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**The Unification of Religion and Science
from the View of the Unification Principle**

-Centered on the Third Blessing-

by

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Introduction

The Unification Principle¹⁾ claims that religion and science are the methods of searching for truth in order to overcome human ignorance and eventually enjoy eternal happiness:

Humanity through religion has followed the path of searching for internal truth, and through science has followed the path of seeking external truth. Religion and science, each in their own spheres, have been the methods of searching for truth in order to conquer ignorance and attain knowledge. Eventually, the way of religion and the way of science should be integrated and their problems resolved in one united undertaking; the two aspects of truth, internal and external, should develop in full consonance. Only then, completely liberated from ignorance and living solely in goodness in accord with the desires of the original mind, will we enjoy eternal happiness.²⁾

Scientific research has searched for the external world of result, limiting itself to the world of tangible, material phenomena, whereas religion for the internal, intangible, transcendent world of cause and essence.

The advance of science has brought a comfortable life and environment in which we can enjoy rich wealth and prosperity. But human beings have been ceaselessly strived to seek the root of goodness in the world transcendent of time and space. This has given birth to religion. Although the individuals, peoples and nations which dominated a certain religion may have perished, religion itself has survived.

Nevertheless, there are many questions about nature yet to be clarified. Although modern physics of the theory of relativity and quantum physics affirms that the true ground of material is energy, we do not know from where energy comes, what the previous stage or state of energy is, or why and how energy transfers from its previous state to the existing state. What is the origin of time, space, matter, and the universe? Why did there come into being a variety of elementary particles, atoms, molecules, material, stars, galaxies, clusters, and so on? What is the future of the universe?

Why does each have its characteristic pattern of existing modes, mass, charge (positive and negative), etc.? How did the four units of the DNA code come to bear information? How did DNA come to possess the ability to replicate itself?

The final challenge that science confronts is the question of the ultimate reason for existence: What is the true reason for material to exist? What is the true reason for life to spring up? Why is there the uncertainty principle? How about the particle-wave duality? If the modern science is

1) "Unification Principle" is the teaching of Rev. Sun Myung Moon as a new truth centered on God. This is systematically explained in *Divine Principle* (New York: HSA-UWC, 1977), or *Exposition of the Divine Principle* (New York: HSA-UWC, 1996) newly translated from the original Korean version. It is also well explained in various places in his speech book, *Rev. Sun Myung Moon's Speech*, vol. 1-225 (Seoul: Sungwha Pub. Co., 1984-1996)

2) *Exposition of the Divine Principle*, op. cit., p. 3.

not able to answer these questions, it must mean that these questions are not within the direct realm of current natural science.

Early in 1930s M. Planck, Nobel laureate of physics, foresaw the possibility of the advent of new physics, saying that "Science keeps going to the goal which intelligence can never grasp but which a poetic insight can comprehend."³⁾ G. Chew, physicist of Berkeley, also advocated the coming of it, saying that "Now the struggle with the ongoing advanced physics goes beyond the realm of physics and signifies a brand new form of human efforts that may not proper to call it physics."⁴⁾ Surely we are entering a new age to reassess the traditional views of science.

How about religion? Religion has concerned itself with causal, metaphysical, and moral questions: Where do we come from? Why is there suffering? What is good and evil? Is there life after death? These questions are a concern to all of us. Also, the human intellect has required a logically, scientifically convincing approach to understanding reality. Nevertheless, the traditional doctrines of religions are devoid of scientific explanations.

But this is not the end of problems. How about the attitudes of religion and science to each other? Unfortunately, in the course of their development science and religion have taken contradictory and irreconcilable positions, not resolving their problems in an integrated undertaking, but working independently with little connection to each other, although the original mind desires the fully realized goodness.

The history of religion's encounter with science has been like a warfare. J. Haught introduces four approaches to reach conversation from conflict between them: *conflict* (a conviction that they are fundamentally irreconcilable), *contrast* (a claim that there can be no genuine conflict since they are dealing with radically different matters), *contact* (an approach that they look for dialogue, interaction, and possible 'consonance' between them), and *confirmation* (a perspective that religion supports and nourishes the scientific enterprise and vice versa).⁵⁾

These four may approach gradually toward one united undertaking of unification. Now, scientists are challenging to uncover the ultimate truth of nature by developing a unified concept, like TOE(theory of everything), and relating the external and resultant world of phenomena with the internal and causal world of essence. The efforts for dialogue, interaction, and harmony between them have been growing. Now, people come to recognize that science alone cannot achieve its ultimate goals without cooperation with religion in explaining the causal, spiritual world.

Namely, religion and science inevitably must converge and resolve all their problems together in united principle, realizing the joy and happiness of our original mind. As in the Unification Principle,

When the sailor, who has completed his voyage in search of external truth under the sail of science, adds another sail, the sail of religion, and embarks on a new voyage in search of internal truth, he finally will be headed toward the destination for which his original mind yearns.⁶⁾

scientists should contribute to the reformation of moral, spiritual life in order to realize the true happiness of mankind and to utilize the precious work accomplished so far by scientists.

3) G. Zukav, *The Dancing Wuli Masters*, tr. by Youngduk Kim (Seoul: Bumyang Co., 1981), p. 432.

4) *Ibid.*, p. 432.

5) John F. Haught, *Science & Religion-From Conflict to Conversation* (New York: Paulist Press, 1995), p. 9.

6) *Exposition of the Divine Principle*, op. cit., p. 4.

In order to clarify the tasks of the unification of religion and science, let us think about it in view of 5W1H: why, who, what, how, when, and where. We may ask numerous questions in this view.

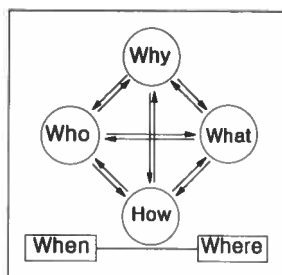


Fig. 1 5W1H

For why(purpose, reason, value): Why do we need the unification of religion and science? How can we unify each purpose, reason and value of them?, etc.

For who(subject): Who are the people to unify them? How can we unify the views of the people studying religion and scientists? etc.

For what(object): What do we want to unify in them? How can we construct a unified scheme for objects of each?, etc.

For how(methods, principles, laws): How can we unify religion and science? How can we construct a unified scheme for methods, principles and laws of each?

For when(time): When can we unify them, now or future? How can we unify the time perspectives of each: origin, future, eschatology?

For where(place): Where can we unify them: on earth, or in the universe; at religion institutes or science institutes; in the physical world or spiritual world?

I will not talk about all these. Actually I cannot. Then what can I say about the unification of religion and science? In this paper I will try to formulate a general paradigm for the unification of religion and science, especially in view of 'why' and 'how', in three steps: first, an absolute base for religion and science, i.e., *absolute value*; secondly, a genetic model of unification centered on this base, i.e., *the Four Position Foundation*; finally, a paradigm for the unification of religion and science on this model of unification, i.e., *the Third Blessing*.

1. An Absolute Base for Religion and Science: Absolute Values

1.1 God and absolute values

To consider matter as the first prime cause⁷⁾ of the universe may not be correct, because matter stems from only one of attributes of the first cause. If so, this cause must exist as non-matter prior to its expression in matter. And this ultimate cause must be an absolute unified being, since from a unified and monistic cause can a unified world of effect be brought about.⁸⁾

In relation to natural reality Wolfhart Pannenberg claims that without reference to God as Creator a complete understanding of the physical world is impossible:

If the God of the Bible is creator of the universe, then it is not possible to understand fully or even appropriately the process of nature without any reference to that God. If, on the contrary, nature can be appropriately understood without reference to the God of the Bible, then that God cannot be the creator of the universe, and consequently He could not be truly God and could not be trusted as a source of moral teaching either.⁹⁾

7) Here 'absolute cause' does not mean the Newtonian absolute causality. By 'absolute' we mean the absoluteness (not comparative, not changeable) of God's nature. We may better understand the meaning 'cause' in the creation mechanism with 'parent universe'(sheet) and 'daughter universe'(bubble) of P. Davies' book, *God and the New Physics* (New York: A Touchstone Book, 1983), pp. 41-42.

8) Rev. Sun Myung Moon, *Founder's Address*, ICUS I (The First International Conference on the Unity of Sciences), November 23-26, 1972, Waldorf Astorial Hotel, New York, New York.

Can God really be the Creator of the universe? It may be reasonable to set up a system of logic whereby all things were generated from a primary causal existence and developed from simplicity into more complex and higher beings. The primary existence of the highest dimension, not limited to space and time, may be called the cosmic mind. This existence is the first cause of all beings, causing them to interrelate in values and principles, and initiating various actions. We will call this primary cause God.

According to the Unification Principle God is described as the unique, unchanging, eternal, self-existing and primary cause, and the formation of the cosmos is the creation by this God. Hence, the fundamental questions and problems concerning human life and the universe cannot be solved without first understanding God.

To accept that God does exist and the root principle by which humanity and the universe were originally created by God is to acknowledge that there exist universal values and principles which operate consistently in nature and the human world. Because God is the primary source of such universal values and principles.

Then what are the absolute values? In the Unification Principle heart is the emotional impulse to obtain joy through love and to love unlimitedly, the source of love, and the starting point of love. Therefore, the essence of God is heart. God could create the cosmos and human because He has heart. So where there is heart, creation takes place and then life appears. Therefore, heart and love are the primary cause of creation, existence and life. Accordingly, for creation there must always be purpose because heart directs towards purpose. This perspective is well described through 'Heart Motivation Theory' in the Unification Thought¹⁰⁾, explaining that God created the world motivated by His heart that is the base of absolute values.

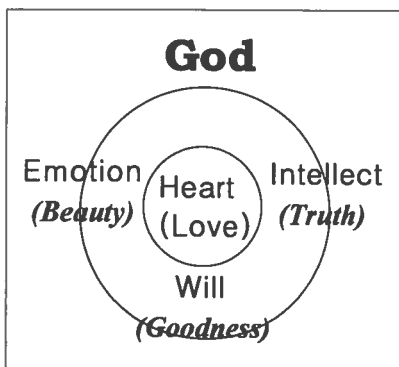


Fig. 2 Absolute Values of Beauty, Truth and Goodness, centered on God's Heart (Love)

The first step in clarifying unsolved questions is to apprehend God's purpose of creation. In the Unification Principle, the purpose of creation¹¹⁾ is for joy, which fulfills the desire of heart. And this joy comes when the creation resembles God. When we take God as our standard of joy and happiness, absolute values can be established, and then the world of absolute values will be realized.

Since the ideal world of such absolute values is the realization of God's purpose of creation and is the world which reflects God, human always seeks to have a harmonious and peaceful life filled with God's love. The happiness and joy attained through this absolute love reach out toward realization of the universal ideal and become an eternal inspiration toward harmony for all created beings.

9) Wolfhart Pannenberg, "Theological Questions to Scientists," in *The Sciences and Theology in the Twentieth Century*, ed. A. R. Peacocke (Notre Dame, Ind.: University of Notre Dame Press, 1981), p. 3.

10) 'Unification Thought' is a philosophical exposition of Unification Principle and is explained systematically in the book, Unification Thought Institute (UTI), *Essentials of Unification Thought-The Head-Wing Thought*, tr. by J-UTI, (Tokyo: UTI, 1992), pp. 21-22.

11) Here creation does not mean only production, but also all the creative actions such as originating new ideas, planning, improving and producing.

Then, what is the relationship between absolute love and absolute values? The values of truth, goodness, and beauty are formed on the foundation of love. Therefore, when practicing absolute love, the absolute truth, goodness, and beauty appear. Absolute truth, absolute goodness, and absolute beauty, therefore, can not be realized without absolute love. So, God's love becomes the basis of absolute values. In this sense the absolute love is to be called true love. And God's heart, which is the root of God's love, comes to ultimate root of absolute values.

In this way we can say that the absolute value of absolute truth, goodness, and beauty are the sources for an 'absolute value perspective'. And this 'absolute value perspective' will be the standard(origin) for the unification of religion and science.

1.2 Religion centered on absolute values

We often face various fundamental questions: Does God really exist? How can we understand God as almighty, omnipotent, and omnipresent? What are such ideas as utmost goodness, utmost truth, utmost beauty, or absolute love? Is there any way of knowing or proving any of these claims? Why and really did God create a universe and all things? By what methods and laws did He create all things? If God is of utmost goodness, why do strong-eat-weak phenomena prevail in His creation? How could God almighty and omnipotent and omnipresent not stop the fall of mankind? Why does the universe have to exist? When did human and universe begin to exist? Does the next world (spirit world) after life on earth really exist?

These are just a few examples raised. Most religious commandments of Christianity, Islam, Hinduism, Buddhism, Confucianism, etc., are exerting themselves to find a clear answer for these questions. Nevertheless, each religion doesn't have a unified view on these. Instead there have been struggles and conflicts among them. This implies that there must be discrepancy especially on the view about the first causal being in their doctrines.

When each religion advocates its own absolute, first being as the true one, it may seem that there can be many different absolute, first beings. This leads to the idea that the god (absolute, first being) of each religion is only a god of relative status, so that there is really not an absolute being, but relative beings. Therefore, to find a unified view about only one absolute first being, from whom the absolute unchanging value can be defined, is essential task in order to unify religions centered on absolute values. The source of the absolute values is called God. In creating the universe, God invested Himself totally for the purpose of creation which is, at the same time, the purpose of religion.

Therefore, the true purpose of a religion should stand on such absolute unchanging value of absolute being. Rev. Moon explains about it as follows:

God's unchanging purpose is the realization of true love. The fulfillment of the purpose of religion is the appearance of true love and the ideal family. Conversely, if a religion exists for a purpose other than this, or only for itself, even though that religion may talk about God, it does not have anything to do with God. God and the world do not exist because of religion. religion was established for the sake of accomplishing God's will to restore original true love and the world of true families.¹²⁾

The realization of true love is the very purpose of religion, and therefore we need religion until we realize the true love. Religion may not be needed when the realm of true love is felt and experienced. Since God established various religions for this purpose, religions have to realize harmony and cooperation amongst them. Each religion need to develop harmonious relationships with other religions according to absolute values, whose base are God's love and heart.

1.3 Science centered on absolute values

The basic attitude of most scientists is supposed to contribute to the peace and prosperity of all mankind. We may envision a universe in which a harmonious co-existence may be brought about between human beings and other creatures such as animals, plants, materials, molecules, atoms, and even the universe. In that universe human beings, being the center of all things, will play a role as the spokes of the wheel turning the whole universe in harmony and oneness.

So far science has focused its research on visible and external things. And it has gradually fractionalized, each field in science becoming more specialized, analytical, and materialistic, thus ignoring the questions of morality and values. But the universe does not exist merely on the basis of individual material substances. Accordingly, science may assist understanding the invisible, internal world of a spiritual dimension along with the whole universe in harmony and oneness.

When man is said to be a unified being of both physical and spiritual entities, he is to lead a life of value—a life of love, truth, goodness, and beauty—on the foundation of physical life. With the absolute value perspective of true love, true joy, and true happiness we are able to consolidate and synthesize all the fragmented, divided and specialized knowledge in science. Therefore, the unity of scientific knowledge does not mean simply reducing all knowledge to a single academic discipline. Instead, it is a unity grounded on absolute value. Scientists of each specialized field in science should work towards one goal and one direction, the realization of a happy world.

Fundamentally integrating and unifying the scientific knowledge, therefore, we need a new system of value-perspective science. When this unification is accomplished, the long-standing problem of uniting religion and science will be resolved and finally the unified world of joy, happiness, love, and the values will be established. Accordingly, science centered on absolute value is surely necessary not only for the unity of sciences but also for assuring the welfare of humankind.

12) Rev. Sun Myung Moon, *Founder's Speech at the 40th Anniversary Ceremony of HSA-UWC*, May 1, 1994.

2. A Model for Unification: Four Position Foundation

The Unification Principle introduces a scheme, the *Four Position Foundation*, as a fundamental, genetic paradigm for harmony and unification. Because the *Four Position Foundation* is an ideal base for realizing the absolute values and the purpose of creation as we see:

The Four Position Foundation is the fundamental foundation of goodness. It is the realization of God's purpose of creation. It is the fundamental foundation for the life of all beings, providing all the forces necessary for their existence and enabling God to abide in them. Therefore, the Four Position Foundation is God's eternal purpose of creation.¹³⁾

This *Four Position Foundation*, in abbreviation 4PF, is the very base on which I'd like to construct a paradigm for the unification of religion and science. Before talking about the unification of religion and science, I'd like to describe 4PF from the view of the Unification Principle.

In explaining 4PF we need to introduce a few terms that may be unfamiliar to some of you but are essentially necessary for the establishment of 4PF. Only when these are fully realized the 4PF can be established. They are the *Universal Prime Force*¹⁴⁾, *Dual Characteristics*, *Give and Take Action*, and *Origin-Division-Union Action*,

2.1 Universal Prime Force in 4PF

From our experiences we know that all beings can exist, interact and multiply by various forces. But the Unification Principle explains that all forces stem from one fundamental force, called *Universal Prime Force* (UPF), which is eternal, self-existent, absolute, and transcendent of space and time. These features of UPF come from God's nature mentioned before, because UPF is one faculty of God's attributes.

The Unification Thought explains that, when we describe God's attributes as layers, this is the outermost faculty among God's attributes: heart (or love the output of heart) at center, through emotion-intellect-will and concepts-ideas-original laws-mathematical principles, and UPF at the outermost.¹⁵⁾ These attributes exist in the relationship of DC. The UPF as God's *Hyungsang* is the fundamental cause of the material aspect of all created beings: human beings, animals, plants, and minerals. In other words, the human body, the body of animals, and the materials of plants and minerals are manifestations of UPF in different dimensions.¹⁶⁾

The notion of such force as eternal, absolute, self-existent, and transcendent of space and time is a tremendously important guidance in scientific research. Because the law of conservation(or invariance, constancy, absoluteness) has played a crucial role in research and prediction of natural phenomena. Also what the material aspect of all created beings has a fundamental cause (UPF) and therefore what the scientific researches cannot become complete without accepting God as cause are very significant. And since the establishment of 4PF begins with UPF existing in God, UPF is the starting point for the 4PF.

2.2 Dual Characteristics in 4PF

Everyone understands that every being is a unified being with dual attributes, *internal nature* and *external form*. For example, human is the unified being of mind and body; animals of instinct

13) *Exposition of the Divine Principle*, op. cit., p. 25.

14) This word is translated as 'Universal Prime Energy' in new version. Because 'Universal Prime Force' seems closer to the original Korean version, we will use this expression in order to grasp its meaning easier.

15) Unification Thought Institute, op. cit., pp. 2-8.

16) *Essentials of Unification Thought-The Head-Wing Thought*, op. cit., pp. 21-22.

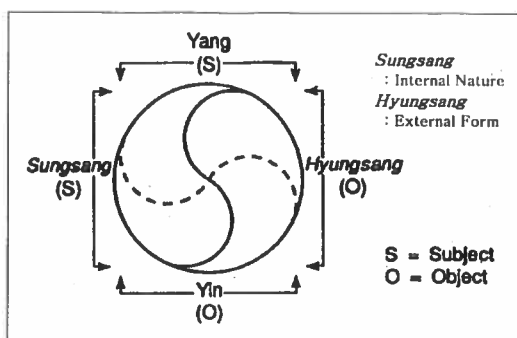


Fig. 3 Dual Characteristics (DC)
 DC of Sungsang and Hyungsang;
 DC of Yang and Yin

and body; plants of life and matter; inorganic bodies of physiochemical action and matter. Also, we observe that every being embodies dual purposes of existence: a purpose for individual self maintenance, and a purpose for creation of higher dimension. The *internal nature* (called *Sungsang*) is intangible and causal; the *external form* (called *Hyungsang*) is tangible, resultant. The mutual relationships between these two aspects of an entity include: internal and external, cause and result, subject partner and object partner, vertical and horizontal, eidos(form) and hylé(matter) of Aristotle.

In the universe we observe another set of duality, *yang* (masculinity) and *yin* (femininity). from human beings, animals, plants, minerals, energy and even invisible beings. Yang and yin are manifested universally in the world such as man and woman, male and female, stamen and pistil, cation and anion, light and dark, high and low, dynamic and static, strong and weak, etc. For example, in the human mind, brightness, excitement, and activeness are yang aspects; dullness, calmness, and passiveness are yin aspects.

In the Unification Principle, these two sets of duality are called *Dual Characteristics (DC)*, and it is explained that every entity comes into existence only when these two sets of Dual Characteristics, *DC of Sungsang-Hyungsang* and *DC of Yang-Yin*, have formed reciprocal relationships, both within the entity and between it and other entities. One important aspect of DC relationship is that *Sungsang* and *yang* hold subject position to *Hyungsang* and *yin*, respectively.¹⁷⁾ The 4PF can not be established unless the DC relationship is formed and maintained.

2.3 Give and Take Action in 4PF

In the Unification Principle

Through the agency of universal prime energy (UPF), the subject and object elements of every entity form a common base and enter into interaction. This interaction, in turn, generates all the forces the entity needs for existence, multiplication and action. The interaction generating these forces through this process is called Give and Take Action.¹⁸⁾

Give and Take Action (GTA) is different from the concept of a 'giving and taking action' in sense that it can take place (1)by DC relation as subject and object partner, (2)by UPF, (3)by process of forming a common base, and (4)by giving and receiving well, and (5)that it must generate all the forces the entities need for existence, multiplication, and action. Therefore, the GTA is never a confrontational or antagonistic concept, but rather a harmonious and force-generating action between subject and object partner. So, the characteristic feature of GTA is harmony, smoothness, and peace.

UPF and the forces generated by GTA have a DC relation: internal and external, cause and result, subject partner and object partner. Accordingly, any kind of forces acting in human world

17) Ibid., pp. 16-17.

18) *Exposition of the Divine Principle*, op. cit., p. 22.

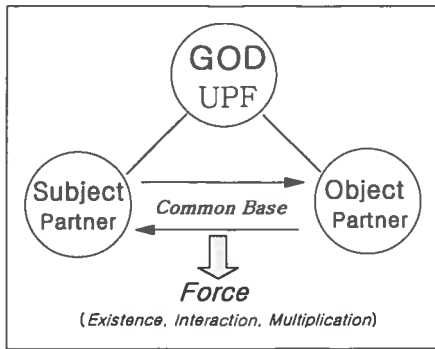


Fig. 4 Give and Take Action (GTA)

With having UPF and DC first, GTA can perform. And with having GTA performed first, 4PF can be established. So, UPF, DC, and GTA are indispensable element, relation, or action for establishing the 4PF.

2.4 Origin-Division-Union Action in 4PF

In the Unification Principle,

This force (generated through GTA of God's DC) projects the Dual Characteristics into discrete substantial object partners, each relating to God as its center. These object partners to God then assume the position of subject partner and object partner to each other as they are prompted by the universal prime energy (UPF) to form a common base and engage in Give and Take Action. They then join together in one harmonious union to form a new object partner to God. This whole process—in which out of God, the Origin, two entities are separately manifested and reunited in oneness—is called Origin-Division-Union Action.¹⁹⁾

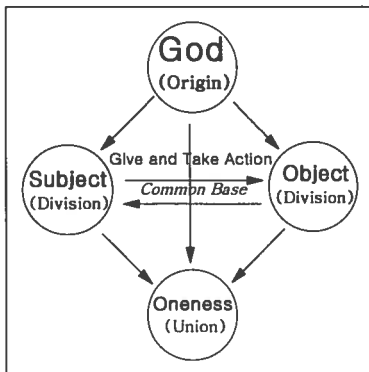


Fig. 5
Origin-Division-Union-Action
(ODUA)

In brief the *Origin-Division-Union Action* (ODUA) is a process in which God stands as origin and two entities are manifested as subject and object from God, and then reunited in oneness.

From ODUa we find a model of three-step process: origin (God), division (God's two objects), union (oneness of two objects). Also from ODUa we find that there exists a flow of time when any being springs forth. Also in the process of completion all things are designed to reach completion only after passing through three ordered stages of growth: the formation stage, the growth stage and the completion stage.²⁰⁾ By ODUa, therefore, a concept of development can come out.

When DC of subject and object form reciprocal base by UPF and engage in GTA there produces GTA-force, and by GTA-force they can maintain existence, interactions and multiplication. Hence, without UPF, DC relation and GTA the ODUa is not able to come about. but at the same time we may say that in ODUa there exist a harmony of UPF, DC relation and GTA. And the ODUa is just the previous stage for 4PF.

19) Ibid., p. 24.

20) Ibid., p. 41.

2.5 Unification and Harmony of 4PF

According to the Unification Principle, in order to establish the *Four Position Foundation* (4PF) each one of the four entities (origin, subject partner, object partner, union) in ODUA must form three object base²¹⁾ and fulfill the three object purpose²²⁾. For the 4PF we need ODUA, for ODUA we need GTA, for GTA we need DC and UPF, and for DC we need UPF in God. Accordingly, the procedure of establishing the 4PF is God(UPF) → DC → GTA → ODUA → 4PF(the most inclusive).

Here we should pay attention to the facts: the 4PF of any created being needs God(God's DC, UPF), DC, GTA, ODUA, and 3OP; the 4PF is impossible without God; the 4PF contains in itself all

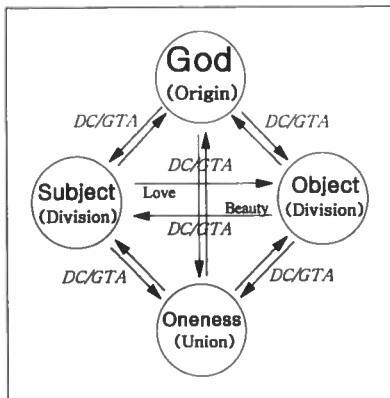


Fig. 6
Four Position Foundation (4PF)

the contents and features that God(UPF), DC, GTA, ODUA, and 4PF have. Accordingly, the Unification Principle says that nothing can exist without establishing the 4PF, testifying that nothing can exist without God.

So we can claim that the 4PF is the most inclusive structure and base and therefore can be the best model of harmony and unification. In this aspect we come to comprehend that without God(UPF), DC, GTA, ODUA, and the 4PF any content or form of unification or harmony cannot be explained completely. In order words, any unification or harmony should, as required conditions, have God, DC feature, GTA feature, ODUA feature, and the 4PF

feature as a whole.

Because of these aspects the 4PF comes to have enormous potentiality within itself. The significance, the rich structure and the diverse mechanism in the 4PF may enable us to solve human problems and natural phenomena. And it unveils many mysterious aspects of nature, deepens our understanding of human and nature. Also it enables us to appreciate the beautiful, harmonious, and joyful creation of God, in a holistic perspective. Solutions to the world's problems will better come about through this holistic approach of the 4PF.

From these points the 4PF also becomes the ideal model for absolute value, harmony and unification as the Unification Principle explains:

The Four Position Foundation is the fundamental foundation of goodness. It is the realization of God's purpose of creation. It is the fundamental foundation for the life of all beings, providing all the forces necessary for their existence and enabling God to abide in them. Therefore, the Four Position Foundation is God's eternal purpose of creation.²³⁾

What the purpose of love and beauty is to join in harmonious oneness, realize the purpose of creation and establish the 4PF is a very interesting point. In this view love flows through the 4PF,

21) This is similar to the 'reciprocal(or common) base' in GTA. In some sense we may say that the 'reciprocal(or common) base' in GTA is 'two object base.'

22) It is essential requirement for establishing 4PF, explaining as "Any one of the four positions may assume the position of subject partner and engage the other three as its object partners, forming a communion of three object partners. When each of the four then acts as the subject partner and enters into give and take with the other three revolving around it, they fulfill the *three object purpose*."(*Exposition of the Divine Principle*, op. cit., p. 25)

23) *Exposition of the Divine Principle*, op. cit., p 25.

and the 4PF is the object of perfect beauty through which we can receive and enjoy God's love.

It is the underlying base of absolute values such as goodness, truth, and beauty completed the purpose of creation. Accordingly, the 4PF contains in itself the duality of values(heart and love; purpose of creation; absolute goodness, truth and beauty) and laws(UPF, DC, GTA, ODUA). In order words the 4PF is a unified, harmonious, holistic, dynamical, organic ensemble of values and laws, like a cosmic dance centered on God.

There exists absolute values in the 4PF because God, the standard of absolute values, stands on the origin in it. There exists endless force coming from God in the 4PF because UPF of God is eternal, absolute, self-existent and transcendent of space and time. There exist complementary relationships in the 4PF because DC of *Sungsang-Hyungsang* and *Yang-Yin* forms reciprocal relationships among entities therein. And there exist substantial forces in the 4PF because GTA of entities therein generates all the forces for existence, multiplication, and action.

Also there exists a projecting, interacting, uniting process—the model of creating, growing, completing, identity-maintaining, and ordering—in the 4PF because ODUA has a model of three-step: origin (God), division (God's two objects), union (oneness of two objects). These all together and the 4PF itself as a whole bring about a unification of harmony, smoothness, and peace. This is the very reason why I'd like to claim the 4PF is an ideal paradigm for unification and harmony.

3. A Model for the Unification of Religion and Science:

The Third Blessing

So far we have argued for the unity and harmony in view of the 4PF in which values (heart, love; truth, goodness, beauty)and laws(UPF, DC, GTA, ODUA), centered on God, are well embedded. Now I'd like to introduce a special type of 4PF, namely the Third Blessing, that will play a decisive role to solve various religious and scientific problems. By the Third Blessing, I'd like to show that religion and science may be integrated and their problems resolved in one united scheme.

3.1 Definition and Features of the Third Blessing

According to the Unification Principle God wanted His creations to be object partners embodying goodness, and the concept of 'Three Great Blessings' manifests best His joy, ideal of creation and goodness. The Three Great Blessings are fulfilled when the whole creation, including human beings, establishes the 4PF with God as the center. This world where the Three Great Blessings are realized is called the Kingdom of Heaven, where ultimate goodness is realized and God feels the greatest joy. Accordingly this comes to be the very purpose for which God created the universe.²⁴⁾

The First Blessing out of the Three Great Blessings is the human perfection of individual character. An individual's mind and body are discrete projections and object partners of God's DC. He must form a 4PF within himself whereby his mind and body become one through GTA with God as their center. Such individual becomes the temple of God, achieves complete oneness with

24) Ibid., pp. 32-36.

Him, and acquires a divine nature. The First Blessing is a model of ideal individual of human. This is the basic requirement for a person to participate as subject partner in the Third Blessing.

The Second Blessing is the perfection of family. This is fulfilled when a man and a woman, who have achieved the First Blessing, join in loving oneness as husband and wife and raised children, constructing a 4PF. Without having fulfilled the First Blessing, the Second Blessing can not be realized. In the Second Blessing we find a model of ideal relationship and norms in family, society, country and world. The concepts of true parent, true couple, true brother & sister, and true children are formulated in the Second Blessing. And the people who fulfilled the Second Blessing are one who can participate in the Third Blessing. In this sense the ideal family is so important.

The Third Blessing is the model on which I'd like to construct a paradigm for the unification of religion and science. According to the Unification Principle, the Third Blessing means the perfection of a human being's dominion by love over the natural world (all things) centered on God. For this blessing human being (subject), who has achieved individual perfection, must give love and the natural world (object) must return beauty to become completely one, establishing a 4PF centered on God.²⁵⁾

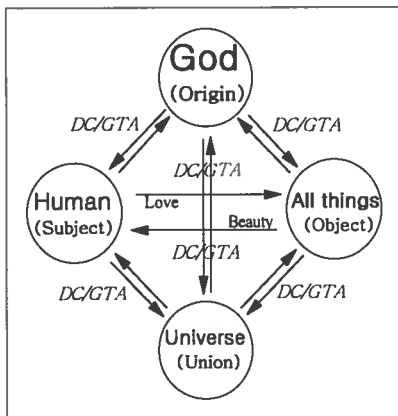


Fig. 7 The Third Blessing

Because heart is the root of love, people who are in total resonance with God's heart will exercise true dominion over the natural world and all things through love.

We experience that the our body, though consisting of matter, responds to the emotion, intellect, and will of our mind. We also observe that animals have certain elements which resonate with emotion, intellect and will of human. Sometimes we become intoxicated with the beauty of the natural world. The natural

world is an object partner that human feels his or her DC and joy. These facts can be perceived in the Third Blessing.

God also delights when He experiences the stimulation of His DC from both human beings and the natural world; this is possible when the harmonious union of human beings and the natural world take place in the Third Blessing.

3.2 The Unification of Religion and Science in the Third Blessing

According to the Unification Principle, when human beings exercise true dominion over all things through love and beauty, all things in the universe are related to each other in the graded levels of purpose. So, because human beings are created as the center of this graded levels in the universe, the place where God and human unite into oneness becomes the center of the whole cosmos. In this hierarchial world where the Third Blessing has established, human becomes the microcosm of the existing world. And since the Third Blessing is completed by human and all things on the 4PF, the values(heart, love; truth, goodness, beauty; religion) and laws(UPF, DC, GTA, ODU; science) that the 4PF contains reside harmoniously in human and all things.

3.2.1 The Unification in view of Absolute Value and God in the Third Blessing

In order to fundamentally solve problems in religion and science, we need a solid foundation of an absolute value perspective. Absolute values of absolute truth, goodness, and beauty are concepts

²⁵⁾ Ibid., p. 35.

that can be defined only the absolute being, God. In the Third Blessing on the 4PF human and all things stand as subject and object, respectively, centered on this God. So the religious matters about God and human and the scientific interests about the same God and all things will participate in the unification of the 4PF centered on God's absolute values.

(1) Universal Prime Force and God

It is well known that any forms of beings exist by one of four fundamental forces: gravitational force, electromagnetic force, strong force, and weak force. Amazingly enough the modern physics and cosmology come to verify that these four forces are originated from one single force. Going back to the early stage of the universe, these four forces unite one by one in specific ways, eventually becoming one unified force before a critical time.

We may claim that this one single force is originated from UPF by which God exists. If so, important conclusions are that all forces should have their origin in God and, therefore, in order to investigate natural phenomena completely we should accept God's existence. In view of the Third Blessing, human and all things are projected from the same God who is the origin of the 4PF, religions concerning human and science concerning all things are able to unite into oneness in the Third Blessing.

(2) Absolute Value and Invariance (Conservation, Symmetry)

To find certain law of conservation or invariance in the midst of ceaselessly, diversely changing features of natural phenomena is one of the greatest accomplishment of physics. This law of conservation or invariance is closely related to 'symmetry'.

If a system of the nature has symmetry of time, or is invariant to time variation, the energy of the system is conserved. If a system of the nature has symmetry of space, or is invariant to space variation, the momentum of the system is conserved. This law of invariance is fundamentally related to the 'Variational Principle'(or Least Action Principle), $\delta I=0$.

The fact that there exists a law of conservation or invariance in the changing world of nature, or the fact that all the myriad things in nature change centered on the law of conservation or invariance implies a possible connection of natural phenomena to the absolute, unchanging value. So, religion based on absolute values and science based on invariance(conservation, symmetry) come to unite. And since God, who is the center of the Third Blessing, has both absolute values and invariance, religion and science can be unified in the Third Blessing.

3.2.2 The Unification in view of Dual Characteristics in the Third Blessing

The DC feature (subject and object) of beings and the reciprocal relationship among subject and object are newly reassessed in modern physics. In modern physics, because of intimate relationship between subject and object, the existence of object is influenced by the existence of subject (observer), and vice versa. The so-called Schroedinger's cat is one of examples. And the microscopic world is explained as a web where all entities establish one unified structure. In the holistic world entities and relation among them are decided by probability.

In an ideal world having perfected God's love which is the goal of religion, the purposes of the whole and the individual are naturally harmonized in DC relationship. The individual purposes exist

in the graded hierarchy as DC relationship and are connected with the whole purpose, which we can envisage as a unified net structure.

In the Third Blessing, centered at God as the origin the dual worlds of human and all things have DC relation by giving love and returning beauty. In an ideal world of humankind individual purpose of human and the whole purpose of human societies are interrelated and forming a unified web structure. We can imagine it in the world of all things, too. The Third Blessing enables us to look a bigger ensemble structure consisted of two web structures of human and all things. This is because the 4PF on which the Third Blessing stands contains UPF, DC, GTA, and ODU in totality.

The DC relations of subject-object within the worlds of human and all thing and between them are like to the DC relations of subject-object within religion and science and between them.

3.2.3 The Unification in view of Give and Take Action in the Third Blessing

It is a universal law that the giver (serving, sacrificing person) prospers and grows. When a person only takes something from others in order to satisfy his desires, that selfish action is not love and therefore it ultimately creates enemies. Namely, any action against the GTA of giving love and returning beauty will not create any form of unification.

(1) Give and Take Action and Absolute Love

We might consider two types of love: relative love and absolute love. Relative love changes, but absolute love is said to be unchanging and everlasting and exist for the benefit of others, serving the whole. Without this true love, true GTA cannot exist and any GTA will not continue. Without this true love and GTA, the unity of mind and body in an individual cannot take place. Here the absolute love is none other than the love of the absolute being. In natural world, too, any being cannot maintain without such circular, complementary, and loving GTA.

Therefore, the paradigm of unity between religion and science needs this true love and GTA. God is the source not only of religious truth but also scientific truth, so He is not only the first preacher but also the first scientist. Since God who possesses this true love and ideal eternal GTA stands at the center(origin) in the Third Blessing, the contents of religion and science are linked with God's true love and GTA. Accordingly, religion and science will be viewed as unified by true love and GTA in the Third Blessing.

(2) Give and Take Action and Particles' Interactions

The interactions among particles, the fundamental nature of the universe, are proceeded by interchanging virtual particles. This process of interchanging is giving (emitting virtual particles) and receiving (reabsorbing virtual particles), namely GTA process. This GTA of processes centered on virtual particles takes place not only between particles but also within a particle itself.

We can imagine GTA process as a joyful, beautiful, endless cosmic dances of virtual particles: creating and annihilating, emitting and reabsorbing among particles and even within a particle. These characteristics of GTA process in science can be applied to the GTA process in religions. Namely, the image of giving (emitting) love and receiving (reabsorbing) beauty between people is like a joyful, beautiful, endless cosmic dances of virtual particles. The GTA features in religion and

science are naturally conceived in the stage of the Third Blessing of unification and harmony.

3.2.4 The Unification in view of Origin–Division–Union Action in the Third Blessing

From the experiments of elementary particles in particle accelerator we observe a process of pair creation and pair annihilation of particles. For instance, from energy [origin] a pair of electron(e⁻)-positron(e⁺) [division as DC] can come out and some time later annihilates to reunite into energy [union]. From our experiences in religious matters we observe similar process: centered on purpose (origin) two persons stand as subject and object (division), and then unite for that purpose (union: united opinion, or co-work) by giving and returning (like sharing opinions, working together).

In the Third Blessing, centered on God, human and all things projected from Him take position of subject and object, and then unite into oneness. Similarly, centered on God, the purposes of religion and the purpose of science projected from His purpose stand as subject and object and unite into one, seeking for the complete view of truth, goodness, and beauty. By the structure and process of ODU in the Third Blessing we see another aspect of the unification between religion and science.

3.2.5 The Unification in view of Four Position Foundation in the Third Blessing

(1) Four Position Foundation and Spherical Motion (Mode of Existence)

The Unification Principle explains that all beings which have completed 4PF exhibit circular or spherical motion.²⁶⁾ So in an ideal world where God's purpose of creation fulfilled, all individual beings that completed the 4PF initiate spherical movements to build the foundation for God's governance. The objects of science such as atoms, solar system, celestial bodies, and the whole universe exist in the modes of circular or spherical motion by the 4PF.

Here the spherical movements mean not only physical and geometric shape but also any harmonious invisible aspect, because the 4PF has such characteristic. The goal of religion also aims to form a balanced, sound character and behavior. This is related with the spherical unification and harmony of 4PF. As the purpose of science is to search for such balance and symmetry in natural world, is the purpose of religion to seek and practice such virtue as the highest. In this sense religion and science look for the same goal and modes of existence in the structure of the Third Blessing on the 4PF.

(2) Four Position Foundation and Symmetry (Invariance)

In the previous chapter we argued that the 4PF has a perfect symmetry in every aspect, and is the eternal base of God's creation. The eternity of 4PF may be explained in relation to the perfect symmetry of it. According to the physical principle of symmetry-invariance (conservation) relation, if there exists a symmetry in any system the system has invariance (conservation) in it. This principle may be interpreted from that of 4PF. The value of absoluteness (unchanging, invariant, conserved) in science is also the foundation of religion. When we maintain absoluteness, the goal of religion searching for a perfect symmetry of values can be realized. Therefore, the symmetry of the

26) Ibid. pp. 25-26.

4PF and thereby invariance and absoluteness are the common goal and task of religion and science. In this aspect, the Third Blessing of 4PF enables us to find a way to unify religion and science.

3.2.6 The Unification in view of The Third Blessing (overall)

In the 4PF we can find the most dynamic, changing, harmonious, beautiful, peaceful, and joyful aspects(structure, relationship, dance, etc.) of God's creation. Furthermore, because the 4PF is the purpose of God's creation as mentioned above, in the 4PF we can find the genuine harmony and unification of purpose(value) and laws.

(1) The Third Blessing and Absolute Value

According to the Unification Principle, the original value of all things (objects of scientific research) is decided when the original human desire and the purpose of existence of all things establish the 4PF.²⁷⁾ This 4PF comes to the Third Blessing, and God the center of the 4PF sets the standard for its absolute values. And since God is absolute its original value comes also to be absolute. In this way all things, the objects of science, can have an absolute value in the Third Blessing. And because this absolute value of all things(objects of science) comes, centered on the purpose of God's creation, from human's original desire(object of religion), the unification of religion and science is possible in the Third Blessing.

(2) The Third Blessing and Anthropic Principle

The Anthropic Principle seeks to link aspects of the global and local structure of the universe to those conditions necessary for the existence of living observers. According to it the specific values of universal constants such as Newton's constant of gravitation, speed of light, Planck constant, etc. are attuned for the existence of human. Especially, the Strong Anthropic Principle stresses that "the universe must have those properties which allow life(human) to develop within it at some stages in its history."²⁸⁾ It tells us that all things(object of science) are centralized at human (subject of religion). This argument is well understandable through the Third Blessing. And we understand that religion and science as subject and object unite into one centered on God the Creator both human and all things.

(3) The Third Blessing and the Unification of Religion and Science

If both religion and science stand on the same absolute values, the unification of religion and science centered on the absolute values is logically possible. Hence, the whole range of knowledge of religion and science as a complementary partner can bring about a wholistic meaning. Religion and science through inspiration, logic, and observation can cooperate to explain the cause, purpose, and laws in the universe and mankind.

The root of absolute values of God-centered goodness, truth, and beauty is God's heart and love. And it is an underlying principle ruling both nature and the human world. Namely, the underlying principle for purpose, laws, and methods in science and religion comes from one origin. And, from what we have argued, we realize that if seen from the Third Blessing the purpose, laws, and methods of science are equally understandable by those of religion.

27) *Exposition of the Divine Principle*, op. cit., p. 36.

28) J. D. Barrow & F. J. Tipler, *The Anthropic Cosmological Principle* (New York: Oxford University Press, 1988), p. 21.

This comes from the harmonious unified structure that the 4PF contains. In this perspective, God(absolute values, UPF), DC, GTA, ODU, and the 4PF as whole residing in the Third Blessing bring about the unification of religion(human) and science(all things). We may come to conclusion that it is safe to consider the Third Blessing as the best paradigm for the unification of religion and science.

Conclusion

In attempting to find a way of dialogue between theology and contemporary physics, Mark Worthing stresses:

What is of interest to us, instead, are the metaphysical/theological conclusions and implications that are, at least ostensibly, rooted in the study of the issues addressed by contemporary physics.²⁹⁾

What are the religious conclusions and implications that are cooperative with contemporary science? Why do we need to unify religion and science? How can we do that? Who are responsible for it? What on earth do we need to unify in religion and science? Is it possible to accomplish it today, or do we have to wait? Is it possible to do this job in this physical world, or can we do it only in the combined world, physical and spiritual?

Of course I cannot answer to all of these. Nevertheless, we learned that in order to fundamentally solve problems both in religion and science we need a solid foundation of an absolute value perspective such as absolute truth, goodness, and beauty. These values stem from the heart and love of God who is the Creator, the first cause, and the standard of values.

And we learned that these absolute values are ideally realized on the structure of the 4PF. Because the 4PF contains the unification, harmony, dynamics, mechanism, and organic ensemble within itself. It also includes the absolute values, the endless force from UPF, the complementary relationships from DC, the substantial forces from GTA, the model of creating, growing, completing, identity-maintaining, and ordering from ODU, and the unification of harmony, smoothness, and peace. These features themselves form the standard of goodness, truth, and beauty. Accordingly, the 4PF contains two aspects of values and laws, forms a grand organic ensemble, and therefore becomes an ideal paradigm of unification centered on God.

If human and all things, projected from God, take position as subject and object on the 4PF, this 4PF becomes the Third Blessing. When we apply the profound implications and structures of the Third Blessing to both the human and natural world, we can uncover mysterious aspects of God's creation, deepen our understanding, and appreciate the absolute values of God. Because the Third Blessing is established on the 4PF, humankind and all things participate in such profound, ideal paradigm of the unification of the 4PF. The Third Blessing, then, becomes a paradigm for the unification of religion (values, human) and science (laws, all things).

29) Mark William Worthing, *God, Creation, and Contemporary Physics* (Minneapolis: Theology and the Sciences, 1996), p. 3.

Religion and science, which are the methods of seeking for truth in order to overcome human ignorance and eventually enjoy eternal happiness, can fulfill their mission through the Third Blessing.

Once the missions of religion and science are fulfilled in the God's ideal world through the Third Blessing, we will not need the concept of religion and science any more. We will just enjoy the joyful, happy unification and harmony in the whole world, not only the physical but also the spiritual.

Therefore, according to the Unification Principle revealed by Rev. Sun Myung Moon, who is working as True Parent of humankind and the Lord of Second Coming, we are able to solve all problems including religious and scientific ones in the unified undertaking. This will be, in my understanding, one of the goals of this conference:

In order to integrate all the specific fields of research, we are in need of a larger design or blueprint. In this way we may have a common ideal before us as we proceed to achieve this integration. The main purpose of this Conference on the Unity of the Sciences is for us to produce that blueprint.³⁰⁾

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³⁰⁾ Rev. Sun Myung Moon, *Founder's Address*, ICUS IV (1975).