

**UNIFICATION THOUGHT AS A FOUR-POSITION CONCEPTUALITY
FOR HARMONIZATION**

by

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This paper is intended to provide some explication of Rev. Moon's "Unification Thought" or, that is, the "new philosophy and worldview" of Unificationism, as Dr. Sebastian Matczak has, I believe, aptly termed it. Unificationism is seeking to develop itself into a global and unifying thought, not in the sense of promoting a uniformity of thought, but rather in providing tools to catalyze the harmonization of different traditions of thought (e.g., Eastern and Western traditions). It is important, however, at the outset to take note of the fact that Unification Thought, while it aspires to such praiseworthy harmonization, is nevertheless in many ways an Oriental creation that is seeking to address the Occidental world at this time. There are many obvious problems with this attempt to be sure. But it also seems obvious to this writer that the West has something tremendously valuable and vital to gain from its wooing by the East, not to mention vice versa.

In this connection, I would like to introduce this paper in an unusual way, by sharing two quotes that might serve to illustrate the fact of the dangerous exhaustion of a strictly Western Weltanschauung. In the first of these quotes, Rabbi Martin Hier, founder of the Simon Wiesenthal Center (Los Angeles) which is dedicated to the project of Holocaust education, describes one of the most hunted Nazi war criminals:

"The best known...is Josef Mengele, dubbed by his victims as the 'Angel of Death.' He's an enigma. He is a doctor of philosophy, a doctor of medicine, a student of music and a

lover of Bach and Beethoven, a graduate of the finest universities. Yet his work was picking people for the gas chambers at Auschwitz and choosing innocent victims such as dwarfs and twins for experiments that he conducted without the benefit of anesthetic.

How can we explain that a man so well trained by Western society could turn into this 'Angel of Death'?"¹

The implication of this is more plainly communicated in the following passage from a speech by Dr. S.A. Matczak, a Polish Catholic philosopher, who teaches at both St. John's University and the Unification Theological Seminary:

"This bankruptcy of thought is evident from what has happened to Christian philosophy in the twentieth century: the killing of innocent people, the burning of millions of people in furnaces.

What we have here is the fruit of an unbelievable bankruptcy of culture and thought in our time. After hundreds of years of developing our culture, we have come to the horrible results of mass murder of innocent people as if they were simply nothing, just like a piece of wood or a rock that one throws away without a second thought. This is the result of European philosophy."²

It may well be true that there is an enervation of Eastern philosophy that somehow corresponds to the aforementioned bankruptcy of Western philosophy. In any case, it is certainly the view of Rev. Sun Myung Moon, as well as many other thinkers, that Eastern and Western thought form a complementarity and are meant to find their wholeness in each other. Eastern and Western

worldviews have the capacity to correct and heal each other, ultimately giving rise to a higher planetary culture, inclusive of, but also transcending, both worldviews.

It is relevant to ask at this point: What is the most comprehensive vision or goal of Sun Myung Moon in establishing the Unification Movement and in promoting a distinct theology, the Divine Principle, along with its unique philosophical rendering in Unification Thought or Unificationism? In fact, one of the most complete and concrete statements that Rev. Moon has ever given describing his global vision is that which he presented in his Founder's Address to the Tenth ICUS.

Herein, he began by noting that the most serious problem the world faces today is the North-South problem, or the confrontation between wealth and poverty. The 800 million, mostly white people of the earth's northern hemisphere constitute the upper class of peoples. China, India, and other Asian nations, representing altogether about 3 billion people, form a middle class of peoples. Finally, the 500 million of Africa, Central and South America, and Oceania form an economically poor or lower class of peoples. With such an enormous disparity in economic wealth between upper and lower classes of the earth, there can realistically never be world unity or world peace. Thus, Rev. Moon's overall proposal for solving this problem is to "unite the upper and lower classes through the Asians who are between the white Euro-American societies and the black African

societies.³ Specifically, however, he understands that what is most needed to generate unity between upper, middle and lower classes is a new religion, and then, correspondingly, a new system of thought. Rev. Moon believes that the Unification Church, originating in Korea, is that new religion and that Unificationism is destined to become a new global thought.

However, religion and thought can be unifying on a global level only if they are based on a standard of absolute value, which is known through the experience of God's love. Rev. Moon explains:

" To bring unity between the people of the upper and lower classes, we must bring the people of the upper class to unite with those of the lower class and bring them up to the level of those of the upper class. In order to accomplish that, a central point of absolute value is necessary. That central point is God's love. Then what is God's love like? God's love can be with both the people of the uppermost class and the people of the lower class. God's love is never one-directional. It is a force which moves in a spherical motion. It can move around freely from the highest point to the lowest. Wherever God's love appears, it is welcomed by all everywhere, and it creates harmony everywhere, at all times."⁴

Rev. Moon's summary perspective in his proposal recognizes the central, mediating point for bringing about unity between upper and lower global classes to be, with progressive focus, first, the yellow peoples, then the nation of Korea, and finally the Unification Movement, which is actively functioning as a catalyst

to awaken people to a new understanding of God and, also, God's love. Thus, Rev. Moon sees that the Unification Movement is responsible to begin pioneering needed harmonization in four major areas:

"First, a unity of religions through an ecumenical movement.
 Second, a unity of thought by overcoming materialistic communism through a 'Victory over Communism' movement.
 Third, a unity of culture by establishing a new lifestyle in which the cultures of East and West are combined; and
 Fourth, a unity of economy through a new ideology."⁵

Lest it be imagined that Rev. Moon is primarily a visionary, it should be mentioned that he also introduced on this occasion his plan to construct an International Highway, linking the countries of the East and the West. The first stage of the construction, which is presently well underway, is to connect Japan with Korea via a submarine tunnel, then run the highway from South Korea through North Korea and across China to Peking, fomenting progressive economic and cultural exchange and harmonization amongst the yellow peoples. Beyond that, however, the International Highway is slated to extend from China through Southern Asia, the Middle East, and Europe as far as the Soviet Union.⁶ Rev. Moon throughout his career has been a "relational" thinker, and the above proposals can be understood as the direct fruit of his thought to create unification (harmonization) through a true understanding and practice of relationship.

While it is, I believe, very important to have some basic idea of his global vision, it is more relevant to this paper to discuss the system of unifying thought that Rev. Moon would like to pioneer. What is the best way to describe the kind of unifying thought that Rev. Moon is proposing? Certainly Unification Thought as it has been currently formulated puts forth a religious ontology, upon which are built theories of epistemology and logic, man, ethics, axiology, art, education, etc. Yet, it seems to this writer that the fundamental and overriding concern of Unificationism is with a philosophy of value, which arises out of a more basic theory of moral and ethical values.

This, of course, is not any mystery, seeing that Rev. Moon's ICUS Founder's Addresses for the past 13 years have stressed, first, his encouragement to scientists to work out a genuine reconciliation between science and values, but moreover, his concern to pioneer a "new value perspective." This is best summarized by Rev. Moon himself in his Founder's Address to the Thirteenth ICUS:

"New reasonable morals and ethics must arise out of a new standard of values that is clear and applicable to the modern individual. This standard can only be derived from a transcendent, unified system of thought which unifies past and present secular and religious thought."⁷

"I have proclaimed in earlier addresses at ICUS that Unification theology and ideology can be the foundation of a new unified thought system centered on God. This

ideology states that human beings are intended to have value by nature of their very being. They are each meant to have a unique parent/child relationship with God. Hence, all people are created to lead life with a definite value perspective in accordance with God's purpose of creation: the establishment of true love relationships. In fact, I propose that the absolute values which we seek are grounded in the absolute love of God. It is on the foundation of true love that the values of absolute truth, beauty and goodness are formed."⁸

If one reads through all of the Founder's Addresses to ICUS for the past 13 years, he will see that Rev. Moon proposes a certain ordering in steps towards the establishment of a unifying world view. First, we need a correct concept of God,⁹ which, in Unificationism, means to somehow acknowledge that God is a God of "Heart", with all that that entails. On that basis, we will be able to understand what God's "original purpose of creation"¹⁰ is, i.e., the "establishment of true love relationships," or relationships of love rooted in God's love. If we experience God's love, we can then spontaneously discover that God's love is the source of absolute values,¹¹ which in reality, are the foundation for a true standard of values. Thus, the practice of true love will mean that all human beings can eventually acquire an "absolute value perspective"¹² which will foster world peace.

It must therefore be said in passing that, from one major point of view, Unificationist unifying thought could ultimately be described as a philosophy of love, or as a philosophy of value based on the understanding and practice of (true) love. However,

this philosophy of love is articulated by means of, and in terms of, a philosophy of purpose, a philosophy of relationality, and a philosophy of unity, which in fact correspond to the three consecutive stages in the formation of the Unificationist "quadruple base."

It is the quadruple base as a four-position conceptuality for harmonization that I want to expand upon in this paper. The quadruple base originates as a relatively simple conception in the main Unification theological text called the Divine Principle. Here God is described as the Creator possessing dual, reciprocal essentialities. Through an internal multiplicative give-and-take interaction within God, this original position divides into two further distinct positions, corresponding to the dual essentialities in the original position. These two separated positions enter into a further give and take resembling that within God, which yields their unity in the fourth position. This three stage process in the formation of the "four-position-foundation" is referred to as "origin-division-union".¹⁴ Further, these four positions establish the fundamental structure of unity accomplished through subject-object relationships,¹⁵ in which each position stands as a subject to three objects and an object to three subjects. (I will explain more about this later.) In Unificationism, the four-position-foundation is the most basic structure for talking about, i.e., meaningfully interpreting, God, man, creation, love, individual and family life, and social institutions, as well as

the processes through which God has actuated His Providence in human history. The Divine Principle explains:

"The four-position-foundation is the base for the fulfillment of God's goodness and is the ultimate goal. This is the base through which God's power is channelled to flow into all of His creation in order for the creation to exist. Therefore, the formation of the four-position-foundation is ultimately God's purpose of creation."¹⁶

Long-time official Unificationist theologian Y.O. Kim has noted: "This concept of a theocentric quadruple base is central to an understanding of Divine Principle and represents a distinctive notion to be found in no other religious philosophy."¹⁷

Before returning to further discuss this simpler conception of the four-position-foundation, it should be pointed out that the quadruple base has received a more elaborate and detailed formulation in Explaining Unification Thought, the Unification philosophical text which expresses what is here referred to as Unification Thought (UT). This text was written by Sang Hun Lee, originally a medical doctor and also long-time member of the Unification Church. Dr. Lee was given the responsibility to systematize Rev. Moon's teachings into a philosophical expression. Thus, Dr. Lee, a native Korean, originally wrote his conscientious systematization in Japanese, which then was later translated into the English Explaining Unification Thought.

Unification Thought (UT) is established upon a religious

ontology, putting forth initially what it considers to be an accurate philosophical concept of God, as far as it is presently developed. God, the source of reality, is the Original Being, whose attributes can be known to man in the form of an "Original Image." Because the ontological structure and activity of the Original Being is the basis of the structure and activity of all other beings, it is necessary to briefly discuss the nature of the Original Image.

In UT, the Original Image has both content and structure, and its structure is both spatial and temporal. The content here refers first to a Divine Image ("General Image of God"¹⁸), consisting of the aspect-pair of Sung-Sang ("internal character") and Hyung-Sang ("external form") which are both variously modified by the attributes of yang ("positivity") and eum ("negativity") or, in human terms, masculinity and femininity. Secondly, "individual images" exist within God which are prototypes or images of created beings, and are also part of His General Image. In addition, content includes Divine Character ("Specific Image of God"¹⁹) consisting of the attributes of Heart, Logos and Creativity, which are understood as the most important elements in God's own character and in the constitution of reality. Heart, Logos and Creativity are more important than for instance omniscience, omnipotence, eternality, etc., which also describe God.

Heart or "shim-jung"²⁰ (see Note 20 for elaboration of

Korean term), is the root essence of God. Heart is deeper than love itself; it is the impulse to love, the source of love. It is the primordial "impulse that seeks joy through loving an object."²¹ Here the major principle underlying one's ability to experience joy is that of resemblance. The reason why God was motivated to create man in his direct image was so that He could share with man the full joy that comes in loving an object that is in fullest resemblance to one's own being and therefore capable of the fullest response to one's love. In accordance with this, UT understands that, whereas man was made to directly resemble God, the creation was designed in man's image, directly resembling man (only symbolically and indirectly resembling God) and intended to be an object for man's joy through his loving dominion over it. Both God and man find themselves most completely resembled by, or reflected in, other persons.

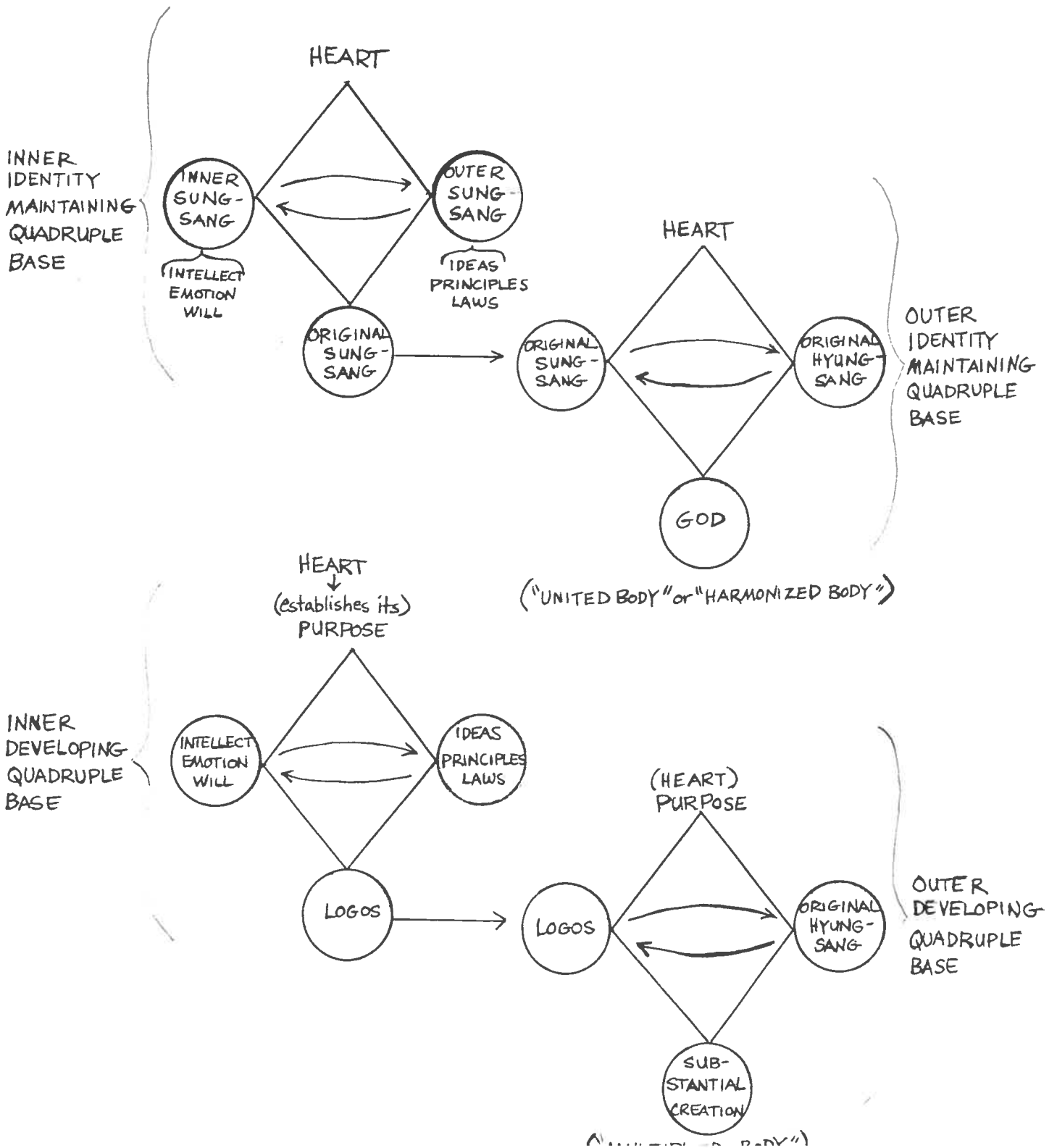
In UT, Logos is taken as the "Word" spoken of in the Fourth Gospel (John 1:1-3), and it is understood, not as God, but as God's standard. The Logos is formed in the mind of God as a kind of blueprint. For instance, before God substantially created a bird, He thought of an exact plan or concrete blueprint of the bird. Thus, the Logos established not only standards by which things in themselves were created, but also the norms governing correct relationships amongst all things. So, for example, UT considers that human relationships are meant to be governed by certain objective or universal ethical standards inherent in the Logos. Also, the Logos is generated (in diagram below) through

the interaction between the Inner Sung Sang, containing the subjective elements of consciousness, or intellect, emotion and will, and the Inner Hyung Sang, containing the objective elements of consciousness or ideas, laws and mathematical principles. In this way, the Logos enabled all created things, even rocks, to possess in some degree intellectual, emotional and volitional elements. This would seem to suggest that UT would look favorably upon some forms of panpsychism.

Creativity may be understood simply as God's ability to create, which is originally motivated by Heart. It is reflected in the diagram below as a two-stage process of first creatively forming the plan (Logos) for something and then creatively realizing the plan.

The relationships amongst God's aforementioned attributes within the Original Image is best understood in terms of four quadruple base structures appearing below in Diagram 1. The first two quadruple bases, the inner and outer identity maintaining quadruples, are involved in establishing God's self-existence or identity, and in accounting for that aspect of the universe which is unchanging. The latter two quadruple bases, the inner and outer developing quadruples, explain God's ability to create, and otherwise account for change and development in the universe. In reality, there is only one identity-maintaining quadruple base (IMQB) because the inner is contained in the outer, and there is only one developing (DQB)

DIAGRAM 1



for the same reason. Dr. Lee further notes that the IMQB and the DQB are dual features of one Quadruple Base.²² Thus, changeability and unchangeability are united in God.

While this writer knows little of Whiteheadian thought, it nevertheless seems worthwhile to comment that the Unification conception of God as the unity of IMQB and DQB seems quite unintentionally similar to Whitehead's idea of God possessing a dipolar nature, i.e., a "primordial" nature and a "consequent" nature. Hans Kung notes that Whitehead thinks of God in Hegelian terms "as dialectical unity of permanence in flux and flux in permanence."²³ Matczak offers clarification on the Unification position:

"The mutability of God, a conception Biblical and human rather than Aristotelian, is shared by Whitehead, Hartshorne and even Rahner. Unificationism is close to their conceptions in this respect, although it does not share the panentheist approach of some of them, at least; nor does it agree with the Divine bipolarity as explained by some of them."²⁴

Amongst the four quadruples in diagram 1, the inner IMQB is the formation of God's mind or His Sung Sang. The Sung Sang exists as, or is produced through, give-and-take between the subjective, initiating elements of God's mind (intellect, emotion and will) and the objective, recipient elements of His mind (ideas and laws). Then, in the outer IMQB, Sung Sang and Hyung Sang or, that is, the subjective, internal aspect and the objective, external-energetic aspect of God's nature, interact in

perfect harmony centered on Heart, to maintain God's own existence.

However, when God begins to create, Heart establishes or indicates a definite purpose for creation (e.g., a bird), which becomes the center for the give-and-take relationship between the Inner Sung Sang and Inner Hyung Sang, yielding finally a Logos or blueprint of the exact relational ordering of all the aspects of that which is to be created. The Sung Sang, now with a specific Logos, interacts with the "raw materials" or "energetic" elements²⁵ to yield the substantial creation. (Thus, the fourth position in the outer DQB is a "multiplied body" rather than simply another "harmonized body" as in the fourth position of the outer IMQB.)

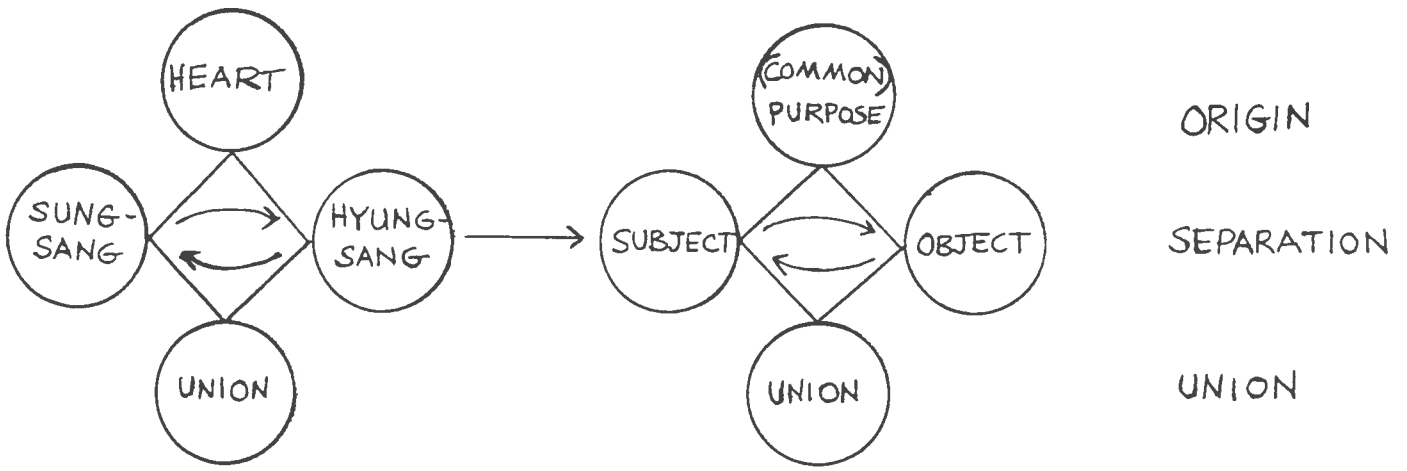
Actually, the most basic working structure of the Original Image can be described as an inner-quadruple-base contained in an outer-quadruple-base. The inner-quadruple-base corresponds to the relational unity of subject and object within a thing. The outer-quadruple-base corresponds to subject-object relationships formed between the thing itself and other things. Just as God exists as a being of originally harmonious inner and outer relationality, so also man is meant to exist within himself, individually, as the harmonious relationship between subject and object aspects (e.g., mind and body) as well as to exist outside himself through harmonious relationships to others (e.g., his parents, spouse, children, friends, etc.).

In summary, the Original Image, in its most fundamental "spatial" representation, is a single quadruple base (Diagram 2), consisting of Heart (purpose) in first position, Sung Sang (subject) in second position, Hyung Sang (object) in third position and the union (harmonized body or multiplied body) in fourth position.²⁶ From a "temporal" perspective, the formative process of this quadruple structure goes through three stages. God is the Absolute, or Origin, possessing correlative aspects of Sung Sang and Hyung Sang which interact to form a union.²⁷ The formative process thereby is what Dr. Lee terms "origin-separation-union action"²⁸, and constitutes what Matczak calls a "Unification dialectics of being."²⁹ Having said this much, it is important to finally acknowledge that God Himself is beyond space and time. Thus, UT understands that the preceding spatial and temporal approaches have particular value in serving to highlight certain major principles that God utilized in expressing Himself in space and time.

In order to convey the significance of the quadruple base as the means for harmonization, I would like to briefly discuss Unification ontology as elaborated in terms of a three part philosophy of purpose, relationality and unity.

1. Purpose

DIAGRAM 2



In UT, "purpose" is used in several different contexts. First, Heart is not only the origin of a specific purpose or goal of creation (e.g., a bird), but it is even more fundamentally the source of God's overarching "Purpose of Creation," to which all God's lesser purposes are subordinated. Before any substantial thing or even any blueprint of a thing existed, God as a being of Heart had an original intention, or Purpose of Creation, to construct the universe in such a way as to enable the full realization of true (unfallen) love relationships, between God and human beings, as well as amongst human beings, and between people and nature.

In addition, Unificationist ontology explains the purposes all created beings have. Every existing being is understood individually as an "individual truth body," but also even more significantly as a "connected body," or a being that is actively participating in the state of interrelatedness or interconnectedness with everything else. Every being is a connected body in that it is recognized as possessing "dual purposes," that is, a subjective purpose to preserve the whole (having greater priority), and an objective purpose to maintain its own individual existence (having lesser priority).

The complementary give-and-take relationship between these dual purposes causes all things to perform "circular" (or "elliptical") movement, which is understood as the basic mode of

existence in the universe.³⁰ Philosophically, this circular movement occurs as the object revolves centering on its subject. The unity of this subject and object then becomes an object to yet a higher subject (center). Thus, all existing beings, from atoms to the universe itself, including galaxies, form a hierarchy consisting of many levels of centers and circular movements.

The concept of the connected body in UT seems to correspond closely to Arthur Koestler's idea of the "holon" in his philosophy of science. According to Koestler, all of nature is composed of holons, which are two-faced or "Janus-faced" entities, that can be described as wholes or parts. Seen from 'above', the holon is a part or constituent that exhibits a self-assertive tendency. Seen from 'below', the holon is a whole possessing an integrative tendency toward wholeness.³¹ Interestingly, theoretical physicist F. Capra has noted that Koestler's holon is especially expressive of a new "systems view" of reality that is at present effecting a paradigm shift in the way scientists understand phenomena.³²

What would, however, distinguish UT from Koestler's holon is the understanding that the purpose for the whole of every existing being is further refined into a "Sung Sang purpose" or higher whole purpose and a "Hyung Sang purpose" or lower whole purpose. For instance, the lower whole purpose of a proton is to contribute itself to compose an atom; the lower whole purpose of

an atom is to compose a molecule, etc. But the higher whole purpose of every existing being is to serve or benefit man, who is designed to stand as the relative center of the universe, subordinated only to God who is the absolute center. Man's centrality in this case is essentially moral or spiritual. This centrality may also be highlighted from a different Unification metaphysical perspective. Since both physical and spiritual dimensions of reality were originally created after the pattern (image) of man himself (i.e., his body and mind), these macrocosmic dimensions are also designed to relate properly only through the harmonious interaction between man's microcosmic body and spirit. Thus, man stands as singular mediator and center of harmonization between physical and spiritual worlds (dimensions) in the universe. UT's thoroughgoing emphasis on the centrality and dignity of man (as sons and daughters of God) is recognized by Matczak as one of the most novel and valuable aspects of the Unification worldview.³³

2. Relationality

The second stage in the formation of the quadruple base is that of separation into correlative subject and object aspects, which thereby corresponds to an overall Unification philosophy of relationality. The thought that has been formulated in this area of Unificationism is, I believe, another of UT's most valuable contributions.

In Explaining Unification Thought, S. H. Lee describes the fundamental mode of relationality as governed by a cosmic Give-and-Take Law.³⁴ In one sense it is simple to explain "give-and-take action." This relationality requires the existence of correlative elements of subject and object, and a central, common purpose that both relate to. Consequently, give-and-take action is inherently and always harmonious, and can otherwise be conceived as reciprocity, mutuality and complementarity. Further, give-and-take action also presupposes a difference of position between subject and object, giving rise to order in the universe, and it posits as well that all beings exist on the basis of both internal and external give-and-take action.

S. H. Lee elaborates that there are, in fact, four kinds and five types of give-and-take action.³⁵ The four kinds correspond to the four kinds of ontological quadruple bases: Identity-Maintaining, Developing, Inner and Outer. For example, the concept of inner and outer give-and-take action may be applied at any level of nature or society: when considering the solar system in the galaxy, the relationship between our sun and the galactic center is outer give-and-take action, whereas the relationship between the sun and the earth is inner give-and-take action. However, on the level of the solar system, the relationship between sun and earth is the outer relationship while the relationships within the earth are inner relationships.

The five types of give-and-take action,³⁶ which I will not describe here, attempt to account for all possible forms of interaction among human and non-human (living and inanimate) subjects and objects (including the relationship between God and man).

The Unification view holds that all development takes place through the harmony of give-and-take interaction, and decidedly not through the a Hegelian or Marxist opposition or contradiction. In this connection Matczak writes:

Unificationism does not accept the Marxist notion of inner struggle (contradiction) and consequent upward development as a basic dialectical law since this contention is assumed rather than demonstrated by science. Unificationism contends that a much more solid theory is based on the observed harmony, correspondence, cooperation and complementarity among all existing things. Therefore, it emphasizes the law of give-and-take which explains this harmony.³⁸

F. Capra corroborates this distinctive Unification view of nature, also criticizing the mistaken Marxist emphasis on struggle:

I believe their (i.e., Darwin's and Marx's) view of social evolution overemphasizes the role of struggle and conflict, overlooking the fact that all struggle in nature takes place within a wider context of cooperation. Although conflict and struggle have brought about important social progress in our past and will often be an essential part of the dynamics of change, this does not mean that they are the source of this dynamics.³⁹

Again, UT explains the phenomenon of social struggle as one example of "repulsion action."⁴⁰ Lee offers that "give and take action is always carried out between subject (+) and object (-), not between subject (+) and subject (+)."⁴¹ The mutual repulsion between two subjects in nature or society is not always necessary, but is ultimately in any case predisposed to strengthen the ~~the~~^{true} developmental process through give-and-take action between subject and object.⁴²

Evolutionary biologist and Unificationist commentator, Kurt Johnson, has remarked that "As a dialectical theism, Unificationism seems to rid itself of several pitfalls of dialectical materialism."⁴³ For instance, Unification Theological Seminary president, David S. C. Kim, notes that whereas the dialectical materialist explains matter and relationality by a "logic which maintains a concept of process without (addressing) the problem of first cause,"⁴⁴ Unificationism as a God-centered view "considers why mutual relationships exist and come into existence."⁴⁵ As Kim indicates, Unification religious ontology would claim that "without a purposeful principle inherently operative throughout the universe and recognized by man as the center of his own being, man cannot have a concept of true value, morality or love."⁴⁶

Since, for Unificationists, the idea of give-and-take action

is the key to all growth and process, it translates into a working methodology upon which all Unification projects are based. This methodology is one of actively seeking to create relationships with and amongst others (individuals and organizations), always with the emphasis upon giving and serving, and ultimately loving. Simple as this may seem, it has nevertheless given rise to a profoundly fruitful outreach, designed to produce harmonization and knitting together of people in friendship and mutual care. One of the major expressions of that outreach is all of the various kinds of conferences, e.g., interreligious, theological, ministerial, political, scientific, artistic, legal, media, etc., sponsored by the Unification movement to promote dialogical exchange. Simply put, UT recognizes that before the Kingdom of Heaven can exist on earth, or before the social order can achieve a higher realization of love, there must be an experience of greater unity or harmonization. Before harmonization is achieved, however, there must at least be many, many opportunities for relationship, i.e., dialogical exchange, in the case of conferences.

Finally, it seems useful to mention here that UT is, of course, not unique in its desire to emphasize a relational explanation of reality. Several representative contemporary views utilizing dialectical explanations are the theistic views of Hans Kung and Paul Tillich, and the comprehensive views of philosopher of science Michael Polanyi. Kung, for instance, has suggested that the physicist's concept of complementarity might well be

expanded to further our understanding of God:

And God? Perhaps he, too, is predicable only in a 'complementary' sense... In the light of this complementarity--or, better, dialectic--could we not also better understand how in God, both necessity and freedom, rationality and morality, generality and particularity, impersonal and personal, are mutually inclusive?"⁴⁷

Paul Tillich has articulated the Trinity in dialectical form in his Systematic Theology, thereby rescuing the Trinity from paradox and rendering it rationally understandable. Tillich says: "But the trinitarian symbols are dialectical; they reflect the dialectics of life, namely the movement of separation and reunion."⁴⁸

Michael Polanyi spent the latter part of his life especially in formulating a comprehensive epistemology that would explain man's ability for knowing, not only in science, but also in the areas of art, morality and religion. His epistemology of "tacit-knowing," partly inspired by insights from Gestalt psychology, is person-based and dialectical in character, highlighting the fact that all knowing is generated through the interplay between a person's "focal awareness" and "subsidiary awareness" in any situation. Richard Gelwick has summarized this point: "In this new paradigm, it is now clear that knowledge is neither subjective nor objective but a transcendence of both achieved by the person acting with universal intent."⁴¹

"Universal intent," if I have grasped it correctly, reflected Polanyi's understanding that human beings, in their essence, do not find their greater satisfaction in simply pleasing themselves but in establishing standards of excellence that can be shared with others. In this sense, it is intriguing to speculate that Polanyi's "universal intent" may be almost the same thing as the Unification "common purpose." If this is so, then it seems to me that one possible way Polanyi's tacit-knowing paradigm might be represented is in terms of a Unification quadruple base (see Appendix A).

3. Unity

Finally, regarding the philosophy of unity inherent in the quadruple base, I have already mentioned that "union" here takes the form of either a "harmonized body" or a "multiplied body." As a concluding comment to this section, Matczak has distinguished that the Unification ontological position is not accurately described as monism or dualism, but rather, as "unionism" (see note 50).⁵⁰

Unification Thought applies the purpose-centered quadruple base to put forth theories of epistemology and logic, human nature, ethics, axiology, aesthetics, education and historical development. There is, however, neither the time nor space to consider all these. Therefore, at this point, I would like to move from the quadruple base in its more abstract form to

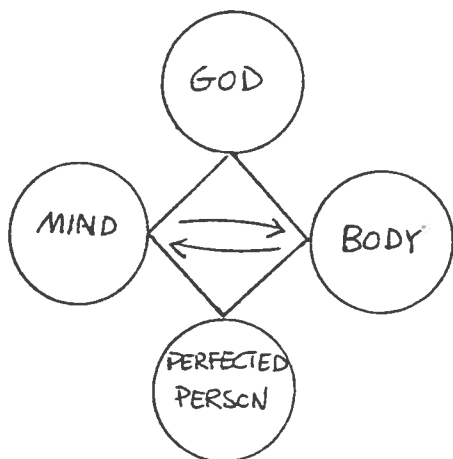
discussing it as it more directly concerns human beings.

THE QUADRUPLE BASE AND HUMAN BEINGS

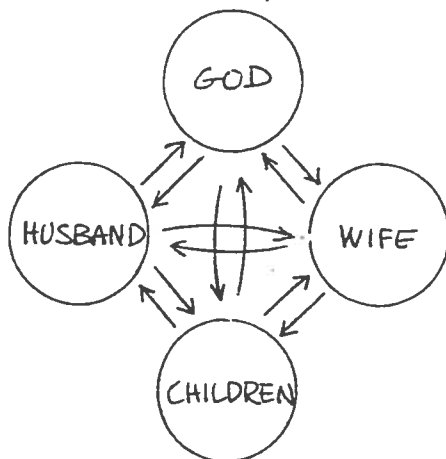
Theologically speaking, one of the most important ways that Unificationists employ the quadruple base is in explaining the universal implications of each of the Three Blessings (see Diagram 3) in Genesis, which, taken together, are interpreted to embody God's original Purpose of Creation. To "be fruitful," or to realize one's potential for love and creativity (i.e., individual perfection), indicates that man was intended by God to first attain an individual maturity of heart through his heart-relationship with God. Such maturity would be achieved when the harmonization of man's "mind" (or spirit, here) and body was centered upon the highest possible purpose (i.e., God, God's love and truth, etc.). (In fallen man, because his purposes are less than God [i.e., money, power, knowledge, etc.] and are not conditioned by his full relationship with God, the harmonization of mind and body has been incomplete or experienced only in lesser degrees.) In the Second Blessing ("to multiply"), mature man and woman would unite as husband and wife, giving birth to children and establishing the nuclear family centered upon God. Finally, in accord with the Third Blessing, human beings knowing God's love, would apply it to take a sensitive dominion over nature, eventuating in the establishment of a technologically-advanced and otherwise ideal social order.

DIAGRAM 3

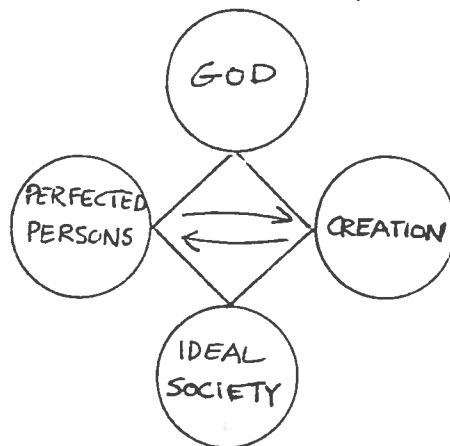
FIRST BLESSING
("be fruitful")



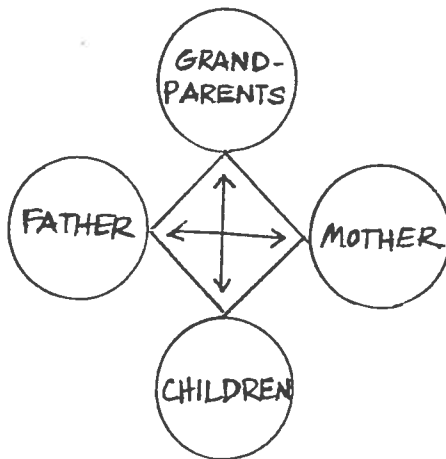
SECOND BLESSING
("multiply")



THIRD BLESSING
("have dominion")



PRACTICAL FAMILY BASE
(possessing verticality and horizontality)



In this, the Second Blessing, especially in its connection to love, or the family quadruple base, has been the emphasis of all of Rev. Moon's teaching as well as of the entire Unification worldview. In other words, the family is actually the center of Unificationism, because, next to God Himself, it is the family and not the individual that is finally the highest and fullest expression of the quadruple base or the four-position-foundation. This is an important clarification, because I believe that perhaps the most meaningful things that Unificationism has to offer and that it would like to offer to the world have everything to do with the God-centered nuclear family. Matczak has appropriately stressed the significance of the family for Unificationism:

...thus, the family is the second direct image of God, the first being man himself. In fact, as we showed before, God's activity and its structure of quadruple base is known from studying the nature of the family. Moreover, the family is the visible source of each individual on the one hand and of every society on the other hand.⁵⁷

It seems here that one might further be able to say that the family quadruple base is not only the mediating structure between the individual and society, but also that it is actually the pattern for the structure of the individual as well as societies, or all groups larger than the nuclear family. Indeed, if the universe is made in man's image, as Unificationism holds, we might even conjecture that the universe is somehow made both in the image of an individual person and in the image of a family as

the basic plurality of persons.

Before going on, it is necessary to take note of the Unification view of love. In reality, love is unfulfilled unless there is reciprocation or a genuine give-and-take. Rev. Moon has often explained that this is why God, as cosmic subject, designed man in his direct image with the capacity to grow into a cosmic object. (Fallen man, however, has never been able to realize his potentiality in this regard, of responding fully to God's love and thereby becoming qualified to stand as a pure channel of God's love to the creation.) One can get a feeling for Rev. Moon's understanding of the greatness of love from the following two quotes:

It is a universal truth that love is activated when there is a circuit formed by having an object. No matter how almighty God is, unless He can find an object of give and take, He is lonely and very poor.⁵²

Love is at the center of everything and the entire universe revolves around it as the active force of the universe. Without love there is no axis and without love there is no center. To make a family one, parental love serves as the axis. For the nation to become one, the sovereignty serves as the center. For the universe to become one, God Himself must serve as the center.⁵³

The most profound reason why the family quadruple base is so important is that, for Unificationists, the nuclear family embodies the unique ontological design for human relationality that allows God's love to be known in its fullness. In this

paradigm, the three basic expressions of God's love are (unconditional) parental love, conjugal love between husband and wife, and children's love, or the responsive affection that children return to parents. In the family, God's love is to be fully experienced in the context of 12 fundamental heart relationships possible amongst the four positions of God, husband, wife and children (again, each position standing as subject to three objects and object to three subjects).

An ideal family presupposes an ideal marriage union, one that would be eternal, and in which husband and wife would begin with a transcendent regard for each other as the daughter and son of God. In such mature freedom of heart, when a husband looked at his wife, he could deeply appreciate that, as a woman, she represented fully one-half of the human race - that she represented all women - and in loving and honoring her, he could love and honor all women through her. The same would be true of her perception of him and the union of the two in marriage would therefore constitute a cosmic wholeness as great as God Himself. In addition, from a different viewpoint, when she loved him, it would be simultaneously as a husband, a father, a brother and a son, i.e., as a kind of "Full Man" (my term). Likewise, his love for her could be the most joyful consciousness of loving her simultaneously as a wife, a mother, a sister, and a daughter (or "Full Woman"). Thus, the whole natural process of mutual loving between husband and wife would become consciously, profoundly poly-

dimensional, with this fully-rounded quality of God's love then being transmitted to the children.

Unification Thought itself understands the God-centered family to possess cosmic significance in the following ways. First, the establishment of such a family would represent the completion of God's original plan for creation. (Especially important to grasp here, however, is that this original plan is most essentially understood as the original blueprint for the full realization of God's love. Unificationism would propose that the God-centered family, embodying the 12 basic love relationships, is the full incarnation of the WORD (Logos) in John 1.) Second, father and mother together would be recognized as the true Lords of love over the creation (the third blessing). Third, the normal loving relationship of marriage would represent the general way of creating and multiplying love in the relationships among the citizens in the society at large. In other words, this original family quadruple would represent the model for realizing perfection in human society. An ethical perfection based on peoples' educated awareness of universal standards of loving relationship and on their ability to put such standards into practice.

The practical family base in human society is understood to consist of three generations, depicted in Diagram 3 with grandparents ostensibly taking God's position, and God remaining as the center of all relationships in this nuclear family.

Ethics is defined in Unificationism as prescribing standards of behavior involved in "realizing love in a proper direction."⁵⁴ Simply speaking, there are certain ethical standards, inherent in the Logos grounded in God's love, that should govern, for instance, how the father relates to the grandparents, to his wife and to his children, as well as how all positions relate to each other in the family. Since the family is where one learns ethical behavior, then it is thought that family ethics should be the basis of all other ethics, e.g., business ethics, civil and national ethics, etc.⁵⁵

By now it will be clear that what I have been describing seems to very close to Confucianist thought. S. H. Lee has openly suggested that a new ethical system might in fact glean important things from such an ancient ethical system:

In other words, a sort of "modern Confucianism" is indeed needed in order to establish family ethics, since ethics cannot be established without a religion. This "modern Confucianism" need not be like the traditional Confucianism, but a religion which can set up family ethics is necessary in order to try to rectify the value system which is collapsing.⁵⁶

Both Matczak⁵⁷ and Sontag⁵⁸ note the manifest influence of Chinese Confucianism in Unification ethics. However, Y. O. Kim, concerning Unification theology, has strongly clarified that "Reverend Moon did not consciously set out to create a syncretistic combination of Confucianism and Christianity."⁵⁹

Be that as it may, Unificationism has in any case put forth a new theory of value founded on the vertical and horizontal structure of the ontological quadruple base (see Unification Axiology⁶⁰). Actually, this is most essentially a theory of ethical value founded on such ordering in the family quadruple base. Rev. Moon explains that the family is a microcosm, and that vertical and horizontal orders exist in both human society and the cosmos.⁶¹

"Vertical" and "horizontal" relationships of love in family life give rise to "vertical" and "horizontal" views of value.⁶² Relationships amongst grandparents, parents and children take place through vertical expressions of love. Parental love is downward and children's love is upward. Since all social groups larger than the family are understood as extended forms of the family, then in a school, teachers should love and care for their students (downward) and students should respect and cherish their teachers (upward), etc. Likewise, the horizontal order of love is reflected in relationships between brothers and sisters, friends, neighbors, colleagues, etc. Not only should we live in such vertical (hierarchical) relationships entailing humility, patriotism, benevolence, etc., but also in horizontal relationships involving the practice of sincerity, reconciliation, tolerance, justice, etc.⁶³ Thus, the family quadruple base can be used to explain that there are value-views corresponding to each kind of family relationship and to

demonstrate the qualitative nature of truly civilized society.

There is a third "individual" view of value, explained by Lee, that is associated specifically with the establishment of one's individuality. Each person of the family quadruple base has individuality, or an ontologically unique combination of personality potentialities. As a person grows, he should have the opportunity to learn personal integrity, or to bring his personality to fruition, through the realization of such values as honesty, righteousness, courage, wisdom, self-control, self-reliance, etc. The initial and central context for the realization of these values would be the family.

Vertical, horizontal and individual views of value represent the philosophical foundation of a "new view of value that can embrace and unify all the traditional views of value,⁶⁴ i.e., Christian virtues based on agape love, Confucianist virtues founded on benevolence (Jen), Buddhist virtues based on mercy (compassion), etc."⁶⁵ S. H. Lee reiterates Rev. Moon's ICUS vision for the creation of a new value perspective:

In other words, a movement for the Unification of value perspectives should be initiated. This movement must firmly establish an absolute value perspective by revitalizing traditional values through providing them with new theological, philosophical and historical grounds.⁶⁶

I have to some small extent described here the quadruple-based,

theological and philosophical grounds that Unificationism would contribute to the formation of such an absolute value perspective. (S. H. Lee also suggests historical grounds in Explaining Unification Thought.⁶⁷)

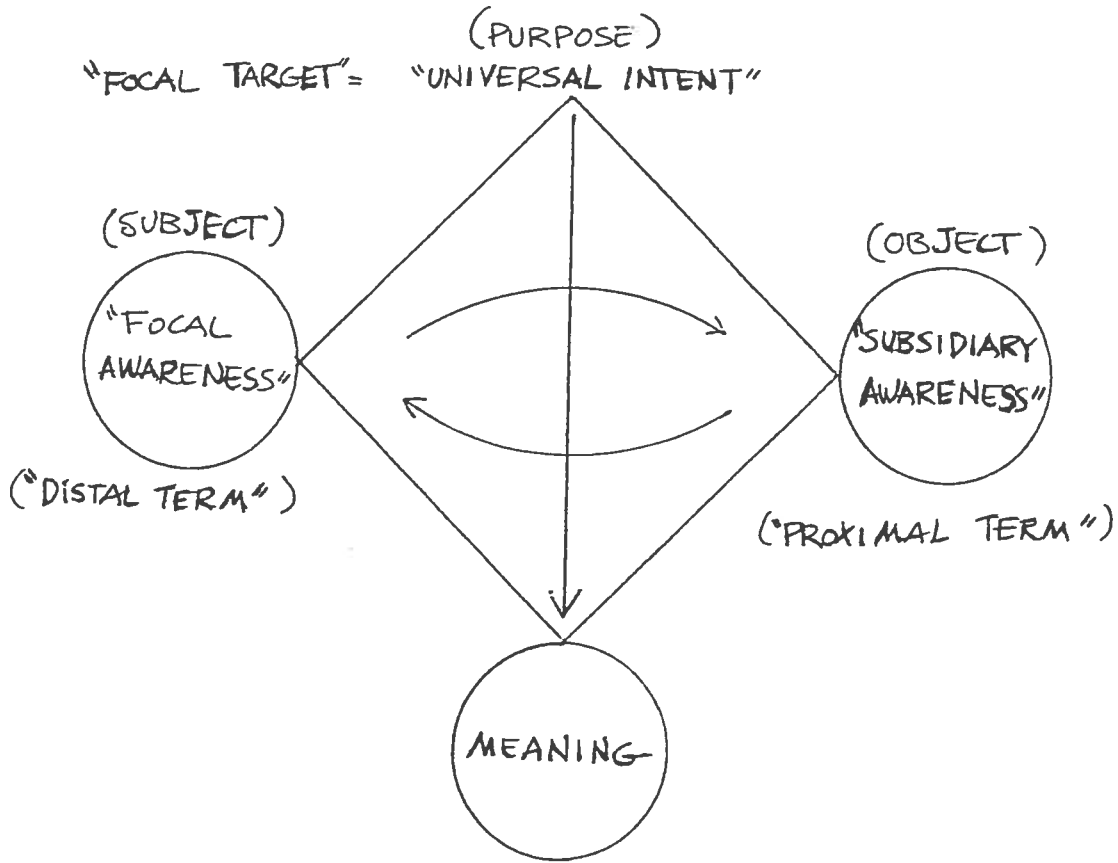
Does it seem possible or feasible that an "absolute value perspective" could be created that will catalyze the unification or harmonization of extremely diverse world cultures? Rev. Moon, like the German phenomenologist, Max Scheler, is not pessimistic but answers this question affirmatively, hopefully. It must suffice for now to mention briefly that I have discovered remarkable similarities between the religious, value-oriented thought systems of Rev. Moon and Max Scheler (especially in his earlier writings). Both conceive of man's essence as loving (UT - "Homo Amans", Scheler - "ens amans"), rather than thinking or willing. Both elaborate in great detail how it is love that precedes and reveals values to man. Both understand that there is an objective ordering of values inherent in man's heart (Scheler - "ordo amoris"), that absolute values do indeed exist rooted in God's love. Both understand resentment as the major deformation of love, giving rise to the most virulent falsification of values. (In both, there is much consideration given to the phenomenology of resentment.) Finally, both envision an imminent age (Scheler - "the Age of Harmonization") in which the value-systems of East and West, and of all cultures will undergo harmonization based on God's love.⁶⁸

In conclusion, Unificationism looks upon the God-centered family, not only as the major theoretical key to the creation of a new, comprehensive value perspective, but also as the major practical means to demonstrate the universality and unifying power of that value perspective. The Unification philosophy of harmonization inherent in the family quadruple base is, for instance, clearly reflected in the Unification practice of interracial and international marriage intended to establish a global community or international family. Finally, Unification Thought as a four-position conceptuality for harmonization has been presented here mostly in its social implications, but it is hoped that the overall quadruple paradigm may be applied to effect harmonization in many areas of human culture.

APPENDIX A

POLANYI'S "TACIT KNOWING" PARADIGM

POLANYI'S "TACIT-KNOWLEDGE" PARADIGM WOULD SEEM TO BE READILY TRANSLATABLE INTO UNIFICATION UNDERSTANDING IN THE FOLLOWING WAY:



NOTES

1. Rabbi Marvin Hier, "Search for Nazi War Criminals: 'It is not revenge we seek'," in U.S. News and World Report, 98 (April, 1985), p.35.
2. S.A. Matczak, "The Significance of Unificationism" in The Unification Thought Quarterly, 1 (November, 1981), p.25.
3. Sun Myung Moon, Tenth ICUS Founder's Address (1981) in Science and Absolute Values, p.98 (New York: The International Cultural Foundation Press, 1982).
4. Ibid., pp.102-103.
5. Ibid., pp.100-101.
6. Ibid., p.110.
7. Sun Myung Moon, Thirteenth ICUS Founder's Address (1984), p.2 (New York: Paragon Publishers)
8. Ibid.
9. Sun Myung Moon, Ninth ICUS Founder's Address (1980) in Science and Absolute Values, p.93.
10. Ibid.
11. Sun Myung Moon, Seventh ICUS Founder's Address (1978) in Science and Absolute Values, p.76.
12. Sun Myung Moon, Eleventh ICUS Founder's Address (1982) in Science and Absolute Values, p.138.
13. Sun Myung Moon, Ninth ICUS Founder's Address (1980) in Science and Absolute Values, p.90.
14. Divine Principle, Fifth Edition (New York: Holy Spirit Association for the Unification of World Christianity, [1973] 1977), p.31.
15. "...'Ju-che' and 'daesang' have usually been translated as subject and object, but the meanings of these concepts have no necessary connection with the traditional usages of these English words. The meanings are something in the order of agent and object, governor and responder, independent variable and dependent variable, agent and matrix, governor and counterpart, or operator and cooperator." (From Research on the Divine Principle [Korea: Song Hwa Press, 1981].)

16. Divine Principle, p.32
17. Young Oon Kim, Unification Theology (New York: Holy Spirit Association for the Unification of World Christianity, 1980), p.74.
18. Sang Hun Lee, "The Unification View of God," in God in Contemporary Thought: A Philosophical Perspective, S.A. Matczak (ed.), p.728 (New York: Learned Publications Inc., 1977).
19. Ibid.
20. A more in-depth etymologically-derived description of "shimjung" is offered by East-West comparative philosopher, Prof. Sam S. Lee:

A relatively simple translation is "heart" or "mind-sentimentality," or "revealing empathy of heart," or the "penetrative revelation of heart." A literal translation of "Shimjung" is translation of two Chinese characters: Shim stands for mind, while jung stands for "sentimentality or feeling or human emotion."...

According to Unification Thought, "jung" stands for beauty, and this "jung" is always dynamic. "Jung" is the ground of aesthetic and artistic experiences. In comparison with the Platonic abstract view of beauty, in truth, goodness and beauty, "jung" of Unification Thought inspires the dynamic flow of knowledge, goodness and beauty through the revelation of love. If knowledge and goodness stand for the rational mind, while "jung" and love stand for the revealing heart, "Shimjung" becomes the rational unification of mind and heart.

(Sam S. Lee, "Shimjung as the Core-Expansion of Psychic-Span: It's Phenomenological, Existential and Non-existential Implications in Western Tradition," in Unification Thought Quarterly, pp.27,38 (Japan: Unification Thought Institute, 3 [August, 1982]).)

21. S.H. Lee, "The Unification View of God" in God in Contemporary Thought: A Philosophical Perspective, S.A. Matczak (ed.), p.732.
22. Explaining Unification Thought (New York: Unification Thought Institute, 1981), p.38.
23. Hans Kung, Does God Exist? (New York: Vintage Books [1978] 1981), p.179.
24. Sebastian A. Matczak, Unificationism: A New Philosophy and Worldview (New York: Learned Publications, 1982), p.370.

25. Since matter and energy can be said to exist only potentially, and not actually, in God, S.H. Lee explains that the "energetic elements" in God's Hyung Sang that correspond to energy may be considered a "prior-stage energy" and therefore called "pre-energy." See Explaining Unification Thought, pp.10-13.
26. Explaining Unification Thought, p.91.
27. Ibid., p.38.
28. Ibid.
29. Unificationism: A New Philosophy and Worldview, p.62.
30. Explaining Unification Thought, pp.80-83.
31. Arthur Koestler, Janus (New York: Vintage Books, 1979), p.27.
32. Fritjof Capra, The Turning Point (New York: Simon and Schuster, 1982), p.43.
33. Unificationism: A New Philosophy and Worldview, pp.39-40.
34. Explaining Unification Thought, p.91.
35. Ibid., pp.338-347.
36. Ibid., pp.345-347.
37. Unificationism: A New Philosophy and Worldview, p.141.
38. Ibid., pp.68-69.
39. The Turning Point, p.34.
40. Explaining Unification Thought, p.318.
41. Ibid., p.316.
42. Ibid.
43. Kurt Johnson, "The Unification Principle and Science; Promise, Paradox and Predicament," in Unity In Diversity, Henry O. Thompson (ed.), p.400, (New York: The Rose of Sharon Press, 1984).
44. David S.C. Kim, "Marxism and the Unification Alternative," in Unity In Diversity, Henry O. Thompson (ed.), p.273.
45. Ibid.

46. Ibid.
47. Does God Exist?, p.630.
48. Paul Tillich, Systematic Theology (Three Volumes in One) (Chicago: The University of Chicago Press, 1967), Vol. 3, pp.283-284.
49. Richard Gelwick, The Way of Discovery (New York: Oxford University Press, 1977), pp.77-78.
50. Unificationism: A New Philosophy and Worldview, pp.96-97. Here Matczak explains:

It seems, therefore, that the proper term for the Unification position is very special. Its new position can be called unionism (or Unificationism) rather than monism, rejecting separatism rather than dualism. Unionism expresses the distinctive union between different objects, but maintains that the objects are different and separate, whereas monism signifies a basic identity of beings with the whole of reality. Unificationism accepts union but not identity. Moreover, dualism is rejected by Unificationism in the sense of the radical separation of beings rather than in the sense of their essential and even basic differences. Therefore, one should conclude that Unificationism rejects separatism which seems to overstress the differences between existing beings, and not enough their unity, particularly the union occurring between God and the world.

51. Ibid., p.164.
52. Sun Myung Moon, "The Heart of Reunion" (speech, 9/11/77).
53. Sun Myung Moon, "The Ones Who Can Receive God's Love" (speech, 10/1/77).
54. Explaining Unification Thought, p.233.
55. Ibid., p.236.
56. Unification Thought (New York: Unification Thought Institute, 1973), p.231.
57. Unificationism: A New Philosophy and Worldview, p.164.
58. Frederick Sontag, "Marriage and the Family in Unification Church Theology," in The Family and the Unification Church, Gene G. James (ed.), p.233 (New York: The Rose of Sharon Press, 1983).
59. Unification Theology, p.77.

60. Explaining Unification Thought, pp.194-214.
61. Sun Myung Moon, Eleventh ICUS Founder's Address (1982) in Science and Absolute Values, pp.137-138.
62. Explaining Unification Thought, pp.93-95.
63. Ibid.
64. Ibid., p.213.
65. Ibid., p.212.
66. Unification Thought Institute, The End of Communism (New York: The Rose of Sharon Press, 1985), p.372.
67. Explaining Unification Thought, p.214.
68. Alfons Deeken, Process and Permanence in Ethics: Max Scheler's Moral Philosophy (New York: Paulist Press, 1974), pp.177-258.