

lead us to the absolute being who can include everything and who can harmonize every contradiction, and then through the indication of the existence of limitation in terms of the artistic side of absolute spirit in the first stage and of philosophy and thought in the third stage.

Hegel believed that Christianity, as a revelation religion, finally would be able to bring harmony between God and the world, and that, through Jesus Christ, we could find the Incarnation who could unite God and human beings as a single entity.

It is my firm belief that Unification Thought can be well rooted as Unification Ethics when Unification Thought can compensate for the weak points of Christian ethics and the weak points of Hegel's ethics, especially in view of the fact that Hegel believed that the spiritual concept of Christianity and his dialectical philosophy were the same.

*Session VII*

Unification Thought,  
Traditional Dialectical  
Philosophies, and the New  
Spirit of Harmony

Andrew Wilson

Ph. D. in Hebrew Bible, Adjunct Professor of UTS, UTS

The world cries out for a third way between the bankrupt ideas of Communism and the fading promise of Western liberalism. Unification Thought fills just such a need. It begins with a spiritual base and emphasizes the internal foundations within the individual that are necessary for a harmonious and prosperous society—thus its starting point is in the nature of God and the relationship between God and man. Human life requires a balance between internal and external aspects, yet the reigning secular worldviews of both East and West tend to focus on external, material conditions and ignore the more fundamental internal values. It is the viewpoint of Unification Thought that a proper ordering of values is necessary if the world is to be made whole, if the world's fragmented religions, philosophies, cultures and nationalities are to harmonize and create the conditions for lasting peace.

In this paper I will describe some of the central features of Unification Thought, especially focusing on its ontology and method. Because its method and structure bear resemblances to dialectical philosophies, some comparisons will be made with the dialectical methods of Marx and Hegel. Yet despite a superficial resemblance to these dialectical philosophies, Unification Thought has its primary base in religious philosophies. As such, I will show that it is not an ideology, for it taps deeper levels of the human spirit which are conducive to a way of being in which love is more fundamental than adherence to any dogma.

### 1. The Absolute Standard: The Original Image (God)

Unification Thought takes as its starting point a description of God and God's attributes, from which it deduces the ideal of being and the ideal for relationships in the world. The understanding of God, the Original Being, functions as the standard for analyzing what is true or false about concrete existence. How a philosophy conceives of God is crucial for its entire ontology, and everything which flows from it.<sup>1</sup> For example, a philosophy which sees God as utterly transcendent and wholly other than creation is free to deduce all manner of scientific and social laws without reference to God. Newtonian science was based on such a theology: nature is a machine, operating by its own autonomous laws, while God the inventor gradually receded into the background. Within the physical world, God became unnecessary, and hence science is practically non-theistic. Hence the problem of science and values has arisen and reached crisis proportions, and science is left with no internal rationality to prevent it from spawning weapons of mass destruction. Much of Western positivism, phenomenology, and language philosophy avoids the question of God altogether and takes as its starting point the human being or human experience, analyzed through empirical or deductive methods. Such philosophies have great difficulty distinguishing what is original or true to human nature and human being from what is the result of culture, language, or convention. They consequently have little constructive guidance to offer in regard

to values or any principled basis for unification.

Or, take orthodox Marxism, where 'matter in motion' functions as an absolute.<sup>2</sup> This dialectical motion expresses itself in history, which is moving reality irresistibly towards its consummation in the Communist society. This absolute is an immanent and omnipotent principle of all reality.<sup>3</sup> The progress of history cannot be thwarted. It is a material principle, and hence its actions express themselves as a physical force. The 'church' (viz., the Communist Party) is a servant of this movement of history, and fosters the purpose of history to realize its consummation by means of force, revolution, and the pursuit of power.

In view of these shortcomings in the understanding of the Absolute in traditional ontologies, we will examine the viewpoint of Unification Thought, which claims to have an ontology more adequate to the task of realizing world peace and human betterment.

In Unification Thought, God is a spiritual Reality, both transcendent and immanent in the world, and the source of all humanity's highest ideals: love, truth, beauty and goodness. The nature of God is expressed through two ideas: the Original Image and the Law of Resemblance.

First, God is related to all existing beings through the Law of Resemblance.<sup>4</sup> As it is stated in Gen 1:27, God created human beings in his image. Likewise, every creation expresses a unique symbolic aspect of the nature of God. For example, just as the essence of God is love, so human beings and all things should relate to one another harmoniously and cooperatively to foster unity, love and beauty in the world.

Second, the Original Image specifies precisely those attributes of God which are reflected by human beings in God's image. God is ultimately infinite and beyond description. To say that human beings in the image of God have infinity or omnipotence makes little sense. But certain attributes of God are widely manifest in the created world. These constitute the Original Image.

Those attributes of God which are manifest in the creation are the dual characteristics of *yang* and *yin*, internal character (*sung* : *sang*) and external form (*hyung sang*). God is the harmonious,

unified center of these dual characteristics, which are forever in reciprocal relationship. God most essentially the ideal of love (1 John 4:8), and all things are created to manifest love. Love is the binding force generated by the relationship between these dual characteristics, in God and in the created world.<sup>5</sup>

At this point I must state that Unification Thought's concept of God is meant to be coherent with Christian views of God and with the understandings of God from many religions. First, it recognizes that the goal and object of all religions—though named variously God, Allah, Brahman, Tathata, Heaven—is the same one God. Second, we can find in all religions an understanding that the core attribute of God is love—call it humanity (*jen*), compassion, beneficence, or *agape*. Third, we find in many religions an understanding that God is the ultimate fount of relationship, the apotheosis of unity in difference. The Christian Trinity which is Three in One, the Confucian-Taoist principle of yin and yang, the Hindu unity of Shiva and Shakti, *Purusha* and *Prakriti*, and the Buddhist concept of interdependence and interrelatedness of all reality, and the Islamic concept of *tawhid*—all point in various ways to a God whose nature is the Unity which can encompass all difference.<sup>6</sup> Thus Unification Thought's analysis of the original image into harmonious interrelated attributes of yin and yang, sung sang and hyung sang, finds widespread support.

Fourth, all religions recognize that the love and character of God is meant to be realized in the lives of human beings in the world. The Hindu sage, the Buddhist bodhisattva, the Christian saint, the Muslim holy man each in their own terms realizes the image of God. The nature of God is the source of ethical principles to be lived out in life. And as there are deep resemblances between the religions' various conceptions of God, there are likewise considerable similarities in their ethics. The world's religions also testify to the sanctity of the natural world, which also contains divinity in itself. These ideas are in accord with Unification Thought's Law of Resemblance.

As Christians, Muslims, Jews, Hindus, people of every religion and secularists too, la down their ancient grievances and enter into a newworld-wide interfaith community, they will come to recognize that

they worship the same God and share many common principles and values. This reconciliation has already begun; it invariably progresses when people lay aside the externals and seek out their common source in the love of God. Unificationists have confidence that the foundational axioms of Unification Thought will be seen to describe these common principles.

This brings us to another observation common to all religions: that humankind has deviated from the truth, does not practice true love, and does not live in harmony with nature. What Hindus call ignorance (*avidya*), Muslims call forgetting, Buddhists call suffering (*dukkha*), and Christians describe as Original Sin is the common experience that this world is not as it ought to be and that human beings do not live according to their true nature. Unification Thought affirms this traditional distinction between sinful reality and the ideal.

The fundamental assumptions of Unification Thought about the nature of God and the essential resemblance between God and human beings together set up a critical principle by which to recognize the errors of existing society. For wherever human beings are not loving, harmonious and united, the nature of God is not finding its resemblance.<sup>7</sup> Thus, the philosophical understanding of God is the basis for a correct understanding of what nature, man and society ought to be like, and hence the basis for a prescriptive analysis of the existing world.

## 2. Structure and Method in Unification Thought: The Quadruple Base

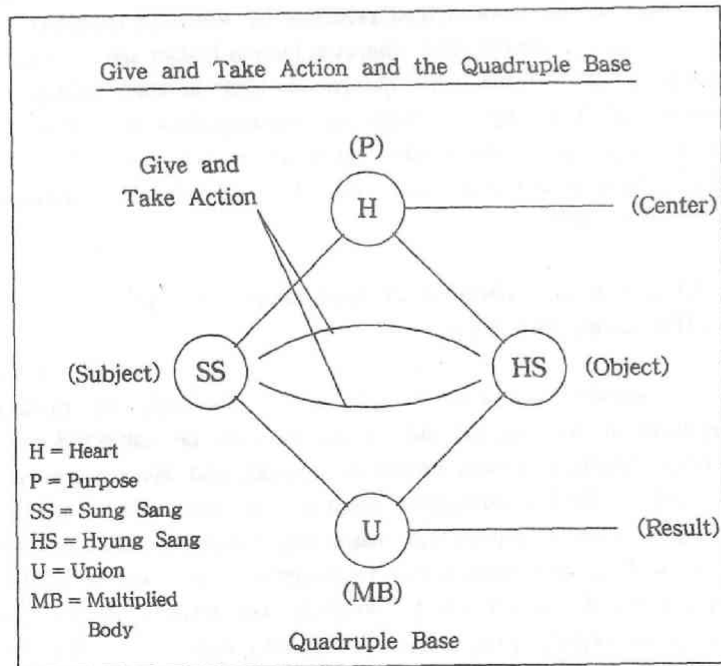
Any plausible philosophy must have a method. By rational application of the method, all of reality may be subjected to a consistent analysis. Hegel, Descartes, Spinoza and Marx were each concerned to find a consistent method; without such a method philosophy is undisciplined and reason degenerates to mere opinion.

The method is invariant and fundamental, and must be applied consistently. When applied to ontology the method defines the structure of being; when applied to epistemology it describes the way of knowing; when applied to anthropology it leads to theories

of ethics, education, economics, politics, etc.

The method of Unification Thought is defined by the structure of the attributes of God in the Original Image, applied to all of reality according to the Law of Resemblance. It is called the Quadruple Base.<sup>8</sup> The Quadruple Base is, broadly speaking, a type of dialectical method. But it has certain unique features that distinguish it from traditional philosophical expressions of the dialectic. Let us first examine the Quadruple Base on its own terms.

The Quadruple Base has four positions or elements (see diagram). First there is an origin point, which may be characterized as the purpose, which is as yet unembodied and unexpressed. All true purposes are concrete manifestations and expressions of God's ideal of love—God's Heart (see below). They are fulfilled through establishing harmonious (loving) relationships. Purpose defines the correlative base upon which relationship between the elements is possible.<sup>9</sup>



The second and third elements are the two beings in relationship. Drawn together by their common purpose, they enter into a reciprocal relationship of *give and take action*, thereby producing a force. These two poles define a relationship of *subject* (initiating) and *object* (responding), and the element that is more closely related to the origin is usually in the subject position.<sup>10</sup>

The fourth element is the resultant being, the product of the relationship, a union, an action, a development of these beings to a higher stage, and also an embodiment or expression of the purpose element in the first position.

Applied to ontology, the Quadruple Base is understood to be the underlying structure of all reality. All things are composed of relationships among their constituents, and all things participate in relationships with other beings to form larger entities, systems, etc.

Unification Thought specifies that all these relationships can be described as Quadruple Bases, realizing the internal purpose to magnify and multiply God's love as all things come to resemble God's being an attributes.<sup>11</sup>

Applied to anthropology, the Quadruple Base leads to normative statements. Human beings may freely enter into relationships or may act to violate them. Since only 'Principled' relationships lead to human flourishing, the Quadruple Base provides the ground for ethical theory and moral judgments.<sup>12</sup>

#### (a) Mind and Matter

To better understand the Quadruple Base, let us examine each of its four positions. The second and third positions are those entities in harmonious relationship. As they interact through give-and-take action, their harmony reflects the harmonious relationships among the dual attributes of God. These pairs of God's attributes describe the paradigmatic realizations of all relationships in the world. There are two such pairs: *sung sang* and *hyung sang*, *yang* and *yin*. We begin with the attributes of *sung sang* (internal character) and *hyung sang* (external form).<sup>13</sup>

The *sung sang* is manifest in the mental, experiencing nature of all things. Its highest expression is found in the human mind, with

its faculties of intellect, emotion and will. The sung sang of the Original Being is revealed through the higher religions which worship a personal God.

The hyung sang is the material aspect of all things. The hyung sang of the Original Being is the source of all matter and energy. It has been described as the prematter for creating the universe, with infinite potential to become any actual matter. The external form of Being is recognized by philosophies and religions which regard God as the impersonal, omnipresent First Cause or Ground of Being.

But as God is one Being, unified with respect to his attributes,<sup>14</sup> sung sang and hyung sang are always found together and in relationship. Mind and matter in created beings are not separable and distinct, but are fundamentally interrelated and united.

Many philosophies have great difficulty in reconciling the certain experience that humans have a conscious, experiencing mind and the equally certain evidence of our senses for a world of material. Materialism, which sees mind as only an epiphenomenon of matter, cannot explain what is mind or why minds exist. Cartesian dualism cannot explain how two such entirely different and incomparable things as mind and matter can possibly interact. But Unification Thought posits that mind and matter are interrelated as complementary characteristics of being. This is similar to the position of Whitehead and other Process thinkers.

How much damage has been done by philosophical dualism in the West can be graphically illustrated in the field of medicine. Studies have shown that nearly 70% of all illness is psychosomatic, and over 30% of all cures are due to mental suggestion (the placebo effect). Yet conventional medical science, trapped in dualistic thinking, assumes that one can properly segregate somatic medicine from psychology.

Dualism also leads to the arrogant anthropocentric opinion that human beings alone have minds and can experience pain, joy, etc. This has led to environmental disaster, as we have come to treat other creatures as though they were insensible objects. Unification Thought recognizes that all creatures, from animals down to the

smallest life forms, have a degree of consciousness and sensibility.<sup>15</sup> Therefore it is a mistake of Western thought to objectify nature, sever technology from ethics, and ignore the correct intuition that we are one with all life. We should welcome ecological movements which teach us to respect the indwelling spirit of the earth.

Another philosophical distortion of the relationship between mind and matter is found in Marxism. In Communist doctrine, human beings are regarded as largely determined by their material environment—specifically their production relations.<sup>16</sup> Thus art, culture, religion, etc. are regarded as the superstructure which was largely determined by the base of economics. The Marxist dialectic thus interprets material relations as determinative over human will, creativity and invention.

According to Unification Thought, life, development and progress require the give and take of both spiritual and material aspects. Their relationship is a necessary one.<sup>17</sup> But it is ordered: internal character or mind is subject because it is more closely related to the transcendent Origin. External form or material is the object, expressing by its form the personality of mind. As the invisible God is creator of the visible material universe, so man's invisible mind is the cause of his visible form and actions.

By virtue of the priority of mind, the human being has an inherent depth. The external environment can never be determinative of who he or she is. Consequently, each individual is inherently free. Each is a responsible agent, whose freedom of thought expresses itself in the choices he or she makes, regardless of the external relations.

#### (b) Yang and Yin

In the tradition of Oriental philosophy, Unification Thought regards all being as existing within the relationship between the attributes of *yang* (masculinity) and *yin* (femininity).<sup>18</sup> These attributes relate harmoniously since they are reflections of the harmonious unity of *yang* and *yin* within God the Original Being. In God, *yang* and *yin* are attributes of the more fundamental attributes of sung sang and hyung sang.

The harmonious give and take of *yang* and *yin* is manifested in

the great variety, harmony and beauty of all things in the created world: the love between man and woman, the bond between male and female animals, the countless interactions between animals, plants and soil that make up the ecosystem, the movement of positive and negative electricity, etc. The pleasing contrasts of mountain and sea, or a white cloud in a blue sky, likewise are expressive of the harmony of yang and yin.<sup>19</sup> In simple terms, nature expresses myriad forms of love.

In the formation of the Quadruple Base, two distinct beings come into unity and harmony without in any way reducing the individuality of each one. Their give-and-take action requires that they be distinct and different. Yang and yin are complementary, one is incomplete without the other, and through relationship they seek fulfillment in each other. For example, the relationship between husband and wife is voluntary; it comes about by their own inner desire, not through coercion.<sup>20</sup> In their relationship the man can realize his true masculine nature and the woman can realize the fullest expression of her femininity.

When the Quadruple Base is seen as the reflection of the harmony of yang and yin in the Original Being, the paradigmatic example is the family. Indeed, the family-not the individual-is the fundamental unit of human life. Life should be understood as a matter of relationships and not just individuality. Indeed, one's individuality is fostered and fulfilled only in relationships to others. The Western ethic of freedom has lost sight of this, and the single-minded emphasis on freedom has become inimical to family life and to individual happiness. The family is the school of love, where the individual learns to express his capacity to love as a child, as husband or wife, and as a parent to his or her own children.<sup>21</sup>

The ethics of citizenship is an extension of ethical principles learned in the family. Here we can see resonances with Confucian ethics.<sup>22</sup> Learning to love in the family, one is ready to relate to others as a citizen, a coworker, a manager or a subordinate. The types of love up-ward or at an equal level or downward-have already been experienced in the family, so they can be extended to others.<sup>23</sup>

One flaw in traditional family ethics has been a self-centered

favoritism for one's own family. Attempts by Communist societies to break this down by negating the family in favor of some larger unit-the collective or the state-are mistaken because they miss the essential function of the family as a school of love. Unification Thought, on the other hand, describes a family which at the same time contributes to the larger human family. True love is ever expanding outward. The essential relatedness of human beings which begins at the level of family extends to the larger levels: society, nation, and world. The means for achieving peace and harmony among the family of nations are extensions of the principles for love and harmony within one family. But if those principles are not first well learned in one family, how can they be realized among nations?

#### (c) Heart and Purpose

It is time we give some attention to the origin point of the Quadruple Base. The possibility of cooperation and harmony between any two beings in relationship depends upon the content of the origin, which establishes their initial common base. In Unification Thought, this origin is the element of Purpose.<sup>24</sup>

Two beings will form a relationship based upon a shared purpose. This agrees with a central tenet of Gorbachev's 'New Thinking,' namely that our planet has pressing global needs which demand that the communist bloc and the free world suspend hostilities and work for our common survival. This New Thinking is very necessary for the formation of a productive cooperative relationship between East and West. However, New Thinking discusses only the external, or material purpose. A problem with external purposes is that they are changeable; cooperation may end when conditions change.

More important is a shared internal purpose or motivation. When people or nations have a shared system of values and a common motivation based on those values, there readily develops trust between them. Many of the problems of our world come down to a question of whether there are certain values that may be shared among diverse peoples.

Thus we come to the question of whether there is a common core to our humanity that can serve as a basis for shared values of a

universal world culture. Marx in his early writings wrote of a human "species essence" which was innate to all people, though usually repressed by socioeconomic conditions. This is not unlike the view of religions, that the human being has at his or her core an expression of ultimate value. Christianity teaches that man is created in God's image. Buddhism speaks of a Buddha-nature immanent in our mind.

Islam teaches that man's primordial nature is to be a servant of God. Confucianism describes man's true nature as humaneness (*jen*). In Unification Thought likewise, the Law of Resemblance leads us to seek out the absolute value of man by reference to God.

Then, what could be the core attribute of God? It is that attribute of God for which even the 'dialectic'-e.g. the Quadruple Base-exists. That is, it is that attribute which fosters relationship and which is fulfilled in relationship. The core attribute of God is *Heart*, which is defined as God's inherent irrepressible impulse to be joyful through love.<sup>26</sup> God created human beings and the universe out of the motivation of His Heart, to receive His love and to respond with love. The purpose of God in creating the universe is love. Likewise, the purpose of human life is fulfilled when he or she is loving others and receiving their love in return, producing an emotion of profound joy. Heart or the impulse to love is therefore the reason why all existence has a relational structure and dynamic: the harmonious relationship between the dual essentialities is the means God set up for the fulfillment of the purpose of Heart.

Likewise, the human personality has heart at its core: we all act out of the desire for happiness. Lasting happiness comes through loving others; the heart of true love bears the fruit of good ideas, good actions, and good character.

Today 'love' is a much overused word; a clear definition of love is essential. In Unification Thought, love is the emotional force that the subject gives to the object which brings about their union. It is unconditional, self-giving love. It is like the Christian agape love in the purity and unconditionality of intention and action. But it also shares with eros the idea that love should be fulfilled in mutually fulfilling relationships-as in the family.

Fallen human beings have a corrupted heart that seeks happiness

through taking from others. Where man thinks and acts out of the desire to take for himself, the resemblance to God is lost. He then no longer lives within the principle, and he becomes an alienated being. He is alienated from God, alienated from other people, and alienated from his true self.<sup>28</sup>

Heart is the motivation for all human intellectual, volitional and emotional activities. Heart establishes their purpose. Unlike ancient Greek philosophy-to which the Enlightenment and Marxism are heirs-which regarded man's reason as the highest aspect of mind, Unification Thought regards heart to be deeper than reason.<sup>27</sup> It is the case that when man does not reflect God's heart but acts from a self-centered standpoint, reason can be of great value in elevating and ennobling the human spirit. But reason is only a provisional aid; furthermore it can be corrupted. Nietzsche warned us that knowledge can be a mask for resentment and the will to power. Thus Marxism is a rational system, but behind it is the heart of resentment of the poor against the rich. Likewise, when any intellectual system is pursued with a selfish heart it begets arrogance and greed. The value even of rational activity depends upon the heart behind it.

The primary purpose of religious training is to draw out the heart of love and unselfish giving while subjugating the heart of selfishness. Since fallen man is dominated by a selfish heart, religion teaches the way of self-denial and self-sacrifice. By subordinating the self-centered ego to the will of the higher self, man's original heart of love can be restored. Such religious training is always supportive of good citizenship and a mind to live for the public good. Religion is therefore a necessary support for a good society.<sup>28</sup>

The heart of true love is, for Unification Thought, the center of a universal culture. Because it is deeper than reason, it can embrace and renew all the varied religions, philosophies and sciences by which human beings seek to realize truth. Love is not doctrinaire; it does not arbitrarily favor one 'true' religion, philosophy, system, or culture. It refers rather to the ideal of human happiness and fulfillment which all of them seek to attain and encourages their cooperation towards that end. Unification Thought describes the ideal universal culture

as the "world of the heart." It respects diversity, while extending everywhere. In love there is no distinction between north and south, east and west, rich and poor, male and female, white and black and yellow and red. In order to establish the universal culture, what is required is a revolution of heart, what the Rev. Moon has described as "the quiet revolution from selfishness to unselfishness" and "a revolution without blood or bullets—a revolution of the heart and soul."<sup>29</sup>

(d) *The Fourth Position: Individuality, Freedom and Creativity*

Though God is a universal being, God relates to each person uniquely and individually.<sup>30</sup> In the Christian experience God does not love "generic man," but gives a unique expression of love to each person, who in turn feels that God loves him or her with a special love. Likewise, the human experience of love is that we do not love "humankind" in the abstract. Love is always manifested in concrete actions toward specific individuals. This observation leads to the deduction that God has the attribute of individuality within Himself. In Christianity, the Logos of God takes concrete form as Jesus Christ.

The fourth position of the Quadruple Base expresses this individuality. For while the Original Hyung Sang is 'pre-matter' or the potential to be matter, when acted upon by the character of the Original Sung Sang it yields a concrete entity, a creation, a new being, a specific action. The infinite potentiality of God becomes manifest in an infinite number of distinct finite beings.

The individual is the result of a dialectical relationship of the Quadruple Base between the sung sang, which is inherently free, and the hyung sang, which participates in necessity and limitation. That is, the sung sang contains reason, emotion and will; it acts in freedom. But the hyung sang is involved in matter and constrained by its laws (and likewise the inner hyung sang contains the laws of thought). Therefore, every individual being is the conjunction of freedom and necessity.<sup>31</sup>

The expression of individuality requires freedom. On the other hand, each individual is subjected to the lawfulness of the universe which applies to all. The function of law is, paradoxically, to realize

true freedom. For true freedom is to realize the fullest resemblance to God and thereby to manifest God's love. This requires adherence to universal law.<sup>32</sup>

Thus, when the ideal of individual freedom is exalted above everything else, as is the case in America, there comes the problem of social breakdown and loss of love. This is because freedom has degenerated into license to pursue hedonistic pleasure. This is the unfortunate message which much Western television, music and cinema is disseminating to the world. The West's high divorce rates, rampant drug abuse, homelessness and crime are in part the result of confusion between freedom and license. The universe exacts a penalty on those who violate its laws. The fourth position is a new creation; likewise humans resemble God in being endowed with creativity. As God created the cosmos, human beings are impelled by their nature to desire to create—to dominate and appreciate the things of the natural world, to labor and produce useful products, to create art or invention. Creation is the self-expression of the individual's inalienable creative nature.<sup>33</sup>

### 3. The Quadruple Base and Traditional Dialectics Compared

The ontology and the method as defined by the Quadruple base may be regarded as in some sense dialectical. But philosophical expressions of the dialectic vary widely. It may be useful to compare and contrast the Unification "dialectic"<sup>34</sup> with traditional formulations of the dialectic. Such a comparison must perforce be sketchy, given the complexity of the concept and its variety of expressions. Its purpose is to better illustrate the special features of the Unification dialectic, since to engage in a serious critique of other philosophies is well beyond the scope of this paper. Here we will touch on a few comparisons with the dialectic in the thought of Marx and Hegel. In common with Hegel, the Unification dialectic serves to ground and explain identity with difference. Hegel was concerned to overcome the philosophical tendency towards dogmatism, which inevitably becomes a straitjacket to deeper understanding. Hegel's dialectic



replaced ordinary logic, with its principle of non-contradiction, with an openended dialectical logic in which apparent contradiction leads to new synthesis.<sup>35</sup>] Unification Thought likewise proposes a new logic of relations to replace the Aristotelian logic of being. In the logic of give and take between subject and object elements, 'both/and' replaces 'either/or', and the truth of each part is maintained within the larger whole.<sup>36</sup>

In common with both Hegelian and Marxist thought, the Unification dialectic describes all beings as interdependent and interrelated. No individual being can be analyzed in itself without also considering its relations to other beings. In Unification Thought, this is called the Connected Body.<sup>37</sup>

Furthermore, in common with both Hegel and Marx, the Unification dialectic is developmental, progressive, and leads to a higher expression of the Absolute. For Hegel, the dialectic mediates the expression of Absolute Spirit in the world. In Marx, the dialectic of class struggle furthers the progress of History-which is Marxism's version of the immanent Absolute. In Unification Thought, give-and-take action through the Quadruple Base furthers the beings' resemblance to God and the multiplication of God's love.

#### (a) Contradiction in the Marxist Dialectic

However, the Unification dialectic departs from the Marxist dialectic at one critical point: it rejects any notion of material contradiction, negation or struggle. For Marx, the paradigmatic example of the dialectic is class struggle. In Unification Thought, the paradigmatic example of the Quadruple Base is a loving family.

It is not difficult to critique vulgar Marxism's dialectic, as set forth by Engels in *Dialectics of Nature*. His examples of contradiction, such as the North and South poles of a magnet, the mouth and anus of a worm, action and reaction in physics, deduction and induction in philosophy, etc., are all describing correlative aspects of a common whole. None are cases of true contradiction.<sup>38</sup>

Nature actually testifies to the Quadruple Base of Unification Thought. Give-and-take action is in fact the universal ontological principle found throughout nature. When two discrete beings find

a common purpose, they enter into a cooperative relationship to form a new being of higher dimension. To give some simple examples: atoms bond together to form molecules,<sup>39</sup> blood circulation involves the exchange of oxygen and CO<sub>2</sub> between the cells of the body, breathing is a reciprocal process of inhalation and exhalation, and the economy functions through the exchange of goods and money between producers and consumers. Every ecosystem is a community of organisms in balance and a web of interrelated parts that functions together as an organism. The universe is a web of countless such give and take relationships, each contributing to the building up of the whole.<sup>40</sup>

Conflict and struggle may arise naturally as repulsion in the service of forming more proper give and take relationships. For example, two men who seek to love the same woman come into natural conflict, but that is understood to be in the service of one of them forming a proper marriage. But often conflict and struggle arise where it should not exist, as for example between members of the same family. This is because the human heart has become corrupt and motivation becomes self-centered instead of the benefit of the whole.<sup>41</sup> Thus, conflict in a marriage leads only to unhappiness, and will result in divorce unless the family is held together by economic or social constraints.

Today many Marxists have come to understand the futility of conflictual dialectics for social and economic development. When I dared to mention this question at the recent conference in Warsaw I was told that today almost all reformist Marxists no longer think of the dialectic as requiring negation or struggle; dialectics is, for them, a matter of human social and economic relationships in general. Indeed, Gorbachev's "New Thinking" seems to be looking towards a model of cooperative development that corresponds very well with Unification Thought. This is very promising. But I belabor this point nevertheless, because Marxist philosophy must be thoroughly critiqued and exorcised of this demon. Otherwise it remains a philosophical land mine, only covered over by a few inches of dirt and bound to resurface again.

## (b) Negation in the Hegelian Dialectic

The give and take relationship of Unification Thought also differs from the concept of 'negation' in Hegel's dialectic. Hegel's concept of negation is a logical relation, applicable to any and all ideas or actualities, beginning with the most abstract ideas of being and nothingness and extending downward to all reality. It appears in diverse senses, as many as there are ways of describing difference.<sup>42</sup> On the level of logic, negation could mean the difference between being and non-being, between figure and ground, between one being and another, etc., such that only through dialectical negation is relationship possible.

This sense of negation is similar to the concept of 'subject-object' relationship in Unification Thought: for any two elements to make a relationship one must become an object, as it were denying itself, to receive elements from the subject. The subject-object relationship in Unification Thought requires a *correlative base*, a foundation of similarity that allows a relationship to exist. Likewise, negation in Hegel assumes a relatedness in that the negation of a being is related to the being which is negated; the negation of A is more closely related to A than it is to the foreign being B.<sup>43</sup>

However, in Unification Thought, the subject-object relationship is fundamentally a physical or *realistic* relationship in time and space, whereas in Hegel 'negation' is fundamentally a logical or *idealistic* relation, predicating the external world on the dialectical logic of the idea.<sup>44</sup> The Quadruple Base defines position and motion in space and time, whereas Hegel's three-stage dialectic defines movement in time only. Give and take action occurs in four positions, and as such its four points define a space with three dimensions.<sup>45</sup> Hegel's dialectic specifies only two dimensions.

As a realistic relationship, the subject-object relationship in the Quadruple Base is mediated by an exchange of elements, give-and-take action. Every give-and-take action itself has a *quality*. We can describe give and take as harmonious or dissonant, rapid or slow, facilitated or blocked. A true Quadruple Base is only established when the give-and-take action is actual, good and harmonious. The quality of give and take action is expressed by the first position, the element

of purpose, which is absent from Hegel's dialectic. Even in logic, Unification Thought stresses the element of purpose which lies behind thinking: it should be based on heart and express love.<sup>46</sup>

Hegel's dialectic, in contrast, may describe any sort of logical relation of negation and difference, without regard to the quality of the relationship. Some of his dialectics do not involve any exchange of elements at all, except as a notion in the mind of an observer (ex. good and evil, existence and nonexistence, slavery and independence). Hegel describes the unity of universe (e.g., in his *Encyclopedia*) as a systematic dialectical unity of all manner of differences. Thus the Hegelian dialectic is an all-inclusive concept which describes conflict as well as harmony, struggle and war as well as love in the family. The Unification dialectic, on the other hand, describes only actual relationships, those which can produce of themselves the forces for existence, action and multiplication, and which are harmonious. We may conclude that the Quadruple Base in Unification Thought applies to only a small subset of Hegel's possible dialectical relations.

## (c) The Quadruple Base and Absolute Spirit

Another way of seeing the difference between Unification Thought and Hegel is to examine their differing conceptions of the Absolute. Unification Thought begins with a transcendent Original Being, the inner relations between its attributes providing the model and the standard for relations in the world. Having a transcendent standard, Unification Thought can judge the quality of relations in the world as either resembling or failing to resemble the original standard. Much of what passes for relationship in the fallen world is not ideal; it is oppressive, coercive, conspiratorial, and based on self-centered purposes. These relations may be described in terms of traditional dialectics, but they are not to be understood as expressing the Quadruple Base. The Quadruple Base describes only relationships that are harmonious, mutually beneficial, and centered on the purposes of God.

Hegel's Absolute Spirit is immanent in the world, yet actively shaping the world, and all relations in the world are the working

out of Absolute Spirit. Hence Hegel's system can hardly regard any existing relation as outside of or contrary to the workings of Spirit. Spirit is well able to work on all that is other and particular, in time molding it to become a conscious representation of itself. Spirit is the immanent reality that is driving history. The negations and contradictions in history are part and parcel of this process of self-transcendence, this *aufhebung*, of the particular and concrete into the universal and self-conscious.<sup>47</sup> Since all contradictions and negations are the dialectical working out of historical necessity, where is there room for a judgment of error or failure? Unification Thought, on the other hand, regards existence as always open to contingency and decision. It is human beings, in freedom, who determine the quality of their relationships and their relationship with the Absolute.

For example, Hegel regarded the human fall as a myth which accurately describes the general human condition, and has analyzed it dialectically. The primitive innocent unity and brutish state of nature represented by Eden is negated when Adam eats of the tree of knowledge, which brings him to consciousness of Spirit. The suffering it occasions is noble, the price of humanity's progress towards the subjective Spirit-Hegel notes that God affirms the devil's words, "you will become like God" (Gen 3:22). This contradiction is finally resolved in Christ, when Spirit in humanity is reconciled with Itself.<sup>48</sup>

From what standpoint in dialectical logic could Hegel adduce that the result of Adam resisting and overcoming the temptation to eat of the tree of knowledge would yield a better result than his having succumbed to it? There is none, and Hegel would not even ask the question.<sup>49</sup> Unification Thought, on the other hand, can always ask, "what if?" and examine the distinct outcomes of human free choice. To eat or not to eat of the fruit of knowledge of good and evil—these two outcomes are the expressions of two distinct give-and-take actions: Adam could generate the power to resist temptation through establishing in faith a give-and-take action with God through the commandment, or Adam could fall through establishing a give-and-take action with the object of temptation. These two relations

are of very different qualities, and only the former is productive of a proper Quadruple Base.

Another useful comparison between the conceptions of God in Unification Thought and Absolute Spirit in Hegel concerns the question, "Why does God create the world?" For Unification Thought, God is motivated to create out of the impulse of his Heart to seek joy through love. The world, and particularly human beings, are created to be the objects for God's love.<sup>50</sup> For Hegel, the motivating force for creation was also an attribute of God, namely the urge of Absolute Spirit for self-consciousness. Out of this urge for self-consciousness comes the motive to be other than Being itself—hence its negation and objectification in the world.

Hegel was one with the Romantic and Enlightenment ethos which valued reason and creativity above all else. This ethos, integral to modern society, has now run its course as modernity has come under criticism. A new post-modern ethos is needed, one which is integrative and unifying. Here Unification Thought, with its core value of Heart, is singularly appropriate.

#### (d) Dialectics in the Existing World

Central to the dialectical philosophies of both Hegel and Marx was a concern to describe and explain history and human behavior in its broadest scope. But if the proper setting for the Quadruple Base is only in ideal relationships, how can Unification Thought deal with life in the existing world, or with history which is full of struggle, confusion and ambiguity? We have already established that in the conflictual relationships of fallen humanity, the Quadruple Base does not always apply.

Where Hegel and Marx reduced all phenomena to a single dialectical logic, Unification Thought distinguishes between two different dialectical principles operating in the existing world. They are the Quadruple Base, which applies to all things other than human beings, to human productive and creative actions, and to human relationships which seek wholeness, trueness and love; and the principle of Restoration, which deals with struggle among self-centered humans, alienated from their true selves as a result of the Fall.<sup>51</sup>

Give-and-take relations regulate the linear development of society in such areas as technological advancement, economic progress and cultural innovation. These processes are normally irreversible. They are fostered by the cooperation and harmony of many elements in society, following the principles of the Quadruple Base. This development is retarded by human conflict, and social contradictions.

But where people or elements in society come into conflict, and Quadruple Bases are not formed, then the principles of restoration go into effect. Briefly, these are the law of separation between good and evil and the law of restoration through indemnity. The struggling elements first separate and repel each other, setting up positions of relative good and relative evil. For example, in a dictatorship the government and the people come into contradiction, with the evil rulers persecuting the good people who have superior values. Then as the good side is beaten and oppressed, it satisfies a certain condition of indemnity. When the indemnity has been paid, Heaven can judge the evil rulers and the new, good subject is established.

The paradigmatic examples of restoration through indemnity are found in the history of religions and the persecution of religious people. Thus Christianity was persecuted under the Roman Empire, but finally conquered; the Christians' weapons were only the blood of their martyrs. The life of Jesus Christ affords another example: by sacrificing himself unto death, God could resurrect him to establish the grounds of our salvation. The Cross is, for Unification Thought, a prime example of restoration, *not* the dialectic of the Quadruple Base. Hegel, in contrast, regarded the Cross to be a sublime instance of dialectical development.<sup>82</sup>

Thus development, which is linear and characterized by the formation of cooperative give-and-take relationships, is distinguished from historical transformation, which requires struggle and follows the principles of restoration. The latter process of restoration is only necessary because of evil and the human fall. By distinguishing between two different dialectical principles, Unification Thought is able to safeguard the original dialectic of the Quadruple Base as the pure standard for human relationships, relationships in nature, and relationships within Being. This standard is distinct from the

conflictual relationships characteristic of fallen people, society, and history. In this way, Unification Thought avoids a fundamental error in other dialectical theories which conflate good and evil into a single, all-encompassing principle. Unification Thought does not compromise the ideal standard of the Quadruple Base in order to deal with the struggles of fallen humans in the existing world. Instead it puts the latter under a separate analysis. 4. Conclusion: Is Unification Thought an Ideology?

#### 4. Conclusion: Is Unification Thought an Ideology?

Unification Thought is needed to restore an internal, spiritual foundation to modern societies, and thereby to properly ground their external political and economic progress. To achieve this purpose, it cannot be narrowly ideological or doctrinal, as is Marxism and some strains of traditional Christianity. Ideologies cannot tolerate conflicting visions of truth. They regard those with a different view of truth with profound suspicion and even hostility. It is on the rocks of ideological narrowness that religious and philosophical thought often flounders, unable to grasp the evident relativity of cultures.

I argue that Unification Thought is not an ideology. A thought or religion is ideological if rightness of being is equated with doctrinal purity, and deviations from correct doctrine is equated with sin or evil. In ideology, the principle of rationality is the supreme arbiter of what is good. Religion can sometimes be ideological, producing inquisitions and heresy trials, but more often religion has other standards by which to judge what is good or evil: correct morality or even mystical experience can count as much as doctrinal orthodoxy. Likewise, philosophy need not be ideological: pragmatism and utilitarianism, for example, place various measures of human welfare ahead of doctrine.

Unification Thought is not a form of philosophical pragmatism. It makes absolute philosophical claims and it looks to a society where the philosophy will be practiced fully. Yet Unification Thought avoids the trap of ideology and dogmatism for the following reasons:

First, Unification Thought starts with God, and affirms that this

God is the same subject of all religions. Hence it affirms the contemporary interfaith movement which looks to an increasing convergence among the world's religions, affirming their common values rather than seeing their differences as an argument for relativism or intolerance.

Second, Unification Thought specifies that harmonious relationships are the essence of being. In this it differs from philosophies which define being as a substance (in the Aristotelian sense) which is differentiated from other substances. The emphasis on harmonious relationships again encourages the unification of different ways of being without insisting on uniformity of being. It insists upon respect for individuality and difference as a necessary precondition for relationship and unity.

Third, Unification Thought places the heart higher than reason. Reason, with its doctrines and laws, is in the service of heart, for the purpose of fostering true love. It is the nature of true love to embrace difference, even difference in reason or doctrine, whereas it is the nature of reason to make distinctions and set off one doctrine against another.

Every successful philosopher has sought to embrace the particularities of the world within a framework of a universal truth. Skeptics will question whether the distinctive claims of Unification Thought only knit a straitjacket for particularity that will ultimately burst because it cannot handle the widely divergent ways of living and being in the world. They point to its implacable hostility to orthodox Communism. Yet, as is now evident, this is a philosophy that recognizes that the movement of Providence and changes in people's thinking can bring reconciliation and cooperation even with Communists. Are we indeed in a process of historical restoration by which dispute and hostility are everywhere being overcome and replaced by cooperation and peace? Unification Thought posits that this is the case, and that it is a harbinger of a new age of harmonious interdependence. The truth of this claim will be judged by history and revealed in practice, as we see how well the Unification movement can embrace the cultures, religions and thoughts of all the countries where its adherents live and work.

## NOTES

1. *Explaining Unification Thought* (New York: Unification Thought Institute, 1981), 3-6. (EUT)
2. Frederick Engels, *Dialectics of Nature*, tr. Clemens Dutt (Moscow: Progress, 1947) 248-50. See Sang Hun Lee, *The End of Communism* (New York: Unification Thought Institute, 1985), 69-70. (EOC)
3. See EOC, 119-63. A classic statement of Marx's historical determinism is found in the preface of Karl Marx, *A Contribution to the Critique of Political Economy* (Moscow: Progress, 1970), 20-21. Marx is certainly indebted to Hegel's idea of history as the dialectical objectification of Absolute Spirit, which is a necessary development; see below pp. 14-15.
4. EUT, 45, 21.
5. EUT, 6-18.
6. See EOC, 372-73; EUT, 211-212. This author is the editor of *World Scripture*, an anthology of the scriptures of the world's religions in which texts are arranged according to common themes. Commissioned by the Rev. Sun Myung Moon, it is due to be published in 1991. It will highlight these and many other points of common ground between the world's religions.
7. EUT, 105-06.
8. EUT, 28-33, 338.
9. EUT, 32-33.
10. EUT, 28-29, 57.
11. EUT, 57-60, 338-343.
12. EUT, 233-37.
13. EUT, 6-14.
14. EUT, 39-41.
15. EUT, 45-47, 16.
16. It is not the consciousness of men that determines their existence, but their social existence that determines their consciousness." Karl Marx, *Contribution to the Critique of Political Economy*, 21. Cf. EUT, 43; EOC, 147-49.
17. EOC, 68-69, 151-52.

18. *EUT* uses the Korean equivalents *yang* and *eum* for yang and yin, and the English terms 'positivity' and 'negativity.' But 'masculinity' and 'femininity' are preferable since they describe higher manifestations of being. See *EUT*, 17-18.
19. *EUT*, 55-57.
20. *EUT*, 101. Strictly speaking, there are five types of give and take action; the voluntary relationship between people is the 'bilateral autonomic' type in which both subject and object engage in give and take action by their own volition. See *EUT*, 345-47.
21. *EUT*, 233-35.
22. When the family is regulated, the state will be in order; when the state is in order, there will be peace throughout the world." *The Great Learning*
23. *EUT*, 236.
24. *EUT*, 32-33.
25. *EUT*, 21-22, 105-06.
26. On Unification Thought's analysis of alienation, see *EOC*, 363-67.
27. *EUT*, 180-82, 191. This is more developed in *Fundamentals of Unification Thought*, typescript.
28. *EUT*, 100-101.
29. Sun Myung Moon, "God's Hope for Man" (1976), *God's Will and the World* (New York: HSA-UWC, 1985), 176; and "True Unification and One World" (Moscow, 1990). The Reverend Moon has consistently proclaimed this revolutionary message in speeches in both the United States and the USSR.
30. *EUT*, 18-20.
31. This is discussed in *EUT* (24-25) as the Logos.
32. *EUT*, 106-07.
33. *EUT*, 26-28.
34. Existing formulations of Unification Thought do not use the term "dialectic" to refer to the Quadruple Base. But I will use it here, as it draws out a useful comparison for those familiar with traditional dialectical philosophies.
35. See Michael Kosok, "The Formulation of Hegel's Dialectical

- Logic," in *Hegel: A Collection of Critical Essays*, ed. Alasdair MacIntyre (Garden City: Doubleday, 1972), 263-69.
36. *EUT*, 179-88.
37. *EUT*, 76-77, 40.
38. See *EOC*, 87-97, 402-03; *EUT*, 61-67.
39. Even in the case of inanimate matter, there is a common purpose to form a higher order existence which is determined according to God's purpose of creation.
40. *EUT*, 54-58.
41. *EUT*, 65-67.
42. W. T. Stace, *The Philosophy of Hegel* (New York: Macmillan, 1924), 90-92.
43. Kosok, "The Formulation of Hegel's Dialectical Logic," remarks: "The very act of affirming an immediacy, asserting or announcing a given, or recognizing what *is* present, is to set up the condition for its negation, since to affirm is to reflect... The content or reference base of assertion and negation is the same, expressed, however, in contrary forms.... The concept of negation viewed dialectically as a type of 'negative presence' is therefore qualitatively different from the standard notion of logical negation" (239-40).
44. At least this is how some have taken his well-known statement "what is rational is actual and what is actual is rational." G. W.F. Hegel, "Preface" to *The Philosophy of Right*, tr. T.M. Knox (London: Oxford, 1952), 10-12.
45. Unification Thought has an extensive discussion of the positions and motions of existing beings in space and time as expressions of the relationships among their attributes. See *EUT*, 80-90.
46. *EUT*, 180-82.
47. In his *Philosophy of Right*, the free choices of individuals, cities and nations become submerged in the tide of inexorable necessity as Absolute Spirit works out its manifestation. Since human nature is essentially rational, humans will in freedom choose to work in accordance with historical necessity, which is rational. All culturally, philosophically and religiously significant moments in history are moments in this necessary

development. There is no purpose in opposing the historical unfolding of Absolute Spirit; such irrational acts have no value and are destined to be swept aside as vain eddies in the current of time. See Richard L. Schacht, "Hegel on Freedom," in *Hegel: A Collection of Critical Essays*, 317-19; G.W.F. Hegel, *The Philosophy of Right*, # 344-348.

48. G.W.F. Hegel, *Lectures on the Philosophy of Religion*, tr. E.B. Speirs and J.B. Sanderson (London: Routledge and Kegan Paul, 1895), II, 200-03; III, 46-60. Also *The Philosophy of History*, tr. J. Sibree (New York: Dover, 1956), 321-23.
49. In addition to his doctrine of historical necessity, Hegel accepted the world with its tragedy as a given, and conceived of philosophy's task as conceptualizing a world already formed: "The owl of Minerva spreads its wings only with the falling of the dusk" (*Philosophy of Right*, 12-13).
50. *EUT*, 22, 105.
51. *EUT*, 293-94, 315-19.
52. Stace, 511-513. The relationship between Hegel's dialectic and the principle of Restoration needs further research.

### Session VII : Comment

## The Centrality of God and the New Spirit of Harmony

Frederick Sontag

Professor of Philosophy, Pomona College, USA

Can a unified, harmonious culture be established on the basis of Unification Thought?—That is the theme (and the question) in both Andrew Wilson's paper and the whole symposium. If one only wanted to propose a new (or old) philosophy for consideration or reflection, there would be no particular problem. Propose it and see what reaction, if any, it receives. But like most religions, and like Marx/Leninism, the aim is not just to understand the world but to change it. Marx and Lenin had clear ideas about how to do this, and they have had world-wide effect. However, they have also caused destruction and their views are under widespread reappraisal. Is there a better alternative?

At this point we have to pause and raise the question of power and force. Andrew Wilson outlines a view based on love and heart. Marx-Lenin thought the forces of human destruction were so powerful, so entrenched, that only force could root them out and create a better society. Thus, some destruction of older systems, and even people, is necessary as a cleansing effect. Wilson points this out in the Hegelian dialectic's ability to contain conflict and struggle, which he rejects. Yet the issue remains unsolved: Are the counter forces to the New Spirit of Harmony so entrenched, who have so