

V — From the Religious Perspective

The Plan for an Asian Community and Unification Thought

Its Possibility through an
Examination of Human Nature



Ki Keun Chang

Professor of Seung-Shim Women's University

A. Introduction (Ideology, Norm, Religion and a Return to Supreme Good)

A certain period of prosperity is mentioned in Lieh-tzu (列子) as playing musical instruments, merrily singing, though dressed in a deer's raw hide and girdled with a straw rope. Asked by Confucius, what made him so joyful, he answered : "Isn't it enough to make me joyful that I was born a human being of all creatures, but that I was born a respectable man, and that I am granted ninety years of life?" Being an atheist, the old man alluded to the three blessings of "being a human being, a man, and enjoying longevity." In fact, he was expressing his gratitude to Heaven (God). Lieh-tzu meant that we should see everything with Heaven's, not man's measure.

We ought to make Heaven's measure our standard. Really, we, living in the twentieth century, have more than one reason to thank Heaven. First, how happy we are to have this rich material life and the boom of science! Second, how noble it is to have been born the lord of all creation, to have dominion over everything! Third, how magnificent

it is to be a member of some four billion human population to do things in a body, and yet, an individual is not a lone and a separate entity!

We cannot be thankful enough to Heaven and God. But are we in deed? Are we not making vicious use of the above three things, going so far as to assert that God is dead? First, material and science have alienated men from each other. Secondly, instead of cooperating and prospering together, men have been struggling and murdering one another. Thirdly, far from being the noble dominator of all creation, man has fallen to an avaricious and wicked destroyer.

Can this unsightly man ever be called civilized? Is this man's true form? Did God tell man to be born and multiply only to kill one another and did He create the earth as a place of massacre? Nothing could be further from His intention. That is why we are afraid mankind is faced with a serious crisis.

History makes a forward development. Though strained with ignominies, human history has been flowing with a rush in the direction of cultural good thanks largely to the disinterested cooperation of the sages both in (vertical) time and (horizontal) space. History practically advances. The traditional Oriental thought that man goes on living, according to *Ch'ondo*, takes an optimistic view of human history, and so does Unification Thought. It emphasizes the Divine Providence underlying human history. Unification Thought interprets human history as that struggle between God's side and Satan's side. Eventually God will be victorious. During this age man is due to return, through the providence of restoration, to the ideal world originally meant at creation. As a matter of fact, human history is moving from a separate division to a total integration, advancing towards "one unified world". This is based upon the integration of the East-West ideologies and religions by the building up of normative societies where morality and ethics prevail in place of scrambling for property, land, power, etc.

Hereupon, we have come to conceive the Asian Community as a preliminary step toward World Community. The Asian Community should not be set up in opposition to anything economically or militarily as the European Community and the East-European Community are. All sensible men say mankind should be united into an

amicable whole. The U.S. and the Soviet Union have been harping on world peace as an empty slogan. Really, peaceful Communities are not an intergation on a level of the survival of the fittest. They are far from being an integration in which militarily and economically great powers dominate the weaker. Accordingly, a World Community worthy of the name cannot be conceived with the two super powers bossing. It would be the order of things to conceive the Asian Community first. I am only going to discuss its possibility—the how, rather than, the what.

Korea, Japan and China are the core countries in the Pacific culture zone. It is one of the cultural centers of the world, sharing for ages the tradition of Confucianism. Politically, the Far East, at the present is in decisive battles between Democracy and Communism; religiously, the Far East is the sanctuary, meant for coalition and union of the East and the West. Asia, centering on the above three countries is the sanctified scene selected by God and endowed with the sublime mission of settling accounts of all histories, cultures, ideologies and religions of the East and the West—ancient and modern.

The angle or viewpoint of even conceiving Communities should be that of ironing out minor differences of opinions between the countries concerned for the best common interests. There are viewpoints that adhere to petty differences. They may be described as: the Holy-am-I-alone egoism of an individual or a country, discriminating individualism that stresses the outward individual with minor differences, and countries where an exclusive preference is given to military power, material wealth, and political ideology.

On the other hand, the standpoint of a grand union is based upon the fundamental inner homogeneity and is oriented toward One World built on a solid foundation of morality, ethics, ideological and social norms and further of faith and religion.

Since the political and sociological approach is only concerned with the concrete, peculiar phenomena, it results in a military rule in the extreme case. Although sociologists may argue that this is the only way of dealing with problems, this cannot be the standpoint of the genuine Community we have in mind. The viewpoint that is based on

the moral and ethical social norms and philosophies or ideologies have long been familiar with the traditional societies of the Orient. They have been very helpful, if not entirely satisfactory. Metaphysical ideologies and concrete norms of human behavior have been united within them. An atheistic intellectual may say it is the entire culture, but this is an intermediary stage of an ignorant barbarian's long pilgrimage towards being united with God after having undergone awakening.

In the conceiving Communities, the viewpoint that everyone should be united into One, leaves little to be desired on a religious level, so long as mankind is freed from the delusion that an atheistic approach is the only one worthy of a genuine intellectual.

The first prerequisite to conceiving Communities is to set up a common good as the centripetal point. The common good should be what is best for anyone, anywhere, and always—the supreme good. It should be the acme of truth, goodness, and beauty that are fair, just and everlasting beyond the limits of time and space. That kind of common good can never be set up physically, being a metaphysical idea. Christians find it in God and Confucianism in Ch'ondo (天道)—the Law of Nature or the Way of Heaven.

Ch'ondo, Ch'onri (Natural Principle), or God, that man finally came across in the course of several hundred thousand years of human history, is all too precious and in sense all too new in the view of the long ages it took for mankind to find out. Compared with what remains to be achieved in the field of science by man, whom God endowed with infinite intelligence, today's scientific achievements are not very much to talk about. In essence, it would be a pitiable fallacy to say that God is dead or He does not exist. Moreover, it is horrible to see mankind torn towards killing one another. That is entirely oblivious of their true nature—where they came from and where they are returning.

Then, what is the true nature of man? Can political science or sociology, that tries to control and punish the covetous beastly men—men fallen through the original sin, alone solve all human problems? If one sees man only as a beastly entity, one comes to curse life itself. One becomes overwhelmed by nihilism and despair and naturally gives up all intellectual efforts. The very fact that man

recognizes the reason who he is, demonstrates that man is born good. That is why we should constantly try to improve ourselves and advance with unfailing hope.

By what means will we succeed in overcoming human evils and the unprecedented crisis of the present-day world? And, conceive Communities headed for the common good? In this thesis the writer is going to present Confucianism, the essence of the traditional Oriental ethics, as the first stage of man's attainment of freedom from ignorance of evil. That is to say, the writer will explain the ideal of the grand union based on Ch'ondo from a normative and philosophical side. That does not lead to a final solution. However, the writer will elucidate the way of the ultimate and decisive solution asserted by Unification Thought and Unification Principle from a religious point of view. Section II deals with the problem from an ideological side and Section III, from a religious side. Unification Thought is nothing but The Unification Principle ideologically systematized, being a religion based on sentiment and faith as well as science based on reason and ideology at one and the same time.

B. The Tradition of Confucianism and the Ideal of the Grand Union

1. Ch'ondo (the Way of Heaven), Chidok (Earthly Virtue) and Inhaeng (Human Action), Indo (the Way of Man)

In ancient China they worshiped Ch'on (Heaven) and Sang-jae (the Lord) as a personal God, during the Chou Dynasty. The Yin Dynasty followed thereafter, however, they gradually came to revere Li (礼 Civility or Decorum). Confucius, who held King Chou (周) in high esteem, said: "Make efforts as a human being first. One should naturally worship God, but should refrain from depending too much on Him. That is the attitude of a wise man." On the other hand, he set the record with Ch'ondo (the Way of Heaven), remarking: "If one hears and masters the Way of Man in the morning, one may well feel no regret whatsoever even if he dies on the evening of the same day."

Heaven is the Creator of all creation and the administrator of the Providence. It says in the *Li Chi* (禮記): "Everything is born of Heaven" and in the *Shi-King* (詩經/the Book of Songs): "Heaven gave birth to all men and brought everything and the law into existence." Again, Confucius says in the *Li Chi*: "What is achieved of itself, even when man does nothing, is the doing of Heaven."

In the *Analects* of Confucius, he summarizes Heaven as follows: "Does Heaven ever say anything? But the four seasons revolve all right and everything is born and grows." Heaven is amorphous but it is being the noumenon of everything in the universe. It lets the four seasons revolve forever (in time) and sees to it that everything is born and grows (in space). Heaven is in fact the overall noumenon of time and space. In the *Chunnamja* (淮南子) time, the period from time immemorial to the present, is called *Chu* (宙), and space; top, bottom, and four sides, is called *Woo* (宇). Accordingly, Heaven is the noumenon, the Creator, of the Universe and the administrator of the Providence.

The universe itself is a huge life—a living thing. Everything in heaven and on the earth is born and grows without a moment's rest. That is the universal law or principle of *Ch'ondo* and *Ch'onri* (天理). It is the human being that recognizes and practices the Way of Heaven for further creation and development. That is the reason why man is called the lord of all creation.

It says in the *Sol-mun* (說文), "Man is the noblest of all creation, born of Heaven and Earth. (人、天地之性、最貴者也)" *Song* (性), may be interpreted as "life" (生) and "personality" (性品). So the above sentence can also be translated, "Of all creation man has the noblest personality." It also says in the *Shoo-King* (書經 the Scripture of Documents): "Heaven and Earth may well be called the parents of everything and of all creation, man alone has a soul."

Man is made lord of all creation and is regarded as the noblest of them all. He has two of the most important attributes. One is that in his true nature he is endowed by God with benevolence (仁), like the mind of Heaven and Earth. The other is that, as one of the lords (三才) of Heaven, Earth and Man, he can of his free will take part in the creation and development of everything in heaven and earth.

Jen (仁/benevolence or perfect virtue) is *In* (人/human being),

because benevolence is inherent in man's true nature and without it a man is no longer a man. It says in *Hsun-tzu* (荀子): "Heaven and Earth is the source of life." The *I Ching* (易經/the Book of Changes) says: "The great virtue of Heaven and Earth is life." It says in *Saongso-Chongyi* (尚書正義): "The will of Heaven and Earth is to grow (nourish) everything."

Since man was created by Heaven and Earth, the human mind, that is, the benevolent mind is in accord with the mind of Heaven and Earth. *Solmun Danchu Chongbo* (尚文段註訂補) has the following quotation: "Mencius said *jen* (仁) is *In* (人) and so *jen* (benevolence) meant human mind. It says in the *Yeunpyon* (禮運篇) that man has the mind of Heaven and Earth. Heaven and Earth intends that everything grows and lives. That is the benevolence of Heaven and Earth. It is because of *jen* (benevolence) that man has a will to let everything live and grow. It is *jen* that makes man worthy of the name. Therefore, benevolence means human mind and human mind benevolence."

Chu-tzu (朱子) says in *Chungyong Chipju* (中庸集註): "*Jen* means the mind to grow everything in heaven and earth." Mencius says: "*Jen*-ja (仁者/A benevolent man) loves people and benefits things." The root of *jen*, the supreme moral and ethical virtue, is the human mind, which is inherited from the Way of Heaven that reaches all living things.

Only because man has a benevolent mind can he actively take part in growing everything. By saying that, man acts for Heaven in his work. The *Shoo-King* (書經) regards man as Heaven's agent who takes care of the creation and development of heaven and earth. By constantly trying to follow and carry out the Way of Heaven man can reach the highest possible achievement on earth. It may be likened to a scientist's producing a great achievement by trying to search for and make use of a law of nature. What corresponds to a law of nature, in this case, is *Ch'on-do* (the Way of Heaven). The researches made by the scientist is *In-haeng* (Human Action), and the scientific achievement is *Chi-dok* (Earthly Virtue).

If there were only Heaven and Earth and no Man, the creation and development of everything in the universe would not go on smoothly, because Man has the supreme mission of acting for Heaven. A reference to *Pu-Kae* (否卦) in the *I Ching* will be of help here. *In*

Pu-Kae Keon (乾/Heaven) is shown on the top and *Kon* (坤/Earth) at the bottom. *Keon* is also the Way of Heaven and *Kon* is Earthly Virtue. Then why was it called *Pu* (negative) *Kae*? Because in *Pu-Kae* Heaven and Earth do not make any contact. It is Man that connects Heaven and Earth to help grow everything in the universe. Thus, Man is the only mediator between the Way of Heaven and an Earthly Virtue for the sake of an endless creation and the development of the universe. The diagram of *Pu-Kae* is as follows :



Man is destined to follow Heaven and the Way of Heaven, which is *In-do* (人道/the Way of Man or Humanity). It says in the *Chung-Yong* (中庸 the Doctrine of the Mean): "Sincerity is the Way of Heaven and following it is the Way of Man (Humanity)." Only by displaying man's true nature can he hope to help everything grow and actively participate in the creation and development of heaven and earth. Chapter 22 of the *Chung-Yong* has a special emphasis on this fact. Only then can man play the central role of the three lords—Heaven, Earth and Man.

2. The Moral Tradition of the Grand Union and the Loss of Morality

The most important aspect of *Chi-dok* (地德/Earthly Virtue), is the benefit of following the way of Heaven through Human Action. It is the realization of the ideal of the grand union. In other words, it is the realization of a peaceful world, mankind being united into a family. It says in the *Ye-ki Ye-Un Pyon* (礼记礼运篇): "If a moral principle is carried out, the world becomes fair and just. People elect the wise and capable men to govern the world. Everyone lives peacefully and is

loyal to each other. No one falls into an egoism that cares only for one's parents and children. The old men and women, the handicapped, the invalid, orphans, widows and widowers are well taken care of. All young men are properly educated and given jobs. Money and property should not be left idle nor should they be used for oneself alone. In such a just and fair society Machiavellism is unheard of and since no burglars break into houses, the gate of every house is left unlocked during the night. This is what they call a world of the grand union.

This world of the grand union, in today's phraseology, would be like this. It would be a world where a just and everlasting truth is put into practice and philanthropy, justice and lasting peace rule. It would be a sort of welfare society in which the whole of mankind lives amicable like one family—a world in which learned men administer the affairs of the state. People are loyal to one another, love of humanity and philanthropy is widely carried out, all are given jobs according to their respective talent and trait, and social welfare and economic policies are conducted for the good of all. Would anyone want to devise a stratagem or to fight with another for his own selfish ends? No, in a world of the grand union there will be neither national boundaries nor wars. This world of the grand union, the exact opposite of today's world of egoistic nationalism at its worst, would be the Kingdom of Heaven on earth.

How could such a world come true? The only way is to follow the Way of Heaven, giving up self-interest and unworthy ambitions. In the *Analekts* Confucius says: "To overcome one's selfish desires, ignoring one's self entirely, to use moderation and to become one with society—that is the way of a good government." It says in the *Yo-Shi Ch'un-Chu* (吕氏春秋): "In the olden times when sage kings ruled, they offered themselves to the cause of their state, and the world was peaceful. Peace comes from choosing public good before self-interest. The world does not belong to one man, but to all people. As the interaction of the principles of Yin (陰) and Yang (陽) does not want to grow only one tree, the dew-drop and opportune rain do not fall to grow only one grain of corn, so a ruler who is supposed to rule all people should never think only of himself."

It says in the *Yuk-do Mun-sa-p'on* (六韜文師篇): "The world belongs

not to one man, but to all people. If the ruler shares benefit with all people, he gains the world; if he monopolizes it he loses the world." Thus, it was the moral tradition in China to realize the ideal of the grand union for the good of the public." By moral tradition it is meant that the tradition is not only to observe the Way of Man but also handing down the tradition from generation to generation. Chu-tzu says in the *Chung-yong Chang-ku-so* (中庸章句序): "Ever since the ancient sages acceded to the throne, ordained by Heaven, to inherit the Way of Heaven and set up supreme laws and institutions, the moral tradition has been handed down."

The representative successors of the moral tradition were Yo, Soon, Woo, Seu, Moon, Moo and Chu-kung (周公). Confucius, especially Chu-tzu, says in the above-mentioned book: "Though he never occupied a throne, his services out-shines even those of the Emperors Yo and Soon as he attained their stage and enlightened later generations through Confucianism. Emperors Yo and Soon, who abdicated the throne, put a special stress on "observing and exercising moderation in all sincerity." By 'moderation', they meant the right government. In *Yo-wal-p'yon*, the *Analects* of Confucius, Emperor Yo is quoted as saying to Soon: "Now you are to ascend the throne by the will of Heaven. Observe and exercise moderation in all sincerity. If the people were to be reduced to poverty, the blessings of Heaven would cease for ever." If one does not repress selfish desires, an exercise of moderation will be impossible. Accordingly, Emperor Soon said to Emperor Woo in his turn: "Human mind is treacherous and the Way or Truth of Man is obscure. Use moderation single-mindedly and in all sincerity."

Ch'ai Shim (蔡沈) explains Emperor Soon's words as follows: "That which comes from the body and mind is called the Human Mind. That which comes from justice is called the Way of Man (or Truth). The human mind is treacherous because it tends to be selfish rather than fair and just. Truth is obscure because it is hard to find out, hidden too often. That is why Truth should always be given priority for the human mind to follow. Then the treacherous human mind will be calmed down and the obscured Truth will be revealed in its entirety. People will be neither too much nor too less in their speech and

behavior, using moderation." This is exactly what Confucius meant when he said in the *Analects*: "By overcoming self-interest and returning to the Way of Heaven, one practices *jen* (benevolence).—*Jen* is practiced by oneself, not by others."

In spite of the Emperors Yo and Soon's teachings, the Chinese moral tradition of the ideal, of the grand union, was discontinued in later ages. Shortly thereafter, China entered into troubled times. Emperor Woo of the Ha (夏) Dynasty started the hereditary kingship of one family instead of the abdication and contention of the throne. This has continued ever since.

Kong-yang School (公羊学派) talked of a three-stage development program for the government from the turbulent times to the peaceful world. The view from the standpoint of a moral tradition portrays the ideal world of Heaven-Man. The union was lost between the two because of the Fall of Man. Therefore, a vicious world has appeared where military rule is based, emphasizing the self-interest and yields wickedness. Lao-tzu said: "When the law of Nature is lost, Virtue comes; when Virtue is lost, *jen* (Benevolence) comes. Thus, Benevolence precedes Justice." The order shows that there is no development of an ethical code but merely a timeserving remedy for the degraded human beings.

What about today's world? It is a long time since morality and ethics have been debilitated. Criminal law is being threatened by crimes. In the international relations, justice or public international law has been openly trampled upon with violence or from economic power. After all, is man a beast preying upon the weaker? If that is the case, we can not dream of either of a peaceful world or the conceiving of a Community based on justice, liberty and democracy. The Orientals have traditionally held the view of human nature as being fundamentally good. Christianity also finds that the origin of human nature is in the absolute good of God.

3. The True Nature of Man and His Restoration

Chu-tzu explained the word 'study' (学) as it is used by Confucius in the *Analects* as follows: "To study' means to follow by imitation.

All men are good by nature. There is only the order of awakening. He who comes later should follow in the footsteps of he who came earlier, thereby, realizing good and returning to the blessed beginning. *Un-bong Ho-sshi* (雲峯胡氏) explained: "Human nature is all good because God endowed man with it." It says in the *Chung-Yong* (中庸): "What Heaven endowed man with is his true nature, the following is the Way of Man." Chu-tzu further explained that man's true nature is the Way, which in turn proves to be the Law (理).

Un-bong Ho-sshi again said: "The Way (道/Tao) is the Law of Nature. When everyone unanimously follows it, it is called the Way; when each one gives a different reason, it is called Law." On the other hand, it says in the *Yok-gae Sa-jon* (易繫辭傳): "When a Yin and a Yang are united to live and grow, it is called the Way; to inherit the Way is called good, and to accomplish Good is called Nature (性)." Chu-tzu said: "The First Cause (大極) is the Law of the Supreme Good."

In summary it can be stated as: The Way of Heaven and the Law of Heaven is the Law of the Supreme Good, which gives birth to and grows everything. That is precisely Good itself. Man is endowed by God with his true nature. Man is originally intended to realize the Way of Heaven in his true nature and to perfect creation and its development. That is the supreme good. In short, being endowed with an infinite noble personality, man is Heavenly Truth incarnate, whose mission is to perfect Heaven's creation and its development.

It says in the *Dai-hak* (大學): "The aim of a wise man's study is first to clarify and cultivate the Clear Virtue (i.e. conscience), that he was endowed with by Heaven. Next, it is to lead people to a daily progress, ultimately for all to stay at the stage of the supreme good."

All men are not otherworldly sages with a Clear Virtue. Along with the material body, his mind is muddled with worldly desires. It is essential, therefore, that we follow the Way of Heaven through 'study'; clarify and practice our true nature and finally, return to and be united with the supreme good, the acme of the Law of Heaven. We must overcome our selfish desires and use moderation to become one with society, as Confucius remarked. Only then will the world of the grand union come true.

C. Perfection though Religion—Unification Thought

1. The Purpose of Creation and the Ideal World

Why did God, who is an everlasting self-existing god, omniscient, almighty and an invisible subject, create the material universe? The purpose or intention of God's creation was the joy of God, according to the peculiar elucidation of the Unification Principle or Unification Thought. Although, ordinarily Christianity regards God as "God of love". Unification Thought regards God as "God of heart and love", emphasizing more of the heart. Heart is "an emotional impulse to have joy". The outward manifestation is love. That is, heart is something internal and causal, without it love cannot be manifested. "Love is an outgoing emotional force to make its object happy, while heart is an inner emotional force to have joy." Joy requires its object to care for, love, and love ceaselessly. Therefore, when a subject has ascertained that its object is in its highest joy, joy is then returned to the subject. If the object is unhappy or dissatisfied, then the loving subject cannot have joy.

God, who is the invisible source of heart and love, as a subject, created the substantial objects of the universe and man especially in his own image. Man resembles God directly and entirely, he is the truth incarnation in image, and all of creation, except man, is the symbolic truth incarnate because creation resembles God indirectly and partially.

Man is capable of responding to God's heart and intention; therefore, he is a direct object that can return joy to God. Man was created as the center of God's creation, to dominate everything in the universe. God had intended to manifest the purpose of creation and to have happiness for eternity. God's ideal of creation was to be realized both in the Kingdom of Heaven on earth and in heaven as well. God had intended to see humans, His own children, inherit His heart and divinity, perfect goodness, live amicably like a family in one world under God. Then, as a discarnate being, live forever in the Kingdom of Heaven with God. God's intentions ranged over the two worlds, the

invisible substantial Kingdom of God and the material substantial on earth. Man was made to dominate the two worlds, being the mediator and the center of harmony.

2. The Three Great Blessings and The Man-Centered Creation

Man, God's noblest creation, is perfected and becomes the object of joy to God only when his mind and body, the divided form of God's dual essentialities become united through the give and take action between them. The give and take action is based on the four position foundation, centered on God. Because man is not born perfect, he has to undergo the three-stage process of formation, growth, and perfection.

God's blessings are, in a sense, commandments. "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Only when God's three blessings are perfected by man, with his responsibility, will God's purpose of creation be attained. The three great blessings are: (1) Be Fruitful, (2) Multiply and fill the earth, and (3) Subdue it and have dominion (Gen. 1:28).

God's first blessing to man was the perfection of his individuality. The man whose mind and body that has formed a four position foundation, of the original God-centered nature, becomes God's temple (I Cor. 3:16). Thus, forming one body with God (John 14:20).

God's second blessing was for Adam and Eve, the divided substantial objects of God, after having perfected their respective individualities, to become husband and wife and to multiply through having children. A perfect family is a four position foundation. God's love can reside horizontally as well as vertically. A perfect four position foundation is also a basic unit of the Kingdom of God. A family that has such a four position foundation, centered on God, will grow into the Kingdom of God on earth if the family is extended to a society, a country and the whole world.

God's third blessing to man signifies man's qualifications to dominate the entire creation. If man performs the commandment, with

God's love, God's creation will go on developing everlastingly through the harmonious give and take action between Man and Nature. If science and the material civilization were made of good use, there would be no fear of atomic weapons, not to mention the environmental pollution. When the individual, the family, and the domination of all creation are perfected, the Kingdom of God will come about.

3. The Fall of Man and the Providence of Restoration

If Adam and Eve, God's own children, had finished the three-stage process of growing and faithfully performed the three great blessings, God's will should have been attained and He would have been happy. As it was, man fell on behalf of their own responsibility. The ideal world originally intended by God did not come true. Man committed the original sin and God was unhappy.

Christianity puts a special emphasis on Man's fall and the original sin. Unificationism's view of man's fall is very peculiar and serious. According to the Unification Principle, the fall of man went through two stages. First, Eve disobeyed God's commandment and was succumbed to Satan's temptation by committing a spiritual liaison with the archangel. Secondly, Eve enticed Adam, who was not yet perfected, into an illicit sexual relation. Thus, committing the original sin that has been handed down in their lineage. As a result, Cain killed his own younger brother Abel and human society has abounded with crimes of all sorts ever since.

The fall of Adam and Eve took place when they were still in the third stage of growth. If they had completed the three-stage process, they would not have fallen into the temptation of the archangel no matter how powerful he may have been. As it was, instead of obeying God's commandment, Eve believed Satan's words, "...your eyes shall be opened" (Gen. 3:5). Thus, man fell and it was his own responsibility. God did not interfere heteronomously out of respect for their free will.

The consequence of the Fall turned man into a contradictory being between God the Creator and Satan. Eventually, to suffer more from the Satan-centered world of sins and crimes. Frightening as it is, the Christian doctrine says that we are all fallen beings destined to live

in a vicious world because of original sin. Even more awe-inspiring is the doctrine that man can never be redeemed for himself, which is the quittance of Christianity. It is the iron rule of Christianity that the salvation of mankind will be done by the Messiah alone. Other religions, sciences, and ideologies may be of a collateral help in the Providence of Restoration, which is due to be accomplished by the Second Advent of the Messiah, but they can never decisively redeem mankind for themselves.

Then, how, when, and where shall the Messiah come? Although man fell on behalf of his own responsibility, God can neither desert His own children nor give up His original intention of a man-centered dominion of His creation. That is why God has granted the 4,000-year history of man's restoration through indemnity before sending Jesus as the Messiah. But the select people of Israel were blind enough to crucify Jesus on the cross. Thus, Jesus was only able to offer a spiritual salvation, and the human history of the Providence has been lengthened until today. From the standpoint of the Unification Church, now is the decisive time for mankind to be redeemed physically as well as spiritually by fully performing God's three great blessings to perfect God's original intention. It is high time that all of mankind, leaders especially, awaken to prepare the foundation for the restoration through indemnity so that the intended ideal world will come sooner.

D. Conclusion

This thesis is neither an academic research on the ethical thought of Confucianism nor an attempt to elucidate Unification Thought. The prime objective is to consider how and where to look for a possibility of a common good. We must find a prerequisite to the conceiving of an Asian Community, in the light of ethical codes of Confucianism and the religious faith of Unification Thought.

One congenial world, where friendly cooperation prevails and no division or struggle is known, has been the dream of man since the beginning of the world. Why should man, who is so proud of his reasoning, continue repeating the ugly and miserable history? Here, we doubt, that man can never create an ideal world with reason alone.

After all, an ideal world seems unlikely to come true without the basis of some religion or faith. Confucianism finds the supreme good in Heaven and Christianity in God; both agree and insist that humanity must be restored and united into the supreme good. Only, Confucianism teaches that we can reach the stage of the supreme good through a rational awakening, an ethical practice of learning and *Li* (礼/decorum or the Way of Man). On the other hand, Christianity emphasizes the utter impossibility of our reaching that stage with just learning and reasoning alone. We must meet the Messiah and follow him through the Restoration of Indemnity. Only then will learning and reasoning be utilized effectively on the side of God.

Unification Thought is a union of a rational academic thought and emotional religious faith. That is to say, it is a union of science and religion. Man can not live controlled by reason alone nor should he rely upon the now muddled and degraded emotion of man. Will the degradation that is permeating every blood cell of a man be liquidated with a rational theory or an academic thought? As long as a man is a moral being, cultivation of his mind is indispensable. Especially the educated scholars, who pay the highest regard to reasoning or intellect, tend to think these two are the only keys to all of the problems, require deep introspection on the problem of restoring man's true nature. After that they can think of others, social problems, and conceiving a Community. Unification Thought gives the only fundamental solution.