

## This is Rev. Moon's One-Hundredth Birthday - Who Was Rev. Moon?

Andrew Wilson

February 5, 2020

Address to the International Association of Academicians for Peace (IAAP).



I want to talk about the wellspring, the origin, the source. We're talking about Rev. Moon's hundredth birthday, and it is good to ask the question, why would he, a man of God, choose to sponsor conferences on science. Actually, he had a firm belief in the unity of all knowledge. He believed that, and he taught that there is one principle that is the basis of both religion and science. Because the God who created religion is also the God who created the natural world. So, from that starting point, he believed that there should be one explanation, or one principle, behind all reality. His central focus was in the religion field, but he did not neglect science.

One of the reasons I know about this, and one of the sources I am speaking from, in this talk, is his original text. I have been studying, with the help of a wonderful Korean expert named Hee Hun Standard, the original manuscript that Rev. Moon wrote back in 1951 before he even began his outreach and his ministry. It is called *Wolli Wonbon*, which means Original Text of the Principle. And this has never been published. It is about seven hundred pages long. It's all in his own handwriting, and about a hundred pages, surprisingly enough, are devoted to science. He covers topics like gravity, evolution, electromagnetism, the formation of the solar system...

So, he had it in his mind -- way back when -- before he even started his ministry -- that science would be part of it. And during his life, he made many efforts to support science and technology. Not only with ICUS (International Conference on the Unity of the Sciences) but also by starting companies producing machine tools and ones involved in other industrial processes. So, science and religion, for Rev. Moon, are not fundamentally in conflict. He doesn't hold the position of many evangelical Christians, who see science and the Bible as fundamentally in conflict with each other. Nor does he follow the idea (as Mr. Breland [an earlier speaker] was saying) that science is dealing with facts and religion is dealing with values. They are both intertwined. There is no "versus." The fact and value should be connected; the how and the why should be connected. They are complementary paths to knowledge of the same reality and should eventually arrive at the same point.

### Similar characteristics

One of the people that I studied when I was in the seminary, who is somewhat similar to Rev. Moon in this regard, is Teilhard de Chardin [(1881–1955) French philosopher known for his theory that man is evolving, mentally and socially, toward a final spiritual unity (BritannicaDOTcom)]. While Rev. Moon studied electrical engineering in Japan, Teilhard de Chardin started his career as a paleontologist. But as well, he was a Jesuit priest, and of course, Rev. Moon studied the Bible and was a minister of the Gospel. So even as Rev. Moon developed his theology, the Divine Principle, and incorporated scientific concepts, Teilhard de Chardin did the same thing. As a paleontologist, he studied the evolution of early man, and he

understood *that* to be the work of God -- that God was guiding the evolution of life toward some kind of cosmic end point in which God and Christ would be manifested throughout the universe. He called this the "omega point."

During his lifetime, he was condemned by the Catholic Church, but recent Popes, including Pope Benedict and Pope Francis, have praised his work. So, it's always like that. The prophet is never appreciated while he is alive, but after he is dead, people say, Oh, he must have been onto something. I see a lot of similarities.



### **Religion needs to mature**

Now, Rev. Moon, as I said, believes there is one unitary principle. But you cannot find the unity of science and religion unless you do something with the religion side, because religion has been operating based upon faith, based upon taking the Bible literally, based upon belief in miracles. This led to a lot of distrust between science and religion because it seems that science and the Bible are contradicting each other.

But Rev. Moon believed that if he could help religion to understand the fundamental principle by which God works, the principle that is behind everything in the Bible, the truth of science and the truth of religion will become much more compatible with each other. He wrote, for example, "The world that religion describes appears to be in another dimension, a faraway world that has nothing to do with reality." This is a quote from *Wolli Wonbon*. "However, this is a serious misunderstanding. In fact, the world of faith, that faith is seeking, is the original world of reality; it is the world of the principle that the first human beings should have begun and walked in. However, since they lost that world, it put God in a position where he had to recover by introducing religious faith."

### **Religion, the long way around**

So religious faith was kind of a detour because of the human fall. Originally, had there not been the Fall, we would have been "scientific-man"; man would have been *homo scientificus* from Adam and Eve's time. [Note: *homo scientificus* is a Latinate improvisation for "scientific human" reminiscent of *homo sapiens*.] So science and religion are both to fulfill the Principle. The highest religion and the highest principles of science should cohere with each other. Religion is coming down from above because it knows God, and it should connect to the physical world. It shouldn't just remain in the word of faith.

And science, coming from below, that investigating in the physical world is *homo scientificus* seeking to understand its cause. Nineteenth-century science was materialistic. Einstein's theory of special relativity led to the notion of energy as being more fundamental, and today scientists are looking at information theory to try to understand the source of reality. It is as though science is climbing up toward something invisible and immaterial that is at the cause or root of what is material. Religious people have known that as "God." So there is a link there that needs to be joined. And these two paths are destined to meet, according to Rev. Moon. (My thanks to Mr. Breland for providing all of these beautiful pictures of past

ICUS that are interspersed throughout these slides. Religion must descend to science. Science is climbing up. The hope of humankind is they that they will unite with one another.

Rev. Moon had a vision that one day in the future humankind would live in an advanced scientific civilization and in unity with God. That is, the world of modern science even would help people to testify to God and unite with him. So it is not only for religious people to teach people about the source of the universe but for science to do so as well. And in his material aspect, science should help to build God's kingdom on earth because of God's purpose for creating humankind is not [for humankind to live in] some faraway world in the sky but to live in happiness and in peace in this world. And science is part of God's gift to us to be able to do that.

### **Confronting false expressions of truth**

Another problem that Rev. Moon encountered in his life was the problem of dialectical materialism. He was a prisoner in a communist North Korean labor camp for two years and eight months, where he was exposed to weekly indoctrination sessions about communism. And of course, the communists taught that they were scientific. That religion was superstition, and that communism had the true science. So he understood that a proper response to the errors of communism is to develop a scientific theory dealing with issues of reality and God.

He said, "Advocates of dialectical materialism present their view that the origin of the universe is matter in motion. But before they make such an assertion, should they not consider why motion, the action of forces, began? However, because they do not know the Principle, the law of heaven, they deny the one, the original being, who is the source." So Rev. Moon was thinking very philosophically. We have to get to the root principle to order to understand reality, and dialectical materialism is a false expression of that.

So what are some of Rev. Moon's teachings in relation to science that are in the *Wolli Wonbon*? First of all, the principle of object partners: Entities are positioned in the universe to be in a relationship with one another. They relate by giving and receiving. The more they give and receive with each other, the closer they become, and they become object partners, uniting to produce force.

Uniting for existence and action. Of course, you can talk about male and female, anions and cations, husband and wife, a business entity and its customers, every kind of existence is meant to be in relationship with other existences. And of course, giving should precede receiving. So this is about living for the sake of others. This is the part about the world having been designed to be unselfish. When beings are living in relation to other beings, there is a benefit to all. This is one of the basic points of the principle that Rev. Moon came up with.

### **God and the universe**

How does God relate to the universe? Rev. Moon was an electrical engineer in training. He talked about induction and resonance. You can say that God is a being composed of plus and minus or dual characteristics, and as those dual characteristics interact with the material world, they create a corresponding signal that can form the material into plus and minus in the same way. The more closely the world of plus and minus resembles God's plus and minus, the stronger the interaction is, the more resonance there is. So this is talking about love, actually. But we can use electrical engineering metaphors to describe it. Human love excites God's love. God's love induces human love. They create a positive feedback circuit. This would have happened if the Fall had not messed up human love. So we need to deal with human love and bring it back into alignment, so that the frequency is right. That is what religion was all about.

Another thing that Rev. Moon talked about was the universal prime forces. Those universal prime forces are active everywhere in the universe at different levels, and they always involve giving and receiving; they are always in balance. So on the level of astronomy, you have gravity and centrifugal force. At the level of electrical magnetism, you have plus and minus in circuits. In life, you have to inhaling and exhaling, blood circulating through arteries and veins, and so on. In the spiritual life, we have the force of the conscience relating to the actions of the body. This principle operates on every level. Science can investigate this principle, and religion and ethics should practice this principle. God even operates by this principle. So within God, there are forces generated by giving and receiving. Maybe some of you who are Christians know about the procession in the Trinity. You can understand it in that way too.

### **The goal existed in the seed**

There's another principle that Rev. Moon talks about, which is the principle of growth. All things pass through a growing period. Nothing is created perfect; everything comes through stages: formation to growth, to completion. This growth is a path of truth. It's a path by which beings manifest their complete selves. So this has to do with an individual life form growing from a seed to a sapling to a fruit-bearing tree. But it could also be the growth and development of the planet earth and the growth and the

development of species, or evolution. Not evolution in one generation but evolution over a hundred or millions of generations. Or the growth of the cosmos as a whole. Everything is passing through a growing period. But note that that a growing period has a purpose. It has an end. It has a goal. It is not mindless. It is not random. It has a goal that was already implicit in the seed. That is the principle of growth. Darwin described a process of growth that lower animals evolved into higher animals, and Rev. Moon affirmed that it is true. But the difference is that Rev. Moon would say there is an end point. And that end point is human beings who are united with God and who establish an ideal world.

### **God-ordained evolution**

The unfolding process that started with the Big Bang ends with human beings who can fully become conscious of God and manifest God. This is exactly similar to Teilhard de Chardin's concept of the Omega Point. So we're not saying that evolution is wrong; we're just saying that there is an element of purpose that is missing in materialistic evolution. Darwin began with species. He saw evolution in terms of the origin of species. But Rev. Moon began to look at evolution from the purpose of creation, where you can say that extinct creatures are actually earlier stages on the path to forming the life forms that exist today that can relate to human beings. You can say that dinosaurs are a growth stage of birds. Not looking at the species but looking at the whole. That's the kind of idea he has about evolution.

All I want to affirm is that there is a great deal of commonality between science as scientists investigate it and the points that Rev. Moon came up with through the Principle, which God revealed to him. There is no conflict. It is just that the Principle provides a bigger framework in which we can understand, like science, how physical processes in the natural world take place. Because God is the greatest scientist. Thank you very much.