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**ORIGINAL HUMAN NATURE AND THE MANDATE OF DOMINION:
AN EXPLORATION OF UNIFICATION THOUGHT**

by

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Original Human Nature and the Mandate of Dominion: An Exploration of Unification Thought

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The twentieth century gave rise to repeated efforts of rethinking the enigmatic character of human nature. In particular when confronted with unprecedented scientific findings and their often abusive technological exploitation, not only philosophers and theologians but also fiction writers tend to emphasize the irrational, self-centered disposition of human beings.[1]

Since Jewish and Christian theologians develop the doctrine of salvation based on the revelation about the fallen condition of human beings, it is not surprising that there is not much emphasis on teachings that would explain the pre-fallen state and the original human potential to live in harmony with the Creator. It seems that the preoccupation with human sinfulness in Western religious traditions has robbed believers of a clear perception of God's vision for human beings to attain their goal of realizing their original endowment to have dominion over creation.

To use an illustration from the medical field, I would argue that any attempt to heal sickness and to find the right therapy is intrinsically bound up with a profound knowledge about the healthy

state. Likewise, even if we are confronted every day with actual or potential dangers emerging from abusive human behavior, and if most of our efforts are directed towards seeking to contain damage and pain, we still become increasingly aware of the need for understanding our latent capacity for achieving the state of harmony of man-in nature. In fact, our behavior that results in abuse, pain, unhappiness and exploitation of our environment gives rise to a distinct awareness of a possible state of righteousness, health, fulfillment and responsible stewardship. Escalating suffering and decline urge us to explore the characteristics of our "original nature", thus discovering an unchanging reference point that exposes the perils of what theologians call "fallen nature".

As people struggle with the reality of their own brokenness, they realize that this predicament can only be detected and dealt with by having a clearer sense of our original wholeness that is indelibly present in our subconscious being. Such an awareness about our alienation from our true purpose and God-given potential seems to be augmented by the ever increasing need for responsible ethical decision making when facing the advancement of modern science. In other words, we are confronted with an explicit need for clarifying our original human nature in order to develop the right understanding about our calling of assuming the position of lordship over the created order.

It is the task of this paper to present the Unification position on the topic of original human nature based on *Essentials of Unification Thought* [2], while at the same time focusing on the question of how to understand the mandate of dominion for human beings. Since Unification Thought has been developed as the philosophical explication of the *Divine Principle* [3], it is essentially a theistic philosophy. Subsequently, the exploration of harmony of man-in-nature presupposes the self-understanding of human beings as existing with an intrinsic orientation towards fulfilling an intended harmony of man-with-the Creator.

In our exploration of the Unification view of original human nature, it will become clear that the concept of dominion itself largely defines human nature. I will first present a discussion of theological presuppositions for fulfilling the mandate of dominion in terms of original human beings reflecting the Divine Image (1), and resembling the Divine Character (2). In the final section, I will analyze issues related to the self-understanding of men and women as beings with distinct positions of subject and object towards the surrounding world (3). In all three section, I will also relate our findings about original human nature to the question of how human beings can better understand their calling of exercising dominion over creation.

(1) Reflecting the Divine Image

The biblical account of the creation of human beings in the image of God remains the starting point for the discussion of original

human nature in the Judeo-Christian tradition [4]. Likewise, Unification Thought presents a careful analysis of what it means to be created in God's image by informing the reader that our knowledge of God focuses on the attributes of God. This means that first we discuss the extent of God's attributes defined as "The Divine Image" while assuming that divine attributes are communicated to us through the created order and divine revelation.. Thus, to understand human beings as created in the image of "The Divine Image" tells us that we resemble the content of divine attributes in their characteristic form. This initial level of resembling the Divine Image also implies a certain pattern that is universally applicable to human beings [5].

How then does original human nature resemble the Divine Image from the viewpoint of attaining lordship over creation? Unification Thought focuses on three issues that parallel the attributes of the Divine Image. First, the general principle of the dual essentialities of internal nature and external form finds its supreme manifestation in human beings as mind and body [6]. According to Unification Thought, each person is a dual being described as spirit person with a spirit mind and as physical person with a physical mind. In order for human beings to establish the foundation for dominion, they need to develop complete unity of their spirit mind and physical mind. In other words, attaining a harmonious relationship between mind and body constitutes the first presupposition for fulfilling the mandate of dominion [7]. The contemporary debate on the question of whether

human beings possess an independent soul or spirit is extensively discussed by Malcom Jeeves. His position is one of respect for the traditional Christian view that affirms the existence of an immortal soul, when he says that "we must give ontological priority to mental life" [8]. However, the clarity of his argument is clouded once the scientific findings on the mind brain relationship are taken into account [9].

The second issue that confirms us as God's image is our resemblance of the dual attributes of masculinity and femininity in our createdness as man and woman [10]. However, we only resemble our Creator when we achieve a harmonious loving relationship between husband and wife in a God-centered marriage. According to Unification Thought, neither men alone nor women alone are entitled to have dominion over all things. Only after being perfected as a couple "that is as husband and wife, can they become rulers over creation"[11].

In the third place, the original nature of men and women resembles God's "Individual Image" that is seen as the cause for the uniqueness of each created being. That is to say, human beings are foremost beings with individuality reflecting in a supreme manner the distinctive characteristics of the created order [12]. It seems to me that the concept of individuality sums up the previous two aspects of human nature. In our initial development, we are to attain unity between mind and body that requires full personal investment, thus reaching the goal of a perfected unique

personality. The next step towards our maturation consists of building a fulfilling marriage and family life and in that phase we accomplish our unique identity as a couple. We could speak of husband and wife reaching a common, higher personality in their marriage relationship that would resemble Divine Reality in a more fulfilling way. In other words, once we reach maturity as a couple centered on God's will, we are summing up the uniqueness of the whole created order in its spiritual and physical dimensions and stand as a microcosm within the universe. At that point, original human nature has actualized its inherent potential and fulfills the necessary presuppositions for exercising dominion. This means that human beings can only rule over things which are in a rudimentary sense present in them. Lordship over the created order then shows itself in the human ability to lead creation to the realization of its underlying purpose [13].

(2) Reflecting the Divine Character

The form or pattern of divine attributes has been described with the term "Divine Image", whereas original human nature has been perceived on a first level of resemblance as the image of that "Divine Image". The question remains what exactly is to be realized with that form of attributes, may it be the mind-body interaction or the union of husband and wife in terms of an inherent relational quality or purpose. Unification Thought addresses this question by explaining first the "Divine Character", a concept which describes the function or ability of

divine attributes, such as (a)heart, (b)logos and (c)creativity [14]. Original human nature is then understood on a second level of resemblance as reflecting these three aspects of the Divine Character.

(a) For Unification Thought, the core of all divine attributes is heart, "the emotional impulse to obtain joy through love". Heart is further understood as the irrepressible motivational power behind all creative activity for realizing a qualified object for God's love, namely, mature human beings. Likewise, among all attributes of original human nature, heart occupies the central position, thus defining the human being as *homo amans* or a person of love [15]. In reflecting the Divine Character of heart, men and women then seek to fulfil their own desire for love by becoming an object partner for God. In fact, human beings realize their partnership with God by going through the stages of individual maturation, interpersonal fulfillment in marriage and lordship over creation. In this way, the qualification of human beings as object partners for God's love is secured by attaining the internal disposition of heart in their self-relatedness, their marriage life and their relationship towards all things. In short, centering on heart, people are originally endowed with a motivational power that would guide all their activities towards the fulfillment of love.

According to Unification Thought, heart becomes the stimulating force for intellect, emotion and will to seek truth , beauty and

goodness in the process of maturation. Again, it is the internal quality of heart that determines human interaction with creation and as such it becomes a description for the quality of dominion based on original human nature. In other words, in order to realize the original culture of heart, all of our activities should be grounded in the pure desire to realize the ideal of love [16]. At this point, it becomes clear that ownership, the presupposition for exercising dominion, is determined by the ability to love that which is owned. Therefore, the Unification view of dominion is best described by stewardship, the loving care and guidance of all things and relationships towards the fulfillment of their intrinsic higher purpose.

(b) Another functional attribute of the Divine Character is identified as "Logos", a concept which is rooted in the biblical teaching that all things were created through God's Word [17]. In order for God to realize the desire of his heart through creating a qualified object partner who could respond to his love, the unique design for human beings and the order for their growth process within creation had to be first determined. The outcome of this initial creative activity in the mind of God is identified with logos. The Unification view of logos focuses on two aspects, namely, reason, the initiating, spontaneous, mental dimension, and law, its containing counterpart. In particular, reason is understood as a mental activity that represents the reality of freedom, while law describes the dimension of purposeful necessity within a course of action. Both reason and law are seen as

operating in unity, thus establishing the "Law of the Universe". According to Unification Thought, one can distinguish in each created being an element of reason and an element of law [18].

Unification Thought makes the interesting observation that generally in created beings, with the exception of men and women, the function of reason is secondary to the function of law. That is to say, the natural order develops according to natural law showing a predetermined course and purpose, while in human life reason is the dominant force being able to give direction to the surrounding world and thereby enabling people to exercise dominion. This means that human beings are conscious of their unique endowment with free will that allows them to perceive their exceptional position among all created beings. At the same time they are also aware of the necessity to act in accordance with ethical law. Original human nature can then be described in terms of reflecting the logos dimension of the Divine Character by stating that human beings are created for the purpose of exercising not only the ability of self-determination as it is shown through the experience of human freedom but also to be guided by ethical law with its power of defining human responsibility [19].

(c) Our assessment of original human nature in terms of reflecting heart and logos as the functional aspects of Divine Character, leads us to the discussion of creativity. In order to find a substantial expression of his heart, God first employed his

creativity on an internal level by forming the logos. Through the logos the external dimension of creativity could take its course by calling creation into existence. Thus, Unification Thought speaks of a two stage developmental process for explaining God's creativity. Human creative ability, understood as the reflection of Divine Character, follows also the two stage pattern, distinguishing the internal dimension of purpose, design and plan, and the external dimension of production, distribution and consummation, thus fulfilling the originally experienced creative impulse [20].

A careful reading of Unification Thought shows an intrinsic connection between human creativity and the mandate of dominion. As creativity is guided by the motivation of heart in order to realize love, likewise to exercise dominion over creation means to rule and govern with heart and love. In fact, the whole spectrum of creative activities that govern society, including the fields of politics, economics, art and science, is an expression of applying dominion over creation. According to Unification Thought, we need to pay attention to the original standard and internal quality of exercising dominion by performing creative activities with God's heart and love [21].

In my view, Unification Thought offers further insight for answering the question of how men and women should inherit the internal faculty of heart that would qualify them as lord over all created beings. The argument rests on the assumption that the

right of exercising dominion belongs only to those who actually produce the particular entity that is to be ruled over. For example, the artist who finishes his work of art not only experiences the joy of seeing a substantial manifestation of his creative effort, but because of having created it, he also owns it and is therefore entitled to have authority over it. Ownership and the right to assume dominion are here understood as expressions of creativity that are directed towards the inherent purpose of realizing joy [22]. Thus, we can conclude that the mandate for men and women to exercise dominion carries the original intention of increasing the experience of joy.

Likewise, since God is the Creator of all things, human beings need to fulfill a certain condition that allows them to be recognized as co-creators, thus qualifying for receiving ownership and the right of dominion over all things. In fact, men and women fulfill that condition of co-creatorship by responding to their calling of creating their own unique personality as an expression of God's heart. According to Unification Thought, to be creative in terms of developing a personality centered on heart, one needs to achieve maturation on the individual level and on the level of partnership in marriage that includes the goal of a fulfilled family life. This means, attaining the mature internal disposition of heart as the qualifying criterion for exercising dominion, will confirm human beings as microcosms with the implication of having participated in the creation of the universe. Human creativity then defines a distinct realm of personal responsibility within

which the exercise of free will would accomplish the goal of maturation [23].

Unification Thought points out that for human beings to resemble God's heart in their personality they need to practice selfless love by living for the sake of others. The fallen condition of humankind is then identified with the loss of the personality of heart and the practice of selfish love. In other words, the present problems arising from a distorted form of dominion over creation, such as the destruction of the natural environment and the abusive technological application of scientific discovery, can be traced back to a certain inability of human beings to inherit the internal disposition of heart that would enable them to practice pure and selfless love [24].

(3) Human Nature and Dominion as Defined by Position

Even in our estranged condition of being separated from original creation, we experience an inherent desire to increase order and harmony in the world around us. Yet, because of our struggle with self-centered desire, we end up with a distorted sense of order and our efforts of exercising dominion result in abuse and frustration. In my view, it is an important feature of Unification Thought to explain original human nature in terms of its rootedness in a right sense of order that permeates all of created reality. Consistent with our previous findings, original human nature reflects the order within the Original Image that is

identified as the subject and object relationship between original internal character and external form as well as the attributes of original masculinity and femininity. That is to say, the universal underlying order for all existence is expressed in human beings through the positions of subject and object that defines the relationship between mind and body as well as the interaction between male and female [25].

What needs to be emphasized in discussing the Unification concepts of subject and object is their extended meaning when compared with the traditional philosophical notions of "subject" defined as self or ideas and "object" perceived as things or matter. Unification Thought holds that subject and object do not only refer to the human being as the agent of cognition in relation to a thing or that which is cognized but the positions of subject and object refer also to purposeful relationships between human beings and among different things or entities. In other words, the subject and object positions imply a relationship or "give and receive action" that is ultimately rooted in the higher purpose of expressing the nature of God's heart and as such subject and object denote a unique partnership. For example parents and children stand in a subject-object partnership in order to realize the ideal of parental love and children's love [26].

Unification Thought further discusses original human nature with the determining category of "position" by distinguishing (a) the object position, (b) the subject position and (c) the connected

body consciousness. We will see that each of these concepts offers further insight for analyzing the notion of dominion within the Unification understanding of original human nature.

(a) Why does Unification Thought discuss the object position first? Since human beings experience themselves as object partners vis a vis God, the object position or the internal disposition of object consciousness appears as more fundamental in comparison with the subject position. In short, original human nature is rooted in object consciousness towards God expressing itself through a heart of attendance and loyalty. In fact, object consciousness describes the willingness to accept the purpose of God's heart as the guiding principle for one's actions. In particular, the whole spectrum of human activities that realizes the mandate of dominion is then carried out with the mental attitude of object consciousness towards God. In daily life this means to follow the original desire of the heart to exercise dominion for the sake of others [27].

(b) The understanding of the subject position is derived from perceiving God as the ultimate subject of creation. However, Unification Thought defines the subject position also in relation to the purpose that is to be realized while interacting with the object. This means that the final purpose of creation, namely, the fulfillment of true love defines the internal disposition of the subject. Unification Thought then implies that God, being in the

position of subject, assumes object-consciousness towards that goal of realizing true love.

Since human beings are seen as reflecting God's attributes, their self-understanding of occupying the subject position is determined by the awareness to be God's representative towards all things in creation. This again includes the willingness to accept the purpose of the whole as having priority over one's individual purpose, and in this way clearing the way for object consciousness to arise within the subject. In other words, the internal disposition of the subject towards the object, defined as subject consciousness, is directed by an ever present object consciousness towards the final common goal. In daily life, original human nature then includes a subject consciousness that functions through an authority which is based on concern and love. Here, concern means taking responsibility for the object, thus creating a relationship of trust, while loving the object implies standing in a parental position representing God's will and affection. Therefore, authority, the ability of providing firm direction and being assertive in leading others, should originate from object consciousness towards God, and being rooted in the voluntary respect of the object towards the subject. Unification Thought states that authority represents the strict aspect of love, instilling in the object a sense of seriousness and respect. However, it is also emphasized that true authority is never authoritarian, but inspires those in the object position to use their full creative potential and to feel gratitude [28].

(c) As our previous discussion of the subject and object positions already indicated, human beings experience at the same time object consciousness and subject consciousness, in particular on account of their object position towards God. Thus, original human nature in its relational dimension towards all beings can be described by the notion of "Connected-Body Consciousness". At this point, Unification Thought sums up its previous findings about human nature by pointing out that the dual positions of subject and object are integrated in connected body consciousness and in this way allowing human beings to resemble God and the cosmic order in an ultimate sense on the level of consciousness [29].

In fact, connected-body consciousness describes the original faculty with which human beings should exercise dominion over creation. In other words, relationships of dominion and governance always require a subject consciousness that is directed by object consciousness towards the fulfillment of the common higher purpose. Unification Thought points out that the lack of object consciousness towards God is the major reason for the present corruption of human relationships and the abusive practice of dominion. Therefore, the key for exercising true dominion among human beings and towards all things presents itself in resurrecting object consciousness towards God with its heightened sense of wholeness and purposefulness for all created beings [30].

Summary

The exploration of Unification Thought on the topic of original human nature presents not only a representative study of a theistic position on the authentic human potential, but it also shows the centrality of the mandate of dominion within the initial self-understanding of human beings. Such a study is justified when facing the need for healing declining family relationships and correcting an abusive technological application of scientific discoveries.

According to Unification Thought, the general presupposition for analyzing original human nature is the biblical pronouncement that men and women are created in the image of God. Human nature in its God-intended condition is then perceived as reflecting God's attributes. The following paragraphs, present a brief summary of the understanding of authentic human nature and its defining function for the mandate of dominion.

(1) The central and primary attribute of human beings in their original state is heart or the impulse to realize joy through love. As God seeks to fulfill the desire of his heart by exercising dominion over the created order through human beings, he endows them with the ability to express his heart and to act on his behalf in the position of lord over creation. Thus, the underlying purpose for all human faculties that define original human nature and the mandate of dominion is the realization of

true love. Men and women then become *homo amans* (loving beings) who act as God's representatives in their calling of exerting dominion over creation.

(2) Once the internal content of heart is understood as the underlying purpose for human existence, the question arises of how to realize that purpose through concrete human beings with their unique original nature. For Unification Thought, original human nature shows three major aspects, resembling God's Image, God's Character and the universal order of subject and object positions. In particular, original human beings reflect God's Image consisting of the mind-body and the husband-wife relationship both of which express a unique individuality, while God's Character is reflected through heart, the concept of logos (including freedom and responsibility) and creativity.

The original ability of human beings to be co-creators, reflecting God's creativity, is then understood as the essential faculty for exercising dominion over creation.

The further explanation of original human nature and how it informs the mandate of dominion rests on the argument that human beings are only qualified to assume lordship over creation once they attain the level of being a complete microcosm of the universe. In other words, men and women need to resemble all those things and relationships in creation over which they will have dominion. They achieve such a resemblance through their own being and through their consciousness of acting as subjects and objects

towards the surrounding world. In its final analysis, human dominion then becomes the very activity through which the purpose of creation, the realization of true love, is fulfilled.

Notes

1. The existentialist philosopher Karl Jaspers speaks of people experiencing the despair and frustration of boundary situations (Karl Jaspers, *Philosophy*, Vol.2, 1969). The Lutheran theologian Helmut Thielecke draws attention to the reality of Satan and the fallen condition of humankind. (Helmut Thielicke, *Man in God's World*, 1967). Among fiction writers, there is Aldous Huxley who offers in his *Brave New World* a critique of a civilization that is based on abusive scientific advancement (Aldous Huxley, *Brave New World*, 1932). Friedrich Durrenmatt focuses on implications arising from the discovery of a fictional world formula in his comedy "Die Physiker". Again, it is the irrational, self-centered dimension of human nature that determines the conclusion of his play, namely, to see the further advancement of modern physics as an undesirable event (Friedrich Durrenmatt, *Die Physiker*, 1980).

2. *Essentials of Unification Thought: The Head-Wing Thought* (Seoul: Unification Thought Institute, 1992), henceforth cited as EUT.

3. *Divine Principle* (Washington D.C.: HSA-UWC, 1973), henceforth cited as DP.

4. Gen. 1:26 and 1:27. Note that the biblical text connect createdness in the image of God with the blessing of lordship over creation.

5. Unification Thought speaks of the "Theory of the Original Image", making it clear that we discuss God's attributes and not how God exists in himself as an uncreated being. This "Theory of the Original Image" has three parts, "The Divine Image", "The Divine Character" and "The Structure of the Original Image". See EUT pp.1,2,93.

6. The original Korean text speaks of *sungsang*, the internal invisible aspect and *hyungsang*, the external visible aspect of created beings. See EUT, pp.2-11,93-95. As much as Unification Thought affirms the essential homogeneous nature of both *sungsang* (mental elements) and *hyungsang* (energetic elements) and their total oneness in the Creator, still their manifestation in the created order is perceived as the different elements of spirit and matter.

7. The function of the spirit mind is described as striving for a life of truth, goodness, beauty and love, while the physical mind seeks to fulfill the needs of food, clothing, shelter and sex.

Here, human life is seen as the harmonization of a life of values with a life of material needs. See EUT, p.94.

8. In his discussion of "Explaining Consciousness Now: A Contemporary Issue", Malcolm Jeeves explains the complexity of the mind-brain relationship and the diversity of opinions about the independent existence of the human spirit. Malcolm A. Jeeves, *Human Nature at the Millennium* (Grand Rapids, MI: Baker Books, 1997), p.211, pp.195-211.

9. *Ibid.*, p.211.

10. The general principle that underlies masculinity and femininity is identified as the attributes of *yang* (positive, male) and *jin* (negative, female). Unification Thought understands the *yang-jin* polarity as attributes of *sungsang* and *hyungsang*. See EUT, p.95-97.

11. The perfection of couples in marriage is then understood as the completion of the universe. EUT, p.96.

12. That all created beings are envisioned by God as individual images is explained on a scale of distinctiveness with human beings exhibiting the most distinct individual characteristics while lower beings on the evolutionary scale show less distinctive features. EUT, p.97.

13. That underlying purpose is identified in Unification Thought as the ability of human beings to bring supreme joy to God based on the unique individuality inherent in original human nature.

EUT, p.98.

14. Unification Thought affirms the traditional understanding of the functional aspect of divine attributes, such as omniscience, omnipotence, omnipresence, supreme goodness, supreme beauty and supreme love, while at the same time emphasizing the central position of heart, logos and creativity among the divine attributes. EUT, pp.16,17.

15. The Korean term *Shimjung* describes an all embracing concept of heart that can be best defined from a Western perspective as the driving impulse for the different forms of Christian love, such as agape, eros, and filial love. Unification Thought affirms that human beings, according to their original nature, are persons of heart who desire to realize love. Here, the notion of personhood is explained with the ability to express one's heart in a loving relationship. For a further discussion of the notion of heart see EUT, p.17ff, p.99f.

16. The culture of heart or "Adam culture" then appears as God's original intention for human beings. The quality of dominion in such a culture is determined by the motivation of the heart or unselfishness. EUT, p.101.

17. The ongoing theological discussion for clarifying the meaning of the Logos is based on John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made".

18. The development of the universe is then explained with the guiding function of reason based on the operation of laws. That presence of reason is also identified in Unification Thought as cosmic consciousness. EUT, pp.23-25.

19. In my view, it is the unique feature of Unification Thought to extend characteristics of individual human nature to the family level. As human beings embody freedom and ethical law, they are guided in their exercise of free will through specific norms, which ultimately are norms of family relationships. Ethical law then expresses its dimension of necessity through its normative power and causes the awareness of human responsibility not only on the individual level but more importantly on the family level. EUT, pp.25,103.

20. EUT, pp.103-104.

21. Unification Thought offers an extended notion of dominion by stating that "Dominion incorporates the meaning of ruling, managing, processing, protecting, and so on." It continues to mention the original quality of dominion in the following

quotation: "If human beings had inherited God's creativity completely, they would have been carrying out all of these activities centering on God's heart and love." EUT, p.104.

22. The discussion of the relationship between creativity, ownership and dominion can be seen as another argument for the unique position of human beings in the universe. EUT, p.104.

23. A further source for explaining the concept of creativity in relationship to the fulfillment of "the three blessings", be fruitful, multiply and have dominion (Gen.1:28), is found in the chapter "Theory of the Original Image" in EUT, pp.25-27.

24. Unification Thought points out that the fallen condition of human beings in terms of practicing selfish love has its root in a disordered and abusive practice of human sexuality. EUT, p.105.

25. For the definition of Original Image see note 5 in this paper. A further explanation of the terms "subject" and "object" is found in EUT in the chapter "Ontology". See EUT, pp. 51ff.

26. A detailed presentation of the Unification position on the concepts of subject and object is found in the Ontology chapter under the subheading "Types of Subject and Object". For our purpose it may be sufficient to mention a few attributes that define subject and object. In general, the term subject denotes qualities such as taking initiative, being outgoing and having

spontaneity, while attributes of the object can be identified with being responsive, having a reflective nature and showing receptivity. EUT, pp. 54ff.

27. Object consciousness is seen as the root for loyalty and filial piety, both attributes that describe the relationship between God and human beings. EUT, pp. 106-107.

28. Subject consciousness then includes an essentially loving attitude towards the object position. As human beings exercise dominion over subordinates and all things, they will then guide all their activities through the desire to lead their subordinates and all created things to their true purpose. EUT, pp. 107-109.

29. We can say that connected body consciousness attempts to explain that human beings represent the created order also on the internal or mental level of reality. Here, the self-understanding of men and women as the microcosm of the universe seems to be advanced to a conclusive level. EUT, p.109.

30. EUT, pp.110-111.

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