



REMARKS TO THE BASIC POSTULATES OF
THE LOGIC OF UNIFICATION THOUGHT

by

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Remarks to the Basic Postulates of the Logic of Unification Thought

The practical purpose of the Unification Thought is to solve problems in the real world. In order to accomplish this purpose, it is important to fully understand what the real problems are, and which meaning they have. Then it becomes necessary to reflect upon them. The purpose of the reflection is to find creative solutions to these problems and to get a right motivation for their solution.¹

Under these circumstances it is natural that Unification Thought pays great attention to the treatment of logic, because the logic deals with the laws and forms of thinking.² For it is only possible to

¹ Sang Han Lee, *Fundamentals of Unification Thought*, (Tokyo: 1991), p. 420 - 421.

² Lee, chapter 10, p. 399 - 435.

think exactly if somebody masters the laws and forms of thinking and applies them purposefully.

Precisely because the use of logic should serve the right thinking and because the right thinking should serve the solution of the problems of the real world, Unification Thought is not content with analyzing the laws and forms of thinking and with critically evaluating the traditional philosophical designs of logic. Moreover it pays maximum attention to the task to integrate logic precisely in its own general theory of reality. For this purpose, in the chapter on logic first are analyzed the outlines of traditional systems of logic.³ Then in a second line of thought follows an introduction in the logic established on the basis of Unification Thought.⁴ Finally in a third line of thought the traditional systems of logic are critically evaluated from the point of view of the Unification logic.⁵

Characteristic for Unification logic is above all that it has an own starting point and that it follows a

³ Lee, p. 399 - 415.

⁴ Lee, p. 415 - 428.

⁵ Lee, p. 428 - 435.

certain direction of thinking. If one wants to understand logic in its real meaning it is necessary, so we are told, first to resolve the question why and for which purpose we think at all.

The spontaneous answer, which is given usually, would be: We think to understand ourselves and the reality as a whole and to resolve the problems of survival and of a meaningful life in a manner as perfectly as possible. We have to think, because we are not definitely determined by instincts and because our capacity of thinking offers us the possibility to understand and to live our life in a more free, meaningful and creative manner, than it is possible for animals who are definitely determined by instincts. Consequently, the purpose of the use of our thinking should be to understand ourselves and the entire reality and to organize our life in a free, meaningful and creative manner as far as possible.

But for the religious oriented thinking of Unification Thought this answer indeed is not fully satisfactory. It rather supposes that the reality can be understood sufficiently and rightly only if it is recognized that the human beings and the entire world

are creatures of God. God pursues with his creation a definite purpose which the creatures should realize by themselves. For this reason human beings should think to recognize the plan which God has with the creation and to realize it with the help of their own thinking. Consequently we should think, because God created us as thinking persons and because we should use our thinking to recognize and to fulfill the purpose of creation.

In order to be able to realize the design of creation God created human beings and the entire world in different levels in resemblance of Him. From it follows that like the entire creation also the laws and forms of human thinking are created in resemblance to the laws and forms of God. So according to Unification Thought He is the Original Image for the images of God which are the human beings and for the vestiges of God which are the other creatures. Furthermore from it follows that human beings should act according to the laws and forms of thinking, that means they should act logically to recognize the plan of God for the creation and to realize it through their doing.

That means for the establishment of a correct theory of logic, which the Unification Thought will work

out the standard for the elaboration of the theory of the entire reality and especially for the theory of logic must be the theory of the Original Image.

As in God all structures that are the structures of existence, the logical structures, the cognitive structure, the structure of dominion etc. are related areas, consequently also all structures within the creation and especially within the human beings are related areas.

In correspondence to that the logic of the Unification Thought is developed in detail according to the theory of the Original Image. But here we do not want to go into these details of the theory.

These explanations of the Basic Postulates which according to the Unification Thought have to be observed in the elaboration of logic suppose God exists, his structures, his essence and his existence can be recognized in an exact and differentiated manner. In the same manner it can be recognized that God created the world and that He had a definite plan with the world which the human beings can recognize and which they should realize.

That Unification Thought emphasizes so much the

importance of the Basic Postulates for the correct construction of the theory of logic is rooted in the conviction that the logic and the entire activity of human beings must serve the solution of the problems of this world. But human beings can resolve these problems of the world only if in their doing they are directed by the Reverend Sun Myung Moon and by the theory of the Unification Thought and especially by the theory of the Original Image which was conceived in the spirit of the Reverend Sun Myung Moon.

In coherence with logic Lee picks up this subject with the statement:

To this day numerous religious leaders have appeared and preached that "one must not have evil thoughts." Philosophers, also, have pursued this way of right thinking. Yet, neither religious leaders nor philosophers have been able clearly to indicate the standard according to which one should think. With regard to this question, Unification Thought asserts that the structure of the formation of Logos in the Original Image is the standard for human thinking.⁶

It appears that with these explanations the Unification Thought wants to accomplish above all two goals:

⁶ Lee, p. 419.

1. With the feedback of every being and especially of logic to the Original Image it wants to gain a standard for the critical evaluation of philosophical and religious thoughts which are judged as insufficient, respectively wrong. That means, the theory of the Original Image and the doctrine of *analogia entis* which is contained in it, should serve as an instrument of ideology critics. So, for example, starting from this standard and this theory in the chapter on logic are criticized different traditional systems of logic.
2. From the explanations about the purpose of thinking the postulate is derived that the thinking should be oriented at the purpose of creation, which itself also is derived from the theory of the Original Image. That means, the thinking in general and the scientific thinking in special should be directed by an ethic whose content is derived from the knowledge of the purpose of creation.

The background of the second goal is a double insight and experience:

1. Several people with their thoughts and actions are not guided by the laws and forms of thinking especially in the case of important decisions. They are guided by associations, emotions, desires and thoughts that are illogical and/or evaluated with insufficient methods of thought. Some even allow their intellect to be dominated by their selfish intentions.
2. There are a lot of people, who master the laws and forms of thought brilliantly, but they use it in order to accomplish with their help dark and/or illicit goals. These people construct with the help of these laws and forms of thought smart and complex theories, that do not explore the truth sufficiently or even bloc it. Such people even use these laws and forms of thought cold-bloodedly to accomplish goals, that are contrary to peace, justice and the preservation of creation. Others say that science is value free and they do not care for which purposes the results of their research are used.

Unification Thought recognizes as reason for this fact, that those people do not give account sufficiently

to themselves, why we have reason and for which purpose we should apply it in a responsible manner.

The consequence of it is, that the Unification Thought elaborates the necessity of ethic in general and of the promotion of right thinking and of science in the service of the solution of the problems of this world in special. In the same manner it is important that Unification Thought outlines clearly that for a not only correct but also really purposeful thinking it is necessary to be motivated by a generous heart which loves the human beings and related to them, the entire creation as such and for themselves. This includes an authentic love to the truth as such. So through the Basic Postulates of the logic of Unification Thought thinking becomes related to the ethic and in particular to an ethic of thinking and in special of science.

The explanations about the cause and the purpose of the world and especially of the thinking serve as foundations for the solution of the problems of the world. Out of this conviction that Unification Thought with the right knowledge of the cause and of the purpose of the world, has the key for the solution of all problems of the real world, arises the absolutely

astounding optimism of Unification Thought.

The conviction that the theory of the Original Image can serve as standard for the ideology critics eventually can lead to an ideological critic of other thought systems. The reason for it is that the theory of *analogia entis* which it implies from the traditional point of view is not elaborated in a consequent manner. Unification Thought asserts that between God and the created beings exists an *analogia proportionis*. But in reality between them exists an *analogia attributionis*. That means, the common of the two *analogata* is attributed to the created beings in dependence of God. But because God himself only can become known as the transcendent reason of our thinking, he cannot become within himself an object of our thinking. He only can be thought as the *Deus semper maior*, as the always greater God, than our not proper concepts of him.

From that follows that the perfections of the created beings from which we can form concepts because they can become proper objects of our thinking we can attribute to God only in a not proper manner. We do that by the *via positiva, negativa* and *eminentiae*. That means we grasp the positive perfections of the created beings,

liberate them negatively from all imperfect limitations which are founded in their contingency and then in this purified understanding we attribute them in an eminent manner to God. So we come to a not proper concept of God who in this manner is perceived as an us always transcending mystery which remains incomprehensible.

From that follows that we can make conclusions from the perfections of the created beings to the perfections of God in a not proper manner. But we cannot make vice versa conclusions from the perfections of God to the perfections of the created beings. For that reason the *Concilium universale Lateranense IV* (1215) defined *Inter creatorem et creaturam non protest similitudo notari, quin inter eos maior sit dissimilitudo notanda.*¹

It is absolutely impossible to equate human reason and divine reason. Human reason is, compared to divine reason, only reason in a very analogous way. It enables us to comprehend the divine reason at best in a very limited way. The reason is, that compared to God's unlimited and pure reason, human reason is only reason

¹ H. Denzinger - A. Schönmetzer, *Enchiridion Symbolorum*, (Barcelona, Freiburg i.Br., Rom, New York: 1967), 34th edition, no. 806. There cannot be expressed any similarity without that it includes a greater dissimilarity between both.

in a limited way. So, human reason is not absolutely dissimilar to divine reason, but more dissimilar than similar.

If that is true, the Original Image cannot become directly the proper philosophical standard for the foundation of the theory why we think and to which purpose we should think. But if we suppose that the theory of the Original Image is the conceptual interpretation of a direct divine revelation it can become the theological standard of the theory why we think and to which purpose we should think.

But also then we should apply the rules of the *analogia fidei* for the use of the Original Image as standard for the theory why we think to which purpose we should think. That means, that this standard can serve directly as standard for the theory why we think and to which purpose we should think only for those people who believe in the supposed revelation. These people should apply this standard according to the theological rules for the use of the *analogia fidei* which also need an indirect philosophical justification.

To avoid that the theory of the Original Image does not become an ideological instrument to criticize other

systems of philosophical and religious thought, consequently it is necessary to evaluate the applications of the theological standard to the evaluation of other thought systems with the tolerance which theological thinking in confrontation with other theological and philosophical thinking always must observe. For theological thinking can demand universal liability only under the condition of its own presuppositions, which subjectively are perceived as true. But those insights logically do not need to be accepted universally.⁸

If the here proposed interpretation of the *analogia entis* is right, it follows also that even by right thinking human beings can recognize only in a more or less imperfect manner, the purpose which God pursues with his creation and with its development and with its preservation.

To understand and to acknowledge this fact is of fundamental religious and practical meaning. This is of religious significance, because again and again we experience that something happens, that is unexplainable

⁸ W. Molinski, "Ideologie and Glaube" in: H. Petri (editor) *Wissen - Glauben - Aberglauben*, (Bochum, 1992).

and even nonsensical to human reason. In such a situation we are tempted to deny that these incomprehensible incidents are directed by divine reason and love. But if we want to gain an appropriate relationship with God, at least according to Christian opinion, we have to trust God completely, especially in times when his guidance with us seems beyond comprehension.

Especially this hope includes the conviction that God will not forget the victims of natural catastrophes and above all the victims of human injustice and cruelty. The renunciation of the trial to know directly the will of God for us combined with the trial to know this will indirectly through human reasoning opens the door to the unconditional faithful and confident submission to the will of God also then when it is not understood. To do so is not a logically necessary consequence of right thinking but the result of a free choice which contents its reasonability in itself and at the same time transcends it.

By the believers this choice is interpreted also as a grace of God. They have a hope which transcends human reason. This hope is an absolutely confident hope that

we and especially the poor and the victims of history shall overcome one day because God himself will lead the history to an end which transcends history. That will happen when he will definitely complete his Kingdom of Heaven in a manner which surpasses all the capacities of the creation by itself.⁹

The right understanding of the analogous character of our knowledge about God and about the purpose of the creation is of great practical significance, because it guards against wrong overestimation of the accuracy of our own judgment. Consequently, it motivates and enables to continuous correction and perfection of our imperfect thinking. Besides the acknowledgement of the limitation of our reason is an absolute necessary presupposition, not to assume to know precisely the will of God, if you only rely on your own human reason. The accurate evaluation of the limitation of human reason is also a necessary presupposition for appropriate religious and practical tolerance.

In particular the here presented conception of the limitation of the human reason implies the postulate

⁹ Unsere Hoffnung. Ein Bekenntnis zum Glauben in dieser Zeit, in: *Gemeinsame Synode der Bistümer in der Bundesrepublik Deutschland, Offizielle Gesamtausgabe I*, (Freiburg - Basel - Wien, 1976), p. 71 - 111.

that each human thought system must be put under an empirical and under an eschatological reservation.

The empirical reservation means, that each thought system must be corrected when it contradicts reason and especially when it comes to a contradiction to eventually new empirical facts. The modern critical rationalism - as for example taught by K. Popper - demands this with good reason.

The eschatological reservation means, that no human accomplishment and especially no particular or universal thought system can claim that it is perfect and that at least theoretically it cannot be corrected or substituted through a better accomplishment, respectively system. Contingent reality definitely implies imperfection which is open to a more perfect future. That is true as far as its reference to the infinite transcendent being makes it possible. Therefore, it is an important task, especially for educators who are motivated by faith to educate people to use their own reason confidently, but with the two indicated secular and religious reservations.¹⁰

¹⁰ W. Molinski, *Weltliche Erziehung als Glaubensauftrag*, in: *Politische Studien*, (München, 37, 1986), p. 177 - 194.

The practical implication of this insight in this context is, that Unification Thought pays more attention to the fact that human reason offers only an imperfect key for the solution of the problems of the real world, even this reason is created as an image of the Original Image. If anybody God alone can solve the problems of this world definitely. The infinite transcendent being can open for the finite beings a perfect eschatological future, which transcends their own possibilities of existence and in special of understanding and thinking.

Under these circumstances also it could be helpful that Unification Thought pays not only attention to the question how to solve the problems of the real world, but it should also primarily deal with the question how we can live in a meaningful manner with problems which we cannot solve now or forever. This is a question which occupies traditional religious thinking always in an extensive and intensive manner. So for example for that reason the Christian tradition attributes much importance to the theology of the cross.

Perhaps because until now Unification Thought is above all interested in the solution of the problems which we can solve with right thinking and with a

generous heart, in the past it took not so much time for the religious occupation with unresolvable problems. But it is necessary to take into account that also in the future we will be confronted with unsolved and unsolvable problems with which we should live in an appropriate manner.

The privileged interest for the solution of the practical problems of the real world which appears as characteristic for Unification Thought explains perhaps also why this thought apparently neglects the consideration of the value of the creation of human life and thinking for themselves in favor of a special occupation with the functional value of the creation etc. That also could be the reason why the Basic Postulates of Unification logic do not pay a special interest to the meaning and to the value of thinking, theory and contemplation as such as it does traditional religious thinking.

But in reality Unification Thought appears open for considerations of this kind. The remarks about the importance of joy in our life point in this direction. Furthermore Unification Thought is convicted that functional knowledge which we need and use to solve the

problems of this world should be guided by an ethic, which intends to realize the purpose of the creation. This supposes that our life and the entire creation have not only the function of a task to fulfill, but they are also a gift which is purposeful in itself. Therefore, we should enjoy them as such. For the same reason it is worthwhile to enjoy knowledge as such.

No doubt, that we are beings of need. Evidently Karl Marx is right in this point. Therefore, it is a fundamental need to work and to solve our problems, but it appears wrong to reduce the human beings to beings of natural needs, so that their first and fundamental need is to work and consequently to change the world instead to interpret it.¹¹

But also no doubt, that we are creations which have already a certain perfection. All our doing has the function to maintain and to develop something what already exists and as existing it is a purpose for itself and has a value as such. *Omne ens est verum bonum et pulchrum* says the *philosophia perennis*.¹² Therefore,

¹¹ Karl Marx, Thesen über Feuerbach, in: *Werke II*, (Darmstadt, 1971), p. 4.

¹² Each Being is true, good and beautiful.

it is meaningful in itself and not only an instrument for others. And for this reason all our knowing, doing, evaluating has finally the function by acting so to maintain and to develop the identity respective the perfection of the imperfect beings in the way they are related to another. This is a truth which detected the modern ecological thinking anew. In this sense we have to work etc. for living, but we do not only live for working etc. From this point of view it is a reductionistic view of the reality if theory becomes more or less reduced to a function of praxis. The same is true if religion becomes reduced to a function of compensation of unsolved and unsolvable problems as Marx thought or as a motivation for the solution of unsolved problems.

If that is true, it would be helpful for Unification Thought to elaborate more that Unification Thought and especially logic have not only the practical purpose to solve problems in the real world. That would mean to emphasize more that primarily it is a purpose for itself and a value as such to understand that the world with all its imperfections and unsolved and unsolvable problems is a good creation of God, and that

he himself will lead the creation to an eschatological perfection which transcends our possibilities of understanding. Naturally, this understanding of the reality also can have the derived function to give a powerful motivation for changing the world as far as possible, none withstanding also the obstacles which make this change so difficult. But then is also clear, that worship and adoration are a purpose for itself and a value as such. Men keep and develop their identity by doing this and not only by solving the problems of the real world.