

in a process of restoration to the original sinless world. For the Unification view of history, see UTI, *Essentials of Unification Thought*, pp. 259-298.

96) In recent years, a number of scholars have attempted to synthesize seemingly opposing ethical theories. See e.g., David Cummiskey, *Kantian Consequentialism* (New York: Oxford University Press, 1996).

Reconstruction of Morality and Ethics From the Perspective of Unification Thought

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I . Introduction

In 19th century Europe strong atheistic and materialistic thought came into being and rapidly spread like wildfire around the world. The year 1859 was its representative year. Karl Marx wrote *Critique of Political Economy* and in it presented the formula of his materialist conception of history on the basis of materialist dialectic. At the same time he made public the core points of Marxist economics which was going to be systematized later in *Capital*. Marxism is a theory that denies God from the root. That same year Charles Darwin published *the Origin of Species* and advocated that existing living beings including humans had not been created by God but had evolved through the struggle for survival, or natural selection, denying Christian creationism.

At the end of the 19th century, a little later than them, Sigmund Freud (1856-1939) appeared on the stage. Arguing that what drives the human mind from the bottom is sexual energy called libido, he presented a view of man as an instinctive being, denying human spirituality. It was physiological materialism. Further, he attacked and tried to uproot Christian morality, maintaining that it repressed human beings.

Christianity was the absolute guiding spirit in Western society since the Medieval Age until the 18th century. People unconditionally believed in God and Christ, accepting the teachings of the Church obediently. The Renaissance, which developed from the 14th through 16th centuries, was a movement to liberate the human spirit from

the bondage of the Medieval Age. Nevertheless, peoples faith was not shaken. Although the Enlightenment in the 18th century promoted atheism and materialism, it did not shake the Christian spirit from its roots. However, atheism and materialism in the 19th century did shake the Christian spirit fundamentally and spread not only across Western society but around the world.

Communist thought calling for violent revolution, advocated by Karl Marx, bore its first fruits in the 20th century as the Communist Soviet Union through the Bolshevik Revolution under the leadership of Lenin. The Soviet Union was an evil empire, which publicly declared the eradication of religion. And, under Stalin, the greatest dictator in history, the Soviet Empire shook the whole world, aiming at world communization. Soon after the end of World War II, Communism spread to Eastern Europe and Asia, and expanded up to the extent that many thought it might swallow the entire world.

Throughout the 20th century the Cold War was fought intensely between the Communist countries, aiming at world communization, and the democratic countries, aiming at the ideal world under God, preventing the Communist offensive. At the end of the 20th century, however, the Soviet Union the evil leader of Communist countries, collapsed.

Today, Communism has ceased to shine, but its materialistic ideology of struggle has tenaciously continued to live, transforming itself in various forms. And the evolutionism, which is Communism's good partner, is still accepted around the world as scientific truth. Evolutionism has become the hot bed of God-denying materialistic thoughts. It serves as a supporter of the Communist thoughts which are still alive today. Furthermore, the thought which was originated with Freud, has become the theory of sexual liberation, and together with Marxism and Darwinism, is making a huge contribution to the collapse of ethics and morality today.

II . Development of the Theories of Sexual Liberation

Freud was strongly influenced by Darwin. According to Darwin, a human being is not an especially noble being different from other living beings, but like a monkey, has evolved from lower living beings. Similarly, Freud insisted that a human being is not a spiritual being fundamentally different from animals but an animal-like being driven by sexual impulse.

On the basis of Freud's argument, the theories of sexual liberation were advocated by such thinkers as Wilhelm Reich (1897-1957) and Herbert Marcuse (1898-1979). Soon, the wave of sexual liberation, supported by their theories, spread rapidly around the world centering on the United States beginning during the 1970s. As a consequence, the world prevalent with AIDS has been brought about. At present, faced with today's critical state of affairs, people are being awaked to the errors of sexual liberation. However, traditional religions and ethics are unable to fundamentally conquer the thoughts of sexual liberation. As a result, the sexual liberation trend is still rampant around the world.

According to the theories of sexual liberation, love and sex should not be regulated by morality and ethics. In other words, morality and ethics have no firm ground and, therefore, are meaningless and should be abolished. Theories of sexual liberation were advocated by the Freudian Left, but based on 19th century atheism and materialist Marxism, Darwinism, and Freudianism. Furthermore, the basis of atheism and materialism in the 19th century is the philosophy of the Enlightenment in 18th century. In other words, the 18th century philosophy of the Enlightenment prepared for the coming of atheism and materialism in the 19th century. Its representative figure was Jean Jacques Rousseau. Next, let me explain about the ideological background for the formation of the theories of sexual liberation.

1. Rousseau's philosophy of the Enlightenment

Rousseau adopted freedom as an ideal. He thought that people are free and can enjoy their life in nature, but they lose freedom and are unhappy in the social state. He thought that the ideal person is the uncivilized person in nature, like a wild animal, and that humans in society are corrupt. Thus, he aimed at freeing humans from their unhappiness by denying contemporary politics and the social system.

Rousseau's view of original human beings as animal-like beings were variously developed into the Marxist view of "an ape that has worked for food, clothing and shelter," the Darwinist view of "an ape that is the most fit for survival" and Freudianist view of "an animal that is manipulated by sexual impulse."

Rousseau stated in his *Discourse on the Origin and Foundation of Inequality among Men* that in the natural state people were equal, peaceful, and happy. However, as they were spiritually enlightened, industry developed, and they were able to make a house and a family. The formation of a family gave rise to private property, which

led to conflict and inequality in society. Rousseau's view became the model of Marxist's view that, in a primitive communal society, people are cooperative and share their property, but as productive forces developed, families and then patriarchic societies were formed, and struggles between ruling class and ruled class, or between exploiting class and exploited class rose.

Rousseau said, in his *Discourse on the Arts and Sciences* that the reconstruction of education, literature, and art since the Renaissance deprived human beings of freedom. Thus people were led to love the state of slaves. He also said that etiquette in civilized society triggered people to lose their human nature. In other words, human nature is alienated from people. He concluded that the natural state is the basis to morality.

2. Marxism

According to Marx, primitive society is a society of freedom, equality, coexistence and cooperation. There is no dominion of one people over another, nor exploitation of one people by another. In his *The Origin of the Family, Private Property and the State*, Friedrich Engels (1820-95) quoted Lewis Morgan (1818-81), whose study Marx made highly of, and said as follows.

In the primitive state, men and women are freely associated with each other without any restrictions. It was the society of polygamy, where every woman belonged equally to every man and, similarly, every man to every woman.¹⁾ In other words, the sexual relationship between man and women within a tribe is that of the "promiscuous sexual intercourse." Engels said, "the restrictions [on sex] in force at present or in earlier times did not exist."²⁾ It was a free sex society. Then, how did the monogamous family system emerge from a state of free sex?

According to Engels, the promiscuous, primitive communal society was under a matriarchal system because the identity of mothers only was certain. Under such a system, children did not belong to their fathers tribe and so the father could not give his property to his children. With the increase of wealth and private property, however, men who were engaged in the production of wealth ascended to a more prominent position in the family than women. With the overthrow of maternal authority, promiscuous society collapsed and the monogamous family appeared. The monogamous family came into being out of economic necessity, for men to secure begetting children of undisputed paternity to inherit their fathers property. Engels said,

"It was based on the supremacy of man."³⁾

Then, in communist society what will become of monogamous marriage which came into being under class societies? Engels wrote: "Far from disappearing, it [monogamy] will only begin to be completely realized⁴⁾ and it will be the marriage in which "no other motive remains than mutual affection."⁵⁾ However, it is only an empty promise supported by nothing. As a matter of fact, Marx and Engels stated in *Manifesto of the Communist Party* as follows:

For the rest, nothing is more ridiculous than the virtuous indignation of our bourgeois at the community of women which, they pretend, is to be openly and officially established by the Communists. The Communists have no need to introduce community of women; it has existed almost from time immemorial.

Our bourgeois, not content with having the wives and daughters of their proletarians at their disposal, not to speak of common prostitutes, take the greatest pleasure in seducing each others wives.

Bourgeois marriage is in reality a system of wives in common and thus, at most, what the Communists might possibly be reproached with is that *they desire to introduce, in substitution for a hypocritically concealed, an openly legalized community of women*. For the rest, it is self-evident that the abolition of the present system of production must bring with it the abolition of the community of women springing from that system, i.e., of prostitution both public and private (italics added).⁶⁾

This statement implies that "community of women" and "prostitution both public and private" in bourgeois society will disappear, and legalized "community of women" will be introduced in communist society. It is no other than the declaration of the abolition of monogamy, i.e., the declaration of the free-sex.

Monogamy centered on true love cannot be established from the position that primitive communist society was a free-sex society, and that monogamy was established based on an economic domination system. According to the law of negation of negation in materialist dialectic, the first old stage (primitive communist society) is negated to be the new second stage (class society) and further negated to reach the third stage (communist stage). At that time, the third stage is a return to the first stage on a higher dimension. Accordingly, the communist society becomes a free-sex society on a higher dimension

whose civilization is highly advanced.

3. Darwinism

Darwin suffered as he could not explain how a peacock had its marvelous tail feathers by natural selection. Then, he came up with the idea of "sexual selection" and explained as follows. Peacocks with beautiful tail feathers were selected and they could mate with peahens. On the other hand, peacocks with poor tail feathers were ignored by peahens, and perished. As the result of such sexual selections, the marvelous tail feathers of peacocks have evolved little by little.

Sexual selection means that a female selects the more beautiful and stronger male, and that males fight each other for a female. A harem of elephant seals and the selection of a drone as a mate for a queen (and the killing of other drones) are examples of sexual selection. From such Darwinian world of sexual selection, ethics centered on monogamy in human society could never be established. According to the theory of evolution which claims that apes became human beings through the struggle for existence, human society has to be a free-sex society with sexual competition and struggles.

4. Freudianism

In the 19th century Christianity, which regarded sex as sinful, dominated the mind of European people with absolute authority. At that time, a strange disease called hysteria was diagnosed. Hysteria is a disease with symptoms of memory loss, hallucination, loss of speech, paralysis, fits and loss of sensation. For such hysteric patients, research using hypnosis was carried out in order to find its cause. As a result, it was made clear that those patients were sexually frustrated in their married life or had sexually painful experiences in the past, especially in their childhood. However, under Christian morality nobody in the medical world clarified this fact because sex was regarded as evil, shameful, and formidable. It was Freud who challenged this taboo.

Besides the hypnosis method, Freud searched for a method to discover what is at the bottom of the patients mind and invented psychoanalysis, such as the free association technique and dream analysis. Free association technique refers to the method where the patient is encouraged to say whatever he or she feels, without censorship. Dream analysis is the method to discover what is at the bottom of the patients mind through the examination of his or her

dreams.

What lies at the bottom of human mind is sexual impulse, according to Freud. He found that there were injuries deep in patients minds caused by sexual abuse in their childhood or by sexual frustration in their married life. However, under Christian morality which regarded sex as sinful, patients tried to forget mental injuries and expelled the memories out of their consciousness. Freud called this process "repression." He concluded that neuroses were developed when the mental injuries came to the surface. Freud believed that the patients were victims of its feudal morality, and he rose in revolt against it.

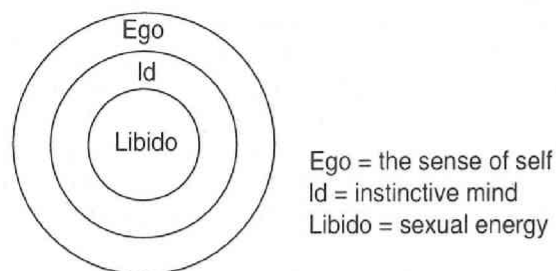
Freud thought that the neurosis would be cured when a patient faced the repressed memory which he or she has feared in the unconscious. Later, however, the Freudian Left arose from among his disciples. They thought that Freud's reach was not enough, and maintained that neuroses could be cured by removal of all kinds of repression and the liberation of sexual energy. Freud felt uneasy about their arguments and parted from them.

It was the fundamental position of Freud that the human mind is driven by sexual energy, called libido. Later, however, he established the theory of **ego** (and **superego**) versus the **id**. He explained that there is a part in the human mind called the **id**, which is an instinctive, animal impulse. There is also **ego**, which is the self which controls the energy of the **id**. Finally, there is **super-ego**. **Super-ego** is the internal authority like a judge who orders people not to act in certain ways.

The **id** is where blind, animal desires exist. It is the primitive place of the human spirit, or a dark jungle. In contrast, **ego** is the civilized self at the corner of the jungle. It is a cultivated area within the jungle. Freud proposed "repression" and "sublimation" as the method to control the **id** by **ego**. "Repression" is the process by which the instinctual **id** urges are repressed and driven out of the consciousness, and "sublimation" is the process by which instinctual urges are changed into non-instinctual behavior such as politics, art and music. That is, it was to prevent the **id** urges from coming to the surface and to the front. In other words, it is to put a lid on what smells. Freud's concept of the human mind, which consists of libido, **id**, and **ego**, is illustrated in Fig. 1.

Liberating the **id** where sexual impulse exists is tantamount to becoming like a wild animal. Wild animals freely have sexual relationships, and they fight and kill each other for sex. Freud was afraid that humans would become savage beasts. Accordingly, Freud

Fig.1. Structure of Human Mind as seen by Freud



introduced **ego** which confronts the id, and he argued that humans have to repress the id, which is moved by **libido**, with the **ego**. Freud rose in revolt against repression by Christian feudal morality, but he concluded that in the end people have to control sex by themselves. Thus, Freud tried to liberate people from Christian feudal morality, and to establish democratic morality whereby people repress the id by their own will. In other words, he rejected external and forced repression, and instead advocated internal and autonomous repression.

According to Freud, the role of ego is like "locking in cages" the savage beasts from the jungle: Through the control of the id by ego, humans as savage beasts will be civilized. Freud thought that ego is developed out of a mass of the **id** urges. However, it is not clear how **ego** is developed from the bestial **id**. **Ego** as Freud mentioned is groundless because he does not accept human spirituality.

The civilized society as Freud sees is like a peaceful zoo where beasts are locked in cages. However, they become savage when they are released from cages. At bottom, human beings as seen by Freud are essentially wild sexual animals. It was represented well in his words: "Man is driven by a limitless desire for the sexual conquest of all women."⁷⁾

5. Freudian Left

According to Freud, ones neurosis will be cured if the sexual repression in the patient is traced. Freudian Leftists thought, however, that there is no solution in only tracing sexual repression. They insisted that the sexual repression itself should be eliminated. Humans, as animal-like beings will become sick as if locked in cages. They should live in a wild state without cages, restoring their original state. From the original position of Freud that human beings

are fundamentally driven by sexual energy and neurosis is caused by sexual repression, it was only natural that Freudian Leftists reach that conclusion.

Wilhelm Reich (1897-1957) inherited Freud's theory of libido and developed it into a theory of sexual desire. He held that neurosis arises when a human being is sexually repressed and that it can be cured by having sexual satisfaction through orgasm.⁸⁾ He treated patients by teaching them masturbation. Thus, he became the God of orgasm. Freud was disturbed by this theory of orgasm and rejected Reich. Nevertheless, Reich only followed Freud's original position that human beings were animals driven by sexual impulses.

Herbert Marcuse (1898-1979), like Reich, thought of freeing Eros by relieving the repressed libido. Freud considered Eros the life instinct whose essence is sexual instinct. The driving force which arouses Eros is libido. Marcuse sought a civilization where Eros was not oppressed and where it had bloomed. He said that, to realize such a civilization, "the original sin must be committed again,"⁹⁾ and that "we must again eat from the tree of knowledge."¹⁰⁾ He encouraged to violate the commandment of God (not to eat the fruit) given to Adam and Eve in the Garden of Eden. This theory of sexual-liberation was advocated by the Left-Freudian school and it proved the background for the era of free sex.

III. Significance and Foundation of Norms

Morality and ethics are the norms which human beings should keep. What is the foundation of norms? Let me examine this subject especially focusing on the norms of sex.

1. Marxism

As already explained according to Marxism the monogamous family was established based on economic conditions and on "the supremacy of man." That is, in Marxism morality or ethics are established in order to support an economic domination system. Feudal society is a system for domination of farmers by lords; the monarchic society is for the domination of people by the monarch, and the capitalist society is for the domination of laborers by capitalists. Norms in Marxism are, therefore, for "domination." In Marxism, just as the primitive communal society was a promiscuous society, classless Communist society will have to be a free sex society with no

restrictions on sex.

2. Darwinism

Darwin said, "Of all the differences between man and the lower animals, moral sense or conscience is by far the most important." Defining conscience he said: "It is summed up in that short but imperious word 'ought'." 'Ought' refers to norms and commandments, which are called morality or ethics in human society. Unable to explain how morality and ethics came into being, he attributed their existence to evolution. Thomas H. Huxley (1825-95), who was called "the bulldog of Darwin" because of his intense support for Darwin's theory of evolution, was troubled by this question. He finally decided that morality and ethics had to be explained by principles other than evolution, but he was unable to present any.

C. H. Waddington, a British developmental biologist, said, "I do not think that there is any ethical quality in the evolutionary process itself in the world of animals other than human beings. It is human beings alone that become ethical and seek ethics."¹¹ He discussed how human beings had become ethical beings from the animal state based on evolutionism. He said that it was the development of an authority system in human society that led to the establishment of an ethical system. He also said that it is an affluent life that human evolution aims at. However his theory is not enough to explain why animals do not have ethics and why only human beings have become ethical beings, since animals also have authority systems and they also seek affluent life. Thus, he found it difficult to explain the ethical nature of human beings from the perspective of biological evolution.

In the 1980s "evolutionary ethics," which tries to explain ethics from the perspective of evolution, came to be discussed again. Actually, however, ethics of human beings has never been clearly explained in terms of biological evolution. Darwinism can not guarantee morality and ethics.

3. Freudianism

What is the origin of morality and ethics? Freuds attempted answer was the hypothesis of "the killing of the primal father." He said that, among primitive nomads, the primal father had absolute power, monopolized women for himself, and subjugated and expelled his sons. Out of hatred, the sons murdered and ate the father. But later, repenting of their crime, they created restrictions to prevent repetition of the act. They deified the assassinated father, forbade

killing of the totem beast which symbolized the father, and forbade incest to avoid conflict over women of their own tribe. Freud called these actions a kind of "social contract," which was the beginning of morality and law. Thus, he attributed the origin of the consciousness of the original sin and of religion and ethics to this murder of the primal father.

Since the father — who was feared, hated, respected and envied — came to be worshiped as a god, religion is based on the foundation of the "father complex." In Freuds view, morality and ethics are the reflection of the absolute, paternal authority system, and therefore they are made of forced concepts. In Freuds view here, Christianity is but a collective illusion and therefore the product of imagination. Thus, god is an imaginary being and norms are authority-forced rules, or a kind of "taboos."

4. Freudian Left

According to Marxism, human beings (laborers) are deprived of their original natures through economic oppression. In similar lines, Freudian Leftists believe that human beings have lost their original nature through sexual repression. Thus, repressive norms are unnecessary and should be rejected. This is why Reich proposed that neurosis be cured by eliminating the ban on sexual organs and sexual desire. Marcuse believed that Eros should be liberated from bourgeois ideology and that the Eros civilization should be realized. In sum, according to the Freudian Left, norms are something like the chains tied to wild animals, or fetters, leg-irons put on innocent prisoners; therefore, they are harmful and should be abolished. This is precisely the idea behind the destruction of morality and ethics.

5. Norms of the Traditional Religions

According to traditional religions, norms are the absolute orders and commandments given to humans by God.

As is written in the Genesis, which is common to Judaism and Christianity, God gave Adam and Eve, the human first ancestors, the commandment which forbade them to eat the fruit of the tree of knowledge of good and evil. This meant that they were to refrain from sexual love until they were blessed by God. In other words, they were to keep their chastity until marriage.

Moses was given the following Ten Commandments from God. "You shall have no other gods before me." "You shall not make for yourself a graven image." "You shall not take the name of the Lord

your God in vain." "Remember the Sabbath day, to keep it holy." "Honor your father and your mother." "You shall not kill." "You shall not commit adultery." "You shall not steal." "You shall not bear false witness against your neighbor." "You shall not covet your neighbors house." (EXODUS 20)

Succeeding these commandments, Jesus said, "You shall not kill, you shall not commit adultery, you shall not steal, you shall not bear false witness, Honor your father and mother."

Along the same lines, it is written in the Koran, "[You should pledge] to commit neither theft, nor adultery, nor child-murder, to utter no monstrous falsehoods of their own invention, and to disobey you in nothing just or reasonable." (SHE WHO IS TESTED)

Even though the expressions are different, norms explained by all religions are basically the same, and those norms came from the only God. The traditional religions commonly regard adultery as the greatest sin of human beings.

Today however, traditional religions have lost powers of persuasion over people. Modern people who use the scientific method of thinking do not seriously accept things without rational explanation. This is clearly shown in the fact that in the United States, today's representative Christian nation, free sex and homosexuality are prevalent, and divorce is common place. On the other hand, Islamic fundamentalism is forcing people to obey the commandments by means of terror, which is a blatant violation of humanity.

6. Norms of Philosophers

Philosophy also has made studies on norms that human beings should obey. For example, Immanuel Kant (1724-1804), a representative modern philosopher, said in his *Critique of Practical Reason*, that "two things fill the mind with ever new and increasing admiration and awe, the oftener and the more steadily we reflect on them: *the starry heavens above and the moral law within.*" He was convinced that natural and moral laws were guiding us. He said that "a law of duty of itself finds entrance into the mind and yet gains reluctant reverence."

Kant believed that "moral law within," or norms are guiding us. Kant's Norms are categorical imperatives, or absolute orders, which guide us unceasingly. However, he could not make clear where norms came from, or how they were given rise to.

On the other hand, in Confucian thought of China, morality was the Heavenly Way. Heaven is not a personal God, but the principle that

brings harmony to nature, namely something that presides over nature. Accordingly, moralities are not commandments from God but laws that penetrate the universe or nature. It is also thought that societies could be governed well by monarchs who have virtues: "If a king has virtues, the world under the sun becomes peaceful." However, there is no pursuit of problems of evil such as injustice, violence, dictatorship, etc. in actual societies. For that reason, there is criticism against Confucianism that its morality is feudalistic and for the purpose of maintaining the ruling system centered on monarchs.

In western philosophies, as represented by Kant, the basis for morality and ethics was never clarified. In oriental Chinese thought as well, such questions as what Heaven is, and why the Heavenly Way becomes morality have not been clarified. Thus, there was no firm basis to morality taught by philosophies. Given these unknowns, Nietzsche said that we should refrain from making any arrogant attempt "to give a basis to morality."¹²

7. Norm as Common Sense

Some people think that morality and ethics have come into being naturally as common sense of the people over the long period of history. In his book entitled *Morality of the Nation*, *Susumu Nishibe* says, "The basis of morality exists in history, custom, and tradition." In other words, according to him, morality is "a rule that comes into being by itself within history" and "history is a drama of morality."¹³

However, such things as custom and tradition are changeable with the new ages. His view doesn't easily appeal to youth in our modern age who aspire to change old customs. Furthermore, in many cases, norms as common sense have the tendency to have strong nationalistic color. What we need today, however, is not nationalistic or ethnical norms but morality and ethics as solid norms that can be universally recognized by all humankind.

IV. Norms as Seen by the Unification Thought

Today, in the storm of atheism and materialism that damage morality and ethics, the virtues of traditional religions and philosophies have lost powers of persuasion and exposed their weaknesses. Therefore, scientific and logical religious principles which are able to overcome atheism and materialism and argue the teachings of the traditional religions and philosophies to the people of today are necessary. From this standpoint, I will introduce the basis of norms

from the Unification Thought perspective. Among the various virtues, to keep chastity, and not to commit adultery after marriage are the most essential.

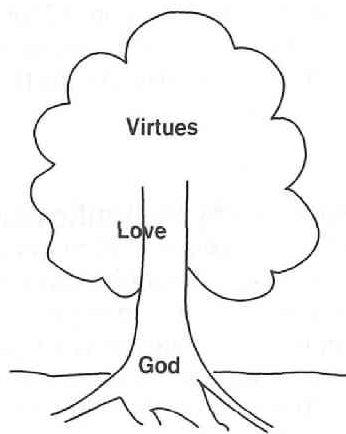
1. The Basis of Norms

Norms are variously called virtues or values, and morality and ethics are ways of expressing norms. In Unification Thought, morality is virtue for the perfection of personality as an individual, and ethics are virtues among members in a family. In Unification Thought, the basis of virtue is love, and the basis of love is absolute God (Fig.2).

Paul said, "Knowledge puffs up, but love builds up" (Corinthians 8:1). He also said "Love is the fulfilling of the law" (Romans 13:1). Han Fei-tzu of China said, "*jen* (benevolence) is the light for virtues." They testify that the basis of norms is love. Love is expressed in various ways such as love in Christianity, compassion (or mercy) in Islam, *jen* in Confucianism, mercy in Buddhism, and so on. In fact they are expressions of the same true love.

Furthermore John said "Love is of God ... God is love" (John 4:7-8), and Tung Chung-shu of China said "Heaven is *jen*." They testify that the basis of love is the absolute being God. The absolute being is called by various names, such as God in Christianity, Allah in Islam, Heaven in Confucianism, Tathata, or Dharma in Buddhism, Brahman in Hinduism, and Jehovah in Judaism. They are, however,

Fig.2. God and Love as the basis of Virtues



different expressions of the only true God.

Confucius said, "Heaven produced the virtues that are in me," and David said, "O, my God; thy law is within my heart" (Psalms 40:8). These quotes point to the idea that virtues, or norms, have come from God which is the absolute being. Therefore, the existence of God has first to be proved clearly for the establishment of norms.

In today's scientific age, people cannot believe what is ordered to believe. It is therefore necessary to explain scientifically and logically the existence of God. If God, the creator, exists, living beings are created by God rather than evolving through the natural selection under the struggle for existence whereby the strong prey on the weak. Accordingly, it is also necessary to explain God's creation scientifically so that all people can accept. However, the existence of God and its creation will be discussed at some other time, but here I will discuss on the supposition that God exist.

As explained above, norms advocated by traditional religions are in common, based on love. Thus, norms are not "norms for norms," but "norms for love." Then, what about the norms explained by philosophers? Rousseau, who idealized man in the natural state, regarded "pity", which is natural emotion in our mind, as the basis of morality. However, as he said, "We never pity another's woes unless we know we may suffer in like manner ourselves."¹⁴ "Pity," as Rousseau claimed, was strongly influenced by egoistic self-love.

Kant sympathized with Rousseau at first, and thought that morality is the natural expression of human nature. Rousseau's pity, however, lacked purity and universality. Later, Kant presented morality as a priori duty based on reason in order to establish universal and pure morality. Morality presented by Kant was pure, but it emphasized only the form of our deeds, and it does not touch our heart. If Rousseau's pity had been pure and universal love rather than self-love, Kant would have accepted it.

When we say that the basis of norms is love in Unification Thought, the love is universal, pure, true love. Actually, there is egoistic love, which is not true love. I will explain this point later as "true love and false love."

2. Original Human Being and Norms

A human being is a being of spirit and flesh, namely, a two-fold existence having spirit self and physical self (Fig.3). The spirit mind, which is the mind of a spirit self, seeks after love (true love) and the values of truth, good and beauty. The physical mind, which is the

mind of a physical self, seeks after sex, food, clothing and shelter. In the original state, the spirit mind and physical mind are in the relationship between subject and object. That means that a physical self exists for a spirit self to grow to maturity. Therefore, sex exists for the sake of love, not for its own sake.

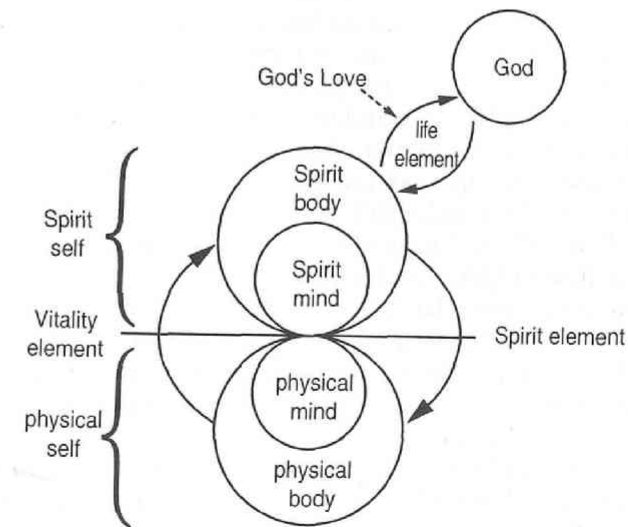
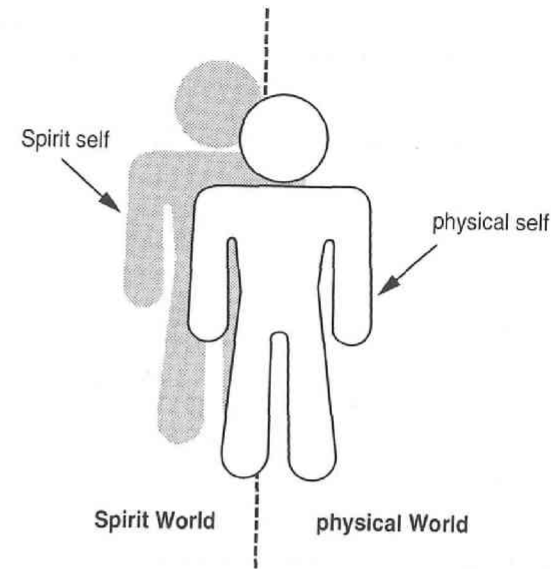
On the other hand, animals, which have no spirit selves, live instinctively according to their sexual impulse. Therefore, for human beings to have sexual intercourse without love, before their love grows and reaches maturity, means that they are living like animals.

Love is a strong force which connects human beings. This force brings about harmony and creation if it works with order but it could work as a destructive force if it is used in the wrong way. For example, thanks to the existence of gravity, the universe can maintain its orderly movement, realizing peace and beauty in the natural world. Due to gravity, however, accidents such as collisions or crashes occur. When water comes through pipes or channels, it is useful and necessary for our life, such as to be used in cooking and taking bath. When it destroys channels and overflows, however, it brings about disasters. Electric power can make various electric machines work when it comes through wires, so it is also necessary for our life. When it leaks or discharges, however, it becomes dangerous to us. By the same token, love becomes something beautiful and harmonious if it is nurtured with order. However, reckless and impulsive love moved by sexual desire brings about tragedies.

A human being grows physically through childhood, boyhood (girlhood), and adolescence. At the same time, his or her love also grows and matures. After love has matured sufficiently, one man and one woman marry. In that case, sex can be conducted centering on true love.

A person whose spirit mind and physical mind is in the relationship of subject and object is a person whose mind and body are united. In Unification Thought, such a person is called a "united being of *sungsang* and *hyungsang*." As his or her spirit mind and physical mind are engaged in the give and receive action centered on love, an original human being is also called "a loving person" or "a being of heart." Heart is "the emotional impulse to seek joy through love", namely "the source of love." Therefore, what moves a person from the bottom of his or her mind is "the irrepressible impulse to love and to be loved." Thus, heart is the core of the human mind and the structure of human mind, seen from Unification Thought, is illustrated in Fig.4. It can be said that the **ego** and the **id**, as Freud says, corresponds respectively to spirit mind and physical mind in

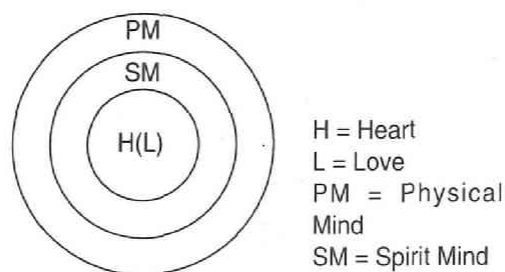
Fig.3. Human Being as the Unity of Spirit Self and Physical Self



Unification Thought. Comparing Fig.1 and Fig.4, it becomes clear that the structure of the human mind in Freud and in Unification Thought, are opposite.

The essential motive for mind and body, or spirit mind and physical mind, to be united is that true love wells up from heart. Parents who

Fig.4. Structure of Human Mind as seen in Unification Thought



truly love their children are willing to give better food to their children, to dress them well, and to give them better shelter rather than to satisfy the needs of their own physical mind. Also when children face danger, parents are willing to dive into fire or water and save their children without regard to their own life. Therefore, when we live centered on true love, the physical mind naturally obeys the spirit mind, and the physical mind resonates the spirit mind.

According to Marxism, "human beings must first eat, drink, have shelter and clothing," "apes became humans through labor," and "the development of the productive forces gave rise to classes and struggles." Thus, Marxist view of humanity is "the apes which have struggled for food, clothing, and shelter."

In Darwinism, human beings are "animals manipulated by their instinct for existence," by pursuing food, clothing and shelter: They are the "apes that are most fit for existence," namely those who survived the struggle for existence in the animal world.

In Freudianism human beings are "animals driven by sexual instinct." According to Freud, however love refers to "sexual love whose goal is sexual union." The aspects of the original love are not seen. As a matter of fact, in the Vocabulary of Psychoanalysis edited by Freudians, we do not find the word "love," but only the expression of "genital love."¹⁵ Fundamentally, Freud's thought denied human

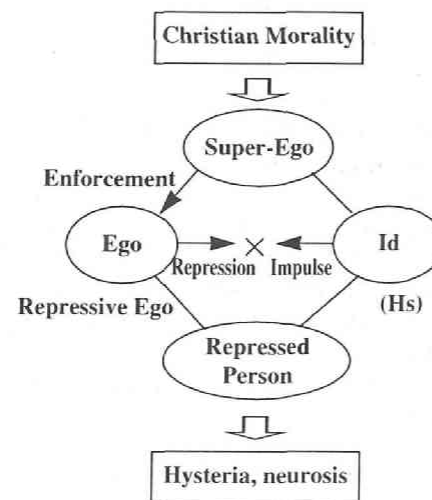
spirituality and tried to suffocate true love by reducing love to sexual desire.

As already explained, the *id* and the *ego*, explained by Freud, correspond to spirit mind and physical mind in the Unification Thought. In Freud, however, ego is groundless because Freud does not accept human spirituality, whereas the spirit mind is based on the mind of the spirit person in Unification Thought. Furthermore, Freud maintained that the *id* should be repressed by the *ego*. On the other hand in Unification Thought the physical mind harmonizes with, and naturally obeys the spirit mind centered on love. For Freud, sex is bestial and it should be repressed so as not to come up to the surface. In contrast, in Unification Thought, sex is sacred when spirit mind and physical mind are engaged in the harmonious give and receive action, whereby sexual impulse belongs to the physical mind.

According to Freud, humans are repressed by feudalistic Christian morality. Super-ego is the introjection of feudalistic Christian morality, and under super-ego the impulse of the *id* is forcibly repressed. Humanity, repressed by Christian morality as Freud sees it, is illustrated in Fig.5 from the viewpoint of the Unification Thought concept of four position foundation.

Freud's original view of human being was "sexual person." Later,

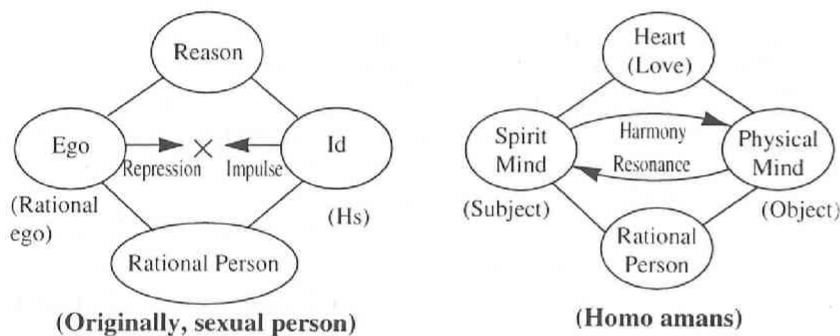
Fig.5. Sexually repressed Persons under Feudalistic Christian Morality as seen by Freud



he came to think that the *id* should be repressed by the *ego* not forcibly by super-ego but rather willingly by him or herself. Thus, Freud challenged both the super-ego (Christian morality) and the bestial impulse of the *id*. As a result, his view of a human being as a “sexual person” was dressed up to become the “rational person.” Freud’s view of a human being with an *id* and an *ego* and the Unification Thought view of a human being with spirit mind and physical mind are shown in Fig.6 in the viewpoint of four position foundation.

However, after witnessing the destructive actions in the World War and the rise of fanatical Nazism, he realized the weakness of Fig.6. Views of Human Being in Freud and in Unification Thought

[Freud view of human being] [Unification Thought view of human being]

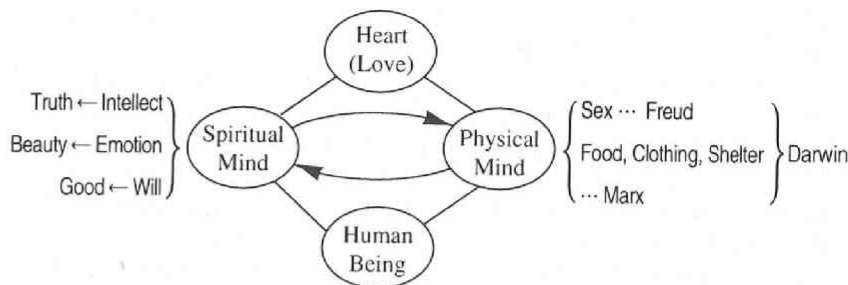


human reason and doubted the “rational person,” becoming pessimistic about humans.

Humans as seen in Marxism, Darwinism, and Freudianism are all animal-like, centered on their instinctive mind (physical mind) as shown in Fig.7. Marx proposed the view of a human being centered on the pursuit of food, clothing, and shelter; Darwin’s view of a human being is centered on the pursuit of existence and multiplication, namely, the pursuit of food, clothing, shelter, and sex; In Freud, the view of a human being is centered on the pursuit of sexual desire. Surely, humans in the actual world have such bestial aspects. However, it is not the original state of human beings. They solely emphasized the warped and corrupt aspects of human beings. Humans have made efforts to get out of such a corrupt state and realize the original state.

Human beings in the original state are not “apes that work for food, clothing, and shelter” as said by Marx, nor “apes that are

Fig.7. Animal-Like Human Beings centered on Physical Mind as seen by Marx, Darwin and Freud



manipulated by the instinct for existence,” as said by Darwin. Human beings are beings of personality, whose mind and body are united, and they live for life’s values of goodness, truth, beauty, and love through their physical lives. Neither are human beings “sexual animals” manipulated by their sexual instinct as Freud said. They are “loving persons”, or “beings of heart,” who want “to love and to be loved” with true love. This original state of human beings can be, and has to be realized, so norms as channels of love are necessary for that purpose.

3. Meaning of Norms

In Marxism, norms exist for the domination of a family by a patriarch, for the domination of farmers by lords, and for the domination of people by a monarch. In sum, norms are “norms for domination.”

In Darwinism, norms in human societies are formed by evolution, and they are “norms for existence” through which humans have become more fit in the struggle for the existence. However, Darwin could never explain the establishment of norms from an evolutionist standpoint.

In Freudianism, conventional norms are “forced rules” or “taboos” imposed by religions and traditions. In their place, Freud presented “rational morality” based on individual human reason, but finally he fell into pessimism.

In Freudian Left, norms are “harmful things,” like chains or fetters, and therefore should be abandoned.

Today, unprincipled people’s way of thinking is that they can do

anything as long as they don't make trouble for others. For them, norms are "useless things." However, as a result of ignoring norms and living unprincipled lives, social problems such as delinquency, violence, and drugs arise. It is also difficult for them to make happy families when they are married.

In existing religions, norms are disciplines given to people by God; they are "commandments" with which God judges people. Norms are norms for the sake of norms. If people follow the norms, God will bless them, and if they don't they will be punished. Such way of thinking, however, often fell into Pharisaism. Norms presented by philosophers and thinkers are not persuasive either.

Next, I will explain the meaning of norms from the position of the Unification Thought.

1) Norms as Guideline for Love

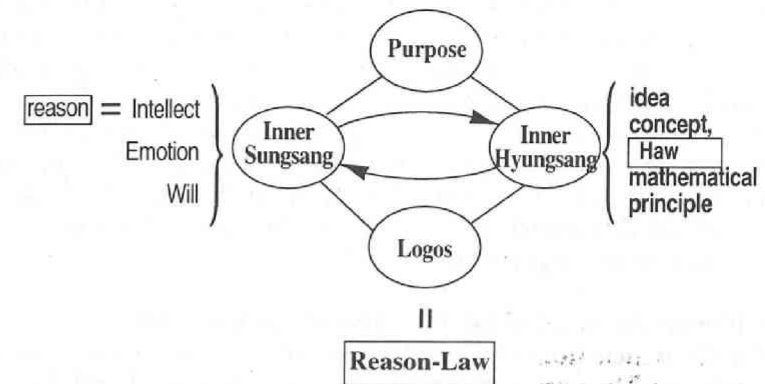
In Unification Thought, norms are guidelines for love, guideposts for love, or channels of love through which love is guided to be realized as true love. In other words, norms exist for the realization of true love, and therefore they are "norms for love".

The human mind consists of the spirit mind and the physical mind, whereby they should be in the relationship of subject and object. In the growing process of people, however, the spirit minds growth is not enough. Therefore, norms are necessary as their guidelines or guideposts. It is the same, so that children do not get close to a river or a pond and get hurt, to put up a sign or build a fence, or for parents to watch their children. Thus, norms are guidelines of love which warn us not to go into the direction where our sexual impulses are stimulated and put into action; sexual impulse is dangerous when we are young because love has not matured.

After children grow and learn to swim, however, fences and signs are no longer necessary. Their role is over. It is no longer necessary for parents to watch their children, either. Similarly, after love has grown enough, the mission of norms is over. Yet, the norms are not invalidated. Norms no longer exist as obligation or compulsion. We can observe nows naturally, while behaving as we wish.

In Unification Thought, humans are "beings of Logos" or "beings of reason-law". Logos is a plan, or a blueprint formed by the give and receive action between Inner *Sungsang* and Inner *Hyungsang* centered on the purpose of creation in God's *Sungsang* (Fig.8). Inner *Sungsang* refers to the function of intellect, emotion and will, and Inner *Hyungsang* refers to images in the mind, such as idea, concept, law and mathematical principles. Here, the intellectual function of

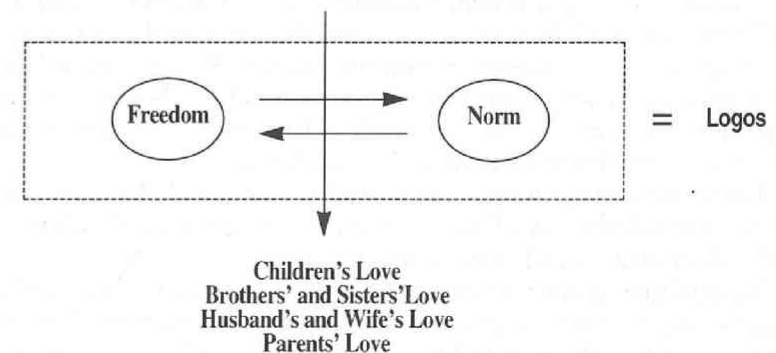
Fig.8. Logos as God's Plan



reason in Inner *Sungsang* and laws in Inner *Hyungsang* play an important role in the formation of Logos. Accordingly, Logos is also called "reason-law," emphasizing the role of reason and law. Reason refers to free judgment and free thinking, having freedom as characteristic. On the other hand, characteristics of law are also necessary. Laws of Logos appear as natural laws in nature or the universe, and as norms in a family or society.

For love to appear as true love, it has to be realized through Logos, or "reason-law". This means that love is realized under freedom and

Fig.9. Realization of Love through Logos



necessity. In other words, true love is realized when one obeys norms with one's free will (Fig.9). Forcing norms by means of terror is trampling on humanity; love shrinks and cannot grow normally. If norms are enforced under strict observation, humans will become beings like robots or animals in chains. True love will grow and mature by observing norms with ones autonomy and free will.

Freud said that the id should be repressed by ego. However, the id remains wild as before even after it is repressed, and humans are still animals in nature. In Unification Thought, physical mind echoes the spirit mind centered on love, whereby humans become beings of personality, or loving persons.

2) Norms Supported by the Laws of the Universe

Norms, which humans should observe are not for the sake of convenience: They are not relative but absolute laws. I will discuss this point from the perspective of the correspondence between universal laws and norms.

There are vertical order and horizontal order in the universe. The vertical order of the universe refers to the order of centers: the moon (a satellite) → the earth (a planet) → the sun (a star) → the galactic center → the center of the universe. The horizontal order of the universe is, for example, the arrangement of Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto centered on the Sun, in the solar system (Fig.10). Under these vertical and horizontal orders, each heavenly body maintains its individuality as an individual truth body.

A human being is a microcosm, or the miniature of the universe. Seen from the viewpoint of order, a family is the miniature of the universe, and universe is the extension of the family. Accordingly, there are vertical and horizontal orders in a family as in the universe. The vertical order consists of grandparents, parents, children, grandchildren, and so on: and the horizontal order consists of brothers and sisters centered on the parents (Fig.11). The relationship between husband and wife is another type of horizontal order. Under these vertical and horizontal orders, each person maintains his or her own character as an individual being.

There are vertical norms, horizontal norms and individual norms in correspondence with those vertical orders, horizontal orders and individual orders in a family or society.

Vertical norms refer to the norms between parents and children, teacher and student, and master(or leader) and subordinate. Horizontal norms refer to the norms between brothers and sisters, between

Fig.10. Example of Vertical and Horizontal Orders in the Universe

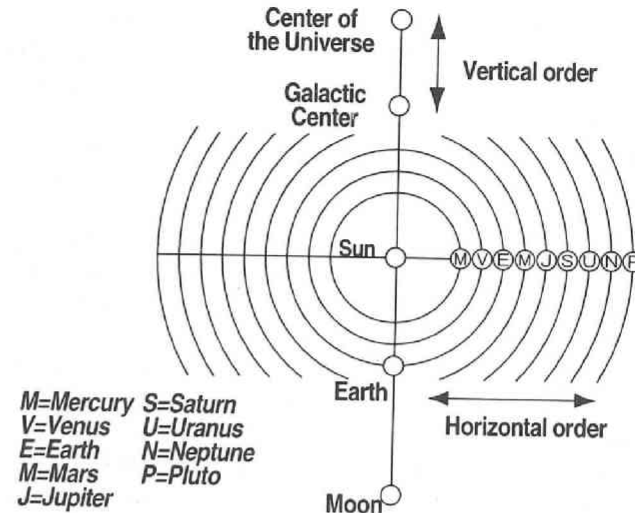
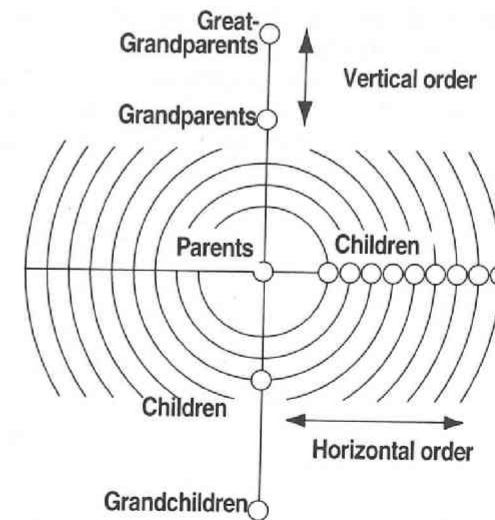


Fig.11. Vertical Order and Horizontal Order within the Family



neighbors, and between husband and wife. Individual norms refer to the norms with which human character is developed, while spirit mind and physical mind are engaged in the give and receive action centered on love. These norms are for the realization of children's love, brothers and sister's love, husband and wife's love, and parents love; and for the formation of a loving personality.

Vertical norms include benevolence of parents to children, filial piety of children to parents, guidance of teachers to students, respect of students to teachers, dominion (good government) of leaders over subordinates, and loyalty of subordinates to leaders. These are virtues which should be observed in order to establish parents love, children's love, love between teacher and student, and love between leader and subordinate.

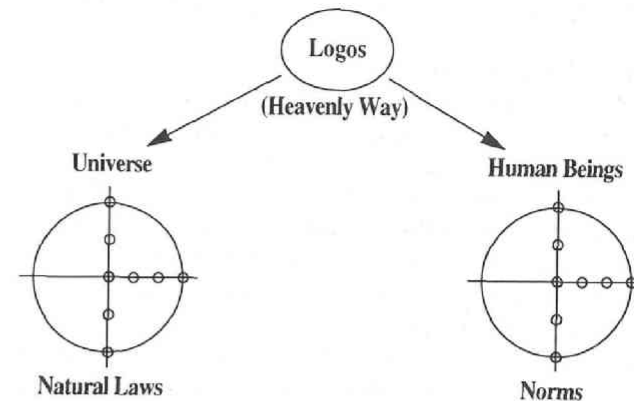
Horizontal norms are the virtues applied to the relationships between brothers and sisters, between friends, between parties, and between nations. The horizontal virtues include justice, fidelity, cooperation, service, reconciliation, tolerance, and so on. These virtues are necessary for brothers and sisters, friend and friend, party and party, nation and nation to be united with brotherly and sisterly love. The virtues which husband and wife should observe are also horizontal norms; they are harmony, trust, chastity (not to commit adultery) and so on. These virtues are necessary for true conjugal love to be established; so if a husband or a wife ignores these virtues, conjugal love will be destroyed. Among all virtues, not to commit adultery is the most important.

Individual norms include honesty, righteousness, courage, wisdom, abstinence, diligence, independence, self-help, chastity, and so on. They are the virtues necessary for one to develop his or her loving personality. Among them, likewise, to keep chastity is the most important.

The order system of the universe is supported by the laws of the universe (Heavenly Ways), and the order system of the family and society is supported by norms. The laws of the universe and norms in human society both originate from God's Words (Logos). Accordingly, norms were not made for the sake of convenience. They are neither remains from feudal age nor needless things. Since the creation of the universe, the natural laws of the universe, namely the Heavenly Ways, have worked as absolute laws. In the same way, norms for human beings to observe have also worked as absolute laws (Fig. 12).

Morality, which traditional religions taught as God's commandments, is God's Word's which were given to human beings as norms. The morality of Kant as categorical imperative is essentially the same as

Fig.12. Logos as the Origin of Natural Laws and Norms



God's commandments although he put God's existence within parenthesis and postulated His existence. In other words, as a contemporary French philosopher Francois Jullien says, "Kant merely secularized what has traditionally been God's commandments — The Ten Commandments of Moses in the ancient times — in a form of categorical imperative."¹⁶

On the other hand, morality taught by Confucianist China is the Heavenly Way which are the laws penetrating the universe. From the perspective of Unification Thought, the Heavenly Way is the Confucianist expression of Logos, and as shown in Fig.12. Logos, or Heavenly Way, works as natural laws in the universe and, through the human mind, as norms in human society. Thus, "The starry heavens above" and "the moral law within" which filled Kants heart with awe are both guided by Logos.

A representative figure in mainstream Confucianism was Zhu Xi (1130-1200) who maintained that we should first investigate things (namely nature and universe), and then we should rectify our mind and cultivate our personalities based on our knowledge of things. In contrast, Wang Yang-ming (1472-1529) maintained that we should directly investigate li (law) or norms within our mind, without regard to the natural world, and then we should practice what we learn in the daily life. The disagreement between the two positions can be dissolved through the Unification Thought view: ① Logos (or Heavenly Way) has appeared as natural laws in the universe and as norms in the human mind; ② a human being is a microcosm; and a family or a society is a miniature form of the universal system,

therefore, there is a correspondence or similarity between human beings and the universe especially in order and structure.

3) Norms Penetrating History

As explained before, morality and ethics as common sense are not persuasive because they change with the times. However, Unification Thought admits that norms have worked through the human history. In order to prove this, it is necessary to clarify that history is not accidental — where the beginning and goal of history are totally unknown — but it is the history of restoration to realize the original ideal world, which was lost. Morality and ethics are the norms for the realization of the ideal world.

Religious stories of creation and myths of tribes and nations say that in the beginning of human history there existed an image of an ideal world and that people aimed at realizing it. Due to the fall of the first human ancestors, however, the ideal was lost and the world became dominated by unprincipled evil. Nevertheless, through struggles between good and evil throughout the course of history, humankind has been trying to actualize goodness by rejecting evil. That has been the history of humankind. From that point of view, we can say that it is a fact that morality and ethics have been working throughout history.

In *Is God in History?* Gerald Heard, a historian and a theologian, explains that in myths there was an ideal as “a blueprint within the human mind” and that this ideal has been realized through history. He says as follows:

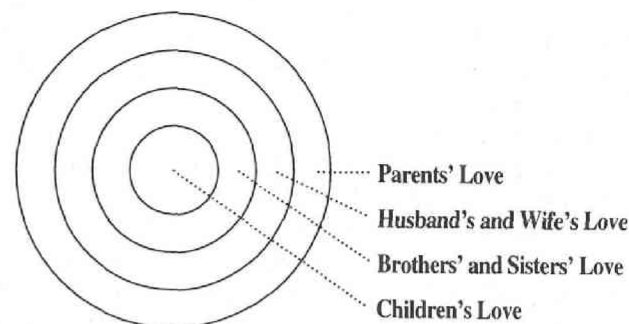
Therefore, we must consider a myth as a history of a tribe that aims at the realization of an ideal ... Just as an invisible “organizer” at the point of germination of a sprout in the beginning stage is a field where an idea of a mature living being exists and various chemicals are invested in order to make up a clear mature form, so in history myths play the same role. It is a kind of “blueprint within the human mind” which gives us a sense of obligation to translate it into history.¹⁷⁾

4) Growth of Love

In the family, love grows as ① children’s love, ② brothers and sister’s love, ③ husband and wife’s, and ④ parent’s love (Fig.13).

First, as parental love is poured upon a child, children’s love is nurtured in the mind of that child. Next, the child comes to love his or her brothers and sisters as he or she comes to realize that as he or

Fig.13. Four Loves realized in a Family



she is loved by parents so other brothers and sisters are equally loved by their parents. In that way, brothers and sisters come to love each other.

Next, on the basis of brother’s and sister’s love, a man and a woman come to love one another and become husband and wife by receiving the blessing from God and their parents. There, conjugal love (husband and wife’s love) comes to exist. When children are born through conjugal love, parent’s love with which to love their children comes into being. In that way, love grows and matures on the basis of the family in the order of children’s love, brother’s and sister’s love, conjugal love, parent’s love.

This means that children’s love is the basis of brothers and sisters love, brothers and sisters love is the basis of conjugal love, and conjugal love is the basis of parents love. When man and woman love each other without the growth and maturation of children’s love and siblings love, their love would become animal-like, and of instinctive nature. In animals, there is no growth of love and they just follow their instinct.

Here, in order for true conjugal love to stand, it is a necessary condition that brothers and sisters love reach maturity. As brothers and sisters love expands from family to school to society, it becomes fraternity (friendship). That fraternity becomes the basis for true conjugal love to stand. In reality, when man and wife becomes husband and wife on the basis of brother’s and sister’s love, the husband will come to regard women of the same generation as his older or younger sisters; a wife will come to regard men of the same generation as her older or younger brothers. There, there is no room for adultery. However, when one cannot regard a person of the

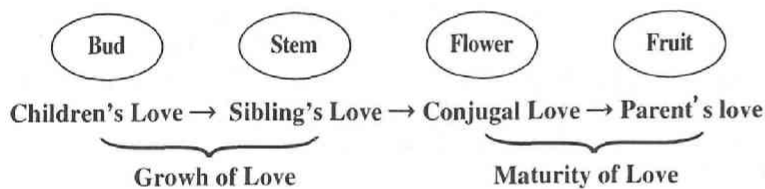
opposite sex as a brother or sister, a mistaken love relationship between man and woman can take place.

Aristotle wrote in his *Nichomacos Ethics* that *Philia*, or fraternity, is noble love and that the basis of conjugal love exists in fraternity.¹⁸⁾ Clive S. Lewis, British scholar of English literature and theologian, wrote, "To the Ancients, Friendship seemed the happiest and most fully human of all loves; the crown of life and the school of virtue."¹⁹⁾ He argued that serious problems in the modern society lie in the fact that this friendship is neglected today.

The growth process of love of children's love → brother's and sister's love → conjugal love → parent's love can be compared to the growth process of plant: bud → stem → flower fruit. Here, children's love and brother's and sister's love can be said to belong to the growth period of love, and conjugal love and parents love to the maturity period of love (Fig. 14).

If a plant turns into a flower out of season, it does not bear good

Fig.14. Growth of Love



fruit. When salmon go up a river, males and females go separately, and after they reach the upper stream, where there is a good environment for spawning, they form pairs and begin to spawn. If they form pairs while they go up the river, the eggs will be carried away, and the fry will not be able to live. After passing through growth period without accident, and after the foundation or environment is ready, good results are obtained. Similarly, after children's love and brother's and sister's love grow enough and mature, true conjugal love is realized and good children born.

5) True Love as Everybody Wishes

When man and woman love each other they wish true love. In reality, however, true love can hardly be realized, because we are dragged by the undesirable false love. That everybody wishes true

love is clear from the following facts.

Everybody pledges true love when he or she marries:

When a man and a woman marry, either in front of God or otherwise, the two pledge eternal love with such words as, "for long," "eternally," "until death do us part." A couple who marries, saying, "We will love for a while," the couple is abnormal.

True love cannot be separated.

When a man and a woman marry, they say, "you must love only me." and "I only love you." Then, true love will be developed. If man or woman says, "In fact, I have some other lovers other than you, but I will love all of you equally," true love can never be established.

Children do not want plural parent's.

Children do not want their parent's to divorce and marry again, resulting with plural fathers or plural mothers. They want only one father and one mother forever. In other words, children wish that their parents to love each other forever with true love. Accordingly, it is clear that true love is wished for from the side of children as well.

6) False Love due to the Human Fall

As explained above, everybody seeks true love but everybody is under the influence of a false love, which he or she does not want. This means that true love and false love inevitably coexist in the love between man and woman. In other words, one expression of love between man and woman is pure and sweet; another is self-centered and cruel. This anomaly is repeatedly described in both western and eastern literature dealing with romantic love.

Søren Kierkegaard (1813-55), a Danish philosopher, was personally confronted with the problem of love. At the age of twenty-four, he was captivated by a beautiful fourteen year-old girl, Regine Olsen (1822-1904), and he approached her. Three years later they got engaged. But he realized that he had tempted the girl and that he could not make her truly happy with that love. In order to marry her in true love, he determined to eliminate the love of temptation and one year after the engagement, he broke it. Kierkegaard's true intension was to marry after he became a man who could stand properly before God, but his intension was never understood. People accused him, and the girl married another man. So, though Kierkegaard had sought true love between man and woman, he was never able to achieve it.

Kierkegaard said: "The heat of spontaneous love [romantic love] is so *dangerous* — no matter how great its passion is — so dangerous that this heat can easily become a fever. Spontaneity is, as it were, the fermenting element, so called because it has not yet undergone a change and therefore has not separated itself from the poison which engenders the heat in the fermenting element" (italics added).²⁰⁾ Kierkegaard struggled to liquidate the hidden poison of love and actualize true love.

Today, romantic marriage is a matter of course and is regarded as the most natural form of marriage. But it is often unstable and, thus, short-lived. The high divorce rate in the United States, which exalts romantic love, demonstrates that momentary passion is destined to vanish. Denis de Rougemont (1906-85), a French thinker, says:

[People] do not know accurately what passionate love is like, where it comes from, and where it will go ... They are fearful of talking like boorish men by revolting against passionate love, while having the anticipation that there is something to be concerned with there. Thus, they pass by the fundamental problem by disguising themselves as if they were careless.²¹⁾

The most popular literary work of Japan is *Souseki Natsumes Kokoro* (Mind). "Teacher", who is the main character, fell in love with a young lady, falling into a love triangle with a friend "K". "Teacher" tried to get the young lady, betraying "K". As a result "K" was driven to commit suicide. Then, "teacher" feeling guilty for "K" throughout his life finally chose to die. In this story, Souseki says through "teacher," "Love is sinful and at the same time it is holy." Souseki pursued the "dreadful shadow of sin" and the "tuberculous fearful thing" hidden in love.

In this way, many thinkers until today have been aware of and faced with the dark, lurking shadow behind love between man and woman. Yet, they have been unable to clarify and dispel it. In religion it is addressed by the story of the human fall, and in Christianity it is symbolized through the Garden of Eden story.

The *Divine Principle* deciphers the symbolism of the fall. In summary, Adam and Eve were brother and sister in the Garden of Eden. They were supposed to receive God's blessing, marry and establish a happy family. They were given the commandment which forbade them to eat the fruit of the tree of knowledge of good and evil until they were blessed by God. This meant that they were to refrain from sexual love. If they did not refrain, they would be like animals,

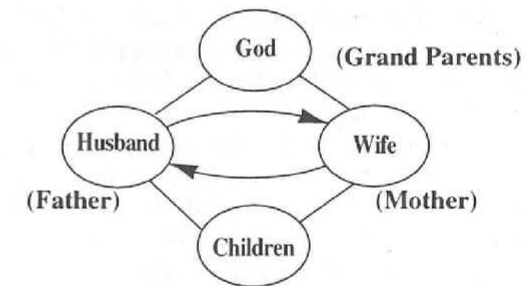
which live according to mere instinct.

The archangel Lucifer was charged with the responsibility of nurturing and raising Adam and Eve. Instead, he tempted Eve and they had an illicit love relationship. Eve then tempted Adam, linking them prematurely in a love not blessed by God. This brought about non-principled, illicit love. This explanation of the "Fall of Man" fundamentally clarifies the sin hidden in love.

7) True Love and False Love

The family is the foundation on which four loves are realized. In other words, when husband and wife love one another, centering on God, they become parents by producing children. Parents and children come to love one another; children come to love one another. In that way the family four-position-foundation consisting of God, husband (father), wife (mother), and children is formed (Fig. 15). Here, grandparents stand in the position of God's representatives.

Fig.15. Formation of Four Position Foundation in a Family



The original, true conjugal love is established on the basis of brother's and sisters love with which all humans love each other as brother's and sisters. Accordingly, true conjugal love is large, broad and deep as if it penetrating the universe. Therefore, as long as human beings have the original nature seeking true conjugal love, the situation in which a husband has more than one wife or one wife has more than one husband cannot last long. It is because, for husband and wife to establish a family means that they create one universe; and two universes cannot stand together.

Committing adultery destroys true conjugal love and makes it relative. In the end, it destroys the four position foundation and leads to family breakdown. The purpose of God's creation lies in perfecting the four position foundation. Therefore, the deed which perfects the

four position foundation is good; the one which destroys it is evil. In conclusion, committing adultery is surely an evil deed.

Then, what does true love and false love mean? According to Rev. Moon's teachings on love, true love is "the love invested and invested again, and given and given again." It is "the love which seeks to live for the sake of others," "the love which runs straight in the shortest distance," "the love which may be at first small but gradually becomes large," "the eternal, unchanging and absolute love," "the unconditional love," "the love on the global scale," and "the love to love even ones enemies." On the other hand, false love is "the love of plundering," "the self-centered love," "the warped, wicked love," "the love which may be at first large but gradually becomes small," "the impulsive love," "the conditional love," "the love which is divided by walls, the love which creates divisions" and "the love harboring hatred or vengeful spirits."

Love burning intensely for a moment will eventually subside, when the flame of passion wanes. Today, love usually refers to sexual love like a "commodity in a market" and is often the self-centered love plundering others; an illicit love which destroys families is a warped, wicked love. Those are some examples of false love. I am not saying that all love between man and woman is false love, but some elements of false love exist within the love between man and women however beautiful it may look.

By the same token, with regard to sex as well, there is true sex and illicit sex. Illicit sex refers to self-centered sex. It is the sexual deed conducted according to selfish will and desire. This is free sex. The sex with which a husband has relations with a woman other than his wife or a wife has relations with a man other than her husband is illicit sex. They are all connected with false love and destroy the family four position foundation.

In contrast, true sex is the sex for the sake of one's spouse. In other words, a husband's sex organ exists for the sake of his wife; a wife's sex organ exists for the sake of her husband. True sex exists as husband and wife keep chastity for one another. It is "absolute sex". True conjugal love is established on that kind of absolute sex.

8) Reconstruction of the Family through the Blessing

Today, there are many cases of discord within the family and the family breakdown as a result of the fact that children's love, brother's and sister's love, conjugal love, and parent's love are not properly nurtured. This problem is becoming more and more serious. Then, how is this problem solved?

The fundamental problem exists in the family where conjugal love has not become true love. If husband and wife come to have children through imperfect, immature conjugal love, the husband and wife cannot love their children with true parental love. As a result, parents become ruthless to their children or abuse them. Today there are an increasing number of divorces. To get divorced means that husband and wife abandon their parental love for their children. If parents get divorced, children's love for their parents does not grow properly in the children's heart but instead, their hatred and resentment against their parents grow. Brother's and sister's love does not grow properly either. As a result, bullying and violence become commonplace. This is the essence of the phenomena of juvenile delinquency today. And, when those children grow up and get married through reckless love, they also become immature husbands and wives, and become parents unable to love their children. Thus, a vicious circle goes on and on.

In order to sever this vicious circle and realize the four true loves by establishing the true family, conjugal love must be re-constructed. That conjugal love must be based on true brother's and sister's love. Then, based on the recognition that all human beings are brothers and sisters, a man and a woman must become true husband and wife by receiving God's blessing, giving birth to children through true conjugal love, and raising their children with true parents love. The international blessings of the Unification Church are conducted from that perspective. Rev. Sun Myung Moon explains its significance as follows:

It is the Unification Church that has appeared to solve those problems in the world. Therefore, the Unification Church must establish brother's and sister's love among all races with all colors. Since the brotherly relationship was not established in Adam's family, brother's and sister's love must be established. Also, as a result of the collapse of brother's and sister's love, marriage became centered on the blood lineage of Satan. Conversely, therefore, True Parents must establish the connection of life and blood lineage, centering on the absolute love on God's side and on the absolute standard of true brother's and sister's. It is the world expansion of the Blessing of the Unification Church that conducts the blessing marriage transcending nationality and races. That is the international marriage.²²⁾

Notes

- 11) Friedrich Engels, "The Origin of the Family, Private Property and the State," *Marx and Engels Selected Works* (Moscow: Progress Publishers, 1970), 3: 212.
- 12) *Ibid.*, 215.
- 13) *Ibid.*, 237.
- 14) *Ibid.*, 248.
- 15) *Ibid.*, 254.
- 16) Karl Marx, Friedrich Engels, "*Manifesto of the Communist Party*" *Collected Works* (New York: International Publishers, 1976), 6: 502.
- 17) Erich Fromm, *The Art of Loving* (New York: Harper & Row Publishers, 1989), 82.
- 18) Keigo Okonogi, Freud: *The Footprint of Ego* (in Japanese) (Tokyo: NHK publications, 1973), 58.
- 19) Herbert Marcuse, *Eros and Civilization* (Boston: The Beacon Press, 1966), 198.
- 10) *Ibid.*, 198. Marcuse quotes this from Heinrich von Kleist.
- 11) Conrad Hal Waddington, *The Ethical Animal* (Japanese Version) (Tokyo: Kosakusha, 1980), 149.
- 12) F. Nietzsche, "*The Natural History of Morals*", *Beyond Good and Evil*, trans. Helen Zimmern (Prometheus Books: New York, 1989), 103-105.
- 13) Susumu Nishibe, *Morality of People* (in Japanese) (Tokyo: Fusosha, 2000), 396, 397, 427.
- 14) Jean-Jacques Rousseau, *Emile*, trans. Barbara Foxley (London: Everymans Library, 1986), 184.
- 15) Denis de Rougemont, "Love", *Dictionary of History of Ideas* (New Yorks Macmillan Publishing Com., 1973), 105.
- 16) Francois Jullien, *Foundation of Morality* (Japanese version) (Tokyo: Kodansha, 2002), 68.
- 17) Gerald Heard, *Is God in History?* (Japanese version) (Tokyo: Chikuma-shobo, 1965), 217.
- 18) Haruo Kaneko, *The Order of Love* (in Japanese) (Tokyo: Sobunsha, 1989), 27.
- 19) Clive S. Lewis, *The Four Loves* (London: Harper Collins Publishers, 1960), 55
- 20) Søren Kierkegaard, *Works of Love*, trans. Howard and Edna Hong (New York: Harper and Row Publishers, 1962), 50-51.
- 21) Denis de Rougemont, *L'amour et L'occident* (Paris: Librairie Plon,

1972), 312 (authors translation).

22) Sun Myung Moon, "Speech on the 9.9. Ceremony," *Family Magazine* (in Japanese), November 1999, 12-13.