

Lecture 4 - The two-wing reunification movement to unify South and North centering heart

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Peace Forum for the Realization of a Heavenly Unified Korea



1.

2. The last Peace Forum dealt with the conflict between Korean liberal democracy and Juche socialism, and between idealism and materialism, which are the roots of the ideologies of the South and the North. So the spiritual and material, body and mind, can be unified into one through true love. That true love is none other than shimjeong. As such, the only way to fundamentally resolve the conflict between the two regimes is to find it in the heart and through an incident of shimjeong. The Heavenly Unified Korea Theory refers to a God-oriented, two-wing reunification movement that aims to fundamentally unify South and North, left and right wing, centering on the axis of heart. All issues such as the historical issues of the North-South Korean conflict, ideological issues, peace talks, human liberation, and inter-Korean conflicts can be fundamentally resolved through the central axis of the heart and event of shimjeong. Here, "incident of heart" relates to the life of true love and the events of shimjeong occasioned by Sun Myung Moon and Hak Ja Han, who have been campaigning for peace throughout their lives. Here, you can hear about the only alternative to peaceful reunification between the two Koreas that you cannot hear on any YouTube channel, and in that sense, you are fortunate people.

The Godism of Heavenly Unified Korea is a movement to return to the roots of our nation, the Gyeongcheon ideology, Hongik ideology, and Gwangmyeong ideology of Gojoseon established by Dangun. The founding ideology of Heavenly Unified Korea is the ideology of love for heaven, love for humanity, and love for country. Only then can the legitimacy of the nation and the universality of the two Koreas be preserved. Moreover, this movement should be an ideology that can suggest the future coordinates for a united Korea. That is the principle of interdependence, mutual prosperity, and universally shared values: this is the founding ideology of the Heavenly Unified Korea.

공생공영공의주의 is a movement to return to the fundamental source of freedom and equality, the ideology of the two Koreas, by revealing the limits of liberal democracy and communism.

North Korea is fabricating the history of the nation as history of class struggle. They speak of a feudal era when the land was confiscated and exploited by feudal aristocrats, the Three Kingdoms, Goryeo, and Joseon eras, capitalist society in which workers were exploited by capitalists; finally concluding in a communist society through the communist revolution. However, rather than that, one would describe the history of our nation as a history of overcoming hardships. It was a history of protecting the destiny of the nation "with God's help" despite the Sui dynasty, the Tang dynasty, when a million troops attacked us, the northern Khitan, Jurchen, Mongolia, and the Japanese invasion by sea. No one can find any history of class struggle. Thus the 38th parallel (DMZ) between the two Koreas is not simply a military front line,

but the line of confrontation between opposing ideologies: communism vs. democracy, idealism vs. materialism, theism vs. atheism, and the line separating good and evil values. Our history of national struggle is not a history of class struggle, but a history of struggle over good and evil.

3. U.S. Secretary of State Pompeo posed the question: is the unification issue one of unification by absorption or federal reunification? Following the radiant good feeling between North and South Korea at Pyeongchang, there were the talks on peaceful denuclearization at Singapore and Hanoi. But, as Pompeo said, "We were not able to take the first step." Then on June 16 of last year (2020), North Korea detonated the Inter-Korean Joint Liaison Office at the Kaesong Industrial Complex, ending all peace talks in vain. The basic reason is because they had different concepts of peace and denuclearization. The United States called for the complete abolition of North Korea's nuclear weapons, and North Korea demanded the withdrawal of strategic nuclear weapons and the US forces from Korea. Peace in North Korea, which insists on class revolution and installing Juche on the Korean Peninsula, cannot but be a disguised pacifism; meanwhile the peace concept of the Moon Jae-in government in South Korea is bound to be a relativistic peace that seems to depend on Kim Jong-un's heart. The unification of the two Koreas can only be achieved through genuine peace essentialism. A prime example of peace essentialism and events of the heart is the course of life and dedication of Rev. Moon Sun-myung and Dr. Han Hak-ja, who have dedicated their entire lives to the peace movement. Their story is well portrayed in Kim Jin-myung's novel *The Prediction*. This is not just a novel; it is recorded that the peace essentialism movement of Presidents Sun Myung Moon and Hak-ja Han played a decisive role in the fall of communism. I definitely recommend reading it. According to the contents of this novel, it was originally confirmed by the American CIA, but in November 1987, 25 Red Army factions were dispatched to the U.S. to assassinate Reverend Moon, Gorbachev, the Moscow Press Conference, dispatched 2 to 3 thousand Soviet youth to the US. Many of these were among the Soviet youths who resisted by lying down in front of the tanks mustered by the KGB coup d'état in opposition to the reform and the opening of the Soviet Union. Finally, the Yeltsin Revolution succeeded, and the dramatic story of Gorbachev, who came to meet our Church leaders at the Hannam-dong residence after the collapse of the Soviet Union, moved the public. The peace movement of these two eminent public figures is a peace essentialist movement that risks their lives to save the enemy. So who put an end to communism? There are many factors such as Reaganomics, Thatcherism, Star Wars, etc., but above all, I believe that it was God who dismantled communism. At the forefront of that process were Rev. Moon and Dr. Han, and behind them was the global peace essentialism movement.

What is a human? Both the democratic French revolution and the communist Bolshevik revolution took place over the issue of human emancipation. Yet both the French democratic revolution, which cried out, "Give me liberty or give me death," and the communist revolution that advocated class equality all failed without achieving the original human freedom and equality. Liberal democracy infringed on freedom through abuse of freedom, and communism became the most unequal system that trampled on human rights. The human liberation of freedom and equality has failed, and we must now make it perfectly clear that this human liberation is realized through the liberation of the heart. Namely, freedom and equality can only be achieved through *shimjeong*. The fundamental solutions to the problems of freedom and equality, democracy and socialism can be found through the path of true human emancipation. The answer is *hyojeong*. The *hyojeong* ideology is the only ideology and alternative thought system that can take in stride not only personal ethics but also democracy and socialism. *Hyojeong* weaves together two Korean concepts - vertical filial piety and horizontal righteousness, and is a new term coined by President Han. President Han presented *hyojeong* as the fundamental answer to human liberation. So what is a human?

4.

5. Next, we will look at communism. First, since mutual prosperity is a problem related to the political system of Godism, it deals with both liberal democracy based on *sung-sang* values and socialism based on *hyung-sang* values. Liberal democracy is a political principle that combines liberalism and democracy. Liberalism is a system in which freedom is the core value of human rights, and democracy is a system in which the people hold the sovereignty. Liberalism aims to minimize the interference of state power, but the misuse of freedom and selfishness driven by excessive ambition are in conflict with each other. Democracy pursues "politics of the people, by the people, and for the people," but it has the problem of failure of representativeness because the partisanship of interest parties and elected representatives do not properly represent the people. A person elected by the people can become a member of the National Assembly or the President, but the election is all too demanding and costly, raising the question of fairness of the election. On the other hand, socialism is a system of the people, by the people, and for the people based on the class of the proletariat. Whereas liberal democracy results in the struggle of all against abuses of individual freedom, socialism amplifies the hatred of class struggle and revolution.

6. The ideal of mutual prosperity proposes as its assumption the model for resolving the struggles and conflicts arising from the individual in liberal democracy and from class struggle in socialism. Co-prosperity is politics modeled on the family, not on the individual or the class. As such, mutual prosperity is a politics of brotherly democracy centered on parents, of brothers, of brothers and for brothers. As we

saw above, democracy has been burdened with excessive competitive elections heavily polluted by partisanship, the failure of delegated representatives to represent them, and monopoly democracy based on the majority rule. The alternative to this is co-prosperity. Co-prosperity proposes an electoral system involving nomination and a lottery in order to eliminate excessive competition and realize an election in which everyone wins. Let us say, in a case where representatives are elected by a ratio of 49 to 51, a monopoly democracy in which a majority party of 51 votes monopolizes power is not right; we propose instead a politics of dividing the power between brotherly parties. The conservative and progressive parties must overcome their differences in ideology, coexist as brotherly parties, share power, and conduct politics for the people. When that happens, like a family with parents, it will be possible to realize an organic, unified politics in which the brotherly parties, parliament, government, and citizens come together as one family.

7. The characteristic of capitalism advocated by Adam Smith is the idea of laissez-faire, based mainly on the principle of individual free economic pursuits and the principle of distribution and balance by the invisible hand of the market. Today, capitalism reveals many contradictions, such as the concentration of capital, the polarization of the rich and the poor, and the phenomenon where the rate of return on capital overwhelms the labor force. These contradictions all stem from individual greed. On the other hand, the characteristic of socialist labor theory of value is that the labor of workers creates the value of commodities, and the value of commodities is determined by the amount of labor. Here, Marx saw that capitalists exploited the commodity value created by workers through their labor. He pointed out on the so-called separation of labor and property, that labor belongs to the worker, but property is exploited by capitalists. The proletarian revolution turned things around, instigating hatred on the part of the ruthlessly exploited workers to reclaim what they had been divested of. Then what can really reconcile the capitalist theory of the market economy and socialist theory of labor value? Let us set out to find the answer in interdependence, mutual prosperity, and universally shared values. First, how can the problem of the owners of capitalism based on individual private property and socialism sharing the means of production be solved? The problem of the owner is raised as a question of whether we speak of an individual or a state, the individual purpose or the whole purpose. In the ideological standoff between North and South Korea, capitalism and socialism, promoting the individual vs. the whole, the idea of interdependence presents the family as a model. This is because, in the property issue, the only system that can achieve both the individual purpose and the overall purpose is the family model. For example, at home, the refrigerator is a property shared by my parents, brothers and sisters, and me. Only through common ownership in this family model can the private ownership of capitalism and the state ownership of socialism be unified into one.

8. Furthermore, this common ownership becomes the key to solving the problem of freedom in capitalism stemming from personal ambition. This is because the three owners who share the refrigerator enjoy the freedom of ownership by sharing ownership. In liberal democracy, liberty was rather lost through abuse and indulgence, and the excellent solution to that problem is joint ownership in the system of interdependence (coexistence). Interdependence is indeed the key to fundamentally solve the freedom of liberal democracy. Because freedom can be true freedom only when it is based on the heart.

9. Furthermore, according to the co-existence ideal, proper possession relates to the amount of psychological satisfaction of an individual according to the effect-value theory. The amount of possession is determined by proper possession based on conscience. The question of appropriate ownership raised here is the key to solving the problem of socialist equality. Originally, equality means equality as an object value before God. Therefore, "equality" comprises equality of love, equality of character and liberty, and equality of satisfaction. The egalitarian distribution under communism and ensuing equality are fictional and false. Even if there is a difference in the amount of food eaten by the five brothers or the allowance between the older brother and the younger brother, it is not the resultant equality where everyone feels equal. Equality is equality of love, equality of opportunity, equality of satisfaction. It is equality of character and equality of opportunity. The distorted socialist equality problem can only be resolved when there is objective equality centered on shimjeong and equality of satisfaction. Socialism, which insisted on equality as the highest value, became the most unequal society because it did not fully understand and solve the problem of equality. Fomenting class revolution under the pretext of false equality has ended up committing an indelible sin in human history. The fundamental alternative to socialism is the effect-value theory of co-existence. As such, the theory of interdependence is the only alternative that can solve both the freedom problem of capitalism and the equality problem of socialism at the same time. Symbiosis centered on the heart can be the key to fundamentally solving the problems of labor and property.

We need to recognize once more the importance of heart and shimjeong events. Poverty, inequality, and human rights violations were rampant in countries that were racked by communist revolution. The same is true of liberal democracy. We can no longer tolerate mistakes made because of concepts and philosophies. Lies must no longer be allowed to set foot on this earth. The truth will set you free!!



10.

11. Descartes said, "I think, therefore I am," because it is unquestionably certain that "I think now." This is the proposition of cogito ergo sum: "I think, follow me, I exist." This was not just a philosophical proposition, but a historical proposition that broke down all the belief systems of medieval Catholicism and opened up the modern era. Somehow Descartes seems to be both a great genius and a great fool. Because I not only think, but I also feel and desire. It is certain that I am thinking right now, but it is also certain that I feel and desire something too. Thinking is only one part of our consciousness, and our consciousness thinks, feels, and desires something day and night. In this way, our consciousness is pure continuity and intentionality that flows toward something. The source of that consciousness is the heart. Our consciousness is a consciousness that constantly desires and flows toward something and has a bundle of intentionality. And the final destination of the flow of the human heart and its intentionality is 'the ultimate being, God. Our hearts are the source of our ultimate concern for our ultimate being. That is the intentionality of consciousness based on the heart, and when the purpose of the heart is achieved, one feels joy and happiness. In that sense, man is ultimately a religious being.

12. The hyojeong ideology is the ideology that ultimately liberates human beings as religious beings. It presents a concrete human relationship ethic that empathizes with God's love in the religious conscience and loves the brothers and sisters in the broadest sense. There are vertical hyojeong that loves God and horizontal hyojeong that loves one's neighbors. Vertical hyojeong liberates the heart of God, and horizontal hyojeong liberates human relationships. Since human relations are ethically formed by the universal principle of conscience, horizontal hyojeong is also the principle of liberation of conscience. In this way, when the vertical human relationship of the upper and lower and the horizontal human relationship of the left and the right are restored to a human relationship centered on the heart, the ultimate human liberation can be achieved. This is what the Bible says, "Love the Lord your God with all your heart, mind, and soul, and love your neighbor as yourself!" This is the philosophy of hyojeong. A typical example of hyojeong can be found in the human victory of Jacob, who received the title of Israel from Yahweh. The title of "Israel" means victor. The idea of hyojeong can be clearly exemplified and confirmed through Jacob's victory as a man. Jacob's victory as a human is human liberation through the hyojeong ideology.

13. "Love the Lord your God with all your heart, mind, and soul, and love your neighbor as yourself." (Mark 12:28)* "Whatever you that others would do to you, do so to them." (Matthew 7:12)* "One must not kill a living being, thinking that they are like me and I am like them. Also, do not let another person kill you." (Suttanipatha 705, Buddhism)

* "Anyone who wants to pierce a young bird with a pointed stick must first stab himself and feel how painful it is." (African traditional religion) Do not do to others what is not pleasing to you; this is the foundation of all morality.

"Be aware that all other actions are only selfish kicks." (Mahabharata Anusasana Parva 113.8, Hinduism) The scriptures mentioned here correspond to the golden rule of all religions, which refers to a life of hyojeong following conscience.

Let us take a general example of the voice of conscience rather than a religious scripture. Schweitzer was

born as the son of a pastor and was weak from birth, but overcame it. He became a doctor of philosophy at age 24, a doctor of theology at age 25, and a full-fledged professor of theology department. One day, I chanced across a stone statue of an African, and I thought of an African who died without going to the hospital. I wondered if it was okay for me to be this happy? Schweitzer, who had nothing to envy, studied medicine at the age of 30, became a doctor and left for Africa. For over 60 years of sacrifice and service, he cared for the sick and the poor, and was awarded the Nobel Peace Prize in 1952. "The only thing I know is that those who really want to be happy are those who have found the way to serve others through sacrificial service."

Harvard Happiness Theory: "Graduation and salary are not correlated. People who are considerate, kind, have relationship skills and morality receive high salaries." The secret to happiness comes from making others feel happy. (∴ God of conscience, God of heart)

14. Schindler is famous on account of the movie Schindler's List. The reputed Schindler's list (a list of Jewish survivors, a thank you letter, bribe book to the Gestapo) was found in the attic bag of a German family in 1999. In fact he was a dirty, corrupt German businessman. When Nazi Germany invaded Poland in 1943, they acquired a huge munitions factory that accommodated more than 300 workers. The Jewish workers were rounded up and sent to the concentration camp at Auschwitz. Seeing the pitiful appearance of the Jews being executed in Auschwitz, Schindler's conscience was aroused, and he began to save their lives by secretly exporting them to the factory he had built in his hometown, risking his life in so doing. He cleverly used his privileges to train children, women and college students as skilled metalsmiths, and he saved 1,200 Jews. The Jews whose lives he saved were called "Schindler's Jews." The Gestapo eyed him suspiciously and investigated him; he got them to look the other way by bribing them with money, jewels, and artworks. As he had to bribe the infamous Gestapo, he paid out colossal bribes totaling millions of marks, spending all his fortune to become penniless. Still, it is said that he cried and lamented, "If I had sold my car, I could have saved 10 people, and if I had sold my wedding ring, I could have saved two lives." After he died in 1974, his tomb was located on Mt. Zion, a holy place for Jews, as the only Nazi to ever be buried there.

The power of conscience seems small, yet this story shows how amazing and miraculous it can be. The conscience is touched by the compassion of Confucianism, the compassion of Buddhism, and the love of Christianity, which puts us in contact with a reservoir of infinite pity. That love is the love of Heavenly Parents, and that is what shimjeong is all about. The source of conscience is the heart, the heart of the Heavenly Parent, and Schindler was ready to sacrifice his life to save doomed Jews. For this reason, the movement for peace essentialism must be carried out based on shimjeong. Any peace talks that do not presuppose human rights in North Korea are pointless and doomed to fail, because the essence of peace is shimjeong (hyojeong heart of love).

15. The freedom cherished by democracy and the equality advocated by socialism can only be achieved through freedom and equality based on heart. Therefore the hyojeong ideology based on shimjeong is an alternative to the human liberation promised by democracy and socialism. Originally, democracy is a system upholding the innate values of human rights such as individual freedom, equality, life, and property, whereas socialism is a system that makes labor, a material value, the essence of human beings. As liberal democracy lost freedom through greed and socialism produced endless hatred through violent revolution, neither side could achieve human emancipation. Only when we are based on shimjeong can we achieve true human emancipation under the systems of democracy or communism. The hyojeong ideology based on heart is the only ideology that will lead liberal democracy and socialism in the right direction.

After liberation and the Korean War, Korea achieved the miracle of the Han River and became a G11 country that the world envies. Yet in the midst of this, numerous conflicts such as those with North Korea, labor-management disputes, and ideological battles arose. Now the South-South ideological impasse of conservatives vs. progressives has reached a dangerous level. As you well know, 1980 was the year that Marxism-Leninism was deleted from the North Korean constitution and the Juche ideology was moved to the One Leading ideology. With that standard as the new starting line, the pro-North Korean forces divided between the Marxist PDs and the Juche NL members, and it was the Cultural Revolution of Neo-Marxism that fanned the flames. Right in the throes of capitalism, they are challenging to overturn capitalist society through a cultural not a political revolution. Cultural Marxism marks the culmination of the sexual liberation of Marcuse and the Eros civilization. The alternative to their cultural revolution is the Absolute Sex and True Family Movement. This is also the Shimjeong Movement of Godism. Based on the concept of shimjeong, we have surveyed alternatives to the conflicted history of North and South, the question of reunification, peace talks, human liberation, and South-South conflicts.

16. Now we will consider the South-South conflict and religious unification centered on Heavenly Parents Holy Community, and consider launching a new Heavenly 3.1 Movement empowered by the force of Conscience. On May 8, 2020, President Hak-ja Han announced Heavenly Parents Holy Community. Heavenly Parents Holy Community is to realize the ideal world of one extended family under one God. In other words, under the big umbrella of Heavenly Parents Holy Community, the world religions will

become one, and all organizations such as politicians, academics, journalists, religious people, businesspeople, and artists will come together to realize the ideal world. God is the True Parent of mankind, and that God is one God. That God is not the God of a specific religion or doctrine, but the ultimate cause and ultimate reality who has been directing through the conscience of mankind. And it is a central point that can unite all mankind, transcending borders, races, and religions. And, since there is one God, we come to the conclusion that there is one religion. Some religions claim a personal God, others claim impersonal truths, but the ultimate reality pursued by all religions is one and the same God. This is because the starting point of all religions is from one God. As such, the purpose of religion is for all mankind to become one family, brothers and sisters, under one God. So religion is one.

17. □The March 1st Movement was the first national movement launched by the Korean people, transcending class, class, ideology and religion. The Samil movement set the Korean Peninsula on fire with the voluntary participation of the entire nation without systematic leadership. There was no possibility of autonomous independence in the face of imperialism's armed rule. Korean citizens imitated the non-resistance pacifism of Gandhi, but the Japanese imperialists indiscriminately repressed them with guns. Common folk imitated the non-resistance pacifism of Gandhi, but the Japanese imperialists indiscriminately repressed them with guns. One eyewitness testified, "Moon Yong-gi was holding the Taeguekki (Korean flag) in his left hand and chanting "Hurray!" but lost his left arm to a soldier's bayonet.