

Sun Myung Moon — His Faith and Thought

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1

The Historical Context of Today

The Korean situation

Reverend Sun Myung Moon was born on January 6, 1920 in Cheong-ju, Pyeong-an Buk-do, North Korea, the same place where Christianity was initially introduced to Korea. It was also the location of Osan School, the Mecca of the Movement for the Independence of Korea from Japan. The year 1920 was the year after the so-called “3.1 Independence Movement” (March 1, 1919), when Korea resisted annexation by Japan. Though Korea failed in her political struggle to attain independence, she cultivated her cultural and economic power. It was the time when the Korean people fully realized their national identity as a foundation for independence.

Rev. Moon’s parents (Moon Gyeong-Yoo and Kim Gyeong Gye) were both Christians. Christianity preached a new message to the Korean people — harassed by feudalism — and made them

aware of the meaning of modernization. Christianity, together with the Korean native religion, Chundogyo, played a major role in the 3.1 Independence Movement. As he grew older, Rev. Moon realized the sad plight of his people due to the loss of their sovereign power. In the misfortune of one weak nation he realized the unhappiness of all people, and he came, at an early age, to espouse and believe in Christianity as the world-wide religion of love.

As a young man he taught Sunday school. In 1935, when he was 16 years old, on Easter Day, he experienced a sudden encounter with Jesus who appeared while he was in prayer and revealed to him his mission to complete the unfulfilled work of mankind's salvation. In 1938 he moved to Seoul and entered Kyeong-Seong Commercial and Technical High School where he continued his life of faith. In 1941 he travelled to Japan where he enrolled as an electrical engineering student at Waseda University. During his school days he lived by himself and did heavy labor to support his studies and life of faith. Meanwhile he was deeply grieved by the division of Christianity and the ideological confusion which accompanied the final days of the Japanese Empire and prayed to solve the situation. He formed a group of students for Korean independence, and the Japanese police blacklisted him for his independence activities.

In 1943, he graduated from college and returned home where he found a job as an electrician in a construction company and continued his religious life. At that time, towards the end of the Pacific phase of the War, the Japanese tyrannized and abused the Korean people because of their non-cooperation in the war effort, and especially kept an eye on intellectuals, ideologists and Christians. In October 1944, Rev. Moon was arrested by the Japanese police and severely tortured for four months until February, 1945, as a result of his independence activities while he was a student at Waseda University. Shortly after the liberation of Korea from Japan on August 15, 1945, he began full-scale religious activities. He called the new expression of truth which had been revealed to him "The Principle," and in order to testify to it he went north to Pyeongyang on June 6, 1946. At that time he was twenty-seven years old. North Korea was where he had been born and had received the new revelation of truth, and Pyeongyang, called the "Jerusalem of the Orient," was the center of Christianity there. In Pyeongyang

he established the Kwang-ya Church and made efforts to evangelize, but the atheistic Communist party despised him, and on August 2, he was arrested and imprisoned. On November 20, after one hundred days in prison, he was liberated and again started to evangelize. On February 22, 1947, he was again arrested and on May 20 sentenced to five years imprisonment. He was first imprisoned in Pyeong-yang prison for one month and then transferred to Hungnam prison camp on May 20, 1948, where he continued to evangelize.

The Korean War broke out on June 25th, 1950, and the Rev. Moon was liberated by U.N. forces on October 14 after two years and eight months of imprisonment. He arrived in Pyeong-yang on foot on October 14 and left the city with a few disciples on the 4th of December. He travelled on foot through Hoe-ju, Hwang-hae province, crossed the Im-jin River and went through Seoul, across the Na-dong River, travelled to Kyong-ju and arrived in Pusan on January 27, 1951. After reaching Pusan, he had to undergo incredible hardships in the refugee camp during the Korean War. He prayed every day, taught The Principle, and continued to write The Principle as it was revealed.

In 1954 Reverend Moon moved to Seoul, and the following year he officially established the Holy Spirit Association for the Unification of World Christianity, initiating a new level in his ministry. He was imprisoned once again in 1955, and was released after three months when the court found him not guilty. In 1957, on the 15th of August, The Principle was published for the first time. In spite of persecution from the established churches, the Unification Church continued to grow. The Principle was spread to Japan and America, and by 1975, missionary teams had been sent to one hundred and twenty countries.

The Rev. Moon's Principle movement at first had to undergo severe trials in Korea. He thought that the Christian faith was needed by the Korean people who had fallen into despair under so much oppression from foreign powers. Established churches, however, had three problems. First, there was a deep-seated conflict between Korean Christianity and the traditional thought of Korea. Until that time the traditional thought of Korea and the imported ideologies of Confucianism, Buddhism and Taoism had existed together in harmony. Catholicism, however, experienced severe conflict

with traditional thought, from the time it was introduced to Korea, ultimately resulting in bloody martyrdom.

Today there are many Catholics and Protestants in Korea, but it still cannot be said that complete harmony exists between the traditional thought of Korea and Christianity, for there is still conflict below the surface. Recently, the problem of the indigenization of Christianity has been a subject of controversy. The intensity of the discussion indicates the seriousness of the problem, and there is still much thought and discussion among scholars. It seems that Rev. Moon has thought a great deal about how Christianity can be made more indigenous without opposition.

Secondly, there are too many branches of Korean Christianity. Although Catholicism has a unified organization, Christianity has innumerable denominations such as the Presbyterian Church, the Methodist Church, the Holiness Church, the Baptist Church, etc., and what is more, each denomination has sub-branches. Sometimes there is severe conflict between them, and in fact, this has considerably damaged the Christian faith. The Unification of Christianity has been the long-cherished desire of many of the leading members of the Christian community, and it seems that Rev. Moon also has a deep interest in this problem.

Thirdly, there also exists the problem of estrangement between the established doctrines of Christianity and the progressive achievements of science. Facts recorded in the Old and New Testaments have been verified by modern scientific evidence. On the other hand, many discrepancies have appeared between biblical records and modern scientific knowledge. In the future, science will develop even further and doctrinal interpretation will have to be reconsidered to keep abreast with this development. Rev. Moon shows a deep interest in this field, too, and it seems that due to these problems, he felt a calling to work for the unification of Christianity.

The world situation

This era in which Rev. Moon is living represents the climax of struggle between East and West. Both Eastern and Western civilizations have long struggled due to differences in their way of thinking and development. Western countries achieved modernization and

subsequently invaded and colonized the Eastern countries. This situation caused Orientals to have an aversion towards Western people, and this consciousness made Westerners worry about Orientals even to the extent of labelling them the "Yellow Peril." Westerners themselves foresaw the corruption of their own civilization through extreme materialism, and the emergence of Communism centering on Russia threatened the Western traditions of Christianity and democracy.

A sudden emergence of antagonism between East and West since the end of World War II raises the possibility of World War III, and the confrontation between East and West grows worse day by day. Originally the confrontation and struggle between them was limited to Eastern civilization centering around China and India, and West-European civilization, centering around Greece and Rome. Oriental civilization was an agricultural civilization with pantheistic religions such as Buddhism, Taoism and Confucianism, but West-European civilization, was a culture of trade, commerce, and monotheistic religions like Christianity. In the past, there was a conflict between West-European civilization and East-Asian civilization, but today there is an eastern Europe centered on the Soviet Union which is in opposition to West-European civilization. One may call this an "East-West conflict" because Russia and eastern Europe are located to the east of western Europe, but this is not an accurate use of the term. "East-West confrontation" is not the confrontation between eastern European civilization and western European civilization but the confrontation between that of Asia (East) and Europe (West).

Ever since the early ages, Russia, Afghanistan, Iran, Turkey, Iraq, Syria, Israel, Jordan, Saudi Arabia, Egypt, Libya and Algeria formed a civilization different from Eastern or Western civilization. We can call this area the Middle East for the sake of convenience. It is characterized by a nomadic culture quite different from the cultures of farming and trade. This area is the homeland of monotheistic religions such as Judaism and Christianity. The majority of its people still believe in Islam and Judaism and not in Christianity, even though Christianity originally came from the Middle East.

Although world history may seem to be divided into Asian (East) and European (West) histories, it is in fact divided into three parts—Eastern, Western, and Middle Eastern. The Eastern Civilization of ancient China and India, the Western Civilization of Greece

and Rome, and the Mesopotamian and Egyptian civilization of the Middle East existed independently and in a different form from the commonly used "Eastern-Western" configuration. In the East, the main religion was pantheistic Buddhism, and in the West, polytheistic Greek-Roman mythology was the principal thought. On the other hand, in the Middle East, monotheistic Judaism is the most important religion.

Christianity, which originated from Judaism in the Middle East was compelled to become a Western religion due to the opposition of the Jewish people and it was then imbued with the Greek philosophy which St. Paul advocated. World history has thus been busy developing around the three constituents of Oriental Buddhism, Western Christianity, and Middle Eastern Islam.

The Russian People, who originally espoused Eastern Orthodox Christianity, became anti-Christian through the Russian Revolution of 1917 and confronted western Europe ideologically. After World War II, the situation between them further deteriorated. This phenomenon was similar to the wars of the crusades, when east-European nations adhering to Christianity confronted the Middle Eastern Moslem nations. We can call this the "Second Crusades," and it created the possibility of World War III. So confrontation between East and West today is not confrontation between eastern Europe and western Europe, but confrontation between the East, West, and Middle East.

We may call it the confrontation between agricultural, trade and commercial and nomadic civilizations; confrontation between polytheism, monotheism and pantheism; confrontation between Buddhism, Christianity and Islam; and confrontation between Ethocracy (this was a form of ideology in the Orient in ancient times), Democracy, and Communism. The religious confrontation existing until now among A (Allah), B (Buddha) and C (Christ) has been replaced by the ideological confrontation between C (Communism), D (Democracy) and E (Ethocracy).

Rev. Moon believes that this worldwide confrontation is drawing mankind into unhappiness as well as causing the ultimate emergence of new lethal weapons which can bring about the destruction of nations. His concern about these problems has moved him to advocate the unification of religion and ideology, and this is the reason why he established the Holy Spirit Association for the Unification

of World Christianity emphasizing a worldwide consciousness.

The universal situation

The most recent developments in natural science have clarified the microscopic world including the structure of the atom and the identity of elementary particles. The data gained from human exploration of the moon, the success of roundtrip space travel and the reports from space exploration ships likewise are bringing into view the mysteries of the vast universe. We are gradually solving riddles, including the identity of the universe, which until now was veiled. Questions that have been shrouded in mystery include: What is the real form of the Cosmos? When and how was the galactic system formed? When and how did the solar system and the earth itself come into being? When and how were organisms and man made? and What is the nature of things? Such questions are being gradually solved.

Originally, religion and science developed independently of each other, so that religious doctrine could not be scientifically verified. This, of course, does not mean that it has no value. Because the Bible itself was written through divine inspiration, science and religion have seemed to disagree. On the other hand, many parts of the Bible are being verified by today's science. Nevertheless, it is quite natural that the Bible has non-scientific elements because it was written at a time when science was not yet developed. When science was not developed, religion played the role of science, and religious doctrine was recognized as scientific truth. To think that the Bible has no more value because of the development of science, is just as unreasonable as insisting only upon the Bible while denying science.

Religion must recognize what science has discovered. If we ignore the scientific truth on the pretext of the Bible, it will hinder the development of science and will cause mankind to regress to a backward stage of society. If religion behaves in such a reactionary way, it will not only do great damage to humanity but further commit a blasphemy against the Absolute Being or Creator, in whom it believes, for it is finally the Absolute Being or Creator which has established this scientific truth by creating it.

Even the biblical records, which were thought to be contradicted by science, and which previously explained the order of the universe in place of science, can now be understood as a symbolic explanation of the order of the cosmos, verified by scientific results. Today, when science is developed, we should not deny science because it is contradicted by religious doctrine, but rather accept what science explains. The parts which science has not yet been able to explain must be interpreted inspirationally through combining reason with inspiration—another capacity of man. Religion in the age of science should not despise science, but, admitting science, find a new religious interpretation based on scientific results, yet extending beyond science. Because of his wisdom and reason, man developed science. At the same time, he has intuition and inspiration, so he has a supra-rational ability to understand the parts which science is unable to explain. In this way the development of science can enhance the development of religion.

In ancient times, each nation had various religions. Some of them might have been anti-ethical, but anti-ethical religions do not endure for long, because ethical character is part of man's nature. Accordingly, man could not be devoted to a religion devoid of ethics.

Einstein said that the development of religion had three stages. The first stage was the primitive religion. The second is the worldwide religion of morality, such as Judaism or Christianity. The third stage is the religion of the cosmos, which consists of the sublimity and wonderful order of nature. To put it another way, the development of science has accentuated the mysteries of the cosmos, and man has therefore sought more anxiously for religious understanding. Today when science has become so developed, to believe in something obviously unscientific in the name of religion should not be regarded as a religious belief but a superstition. Whatever progress science has made today, we must not deny religion. The scientific knowledge known to us today, including the knowledge about the universe, the earth, man, life and the nature of matter, is only a minute fraction compared with the knowledge of the yet unknown world. But the nature of mankind has not left the unknown world untouched. Man has uncovered the mysteries of the cosmos and the nature of mankind through intuition, inspiration and revelation from the early primitive stages of science.

So, however developed science may be we may have no other way than through inspiration and revelation of getting knowledge of the endless unknown world.

It is man's nature that he does not find satisfaction in only the scientifically proved world but seeks more than that. This may be the reason for the existential realm of religion. Just as primitive religion necessarily disappeared when it took on anti-ethical aspects, so a higher religion of today will not survive if it is anti-scientific. Religion of today must be both ethical and scientific. The religion which is a not anti-scientific but admits science and even transcends it will survive, while the non-scientific religion will have no choice but to fall into superstition in the long run. So we must not exclude some parts of the Bible because they cannot be explained in terms of contemporary science. To the higher religions which have been believed in for several thousand years, a new scientific interpretation of God should be applied. The religions which do not correspond to the new scientific interpretation will disappear very soon.

Rev. Moon studied electrical engineering when he was in secondary school and college. Though he had had devout faith from his early days, he had to consider new scientific knowledge which was developing very fast, as well as the scientific knowledge which he had already acquired. Especially it seems that he felt it to be his duty to unify the order of the cosmos which was being explained by science, and to unify the Christian belief. It seems that he named the new church he initiated "The Holy Spirit Association For the Unification of World Christianity," advocating the three-staged unification of Christianity, the Holy World, and Holy Spirituality. The goal of the church is not only to unify the divided Christian denominations, but also to unify all the religions and ideas of the East and the West on the basis of a developed scientific elucidation of the order of the cosmos and with the aid of the divine spirit. It is then, a three stage process: first, the unification of Christianity; second, the unification of the Eastern and Western culture; and third, the unification of science and religion.

The Revelation of God to Sun Myung Moon — His View of the Universe

The view of God in Korea

As Rev. Moon is a Korean, he can be thought to have had traditional religious beliefs whether he was conscious of them or not. Rev. Moon has had absolute faith in God, the Creator, and Jesus, the Saviour. It is quite certain that his faith in God originated from Christianity though he may have been influenced unconsciously by the traditional religion of Korea where he was born and grew up.

Traditionally the Korean people have had a strong faith in God, the Absolute Being of the Universe. The Dangun myth may be called the origin of the Korean philosophy. It contains the following account: There existed God dispatching His Son, Hwan-oong, on to the earth to realize His ideal of the Magnanimous man (Hong-ik In-gan). Hwan-oong married an earthly woman and had a son, Dangun (the grand progenitor of Korea), who later founded the earthly paradise called Chosun.

The Korean people originally believed in God as a God of hope, a God of life, and a God of love. The Korean people have performed worship rites to Him from the earliest times, as well as worshipped and attended Him in their everyday life, but their faith in God had become diminished as Confucianism and Taoism were introduced from China and Buddhism from India. What made matters worse was the excessive adulation of China since the beginning of the

Yi Dynasty. Because of this, the Korean of the Yi Dynasty reduced God to a lower place than the Chinese Emperor and was forced by the Chinese government to attend only this earthly god. The Chinese government then proclaimed that only the Chinese Emperor could attend the Heavenly God. (The Chinese Emperor named himself the Son of God). There remains Sa-jik Dan (an altar to the state deities) where the service of worship of the earthly god was performed, but the record that the Korean people have had a tradition to perform worship rites to Heaven from the earliest times can be found in the old Chinese book, *Samkookji Wijidonguijun* written by Chinsoo of the Chin Dynasty. It is also recorded in the Korean history that Shin-sung Dan in Mt. Mani in Kang-wha Island used to be the place where Dangun performed worship rites to Heaven.

At the end of the Yi Dynasty when the state of national affairs was extremely confused, the people were agitated, and the Japanese and Westerners were poised to invade the country, a Confucian scholar named Choi Je Woo (pen name Soo Woon) initiated Tong Hak (the Eastern Learning) to protect the nation from the invasion of the foreigners and to save the people. Tong Hak advocated belief in God according to the Korean traditional religion. Choi Soo Woon had been very interested in Catholicism of the West which espoused belief in God, but afterwards he rejected it because he thought Westerners were using Catholicism as the means to invade Eastern countries. Thus he believed in his own God out of his own enlightenment, instead of the Western God. Choi Soo Woon's God had the nature of a monotheistic deity that orders and cares and intervenes in men's lives as well as the nature of a pantheistic being. That is, he believed in pantheistic monotheism or monotheistic pantheism.

After Choi Soo Woon, Kang Cheung San appeared and established a new idea of God out of his own enlightenment. He called himself the incarnation of Ok Whang Song Je (God, the Lord of the Heaven) or the incarnation of Maïtreya, the Merciful Buddha. Choi Soo Woon identified man with God in the abstract but Kang Cheung San made Choi Soo Woon's view concrete by declaring that he was a god. This means that he developed the concept that men are the descendants of God as shown in the Dangun myth and

that man is no other than the Heaven in the theology of Choi Soo Woon and confidently expressed his sense of mission to save mankind.

Kang Cheung San changed the contemporary idea, "Man plans; God accomplishes," or "Do your best and leave the rest to Providence," into the new idea, "God plans; man accomplishes," advocating human dignity. In this way, there is a possibility that the Korean traditional view that God exists in reality and men take part in the Providence together unconsciously influenced Rev. Moon's view of God.

The Oriental view of God

The characteristics of Oriental thought lie in regarding all things as being harmonious, not as being contradictory to each other. Confucianism is based on the dual principle of the negative and positive, Yin and Yang, in the Book of Changes. The book states that everything in the universe is composed of the negative (Yin) (Male) element and the positive (Yang) (Female) element. Though these two have opposite attributes, they are not in contradiction but in harmony, thus making a unified system the Great Absolute. The Yin (negative) cannot exist alone without the Yang (positive) and vice versa. In order for them to exist, the Yin must be contained in the Yang and vice versa. These two must harmonize and coexist, each being contained within the other.

The theory of the dual principle of the Yin and Yang in the Book of Changes consists of a different logic from the dialectic of the West. According to the Western dialectic, everything achieves self-development through negation. That is to say, if there is initially a being A (thesis), which develops 'non-A' (antithesis), then 'non-A' develops into a 'non-non-A' as a negation of a negation, making an affirmation developing into a synthesis. The Eastern dual principle of the Yin and Yang does not have a logic of negation. Though the Yin and Yang have the opposite attributes, they coexist harmoniously rather than contradictorily, thus forming one unified body. Namely, if there is 'A' at first, 'A' does not change into 'non-A' but the 'A' and the 'non-A' are thought to be originally one body. Though 'A' is one thing and 'non-A' is another, 'A' and 'non-A'

harmonize, thus coexisting in unity. Therefore 'A' is no other than 'non-A' or 'non-A' is the same as 'A'. As has been shown above, the Yin-Yang thought is based on the logic of affirmation.

The concept of identity through affirmation can also be found in Buddhism. In Buddhism everything in the world is regarded as being equal and treated without discrimination. According to this concept of identification, essence and reality are not different but are the same. Furthermore, according to this idea, spirit and matter are not different things. Thus, every existence of an attribute is not different from that of an opposite attribute, but is the same. In Korean thought the idea of the sameness of things with opposite natures can be found.

In Korea, one, meaning the smallest mathematical unit, is also used as having the meaning of maximum number. So 'one' means maximum as well as minimum, and the whole as well as individual. The absolute being is God in Korea. We call the Absolute God a monotheistic God and a pantheistic God at the same time. In fact, the logic of affirmation and identity in Confucian thought and Korean tradition seems to have contradiction in it from a logical point of view. Yet it welled up from the deep wisdom of the supra-logical Oriental people, and it contributes to peace within human society. Though the logic of dialectic seeks the basis for development in the course of synthesis through negation, it has threatened the peace of mankind, as it justified struggle and rationalized the laws of the jungle.

In fact, dialectic thought contributed greatly to the development of Western civilization, but at the same time, it has brought crisis. Whereas the dual principle of the Yin and Yang of the Orient, which is the thought of Buddhism, and the Korean 'one' thought admit with their affirmative nature the existence of the counterpart of a thing, there is no possibility that struggles will take place. On the other hand, they also have the possibility that they will fall into circular reasoning and thereby check development. As for the character of God which Reverend Moon had experienced and which might form the backbone of his religious thought, there seems to be a possibility that the three thoughts mentioned above have been unconsciously assimilated.

The Christian view of God

It seems that the God which Reverend Moon experienced is very much a Christian God, and yet, the character of the God whom he experienced, propagated and explained is a little different from that of the God of traditional Christianity. More precisely his view of God is much more comprehensive, universal, and scientific.

This doesn't mean that he synthesized the doctrines of the view of God of all denominations of Christianity or that he deliberately added the doctrines of other religions to that of Christianity, or even that he revised the Christian doctrine logically so that it could be approved scientifically. I think he could explain the character of God based on the revelation from God that he received in his boyhood when he wasn't well aware of the doctrines of other denominations and when he was still in an ideologically and scientifically immature stage. He came into contact with God's revelation, and he explained the character of God by the revelation. The character of God which he perceived in his youth through the pure experience of divine spirit seems to have been understood by him as a theological, philosophical and ideological unity and also in the dimension of religious belief. This doesn't mean that he synthesized and unified this and that through scientific study or rational judgment, but rather that he received the characteristics through revelation—a purely spiritual process. Before the spiritual revelation there may have been within his subconscious the elements of Korean and Oriental thought. He earnestly desired to develop the unified doctrine of Christianity which could give hope to the unfortunate Korean people and to all the people of the world. The revelation he received came to contain the unification of Christianity, the harmony of the Eastern and Western cultures, and the unification of religion and science.

It seems that the same occurred in the case of Jesus, the Apostle Paul, and Choi Soo Woon. When Jesus founded a new religion out of Judaism, he received the revelation by prayer rather than through scholarly research. When Paul expounded the teachings of Jesus, his knowledge of Greek philosophy naturally expressed itself, making Jesus' thought more profound. Thus, it was not his deliberate intention to add Greek philosophy to Jesus' teachings, but simply a result of his background. Choi Soo Woon also did not synthesize the

doctrines of Confucianism, Buddhism, Taoism, and Catholicism in this way, logically systematizing the Eastern Learning. Instead, his thought consisted of a revelation from God through his religious experience, received in the earnest wish of saving his brethren and delivering the world. Though the view of God of Rev. Moon was originally revealed through the experience of Christianity, it is quite natural for Korean and Oriental thought to exist subconsciously in his experience. The view of God of Rev. Moon is well explained in the Unification Principle.

God is unique and He is the perpetual Creator with personality, having the Dual Characteristics of Sung Sang and Hyung Sang. Sung Sang is Heart and Hyung Sang is Universal Prime Force; Heart is life, love, truth, goodness and beauty. Universal Prime Energy is the power with which the Four Position Foundation can be accomplished through three stages of Origin-Division-Union by give and receive action.

The way he regards God as a God of personality and creation must have come purely from Christianity. The quality of his view of God lies in a thorough explanation of God's characteristics. In the view of God of established Christianity, God only exists. Deep analysis was not made about God's characteristics; in the traditional view of God, they only thought that God is omnipotent and unique—full of love, while the Rev. Moon investigated concretely the nature of God. The God in whom Jesus believed was the one and only God the Jews had originally believed in. At one time, the Jewish people had believed in various gods—polytheism. But the Jewish people who survived their misfortunes resolved again to believe in Jehovah as their only God. The Ten Commandments, the main article of which was to forbid them to believe in gods of other religions, was established when they were escaping from Egypt, led by Moses. Through this thought of one and only God, as well as the concept of being the chosen people, prosperity came to the Jewish race. Their thoughts became so exclusive that they caused conflicts with other races. The God who was revealed to Moses was the God of commandments and justice. With commandments and justice, the loyalty to their only God was secured. Jehovah was shown to be a God of jealousy, having hatred toward those who did not believe in Him and love toward believers. God caused the Jewish Commandments to have retali-

atory characteristics. The retaliatory commandment of the Torah, "Eye for an eye, tooth for a tooth," dominated the consciousness of the Jewish people and Jesus experienced deep agony about this. Jesus was born when His people were degraded under the colonial rule of Rome. He adopted a great aim in life, determined to save his people from misery. At that time, some people thought of getting rid of the Roman domination by means of struggle, and felt that the sword was the best way to save the people. On the contrary, Jesus thought that the way to save the people was to correct their religious and moral corruption. Out of this wish he was determined to redress the retaliatory commandment of the Torah. To achieve his goal, he decided to reinterpret the God of justice as a God of love and to raise Jehovah from the God of the Jewish people to the God of all mankind. That was his mission received through the revelation of God.

Jesus believed that God, rather than being a God of any particular nationality, was the God of humanity, and that rather than being a righteous God of revenge, was a God of love who loved even the enemy. Further, he cried out for the Jewish people who believed in God in a mistaken way, were bound by the law, and had become exclusivistic, to repent for their sins. He spread the gospel of love, but there was no possibility that the obstinate Jews would listen to him, and finally he was crucified on the cross as a traitor to his people. By carrying the cross, Jesus elevated Jehovah from a God of one people to a God of all humanity, and he was able to exchange the law of revenge for the gospel of love.

Jesus' universal thought moved into the West thanks to the Apostle Paul who had a deep knowledge of Greek culture. Jesus' truth, which was not received in his own country, became a Western religion and Christianity became the core of Western civilization. The Westernized Christian God was no longer the God of the Jewish people but the God of humanity and His essential nature was love, rather than righteousness. Western philosophy carried out the Westernization of Christianity and many scholars, including Augustine and Thomas Aquinas, strove to systematize Christian theology. The West modernized, built up its economic and military power, and spread Christianity to the Orient. Because of its Western character, however, a conflict developed between it and Oriental tradition and many tragic situations occurred. However, Christianity now has

many believers in the Orient as well, and Christianity has become a universal religion in fact as well as in name.

Christianity which had come out of the Jewish nation and had been Westernized, needed a Western theology, based on Western philosophy. In the same way, Christianity which has become Orientalized and universalized requires an interpretation consistent with Oriental Philosophy; a new universal systematic expression of truth is necessary. In my opinion Reverend Sun Myung Moon has accomplished this new historic task.

The question exists as to whether the Divine Principle, revealed to Rev. Moon, is really Christian. But Christianity has undergone transformations several times as history developed and situations changed. In the first place had it not been for the apostle Paul, who became a disciple after Jesus' death, Christianity would not have been able to develop. Can we say that Paul was not a Christian because his thinking was more Greek than Jewish? Or can we say that Protestantism which was led by the many Reformers, beginning with Martin Luther, who confronted the corruption of the Catholic Church, are not Christian because they do not belong to the established Roman Church, but are German? In the same way, can we say that this Christianity, rooted in Oriental thought, is no longer Christian just because it is an interpretation which is affected by Eastern thinking? Considered in this way, we can affirm that Rev. Moon's Divine Principle is Christian, although its character is Oriental.

Divine Principle resembles Aristotle's ontology in that it sees God's character as Internal Essence (Sung Sang) and External Form (Hyung Sang), but it is also close to Oriental thought, which comprehends everything according to Dualist Monism. Particularly, its perception of the modality of God's activities, and the action of creation as give and receive action between subject and object is similar to the Oriental thought of Yin and Yang. To see God as a God of Heart is to understand Him from the human point of view, and the discovery of the Universal Prime Force is a truly scientific conception.

A human-like God

Reverend Moon has chosen to explain God's essential nature through His creation, in a similar way as the character of an author can be understood through his writings. Creation has an immaterial internal essence (Sung Sang) and material external form (Hyung Sang); man also has a spirit (Sung Sang) and a body (Hyung Sang). To understand God's essential nature, we must inquire into man's nature which God created in His own Image. This approach is quite corroborative and scientific.

Up to now, man's spirit has been understood too much from the point of view of reason only. Particularly, Western speculative philosophy since Plato, which is conceptual, has understood the essential nature of man by emphasizing reason. So God also was understood as a being of Logos. God as Absolute Idea, as presented by Hegel, also places extreme emphasis on reason. But anthropological development revealed that in human nature, the aspect of heart (Pathos) is more fundamental than the intellectual aspect (Logos). Philosophies of life and Existentialism—what we call the non-rational philosophies—give more attention to this trend.

In the Oriental Li-Ki theory (Theory of 'Principle and Force'), there is the dualism between the spiritual ideal "Li" and the material, tangible force "Ki", and there has been a gradual transition from a former emphasis on Li to an understanding of man and the universe centered on Ki.

In China, Taoism during its first epoch espoused the theory emphasizing Ki exclusively; in Korea also, So Kyung Duck of Hwa-jan espoused this theory, and later Lim Kyung Joo of Log-myong systematised it, Choi Han Ki of Hye-kang, at the end of the Lee dynasty, completed it theoretically in the form of "Sin Ki Theory", and Choi Soo Woon achieved the final Ki-Monism theory, through his religious experiences. It was stated earlier that the Ki (Force) is linked more to Pathos than to Logos, more to heart than to intelligence. Reverend Moon, who understands God's essential nature to be more essentially Heart than Reason, is in accordance with this contemporary trend. That God's Heart is love is substantiated by the fact that a pure heart is one of love. Man whose original heart was created to be of Truth, Goodness and Beauty, fell because of Satan's temptation before he reached perfection, and he lost the

opportunity to complete the purity of his heart. Despite that, God's essential nature is intact; His Heart remains still pure.

Up to now, God's essential nature was understood in terms of Logos, and man's essential nature sought within this Logos-like character of God. But Reverend Moon, using the inductive method rather than the deductive method, showed the nature of God by an analysis of the essential nature of man. This approach makes God much more alive, and it makes Him closer to man.

God's heart is like the pure heart which man possessed before the Fall, and is the original heart which man will experience if he is restored to the purity of his creation, that is, to his original state. In this sense, he can understand God's Heart. If the heart realizes its desire, it experiences great joy, but if it does not realize its desire, it feels great sorrow. God the Creator will pour His blessing upon man if everything is fulfilled in accordance with His providence, but if His will is not accomplished, He feels sorrow, just like man does. By understanding God's Heart, man comes closer to God and helps Him to fulfill His providence. The understanding of God's nature as heartistic and human-like clarifies Him and gives man the dignity of sharing the divinity of God. This is conceivable in the frame of the humanist interpretation of God.

God as Absolute Value

God, understood as dual characteristics, possesses the Universal Prime Force, and forms the Four Position Foundation. This comes about as subject and object have give and receive through this force, and pass through Origin-Division-Union Action. God is the substance of the Universe. He is a unified body, in whom the spiritual Sung Sang and the material Hyung Sang co-exist. He is the neuter Original Being, in whom subject and object, as well as Positivity (Masculinity) and Negativity (Femininity), unite. God, being the unified origin of subject and object, begins Universal Prime Force action, and divides into subject and object, through the force of giving and receiving. The divided subject and object unite again to be restored to the unified body which they were before they divided. All things are born and develop through this process. This undivided Original Subject (Origin), going through the develop-

ing process of divided subject and object (Division) and the reunification process (Union), forms a dialectic. It can be called the Give and Receive dialectic of The Four Position Foundation.

The fundamental number of existence can be seen as one, two, three, four, or five. According to the Monotheistic method of thinking, the essence of existence is one. Also, in the Oriental thought of the 'I Ching', the foundation of the universe synthesizes into one, which is called 'The Taeguk'. In the Han (one) thought and the Hananim worship of Korea, the foundation of the universe is also one. In the Persian Religious Thought of Zoroaster, two becomes the fundamental number when the opposite characteristics of the god of good (Ormazd) and the god of evil (Ahriman)—or the the Yin and Yang in the Taeguk—are respectively emphasized.

Christianity believes in the Trinity: God the Father, God the Son, and God the Holy Spirit. Western philosophy develops the dialectic in the three stages of Thesis-Antithesis-Synthesis. The teaching of Taoism expresses the thought that The Way generates one, one generates two, two generates three and all things are generated from three. In Confucianism, there is the thought of the three stages of heaven, earth and man forming one in harmony, and in Korean thought, there are three positions: Hwanin (the powerful origin) (God), Hwan-oong (very brave) (the son) and Dangun (the grandson) also forming a unified body. For these theories, three is the fundamental number. Pythagoras considered the number four, which takes the essential form of Hang Sung Tchi as a symbol of justice. For Buddha, Earth, Water, Fire and Wind are the four original elements of the universe; for him also, the theory of Suffering, of Bringing Together, of Destruction and of Truth are the four sacred theories which constitute the foundation of Awareness. In the thinking of the 'I Ching', the Taeguk generates two (that is the two elements), and the two brings forth the four, called the Four Phenomena. If the Four Phenomena are considered as the four fundamentals of the universe, four becomes the fundamental number. In Oriental Thought the five forces (Gold, Wood, Water, Fire and Earth) are called the five elements of the Universe. Confucianism analyses the five main relationships—between the king and his subjects, between father and son, between brothers, between husband and wife, and between friends—as being the five basic human

relationships. In this case, we can say that five becomes the fundamental number.

Divine Principle shows the number one in God's uniqueness, the number two in give-and-receive action through the Universal Prime Force, the number three to describe the three stages of Origin-Division-Union in the give-and-receive action process, and the number four to describe the fundamental foundation of the Origin-Division-Union. When the development of each number is studied, the mathematical principle of the number four has a significant meaning in the comprehension of world history, which requires the number 40. Examples include the forty days prayer of Jesus in the desert and the 400 years cycle of the Restoration Providence.

In the formation of the Four Position Foundation which is based on give-and-receive action, the first position is the undivided origin, the second is the subject, the third is the object and the fourth is the unified subject and object. This formation, which has the dialectical structure, is affirmative rather than negative in its approach. The Western dialectic can be described as reaching positivity through negation. In the Confucianist thought of Yang and Yin or Korean thought of Han, development occurs positively. The dialectic of give-and-receive is an expression of affirmative logic.

According to the ordinary dialectic, the affirmation (Origin) is followed by negation (Contradiction). The new affirmation (Union) is made as the negation of the negation. The fundamental base in the Give-and-Receive Action—the Origin—has within it the united subject and object. Although it can be divided into subject and object, it remains within the logic of reciprocal affirmation and not in the logic of reciprocal negation. There is no object without subject, and the subject cannot be subject without affirming the existence of the object. In the same way, the object is object only in affirming the existence of the subject. The ordinary dialectic goes through a negative phase, but the Give-and-Receive dialectic, on the contrary, passes through an affirmative phase in the separation. Thus, in the ordinary dialectic, the negation is synthesized in a new negation, while in the Give-and-Receive dialectic, the differentiated elements in the mutual separation unite again, forming a unified body, thus returning to the original position.

For a long time, because of the logic of dialectical negativity,

humanity constantly fell prey to oppositions, divisions, antagonisms, rivalries and conflicts. The Give-and-Receive dialectic can be considered a useful form of logic to maintain peaceful relationships transcendent of conflict and confrontation. It can thus lead to the fulfillment of Oriental and Western logic. This logical fulfillment also presents itself as a completed view of God.

The God that Rev. Moon experiences is a unique, personal God. In His existence before division into subject and object, God's monotheistic character is strong, but when our conception includes the Dual Characteristics as attributes of God in universal phenomena, it follows that God proceeds to the creation by give-and-receive action through the Universal Prime Force. We can then speak of the Pantheistic Theory. The Pantheistic Monotheism or the Monotheistic Pantheism, which sees things in a positive way, is a possible logic according to the Give-and-Receive dialectic. It follows that the character of God can be sublimated into a universal and unified God, who contains everything, going beyond antagonism.

Until the present time, discussion about the nature of God has emphasized only spirit. Hegel's discussion of the Absolute Spirit has this character. Materialism then comes on the scene as a reaction to this overemphasis on spirit. God, as the Rev. Moon experiences Him, goes beyond the values expressed in both idealism and materialism. Because He is a being of Dual Characteristics who comprehends spirit and matter together, He is the Absolute Cause of both spirit and material, and comprehends both spiritual and material values. One prominent theologian of this century, Harvey Cox, has recognized this, noting that the Unification Church goes beyond traditional Christianity in seeking to transcend the dualism of religion and science, and thereby offers the spiritual basis for a new world order. We can understand that this must be the purpose of the International Cultural Foundation's International Conference on the Unity of the Sciences that the Rev. Moon has been sponsoring and advocating every year since 1971.

The Theory of Man According to Sun Myung Moon — His View of Life

The human character of spirit and body

According to The Principle, the nature of God is a unified body of spirit and matter. Man, being created in the image of God, is also a unified body of soul (spiritual body) and physical body. We must not insist on defining man under only one aspect of soul or of body; man reaches perfection when both soul and body are perfected together.

In God, the spiritual element, although it is immaterial and invisible, remains the infinite subject, and the material element, comprising the material and visible world, remains the finite object. In the same way, in man, the world of spirit is eternal and the world of flesh is finite. Man's body is mortal and will perish one day but the soul is immortal. If the soul reaches perfection, it lives amidst blessings in the Kingdom of Heaven, but a fallen soul, in profaning itself, groans in Satan's hell. In this sense, it certainly dies.

If one considers man as an harmonious unit of soul and body, The Principle view is very convincing. It shows the perfection of man as the perfection of soul and body. Up to now, there have been many arguments in order to understand what man is. Some thoughts reduce man to animal level, but on the other hand, many interpretations of the human substance have expressed the

thought that man is God. All the same, it is not relevant today to consider man only as flesh or only as soul. Of course, man exists as an animal, and the flesh, being the base of the soul, is connected to God, but man does not exist in the flesh in the same way that other animals do. Man goes beyond flesh; he acts spiritually reaching beyond sensory perceptions—he reaches the world of soul. He cannot have a spiritual experience in an animal world. To reach the conclusion that man is God, however, is unreasonable. God is perfect and exists eternally, but man cannot be perfect in the same sense as God; he has not existed eternally, nor is he absolute. Although all things have been created to resemble God who is perfect and who exists eternally and absolutely, it cannot be said that man is exactly the same as the Creator. If, however, we continually try to relate to the eternal, absolute and perfect character of God, it is God's desire that we one day reach a state similar to His. God has a dual structure of spirit and matter, Sung Sang and Hyung Sang, substance and form. In the same way, man has a dual structure of soul and body, masculinity and femininity, essence and phenomena. Man in this concept is an harmonious unity of dual structure. It does not stand to reason that one of the two is indulged while the other is neglected. God gave man soul and body together. Men of religion have tended to give too much importance to soul while despising the body. They have conceived of man in an unnatural way. The body is necessary to man; that is why God created the body.

It is also unreasonable to claim the omnipotence of matter. This is the fallacy of a materialism which does not accept the world of spirit. God certainly created the body, so the body is necessary for man; the body is the object of the spirit (its subject); flesh is the object of the soul (its subject). A strong subject has good give-and-receive action with its object and the subject character of one's soul having been established, man's life becomes valuable.

In the universe, there are laws of natural science. The natural sciences study these laws through research and experimentation, but science cannot clarify why such laws exist. We know that when water boils at 100° , it changes into steam, and at 0° it freezes. We understand this law, but it is not known why it happens this way. This fact goes beyond the limits of human intelligence—transcends science. It is a world which cannot be understood by intelligence

alone. This fact can be known only through human spirituality by extrasensory perception. It can be known only through an experience with God. In the same way, the cause of the fundamental laws of nature cannot be understood if the Spirit of God does not exist; the mysterious character of man cannot be accounted for if one says that man has a body but no soul. Man is conscious, but all animals also have this consciousness due to the five senses. This consciousness, in as far as it is a physiological operation, is not exclusive to man. All animals also have this as a physiological function (animal mind) and plants also possess it as a sensory function (plant mind). The human consciousness, however, is not merely a sensory function. If one penetrates into the different levels of soul, one finds a hidden conscience which is not conscious and which transcends the sensory function. In the same way, it can be said that the spiritual conscience exists, and only man has such a conscience. We must say that it is the greatest blessing received by man from God.

Recently, psychic research—which transcends the sensory function or the development of the physical sciences—is in the process of gradually proving, scientifically, that man has a soul. It is a recent tendency to think that not only that a religious need exists, but also that there is a scientific base to see man in his double structure of soul and body.

The human character of responsibility

Human beings, when they were created by God as His children, were not yet perfect. They were originally born with the potential of reaching perfection. God blessed man, giving him the mission of first perfecting his personality by harmonizing his soul and body; second, building a family and a pure society filled with love; and third, bringing about cosmic order, having good give-and-receive with all things as their ruler.

Adam and Eve, the first man and woman, were the noblest creatures in all creation, and God, whose cherished desire was that their soul reach a state of perfection similar to His own, gave them the necessary commandment to reach this perfection. God gave man the responsibility for his own personal perfection by keeping God's word, using his own mind, and thus participating in the work

of the creation. Man becomes perfect like God through fulfilling his portion of responsibility, and when cooperating with Him, he works as a second creator, to maintain order in all things. God gave this portion of responsibility to man only because He loves man most and He wants to give him a position superior to all things.

Man, though requiring a period of responsibility to perfect his personality, did not wait, and before reaching maturity, he disobeyed God's Commandment through an immoral act, thus becoming a sinner. This is the Fall of Man.

Fallen humanity was delivered to hell under Satan's domination. God, however, having loved man from the beginning, had pity on him and sent the Messiah. The Messiah indemnifies the sins of men so that they can be restored to their original position and be saved. This is God's providence.

The above is the general idea of The Principle, explaining the Principle of Creation, and the theories of the Fall and Restoration. Reverend Moon's view of life is clearly shown here.

In order to fulfill the purpose of creation, God gave man a portion of responsibility and endowed him with free will, but man misused this and formed an immoral sexual relationship. In this act, man fell. This interpretation is similar to the trend initiated by Freud of interpreting human problems in relation to sex. Sexual problems are the fundamental problems of humanity; it is well known that correct sexual relations maintain the order of human society, while corrupt sexual relations destroy the social order. The Principle establishes that an unethical relationship was the cause of the Fall and thus tries to guide people to form ethical love relationships.

The Principle says the archangel Lucifer fell and became Satan by engaging in an unethical relationship with Eve.

This interpretation of the fruit of the tree of the knowledge of good and evil in Genesis is not without its problems, but it is reasonable to say that one of the major causes of man's fall lies in unnatural sexual relations.

The unethical act which Eve committed was that she failed to unite first with Adam, who was a human being like herself. Sexual union is natural when it is between two human beings. It goes without saying that a sexual relationship between a human being and the serpent (archangel) was unethical.

In the Dangun mythology of Korea, there is an article about the birth of man and the union between man and woman. This will be our reference. This article says: "When Hwan-oong, the son of God, came down to the earth, the tiger and the bear wanted to be human." Hwan-oong gave an order to them that during one hundred days, they were to eat only garlic and sagebrush and they could not see the sunshine. The bear endured twenty-one days, so it became a woman. But the tiger could not stand the test so he could not become a man. Oong-nye, who became a woman asked Hwan-oong to have a baby with her. Hwan-oong changed into a man temporarily and got married to her and had a son named Dangun.

In Dangun mythology, two points are noticeable. First, someone needs to make regular efforts if he wants to become human. Second, equality is needed for man and woman to unite perfectly.

Hwan-oong, being the son of God, has his own authority to make the tiger and the bear become human. Receiving this fixed test, the bear and the tiger had to decide for themselves whether or not to endure this test. The bear overcame the test which was given to it and achieved its goal of becoming human, but the tiger could not stand the test and abandoned his attempt before finishing, so he could not become human. Dangun mythology is similar to the Old Testament. We read in Genesis that God created Adam and Eve and gave them a commandment. They had to decide whether or not to keep it. Adam and Eve degraded themselves and did not observe the law.

In Dangun mythology, although Hwan-oong could have conceived a child without marriage to the woman Oong-nye, he did not do it. Instead he married her after temporarily becoming a man. He had originally come to earth in order to develop mankind and to establish the Kingdom of Heaven on earth, so he could have married the bear immediately and had a child, but he did not. This shows that there is a big difference between the position of Hwan-oong, the son of God, and the position of an animal like the bear. If Hwan-oong had conceived without marriage, that action would have been an immoral sexual relationship. He could have had a relationship with the bear, but man and animal are heterogeneous. Hwan-oong went down from God's position to man's position in order to unite with Oong-nye, who was promoted from animal to man. The purpose of becoming a man from a bear is to make

efforts to attain the goal of personality and compassion, for man wants to come nearer to God and express his affection. Finally, through the union of two human beings, Dangun was born and could reach perfection.

In The Principle explanation of the process of the Fall, there are some Dangun mythological elements. In The Principle, time is needed for man's growth and perfection. Also, man must freely fulfill his portion of responsibility in order to achieve his perfection. In Dangun mythology, a test was needed for the bear to become a man. In the union between Hwang-oong and Oong-nye there was a degradation (lowering) of Hwan-oong and a promotion of Oong-nye. This shows that God's will as well as the participation of man is needed to achieve the goal of creation.

The character of the restoration of man

According to The Principle, God sent the Messiah to save fallen man and bring him back to his original position as the son of God. God thus established the providence of restoration so that man could be restored to the position the first human ancestors had reached before the Fall. This restoration is the recreation of man—his birth and resurrection.

Restoration means coming back to the position of purity which man had reached before the fall of the first human ancestors. Being saved and pulled out of death, man can come back to his natural position and live again. If man is to be restored, he is to be restored first to the level of Paradise, and then the Heavenly Kingdom can be established.

If man is to be restored to the position he had originally, restoration cannot be done unconditionally. A condition of indemnity must be fulfilled. Restoration of sin takes place through the paying of indemnity.

Originally, man was created to attain a perfect personality, to build a perfect society, and to have perfect dominion over the whole cosmos. Man, however, abused the free will which God gave him by the original order of creation and he fell. Therefore, if man is to be restored, it is through his free will. Just as in the process of creation man must fulfill his portion of responsibility, so restoration occurs with responsibility. Still, how can man recognize sin?

How can man repent? How is man to be restored? In order to solve these questions, the advent of the Messiah is needed.

Adam and Eve, the first ancestors of mankind, fell and lost the position of son and daughter of God. They became the offspring of Satan. God grieved for His lost son and daughter, and He established the providence to restore His children. Similarly, mankind longs to be restored as the sons and daughters of God. Human history is the record of God's and man's efforts to achieve this restoration within a given period of time by fulfilling certain conditions. These conditions allow God to send the Messiah who comes to fulfill the providence of restoration. When a condition cannot be fulfilled, it must be completed by someone else after a certain time period. History therefore assumes a cyclical pattern. History culminates at the time of the coming of the Messiah, and at that time the old age ends and a new age begins.

Restored man is a perfected ideal man. Like God, he has a mind filled with love and like God he possesses truth, beauty and goodness. Such a man enjoys spiritual and physical happiness in the ideal world; in other words, he lives in the Kingdom of Heaven on earth. After death, his soul lives eternally in the Kingdom of Heaven, enjoying happiness.

Man is created in the image of God. Just as God is a unified body of mind and matter, so man is a unified being of soul and body. Adam and Eve, the first human ancestors broke the law of God and fell during the time of immaturity by having sexual intercourse. They thus died spiritually, and after their physical death they became dead in both flesh and soul.

Christianity emphasizes that man is originally created for eternity both spiritually and physically, but he fell and because of sin, he has to die both in flesh and soul. Reasonably, however, we know that the spirit is formless and eternal, while the flesh is material and limited. Therefore, the eternal life of man means eternity of the spirit, and the flesh does not possess eternal life. The flesh, then, can never live again, even if man is to be restored. The flesh lives in the Kingdom of Heaven on earth and, after death, the spirit lives in the Kingdom of Heaven in the spiritual world. This is The Principle point of view. We can say that it is a scientific way of thinking.

Rev. Moon's View of the Ideal Society — His View of the World

Jesus' government

According to The Principle, God is a living being and He acts in man and in history through His providence. God created man for joy, but after man's fall, He became sorrowful and filled with grief. After a certain time period, God sent the Messiah to find His lost children and save them. Human history is the providential process of God to save man. This is God's predestination, as the Bible teaches it; this is the providence of restoration.

The Principle deals with the providence of restoration centering on the families of Adam, Noah, Abraham, Moses and Jesus. The whole course of world history is explained through the point of view of providential time identity.

The Principle also explains about Jesus—the center of Christianity. The purpose of Jesus' coming as the Messiah, the meaning of the cross, his resurrection and his second coming are explained in a new light.

Jesus of Nazareth came as the Christ, the second Adam, the only begotten Son of God. He became one with God, speaking the words of God and doing the works of God—revealing God to the people. However, mankind could not understand Jesus and nailed him on the cross. Jesus then resurrected and it is recorded in the Bible that there will be a second coming for the salvation

of man.

According to The Principle, Jesus is not God Himself but a man. He is, however, a man of original creation having reached perfection, and therefore he is one with God.

Furthermore, Jesus does not want to save man simply spiritually, or physically, but both spiritually and physically. Thus, salvation is both spiritual and physical. This is confirmed in the Lord's prayer in which Jesus prays, "Thy Will be done on earth as it is in Heaven." The Jewish people complained about their situation, however, and wished a physical salvation rather than a spiritual one. They did not understand Jesus' heart when he emphasized the spiritual rebirth rather than salvation in the present time. Furthermore, they considered Jesus to be a traitor because he was breaking the national tradition, and because he emphasized overcoming the narrow concept of a national God, Jehovah, introducing instead the concept of an all-embracing universal God. He also emphasized a gospel of love rather than the traditional law of the Jewish people.

Because of this, they crucified Jesus. According to The Principle, Jesus' crucifixion was a tragedy caused by the disbelief of the people, and was not absolutely predestined by God. Jesus' crucifixion was the result of the ignorance and disbelief of the Jewish people and went against the fulfillment of the complete purpose of Jesus' coming as the Messiah, as predestined by God. Jesus wished several times to avoid death, thereby experiencing human suffering. What is more, he said, "Oh God, why hast Thou forsaken me?" Finally, he united with God's Will and went the path of the cross.

If Jesus had not gone the way of the cross, what would have happened? Jesus would have achieved the providence of God more completely. In that case, what is the providence of God which Jesus should have fulfilled? It is to save man who fell physically and spiritually and to open the way to Heaven on earth and in the spiritual world. It is to achieve the original ideal world here on earth.

Jesus emphasized the necessity of spiritual salvation. This went against the Jewish people's search for the glory of the past. Disappointed, the Jews crucified him. Then, was Jesus' crucifixion meaningless? It was not. Through the cross, Jesus opened the way of spiritual salvation for all mankind. Also, through his spiritual resur-

rection, he opened the way for the spiritual resurrection for all mankind.

Existing churches criticize The Principle by saying that it underestimates the meaning of the cross, but this assertion is far from the truth. If it had not been for the blood of Jesus, shed through his death on the cross, the way of spiritual salvation would not have been opened, so it is absolutely certain that Jesus kept the position of Messiah. He left something unfulfilled, however, and that is the achievement of physical salvation. For the fulfillment of God's providence, God predestined the necessity of both God's and man's responsibility. He had never planned that Adam and Eve would fall by not fulfilling their portion of responsibility. In the same manner, the reason why God sent Jesus to earth was to save man completely—spiritually and physically. Man, however, did not accomplish his portion of responsibility. Thus, physical salvation was postponed.

In The Principle, the cross is regarded as man's failure to fulfill his portion of responsibility, but not as the failure of God's providence. The Principle does not deny the value of the cross.

According to the interpretation of The Principle, the resurrection of Jesus is not physical but spiritual. This is also scientific. Jesus, the Son of God, who established the Trinity with the Holy Spirit, eventually could be called God himself, although he was sent to earth not as God but as a substantial man in the form of a man. God lives forever and will be the everlasting being. Thus, He cannot have a limited physical body which naturally will die. The salvation brought by Jesus was not immediately accomplished by his spiritual resurrection, but was rather the starting point of spreading the Gospel which opened the way to spiritual resurrection.

Herein lies the origin of the polemic about Jesus being degraded through the explanation of The Principle which considers Jesus to be a man. Man whom God created originally is God's creation and cannot be God Himself, but man can reach the level of perfection in oneness with God. God desires man to be perfect and to be one with Him. God sent a man of perfection to earth with the responsibility of accomplishing the providence of saving fallen men; this is the Messiah. Having reached perfection and the level of Messiah by fulfilling the providence of God, Jesus could become

the expression of God. The divinity of Jesus is recognized, and therefore, Jesus is not degraded.

According to the The Principle, the second coming of Christ is the coming of another person in the position of Messiah, who with his physical body, will accomplish until the end the original mission of Jesus. This interpretation is more convincing than the interpretation that he who died two thousand years ago will come back on the clouds to judge mankind. Jesus was born as a man and died physically as any other man. Accordingly, the second coming of the Messiah cannot be the same man. It is more reasonable to believe that God will send another person with the mission to accomplish what Jesus could not fulfill. The mission of that man, born according to God's providence, will have to follow Jesus' pattern. Even though we expect a new person in the position of Messiah, his mission will be the fulfillment of Jesus' works until the end. In fact, the whole way of The Principle thinking is centered on Jesus. Therefore, it is in no way contradictory to Christianity.

The foundation of the family

According to The Principle, God gave three blessings. The first blessing is to grow to perfection, by becoming one in heart, will and action with God, and uniting mind and body in perfect harmony centered on God's love. The second blessing is to be united by God as husband and wife, giving birth to sinless children of God, establishing a sinless family and ultimately a sinless world. The third blessing is to become Lord of creation by establishing a dominion of love through reciprocal giving and receiving with all things.

To be a perfect man by fulfilling one's personality, unity between mind and body, or soul and flesh, should be accomplished. The subject is the mind or the soul. When husband and wife unite and give birth to children, the sinless family, the basis of an ideal society, is established. When mankind is in harmony with everything in heaven and on earth, the ideal order of the cosmos is formed. According to this principle, man, as the co-creator with God, has three levels of responsibility; the first is the personality, the second is the society, and the third is the cosmos.

The subject of personality is man as an individual; the subject

of society is man in relationship; and the subject of the cosmos is man as a whole. Man as an individual is concerned with what it is to be a human being (his self-humanity), man in relationship is concerned with human relations, and the concern of all men is mankind as a whole. Humanity of the self, human relations, and mankind all make up the base of social structure. The structure and definition of society differs according to different priorities.

The structure of Western society is centered on self-humanity and is based on the individual. It originated from Greek tradition, united with Christianity, and was made the base of democracy. In comparison with this, the structure of the Middle East society is centered on mankind and on equality through justice. It originated from the Jewish tradition, united with the Islamic, and was made the foundation of absolutism. Communist totalitarianism of Russia is affected today by this region. In ancient history, the Jewish leader Moses established an absolutist political structure which showed the union of church and state; this was continued by the Islam of Mohammed. It appeared again through the Communism of Marx. The structure of Oriental society is centered on human relations rather than on the self-humanity of mankind; it is centered on peace through justice. It originated from Chinese tradition, united with Confucianism, and was made the foundation of moral politics. Moral politics of the Orient had its foundation in the ethics of the family, and its political ideals are not of power, but of love. Confucius set this up as an ideal. In Korea it is also expressed as the ideal of *Hong ik* (the great prophet). In Dangun mythology, the method to realize the ideal of *Hong ik* is described. Man is called Chon Se I Hwa (to act clearly in life). This shows that Eastern people gave more importance to ethics than to power in ruling a country. Oriental politics, although it refers a great deal to moral politics in ruling a country, has practiced it very little. Therefore, force has been predominant in ruling a country. The West advocates democracy as a ruling form while Russia advocates communism. By contrast, the East has lost its original political ideal which was ruling by ethics. There is thus a tendency for the East to imitate the political forms of the West and of Russia. Now moral politics, which is the original ideal form of politics in the Orient, is regarded as a worldwide political form by Rev. Moon because the basis of moral politics is love. In this view, politics

brings unity to the society and the nation, just as parental love brings unity to the family.

Western thought which is centered on the humanity of the self leads to individualism while the Russian thought which is centered on mankind leads to totalitarianism. In comparison with this, Oriental thought which is centered on human relations is family oriented. Human relations refer to the harmonious relationships between human beings passing through different stages. Human relations begin from the family level, pass through the levels of clan and society to reach the national level. There are thus different stages in the natural order. Though man as an individual is the fundamental element of the tissue of human relations, human relationship naturally goes beyond the level of individuals. Ultimately, human relations must extend to the level of the entire mankind, but there is a tendency for them to lose meaning if they must be extended to the whole world. It may therefore be said that human relations have their beginning point in the humanity of the self and their terminating point in mankind, and the most natural order is to be established halfway between self-humanity and mankind. With this natural order as the foundation, both self-humanity and mankind can be sublated. We can see, so to speak, the peaceful coexistence of the human self and mankind in human relations.

If we emphasize the human self too much mankind is easily ignored, and similarly if we emphasize mankind too much, the human self is easily ignored. If we are based on human relations, we can realize both characteristics of mankind as a matter of course. The ultimate purpose is that the whole of humanity becomes one family. A family is the only place where love is abundant, the only suitable place for God's heart. If we want to make the whole mankind as a perfected family, however, we must lay a strong foundation so as to realize this in a real and concrete way.

The family is the basic unit in which parents and children unite centered on God's love. The final goal of Rev. Moon is to make mankind as one family, starting from an individual family. The peace of mankind will be accomplished when the whole of mankind can rise above the races and the nations and become one family.

The realization of the Kingdom of Heaven on Earth

The Principle says that the Messiah will come again to complete the mission of man's salvation which Jesus could not fulfill completely. The Messiah will come again in a country of the Orient, Korea. He will come in the flesh with a human form, and will lead all mankind. He will realize the Kingdom of Heaven on earth where man will live unifying his mind and body, and ultimately reaching perfection.

Because the Jewish people believed from the beginning in a monotheistic God, God first sent the Messiah to the Jewish people. The Messiah at the Second Coming, who is to complete the non-achieved mission of Jesus, will not be the Jesus who came and died two thousand years ago. The soul of Jesus was resurrected, went to Heaven and remains with God, but the physical body of Jesus cannot return to earth. Therefore, the Second Advent of Christ will be a man who will inherit the mission of Jesus, but will not be Jesus himself.

We can see that at the time of Jesus' coming, the Jewish people abandoned the position of God's heart. The Jews, the chosen people of God, disbelieved Jesus and executed him, thus betraying God. The nations of the Orient which are now Christian nations, originally believed in polytheism instead of monotheism. The situation in the East, however, is that for many ages the Korean people believed in the existence of God. They believed that the essence of God is light which is symbolized by the world *Hwan*. He is a God of love and life, a monotheistic God, transcendent and personal, pantheistic, immanent, a God of principles and rules. He is perfect. Korean people believe that God sent the Son of God to earth in order to establish the Kingdom of Heaven on earth. Koreans endured foreign invasions many times and never invaded other countries because of their peaceful national traits. Koreans, though they have had deep-rooted religious faith, have sincerely accepted foreign faiths totally and have thus deepened their original faith. They were never exclusive. They positively accepted Chinese Confucianism, Indian Buddhism, Catholicism and Protestantism. Particularly in the case of Catholicism, the faith was not spread by foreign missionaries as in other countries. Korean people, accepting the new truth, went to Peking in order to learn from the foreign

missionaries. These facts show a time-providential relationship between Koreans and Christianity. Because of conflicts among the people in power at that time in Korea, Catholics received persecution, but despite that persecution, the faith of the people became strong. After the acceptance of Protestantism, Korea became a Christian nation, prominent in the world as well as in the East.

Korea was invaded many times by other countries and endured deep sufferings. This has given it value in God's heart. Through such sufferings the Korean people have had the conviction of God's blessing and faith in the realization of the Heavenly Kingdom on earth. *Jung Kam Rok*—the book of prediction of traditional faith—says that in the future in Korea, a morally perfect man will come and set up the capital on Kye Ryong mountain. Korean people have believed in the prophecy. Also, according to the doctrine of Buddhism, Sakyamuni will come after Buddha, and some day in the future Buddha will come and establish the Utopia. Korean people have also believed this, and they have had the strongest belief among the buddhist nations as regards the belief in Mi Ruk Buddha, the future Buddha. They anticipated this Buddha from the Silla Dynasty one and a half millenia ago.

If Christianity becomes a worldwide religion, God and Jesus, in whom Christians believe, will become universally accepted. Even if they are named in a different way according to each different nation, it is needless to say that their substance is the same. Now religion is evolving from the dimension of the world to the dimension of the cosmos. Therefore, it is the time to solve the conflicts stemming from the different ways in which God is understood by different nations. God in whom the Koreans believe is the same as God in whom the Jews believe. The coming of Mi Ruk Buddha, the future Buddha, is the very same event as the predicted coming of Jesus. It is not unreasonable that Koreans would receive the Messiah, for indeed they are among the most religious people in the world.

Although they have been oppressed and have suffered under other nations, the most severe thing has been the tragedy of the 38th parallel. This division of Korea at the 38th parallel was made for convenience after World War II, but it has caused the most severe suffering which Koreans have experienced.

The 38th parallel was drawn as a line of demarcation. The law

of democracy rules the South, while the law of communism rules the North. The United States, as the representative state of democracy, is a Christian nation, and Russia, the representative state of communism, is an atheistic country. The 38th parallel is not merely a political confrontation between democracy and communism; it signifies as well a religious confrontation between theism and atheism.

This boundary has divided the Korean people. Thousands of Korean people were sacrificed at that time. The 38th parallel was not established by Koreans, nor was the Korean War a war between Koreans. The 38th parallel was drawn according to the necessity of world politics. The Korean War was the war which all people fought. Though the 38th parallel was drawn in Korea, it is not the necessity of Korea, it is the necessity of the whole world. Koreans fought each other during the Korean war, but it was, in fact, a war where all nations were fighting. Just like Jesus was crucified in the place of mankind despite his innocence, Koreans have borne the cross of the 38th parallel and endured the Korean War as indemnity for the sins of mankind. Koreans fought each other so that the people of the world could be united.

It is quite natural that the Providence of God will come to Korea as the nation which has carried the cross of the twentieth century.

The Messiah who will come to Korea will save man both physically and spiritually, and he will establish the Heavenly Kingdom on earth as well as in Heaven. Truth, goodness, and beauty are manifested in living saints. An ideal society will be accomplished through love in the form of a utopia which abounds in freedom, equality and peace.

This ideal cherished by Rev. Moon will establish the ideal nation by founding a family centered on love. In the same way, the establishment of a world nation will transcend all the prejudices of race, and will make man happy both spiritually and physically. This happiness is the realization of the long-cherished desire of man.