

long as her developmental strategies are correct and are effectively implemented, she will surely change her backwardness step by step. With rapidity she will occupy her due position in the world. Being the largest ancient country in Asia, China cannot develop without Asia and the Pacific. In turn, China's development will certainly make due contribution to the prosperity of whole Asia. It will be beneficial to both sides if China and Japan are friendly to each other. It will be harmful to both sides if the two are hostile to each other.

The present discussion about the "conception of an Asian community and the unification of thinking" is of great significance. For mankind, existence is not the ultimate goal but a basic need and prerequisite for the realization of lofty ideals and life. The world is in the midst of a big change and whoever remains indifferent or unable to adapt himself to such change will lag behind. If we can foresee and reflect the requirement of the development of the situation on a scientific basis, we will generate a mighty force. Our "conception" is not meant to comfort or encourage people with a beautiful imagination about the future. It is rather meant to gain a clearer understanding of the challenge of the future and urge people to think about it soberly. It is meant to inspire and organize people to create the future in the spirit of "being anxious before others and happy after others." We are convinced that Asia will make herself heard all over the world in 21st century.

Paper VII

Sun Yat-sen's Pan-Asianism and the Concept of an Asian Community

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Introduction

Pan-Asianism or "Great Asianism"¹ was the theme of our national father Sun Yi-xian's speech to five groups such as the Chamber of Commerce of Kobe, at Kobe Girls' High School on the 28th of November in 1924, while "Asian Community" is the ideal vision for the future of Asia designed by the Unification Thought Institute, according to the idea of the Rev. Sun Myung Moon. This idea was matured in the fourth Asian Professors' Symposium on Unification Thought held in Tokyo, Japan, on Feb. 2-5, 1986.²

In the speech on "Great Asianism" Sun Yi-xian emphasized Asian culture under the rule of right (or virtue), with whose ethical approach of "reforming man with virtue" Asian people could step forward on the way of right to open up Asian independence and prosperity. He even insisted that Asian people should lead Western people in the civilization under the rule of might and, together with them, advance for the human common final goal of realizing of the political and social ideal.

The "Asian Community," as the Rev. Moon's theological religious

belief, is to unite Asian nations on political, economical and cultural matters with love and unity, according to God's Will and guidance, in order to advance for the global community of all mankind.

Of course "Great Asianism" has common points with the idea of "Asian Community" not only on the ultimate or short-term goal, but also on the basic conception emphasizing love and concern for others.

Now, let us study these two great cultural ideals and possible relations between them from the philosophical viewpoint with academic procedure.

I. A Reflection on the Internal Significance of Great Asianism

In the manuscript of Sun Yi-xian's speech on "Great Asianism," reaching less than 6,500 Chinese characters, this thought was explained from three aspects clearly. First he summarized the historical development of Asian culture; secondly he saw through the internal significance of Asian culture; thirdly he pointed out the need for Asian unity as the contemporary vision, and its responsibility for all mankind.

A. Summary of the Historical Development of Asian culture

Asia is the birthplace of the most ancient culture in the world. Already several thousand years ago in Asia the culture of philosophy, ethics, religion and even industry had emerged. Also, many of the European cultures such as the Greek and Roman cultures originated from Asia. Seen from the cultural viewpoint, all of the numerous new cultures of our age find their origin in this oldest culture.³

The decline of Asian culture was, after all, an occurrence of the recent several centuries; in contrast the powerfulness of Europe was also the occurrence of the same time. This contrastive condition caused the fact of European invasion into Asia: European Powers invaded Asia to oppress the Asian nations, and even to obliterate some of them. Until 30 years ago (before 1924 when this speech

was made, i.e. the late 19th century), there was almost no completely independent nation in Asia. Worst of all, Asian people considered themselves to be inferior to European people that they could not help but become colonies under them.⁴

Thirty years ago (the early 20th century) there finally came a turning point; the independence and reconstruction of Japan was really a turning point for East Asia, while for West Asia, Turkey, which achieved independence and reconstruction, played the same role as Japan. Consequently, inspired by these two nations located at its eastern and western ends, Asia found a hope and came to seek for independence and recovery from its colonial status.⁵

The biggest inspiration was the Japanese independence and revival, symbolized by her victory over the Russian Empire, which was recognized as the victory of the yellow people over the white people by the whole world; its positive meaning was that Asian people and nations had already awakened to become independent and self-reliant.⁶

Thus, the history of Asian culture can be summed up in fact, as that of Asia seeking its own independence.

B. Internal Significance of Asian Culture

In establishing a model of culture, Sun Yi-xian's placing European material civilization and Asian spiritual culture in opposition attained a great effect. Namely, the European culture of scientism and utilitarianism as well as hegemonism oppresses people by military power for these past several centuries, while the Asian culture of morality and humanism has sought for the rule of right (virtue) to give people proper guidance.⁷

What most clearly proves the typification of these two different cultures is; once getting powerful, Westerns soon began to oppress other nations; in the history of China there have been very powerful periods. However, far from looking down on other nations, such powerful China exported culture instead in the manner to develop them with virtue, so that all small nations regarded it even an honor to give tribute to China as satellite nations.⁸

The basis and reasons for Great Asianism to be established are, therefore, placed on the common conception of justice and virtue. That is the culture under the rule of right (virtue) people long for, but not the culture under the rule of might to subjugate people by power, learned from Europe.

C. Contemporary Significance

For the present meanings of Great Asianism, Sun Yi-xian presented the following two aspects to be considered. The former is the depiction of the present situation, and the latter is the presentation of the way for solution.

1. Depiction of the present situation: in the exchange of cultures of East and West, clearly Europeans looked down on Asians, i.e. the minority of 400 million people looked down on the majority of 900 million people. Observing the process bearing this kind of contempt, it can be clearly said from the viewpoint of cultural meaning that it is basically none other than the conflict between right-ruling culture and might-ruling culture. In this right-might conflict, the white people apply double standards, which Sun Yi-xian pointed out as follows. A book by an American scholar had the content allowing only the white to have independent states but not the yellow people to bring forth any revolution for their own independence; furthermore, when the Soviet people intended to realize the rule of right, Europeans hated it as wrong and heretical. Such a sense of the white race completely exposes their real intention to rule others by might.⁹

2. The Way for Solution: The way for Asia to get over the crisis is nothing but attaining independence to get out from European invasion, or strengthening itself to make Europeans incapable to look down on Asians. For this cause he suggested two principles; one is a guiding principle, the other is a practicing principle.

The guiding principle is that of moral approach, namely, to base their own strength and subsistence on the rule of virtue, which guides people with righteous and virtuous heart. This is exactly the deepening and enhancing of Asian culture of right-rule.¹⁰

The practicing principle is that of scientific approach, namely to

develop science and produce weapons; of course weaponry production is not for invading other people but for self-defense. In this practicing principle, our national father clearly pointed out that in order to confront the Europeans of a might-ruling culture we need to have enough military power to intercept their invasive ambition.¹¹

The idea of Great Asianism was proposed by our national father Sun Yi-xian, who had an accurate view of Asian hardship and saw through the ambition and process of Europeans to invade Asia, as the way to bring salvation to Asia.

Here the basis of this way of solution are primarily to enhance the Asian traditional right-ruling spirit, and display the power of a moral approach to reform people with virtue; at the same time, the sense of justice to concern and help the weak and oppressed, was filled in this approach.

Strengthening right-ruling is the basis for Asian independence and subsistence, and the consciousness to help the weak promotes the motive for Asian independence and subsistence. It is the philosophical foundation of Great Asianism to grasp this basis and motive.

II. The Position of Great Asianism in Sun Yi-xian's Theory

Here in order to elaborate the theoretical system, I will explain the system of Sun Yi-xian's philosophy and thought, and the practice for this system to bear fruit in political society, so that the position of Great Asianism can become clear.

As is well known, since Sun Yi-xian's academic background was in medical science, he also studied biology. In his autobiography he referred to "Darwinism in Western science."¹² In the change of Western culture, this theory of evolution in the 19th century is clearly a revolutionary challenge to the traditional culture of the West. However, this theory of evolution, which regarded competition as the guiding principle, was researched and overcome by Sun Yi-xian, who stood against this evolution theory, added a cooperative phase of evolution harmonizing science and morality, and combining Eastern culture and Western culture.¹³ In his three stages of evolution: the evolution of matter, evolution of material species, and evolution of

mankind, he said that evolution progresses from matter to animal, from animal to man, and from man to God.¹⁴ By presenting the purpose of evolution, the ultimate approach of his political philosophy was determined. He said :

"What is the purpose of human evolution? It is 'If justice is practiced, the world will become united in justice,' as Confucius said, and 'Thy will be done on earth as it is in heaven,' as Jesus said, and changing this world of suffering into the paradise that is longed for by mankind."¹⁵

Namely, viewed from this major premise of evolution, both Confucius' world in peace and prosperity, and Jesus' "heavenly kingdom on earth" are blueprints for globalism, which is none other than Sun Yi-xian's ultimate ideal.

Of course this globalism, i.e. the ideal of the world in peace and prosperity cannot be realized so easily, but takes a long, long process. On this process, the following course can be gathered from Sun Yi-xian's political philosophy, namely, from Han nation to Republican Chinese nationalism of five peoples, further to Great Asianism, and finally to globalism.¹⁶

The temporal lapse in this course in his ideological development is very interesting. That is, his Cosmopolitanism was presented in 1918, but Han nationalism and the Chinese nationalism were presented in 1919, and Great Asianism was presented lastly in 1924. This method of thinking to set the goal first and then present the process, originally belongs to mental science (Geistwissenschaft).

This pattern of thought seems similar to the establishment of the goal of "constructing the Republic and advancing toward global unity." The former is the short-term goal of the revolution, and the latter is the long-term and final goal for the political society of mankind.

To reach from Han nationalism to the Republican Chinese nationalism of five peoples can be called the work of "constructing the Chinese Republic," whose procedure was early decided in his Sunwenism (the Threefold National Principle) written in 1919, as follows :

"The revival of the Han nation as well as the overthrow of the Ching dynasty is merely a passive aim to reach nationalism, from which we must endeavor and charge in order to attain the positive goal of nationalism. What is the positive goal? It is for the Han nation to make sacrifice of their blood lineage, history and their ownrespected name, relate with the other peoples of Manchu, Mongol, Hui and Tibet with sincerity, and attain the new Chinese nationalism in oneness."¹⁷

Starting from Han nationalism, lead the revolution to overthrow the Ching dynasty, and reach the destination of Cosmopolitanism. Thus, both the unified Chinese nationalism and Great Asianism are the stages on the way.

This political course resembles well the one presented as a Chinese traditional ethical way, i.e. "to cultivate one's personality, regulate one's family, govern one's state well, and bring peace to the world," as presented as the course of Chinese traditional ethics especially the process of the idea of "governing one's state well and bringing peace to the world." Great Asianism is another stage added between these two stages of governing one's state well and bringing peace to the world." Its method is political, but its content is moral.

III. Understanding the Asian Community

If the idea of Great Asianism is a political inquiry based on justice in morality, the advocacy of the Asian Community is a religious inquiry based on the benevolent love in faith. The goal of the political search is finally to attain world peace, and the role that Great Asianism plays here is to solidify regional peace and advance toward global peace. The ultimate goal of the religious inquiry is to turn this world filled with suffering and pain into the Heavenly Kingdom on earth. The role that the Asian Community plays here is to advance from home church to regional church and establish the basis for the global church.

Whether global peace and global church, they are the ultimate goal in either the moral approach or religious approach. And both Great

Asianism and the Asian Community lie on the way in the principle of practice in these approaches.

Home Church is the most basic unit in Unification Thought. Its theoretical basis can be found in the second blessing God gave man, as is written in Genesis. That is, man and woman ought to conjugate and multiply children ¹⁸, making a family. Originally, the primary target of salvation in Christian theology, is the "family." The New Testament has few news of individual salvation, but has many examples of families being saved. Jesus Christ even announced: "Today salvation has come to this house."¹⁹ This remark has been attached little importance in Western theological studies. Oriental culture, especially Confucianism attaches importance to the family. Referring to this Oriental tendency, Unification Thought emphasizes the family as the most primary unit of association in God's blessing, thus home church becomes the minimal unit of the church.

It is the theoretical basis for the global church to start from the family level and attain a great global family of all mankind with God as our Father. In the effort toward the global church there is a regional church on a regional level in addition to home church. Inevitably these society-level churches in various regions have brought many negative phenomena of discrepancies among various Christian denominations, which has weakened, as a result, their intention for salvation as the common purpose of any religion. They are instead now mainly concerned with inter-denominational conflict on doctrine and theory. It is clearly for opening the way for the Asian Community that the Unification Thought Institute has held the super-denominational professors' conferences in various places of Asian in recent years.

Therefore, before entering into the positive thought of the Asian Community, it is needed to comprehend somewhat the significance of these super-denominational activities.

What the community requires is of course religious unity, but this unity covers such fields as economy, politics, society, and culture, and consists in the understanding of spiritual community of Asia under the light of religious faith, based on a tacit recognition of God's Will.

Christianity basically recognizes human nature as something

created. It holds especially that due to human original sin, the unity of human relations was destroyed, interhuman love changed into hatred, even an individual was alienated from himself. Individual spiritual darkness (loss of God's First Blessing) led to the breakdown of the family (loss of God's Second Blessing), and further to the pollution of the material world (abuse of God's Third Blessing).

It is a common understanding of Christianity that mankind needs salvation, and it is a common understanding of every Christian denomination to "bring salvation to the people of the world." The original intention of an ecumenical organization is to awaken different denominations from discrepancies in opinion, and to advocate this common understanding and awareness.

The Asian Community also plays a positive role as a station on the way from home church to global church in super-denominational conferences.

The Asian Community has a philosophical foundation in cultural significance. At the time when a philosophical thought of "internal Taoism and external Confucianism" developed in the great plain of Asia about 20 centuries ago, the basic training of the individual mind was aimed to realize spiritual peace between heaven and earth through the Taoist discipline of "keeping tranquility without worrying over worldly affairs," while the purpose to build the "family" and the "state" in human relations were intended to realize a society where people live peacefully and wealthily through the Confucian justice and morality. Through intimate cooperation between Confucianists and Taoists China steadily established a comfortable society with a culture of a moral approach. In the last years of the Han dynasty Buddhism was introduced from India into China, the internal contents of foreign religious culture were accepted by the Chinese moral culture to bring about prosperity to Sui and Tang dynasties. This unity of Confucianism, Buddhism, and Taoism gradually propagated to neighboring nations to form a cultural model for most of other Asian regions. About 400 years ago, when Jesuits such as Matteo Ricci (1552-1610) introduced another religion into China, Asia came into contact with a revelatory religion, which was mutually complemented each other with their original natural religions

to reach the present period when the thought of Asian Community is being developed.

IV. Internal Significance of the Regional Community

I have hitherto explained the possibility and necessity of the Asian Community, by using terms such as "unity", "harmony" and "solution." Next, there is a need of looking on the historical change of the Western culture from] the viewpoint of [the ideological flow, to inquire into whether we can obtain the conclusion of a community from many diverse elements, or even opposing elements. Furthermore, I would like to interpret from a religious perspective the cause for the rise of various divisions and antagonisms to lastly submit a method of philosophical and religious settlement, which I hope will lay the ideological foundation for Great Asianism or the Asian Community.

First let us find the effort or effect for unity from indications of the development of the Western culture. In the Western culture, the Egyptian culture on the southern Mediterranean coast is often looked down on as a material culture, while on the other hand, Greece and Rome in the northern part, and Israel in the east are all respected as birthplaces of spiritual cultures. The Greek and Roman model of might-rule manifested itself in their slavery and colonial policy, whose fixed point was the ancient Olympic Games. It was twenty centuries ago when this Olympic spirit first came into contact with Christianity with its teaching of philanthropy (from Hebrew national religion), through their colonial policy. This was the contact of a might-rule culture and a religious culture. The later fusion of these three types of culture, i.e. the Hellenic, Roman and Hebrew, accelerated the birth of the Christian civilization in the Middle Ages. In Middle Ages, industry and commerce accelerated the rise of slaves and colonies, and therefore became stagnant for a while, and the people returned to agriculture for a while. However the revival of the Greek spirit through the Renaissance brought about the European industrial revolution. The misunderstanding of God's Third Blessing turned the harmonious and cooperative view of things into antagonistic and

collisional views of things. From the time of the (religious) Reformation, the Western world fell into this discrepancy not merely in the fields of politics, society and culture, but religion became also divided into numerous denominations. Thanks to the recent ecumenical movements, most of the denominations have come to have a common awakening and recognition. Especially the Catholic church wishes to promote an ecumenical movement for Christian unity through the Vatican Councils.

Naturally, Christian ecumenism is still focused on the West, but the Asian region is going to be centered on the Asian Community.

Both Great Asianism, a moral approach, and the Asian Community, a religious approach, essentially help unite Asia and cover the fields of economy, politics and culture for Asian development. Of course, these two types of Asian development and progress have one common purpose, i.e. the advance toward the political ideal of Cosmopolitanism and toward the religious ideal of global church. The advance from nationalism through Great Asianism to Cosmopolitanism resembles the advance from home church through regional church to global church.

Great Asianism and the Asian Community, however, have a common absolute anticipation of discrepancy behind unity.

The historical background of division and unity is viewed from a religious angle as follows :

In the second generation of the human ancestors "conflict" and "resentment" started, breaking "unity" and "mutual love" within the original human nature. Originally, Cain and Abel should have grown up together as mutually loving brothers under the love and concern of their parents, Adam and Eve. However, the elder Cain instead felt jealousy to younger Abel and killed him.²⁰ Conflict between good and evil became conspicuous, was compared with the confrontation between God and Satan, and in theological standpoint, it became a model for all confrontations of the later world.

It is understandable that antagonism develops into division, which gave rise to a complex consequence in the course of the development of human history, which is the Tower of Babel.²¹ Due to this linguistic division, mankind lost the most useful means for mutual understanding through conversation.

In human relations, the linguistic split gave rise to difficulty in mutual understanding through conversation, and because of the difference in skin color,²² mutual discrimination and maltreatment came into being.

These splits and oppositions turned out to be antagonisms between the two causes of good and evil, right and wrong, and sanctity and vice, which continued controlling human history. In the fifth chapter of Part II of Divine Principle, the two representative views of life are introduced under the names of Cain and Abel types as the model of ideological confrontation. At the same time, the Cain- and Abel-type democracy is held to be the model for political society. The Cain-type view of life originated from the separation from God and the inclination toward humanism. Rationalism, empiricism, and German idealism in the Renaissance period, all focused their attention and belief in humanism, and finally bore fruit in the form of communist materialism.²³

The Abel-type view of life recognizes the superiority of human nature in human spirit, namely God's image.²⁴ There is an ineradicable intimate connection between God and man. Especially, medieval philosophy and modern mysticism made the relationship between God and man closer, and sought to attain the union of God and man through morality or religion. This is the practice of the Abel-type view of life.²⁵

When these two types of the view of life bore fruit in politics and society, they distinctly gave rise to confrontation between the Abel and Cain types. From the Enlightenment in the West they began to decide a model for human relationship solely based on human will, and disregard the dignity of natural and divine laws. This further developed, and they came to disregard human spiritual life, and regard only the consciousness of the whole as the track of social progress. The extreme case was that they regarded material conditions as the sole determinant of historical progress. And this formed a political model for the communist camp, which represented the Cain-type democracy, and turned into an extreme authoritarian world.²⁶

On the other hand, the Abel-type, democratic thought disconnected itself from materialistic and atheistic dogmatism, but it pursued

liberty, equality and philanthropy without being limited to religious and credal fetters, and with a bigger and wider mind. They regarded human spiritual freedom and the elimination of external social fetters as the model of political measures, and formed the Abel-type democratic world.²⁷

Therefore, the way of settlement through the Community is to develop the Abel-type view of life, and realize the Abel-type political ideal. As for the Cain-type view of life and political form, they should not be annihilated or dealt with in the like manners. Within the religious principle of salvation, the Abel-type view of life should be employed to guide the Cain-type view of life. The two spirits of the God-centered and the man-centered should be harmonized in theory and practice. In the same way, the Cain-type political view should be harmonized with the Abel-type political view to find the way of settlement, without making them oppose and contradict.

Here let us review the idea of Great Asianism. Sun Yi-xian placed the Asian right-ruling spirit in opposition against the European might-ruling spirit, but the purpose of strengthening Asia was never for Asia to annex Europe, nor for right-rule to annihilate might-rule, but for Asia to display the right-ruling spirit, influence Europe with moral force to lead people with virtue, and even with the background of strong industrial power and well-equipped military power, and seek to advance from Great Asianism toward global unity. Likewise, the design of the Asian Community consists of democratic government with religious approach and the Abel-type view of life, and its God-centered spirit is not meant to annihilate the atheistic and materialistic politics, but pay attention to mankind with God's love, influence Cain's evil with Abel's good, lastly, dispel all antagonism and contradictions and realize one global church, or the one ideal unified community on earth.

V. Ideological Foundation of "Unification"

Right-rule and might-rule in Great Asianism, and the Abel-type and Cain-type in the (concept of the) Asian Community are superficially opposite, antagonistic and unable to coexist. In fact, these oppositions

and antagonisms were raised only in order to make it possible for the opposing elements to come to unite. Hence the two causes of right and might within Great Asianism, and of Abel and Cain within the Asian Community are not the two causes of God and Satan that are incompatible, the causes of good and evil whose opposition lasts for ever as Manichaeism asserts, but they are meant to form "harmony within opposition" as is expressed in the Western dualistic thought as "Palinthropos Harmonie" (reversionary harmony) of Heraclitus (ca. 544—484 B.C.), "Coincidentia Oppositorum" (coincidence of opposites) of Nicholas of Cusa (1401—1464 A.D.), and "Harmonia Praestabilita" (predestined harmony) of Baruch Spinoza (1632—1677 A.D.).

"Harmony" and "unity" are the guiding principles of Great Asianism and of the Asian Community.

These guiding principles can be found not only in the Chinese primitive metaphysical dualism of "Yin" and "Yang," which are not opposing but mutually complementary, and generate and bring up all beings of the universe, but also in the change of Western philosophy, which is generally considered to be dualism of two causes in separation.

A. First, the vertical two causes in the ancient Greek philosophy: Whether one regards Homer's poem or the idealism of Plato (427—347 B.C.) as the starting point of idealism, they designed the dualism of the two causes in separation. That is, this world and the next world, or the ideal world and sensible world. The two causes in separation, however, is not meant to be its true purpose. The true purpose is to make one feel both the soul in the ideal world and the body in the sensible world, and make a "human being" have a great spirit and develop a "humanist" spirit, and practice the beauty and good of the ideal world in the sensible world. This is the Plato's design of the ideal state. In Platonism, a "human being" is the administrator of the unified ideas and senses, and human essence consists of ideas and senses. Consequently, Platonism can be understood not to be the dualism of spirit and flesh as the basic human phase, but to have "human nature" for the object of its

understanding.

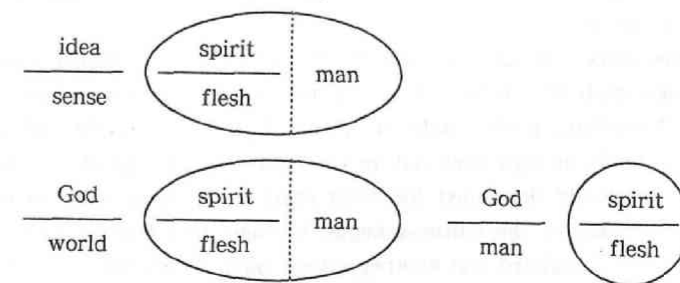
That is, from the merits of the two causes in unity, human greatness and responsibility comes to be clearly manifested.

B. Next, the two causes in the Hebrew national ideology: First, there was the dualistic opposition between God and the world, and then the emergence of "human beings." The human spirit came from God; it is "God's image"; human body came from the world. Both nobility and vulgarity in man are fully exposed in this structure. Since "human beings" came to have a great spirit, they had the responsibility to fill the earth with divin nature. In the opposition between God and the world, "human beings" serves of the mediator, unifying spirit and matter, as well as God and the world.

However, men did not deal with the world as God intended, violating his order. Therefore, God and men were put in an opposing state. In order to resolve the opposition between God and men, the Hebrew national religion turned into the worldwide Christian religion.

Jesus Christ became the mediator between God and man. He was the Son of God as well as the Son of Man in terms of the structure, having both divine spirit as well as human body. So he became the Savior, and the new Way between God and man. Jesus Christ is the Mediator unifying God and man, as well as he administrator to eliminate the alienation between God and man.

Western philosophy basically consists of the above-mentioned two types of dualism and the ideological model of duality in unity, as can be more clearly shown in the figure below:



In the progress of Western thought up until modern times, there were numerous essential changes, but basically it meant to express the power of unity through dualistic division. The opposition between subject and object in rationalism or empiricism was meant to focus on the unity of subject and object. The division of pure reason and practical reason in Kant was meant to find the position of moral subjectivity. Also, Georg Friedrich Wilhelm Hegel (1770—1831), who had the dialectic as his method, grasped, in its whole design of thesis-antithesis-synthesis, the mutual relation between thesis and antithesis as non-collisional and non-contradictory, but mutually cooperating to attain the state of unity.²⁸

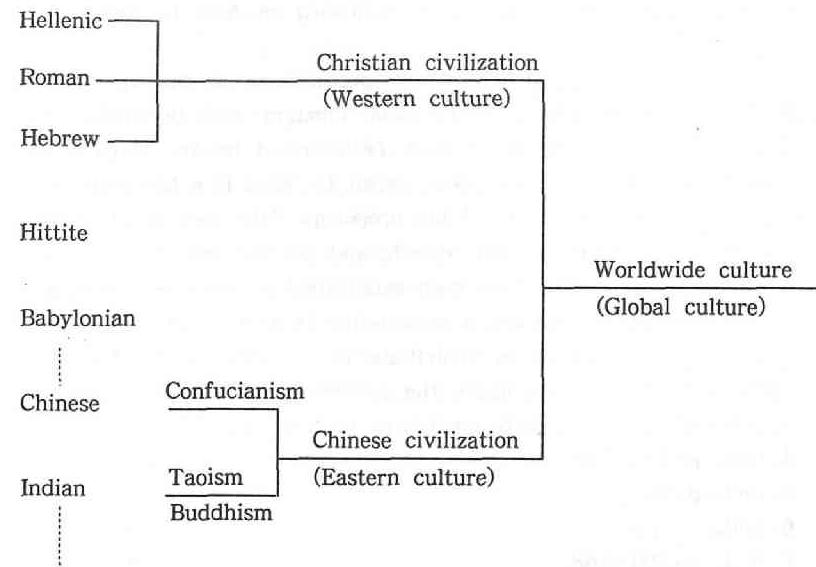
The dialectical materialism of Karl Marx (1818—1883) and Friedrich Engels (1820—1895), and the later practice of Lenin (1870—1924) and Josef Stalin (1879—1953) were none other than the examples of misunderstanding and misusing the dialectic.

Conclusion

In spite of racial and lingual differences, the European nations earlier worked on the attempt for “unification,” and there exist a common market in economy, Nato in military, recent attempts for religious Unity, and cultural and academic exchanges. On the other hand, Asian nations, with lingual variety and the common skin color and race, should promote more cooperation to become stronger and be independent. Great Asianism or the idea of an Asian Community is worthy for intellectuals to pay attention to, examine and develop a new future image for Asia, and prepare to advance toward the ideal world in unity.

In the process of the development of human history, around 3,000 years ago, high civilizations arose on the deltas of many rivers on earth. According to the study of Arnold J. Toynbee (1889—1975), about 20 kinds of high-level culture emerged on earth and developed. They individually developed for 1000 years until about 2,000 years ago, when some of the cultures began to come into contact and be fused; they stimulated one another giving birth to another synthetic advanced culture.

Today's cultural fusion has formed two major cultural groups in the world. On the one hand, the Christian civilization that was generated through the fusion of the Greek, Roman and Hebrew has formed the cultural mainstream in the West, and on the other hand, there is the mainstream of the Eastern culture in which the Chinese Confucianism and Taoism, and Indian Buddhism have fused. These two cultural mainstreams have further developed individually for nearly ten centuries. Today, Eastern and Western cultures are constantly in contact, having impact on each other, and are forming a true worldwide culture.



Clearly, both the idea of an Asian Community and Great Asianism hope that they will contribute with their inner power to form an Asian Community to advance toward a global culture, through a

combination of the Western philanthropism of Christianity and the Asian virtuous spirit of right-rule, which will serve as one of the mainstreams among the components of the future global culture.

NOTES :

1. The speech manuscript of "Great Asianism" is recorded in pp.763—771 in Volume two of *The Complete Works of National Father*, which consists of six volumes edited and published by the Committee for the Compilation of the Party's History in the Central Committee of the Kuomintang, which was again published on Aug. 1, 1980.

2. This has been published in the proceedings of the 4th Asian Professors Symposium on Unification Thought, and in *Unification Thought Quarterly*, No 10, August 1986, edited by the Unification Thought Institute of Japan, Tokyo, Japan, Dr. Sang Hun Lee explained the ideological background of his proposing "the idea of an Asian Community" in his keynote speech, and pointed out that already numerous organizations have been established in the Free World, all of which wish to combine a community in each field of politics, economics, and culture to contribute to the unification of entire mankind and the world under the providence of God.

3. p.763 of the same book mentioned in Note no.1.

4. Ibid., pp.763—764.

5. Ibid., p.765.

6. Ibid.,

7. Ibid., pp.766—768.

8. Ibid., p.767.

9. Ibid., p.769.

10. Ibid., p.769.

11. Ibid.,

12. His autobiography, which was written in November 1896 at the request of a professor at Cambridge University of Great Britain. The

Complete Works of National Father, Vol.2, p.2.

13. In a rather long process of the development of Sun Yi-xian's evolution thought, its completion can be seen in "Sun Yi-xian's Theory" published on Dec. 30, 1918. Especially in its fourth chapter, the principle, process, periods of evolution, etc. are presented. Refer to *The Complete Works of National Father*, Vol. 1, pp.454—456.

14. As for the first two stages from matter to animal and from animal to man in Sun's evolution thought, there is little opposition among scholars, but as for the last stage from man to God, it is still controversial among them.

15. *The Complete Works of National Father*, Vol. 1, pp. 455.

16. As for a logic from nationalism to Cosmopolitanism, there are two theses that can be referred to. Peter Kun-yu Woo, *The Record of Cultural and Philosophical Lectures* entitled "From Nationalism to Cosmopolitanism" IV (Tong-da Books Printing Co. Ltd, Feb. 1986, Taipei, Taiwan), pp.213—229, and Chen Hsiao-lin, "Collision and Accord of Nationalism and Liberalism on Contemporary Theory," *The Theses of Academy on Sunwenism under the Sun Wen Academic Council of the Republic of China*, edited by National Unit, published on Jan. 27, 1984, Vol.2, pp.202—224.

17. *The Complete Works of National Father*, Vol.2, p.455.

18. Genesis 1/28, The Old Testament: "And God blessed them, and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" According to the Rev. Sun Myung Moon's interpretation of this verse, "God's second blessing was for Adam and Eve to attain their true parenthood by multiplying children of goodness, establish the family, society, and the world of good sovereignty," as shown on p.156 of *Divine Principle*, published by the Holy Spirit Association for the Unification of World Christianity, 1973.

19. The Gospel according to Luke 19:9.

20. Genesis 4:8.

21. Genesis 11:1—9; *Divine Principle*, pp.642—643.

22. Genesis Ch. 9—10.

23. *Divine Principle*, pp.550—552.
 24. Genesis 1 : 27.
 25. *Divine Principle*, pp.553—555.
 26. *Ibid.*, pp.555—556.
 27. *Ibid.*, pp.558—561.
 28. In the Hegelian dialectic, the opposing conceptions of thesis and antithesis are grasped as mutually cooperative, not only in his theory of being ("Lehre vom Sein"), but also in the theory of essence ("Lehre vom Wesen"), or the theory of concept ("Lehre vom Begriff"). That is, in being (Sein), quality (Qualitat) and quantity (Quantitat) are held to be thesis and antithesis; in the notion (Begriff), essence (Wesen) and appearance (Erscheinung) are held to be thesis and antithesis; in the idea (Ideen), subjectivity (Subjektivitat) and objectivity (Objectivitat) are considered to be thesis and antithesis. There is no exception to this in his philosophy of nature or philosophy of the spirit. All of them exhibit their existing process, not collision process.

Paper VIII

The Concept of an Asian
 Community and the Unity of
 Religions Seen from Dae
 Chong Kyo Scripture

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A. A Brief History of Dae Chong Kyo

Dae Chong Kyo (literally meaning 'Great Religion') is a religion believing in Dan Kun, whom the Korean race has worshiped ever since its birth as a people, as he was supposed to have been its founder. According to the *Samkuk Yusa*, Hwan Ung, son of Hwan In, cherishing the ideal of the widespread welfare of mankind, descended on Mt. Paektu to establish a divine city, and married an earthling woman—a woman of the Bear tribe—to father Dan Kun, who founded Chosun, the first state of the Korean race.

Since Dan Kun was the offspring of God, to worship Dan Kun was to worship God, which took the form of worshiping Heaven. An awareness that they were God's own posterity caused the Korean people to start the ritual of worshiping Heaven from the dawn of its history. Ch'amsong Dan on Mt. Mari at Kanghwa Island is looked upon as one of the platforms for Heaven worship. This Ch'amsong Dan is reputed to have been the place where Dan Kun himself worshiped Heaven.

Later in the Puyo Era this ritual of Heaven worship was called