

The Search for Absolute Values: Harmony Among the Sciences

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Honorable Chairman, Distinguished Scholars and Scientists,

I would like to extend my sincere welcome to all of you on this occasion of the Fifth International Conference on the Unity of the Sciences. And I would especially like to welcome those of you who have continuously participated in these conferences.

For the past years the participants of these conferences have been discussing the subject of "absolute values" and this year you will deal with the specific topic of "The Search for Absolute Values: Harmony Among the Sciences." Please let me share with you a few ideas on this subject.

To discover absolute value one must clarify the origin of the existence of man and the universe. Here we come across the question of whether the origin of the universe was from something in existence or from nothingness. As you well know, neither natural science, social science, philosophy nor religion has searched for truth in the world of non-existence. Instead, they have tried to locate a causal being in the world of existence, and to discover the principle of the existence and operation of the universe including man, all proceeding from the origin itself. Ultimately, they wanted to discover the reason for the value of any existence by clarifying its contents or nature and by understanding the relationships between different existences.

We may call the smallest unit necessary to constitute matter an "atom," and define it as coming from something in existence. If so, it is logical to say that the origin of the atom was definitely from something in existence, not from nothingness.

Modern science views that the origin of the atom is a certain energy, which again must have had an origin. Then we can draw the conclusion that this energy also is derived from some ultimate existence.

If we view the vast universe as the expansion of the infinitesimal atom, and therefore also as a result derived from an ultimate cause, we can clearly come to know that man also is a resultant being and not the causal existence. Then there must also be a causal existence for man.

It is reasonable to set up a system of logic whereby all things were generated from an absolute causal existence and developed into more complex and higher beings. This system would need to refute the systems of those scholars who insist that existence was generated from non-existence.

Thus, we can say that a certain absolute being existed in the first place as the cause of the universe resulting in all things from the smallest to the largest, connecting them and causing them to interrelate organically and initiating various actions.

From this viewpoint, the established theory of evolution must be re-examined. In order for anything to progress to a higher level of being, some activity must occur; and activity always requires energy. Can extra energy be created in the process of this activity? No, because during activity energy is consumed. Therefore, it would be absolutely impossible for more energy to be generated which could be used to give birth to a being of higher level. If, theoretically, energy is consumed in the process of activity, then why have things evolved instead of deteriorating? And why has the general tendency of things been directed towards the development of things into more valuable and higher dimensions? This is the question.

The theory of evolution seems to be logical, but the process of the stage-by-stage progression of all things can never convincingly be explained through the theory of random mutation. Without outside energy added, this progression -- into more valuable and higher dimensions is absolutely impossible. The evolution of all animals has culminated in man, and we can say that man is the ultimate purpose of the first causal being.

Here again we can establish the logic that the first causal being existed from the beginning.

Next comes the question of which was first, existence or energy? No being can maintain its existence or activities without energy. There is an energy which operates within an individual being and an energy which enables the interaction between different beings.

The question now is how this kind of energy is produced. Without there first being a subject and object pair, it is impossible to produce energy. That is to say, the relationship of a subject and object is indispensable as in the case of an atom where the proton (which is the subject) and the electron (which is the object) must both be present before beginning to interact.

There can be no flow of energy until there is the purpose of uniting the subject and the object. Therefore, if a question is raised whether "energy" or the "subject and object pair" comes first, the answer is clearly the "subject and object pair." Energy is the phenomena resulting from the process of the two becoming one.

According to the variety of subject and object relationships the energy generated differs in degree, intensity, direction, and objective. This results in the variety of beings in the universe. The reason why the particular actions of subjects and objects have directions and objectives is that in the first causal being there exist a fundamental subject and object which act with a certain direction and objective.

In order for a being which has attained a perfect oneness between the subject and object within its individual self to form a relationship with another being, it must take either the subject or object position to and be united with that other being, thereby progressing into a greater form of being with the direction and objective of higher dimension. When a being in subject position wants to interact with a being in object position, they must find a common interest, then by interacting they can progress into the higher form of being.

The formation of this vast universe is the common purpose shared by all subject and object pairs. Thus, the universe protects itself and at the same time, it protects and promotes those beings which have attained oneness. Furthermore, it causes repulsion in those beings which lack harmony and repels those that try to invade the existences that have attained oneness. This is how perpetuity becomes possible.

One may call the protecting force the correspondence force and the other the rejection force, or action and anti-action, respectively. This is true both in the material world and in the human world. When our mind and body are united into one, we receive the protection power of the universe and therefore experience happiness; but when mind and body are not one, the repulsion causes suffering.

The suffering experienced in illness is similarly caused. When the subject and object elements in our body fail to attain unity and harmony, they lose the protective force of the universe, and the repelling force causes suffering. The medicine administered after a doctor's diagnosis helps the harmonious unity between the subject and object to be restored.

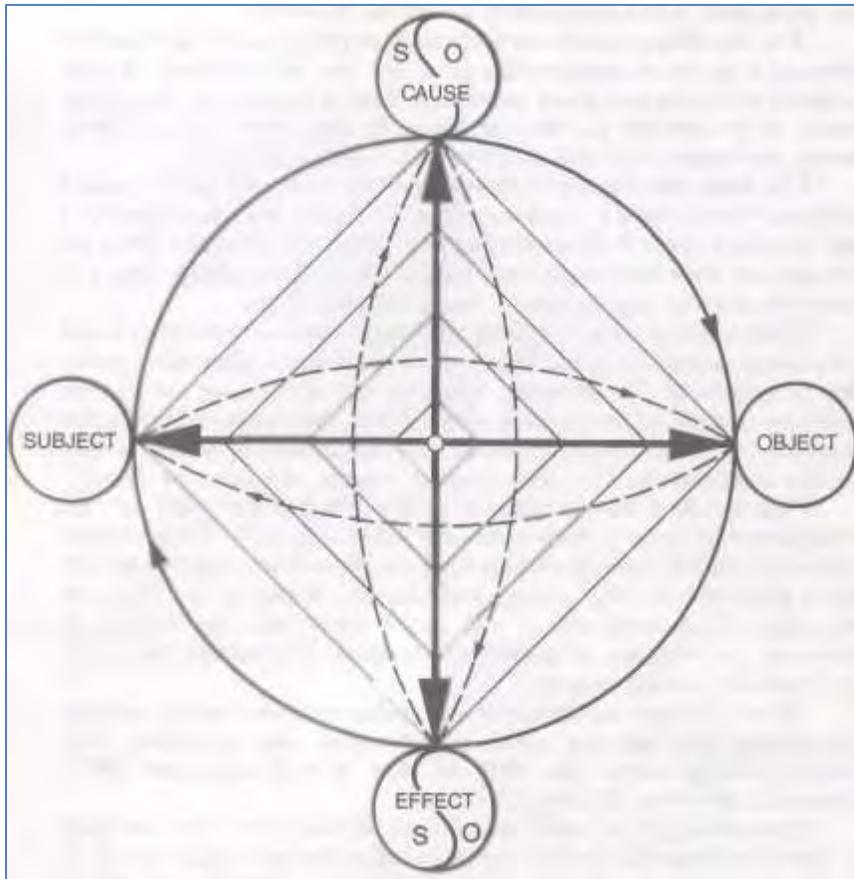
The same rule governs the individual and family. For instance, before marriage, a man and woman enjoy being with friends of their own sex. After marriage as subject and object they will eventually attain perfect unity and form a family, and thus receive protecting or helping power from the universe and become happy. At this point, as soon as a third party, either a man or a woman comes, potentially interfering with their marriage relationship, some repelling force starts to take action lest the perfection of the relationship should be hindered.

The repelling power is not necessarily harmful to such third parties because it serves to suggest that they, too, can act positively to find subjects or objects and attain unity, and thereby receive the protecting power of the universe and become happy. In other words, the repelling power also serves as a stimulant towards attaining perfection.

One finds that electric current completes its circuit when a paired subject (+) and object (-) attain unity and function well; however a (+) and another (+) or a (-) and another (-) will repel each other. When all beings find their counterpart and form a proper relationship, they experience stability and happiness under the same law.

When a paired subject and object become one as a result of give and take action, according to the theory mentioned above, they come under the protection of the universe. Since all the actions we see in this

universe are the resultant actions derived from the first causal being, we can state that there exists a central being which is both causal and active. Just as children take after their parents, results take after the cause.



The ideal of love is the wish of the cause, the effect, the subject and the object

Now let's look into the seed of a plant. We find that there are two complimentary parts in perfect oneness within one shell. They interact with each other by their give and take action through the embryo, and by doing this alone can they multiply and give birth to another life. Eggs are the same. They each have a yolk and a white with the embryo in between: yet they are all united in one shell. The human fetus also develops in a similar manner.

When a subject and object of any species of living beings become one through give and take action, whether man, plant or animal, they multiply beings which take after the form of their cause and which eventually return to the original form.

If we admit that all these take after the ultimate first cause, we come to the conclusion that the first causal being is the basic model for all of them, having the perfectly united subject and object within itself. Then, the first causal being takes the subject position to all the rest of the beings.

The objective of the progressive creation of all things in the universe is man. Man is the fruit, the microcosm and the model of the existing world. Man is the highest being and contains all elements of the minerals, the vegetables and the animals. Yet, since man is also a resultant being, one must conclude that he was made to take after the image of the first causal being.

In other words, there must be an absolute, subject being which takes man as an object. Since men are beings of personality with intellect, emotion and will, to relate with them that absolute subject must also be a being of personality. That absolute being is called "existence" in philosophy and "God" in religion.

Today the world is filled with confusion and contradiction in regard to evolution, dialectical materialism, epistemologies, idealism, materialism, etc. Our immediate historical task is to re-examine all of these and to find and establish a new, absolute truth. Only then will we be able to form a world of absolute value. The being of absolute value is eternal, unchanging, and unique. Then what principle in the universe is eternal, unchanging and absolute? It is the "cause-and-effect relationship" and the "subject-and-object relationship."

When you apply these to human society the heart of the matter is the "parent-child" relationship and the "husband-wife" relationship. The former may be termed a vertical relationship and the latter horizontal. The unity of the subject and object on the vertical plane plays the role of greater subject to the object made up of the unity of the subject and object on the horizontal plane. They conduct perfect give-and-take action to create a harmonious spherical movement. This is the model of the ideal love-centered family, which is the smallest unit of human society.

In this sense one cannot help but recognize love as the most valuable thing. Since the ultimate source of love does not come from man but from an absolute, unchanging and causal subject, the family of love centered around the causal being is the basic unit for realizing the ideal in human society.

To realize an ideal of absolute value we must begin with this family of love and expand to the scope of the nation and the world to reach the ideal world of unity where eternal happiness of absolute value is promised.

I sincerely hope that this conference will contribute to providing solutions for the various problems present in human society and to straightening the path to the future. I urge all of you, no matter what your religion, nationality or academic point of view freely and fully to bring the results of your research to these meetings and discussions so that the general welfare of mankind might be better served. May your efforts become a decisive, contributing factor towards the realization of an ideal world of peace, happiness and love.

Thank you.