

What is Godism?

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Godism is the thought of the Rev. Sun Myung Moon, the founder of the International Conference on the Unity of the Sciences. The Rev. Moon established the Citizens Federation for the Unification of the Fatherland in Korea on May 15, 1987. In his founding message he said that Godism is necessary not only as the ideology for the unification of North and South Korea, but also as the ideology for any kind of unity. I felt that if I were to introduce the Rev. Moon's thought (Godism) in this committee, which is dealing with the topic "Towards Ecumenism of World Philosophy," it might furnish you with some very relevant information. Therefore, I would like to introduce some aspects of Unification Thought under the title "What is Godism?"

Godism (Unification Thought) is the Rev. Moon's thought, and has emerged to fundamentally solve the various contemporary problems through a correct understanding of God.

Many theories have emerged in the past, and many prominent leaders have pondered upon formulas to solve the

world's problems, but those theories and formulas have fallen short of solutions that are lastingly valid. There may be some people who wonder whether there can ever be any such solution. However, it can be said that, by centering on God it is possible.

a) Today's Confusion

After all, why do we try to solve existing world problems? It is because the world is falling into a vortex of great confusion due to these problems. Humanity is suffering terribly, and unless this confusion is fundamentally solved, humanity can in no way be delivered from its pain.

Nowadays, mankind has various kind of problems, both domestically and internationally. Innumerable problems have occurred and continue to accumulate in all of the individual, family, society, nation, and world levels. Therefore, these problems are all creating greater and greater confusion.

b) Failure in Solving the Problems and the Fall of Man

Then why do these problems continue to accumulate without being radically resolved, in spite of all efforts by scholars, thinkers and leaders? It is because mankind has been denying or excluding God, and has attempted to solve the problems by its own ability. In other words, it is because of man's arrogance and pride. While ignoring Him, they have striven by themselves for thousands of years till today, with politicians tackling political problems and economists economic problems. However, all of their solutions have turned out to be makeshift, and they ultimately ended in failure in terms of a fundamental solution.

Thus, instead of following the past footsteps of failure, we choose to solve the problems by receiving God, centering on God's truth and love as a new way. Otherwise we will find no radical solutions to the mountain of problems before us today.

Mankind originally came to exclude God from their

hearts because of the Fall of man. While it is true that many scholars have dealt with those problems without considering the fundamental problem of the Fall of man at all, I believe that the fundamental solution of any problem is impossible if the fact of the Fall of man is denied and God is not taken into consideration.

Through the Fall of man the relationship between God and man was cut off, and as a result man came to lose God. Later, man gradually became arrogant. Man came to place himself in the position of God, pretending to be God. For example, many dictators and tyrants have emerged and conducted themselves as if they were in the position of God since the time of Nero during the Roman Empire. They were convinced that they could solve any problems in their capacity and tried to do so, only to fail.

The same can be said of both communist society and capitalist (democratic) society in the present day. The leaders in both camps have excluded God from their hearts in solving problems. This situation originated from the Fall of man. Why did it originate from the Fall of man? It is because through the Fall of man, man lost his original position and state, that is, he lost the original image of man. He became a man of fallen nature, and lost

the ideal of creation.

c) The loss of the Ideal of Creation

The ideal of creation implies the ideal man, ideal family, ideal society, ideal nation and ideal world where the purpose of creation is actualized. However, since man lost his original aspect, the family, society, nation and world lost their original and ideal states. The world has been thrown into confusion and a multitude of problems have accumulated; the East-West and North-South problems, racism and other problems are currently at their height. For Unification Thought, these problems originate all the way back at the dawn of history. Some may wonder, "Generally the validity of the Fall of man has not been confirmed, so how can one connect the doctrine of the Fall of man with the various, complex, actual problems of the present day?" But this statement is made without deeply analyzing the problem of original human nature.

Based on a solid foundation, Unification Thought analyzes the creation of man by God, and the fact that man fell away from Him with Satan. Unification Thought also states, based on positive facts, that human history is the

history of the divine providence of restoration, administered by God to restore fallen people to their original position and state.

Then, what is the man whom God originally created? He is the man who can put God's love into practice, in other words, who can first live for the sake of others and then for the sake of himself. After man fell away from God, he became inclined to hate and to be jealous of others rather than love them. Man should incline his heart toward goodness to place it in its proper position, but instead he came to be inclined toward evil due to the Fall.

For the Divine Principle, man in this state has fallen to stand in the midway position. Since God is the Creator of men, man's original mind pursues goodness (God's side). However, an evil mind arose in him because man fell away from God through the works of Satan. This evil mind pursues evil (Satan's side). Due to the Fall, man came to possess the two minds of goodness and evil, becoming a contradictory being. This is the aspect of man who has lost the original image.

d) The Pursuit of the Ideal and the Denial of Reality

Thus, original human nature seeks the ideal which was lost. When anyone has lost something precious to him, he tries to search after it. This is the inclination of one's original mind. Man has searched for one ideal after another throughout history without being satisfied with the fallen reality.

In the face of this reality, not being satisfied with it, men have searched after the ideal trying to free themselves from reality. This can be expressed as a "denial of reality." How did man come to have the ideal in the first place? Simply by considering this question, one can understand that man has fallen. When a fish is taken out of the water and brought ashore, it writhes in agony trying to search for the water or the sea. The moment the fish is separated from the sea or the water, the ideal to go back to the sea or water arises. When a bird is caught while flying in the sky and put into a cage, it flaps its wings trying to get out, because within it the ideal to fly freely once again in the sky emerges.

These examples show how original inclinations work.

In the same way, man lost the ideal, and so he pursues it. Thus, man became a historical being who searches after the ideal. The term 'historical being' here signifies the fact that men have continued pursuing the ideal throughout history, and that at the end of their lives the next generation inherited the same mind to continue pursuing the ideal. This has been repeated over and over again in history. Thus, a being who pursues the ideal, never being satisfied with reality, is inclined to deny reality. There are two forms of denial, which are different in direction.

One form of denial is that in a good direction. This is spiritual denial, inclined toward peaceful means. This is retirement from reality because of dissatisfaction with it. After realizing the truth through monasticism, moral training or meditation, people who choose this path come back to the reality to try to save it by peaceful means.

Another form of denial is that in an evil direction. In this kind of denial, men would try to carry out their point by fair means or foul, even using violence. Communist violent revolution is an example of that kind of denial. This phenomenon occurs because, after the Fall,

man's mind has been inclined toward evil in his course of searching for the lost ideal.

e) Mutual Denial and Distrust

When we view things in terms of denial, all the confusion in the nation and the whole world is the resultant phenomenon of mutual denial.

Many different types of denial exist between denial on the extreme good side and denial on the extreme evil side. A quarrel between the husband and wife in a family may be regarded as a form of mutual denial between them. We also find conflicts occurring because of mutual denial between parents and children, labor and management, or school administration and students. We find that all of these different kinds of denial are causing great confusion in the world.

Denial means distrust in a way. The rise of distrust is unavoidable because man has the mind to seek the ideal.

But because man often seeks the ideal in an evil rather than good direction, denying reality, denial always causes opposition. The many resulting kinds of opposition give rise to great confusion.

f) The Way to Control the Confusion

Then, how can we find the way to control this confusion? In establishing this way, we should have no negative philosophy, because the opposition relationship only becomes deeper with such a philosophy. We cannot control this confusion with dialectical materialism, namely communism, for example. We can reform reality only with a logic of affirmation, which is comparable to mutual trust. When those involved affirm and trust one another, opposition comes to disappear, and reconciliation can be established. In order for mutual trust and affirmation to be established, we need to love one another above anything else. We cannot trust anyone whom we cannot love.

Unless a heart willing to give and serve others arises within us, we cannot come to trust them. When we try to serve and love others, however, we have to recognize their original nature as good. In other words,

we should accept the premise that man's original mind is good. We cannot love others unless we assume that even if they appear to be evil, the original human nature with which God created each person is absolutely good. In order to control the tremendous contemporary confusion on a national and worldwide scale, everyone should recognize others as having a good original nature given by God. Otherwise, mutual denial and mutual distrust cannot turn into mutual affirmation and mutual trust.

On the other hand, the following questions may be raised: "Is the original nature of man not evil?" and "How can one ever regard man as originally good?" Mencius advocated the ethical theory that man is fundamentally good. Hsuntzu advocated the ethical theory that man is fundamentally evil. We find reason in both theories. To some, considering man as fundamentally good would seem to be a mere hypothesis, dogma or expedience. And yet, if we regard man as evil there is no way for us to love others, and the existing problems cannot be solved. This fact has been proved by history.

g) The Problem of Good

The problem of good is not so much a theoretical, but a practical problem. In practical actions, we can love others only when we regard them as good, and only by loving can reconciliation come about. In other words, unless the premise that everyone is good exists, there is no way for confusion to be resolved.

The same can be applied in the relationship between one nation and another, or between one state and another. When one nation arouses its own nationalist feelings and regards another nation as evil, the opposition between the two nations cannot radically be solved, because no basis for reconciliation is established there.

Then, what does it signify to be good? We know that the interpretation of good differs according to individuals, and that the criteria of goodness are not necessarily the same in various nations. Thus, unless we

have a correct understanding of what goodness is, the foundation to solve the actual problems cannot be established.

h) The Original Man

What does it mean that man is originally good? From the viewpoint of Unification Thought this signifies original man, or a man with the original human nature. Because man is created good, his original nature is good. He is a man who can love other men and women. To see others in terms of their original nature means to see them as good beings because they are originally created as good. Unless we see this way, there is no way for reconciliation to be brought about in human relationships.

What is the original man or a man with the original human nature? It is possible that the following question will arise: "Should man be regarded as absolutely good only because he is originally created by God?" This is a question of whether God can create some people imperfect or not. In fact, Toyohiko Kagawa, a famous Japanese theologian, studied the problem of the Fall of man and was unable to find out why man, created by God, could fall

away from Him. In other words, how could man, who was created by the most holy, omniscient, and omnipotent God, fall away from Him. It was impossible for man to fall because he was created by God. Kagawa was unable to answer the question, so he was obliged to ascribe responsibility for the Fall to God Himself. He called that defect in God the holy darkness in Him. When God is regarded as capable of making a mistake, then even the original man created by Him could also become imperfect and evil.

On the other hand, however, Unification Thought ascribes all responsibility for the Fall solely to man, and not to God. It regards Him as a perfect Being in all respects. Therefore, the original man or a man with the original nature given by God is absolutely good. What then is the original man or man with the original nature? Original man is none other than "the child of God." God did not create man as one of the rest of creation like a plant or an animal, but He created man in the very position and status of the child of God. Thus, we should look upon other people from the view that all people are sons and daughters of God. This view greatly upgrades man's position, considering that man has been looked upon

as a sinner by traditional religions. The Rev. Sun Myung Moon seeks to raise man from the position of a sinner and servant to the level of a child of God in one leap. All people are children of God, whether they are black, white, or yellow. Only when they are recognized as the children of God can each of their personalities be truly respected.

From this viewpoint, labor-management disputes, which often take place in capitalist society, can be seen as explosions of the pent-up indignation of the workers, whose personalities tend to be thought little of, and come to feel alienated. Better treatment and the improvement of labor conditions including wage increases, are important, but the essential solution for labor-management disputes will only be possible when they (management) quit treating workers as mere employees. Management must raise its view of employees and see them as children of God, and receive them as if they were truly members of the same family.

i) God's Children

Even if all people are children of God, again the following question can be raised: What kind of person is

the child of God? This is the fundamental question concerning the individual, which underlies all other problems. The Rev. Moon has stated that unless the problem of the individual is resolved, the problems of the whole world cannot be solved. This means that a solution to individual problems becomes the key to the solution of the problems of the whole world.

The Rev. Moon emphasized this in his Founder's Message at the Ninth International Conference on the Unity of the Sciences, which was held in Miami, U.S.A. in November 1980 under the theme of "Absolute Values and the Search for the Peace of Mankind" as follows.

"Of these various levels of peace, which levels should be established first? It is easy to think that if world peace were established first, then on that basis the peace of nations, societies, families, and eventually individuals would also be established. But this is a wrong viewpoint. It is actually the reverse of the sequence necessary to establish peace. Individual peace must first be realized. Then family peace can soon follow, and only on that foundation can peace of societies, nations,

and the world be expected. This is because individuals are the basic units of families, and families are the basic units of societies and nations."

In other words, he stated that when the peace of the individual is established, then the peace of the family is established, and upon that foundation the peace of the society, nation, and world can be established. This means that the key to the solution of all problems of the world is the solution of the problems of the individual. This also means that when each individual behaves himself on the basis of an awareness and recognition that all people are sons and daughters of God, the problems of the whole world can be solved.

What kind of beings are the children of God? For Unification Thought, the children of God are the people who resemble God. Actually, men lost their true nature as a result of the Fall of the first human ancestors, but original men and women will resemble God fully. Thus, in order to solve the problems of the world, we must correctly understand God, the Causal Being and Creator, because He created man according to His attributes, or in

His image.

The following question may be raised here: "If all humans resemble the attributes of God, they should have the same face, the same personality, and the same physique, but they are all different. Why?" The various unique features of each individual resemble God. There are countless unique features in the attributes of God. These unique features in God are called Individual Images in Unification Thought. Every person resembles one of those Individual Images of God. Since man resembles God in this way, it can logically be established that in order to correctly know the image of men, or the children of God, we need to know God correctly and accurately.

j) The Understanding of God

By understanding the attributes of God correctly, we can come to understand the original image of every individual, and know that man is originally absolutely good. Then men can come to love one another and change mutual denial and distrust into affirmation and trust transcending all conflict and opposition. Accordingly, it can logically be established that the starting point for controlling the

present confusion of the world is a correct understanding of God. This is where Godism, or Unification Thought, comes in, because it is a theory that informs us of God correctly. It is the position of Unification Thought that no fundamental problems can be solved apart from God. They cannot be solved with man's arrogance. Even when it may seem that they can be solved within human capacity, it is not so.

Today the world is falling deeper into the vortex of confusion day by day. However, no matter how men may try, they cannot solve the actual problems of the individual, family, society, nation, and world without knowing God correctly and understanding Him accurately. The same can be said not only for North-South and East-West unification and for the solution of present labor-management disputes, but also for the unification of religions, races, and ideologies. Knowing God correctly is the true road and the shortcut to solve contemporary problems. The Rev. Moon's Godism, or Unification Thought, is presented as a formula to solve those problems on the basis of the correct understanding of God. Godism is also called Head Wing Thought. It signifies neither a left wing nor right wing thought, but a thought of a higher dimension, and the

absolute truth that can reconcile leftist and rightist thoughts. Therefore, we now come to the conclusion that solving actual problems is not really possible either through any left wing or right wing thought, but is only possible with Head Wing Thought. These are the main contents of a message concerning Godism which the Rev. Moon gave recently in Korea.