virtue" (仁), Lao-tse's will be integrated into "the Way"(道). They were the greatest philosophers who lived at the chaotic and war ages in ancient Chinese history. Whereas Confucius tried to heal the broken social order on the basis of "the perfect virtue," Lao-tse dreamed creation of a utopia through "the Way" of the naturalism. The latter expressed it as a reality which transcends cognition of the human, and power and the origin of all things. Even though the true form of "the metaphysical Way" takes character of naught(無) because of being transcended from the human, the concreteness of "the Way" comes into "being." If the nature of "the Way" is the world of naught, the praxis of it is the world of "being." Naught(無) and being(有) are two faces of "the Way."

Naturalism is the most important ideology of the Lao-tse's philosophy with "the Tao" ideology. In chapter II of TaoDeChing(道德經), Lao-tse explains the political philosophy of leader as follows: he shouldn't force people to teach something.(無爲之事 不言之教). Inactivity is not to do nothing, but not to do all things

parable later.

⁵² E.P.Gould, *The Gospel according to St.Mark* (Edinburgh, 1978) 234. Gould supposes this parable as the most original of the all parables.

⁵³ J.Gnilka, *Das Evangelium nach Markus*, I, Stuttgart, 1978. 235. In this parable, Gnilka gets a reason of omission of it by Matthew and Luke. According to him Matthew and Luke understood that an idle life in the farm is not fitting to the kingdom of God.

by force. It means that all things must be fairly done according to the natural order.

B. Russell sums up the Lao-tse's naturalism as follows: "production without possession(生而不有); action without self-assertion(爲而不恃); to develop without domination(長而不宰)."⁵⁴ Russell defines covetousness, self-arrogance, oppression as a typical paradigm of the Western society. It is against the ideology of the Lao-tse's naturalism.⁵⁵ In ch. 3, Lao-tse insists that all things can be ruled by doing without intention (爲無爲 則無不治). His inactivity is not to teach "doing nothing," but "how to conduct life in the world."

In ch. 37, Lao-tse teaches that "the Way" does all things by always doing nothing. It does nothing by force, but accomplishes all things by itself (道常無爲 而無不爲). What is born naturally, what grows up naturally, this is "the Way" of the naturalism. Lao-tse refuses the idea "all things exist *for*...." as the Western teleologic view of history. Are the animals and plants existing *for* the humans? Is the human being existing *for* the glory of God? Where does the ecological crisis come from? Such crisis is a result of combination of the teleologic view of history with anthropo-centrism, with which the modern technological civilization has been thriven. With the teleologic view of history, the human objectifies the nature and makes it a slave for himself or herself. All livings in the world are not existing *for* something. They all do only exist "by themselves" (the naturalism). They are not creatures of the preposition "for." The *eco-chain* is not a teleologic meaning system, but non-teleologic meaning system.⁵⁶

To Lao-tse, the nature is born and dies "naturally" without a help of something, through "the Way" that is the origin of all things. He calls it the vigorous circling process of life, which means *automatos*, as the naturalism.⁵⁷

In the Oriental world view, What does nature mean? It is a strong energy(氣). The concrete form of it is the earth, its formlessness is the air. The formless air is the fire(火), divine(神), spirit(魂), and Yang(陽)(the male principle in nature). But the form of the earth is the water(水), love(精), soul(魄), and Yin(陰)(the female principle in nature). The earth and water are materials of life, the air and fire are energy of life. Life of the world has been born and sustained through combination of both the air and the earth, the water and fire, the female and the male.

The earth is the womb of life. It is the treasury of all earthly livings and a precious place of life. It decomposes and composes all things on the earth. All things come from, stay in and come back to the earth. All phenomena of life on the earth follow the rule of *automatos*.⁵⁸ To Lao-tse, the nature is not the noun, but the predicate. The human imitates the earth, the earth does the heaven, the heaven does "the Way," "the Way" does *automatos*. *Automatos* must be rule and order of the livings on the world.

⁵⁴ This concept is translation of chapter 51, TaodeChing:

⁵⁵ Lao-tse, *TaoDeChag*, capter 48.

⁵⁶ The Western teleologic view of history has been strongly based upon Thomas Aquinas' teleologic system of theology. But Lao-tse dismantles it. In chap.5, he insists that nature doesn't prejudice in favor of a particular person(天地不仁).

⁵⁷ Lee Kyu Sung, *Hwang Jong Hee, the Immaent Philosopher*, Seoul, 1994. 250.

⁵⁸ In chap.5, Lao-tse teaches that human imitates the earth, the earth does the heaven, the heaven does the Way, the Way does *automatos*. The human comes from, depends upon and comes back to the earth. If he rejects it, he never can live in it. But "the Way" that is the origin of rules of the world and life of all things can't be affected by the other and only works by itself autonomously.

The natural world becomes started where artificiality disappears.⁵⁹

Jesus tried to find out expectation of the kingdom of God in the formation process of the SSial(seed) through rule of *automatos*. When the SSial meets the earth, the latter sprouts "by itself" and produces the stalk and the head "by itself" and bears the fruits "by itself."

6. The Conclusion

"Once upon a time there were king of the southern sea who was named Suk(儻), king of the northern sea who was called Hol(忽), and king of the center who was called Hon Don(the chaos, 混沌). When two kings, Suk and Hol, met at Hon Don's country, Hon Don gave them warm treatment. They wanted to repay him for their favors. They said 'although the human has the seven holes which hears, sees, eats, and breaths out, he doesn't have them. Therefore, let us make the holes for him!' After saying this, they began to make the holes for him every day during the seven days. But Hon Don(the chaos) died finally."⁶⁰ This parable of Chuangtzu very sharply criticizes the modern technological world. While Suk(儻) and Hol(忽) symbolize the artificial domination of nature, Hon Don(the chaos) means nature of *automatos*.⁶¹ Chuangtzu already predicted that when the human makes the nature holes, digs it up, and changes it artificially, he or she finally will be in the face of ruin.

What has the human in 20th century pursued after? He or she has tried to enlarge his or her footprints from the ignorance to knowledge, poverty to abundance, diligence to the spending, convergence to the expansion, the coexistence to domination, the spiritual civilization to material civilization. Even though the Western civilization based on the artificiality in 20th century has expanded and developed the human life abundantly, it has destructed both the spiritual civilization of the human and the equilibrium of ecosystem, as a boomerang effect.

If so, how can we deal with and solve this crisis of both ecosystem and the human civilization? Through an artificial treatment of the world? By the instrumentality of the human logos, can the human seek for hope of the world in creating the new human species by manipulating the human clone intentionally? The human tragedy comes from the artificial manipulation and change of the nature. In it there exist the human avarice and egoism.

The humankind now faces a crucial crisis that requires to give up the paradigm of value which has been sustained by the Western technological civilization. It must change itself from knowledge to the ignorance, avarice to the *kenosis*, the spending to diligence, abundance to the voluntary poverty, convergence to the expansion, domination to coexistence, material civilization to the spiritual civilization. The tragedy of the human has resulted from digging up, artificially manipulating and changing the nature. Therefore, it must be stopped for the human species' surviving on the earth.

Jesus sought for expectation of the kingdom of God in *automatos* of the earth which

⁵⁹ In Exodus chap.3, when Moses asks of God's name, God answers "I am who I am"(NRSV) to him. It transcends the human cognition and exists by itself.

⁶⁰ Lee Suk Ho, *Chuangtzu*, (Seoul, 1980), 258. Chuangtzu(365-290BC) was a greatest Chinas thinker.

⁶¹ Whereas Suk and Hol represent the Western technological civilization which explores and rules over the nature. Hondon symbolizes the Orientals. When the former first saw the latter, it defined it as the chaos and an object of domination. The chaos has been regarded as evil by the Western technological civilization.

leads the growing process of the seed. Ham Seokhon regards the character of the SSial as "doing something by oneself." According to him, God who is the spirit "doing by itself" created all things on the earth through power of "*automatos*." Lao-tse dreamed a new future of the human through ignorant, unavaricious and natural state. When the world of *automatos* is rehabilitated, both all the 21st century human beings and the nature together will survive on the earth.

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<Abstract>

Ham Suk Hun, a religionist and a thinker, had struggle for democracy and peace in South-Korea during the past 1st century. Although educated by both the Asian cultural tradition and the westernized educational system, he didn't choose one of them and remain in the one polar against the other. He pursued the third distinctive way to combine both of them together. Ssial-ideology by Ham is the powerful bases of many writings he wrote. The Ssial experiences processes of its own death and life in the basic principle of doing something autonomously. In 'doing something autonomously,' Ham Suk Hun tries to search out the original character of life. The Ssial as organic unity, stands in the center of history as the subject being doing autonomously. Life in the nature of doing autonomously has the cause and effect of a being in itself. Ham Suk Hun observes it in standpoint of the autonomic freedom beyond its biological viewpoints. The Ssial stands in the center of history as the subject being doing autonomic ally.

Jesus tried to find out expectation of the Kingdom of God in the formation process of the SSial(seed) through rule of *automatos*(Mk4:26-29). In this parable, Jesus sought for expectation of The Reign of God in *automatos* of the earth which leads the growing process of the seed. According to Ham Suk Hun, God who is the spirit 'doing by itself' created all things on the earth through power of *automatos*. As Lao-tse, Jesus and Ham Suk Hun dreamed, when the world of *automatos* is rehabilitated, both all the 21st century human beings and the nature together will survive on the earth.

Key Words:

SSial, Ssial-ideology, organic unity, *automatos*, Kingdom of God, Naturalism, biological viewpoints.