

FFWPU Europe and the Middle East: Key Concepts To Deepen Your Relationship To God

Knut Holdhus
May 18, 2024



[Father](#) and [Mother Moon](#) 20th May 2008 with the 5 handwritten volumes of Wollongwonbon written in 1951-1952, during the Korean war

American scholar discovers in Father Moon's early writings key concepts to understand your relationship to God and others



Andrew Wilson

Part 5 of "Rev. Moon's Early Writings on Science", a presentation by Dr. Andrew Wilson, Professor of Scriptural Studies at [HJ International Graduate School for Peace and Public Leadership \(HJI\)](#), New York, USA, given on a special online program 7th May 2024 hosted by [HJI](#) and the [Higher Purpose Forum](#) (HPF).

See [part 1](#), [part 2](#), [part 3](#), [part 4](#)

To conclude this talk, I will go to the last section of Wollongwonbon's chapter on science, which elucidates the [Principle](#) in psychology.

In this section, [Reverend Moon](#) used the terminology "core entity" and "complementary entity", which is something like what [Exposition of the Divine Principle](#) calls "[subject partner](#)" and "[object partner](#)". They are terms that denote different

positions.

As I explained before, an "object partner relationship" denotes the quality or closeness of a relationship. An opposite of "object partners" (대상, 対象 in Korean) are "counterparts" (상대, 相對 in Korean) - beings that are distant from each other and are set up to begin a relationship, but they are not yet perfectly [giving and receiving](#).

For example, in speaking about being [God's](#) object partner: If your relationship to [God](#) is such that you only know [God](#) as the being who gave Moses the laws and commandments that you religiously follow as your duty for the covenant, you are not an object partner of [God](#), but only a counterpart. If you only know

[God](#) as the being who justifies you because you believe in Jesus and have received his saving grace, you are not an object partner of [God](#), but only a counterpart.



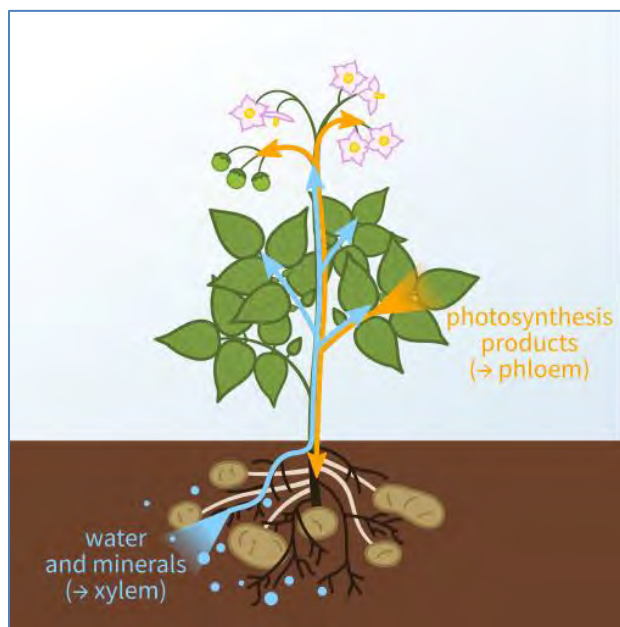
To be [God's](#) object partner, you need to know [God's](#) heart, [God's](#) situation, [God's](#) [heartbreak](#), and [God's](#) joy. You have to be able to relate with [God](#) in a very intimate way.

Most religions don't get past relating to [God](#) as a counterpart. If you only know [God](#) in faith, that [God](#) is giving you blessings, it's not enough to make you [God's](#) object partner; your position is that of a counterpart.

So, "object partner" and "counterpart" in Wolli Wonbon describe the quality or closeness of a relationship, and the "object partner relationship" is the one where the beings are totally united. They are resonating with each other. They are vibrating in time. Each being is [living for the sake of the other](#) being. Each one thinks less of itself and more of the situation of its partner. Their [giving and receiving](#) is smooth and flows effortlessly.

But among object partners, sometimes one is the "core entity" and the other is the "complementary entity." I don't want to use "[subject](#)" and "[object](#)" here - the terminology from [Exposition of the Divine Principle](#) - because it's too confusing. I will stay with the terminology of Wolli Wonbon.

All living things are ordered systems of core entities and complementary entities. As core entities and complementary entities, they should be object partners with each other. They should [give and receive](#) well for the health and well-being of the organism.



Xylem (blue) carries water from the roots upwards. Phloem (orange) carries products of photosynthesis from the place of their origin (source) to organs where they are needed (roots, storage organs, flowers, fruits - sink)

Thus, arteries and veins relate as core entities and complementary entities for transporting nutrients through the body of an animal. Xylem and phloem relate as core entity and complementary entity for transporting nutrients through a plant. In the case of human beings, the mind is the core entity of the body, and the body is the complementary entity of the mind.



The [subject partner](#) - using terminology from [Exposition of the Divine Principle](#) - needs to live for the [object partner](#). The mind needs to live for the body, because without the body, the mind cannot exist.

Also, these circuits between mind and body, between core entity and complementary entity, are unique and different for different people. That is the reason why people have different preferences for food. Some people prefer shellfish, other people prefer steak, still others prefer vegetables. Their mind and body are engaging in action on different circuits.

To be continued. Part 6 coming soon.

See [part 1](#), [part 2](#), [part 3](#), [part 4](#)

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Diversity In Nature As Seen In Colours Of Light

May 16, 2024 • Knut Holdhus

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God created an amazing diversity in nature, and loves every single part of it



Part 4 of "Rev. Moon's Early Writings on Science", a presentation by Dr. Andrew Wilson, Professor of Scriptural Studies at HJ International Graduate School for Peace and Public Leadership (HJI), New

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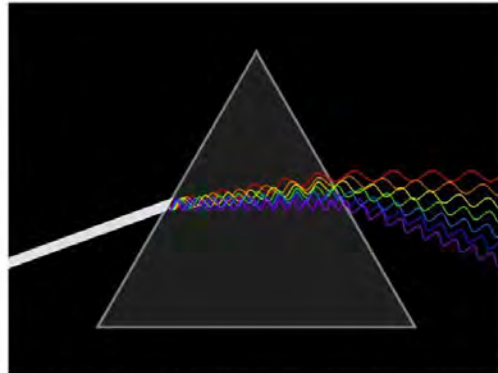
York, USA, given on a special online program 7th May 2024 hosted by HJI and the Higher Purpose Forum (HPF).

Dr. Andrew Wilson. Photo: HJI See [part 1](#), [part 2](#), [part 3](#)

This section of my lecture is short. It is titled, "Diversity in nature as

seen in the colours of light."

The **give-and-take action** of electricity in an incandescent light bulb produces light. Reverend Moon noticed that these rays of light are not all the same colour.



A beam of light being dispersed by a prism. Illustration: LucasVB / Wikimedia Commons. License: CC ASA 3.0 Unp

If you look at a clear glass bulb – and it works even better if you put light through a prism – you get refraction, and you can see the different colours within that white light of the light bulb. Each ray of light – whether it's red, blue, yellow or green – has its own unique beauty. Yet the bulb's light in aggregate is one colour, because the light rays are all combined.



Electric bulb from Neolux. Photo: KMJ / Wikimedia Commons. License: CC ASA 3.0 Unp

This, we can understand, is the scientific understanding of diversity in nature. Even though it's the same electricity that engages in **give-and-take action** as plus and minus, the light produced in the light bulb consists of diverse rays of light in a spectrum of different colours.

By the same principle, offspring of the same parents can be very different from one another. And all this diversity adds to the beauty of the family – Heavenly Parent's family.



Children holding hands in the park. Illustration: Children Vectors by Vecteezy

It's important to understand that Heavenly Parent loves every single person in His-Her family, even those on the edge of the spectrum – children with disabilities, people with rare genetic conditions, or people who find themselves experiencing same-sex attraction, whatever. Wherever they are on the spectrum, they are still part of the diversity of nature that God created. And as a Parent, God loves all God's creations.

Also, the fact that the combined light of all the rays of the light bulb is of one colour illustrates the principle of individual purpose and whole purpose.

It is by this principle that in the human body, there are diverse cells and organs, but they unite for the health of the whole body. And likewise, the five senses – sight, hearing, smell, touch, taste – are different. but they unite so that a human

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being can fully experience the world.

Accordingly, the diverse children of God's family exist not only to achieve their individual purpose, but also to unite for the whole purpose. In a good society, there should be respect for people in all of their diversity. At the same time, people in all their diversity should cooperate to fulfill public goals.

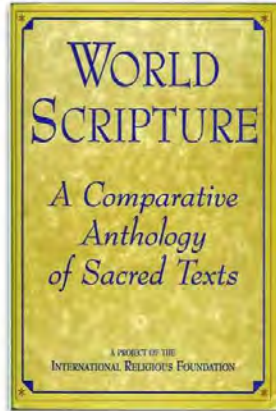
In short, the diversity that we see in nature and in human society is based on the **Principle**. We are not created to all be the same, but we're created with the purpose to cooperate together.

To be continued. Part 5 coming soon

See [part 1](#), [part 2](#), [part 3](#)

Featured image above: *Children of different nationalities.*
Illustration: [Child Vectors by Vecteezy](#)

Dr. Andrew Wilson's scholarly books and papers cover diverse topics ranging from religion and peace to character education to a theory of the spirit world. His efforts on behalf of inter-religious harmony led **Father Moon** to commission him to write *World Scripture: A Comparative Anthology of Sacred Texts* (published 1991), which has become a standard work of interfaith scholarship and a resource for interfaith worship. He also wrote a second volume of *World Scripture* (*World Scripture and the Teachings of Sun Myung Moon*, published 2007) that includes a broad selection of Rev. **Sun Myung Moon's** words, adopted as one of the eight official textbooks of **Unificationism**.



World Scripture: A Comparative Anthology of Sacred Texts (published 1991)

Dr. Wilson joined the faculty of HJI in 1985. He is professor of Scriptural Studies and Director of Scriptural Research. He earned his bachelor's degree from Harvard University (majoring in biochemistry), a master's in theology from Harvard Divinity School, and a PhD from Harvard University.

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