

True Liberty from Sexual Revolution - A View Point of Unificationism -

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The issue of love and marriage has been one of the most common, exciting, perplexing and profound matters for human beings. Even harping on the same string, sense of freshness always yields from the tune. Although might being hurt bitterly by love and marriage, people still enjoy them so much. Views on the issue of sex have been very different as the two extremesone regards it as heinous and wicked, while the other calls for sexual liberation, claiming that there should be no restriction to sex, and people have the freedom to do whatever they want. Besides, there are many outcomes which constitute the sample space, for example: monogamy, polygamy, polyandry, separation, divorce, remarriage, cohabitation, mother without marriage, open marriage, and semi-open marriage, etc. Among so many choices, is there any one which is universally optimum to everybody? Or is there at least some common valid criterions so that we can know what to do in accordance with various circumstances? In other words, how to deal with the relationship between both genders? Is this an optional question or yes / no question? With this thesis, the author would like to share about this topic from the viewpoint of the Eastern (Confucianism & Buddhism) and Western (Christianity) cultural background, in the context of history from the ancient times to nowadays (Sexual Revolution), and conclude in the viewpoint of Unification Thought. The authors personal experience of involving in Pure Love Movement also plays a certain role in addressing this issue.

I. Confucianism's View on Marriage

Confucianism's ideals can be expressed in the simplest way as: cultivating ones character, keeping a family in order, governing a state well, and bringing peace to the world. It is obvious there is an order in this pattern, and it expands layer upon layer. The metaphysical basis for the whole ideal is the Heaven, which is Confucius object of belief, God with human character. Couples are regarded as made by heaven and earth.

In the Book of Changes (I Ching), the interaction between *Yang* and *Ying* is called Logos. Inheriting from it becomes the essence of all things, alternating along which it is called goodness.

In the Book of Changes (I Ching), The order is as follows: Heaven & Earth, Creatures (All Things), Man & Woman, Couple, Father & Son, Monarch & Subjects, Superior & Subordinate. There are creatures out of their existence of the universe; There are man and woman out of their existence of the creatures; There are husband and wife out of their existence of the man and woman; There are father and sons out of their existence of the husband and wife; There are monarch and subordinates out of their existence of the father and sons; The way for husband and wife can't but go on everlasting.

In the Doctrine of the Mean, The way of the superior man may be found, in its simple elements, in the intercourse of common men and women. If we sum up the brotherhood world described in *the Book of Rites*, it can be divided into 3 levels: Moral person as an individual, happy and ethical family and the society of no crime and the people with public mind.

In conclude, the Chinese cultural tradition founded on the basis of Confucianism is a social net connecting each other through kinship, and the *Five Ethics* almost cover the entire network. Even though husband-wife relationship is included in the Five Ethics (Father-Son, Monarch-Subjects, Husband-Wife, Siblings, Friends), it is seldom directly talked about either by Confucius, Mencius, or other Confucianists. Among the Five Ethics, filial piety shown by the son to the father is emphasized the most, while the relationship between siblings plays the second role. For Example, it is said by Mencius that The richest fruit of benevolence is this, — the service of ones parents. The richest fruit of righteousness is this, — the obeying ones elder brothers. The richest fruit of wisdom is this, — the knowing those two things, and not departing from them. The richest fruit of

propriety is this, — the ordering and adorning of those two things. He also mentions that, There are three things which are unfilial, and to have no descent is the greatest of them, which means ones son is much more important than his wife. Besides, he says that, Treat with the reverence due to age the elders in your own family, so that the elders in the families of others shall be similarly treated; treat with kindness due to youth the young in your own family, so that the young in the families of others shall be similarly treated: — do this, and the kingdom may be made to go round in your palm.

Confucianism though avoids talking about conjugal issues, it is very strict on the ethical codes between man and woman. For instance, the issue of whether the brother-in-law should give his hand to his sister-in-law if the she falls to the water has been a topic debated by Mencius and people of his contemporary. Another example is Confucius disciple *Tsze-lu* getting upset about his masters meeting with Madam Nantzu, the notorious wife of the Duke Ling of Wei. Because of this, Confucius even swears that, If I did something which it terribly bad, let me be forsaken by heaven, let me be forsaken by heaven. Under such circumstances, the following outcomes are brought about by such kind of ethical system:

- ① Emotions are oppressed, and even denied for such a long time that people's character became very introversion.
- ② The importance of the order is emphasized.
- ③ The happiness of women is sacrificed and neglected.

Therefore, peoples behaviors are regulated by the roles they play, (e.g. the King should behave like a king, a subordinate should behave like a subordinate, a father should behave like a father, while a son should behave like a son,) and these ethical codes form the social order. Nevertheless, when the spirit of all those rites is lost, they become rigid moral dogmas of public denunciation. Besides, its claim that the position decides ones behavior implies that the seniors/superiors like the patriarchal clan elders can control the destiny of the juniors or younger generation. Thus, it leads to the patriarchal structure with clear order between the superior and the inferior, and it holds men in high esteem while looking down on women. In consequence, on the one hand, the need for order as a whole is above that of individual interests, thus, it is difficult for individuals to become the subject of the value; on the other hand, womens happiness has been trampled down and neglected for a long period of time. Some people may not agree with this statement, claiming that Confucianism doesnt advocate sexual discrimination. However, it is

undeniable that Confucianism at least tacitly consents to this matter. The evidence is that when Mencius talked about King Yaos marrying his two daughters to King Shun, he did not comment on it as inappropriate in any sense.

Regarding the aspect of the oppression of emotions, the situation has become even worse in the *Sung & Ming Dynasty* (理學). *Chu Hsi* has said, Mind is one. Keep heavenly law in the mind then fresh desire disappear. Fresh desire control the mind then heavenly law will be extinguished. The antinomy between these two further indicate Confucianism's incapability to deal with the love desire between men and women. Since the desire for love (in a broad sense) exists along with life, Confucianism's concept on Heavenly Principle, love and desire inevitably leads to the conclusion that as long as one lives on the earth, he has to fight with the desire in order to keep the Heavenly Principle, and the conflicts will become the destiny of human beings, a perpetual question always in short of a solution. In this respect, Buddhism encounters the same dilemma as well.

II . Buddhism's View on Marriage

When *Sakyamuni* encountered the internal conflicts of life the opposition between the mundane and the holy, as well as the strained relations between reality and ideal, require him to make a decision whether to be worldly or stand aloof from worldly affairs. His leaving the palace to embrace the religious life (*pravraj*) declares his first step toward the path of Buddha. After his awakening and enlightenment, he sets up the group of monks (*Samgha*), and works to preach and release people from sufferings. According to his doctrines and observances, Buddhism's view on Marriage is as follows:

Seeing from *the Eight Sufferings* (Birth, Old Age, Sickness, Death, To meet a man whom one hates, To be separated from the beloved one, To be vainly struggling to satisfy ones needs, Not free from the *five Skandhas* that burn like the fire) of the human beings, *Sakyamuni* found the world to be transient, and he furthered to investigate the cause of those sufferings. Thus, he found out that everything was formed as the result of a vast concurrence of causes and conditions (causality or *hetupratyaya*), that is to say, none of the existence is independent; without causality (*hetupratyaya*), there is no ultimate substance. All the existences do not have their own essence or

nature, in Buddhist term, it is called *Pratityasamutpada* (緣起) *Sunyata*(空). Since people indulge in illusions, and cause the retribution of *karma*, their life which is filled with sadness, joy and suffering will transmigrate among six levels in endless recurrence. Nevertheless, all of those are illusions, the aggregates of sufferings. The way leading to liberation is through : first, enlightenment; second, repel and release(厭離), and Buddhist practice (修梵行 : wise and clean actions). Concrete methods include (四攝) the perfection of six practices for reaching the other shore of Enlightenment, and Aryamarge the eightfold noble paths. In this way, people can get rid of the woe and sufferings, and attain Buddhahood free from trammels.

After *Sakyamuni* Buddha, ascetic *samgha* has always been the core group in the Buddhist field, as well as the subject to promote Buddhism. To be immersed in romantic love is allowed for a layman, if it is with an appropriate object, while to the ascetic *samgha*, this is forbidden for it will lead the person to be dominated by the ignorance and the power of *karma*, so that he could not reach the acme of wisdom. Different precepts to the layman (secular devotee) and to the ascetic *samgha* are shown in the Buddhist disciplines. To the layman, they are: not to kill, not to steal, not to commit adultery, not to lie, and not to take intoxicants of any kind. Among them, not to commit adultery means not to have sexual relationship out of wedlock. But to the ascetic *samgha*, no matter among the 250 precepts of the *bhiksu* (monk) or the 348 precepts of the *bhiksuni* (nun), not to commit adultery is the Supreme Precept, and it means no sexual relationships are allowed. This indicates that sex is the greatest hindrance to Enlightenment.

Even though the appearance of *Mahayana* Buddhism functions a lot, both theoretically and practically, to elevate the position of the layman (secular devotee) in the Buddhist field, marriage and family to the most are just expedient means to reach out to people in order to save them. They are not regarded as the Supreme Reality to attain Buddhahood. The tonsure of one layman is usually regarded as advancing closer to the goal of Buddhahood, while a monks return to lay life is often viewed as retrogression of his faith. If a family converts to Buddhism, it is regarded as the glorious result of Buddhism enlightening people; but if the temple along with its property become part of a family, i.e. the Buddhism somewhat changes to family style (like Japanese Buddhism), it is difficult to be accepted by the orthodox Buddhism.

Besides, even like *Mahayana* Buddhism acknowledging the

functions of family, accepting the idea that life and death is Nivana, worldly passions are identical to *bodhi*, and to be worldly is identical to stand aloof from worldly affairs, but it is not so easy to act like *bodhisattva* to the level like dwelling around life and death, but not misled by them; benefiting the mass people, but not puzzled by them neither wandering astray in the mundane world, nor hurrying to achieve Nirvana. Because if you dont handle it well, thus creating the elements to hinder the attainment of *bodhi*, then you will encounter the retribution of *karma*, which will lead to your retrogression. It is like Sisyphus of the Greek Mythology, being commanded to roll a stone upward to heave it over the top of a hill again and again, as if to complete a mission impossible. It seems that the reality and ideal will never be in accordance with each other though.

III. Christianity's View on Marriage

Genesis 1:27, So God created man in his own image, in the image of God he created him; male and female he created them. Genesis 2:24, For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. These two passages serve as the ultimate basis for Christians identification as humankind, and ideas of marriage system.

Israelites in the Old Testament Age are the people associated by clans. They value the kinship and offspring, and there is a great disparity between the status of men and women. At that time, for a man to keep his single status was regarded as very few exceptions, though the appearance of *Qumran* monastery, where the scroll of the Death Sea was found, indicates that in the later period of the Old Testament, there were people leading an ascetic life for the sake of belief. This might be regarded as a phenomenon of introspection after the bitter experience of the separation of the North and the South Dynasty, perishing of the nation as well as being the captives under foreign subjugation. On the other hand, women who could not get married or become a mother were regarded as bitter and shameful issues. (1 Samuel 1:10-11, Judges 11:37-39) It was not only legal but also easy for a man to divorce his wife and get remarried (Deuteronomy 24:1-4), and getting concubine after marrying ones wife common in the Israel society. However, God reveals clearly his opposition to polygamy, divorcing ones wife and then remarry another women, as well as violence within marriage through Prophet

Malachi (Malachi 2:14-16).

Has not the Lord made them one? In flesh and spirit they are his. And why one? Because he was seeking godly offspring. This is very similar to Chinese peoples value on kinship, though they are on different basis. According to Bible (Genesis 2:7) and *Unification Thought*, human beings are composed of the spirit body and physical body, inherited from the parents and ancestors. Therefore, the concept of blood lineage does have its grounds. Even by passing this perspective, from the viewpoint of character-psychology, it is agreed that in the process of growth, children can receive unlimited benefits both physically and spiritually if parents do love each other. Therefore, the statement that godly offspring can be produced more through monogamy than any other marital systems should be acceptable.

When it comes to the New Testament Age, Jesus proposed his viewpoint on marriage: For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate (Mark 10:7-9). Anyone who divorces his wife and marries another woman commits adultery against her. And if she divorces her husband and marries another man, she commits adultery (Mark 10:11-12). And the even higher standard is that anyone who looks at a woman lustfully has already committed adultery with her in his heart.

Besides, Jesus announces the proposition of keeping single, and he thinks that if one keeps single for the sake of the kingdom of heaven, it is even better than getting married. The disciples said to him, If this is the situation between a husband and wife, it is better not to marry. Jesus replied, Not everyone can accept this word, but only those to whom it has been given... and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept it. Related to this is when Sadducees asked Jesus if a woman married seven brothers, then at the resurrection, whose wife would she be? Jesus answered, Those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the angels. They are God's children, since they are children of the resurrection. (Luke 20: 27-36)

My personal view on Jesus claim of keeping single is as follows:

① The noble sentiment of those who keep single for the sake of the kingdom of heaven, e.g. Mother Theresa & Master Chung-Yen, is worthy of our respect. But not many people can have such a great

mind and really put it into practice, thus, it can not be forced.

② That people will neither marry nor be given in marriage indicates only a specific period of time of the last days when the Lord comes or the Advent. It is not applicable to all the time periods, places or people as Jesus said, The one who can accept this should accept it. As Jesus has said as well that Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword...a mans enemies will be the members of his own household (Mathew 10:34-36). He also said that Let the dead bury their own dead, but you go and proclaim the kingdom of God (Luke 9:60). These words obviously are addressed for special cases rather than common principle.

③ Contrast to this is the phenomenon when mankind stricken by the Heaven as the punishment to their indulging in luxury and extravagance. just as it was in the days of Noah, so also will it be in the days of the Son of Man. People were eating, drinking, marrying and being given in marriage up to the day Noah entered the ark. Then the flood came and destroyed them all (Luke 17:26-27). If we try to comprehend these passages from this viewpoint, we wont find contradictory between them and the passage of Genesis 2:24.

IV. The Movement of Sexual Liberation

From the above analysis, we can find out that no matter in the East or West, the traditional mainstream of culture has been promoting the value of the spiritual aspect, and their core values are almost identical, e.g. *Jen* benevolence of the Confucianism, *Maitri Karuna* mercy & compassion of the Buddhism, Agape love of the Christianity. As to sexual impulse, if not denying it, at least they all advocate that it should be restricted. Of course, there has always been the thought or actions attempting to break the taboo of sex, but from the broad view of history, this kind of attempts can only be regarded as the temporary tumult, and in the end, the orthodox values should always be restored. Readers may wonder whether this is just the inertial action, the natural consequence of the swing of the pendulum, or it is because the orthodox values contain more elements of Truth? The movement of sexual liberation, which has been carried out for round 40 years in the western world, might serve as the best counter-example and the mirror of the history that we can learn for reference.

Sexual Revolution brewed in the 1950s, appeared in the 1960s, prevailed in the 1970s, and started to ebb in the 1980s with the gradual return of the traditional values. It rallies its forces in the 1990s, and now comes to the point of introspection and self-consciousness for a re-beginning. And the introspective contents include theoretical basis, schemes for action as well as the self-criticism upon the consequences. With the following, the author is going to discuss upon the viewpoints of Sigmund Freud and Alfred Kinsey.

1. The Theory

Based on the experience of psychoanalysis therapy to the patients of hysteria, Freud inducted the of Pan-Sexualism. He claimed that sexual instinct is the core for spiritual activity, the motive force for mind, as well as the fundamental motivation for all the behaviors. Therefore, mental disorder is resulted from the sexual injury in the early times, that is to say sex is the key to all the knotty problems, and no one can open that door if neglecting this key.

Critique: After several world wars of this century, it is found that many soldiers who have been exposed for a long time to the stress of horrifying and brutal deaths have broken into nervous collapse with the symptom similar to hysteria. Even after the end of the wars, those demobilized soldiers who have personally experienced the killing on the battlefield tend to suffer from the post-traumatic stress disorder. The conducted researches find out that any events (whether it is rape, incest, family violence, war or calamity) causing the wounds and destroying ones basic supposition of safety about the outside world, and the positive value about self as well as the cosmic meaning and order, will cause the breakdown of the normal connection among ones memory, recognition and emotions. If this further leads to the victims not being able to conduct the overall process needed by the healing, then various kinds of neurosis will occur. Besides, the U.S. population of 1980 is twice of the one of 1880, while the number of patients in the lunatic asylums in 1980 is 12 times compared with that of 1880. If we follow Freuds theory that sexual repression is the reason for mental disorders, then, logically speaking, the degree of sexual repression in 1980 is 6 times to that of 1880. No doubt this is ridiculous! From the viewpoint of Unification Thought, the argument that sexual instinct is the core of spiritual activity is totally wrong to its greatest extent.

Alfred Kinsey, called as the Father of Sexual Revolution, advocated

that:

The sex out of wedlock is common, healthy and normal. Sex is out of control, and keeping virginity before marriage is biologically impossible. Pedophilia, incest, and the sex between children and adults are normal. Honest, open, and unlimited sex should be encouraged. Now, it is very clear that Kinsey picked up those who harassed the children and have sexual perversions, as well as prisoners as the sample of so called normal Americans. Therefore, his academic research merely served as a trick. Besides, if the pre-marital and extra-marital sex is justified, the dissolution and breakdown of family will become inevitable. The harms it will bring will be addressed later.

2. The Methods & Strategies

Regarding the methods conducted by Sexual Revolution, we can give the example of the *Playboy Magazine*. It not only use nude beauties to solicit the readers, but also embellish and cover up the fact about adultery and fornication as if mutual attraction is equal to the relationship of happiness, joy and splendor this is regarded as new freedom. This kind of thinking is even more poisonous to the people than those nude beauties, since it will lead to the shallow and skin-deep relationship between sexes, and tear up the human nature, so that life will be only left as fragments of presence. With the great amount of profits gained by the sales of the magazine, *Playboy* further patronizes organizations like *Kinsey Institute*, Sexual Information and Education Council of United States and Planned Parenthood, advocating the sex education in USA.

Putting aside the situation in America, the author also experiences the power of those advocates of sexual liberation, mainly composed of scholars (those who profess themselves to be open-minded or liberal), and businessmen (those who seek for business profits, e.g. pornographic enterprises, part of the mass media, condom manufacturers). And the most effective tool for them to use is always the media. The statements made by those people are always horrifying and impressive, which will be wantonly propagandized by the media, thus they will expand their influence super-enormously. Let me give you some real examples. Once, an insurance company conducted a survey on teenagers attitude toward sex. All the newspapers and TV news reported with huge coverage and many quotations, and some even printed out the name of that insurance company in spite of the fact that the academic validity of the survey was in need of further

investigation. For example, one of the questions on this survey was: What is the reason for you to be hesitate to have sex until now? Does not this imply to the teenagers that Why do not you quickly go forward to enjoy sex? What are you waiting for?

Another example is about a municipal assemblyman making a findings report, (as everyone knows, public representatives usually have a strong motivation to become famous) saying that around 60% of the senior high Internet users acknowledge the one-night affair. This information was also highly propagated by the newspapers and TV news. When Director of the Bureau of Education made the comment that modern youths attitude toward sex is poor in knowledge, misled in concepts, and audacious in behavior, he was bitterly attacked by other municipal assemblymen as old-fashioned and far behind the trend of the age.

One more example occurred while PLA-ROC, the organization where the author serves at, held the Camp of EQ on Both Sexes at a high school. This was a program lasting for two days for junior high school students, and discussing upon the relationship between both sexes through games and lectures. During the progressing of the program, a correspondent from a magazine publisher came and asked the teacher who were the problematic students at school. Later, he talked to those students, quoted the opinion of the most problematic student that None of the lectures talk about the sexual gestures, then he concluded that there is no sex education in Taiwan.

3. The Consequences of Sexual Revolution

Free sex in the context of the Sexual Revolution must bring the consequence of family breakdown (The reasons will be explained as follows). Children are the immediate visible victims of family breakdown. Advocates of the Sexual Revolution claim that Children can survive any family crisis without permanent damage. The unhappy experiences in the process of growth will be forgotten, digested and overcome. But this is not true! J. S. Wallerstein & S. Blakeslee spent more than ten years to follow up a hundred more children who have experienced parents divorce. Their conclusion is that 5 years after parents divorce, the performance in each respect of 37% of the children has become degenerated. Even after 10 years, 41% of the children are still influenced by the sense of inferiority and anger, and they end up as doing nothing. Parent-child relationships are permanently altered by divorce in ways our society had not anticipated. With such kind of growth background, it is difficult for a

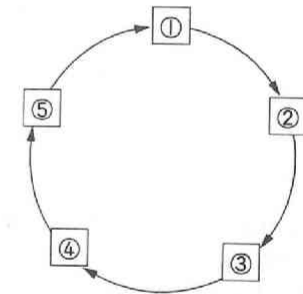
person to cultivate his trust as well as the good will toward other people, and the characteristics of the degradation of the morality are shown as follows: 70% university male students express that they will not treat their object of sex honestly. In order to have sex, 20% university male students wont tell their sex partners that they have AIDS. 25% university female students have been raped, and the majority is by her boyfriend. 1/6 university male students admit that they had raped their girlfriend. Teenagers of the broken family tend to have higher rate of usage of alcohol, drugs, and sexual intercourse.

The dream of free sex is opposite to the reality:

- More honesty → more extramarital affairs, more rebellions
- More joy → more divorces, suicides, lonely and crimes
- More equality → Females are still regarded as tools under the dominance of patriarchy, still being used as products,
- More in accordance with the human nature → Life is divided as fragments, only look upon physical desires, and others are trampled upon

In one word, the Sexual Revolution has indulged into the vicious circle as follows:

- ① Overflow of pornography
- ② Increase of pre-marital & extra-marital sex
- ③ Increase of the divorce rate
- ④ Family breakdown, mental & spiritual injury, resulting in more people of mental-illness at the margin of the society
- ⑤ Collapse of social order.



V. Unificationism's View on Marriage

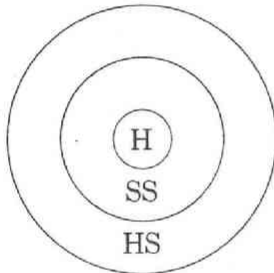
Regarding sex, the above analysis generally include perspectives of God-oriented, human-oriented and atheistic, sharply contrasting attitudes of positive and negative, as well as contradictory views of asceticism and giving ways to ones carnal desires. At the moment preparing to enter the new millenium, the new thought being able to play the role of a pilot of the new age must acquire the nature that can criticize, epitomize and unite the traditional and the modern, the east and the west, the scientific and the religious. If we expect *Unification Thought* to reach this standard, how will Unificationism deal with

the issues of marriage? *Divine Principle* says as follows.

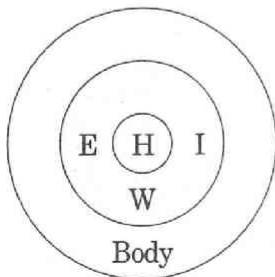
① God, as the First Cause, according to the principle of similarity, projects Himself to create the world. (God transcends time and space, so this is not pantheism.)

② All the beings come to exist through the reciprocal relationship of the dual characteristics between *yang* and *yin*, as well as internal character (*Sungsang*) and external form (*Hyungsang*). According to the principle of creating in His own likeness, since God is the cause of such dual characteristics, talking about the *Original Image of God*, we can conclude that the dual characteristics of the *Original Sungsang* (SS), *Original Hyungsang* (HS), *Original Yang*, and *Original Ying* are the attributes of God.

③ The ultimate and core attribute of God is Heart / *Shimjung*. Heart is the emotional impulse to obtain joy through love. We can put ② and ③ together to get the diagram as follows:



④ God created the human beings in His own image, and human beings as God's children, are in full likeness to God. God created the creations in the image of humankind, and creations share similarities



Sungsang includes Emotion (E), Intellect (I), and Will (W).
Hyungsang means matters of not-determinateness (無規定性)

of humankind. We can use the following diagram to present human being:

⑤ Heart is the origin of all emotions, ideas and motivations. It has the function of sympathy and resonance. When mankind is mature enough to form the reciprocal relationship with God and have give and receive action, he becomes the temple of God, the substantial God. Therefore, to human beings, on the one hand, God is external and objective, while on the other hand, He is internal and subjective. That is to say, God is both transcendent and internal.

⑥ God needs an object to obtain the joy of love, this is the fundamental motivation of Gods creation. All the beings include God, mankind, and creations. With mankind as the pivot, there are relationships between God and mankind, among mankind, as well as between mankind and the creation. If God's love can dwell in those three types of relationships without any hindrance, the ideal of the Three Great Blessings will be fulfilled.

⑦ The form of the four-position base perfectly demonstrates how God fulfills His will. The Three Great Blessings can simply but completely present all the aspirations of humankind and God's ideal of creation. In the four-position base, with God's Heart as the origin, the divided subject and object unite into one through the give-and-receive action. Heart is absolute, while the divided subject and object are relative. If the four-position base is formed, it means the union of absoluteness and relativity. Since absoluteness is single, and relativity is multiple, therefore the four-position base is also the union of single and multiple ones. From the perspective of the individual beings, it is multiplicity and difference; but since all the individual beings come from the same origin, so it is single and identical. That is to say, it is the union of the whole and the individual, the union of the identical and the different. From the origin to union is the vertical process, while the relationship between subject and object is horizontal. In one word, once the four-position base is formed, absoluteness & relativity, single & multiple, identical & diverse, whole & individual, common & special, vertical & horizontal, will become one body with two relative aspects. Besides, in the four-position base, the origin is motivation or purpose, the division is the process, and the union represents the result. When the result is in accordance with the motivation or purpose, this means the fulfillment of creation. Goodness is the state when motivation, process and result are consistent with each other, thus it can unite the Resultism, Obligationism, and Effectism of the study of Ethics.

⑧ The Three Great Blessings can only be realized when man

fulfills his portion of responsibility. By way of this, man participates in God's creation and becomes the substantial creator, inherits God's creativity and become the substantial God. Therefore, man is everlasting, and he is God's eternal object of love. However, this eternal being does not mean one's physical body, rather, it means the spirit self. Our physical body serves the instrumental value, while our spirit self possesses the intrinsic value.

Based on the above points, we know that man's living in the earth is to fulfill the Three Great Blessings presented by three four-position bases. Man's struggles along the history have been the struggles to realize the three four-position bases. Originally in the four-position base, mind and body, altruistic and self-interest, loving others and loving oneself, purpose of the whole and purpose of the individual, monism and multism, all of them should be like the two relative aspects of the same body, however, along the history, they all sink into the dilemma of contradictions, oppositions and conflicts. Those who acknowledge the transcendental field longed for by mind, and thus deny the physical aspect will march toward leading an ascetic and sacrificial life; while those acknowledge the validity of physical happiness and deny the eternity emphasized by religions will march toward free sex and self-centeredness. Then, how can we coordinate and find the harmony between these two?

Males and females respectively represent the substantial body of *Yang* and *Ying* of God. *Yang* and *Ying* are essentially compensatory to each other, and they need each other as well. The interaction between *Yang* and *Ying* leads to the continual cycle of changes. Therefore the union of man and woman is the complete presence of God, and the realization of love as well as the ideal of God's purpose of creation. The marriage of man and woman is the completion of love between the male and female part of God. Therefore, if we use the metaphor to say that human body is the Holy Place (Temple), then, the sexual organs are the Most Holy Place (Sanctuary). Through the unity of sex and love, the physical body and spirit self of man and woman also unite into one, by way of this, life and blood lineage that pass on to generations are produced. Therefore, if we regard life as precious and holy, sex and love should also be precious and holy. Everybody knows about this with his gifted moral intuition. This can explain why the victims of incest or sexual maltreatment, no matter how young they were at that time, or even so young not having been influenced by the concepts on sex of the traditional culture, still regard themselves to be dirty, and suffer from their negative self-image.

From this point, we can understand why Jesus said that Therefore what God has joined together, let man not separate. We can also realize why the love between two sexes tends to have strong sense of exclusion and monopoly as the old saying has revealed; Not even a sand is allowed to exist between the lovers.

VI. Conclusion

The existence of freedom is to provide the condition for the realization of love, and the premise of love is the right to make the choice freely. Therefore, even though man has the responsibility to fulfill, it is the responsibility toward him, and God tends not to interfere. That is to say man decides by himself what he wants, and mounds his own experience. The responsibility toward oneself is decided upon Who I am? or What kind of person I want to be? This is similar to what Buddhism calls as 萬法唯識. But the problem is whether there is objective universality in Who I am. The degree of its universality decides the degree of freedom being fulfilled.

On the standpoint of Unificationism, since man is God's child, and the core attribute of God is Heart (*Shimjung*), thus, the one applying his freedom (i.e. fulfilling his responsibility) will think in way like What to do with love? Love includes I myself who can give love and the one who is to be loved, and the purer is love's quality (which is vertical), the broader is the field of the practicing of love (which is horizontal). This will also decide the degree of freedom being realized. Ultimately speaking, if people empty themselves, being unselfish, and thus become the absolute being, at that time, whether people will again become that Jesus talked about "neither marry nor be given in marriage?"