

Comparative Study between Unification Theology and Traditional Philosophy & Modern Science

Akifumi Otani
Unification Thought Institute
of Japan

Today is the age of science when people live under the circumstances where they are likely to accept a fact or a theory as truth if only it is regarded as scientifically true. Accordingly, people are likely to accept a religion or thought if it is based on science. Therefore, the most effective way for the various religions with different doctrines to have a dialogue is to argue their doctrines scientifically and logically. If each religion insists on its absoluteness by advocating its own doctrine, it will merely intensify conflicts among religions, and harmony and unity of religions will never be realized.

From that point of view, this paper attempts to explain God as scientifically and logically as possible and attempts to find the point of contact between religion, philosophy and modern science. By so doing, I hope, a forum of dialogue among religions can be found.

I. God as the Origin of Spirit and Matter

1. Materialism, Idealism, and Dualism

The Ancient Greek philosophers searched for the root of all things, or the fundamental matter (*arché*). For example, Thales (ca. 624-546 B.C.) identified *arché* as “water”; Anaximander (ca. 610-547 B.C.) called it “apeiron,” or the chaotic limitless matter; and Anaximenes (ca. 585-528 B.C.) said it was “air.” Heraclitus (ca. 490-430 B.C.) identified *arché* as “fire”; Empedocles (ca. 490-430 B.C.) considered it to be the four elements of “fire, water, air, and soil”; and Democritus (ca. 460-370 B.C.) as “atom” which is the fundamental particle that cannot be further divided.

Pythagoras (ca. 570-496 B.C.) noticed that mathematical relations are unchanging in the world of changing things and regarded “numbers” as essential. Numbers referred to the laws or types giving certain order to material beings.

Plato (427-347 B.C.) called the ultimate matter composing all things as “*chôla*” (matter). It was the same as *apeiron* (the limitless) proposed by Anaximander. The question, however, was how all things with shape and quality can come into being from

unlimited matter with no shape and no quality. So, Plato thought of “Idea” or form (*eidos*) as essential being. According to him, Idea, which is a non-material being, imprints itself into *chôla* and produces all things.

It was Aristotle (364-322 B.C.) that further developed Plato’s dualism of form (Idea) and matter. According to Aristotle, substance consists of form (*eidos*) and matter (*hylé*). Form refers to the essence that makes the substance into what it is, and matter refers to the material that makes up the substance. When we trace *eidos* and *hylé* back to their ultimate origin, we arrive at “pure *eidos*” (or prime *eidos*) and “prime *hylé*.” Pure *eidos*, or God, is pure activity without any matter; it is nothing but thinking itself. Thus, God was regarded as “pure thinking” or “thinking of thinking.” Prime *hylé*, however, was considered to be entirely independent of God. In other words, according to Aristotle, there was spiritual being (God) and material being at the origin of the universe. Therefore, his ontology was a kind of dualism.

Plotinus (ca. 204-270), founder of Neoplatonism in the Roman Age, called God the “One,” taking a position of monism. According to him, all things *emanate* from the One, perfect God. In the process of emanation, as a being gets lower on the creation scale from God, the perfect nature of God is gradually lost as seen in such beings as spirit, soul, and matter. Matter, the being in the lowest stage, was regarded as the most imperfect.

In the Medieval Age, Thomas Aquinas (1225-74), who systemized Scholasticism, incorporated Aristotle’s thought and considered pure *eidos*, or thinking of thinking, to be God. However, from the viewpoint that God is the Creator of all, he could not recognize prime *eidos* as independent of God and denied it. And, like Augustine (354-430), he claimed that God created the world from nothing. God created everything, including *hylé*, and since no element of *hylé* exists within God, Aquinas could not help but affirm the doctrine of “creation from nothing” (*creatio ex nihilo*).

To the Ancient Greeks, the study of natural science was recognized as having positive significance as shown by the fact that Aristotle, who was a philosopher and a scientist as well, recognized not only pure *eidos* but also prime *hylé* as the ultimate origin of the universe. In the medieval age, however, Christianity excluded material elements from the origin of the universe, so the way of development of natural science was closed. The study of natural phenomena was not recognized as having significance as shown by the words of Augustine who said, “Do not go out. Go back into yourself. It is within yourself that the truth exists,” and another Church Father who said, “The study of stars will make us less interested in God who is in Heaven.” The doctrine that matter comes from nothing became an assertion incompatible with the position of modern

science, according to which the universe was made from energy.

Giordano Bruno (1529-97), a philosopher in the Renaissance period, interpreted God as the “absolute identity of universal form and matter.” However, Bruno denied God as the transcendent being and asserted a pantheistic worldview. As a result, he was accused of being a heretic and was burned at the stake. Nevertheless, he filled the gap between God and nature, and opened the way of searching God within nature.

In the modern age, René Descartes (1596-1650) held that God, spirit and matter are three types of substance. He held that God’s substance is absolutely one but that in the created world, substance is dual, namely, spirit and matter (or mind and body). For him, spirit and matter are totally independent from each other, though each of them is dependent on God. Hence, Descartes proposed dualism. As a result, it became difficult to explain how spirit and matter interact with each other.

The Flemish philosopher A. Geulincx (1624-69), who succeeded Descartes in developing the doctrine of dualism, sought to solve the problem of how mind and body interact with each other by explaining that God mediates between the two. In other words, the occurrence of a mental state gives God the occasion to cause a physical action corresponding to it; and the occurrence of a physical state gives God the occasion to cause a mental state corresponding to it. That was the essence of occasionalism. This explanation, however, is an unacceptable expedient, which no one takes seriously now. The root of Descartes’ problem was that he conceived of spirit and matter as totally heterogeneous entities.

Spinoza (1632-1677) tried to overcome the difficulty of Descartes’ philosophy. According to him, thought and extension are not substances but merely attributes of God. All things do not exist outside of God independently; they are made to exist within God. Thus, he presented pantheism, saying that “God is nature.” In Spinoza, God the Creator has disappeared.

It was Leibniz (1646-1716) that inherited Descartes’ and Spinoza’s position of rationalism. According to Leibniz, substances are beings which are no longer indivisible. He called them the *monads*. Each monad is a “living mirror of the universe” which reflects the universe. There are four stages in the *monads*: the first is the *monad* which is almost unconscious (sleeping *monad*); the second is the *monad* of life (dreaming *monad*); the third is the *monad* of understanding (*monad* of spirit); the fourth is the highest *monad*, namely God. Leibniz was an idealist.

Locke (1632-1704), an empiricist, argued how certain cognition is made, and said that the existence of God and spirit was certain but that the existence of material things was not certain. Hume (1711-1776) further promoted empiricism. He doubted the

existence of matter as substance; furthermore he doubted the existence of spirit as substance. According to him, what actually exists is merely the “bundle of ideas.” Naturally, there was no existence of God.

Kant (1724-1804), who is regarded as the philosopher having united rationalism and empiricism, said that the noumenal world exists behind the material world of phenomena. He called the former the world of “things themselves.” In Kant, God cannot become the object of cognition. His existence was merely to be postulated.

Schelling (1775-1854), who followed Kant’s philosophy, thought the Absolute Being was perfectly indiscriminatory, having absolute identity. According to him, spirit and matter are not qualitatively different from one another; they are different only quantitatively. In other words, elements of nature exist within spirit as well, but elements of spirit are superior within spirit. Elements of spirit exist within nature as well, but elements of nature are superior within nature.

Hegel (1770-1831) criticized Schelling’s thought of the Absolute Being having absolute identity. He thought that the true Absolute Being is the identical being with all difference and that the Absolute Being is not static but dynamic and developmental. He insisted that Logos or God’s thinking develops, following the form in which *thesis* is opposed by *antithesis*, and both are united in synthesis, whereby thesis and antithesis are preserved and superseded (*aufgehoben*). He thought that the development of Logos leads the natural world and human society.

Feuerbach (1804-72) was greatly influenced by Hegel in the beginning, but gradually rebelled against Hegel’s position of explaining everything from God. He insisted that God is nothing but what man idealizes, and objectifies his essence (species-essence). He said that God did not create man; man created God. According to him, what exists is only man as a physical, sensory being.

It was Karl Marx (1818-83) that completed Feuerbach’s atheism dialectically. Opposing Hegel, Marx denied that Logos makes self-development dialectically behind the world. According to Marx, what exists is only matter; matter develops through the struggle of opposites, namely, thesis and antithesis.

In Hegel’s philosophy, the problem was why Logos (or Idea) makes self-development. This difficulty was well expressed by Max von Rümelin of Tübingen University, who said, “Do you understand? Without your doing anything, will the Idea move by itself within your mind?” Also, according to Marx’s material dialectic, things develop through struggles of opposites. This theory does not accord with facts, either.

In this way, materialism, which regards matter as the only ultimate source of the universe, and idealism, which regards spirit as the only ultimate source, and also

dualism, which regards both spirit and matter as the ultimate source, and, furthermore, philosophy of identity which insists on the absolute identity of spirit and matter, have all problems. Thus, there is a need for a new view of spirit and matter.

The summary of the development of the conventional philosophical theories concerning spirit and matter and the position of Unification Thought is illustrated in Fig. 1.

2. A New View of Spirit and of Matter

In Unification Thought, God is the “Being of harmonious dual characteristics of Original *Sungsang* (essential character) and Original *Hyungsang* (essential form),” and is “the First Cause of the entire universe.” *Sungsang* refers to the fundamental cause of spiritual, invisible and functional elements of the created beings. *Hyungsang* refers to the fundamental cause of physical and visible elements of created beings. To say that God is the “Being of harmonious dual characteristics of Original *Sungsang* and Original *Hyungsang*” means that *sungsang* and *hyungsang* are not separated but united within God.

Materialism has been unable to explain how all things having form and essence come into existence. Idealism has been unable to explain reasonably how matter as the material for forming the universe comes into existence. Dualism has a problem that, while it recognizes God as the Absolute Being, it also recognizes the material world independent of God. Another problem of dualism was, as Descartes faced, that it cannot explain reasonably the interaction between spirit and matter. Also, if God is grasped as the absolute identity, as Bruno and Schelling did, it cannot explain how spirit and matter come into being from said absolute identity.

On the other hand, Unification Thought explains God as the “Being of harmonious dual characteristics of Original *Sungsang* and Original *Hyungsang*,” and therefore, all those problems and difficulties can be overcome. Since God is not the absolute identity but rather He has the dual characteristics of Original *Sungsang* and Original *Hyungsang*, it can be reasonably explained that both spirit and matter come from God. Also, God is at the same time the subject harmonizing spirit and matter, namely, God is the oneness who consists of two attributes, spiritual aspect, and material aspect. Accordingly, spirit and matter in the created world are not totally heterogeneous. Spirit has necessarily material element, and matter has necessarily spiritual element. Therefore, spirit and matter can interact with one another.

According to Unification Thought, God’s *Sungsang* has two aspects: Inner

Sungsang and Inner *Hyungsang*. Inner *Sungsang* corresponds to the functions of intellect, emotion and will within the mind; Inner *Hyungsang*, corresponding to the elements of form within the mind, refers to such things as idea, concept, law (principle), and mathematical aspects. Accordingly, God's *Sungsang* (mind) is functioning through the give and receive action between Inner *Sungsang* and Inner *Hyungsang*. The center of the give and receive action at that time is Heart or love, which constitutes the core of Inner *Sungsang*.

Hegel thought that Idea or Logos itself is God and argued about dialectical self-development of Idea. As mentioned above, however, it is impossible that Idea develop by itself. Idea is formed as an object within the mind under the activity of intellect, emotion and will centered on Heart.

Modern science asserts that what produced the Big Bang at the beginning of the universe was “primordial energy” (Jean Guitton), “the infinite energy with the appearance of nothing” (John Wheeler), or “the energy of false vacuum” (Alexander Vilenkin). We can say that they are one and the same prior stage energy which exists in God's *Hyungsang* and gives rise to the energy of the created world. In Unification Thought, the energy of God's *Hyungsang* is called “pre-energy.”

When the pre-energy appears in the world of creation, it is manifested as the “forming energy” and the “acting energy.” The Nobel Prize-winning American nuclear physicist, Leon Lederman said that there was one kind of elementary particle and one kind of force in the beginning. They correspond to the forming energy and the acting energy respectively. They are united as “pre-energy” within God's *Hyungsang*.

Physicists think that potential energy had been accumulated in the vacuum prior to the beginning of the universe. They call it the “Higgs field.” Lederman says, “In the beginning there was a Higgs field,”¹ and “The Higgs field is filled with energy.”² He calls the particles working in the Higgs field (Higgs particles, or Higgs bosons) as “God's particles.” He says that all other particles and matter came into being due to the works of these Higgs particles. The views of Unification Thought and of modern physics can be illustrated as shown in Fig. 2.

Today, due to the development of quantum physics, there is no longer a gap between material beings and non-material beings. According to French philosopher Jean Guitton and astrophysicists Grichka Bogdanov and Igor Bogdanov, the distinction between matter and spirit corresponds to the complementary nature between the particle nature and the wave nature. They also say that now is the time when the third way to realize the synthesis of spirit and matter, or the unity of spirit and matter, must be found. They claim that their position is “superior realism.”³ Their views are similar to the

Unification Thought view that God is the “Being of harmonious dual characteristics of Original *Sungsang* and Original *Hyungsang*. ”

However, Unification Thought view of God is not pantheistic. God is the Being transcending the natural world. All things in the natural world are individual truth beings of God’s dual characteristics having been manifested symbolically. In other words, nature is not God Himself but a symbolic expression of God.

How God manifests Himself in human beings is different from how He does in nature. In other words, God manifests Himself in image through human beings and symbolically through all things. “In image” means that God’s nature (Divine Character) and His image (Divine Image) are manifested directly on a higher dimension. Still, a human being is not God Himself. God is the transcendental being and dwells within human beings.

This new view of spirit and of matter, which Unification Thought advocates, not only regards God as the Creator with personality but also accepts without difficulty the positions of natural sciences. It can become a foundation on which theology (philosophy) and science can develop harmoniously toward unity.

II. God as the Being with Masculinity and Femininity

According to Oriental thought, the origin of the universe is called *T'ai-chi* (the Great Ultimate), which engendered two kinds of “ch'i,” namely, yang and yin. All beings in the universe were generated from yang and yin, which permeate both worlds of spirit and matter. Therefore, oriental philosophers thought that all existences and activities of humans and nature can be explained by the principle of yang and yin. On the other hand, the Western thought has no concept of yang and yin. Only the principle of spirit and matter is discussed. It is true, however, that the universe consists of yang and yin. Therefore, we need to discuss the relationship between yang and yin in God, the ultimate origin of the universe.

1. Modern Science and Pair System

Modern science has endorsed the yin and yang thought of the Orient. In 1932, C. D. Anderson at the California Institute of Technology built a cloud chamber designed to register and photograph subatomic particles. He noticed a bizarre new particle—or,

rather, the track of one—in the cloud chamber. It was not different from the electron in aspects other than its direction of bending, which was opposite from that of the electron. Analyses showed, they were looking at the track of the electron having positive charge. So, he called this strange new object a “positron.”

Following the discovery of the existence of pair, electron and positron, physicists at the University of California at Berkeley succeeded in 1955 in producing a proton and antiproton pair. One year later, the scientists at Berkeley confirmed the existence of anti-neutron with magnetic moment opposite to that of neutron.

Thus, what physicists have clarified since 1956 is that, except for photons and neutral pions, all particles have anti-particles. Particles and anti-particles are identical in all other aspects except in the sign of quantum number. The pair of particles and anti-particles is precisely the yang and yin pair.

Within an atom, electrons with negative charge and protons with positive charge attract each other. Furthermore, anions and cations are united, forming various kinds of molecules. Why do positive charge (plus) and negative charge (minus) exist? To this question, physicists can only say, “We don’t know why. That’s the way it is.”⁴

Thus, the micro-world consists of positive and negative elementary particles, positive and negative atoms, positive and negative molecules, as well as neutral elementary particles, neutral atoms, and neutral molecules, in which positive elements and negative elements are combined.

Now, let’s turn our attention to the world of living beings. How did the sexual reproduction of living beings come into existence? This question is regarded as one of the greatest riddles in modern biology. In terms of multiplication, sexual reproduction is far more disadvantageous than asexual reproduction. Its efficiency is not high. What can be said is that, through sexual reproduction, genes of both male and female parents get mixed and produce diversity within a group, thus making the species more advantageous in adapting to the changes in environment.

What annoyed Darwin, who presented the theory of evolution, was the question why male and female are so different. In particular, his theory of natural selection was unable to explain the fact that peacocks have so beautiful tails. Dealing with this problem, Darwin came to establish another theory of sexual selection. In other words, he thought that peacocks’ tails evolved as a result of selection of peacocks’ characteristics by peahens. In other words, peacocks’ beautiful tails came into existence because peahens preferred beautiful peacocks. But, as Japanese evolutionary ecologist, Mariko Hasegawa points out, “With what kind of scenario the sexual selection evolved has not been answered yet.”⁵ No doubt, this question has not been solved yet.

2. God as the harmonious Being of Yang and Yin

I have explained that the mineral world is made up of paired yang and yin; living beings are paired as male and female; and the universe is made up of paired systems.

Rev. Sun Myung Moon, who advocates Unification Thought, says the following:

If there is a most arcane mystery in the world of beings, it is that man and woman have come into existence, and that male and female in animals have come into existence. Furthermore, in the plant world there are stamen and pistil; and in the mineral world there are cation and anion. In this way, everything has been made according to the pair system. Man and woman, male and female --- the reason why things exist in this way is the mystery of mysteries.⁶

In order for the universe to have pair systems, its ultimate origin, God, must have the cause. To say that God, who has nothing to do with yang and yin, nor with gender, was able to come up with this world of pair systems is as unreasonable as saying that “God created the universe from nothing.” After all, it must be said that God is neither masculine nor feminine. God is the parents having both characteristics.

On the other hand, in Christianity, which is monotheistic, God has been traditionally expressed as “Father,” the being with masculine personality. But, it is said that the expression was used not because God was regarded as masculine but because of traditional patriarchy from ancient times. Today, many theologians assert that God has no gender. But, as British historian Paul Johnson says, the question of “Why did God, being himself without gender, create gender in the first place?” is seldom asked but it is still a big question.

Speaking about the issue of “Is God masculine or feminine?”, Paul Johnson hints the possibility that God is the God of Parents by saying, “If it is helpful, it is perfectly permissible to see him as a Father, or a Mother, or both.”⁸

Also, American theologian Jack Miles, author of the book, *God: A Biography*, which became a best-seller in the category of religion in the United States, suggests that originally God is the Being uniting masculinity and femininity as one within Himself. He says as follows:

The human male alone is not the image of God, only the male and the female

together. And this duality in the image must somehow be matched by a duality in the original. It is this fact that requires us to speak of the exclusion rather than the mere absence of the feminine from God's character.⁹

In Unification Thought, God is the “Being of harmonious dual characteristics of Original *Sungsang* and Original *Hyungsang*” and at the same time He is the “Being of harmonious dual characteristics of Original Yang and Original Yin.” Seen from the relationship between God and the created world, God is the masculine subject partner and the created world is the feminine object partner.

Since God is the Being of harmonious Original *Sungsang* and Original *Hyungsang*, every created being (individual truth being) is the united being of *sungsang* and *hyungsang*. Further, God has the harmonious dual characteristics of Original Yang and Original Yin which are the attributes of Original *Sungsang* and Original *Hyunsang*. Therefore, the created world consists of the following pairs: the “united being of *sungsang* and *hyungsang* with yang characteristics,” and the “united being of *sungsang* and *hyungsang* with yin characteristics,” namely “yang substantial being” and “yin substantial being.” Hence, the created world is a paired system of yang and yin.

In minerals, yang substantial being and yin substantial being are cation and anion, whereby God's Yang and Yin are manifested as yang and yin in physicochemical nature.

In plants, yang substantial being and yin substantial being are male plant and female plant, or stamen and pistil, whereby God's Yang and Yin are manifested as yang and yin in life activity.

In animals, yang substantial being and yin substantial being are male and female, whereby God's Yang and Yin are manifested as yang and yin in the activity of instinct, especially in sex.

In humans, yang substantial being and yin substantial being are man and woman, whereby God's Yang and Yin are manifested as yang and yin in love, namely, masculine love and feminine love. Needless to say, the yang and yin elements of the lower beings are included in the higher beings.

Then, for what purpose do yang and yin exist? They exist for the sake of love. Adam and Eve were supposed to grow up and love each other by becoming a God-centered husband and wife. If they had been successful, they would have become like the image of God resembling His harmony of Yang and Yin. God would have dwelt within them, and Adam and Eve would have been filled with joy of love, and God's purpose of creation would have been fulfilled. Male and female in the animal world, stamen and pistil in the plant world, and cation and anion in the mineral world were

created on the lower dimension as the symbol of masculine love and feminine love.

The significance of the existence of all things is to make the environment of love where man and woman can love each other. All things are accessories of love for humans. Therefore, it is for enhancing the atmosphere of love among man and woman that flowers bloom and birds sing.

Due to the Fall of Adam and Eve, however, love between man and woman has not become true love. For that reason, all things have remained unable to fulfill their original mission until today. They are earnestly longing for the appearance of true man and woman.

III. Unity of Universality and Individuality

1. The Dispute over the Universals

One of the great arguments in Scholasticism in the Medieval Ages was the so-called the dispute over universals with regard to the existence of universal concepts. In the early days of Scholasticism the Platonic realism which said “The universals are prior to the individual things” had the upper hand. John Scotus Eriugena (810-877) and Anselm (1033-1109) were the representatives. On the other hand, Roscellinus (ca. 1050-ca. 1120) advocated nominalism that “Universals are after the individual things.” Only individual things are true reality. Universals are merely abstracts or names which we have created. Thus, realism and nominalism opposed one another.

Later came the third position, called Aristotelian realism, which tried to mediate those two positions. Peter Abelard (1079-1142) thought that universals exist first within God, and that they exist within individual things as common essentials, and then after things they exist within human mind as concepts obtained through thinking. Thomas Aquinas (1225-1274) thought, like Abelard, that universals exist within God and that God created the world with them as prototypes. He also maintained that, since characteristics within individuals are universal, it is through matter that makes individual beings individual, matter is the principle of individuation. The position of Aristotelian realism was that “Universals exist as forms in individual things.”

On the other hand, John Duns Scotus (1265-1308) insisted that it is not matter but individual forms within individual beings that make individual beings individual. Although he stood on the position of Aristotelian realism, he regarded individuality as important and tried to take the position closer to nominalism.

In Scholasticism of a later period, William of Ockham (ca. 1280-1349) clearly

advocated the position of nominalism. According to him, what really exist are individual beings only. The universals are merely signs or names which refer to the assembly of many individual things. He even denied the universal idea within God. What exist within God are images of individual beings.

Against abstractive, speculative thought, nominalism took the position which gave importance to intuitive knowledge and empirical knowledge. Along with it, the separation between knowledge and faith proceeded. This heralded the collapse of Scholasticism and the birth of modern philosophy.

In Modern Age, nominalism developed to British empiricism which put emphasis on individual facts and specialties. On the other hand, Conceptual realism which had been the tradition of Scholasticism, came to manifest itself as Peirce's philosophy, which regarded the universality of reason and laws, and logical positivism which emphasized the importance of mathematics and logic.

2. Views of Modern Biology

In Biology, a species of living being refers to the group inside of which there is a possibility of sexual intercourse. The possibility of sexual intercourse means that two individual beings can leave behind their offspring capable of having sexual intercourse.

For example, as a result of sexual intercourse between a horse and a donkey, a mule is born. But, a mule cannot give birth to its offspring. Therefore, a horse and a donkey are regarded as belonging to different species. A lepon, which is born between a lion and a leopard, cannot produce its offspring. Therefore, a lion and a leopard are different species. Thus, in living beings, the universality of a species cannot be regarded as merely a name, or something which human beings coined for the sake of expediency. It is clearly indicated that something universal exists within living beings as genes.

3. The View of Unification Thought

From the Unification Thought viewpoint, "idea" and "concept" exist within Inner *Sungsang* of God's *Sungsang*. "Idea" refers to concrete representation; "concept" refers to abstract, universal representation. Idea is individual; concept is universal. An idea existing within God is called an *individual image*.

When God created human beings, He envisaged concrete images of Adam and Eve. At the same time, however, He had abstract, universal concepts such as man, woman, and a human being. It does not mean that ideas and concepts exist separately

from one another within God's *Sungsang*. When God envisaged the image of Adam and Eve, those images included not only individuality but also universality such as man, woman, and a human being. In other words, individuals and universals, or ideas and concepts, are united within God's *Sungsang*.

Created beings (existing beings) consist of dual characteristics of *sungsang* and *hyungsang*, where individuals and universals are united both in *sungsang* and in *hyungsang*. For example, Adam had his unique individuality, while having universality as a man and as a human being.

Incidentally, when God created human beings, He gave unique individuality to each and every one. Accordingly, individuality in the case of human beings is unique to each person. On the other hand, in the case of all things, God gave an individual image to each species.

God envisaged and created individual beings in order to love and feel joy from them. To human beings, God gave individuality to each human being so that He could obtain unique joy from each human being. To all things, He gave individuality to each species so that He could obtain joy from each species. For God, all things are His indirect object partners of joy, and all things were created as direct object partners of joy for human beings. Therefore, God gave the individual image to each species of all things. Still, it is possible for each one of all things to have unique individuality by being kept and loved by human beings.

The process of the dispute over universals in *Scholasticism* and the Unification Thought view as an alternative are summarized in Fig. 4.

Traditionally Scholasticism thought that Ideas in God are universals. The view that individual ideas exist within God did not appear until nominalism was advocated at the end of the Scholastic period. Ockham recognized the existence of individual ideas within God; however, he became too extreme by insisting that there was no universal idea or concept within God. From the Unification Thought viewpoint, however, universality and individuality are united both within God and in the created world.

In modern philosophy there appeared empiricism on one hand, which put emphasis on individual facts and particularity, and rationalism and logicalism on the other, which see the existence of universal laws within things. For the reasons above, however, both should be united harmoniously. That is a conclusion of Unification Thought viewpoint.

VII. Four Position Foundation and the Two-Stage Structure of Creation

In God, when *Sungsang* and *Hyungsang* are engaged in the give and receive action, centering on Heart, a harmonized being (or union) is established. At this time the positions of Heart, *Sungsang*, *Hyungsang*, and harmonized being (union) are determined. This structure consisting of four positions is called “Four Position Foundation.”

Furthermore, Inner *Sungsang* and Inner *Hyungsang* within God’s *Sungsang* also are engaged in the give and receive action, forming a Four Position Foundation there. The Four Position Foundation within *Sungsang* is called “Inner Four Position Foundation” and the Four Position Foundation formed through the previously mentioned give and receive action between *Sungsang* and *Hyungsang* is called “Outer Four Position Foundation.”

When the give and receive action between Inner *Sungsang* and Inner *Hyungsang*, or between *Sungsang* and *Hyungsang*, is centered on Heart, the give and receive action is static, forming union (a harmonized being) as a result of the action. This structure manifests the eternity and unchangeability of God. On the other hand, when a purpose is established on the basis of Heart, and the give and receive action takes place centering on the purpose, that give and receive action becomes dynamic and produces a new being. This structure manifests God’s creation.

In God’s creation, first, centering on purpose, Inner *Sungsang* and Inner *Hyungsang* are engaged in the give and receive action within *Sungsang*, and Logos is formed as a new being. Logos is God’s plan or blueprint for all things. Next, centering on purpose, Logos and pre-energy of *Hyungsang* are engaged in the give and receive action, creating all things as new beings. The formation of these two Four Position Foundations is called the “Two-Stage Structure of Creation,” which is illustrated in Fig. 6.

The Four Position Foundation in Unification Thought corresponds to Aristotle’s theory of four causes. According to Aristotle, all movements have four causes: (1) the material cause, (2) the formal cause, (3) the efficient cause, and (4) the final cause. Take construction of a house for example. Material, wood, stone, soil, bricks, etc. necessary for construction are the material cause. The form of the house is the formal cause. The architect or his technique is the efficient cause. And, the purpose of building a house (to live) is the final cause. Since Four Position Foundation in Unification Thought is about God, it is not quite the same as Aristotle’s theory of four causes. Still, there seems to be corresponding relations between the two in the aspect of structure. It is illustrated in Fig. 5.

As explained above, Unification Thought explains God’s creation of the universe

by the theory of two-stage structure of creation: (1) formation of Logos (plan), (2) creation of the world (all things). On the other hand, Aristotle explains the generation or development of the universe by the theory of potentiality and actuality.

According to Aristotle, matter is potentiality, and matter moves towards form which is supposed to exist within matter. For example, a seed as matter is the potentiality for a tree, and a tree is its actuality; further, a tree as matter is the potentiality for furniture, and furniture is its actuality. Thus, starting from prime matter which has no form, matter continuously moves towards newer and newer forms, and finally reaches the pure form, or God, which has no matter in it at all. Aristotle does not clearly explain the origin of forms. Thus, his cosmology is not creationism, but rather it is a kind of generation theory where universe has developed by itself. Aristotle's view of potentiality and actuality is shown in Fig.7.

In contrast, in Unification Thought, matter does not move, but rather it is used to shape things according to Logos (or plan). Matter as God's Original *Hyungsang* is prior-stage energy (pre-energy) and it has the potentiality to assume any form. In accordance with the step-by-step engagement of Logos, all things have been created starting from lower beings to higher beings. This is called "creation by stages." At a certain stage of creation, those who have already been created are used as materials for the creation of a new being. Let me explain more concretely about the Unification Thought view of creationism, "the two-stage structure of creation."

In the formation of Logos, God first planned the human being. Then, taking the human image as a model, and by abstracting and transforming it, God conceived the images of animals and plants. He first conceived the images of higher animals, and gradually the images of lower animals. He did the same when planning plants. Then, God planned heavenly bodies. Then, He planned in the following order: minerals → molecules → atoms → elementary particles.

The creation of the phenomenal world was carried out in exactly the reverse order: At the Big Bang, elementary particles, atoms, and molecules emerged. Those atoms and molecules were combined to form heavenly bodies, which consist of minerals. Then, the earth, a special planet among heavenly bodies, was formed. On the surface of the earth, first algae and amoebae, then higher plants and animals, and finally human beings were created. The concrete process of the two-stage structure of creation is illustrated in fig.8.

When we look at living beings which appeared in the second stage of creation, they seem to have evolved from lower beings to higher beings. In other words, the process of the second stage is in accord with that claimed by evolutionism. However, it is not evolution based on mutation and natural selection, but rather it is creation by

stages, carried out according to God's plan or Logos, which is formed in the first stage.

Notes

- (1) Leon Lederman, *The God Particle* (New York: Bantam Doubleday Dell Publishing Group, Inc., 1994), 398.
- (2) Ibid.
- (3) Jean Guitton, Grichka Bogdanov and Igor Bognanov, *God and Science* (Japanese version) (Tokyo: Shin-Hyoron, 1992), 189.
- (4) Leon Lederman, *The God Particle*, 300.
- (5) Mariko Hasegawa, *Male and Female: The Wonder of Sex* (in Japanese) (Tokyo: Kodansha, 1993), 173.
- (6) Sun Myung Moon, “Unification of the Wrold and the Head-wing Thought, Godism,” *Family Magazine* (in Japanese), November 1991, 4-5.
- (7) Paul Johnson, *The Quest for God* (New York: Harper Collins Publishers, 1996), 49.
- (8) Ibid.
Jack Miles, *God: A Biography* (New York: Vintage Books, Random House, Inc.,

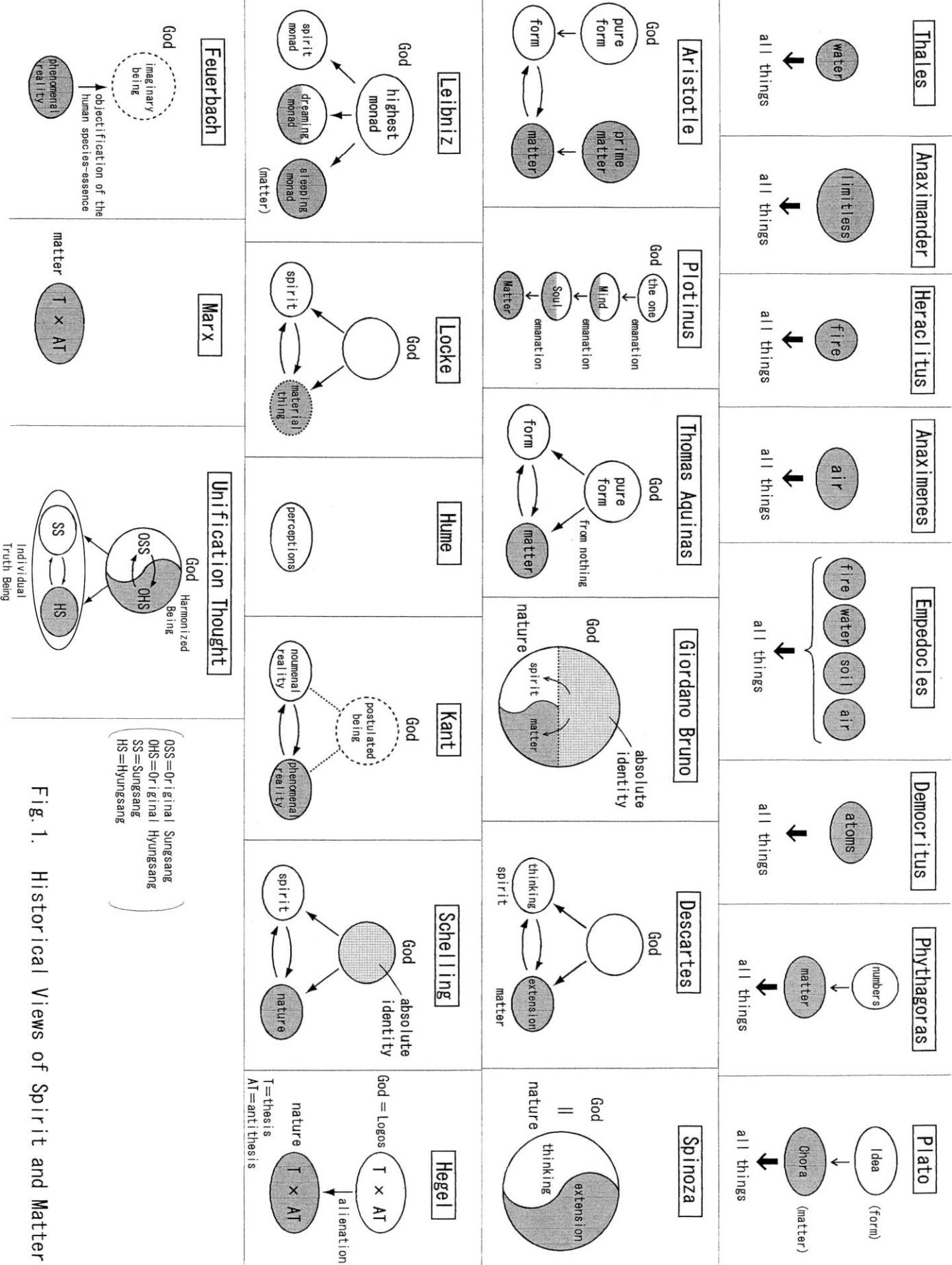


Fig. 1. Historical Views of Spirit and Matter

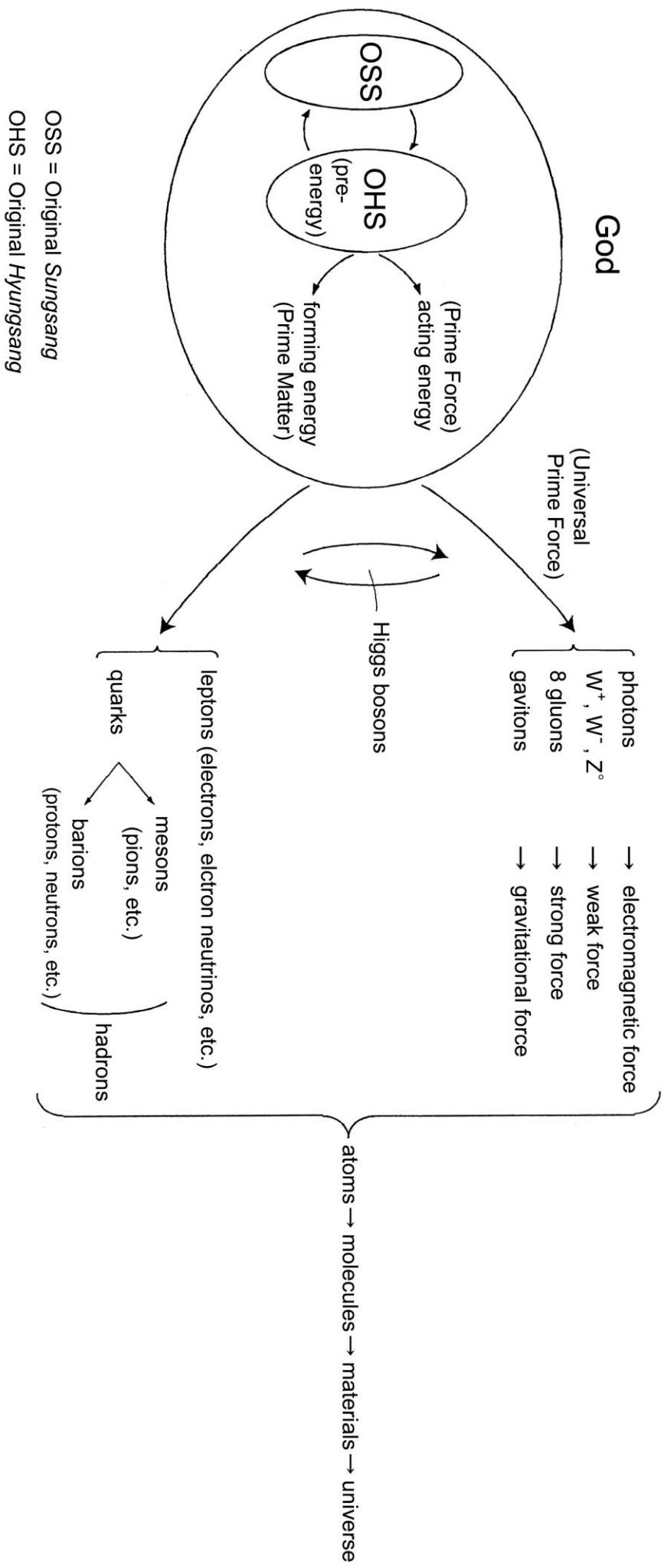


Fig. 2. The View of the Origin of Matter
Seen from Unification Thought and Today's Physics

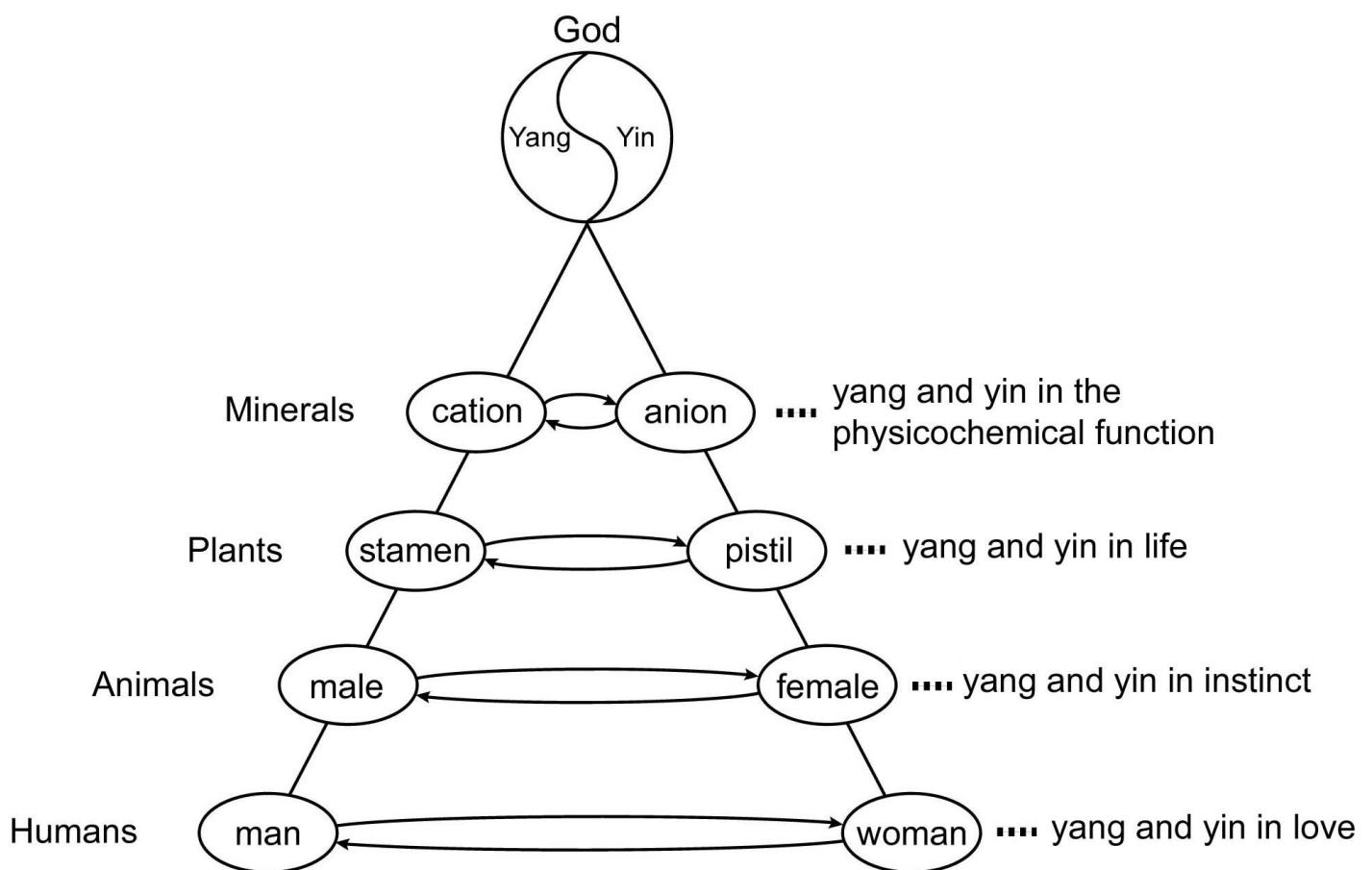


Fig. 3. Pair System of Yang Substantial Being and Yin Substantial Being

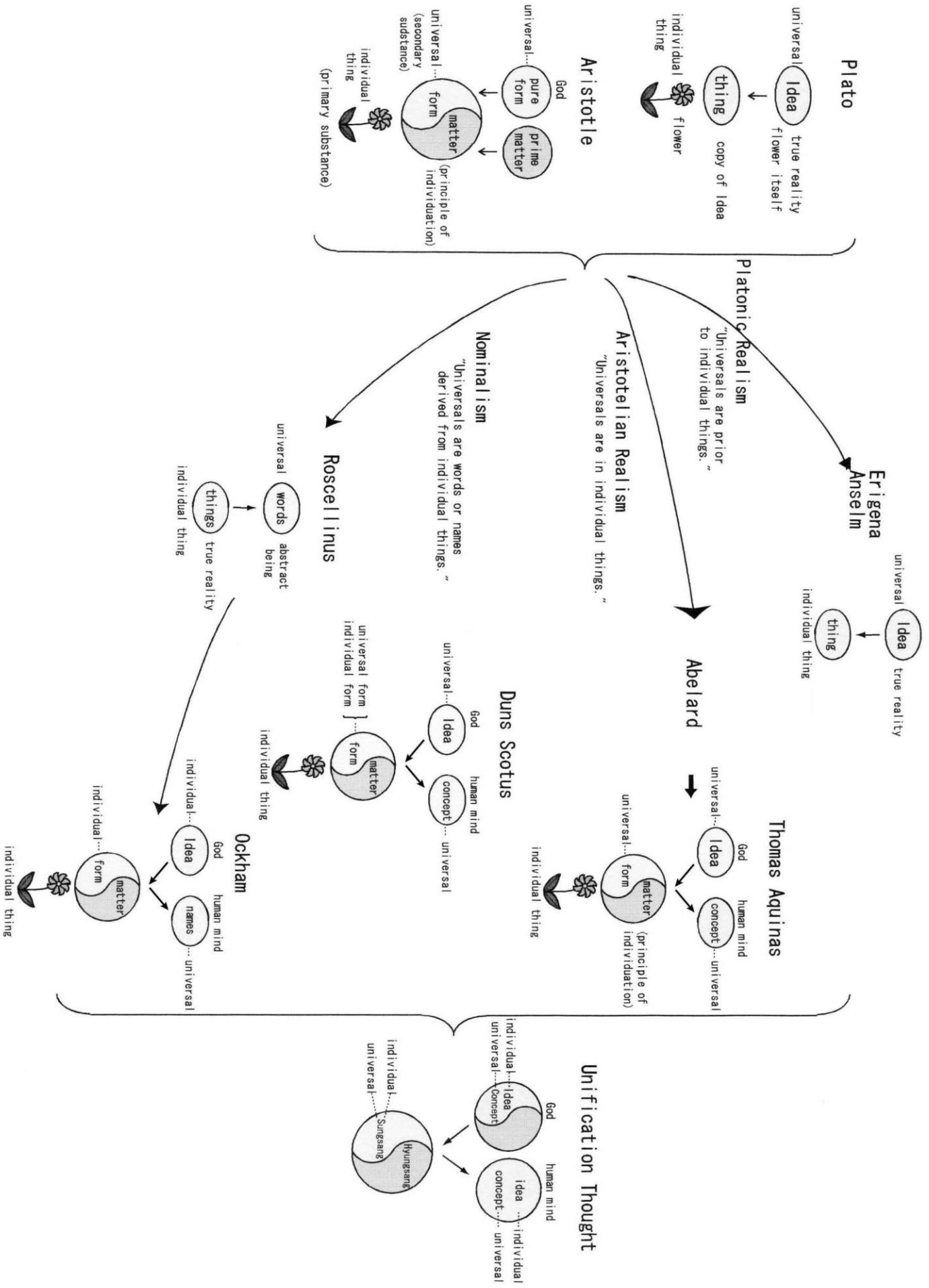


Fig. 4. Dispute over the Universals and Unification Thought View

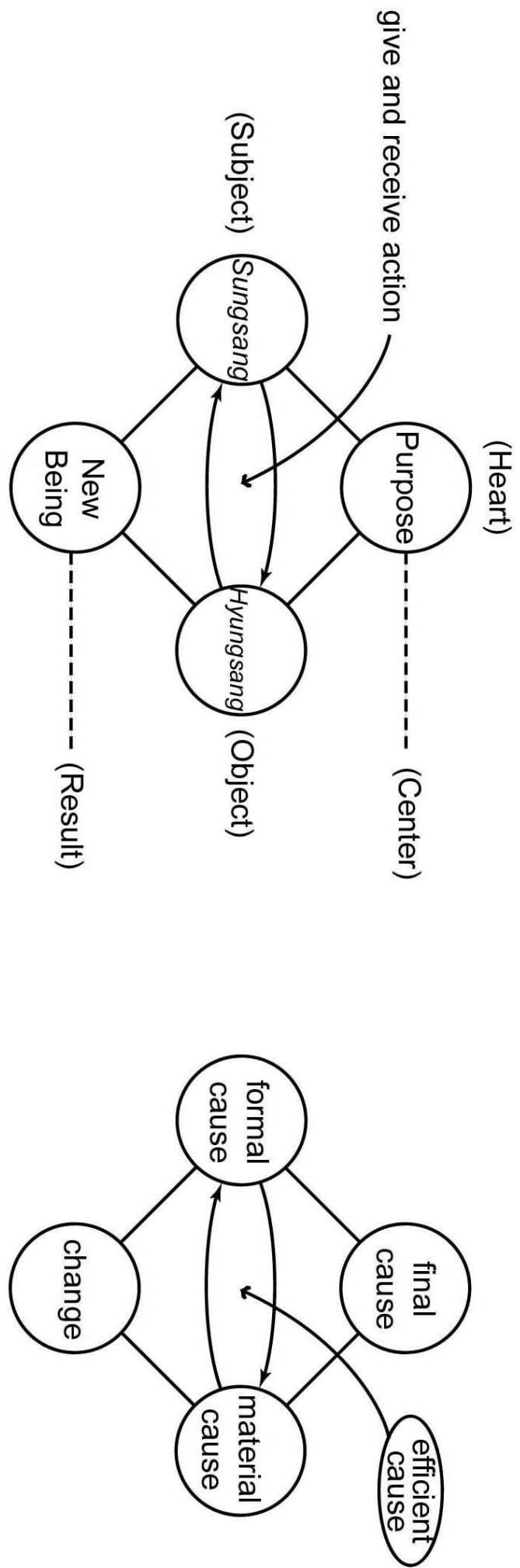


Fig. 5. Four Position Foundation in Unification Thought
and Aristotle's Theory of Four Causes

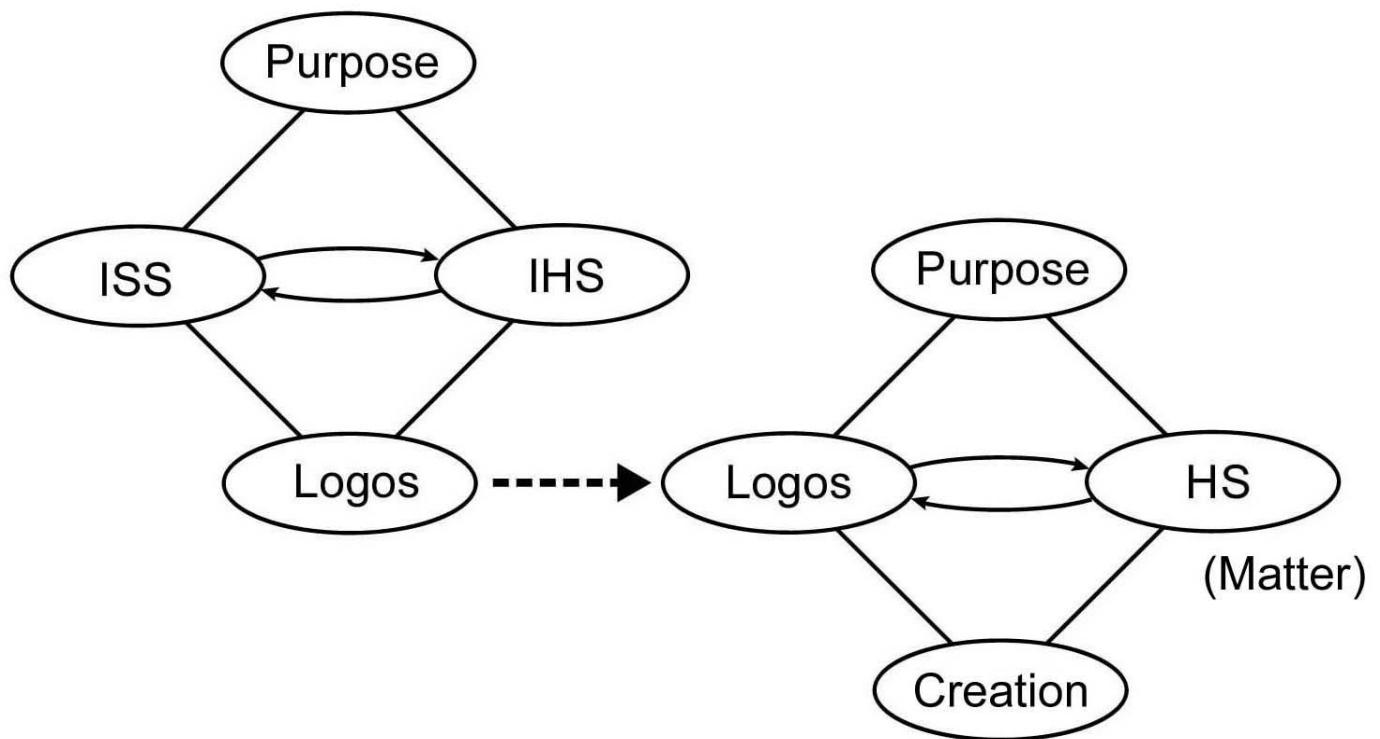


Fig. 6. Unification Theory of Two-Stage Structure of Creation

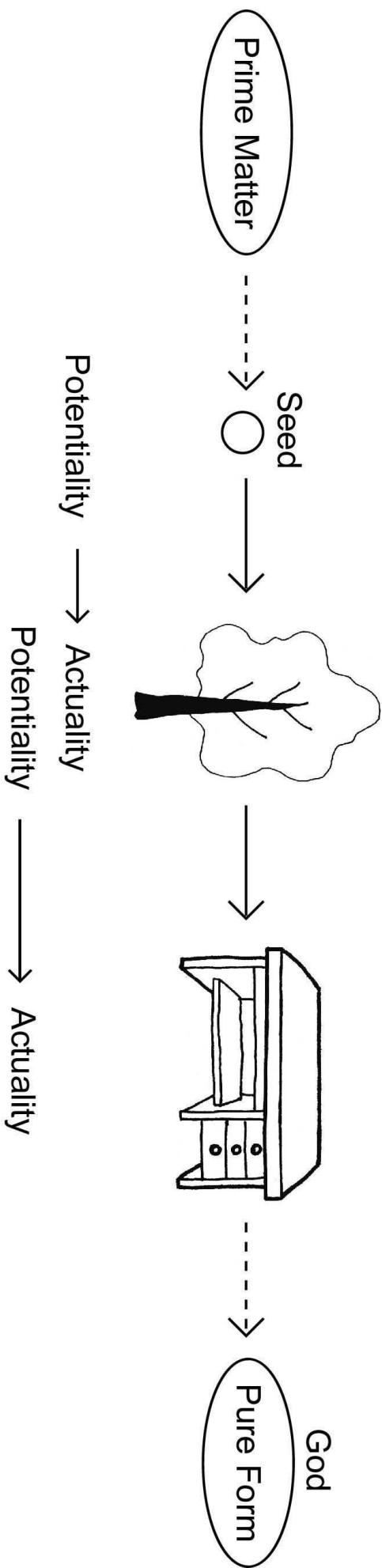
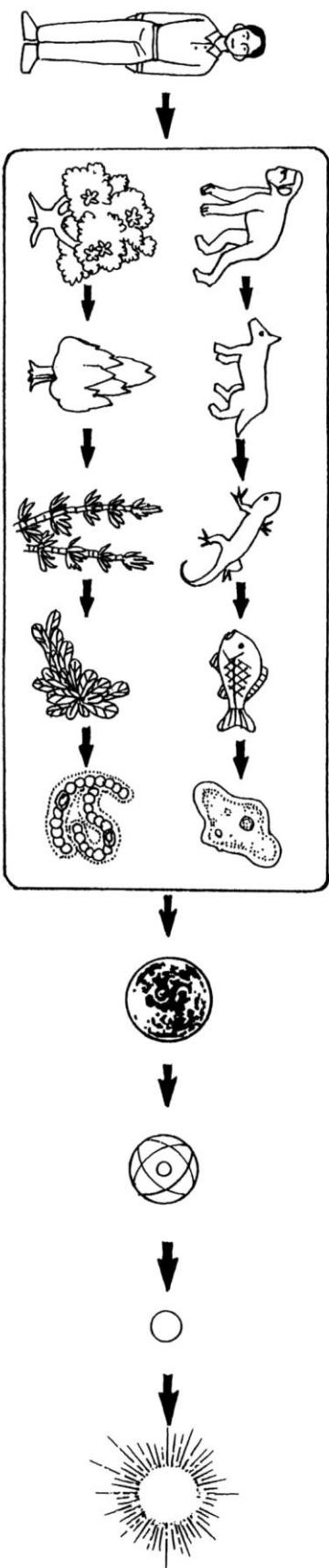


Fig. 7. Aristotle's View of the Development of the Universe based on the Theory of Potentiality and Actuality

① Formation of Logos



② Creation of the Phenomenal World

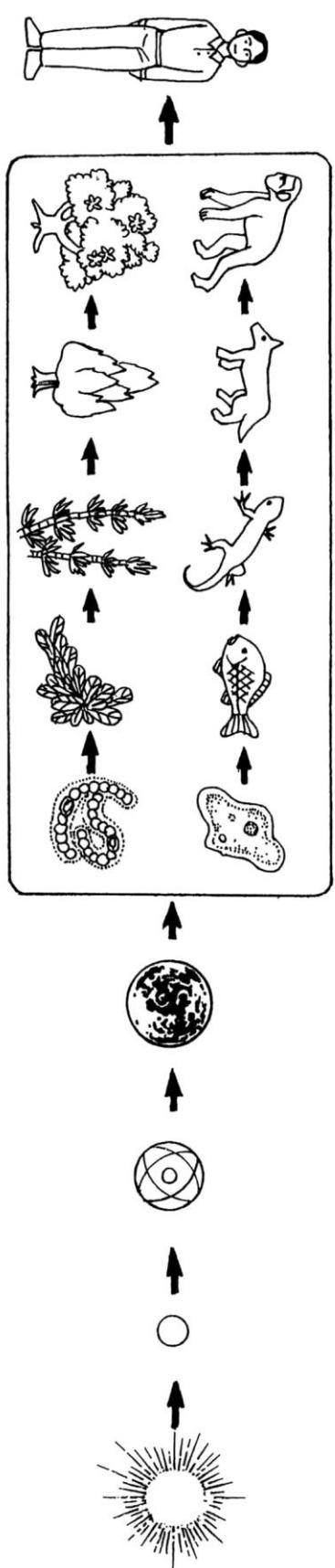


Fig.8. The Process of the Two-stage Structure of Creation