The Research Institute for
The Integration of World Thought

An Introduction to the Thought of Sun Myung Moon

Unification Thought and V.O.C. Theory

An Abridged Edition

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Preface to the English Language Edition

Unification Thought is a new philosophical system that has its roots in the teachings of the Reverend Sun Myung Moon. Unification Thought postulates the existence of God and describes key aspects of God's Image that can be found throughout Creation. Unification Thought asserts that the solution to the world's problems is critically linked to humanity coming to resemble God's Image, as described in the opening chapters of the book that you are about to explore.

The entry point for philosophical inquiry varies in different schools of philosophy. Certainly the Empiricism of Bacon and the Rationalism of Descartes guided Enlightenment and Post-Enlightenment philosophical inquiry in the West. These two methodologies maintained primacy until the end of the First World War. The mainstreaming in decades hence of movements such as Surrealism, Existentialism, Structuralism, and, more recently, Deconstruction attest to the fact that Western philosophy no longer has the same clear guidelines and criteria. Indeed, it finds itself in crisis. Arguments once used to justify God's existence are no longer "self-evident." In recent times, nations and peoples, once described as Christian, have lost faith.

The Holocaust, Stalin's Great Terror, and Mao's Cultural Revolution number among the genocidal acts that claimed scores of millions of lives in the Twentieth Century. These horrid acts punctuate the practical consequences of Christianity's decline and the concomitant emergence of atheistic and materialist worldviews that deny the centrality of God and the validity of God-centered values.

Unification Thought is being introduced as a new system of thought to overcome confusion at a time of great crisis. Its purpose is not only philosophical reflection but fundamental moral clarification and renewal. By exploring the root of religion and the origin of thought, it aspires to reconcile opposing religions and bring together disparate thought. Moreover its intent is to facilitate the realization of the uni-

fied world of peace that can serve as the basis for a new world culture.

Unification Thought's chapters on the Original Image, Ontology, and Original Human Nature provide powerful insights into God and the common threads that unite God, humankind, and all of creation. Its chapters on Education and Ethics offer behavioral guidelines that are derived from these insights. Its chapters on Art, Logic, Epistemology, and Methodology provide us with new tools for aesthetic, philosophical, and scientific inquiry.

Along with its nascent brilliance, there are a variety of issues that require ongoing refinement in Unification Thought. The serious philosopher is encouraged not to fixate on whether there is the need for further discussion on God's existence or on whether the chapters of the book might be sequenced differently. He or she should be assured that such discussion is welcome because Unification Thought has an inclusive, integrated approach as it develops.

The term "Unification Thought" implies more than an effort to reconcile the thought of Bacon and Descartes or the thought of Kant and Hegel. It also represents an effort to reconcile both the different sciences and the thought of East and West. Figures such as Confucius, Mencius, and Xunxi shared views on Heaven and humankind that originated typically not in the cognitive but the affective dimension of the human being. Unification Thought characterizes the human species not as *homo sapien*s but as *homo amans*. Although not fully elaborated on in this edition, Unification Thought also explores themes usually viewed as more theological than philosophical. These include the topics of human immortality and life in the hereafter.

The Unification Thought perspective is surely new for many readers. Yet those who question Unification Thought because of its emphasis on the affective realm should read the closing chapters of this text, which rely on the tenets of Unification Thought to provide a most incisive analysis and critique of the Marxist worldview as well as a counterproposal. Already two decades ago, the Spanish historian and former Minster of Culture Ricardo de la Cierva recognized this critique for offering the most objective presentation of Marxism-Leninism. Indeed it has been applauded in many circles. Hopefully the inclusion of this concrete application of Unification Thought can serve to encourage skeptics to explore this new philosophy with a serious and prayerful mind.

The great Catholic scholar Thomas Merton came to appreciate the merits of Buddhism and could integrate them into his Christian worldview. A humble, sincerely inquisitive mind may help the novice to Unification Thought to recognize and appreciate its affective and cognitive contributions to World Thought. In the future Unification Thought will also develop a philosophy of spirit world and spiritual existence and a philosophy of original true love, which is the basis of all culture and thought. We welcome your participation in Unification Thought's ongoing refinement.

The Research Institute for the Integration of World Thought
Bridgeport, CT
June 2003

A Note on the Translation

As a general rule, the present translation has kept the terminology used by the 1996 English translation of *Exposition of the Divine Principle*, for the sake of consistency. In some cases, this has not been possible. The reasons have been stated in a footnote.

On the other hand, there are quite a number of differences between the present translation and earlier translations of Unification Thought texts. These differences are mostly small enough not to create confusion in the mind of the reader who makes the comparison, and it is hoped that the solutions adopted here represent a positive contribution. Whenever two slightly different expressions obviously refer to the same notion in two different translations, it is safe to assume that the difference merely reflects a new choice in translation and not a conceptual change in the text.

Some of the particular challenges encountered in this translation are:

In Korean, there is no upper and lower case. Hence, the decision to capitalize a word or not to capitalize it is inevitably tentative and somewhat arbitrary. In the present translation, an effort was made to avoid systematic capitalization of special terms. Instead, technical terms that are specific to Unification Thought have been italicized the first time they are used and defined.

Similarly, there is often no clear distinction between the singular and the plural in Korean. "Principle" could just as well be translated as "principles," "form of existence" as "forms of existence." The context usually allows for an unequivocal determination, but sometimes there is room for interpretation.

Another example would be the case of "force / energy," where the Korean does not make a clear distinction. "Energy" has been used when referring to a source or potential; "force" when referring to an application of that potential. The solution, nevertheless, remains tentative.

A translation should be accurate, consistent in the use of terms, and readable. Inevitably, these goals could only be partially met, which we regret.

—The Translator.

Preface to the Original Korean Edition

Unification Thought is intended to systematize the thought of Rev. Sun Myung Moon and present it in an appropriate order. Unification Thought aims to realize a world in which all of humankind can serve God as one great family and bring about a peaceful world. In this respect, it is meant to serve to bring about a world of peace, liberation, and true love through a process of reconciliation and unification. This intent may provide insight into why Unification Thought is also referred to as Godism or Headwing Thought. Godism refers to the fact that this thought has God's truth and his love as its core, and Headwing Thought refers to the fact that it is neither right-wing nor left-wing in its approach, but instead embraces the two by considering them from a higher perspective.

Unification Thought, however, is not only intended to reconcile and unify democracy and communism that have been locked in an ideological confrontation. Unification Thought is presented as a system that can offer solutions to the confusion affecting the human and social sciences, the natural sciences, and the arts. The unity and harmony it brings to the various theories competing in these fields is based on the fundamental principles of the universe. The contents of Unification Thought have been introduced over 500 times to Korean and international scholars and intellectuals. Furthermore, scholars from around the world have participated in numerous academic seminars where they have analyzed the Unification Thought system and highlighted its value.

In the preface to *Essentials of Unification Thought - The Headwing Thought*, published in 1993, Dr. Sang Hun Lee, the first president of the Unification Thought Institute, makes the following remarks regarding the efforts to systematize Unification Thought:

"Having suffered early on from the numerous problems of human life and having been in constant anguish throughout the course of my life, I joined the Unification Church in 1956. There, I received the teachings of Rev. Sun Myung Moon. To my amazement, I discovered

that these teaching contain an extraordinary truth capable of fundamentally solving the problems of human life. Rev. Moon himself appeared to me as the personification of truth and as the source of this thought. And, since I had been saved from the agony of my life by the truth of these teachings, I felt the desire to string such jewels together and to convey them to the countless people suffering in the same way that I had. I wish to clarify the following points: First, Unification Thought is really the thought of Rev. Moon, and not the systematized presentation contained in this book, which is nothing but an expression of that truth. Second, in spite of all my efforts to accurately convey Rev. Moon's thought as it was conveyed to me, my own limitations made it very difficult to reach the level of accuracy I had wished to achieve. As a result, no doubt, the reader will sometimes find it difficult to understand the contents expressed in these pages."

The Korean original of *Essentials of Unification Thought—The Head-Wing Thought*, the publication referred to above, is a considerable work of 821 pages. Due to the amount of material provided, the average reader may find it challenging to cover the entire text and grasp the meaning of each of its sections.

To mark the historical turning point of having entered the new millennium, Rev. Moon called the entire worldwide leadership of the Unification Movement to Cheju Island in Korea where, during a two-week period beginning August 18, 2001, he held the first "Unification Thought and Theory of Victory Over Communism Seminar for World Leaders." During the seminar, which was held under the direct supervision of Rev. Moon and which included special reading sessions where the textbooks were studied, participants could repeatedly recognize the potential of Unification Thought and the Theory of Victory Over Communism. They realized the necessity of mastering its contents to meet the challenges of the North-South Unification of Korea and the ushering in of a new era for humankind.

Toward the end of the seminar, Rev. Moon gave instructions to publish an abridged version of Unification Thought and the Theory of Victory Over Communism. The summarized text was prepared in close cooperation with the Research Institute for the Integration of World Thought, located in Bridgeport, Connecticut in the United States, and the Unification Thought Institute of Japan. It was then published at the Sun Moon University by the Unification Thought Institute of Korea.

Unification Thought forms the first part of the new textbook and the Theory of Victory Over Communism its second part. The summary of Unification Thought is based on *Essentials of Unification Thought —The Headwing Thought*. The summary of the Theory of Victory Over Communism is mainly derived from *The End of Communism* and *Communism - A Critique and Counterproposal*. It has been challenging to summarize the considerable amount of existing material in order to make it more easily accessible. It is fortuitous to note that, with God's help, this project could be brought to completion. Our only hope is that, in our effort to simplify the expression of the contents, we have not instead made it more difficult in some instances.

The present textbook is an attempt to offer a basic understanding of the contents of Unification Thought. Those who wish to acquire a deeper understanding of both Unification Thought and the Theory of Victory Over Communism are encouraged to refer to Reverend Moon's speeches, to the original textbook *Essentials of Unification Thought - The Headwing Thought* and to *The End of Communism*. We sincerely hope that these teachings can be shared as quickly as possible to all humankind and help alleviate the suffering and distress that has resulted from the undermining of our traditional worldviews and value systems.

July 1, 2002
The Editor
Unification Thought Institute of Korea

Unification Thought

Chapter 5

THEORY OF EDUCATION

Issues that are related to education, such as the moral degradation of today's youth, sexual immorality, and violence in the classrooms, have already been introduced in earlier chapters. Given the lack of vision, present-day education has lost its sense of direction. Schools have turned into places where knowledge is often simply sold and bought and where teachers have lost their authority. A new theory of education is needed to put an end to the present chaos and open the way for a new world order. This is the reason for introducing the Unification Theory[12] of Education. Theories of education have two aspects: one philosophical, which deals with the fundamental principles of education, and one scientific, which deals with the objective facts related to education. Unification Thought's Theory of Education deals primarily with the philosophy of education and thus with the sungsang aspect of the issue.

I. The Principle Foundation for a Theory of Education

A. The Three Great Blessings and the Three Great Ideals of Education

Education can be described as the process of raising children to resemble God. To resemble God is to grow and come to resemble the Divine Image and Character perfectly. The *three great blessings* ("be fruitful, multiply, and have dominion…"[13]) mean that humankind is to resemble God's nature of perfection, multiplication, and dominion.

To resemble God's perfection through the first blessing is to achieve perfection of one's individuality, to achieve unity of one's spirit mind and physical mind centering on Heart, and to reach a state where one's mind and body are united. To resemble the aspect of God's nature that is related to multiplication by completing the second blessing is to achieve perfection of the family and to come to resemble the harmonious oneness of God's yang and yin nature. For human beings, the harmonious

unity of yang and yin means the unity of husband and wife. For this, the two must complete the course of perfecting their conjugal love. To resemble the aspect of God's nature that relates to dominion by completing the third blessing is to perfect one's creativity. It also means to resemble God's creativity by creating a new being centering on Heart.

In the Unification Theory of Education, the three ideals of education are based on the three great blessings. Hence, the first ideal of individual perfection consists of educating people about how to perfect their personality. The second ideal of family perfection consists of educating people about how to achieve perfection of their family. The third ideal of perfection of dominion consists of educating people about how to exercise their dominion over all things.

B. The Process of Growth of Human Beings

For human beings to resemble God, they need to go through a specific period of growth. Accordingly, human beings only come to resemble God after growing through the three stages of formation, growth and perfection. The process of growth implies that one comes to resemble God's character, the harmony between his yang and yin nature, as well as his creativity. Whereas our physical body grows through the autonomy and dominion of the principle alone (as with the growth of all things), the spirit mind can only grow through the additional completion of a portion of responsibility. Saying that human beings only grow through the fulfillment of their portion of responsibility means that they have to develop their personality by their own effort and responsibility. Thus they can grow by experiencing God's love while observing the norm (the Principle) by their own free will.

II. The Three Forms of Education

The three forms of education must be derived from the three ideals. Education of Heart is needed for the perfection of the individual, Education of Norm is needed for the perfection of the family, and Education of Dominion, including technical education, intellectual education, and physical education, is needed for the perfection of dominion.

A. Education of Heart

Education of Heart seeks to perfect one's individual character and thus resemble God's perfection. Resembling God's perfection refers to the state where one fully experiences God's Heart and creates unity between one's spirit mind and one's physical mind through give-and-take action centered on Heart. Therefore, the form of education that aims at understanding and experiencing God's Heart can be called Education of Heart and is directed towards the perfection of individuality.

God's Heart is expressed in three different forms. First, there is the Heart of Hope. The creation of Adam and Eve as his first children was God's ultimate hope in creation. During the course of creation, God's Heart was filled with hope and joy in anticipation for their coming. Second, there is the Heart of Sorrow, which corresponds to God's feeling when Adam and Eve, his first children, fell during their growing period and came to be dominated by Satan. This can be compared to what human parents go through when they lose their children, but the degree of intensity of God's pain, based upon the scope of his hope and expectation at the time of creation, can in no way be compared to the human situation. Third, there is the Heart of Suffering. After the human fall, God had to proceed with the providence for restoration. In that process, he had to watch how those figures carrying the central responsibility in his dispensation were persecuted and ridiculed, even killed by Satan's representatives; this caused him unspeakable heartache and suffering.

For this reason, Education of Heart means teaching humans to understand and experience personally these aspects of God's Heart. Most importantly, God's Heart of suffering and anguish in the course of restoration needs to be conveyed. In so doing, instructors should express God's Heart by their example and through their actions as much as through their words. By imitating their teachers, children will learn to practice God's love in their daily lives and they will be able to inherit his Heart.

B. Education of Norm

Education of Norm is the education that shows how to achieve perfection in one's family life and it is the form of education that teaches men and women to resemble the harmonious unity of God's yang and

yin nature when they form a couple. Thus, it is the education that shows how to gain the qualification to become a spouse. Through the Education of Norm, the mystery and sanctity of sex should be taught with special care. Children should be awakened to the fact that sex is to be experienced only through married life; that until that time it should not be misused under any circumstance; and that after marriage deviation cannot be tolerated.

Education of Norm is an education that guides people to become beings of reason-law by following the Way of Heaven. The Education of Norm should go hand in hand with the Education of Heart. Because Education of Norm teaches humans how to control their actions, it can easily degenerate into an empty and oppressive set of rules if it lacks the element of love.

C. Education of Dominion (Intellectual Education, Technical Education, Physical Education)

1. Education for the Perfection of Dominion

Education of Dominion deals with the perfection of dominion and consists of three aspects. First, intellectual education is concerned with knowledge about the objects over which one has dominion, be they human or material. This is the role of intellectual education. When the object of knowledge is material, education focuses on the natural sciences and when the object is human it focuses on politics, economics, the social sciences, the humanities, and the like. Second, it is necessary to acquire technical know-how in order to develop one's creativity. This is the role of technical education. Finally, it is necessary to build up one's physical strength to be able to exert dominion. This is the role of physical education. The three taken together – intellectual, technical, and physical education – amount to Education of Dominion.

Let us consider the development of our creativity and the two-stage structure of creation in relationship to education. God's creativity is his ability to realize the two-stage structure of creation, i.e., it is his ability to establish the inner and outer four-position foundations. The acquisition of broad knowledge is needed in order to enhance one's ability to realize an inner four-position foundation. This means increasing the content (ideas, concepts) of the inner hyungsang. On the other hand, the mastery of technical skills is required in order to improve

one's ability to realize an outer four-position foundation. The former refers to intellectual education and the latter to technical education.

2. Education of Dominion Based on Universal Education

Education of Heart and Education of Norm should be acquired equally by all people and constitute universal education. In contrast, Education of Dominion corresponds to the realm of individual differences in the nature and way of learning and is fundamentally an individual-specific education. Universal education and individual education stand in a relationship of sungsang and hyungsang. Hence, individual education (Education of Dominion) must be realized on the basis of universal education (Education of Heart and Education of Norm); the two go hand in hand. Only in this way is a truly balanced education possible.

III. The Image of the Ideal Educated Person

In the Unification Theory of Education, the ideal educated person is introduced in terms of being a person of character, a good citizen, and a "genius." This is the ideal view of the human being corresponding to the three types of education – that of Heart, Norm, and Dominion. Therefore, when seen in terms of the image of the ideal person, Education of Heart may be described as education to develop people of character, Education of Norm may be called education to foster and develop good citizens, and Education of Dominion may be called education to develop people of genius.

A. The Education of a Person of Character

The image of the ideal person in the Education of Heart is that of a "person of character." To become such a genuine person, one has to learn how to experience God's Heart and to practice his original true love in daily life. A person of ideal character has perfected the entire personality, having developed the faculties of intellect, emotion, and will in a balanced way on the basis of Heart. In summary, a person of character practices God's original true love towards all people and all things.

B. The Education of a Good Citizen

The image of the ideal person sought in the Education of Norm is that of a "good citizen." The Education of Norm may be given in schools, but its basis must be taught in the family. Therefore, a person who has received a good standard of Education of Norm in the family can become a good member of the family, society, nation, and world.

C. The Education for the Realization of "Genius"

The image of the ideal person in the Education of Dominion is that of a "genius." Originally, all human beings were endowed with God's creativity. The one who fully manifests this creativity based on the Education of Dominion may be called a "genius."[14] Since human beings have been given individuality, those who fully develop their own creativity will become geniuses in such various fields as music, mathematics, politics, business, administration, and so on. In the environment produced by the human fall, however, people have become unable to fully display their God-given creativity and have tended to settle for mediocrity. That is the reality of the Education of Dominion in fallen society. A summary of the Unification view of education is offered in Table 1.

The Foundation for the Unification Theory of Education	Creation in Resemblance (Genesis 1:27)		
	The Three Great Blessings (Genesis 1:28)		
	Be fruitful: 1st Blessing	Multiply: 2nd Blessing	Have dominion: 3rd Blessing
The Ideals of Education	Individual Perfection	Family Perfection	Perfection of Dominion
The Forms of Education	Education of Heart	Education of Norm	Education of Dominion Intellectual, Technical, and Physical Education
Image of the Ideal Person	Person of Character	Good Citizen	Genius

Table 1: Summary of the Unification Theory of Education

Chapter 6

ETHICS

One of the most deplorable phenomena in the contemporary world is the rapid collapse of moral sense and ethical consciousness, giving rise to all sorts of social evils, the destruction of social order, and total chaos. Quite simply, a new perspective on ethics is needed to overcome the overall confusion of our society and reestablish a proper social structure.

To fulfill this role, a new theory of ethics is required. The society of the future will be a society of truth, art, and ethics, where the values of trueness, goodness and beauty will be realized, centered on God's love. An ethical society implies that all humankind, serving God as their Parent, will love each other as brothers and sisters and realize a society of original true love with true norms. Thus, the purpose of this chapter on Ethics is to overcome the confusion that dominates ethics today and to present a systematic theory that can provide the ethical views needed for the society to come.

I. The Principle Foundation for Ethics

From the perspective of the Divine Principle, Ethics has a threefold foundation: God's true love, the family four-position foundation, and the three-object purpose. God's love is the locus of the three values of truth, goodness, and beauty. The disciplines corresponding to these three values are the Theories of Education, Ethics, and Art. Hence, the foundation for Ethics can be found in God's true love. For that love to be fully actualized, the family four-position foundation is needed. Actually, God's love is distributed through the family four-position foundation in the form of divisional love, i.e., it manifests itself as parents' love, conjugal love, and children's love. Furthermore, parents, husband and wife, and children become the three objects of God as their center. Accordingly, God-centered parental love, conjugal love, and children's love, taken together, are the love of the three objects. The overview that follows will show how love is realized in the family and

explain the meaning of ethical relationships.

II. Morality and Ethics[15]

In Unification Thought, morality refers to the norms concerning the individual. Thus, it is the norm for human behavior on the individual level; the norm of behavior for the individual's internal life according to the principle of reciprocity (give-and take action) centered on Heart; and the norm that serves to complete the individual four-position foundation. Therefore, morality is the norm that corresponds to the individual embodiment of truth, or the first blessing and the perfection of the individual.

Ethics, on the other hand, refers to the norms and rules that each member of the family has to follow. It is thus the human norm of behavior on the family level; the norm of behavior for the family according to the principle of reciprocity centered on love; and the norm that applies when the family four-position foundation is established. Therefore, ethics is the norm that corresponds to the connected body, or the second blessing and the perfection of the family. Therefore, also, morality is the subjective norm, and ethics is the objective norm.

Ethics represents the patterns in the practice of love within the family four-position foundation, where each of the four positions directs its love towards the other three. A triangular relationship that absolutely requires order is thus established. Where there is no order, there is no place for ethics. In today's family, however, order between parents and children, husband and wife, and brothers and sisters is either neglected or ignored. As a result, the family has become disordered, which is the main cause of the collapse of social order. Order in love relationships is closely related to order in sexual relationships. Therefore, ethics is simultaneously the norm for order in love and for order in sex. A theory of ethics that is capable of bringing order in the spheres of love and sex is needed to bring the family back to its original state. The Unification Thought view of morality and ethics is summarized in Table 2.

Morality	Ethics
Norms for human behavior on the individual level	Norms for human behavior on the family level
Norms to complete the individual four-position foundation	Norms to complete the family four-position foundation
Norms of behavior corresponding to the individual embodiment of truth	Norms of behavior corresponding to the connected body (family ethics, business ethics, national ethics)
Norms for the completion of the 1st Blessing (perfection of character)	Norms for the completion of the 2nd Blessing (family perfection)
Subjective Norms	Objective Norms

Table 2: Morality and Ethics

III. Morality, Ethics, and the Way of Heaven

A. Morality and the Way of Heaven

As explained above, ethics is the set of norms that apply to the members of the family as a connected body, while morality refers to the norms that apply to each person within the family as an individual embodiment of truth. Morality corresponds to universal law. In the universe, each individual entity maintains its own specific position, establishing a four-position foundation through inner give-and-take action, which results in a movement of rotation. Human beings, too, are to establish a perfect inner give-and-take action between the spirit mind and the physical mind of the individual based on specific positions, thus leading personal or individual behavior to conform to universal law. Morality includes virtues such as purity, honesty, righteousness, temperance, courage, wisdom, self-control, endurance, independence, self-reliance, fairness, diligence, and innocence.

B. Ethics and the Way of Heaven

Human beings are the substantial image and microcosm of the universe, encapsulating its constituent elements. A family consisting of such individuals is like a miniature form of the orderly structure of the universe. Family norms and ethics are not a matter of free choice; individuals are to follow a path in accordance with universal law.

Just like the universe as a whole, the family has a vertical and a horizontal structure. The relationship that links grandparents, parents, children, and grandchildren to each other in the family is a vertical order. The relationship between husband and wife or between brothers and sisters is a horizontal order. In this way, family ethics is a miniature form of universal law (reason-law), the "Way of Heaven." The virtues corresponding to such order are the benevolence of grandparents and parents towards their children, the filial piety of children towards their parents (vertical virtues), conjugal love among spouses, and brotherly or sisterly love among siblings (horizontal virtues).

When vertical virtues are extended from the family to the school, the social environment, and the nation, they are expressed through the teachers' sense of duty and the students' respect towards them, the protection offered by the leaders of society to its members and the respect they receive in return, and just rule by the leaders of a nation and the reciprocated loyalty of the citizens. Horizontal virtues such as reconciliation, cooperation, and service are likewise extended to social life as a whole.

VI. Order and Equality

Traditionally, people have tended to insist on equality of rights. The standard of judgment in this matter has been the understanding that a given person's insistence on his or her rights can represent an infringement upon another person's prerogatives, just as one individual's excessive use of his or her liberty results in a curtailment of other people's freedom. However, this traditional notion of equality is difficult to implement.

From the viewpoint of the Principle, true equality is equality of love and character. True equality is enjoyed by humankind under the love of a common parent, God. God's love is manifested divisionally through order in the family. Thus, equality of love is equality through order.

Equality of love through order refers to equality in the degree of completeness of love. In other words, equality is realized when there is completeness of love in everyone in a way which is suited to each person's position and individual character. Hence, from the Principle viewpoint, equality is equality of personal satisfaction, equality in the personal sense of joy, and equality in the sense of being appreciated as a person.

Let us, for example, consider the issue of equality of rights in terms of occupational positions. Since rights are inevitably given to each individual according to his or her occupational position, equality of rights is essentially impossible. Regardless of the different rights attached to any particular position, however, there is a type of equality that transcends any such distinction: equality in the sense of love, personality, and satisfaction. The same is true in the relationship between man and woman. Their equality is not one of rights, but one of personality and joy. When husband and wife exchange God's true love, feelings of inequality or discrimination vanish and are replaced by a sense of standing on the same ground, as both share an abundance of joy.

Notes

1. In Unification literature, the Korean expressions of *sungsang* and *hyungsang* have generally been translated as "internal character" and "external form" respectively. These tentative English equivalents do not fully reflect the relational nature of the two terms, nor do they really reflect the meaning contained in the original Chinese ideograms. More importantly, in Unification Thought, both sungsang and hyungsang appear in the composite expressions of "inner sungsang and "inner hyungsang." The use of the above English translations in these cases would lead to extremely awkward results. Hence, the original Korean terms have been maintained.
2. The term *being* has generally been used when referring to living beings, including human beings, while *entity* has been used when referring to beings in general, including inanimate objects. The distinction has no particular philosophical significance.
3. For a definition of the terms *subject* and *object*, see below (Ch. 1, section II, The Structure of the Original Image and Ch. 2, Ontology).
   A further explanation can be found in *Essentials of Unification Thought* (Tokyo: UTI, 1992), pp. 54-56:
   "The concepts of subject and object in Unification Thought are not the same as the concepts of subject and object in traditional philosophy. From an epistemological perspective, 'subject' in traditional philosophy refers to that which cognizes, that is, consciousness, or self, whereas 'object' refers to that which is cognized. Thus, subject refers to that which exists within consciousness (ideas) and object refers to that which exists outside consciousness (matter). From an ontological perspective, or in a practical sense, subject in traditional philosophy refers to an existing being with consciousness (i.e., a human being), whereas object refers to a being with which the subject is faced. In short, in traditional philosophy subject and object refer to the relationship between consciousness (or the human being) and the thing it is faced with.
   In Unification Thought, the concepts of subject and object bear a different meaning. These concepts refer not only to the relationship between a human being and a thing, but also to the relationship between a human being and another human being, and to that between a thing and another thing."
4. Heart will be capitalized whenever it has the specific meaning indicated here. In all other instances, it will be lower case.
5. *Exposition of the Divine Principle* (New York: HSA-UWC, 1996). This text includes the basic religious teachings of Rev. Sun Myung Moon.
6. In Unification Thought, *body* has a meaning close to that of "entity," i.e., it does not merely refer to a physical or material body. See *Essentials of*

Unification Thought, Note 1: "The word 'body', as used in this and similar expressions of Unification Thought, refers not only to visible entities, but also to invisible entities. The concept of 'body' is peculiar to Unification Thought. As used in such expressions as 'united body,' 'harmonized body,' 'new body,' and 'multiplied body,' the word 'body' refers to an entity that has come into being as a result of a give-and-receive action. Accordingly, the word 'body' refers both to visible and to invisible entities."

7. For the sake of conciseness, "give-and-take action" will sometimes be shortened to "give-and-take." The two expressions are identical, and so are the "law of give-and-take action" and the "law of give-and-take."
8. For a general definition of four-position foundation, see below (section The Structure of the Original Image).
9. See *Exposition of the Divine Principle*, chapter II. The notion of the human fall, known to various religious traditions, implies that human history deviated from its original course due to an initial historical event. The emphasis of Unification Thought is on a discussion of the ideal purpose of creation. Hence, the issue of the human fall is not discussed here, except for mentioning that the fall caused the loss of the original ideal of creation, namely the original relationship between God and human beings, that among human beings, and that between spirit and body. See also chapter VIII (Theory of History).
10. In English, Unification Thought uses the terms *cosmos* and *universe* to make a distinction between the totality of all existence, i.e., both the spirit world and the physical world (cosmos) and the totality of physical existence alone (universe). In this passage, the spirit world (the totality of spiritual beings) is also called a "universe".
11. Ancient Chinese philosophy (Confucianism) makes frequent references to the Way of Heaven in a variety of contexts. The expression primarily applies to cosmological order, though it can also mean order and wisdom in human relationships and ethical life.
12. For simplification, Unification Thought's Theory of Education will simply be referred to as Unification Theory of Education. Similarly, e.g., Unification Thought Epistemology will be called Unification Epistemology.
13. Gen. 1:28.
14. The usual understanding is that geniuses – very few in numbers – are born and not produced by education. The point made here by Unification Thought is that proper education of Heart and Norm should enable everyone to develop the creativity they have been endowed with originally.
15. The terms *morality* and *ethics* have been defined in a variety of ways in the history of Western thought. Though there is considerable agreement that the two are not quite interchangeable, there is no real agreement on the nature of the difference (the same applies to the original Korean expressions). Unification Thought's distinction has an antecedent in the views of thinkers such as Schelling, for whom morality refers to an internal "commandment" issued to the individual, while ethics refers to a set of moral rules affecting

social life – a view that is somewhat reflected by modern everyday usage. Unification Thought's specific use of these terms, though, is not meant as an endorsement of any particular school of thought; it is intended to highlight two complementary aspects of human conduct, in consistence with the notions discussed in chapter III (Theory of the Original Human Nature).

16. The terms idealism and realism here do not necessarily correspond to the limited technical meaning given to them in the history of art forms. Rather, they refer to the aspect of art that reflects the longing for the original ideal vs. that which focuses on the existing circumstances.
17. "Non principled" refers to the fact that such a history has developed outside of and contrary to universal law as defined above.
18. The view that humankind is descended from more than one original couple.
19. In Unification Epistemology, "spiritual apperception" refers to the functional part (intellect, emotion, and will) of the union of the spirit mind and physical mind. Thus, it is the comprehensive function of sensation and perception of the united mind of the spirit person and physical person.