

“Triune Ultimate Reality”(TUR) in East Asia

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Introduction

This article is to unveil “Trinity” in East Asia, so that the universal love may be alive as well as truth (universal God) may be globally brought in relief for vindication.

The Trinity has been the base of Christian doctrine as the standard to distinguish between the orthodox on one hand, and heretics and pagans on the other.

“Trinity” is the central dogma of Christian theology, that One god exists in three Persons and One Substance.¹

In the Christian experience, “Trinity” is linked with revelation: God is transcendental over us, with us historically as Christ, and immanent in us as Spirit. For some conservative Christians, however, the East Asian religions have no “Trinity”.

The unveiling assessment is on East Asian scriptures (Confucian, *Lao-zhuang*, and Buddhist ones), rather than a debate of existing theories (almost none yet) by individual scholars.

The East Asian religions and schools are, however, inter-mingled with each other for some extent, unlike the relationship between Islam, Judaism, and Christianity. Truth, therefore, may be distorted, unless taking them in multi-religious and cultural contexts. In the *Cai-gen-tan* published by Lin-sun-po (1781-1836) in 1892, Hong-ying-ming (1555-

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¹ Ed. By F. L. Cross, *The Oxford Dictionary of the Christian Church*, Oxford University Press. 1958.

1615) remarked,

I live as Confucian... But, I would give an advice to people who want to learn Buddhism, and my current way of life is good enough for me to live in forests.²

Explanations of some terms and the religions can not be fully given in detailed, due to a limited space. The terms specially focused on concept are "three", "function and reality", and "spiritual and physical". (For more a detailed explanation and contents, see a book "East Asian Triune Ultimate Reality" by the same author to be published soon.)

The Writer's Note

1. The East Asian Scriptures quoted are translated into English by the author, except indicated the translators. The Christian Bible used is the Standard Revised Version.
2. The terminological concepts follow the etymology and ancient scriptures, rather than a modern dictionary.
3. Chinese pronunciation in English follows the "*Pin-yin*" system (the current Chinese standard), and not *Gile*. The Korean and Japanese terms are in their colloquial ways. Translated versions from Sanskrit and Pali Buddhist scriptures into Chinese, Korean, or Japanese are taken.
4. Definitions of some key terms are in The Oxford American Dictionary(1980).
Triune: Three in one.
Reality: All that is real.
Entity: Something that exists as a separate thing.

² Lin-sun-po, *Cai-gen-tan*, Preface.

The Triune Ultimate Reality in East Asia

I. "Three" in Myths and Legends

Although a term, "*San*," is for a physical number "three" today, it was applied to the triune ultimate reality in three entities with function, which were in one substance in East Asian ancient times.

The hieroglyphic character, "*San*," is composed with three horizontal lines: "One" (*Y*) for heavenly sovereign; "Two" (*Er*) for a spot on the earth (*D*) where a ladder touches down in descending of the heavenly son; and the third line drawn between these two symbolizes a human being.³

In a Chinese legendary story, "*San*" is used in a phrase "*san-huang*" (three-heavenly emperors).

San-huang filled with *De* (spirit) were: Bao-xi who invented characters and established a marriage system, had a human head with a snake-body; Nu-wa who resettled the land and invented musical instruments, had a human head but body was a snake; and Shen-nong who created agricultural and medical skills had an ox-like head and human body.⁴

In a Korean myth, "*Sam-shin*" (three-gods) is,

Hwan-yin was father of Hwan-oung who came down to the earth. Hwan-oung gave birth to Wan-koum who entered into a mountain.⁵

In Japan, "*Mibashirano-kami*" means "three gods", in the "*Kojiki*" (the old-affairs-record).

The three gods are: *Ameno-minaka-nushi*, *Takami-musubi*, and *Kami-musubi*.⁶

The "Three" in the above legends or myths connotes neither mere function nor three separate deities, but one living ultimate reality, like three mountain peaks with the shared

³ Shirakawa-sizumu, *Zi-to*, (Heibon, 2007), 607.

⁴ Kaizuka-shigeki & Ito-michiharu, *Kodai-chukoku*, Kodansha, 2004), 28.

⁵ Choe-yong-bum, *Korean history*, (Chung-ang, 2001), 31.

⁶ Ueda-masa-aki, *Nihon-shinwa*, (Iwanami, 1972), 88.

foot-ground.

When Dong-zhong-shu (1979-93 bc) explained:

A character, *Wang*, (a king) was composed with three lines crossed over through by another line, which represent heaven, earth, mankind; and the last line which crosses over the three, means a heavenly shaman who was a king.⁷

A king represents the agent (shaman) serves for communicating between the heaven and the human being. Later, the role of a shaman was separated from the kingship to be a professional teller of an oracle.

The term, "*San*," is also used in the *Lao-zhuang* scriptures as a symbol of the creator of the cosmos in three functional entities but one reality.

"*San*" (three) begot everything of the world.⁸

In the *Mahayana* Buddhist scriptures, the term, "three", appears frequently in a phrase of *San-bao*. (See it in the V. of this article.)

In contrast to the "three" (*San*), "five" (*Wu*) represents the created natural elements and human world. They are *Wu-xing* (five-material elements), *Wu-lun* (five moral principles), *Wu-guan* (five-organs), and *Wu-wei* (five-tastes.)

II. The Triune Ultimate Reality in Confucianism

The concept of "triune ultimate reality" in Confucianism is that three entities with each unique function share one substance of the Triune ultimate reality. The each of the three is,

- (1) "*Tian*" (Heaven) denotes a place where ultimate reality is supposed to be. It, however, came to refer to the heavenly sovereign (*Tian-zai*)
- (2) *Ren* (Benevolent-kernel) is related to both: a spiritual role in human morality as "Benevolence," and substance as "Kernel." Alternate terms of *Ren* are "Emperor" (*Tian-zi*: *Heaven-son*), and "King" (*Wang*) as heaven's agent on earth with double roles: a political ruler, and a prophet who declares the heavenly message to

⁷ Dong-zhong-shou, *Chun-qi-fan-lu*, (*Wang-dao-tong-san*), 44.

⁸ *Dao-de-jing*, 42.

people. In a later age, these two roles were separated between a political king and a religious shaman. "*Zhong-shan-fu*" (middle-mountains-father) is another term of a mediator between heaven and people in the figure of the middle father of the three (uncle.)

- (3) "*De*" is Spirit empowering a human heart in immanent presence of the ultimate reality. *De* energizes a human person to implement what *Ren* directs to do under heavenly sovereign.

A form of the triune ultimate reality before the 6th century BC was *Tian*, *Zhong-shan-fu*, and *De*.

"*Tian*" begot both people and principles in the material world. The people are with beautiful spirit (*De*) in heart. "*Zhong-shan-fu*" comes down to earth for people.⁹

Tian, *Tian-ming*, and *Shen-ling* are also as the triune ultimate reality in the *Shi-jing* (*Jing-zh*).

After the fall of the Yin dynasty (1324-1050 BC), *Tai-bao* (a cabinet member) said to Duke Zhou,

Heavenly sovereign has ordered his chief son to be in charge of another new dynasty (Zhou dynasty) to replace the Yin dynasty. It is a great blessing for you (Duke Zhou), but I am concerned that you do not worship *Tian* ... As *Tian* has been merciful, and gave the people his command to be complied with, so your majesty (a human ruler) should pay respect to *De* (heavenly spirit).¹⁰

The three personal beings: *Tian* is merciful, His chief son subordinates to *Tian*, and people respect *De*. Confucius (552-479 BC) gave a summary of the triune relationship in human life.

Set your sights on "*Dao*"; sustain yourself with "*De*"; lean upon "*Ren*"; and sojourn in

⁹ *Shi-jing*, *Zheng-min*

¹⁰ *Ibid*, 2, *Shao-gao*

the arts.¹¹

"*Dao*" is the way of human life under the heavenly sovereign. "*De*" is not a mere function but the spirit of the heavenly sovereign residing in the human heart. "*Ren*" also the heavenly reality guides people in morality toward heaven.

Dong-zhong-shu (176-93 BC) taught that *Ren* was neither a lifeless moral principle nor an abstract human value, but the heavenly person.

"*Ren*" is with Heaven (*Tian*). *Tian* himself is Ren (*Tian-ren-ye*).¹²

In Han-fei-zi (280-234 BC), *Ren* was related to De.

"*Ren*" is the light of *De*.¹³

In the Confucian message, ultimate reality includes three entities with function in forms: the cosmological grand source and sovereign (*Tian*), the mediatory being between human morality and spiritual entity (*Ren*), and spirit (*De*) empowering human hearts in accordance with *Ren* under *Tian*. The three functions of the entities, share the same substance of the ultimate reality in terms of the Triune ultimate reality.

III. The Triune Ultimate Reality in Neo-Confucianism

In the 11th century, China, some of the Confucian terms (*Tian*: heavenly sovereign, and *shang-di*: upper emperor) were replaced by metaphysical terms by Neo-Confucians. This was caused by the contemporary influences of *Mahayana* Buddhism and *Lao-zhuang* Thought.

(1) "*Wu-ji* & *Tai-ji*" (no-pole-great-pole: ultimate reality), was used by Zhou-lian-xi (1017-1075) and Zhu-zi (1130-1200.)

(2) "*Li*" (Cosmological order) was for *Ren*; ("*Qi*" is for cosmological energy.)

(3) "*De*" (heavenly spirit with power) was used, and *Xing* (human nature) and *Laing-xin*

¹¹ *Analects*, 7: 6

¹² *Chun-kiu-fan-lu*, *Wang-dao-tong-san*

¹³ *Han-fei-zi*, *Jie-lao*

(good-conscious) were sometimes alternated.

"*Shang-tian*" (upper-heaven) is *Tian-li* (heaven-principle) who has neither voice nor smell. So, no human perception could be any useful to know him.¹⁴

Yet, the traditional term and concept were not ignored by Cheng-ming-dao (1032-1085), as he said,

A scholar should pay awesome respect to *Tian-li* (heaven-order).¹⁵

Zhu-zi (1130-1200) identified "*Li*" by ultimate reality (*Tai-ji*). "*Li*" is for *Ren*, the mediatory instrument as well as the source and sustainer of the world, so *Li* should be venerated by people.

"*Li*" is the source and sustainer for everything of the world. *Li* is the heavenly instrument for people to meet with the *Shang-di* (upper-emperor, god), therefore, *Li* should be venerated (*Jing*).¹⁶

For Cheng-ming-dao, *Ren* was *Li* which was neither lifeless nor metaphysical notion but spiritual reality to be respected by people.

We need to realize *Ren* first, *Ren* is with everything of the world (*Tong-ti*: same-entity), and *Yi* (rightness), *Li* (formality or rite), *Zhi* (wisdom), *Xin* (trust) are *Ren*. *Li* should be realized and kept in reverence.¹⁷

Li is in the cosmos, but *Li* in human heart is called "*Xing*" (human nature). And *Li* is both functional and reality.

¹⁴ *Jin-si-lu*, 1: 19

¹⁵ *Er-cheng-qian-shu Shang*, Vol. 2.

¹⁶ *Zhu-zi-wen-jie*, 4: 3

¹⁷ *Sh-ren-pian*, *Er-chent-qi-shu*, Yu-myong-zong, *Soung-ri-hack-gua Yangmyong-hack*, (Yonsei Press, 1994), 19.

Li is the principle within things, whereas *Li* within human beings is called *Xing*.¹⁸

Li is the fundamental reality, and *Yi* is its operation.¹⁹

De is "Spirit" in heart, over human capacity.

The heavenly spirit (*De*) is the lord over human talent and ability, and the people should be subordinate under *De*.²⁰

De is closely related to heaven and *Li*,

Ming-de (bright-spirit) comes to human beings from heaven, which is not physical but a spiritual entity equipped with *Li* in every human living way.²¹

"*De*" (heavenly spirit) was called "*Liang-xin*" (heavenly good nature in man) by Wang-yang-ming (1472-1528). Han-yu (768-824) distinguished between *Ren* and *Yi* in human, but *Dao* and *De* in spiritual.

Ren and *Yi* (social justice) are in human terms, but *Dao* and *De* are spiritual without visibility to human percept.²²

Zhu-zi urged people not to be eager only in academic studying, but to pay their spiritual respect to *Li*,

Chi-jing (grasp-awesome) is the fundamental base for questing.²³

Although the Neo-Confucians used metaphysical terms, they urged people to pay respect to the triune ultimate reality as the one super human substance in three entities

¹⁸ *Bei-xi-xian-sheng-zi-yi*, 16-2.

¹⁹ *Ibid*, 16-3

²⁰ *Cai-gen-tan*, 140.

²¹ *Yu-lei*, Vol. 14.

²² *Gu-wen-zhen-bao*, *Yuan-dao*, *Yuan-lei*

²³ *Yu-lai*, Vol. 9.

with function.

IV. The Triune Ultimate Reality in *Lao-zhuang* Thought

The *Lao-zhuang* Thought based on "*Wu-wei*" (not human effort against nature) should be distinguished from both the Daoist cult (*Dao-jiao*) and technique (*Dao-shu*). Both stand in "*You-wei*" (human effort for longevity and immortality). Lao-zi (c. 6th century BC) was only utilized by them as a deity who responded to a Cult; and was regarded a model of a result of human effort by a Technique.

The triune ultimate reality is,

- (1) "*Dao*" (Ultimate reality) is beyond human description.

"*Dao*" that can be put into words is not really *Dao*, and naming that can assign fixed reference to things is not really naming.²⁴

The term, *Dao*, is only tentative.

"*Dao*" gives rise to *Yi* (one) which gives rise to *Er* (two), and *Er* gives rise to *San* (three) which gives rise to everything being.²⁵

- (2) "*Yi*" (one, wholeness) which is the second of the triune ultimate reality, bridges between spiritual and worldly.

The heaven in realizing *Yi* (oneness) became clear, the earth in realizing *Yi* became stable, the numinous in realizing *Yi* became animated.²⁶

The first being, "*Yi*," of all beings, was born from "absolute non-being" (*Wu* of *Wu*) that is neither "non-being" nor "being," but beyond human ontological quest. *Yi* manifests the ultimate reality through its mediatory role between *Dao* and human beings.

At the great beginning of the cosmos, there was neither *Wu* (non-being), *you* (being)

²⁴ *Dao-de-jing*, 1.

²⁵ *Ibid*, 42.

²⁶ *Ibid*, 39.

nor *Ming* (name). *Yi* (One) was, then, begotten. *Yi* had no shape yet. Everything (every being) of the world came to be by *Yi*.²⁷

The phrase, "begotten" should be interpreted as "birth of *Yi*" rather than being created. The world was, however, "created by *Yi*" out of nothingness. The role of *Yi* is shared by *De* as spiritual participant with *Dao* in creation of the world and sustaining the history.

"*Dao*" begets "heaven and earth" with both mysterious spirit (*Shen-qu*) and heavenly emperor (*Shang-di*)²⁸

Yi also takes a mediatory role between *Tian* (is synonym of *Dao*) and people.

"*Yi*" (one) is spiritually the "follower" of *Tian* and physically with the people. *Tian* (*Dao*) and the people are harmonized through a role of *Yi*.²⁹

"*Yi*" is related to *De* (*Shen-ling*) in the role.

Shen-ling (spirit) moves the person's heart.³⁰

(3) "*De*" shares with *Dao* and *Yi* in empowering people, but under the *Dao*.

De gives life to things and nurtures them without managing and raising them without lording over. This is called "Profound *De*."³¹

Each of *Dao* (*Tian*), *Yi* (or *Dao* as the gate), and *De* (the root of human life) has its unique function of the three entities, but shares the same ultimate reality, as the following,

"*Tian*" is the supreme position; "*Dao*" is the gate; and "*De*" is the root.³²

²⁷ *Zhuang-zi*, 12: 8

²⁸ *Ibid*, 6: 3.

²⁹ *Ibid*, 6: 1.

³⁰ *Zhuang-zi*, 12: 1.

³¹ *Dao-de-jing*, 10.

³² *Zhuang-zi*, 3: 1.

The triune term, "*San-bao*" (three-treasures) is used in the *Dao-de-jing*(67.) In the *Lie-zi*, "*San-bao*" seems to echo to "*San-jian*" (three-sword) in a symbolical saying(5: 16, *Lie-zi*) The Triune Ultimate Reality is related to a sage's life,

A sage relies on Tian. His base of life is to be with De. And, his final destination of life (*Dao*) could be reached through the gate.³³

Zhuang-zi depicted the triune reality in a fable between two persons. Hong-meng replied to Yun-jiang,

You should not try to hear or see Tian, do not do anything against nature (*Zi-ran*), but forget even you are alive. Instead, you should be with Yi (one) ... Yun-jiang said, I have been granted De, and revealed the world beyond my perceptive world.³⁴

The ultimate reality interchangeable with *Dao* (or *Wu* of *Wu*) is transcendent beyond human capacity of recognizing. While *Yi* reveals heaven to people, *De* empowers their heart to live along with *Yi*'s manifestation. These three entities (*Dao*, *Yi*, *De*) with each function come together as one substance of the triune ultimate reality.

V. The Triune Ultimate Reality in *Mahayana* Buddhism

"*San-bao*" (three-precious things) is for the triune ultimate reality. Alternate terms are "*Sna-shen*" (three-entity) and "*Shen-tong-I*" (spirit-connect-power).

They (people) did not yet hear about "*San-bao*" (my name, *Ru-lai*, and *Sangha*).³⁵

- 1) "My name" points for the ultimate reality: Dharma, the universal Buddha, taught by the historical Buddha.
- 2) "*Ru-lai*" means "One who comes to the world" who is the historical Buddha to whom people offer a worship.
- 3) "*Sangha*" originally means "gathering people" in ancient Indian usage. It came to

³³ Ibid, 33: 1.

³⁴ *Zhuang-zi*, 11: 5.

³⁵ *Fa-hua-jing*, 16; *Hokegyo*, translated by Nakamura-hajime, 2009, *Tikyoshoseki*, 176.

mean an organic body of Buddhist believers whose hearts are energized by the spirit of Buddha.

The each of three entities of "San-bao" cooperates with the other two in functioning but shares in the same goal and substance to be the triune ultimate reality.

Alternately, *San-shen* (three-entities) is used in the Indian *Mahayana* Buddhism:

- 1) "*Fa-shen*" (*Dharma-kaya*: *Dharma-life*) is a super person, and especially in the Esoteric Buddhism.
- 2) "*Bao-shen*" (*sambhoga-kaya*: replied-life) is Sakyamuni with no origin, but has his beginning as human in the world but without his ending.
- 3) "*Yin-shen*" (cope with-life) or "*Hua-shen*" (*nirmana-kaya*: transform-life) is from *Dharma* and Buddha, and works to lead people's hearts for salvation. It has his beginning and ending as *Hua-shen* within people.

The attribute and character of the three entities are:

"He" (the historical Buddha) entirely divorces from all evil, having no spot touched by (the contemporary worldly) evil. "De" is the same as "Fan-tian" (the universal ultimate reality, or supreme god in Hinduism), and only he (the historical Buddha) appears in human form.³⁶

In the *Fa-hua-jing*, the triune reality is "Shen-li" (spirit-power), "Guang-ming" (light-brightness), and "Wu-liang." (395, Vol. 9, *Da-zheng-zang*, *Shi-jian-jiang-yan-pin*, *Hua-yan-jing*.) In addition to these impersonal terms, the triune ultimate reality is in living beings in intention.

Sakyamuni said to the universal Buddha (*Duo-bao-fo*) "*Miao-yin-pu-sa* wanted to see you." Then, *Duo-bao-fo* told *Miao-yin*, "All right, all right. You had served Sakyamuni well."³⁷

A term, "*Nian*" (think of, read aloud), is used "to pray" to Buddha who listens to people.

³⁶ *A-han-jing*, 4.

³⁷ *Fa-hua-jing*, 2: 22.

Everybody prays to Buddha, *Dharma*, and *Seng* ... Whoever hears this sound (of pray) is spontaneously inspired in heart for *Nian-fo* (think of-Buddha), *Nian-fa* (think of-*Dharma*), and *Nian-seng* (think of-discipline monks & nuns: a Buddhist community.)³⁸

"*Nian*" for a phrase *Nian-fo* (chanting the name of Buddha: pray to Buddha) connotes that the three entities of *San-bao* are super human beings with intention, and should be worshiped by human beings.

By being inspired in heart, a *pu-sa* is motivated to believe and worship *San-bao*.³⁹

"*Shen-tong-li*" (spirit-open or through-power) is also used for *San-bao*.

Shi-zun (the historical Buddha) said, "Listen to me about the mystery of *Ru-lai* and *Shen-tong-li*."⁴⁰

"*Shen*" (spirit) is *Dharma* beyond the cosmological category. "*Tong*" means "to open" one's heart, so that the historical Buddha works. "*Li*" is of *Yin-shen* (responding-spirit) whose power is free from any interruption against him.

The triune ultimate reality is also a base of secular Buddhist faith. When Mo-he-nan asked how a Buddhist believer should live in the secular world, Buddha replied,

Mo-he-nan! Live in a clean way by returning to *Buddha*, *Dharma*, and *Sangha*. And, witness to people who I am.⁴¹

This reminds us of following Biblical passage,

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you.⁴²

³⁸ *Amituo-jing*.

³⁹ *Hua-yan-jing*, *Xian-shou-pu-sa-pin*.

⁴⁰ *Fa-hua-jing*, 16.

⁴¹ *Jing-jie* within *Za-bu*

⁴² *Matthew*, 28: 19-20.

"*Sangha*" is often in an alternate Confucian *De* which is heavenly spirit in human heart.

"*Xi-jian-pu-sa*" gladly took discipline and faithfully lived in "*Ming-de-fo*."⁴³

Ming is the light of the historical Buddha's teaching. *De* is the heavenly spirit in heart. *Fo* is *Dharma*.

In Summary

The Triune Ultimate Reality in East Asia has been unveiled in East Asian terminologies and categorical arenas through the scriptures, that is an highly identical consequence with the Trinity.

The categorical arenas are:

- 1) An anthropomorphic way in a cult and morality.
- 2) In metaphysics in paradoxical logic and fables.
- 3) Spiritual in namelessness and wordlessness.

The Triune Ultimate Reality has three entities in each unique function in accordance with the ultimate reality, like "over us, with us, and in us," yet not in three independent but one triune ultimate reality.

The first entity of the triune ultimate reality is neither an hypothetical imagination nor a nominal Deistic deity apart from the functions of the other two entities: mediator and inspire.

Without the manifestation by the second mediatory entity, the Triune Ultimate Reality could not be realized and responded by human beings.

The third entity would be blindly powerful unless cooperating by the first and second entities of the Triune Ultimate reality.

The notion of the triune ultimate reality including the Christian Trinity is actuary neither mysterious but an inevitable matter of course under the universality of the ultimate reality. The three entities are not mere nominal reality but the functional instruments to reveal the omnipotence, goodness and love of "the Triune Ultimate Reality (or God)," like the Christian Trinity. Hence, the Triune Ultimate Reality in East Asia should be universally unveiled and globally vindicated.

⁴³ *Fa-hua-jing*, 23.

Appendix (Parallel: Christian and E-Asian Terms)

Christian Trinity

God, the Father in Heaven

The Son, Christ

The Holy Spirit

East Asian Triune Ultimate Reality

(In Confucianism)

Tian (Haven), *Di* (Emperor), *Shang-di* (Upper-emperor), *Tian-zai* (Heavenly Sovereign),
Tian-fu (Father in heaven)

Ren (Benevolent-kernel), *Tian-zi* (Son of Heaven), *Wang* (King), *Zhong-san-fu* (Middle-mountain {or three}-father)

De (Heavenly Spirit with power in heart), *Liang-xin* (good conscious)

(In Lao-zhuang School)

Dao, *Wu-qiong* (endlessness), *Tian*, *Wu-ming* (Namelessness);

Yu-huang-shang-di, *Yuan-shi-tian-zun*, *Tai-shang-lao-jun*, *Hao-tian-shang-di* in the
Cultic Daoism.

Yi (Wholeness), *Wen* (Gate), *Dao* (way)

De (Spirit/power) in nature, *zi-ran* (Self-being & act), *Shen* (Spirit).

(In Mahayana Buddhism)

Dharma, *Fo-shen* (*Dharma*-reality), Universal Buddha

Buddha, *Bao-shen* (Announce-reality), *Sakyamuni*, *Si-zun*, *Ru-lai*, Historical Buddha, *Ren*,
Pu-sa.

Fo-xing (Buddha-nature), *Fo-zhong* (Buddha-seed), *Ying-shen* (Answer-reality), *shen*
(Spirit), *Ru-lai-zang* (Like-come-storage), *Da-shen-zhou* (Great-spirit-power),
Sangha (Buddhist community with Spirit)

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Zi-to, by Sirakawa-shizumu, 2007, Heibon

An abstract of the manuscript

The manuscript is to explore a Triune Ultimate Reality in East Asian scriptures (of Confucianism, *Lao-zhuang* School, and *Mahayana* Buddhism) and the Classics in the perspective of The Christian "Trinity."

A significance of the triune ultimate reality is unveiled in more than an anthropomorphic way, so that the unconditional compassion of the ultimate reality (or God) may be globally vindicated.

Consequently, this article could be either catalytic for an eye-opening or a stumbling block for a controversial impact to some readers.