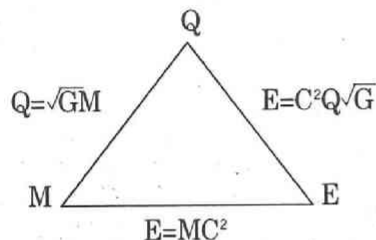


where M is the quantity of mass and G is the constant of universal gravity ($G=10^{-7}/1.5[m^{-1}L^3T^{-2}]c.g.s. \text{ unit}$).

As you know, mass and energy have the relation $E=MC^2$ which is famous Einstein formula ($C=3 \times 10^{10}[LT^{-1}]c.g.s. \text{ unit}$)

From above two formulas we have the formula relating Q_i and energy $E=C^2Q_i\sqrt{G}$. So mass(M), energy(E), and $Q_i(Q)$, these 3 quantity have inter-connective relation shown below. This is one of important conclusions of his theories.



References

- 1) F.Capra, *The Tao of Physics*, Wildwood House (in Great Britain) (1975)
- 2) Daivd Bohm, *Wholeness and The Implicate Order*, Routledge & Kegan Paul Plc
- 3) K. H. Pribram, *Languages of The Brain*, Prentice-Hall (1971)
- 4) S. Inomata, *Paradigm of New Science* (in Japaneese) Gizutsu Shukpan (1987)
- 5) F. Capra, *The Turning Point*, John Brockman Associates Inc (1982)

The Philosophical Foundation for the Family-System in the Confucianism and Unification Thought - in order to Create a New Family Culture in the Age of the Global Village

Prof. Peter Kun-Yu Woo
Fujen Catholic University Taipei, Taiwan, ROC.

The presupposition of the philosophical location of cosmos and the contentment of human life are to recognize the essence and existence both of comos and of human being. The deeper presupposition lies, however, in the inter-relationship between cosmos and man, and between man and man. The traditional Chinese Confucian philosophy and modern Unification Thouhgt seems to me to possess these two presuppositions in full sense.

I-king (The Book of Change)¹⁾ is the fundamental origin of both the Confucianism and Unification Thought. The Confucians explain the I-kings philosophy in its practical function of concrete human life. The Unificationists combine the I-kings thought with Christian belief. The Confucianists show their domestic private wisdom in the ethical milieu on the one hand, while the Unificationists their universal and global one in the religious position on the other hand.

I

In the Confucian philosophy the two complimentary but not contrary elements of I-king, *Yin* and *Yang* show the location of cosmos in its essential contents. The elements *Yin* and *Yang* generate the whole universe through their two essential changes, combinatin and separation, In I-king the two elements Yin and Yang seem to be eternal, but have the same origin from Tao, which is at the same time the archaic principle of change of all things. Both the

mechanical and the organic combination and separation could be explained the I-king's principle of change. Change is univocal with generation. The old Chinese estimate the cosmogony with change in its autonomic eternal return. The cosmos lies in its location with change in eternal circle. The phenomenon of the human life lies firstly in its combination with mind and body, which should be the personal and individual issue, but was never explained explicitly in the Confucian philosophy (It would be realized and explained explicitly only by the Buddhism after Han-dynasties at the time of Christian era), secondly but explicitly in the complimentary dualistic male and female, which make the interpersonal or social relationship.

I-king's *Yang* represents the male, while *Yin*, the female. Furthermore I-king has revealed that, after the existence of the male and female, there came man and woman, and after man and woman there came husband and wife. Thus the contentment of human life had its origin from the cosmological point of view. As Yin and Yang generate the universe through their combination, so man and woman generate children through their marriage, through their position change from the relationship of man and woman to the relationship of husband and wife. The Taoists asked about archaic problem of the universe, and founded the unintelligible and agnostic Tao as the most fundamental principle of it. Tao has no name, but can be called as Tao. Tao generates Ten-thousand-things, the whole universe. For the Taoists the contentment of human life should be the same as the Confucians.

The concept of generation both for the Confucians and the Taoists is the central thought to show the relationship between Tao and Universe. Tao is generator, through generation the universe, included all human being would be generated as the heir of Tao. The word "creation" in its strict sense seems to be ignored by the ancient Chinese thinkers. Instead of it the concept of generation plays a great role in the cosmogony. Tao generates *Yin* and *Yang* in the first generation, *Yang* becomes male, while *Yin* female. Generation is the fundamental cosmogonic concept both for the Confucians and for the Taoists. The human existence, as a part of cosmos, participates the cosmogonic generation in its family-life, especially in the matrimonial status between husband and wife, the fundamental and mini-family. "The way of the superior man may be found, in its simple element, in the intercourse of husband and wife."²⁾ Through the generation of the children husband and wife become father and mother. The combination of parents and children becomes family in full sense.

The Confucian family system goes further into a big family, with the co-habitation not only by parents and children, but also by grandparents and grand-children, even in five generations. Family in broadest sense includes all the human relationships. Once Mencius, the second Saint after Confucius, was asked about the difference between man and blutes, he answered:

Between father and son, there should be affection; between sovereign and minister, righteousness; between husband and wife, attention to their separate function; between old and young, a proper order; and between friends, fidelity.³⁾

In these five human interpersonal relationships, which Mencius maintained, there are three of them would fulfilled in the family: namely the affection between father and son, the separate function between husband and wife, and the proper order between old and young. These three relationships are familiar in a strict sense. The Neo-confucian scholar maintains, however, the other two relationships belonging also to the family-relationship.

The remaining two, though not family relationships, can be conceived of in terms of the family. Thus the relationship between sovereign and subject (Minister) can be conceived of in terms of that between father and son, and that between friend and friend in terms of the one between elder and younger brother. So, indeed, was the way in which they were usually conceived. But there are only the major family relationships, and there were many more. In the *Erh Ya*, which is the oldest dictionary of the Chinese language, dating from before the Christian era, there are more than one hundred terms for various family relationships, most of which have no equivalent in the English language.⁴⁾

To realize the family system there are two directions to be extended: one of them is the virtue of filial piety, the other the ancestors-cult. The filial piety was estimated at the highest range of the affectional relationship between father and son even only one direction, namely from son to father and from young to old, and not vice versa. It is said: "Filial piety and fraternal submission — are they not the roof of all benevolent actions?"⁵⁾

According to Confucius himself, "While his parents alive, the son may not go abroad to a distance."⁶⁾ Living with parents practicing

the filial piety is obligatory for a son, while the moral norm for the interpersonal relationship between father and son should be from affection reversing to the filial piety, which seems only be verified in the filial obedience and service to parents from day to night, and from evening to morning. It has been very far extended about the filial piety in the Confucian philosophy. Confucius' norm for this virtue may be still rational and acceptable, but Mencius' suggestion was really exaggerate. He mandated strongly: "There are three things which are against the filial piety, and to have no posteriority is the greatest of them."⁷⁾ In this sense the Confucian matrimonial end lies firstly on the begetting posteriority. The existence of the posteriority would not only be to fulfill the virtue of the filial piety, but also to practice the cult to the ancestors from generation to generation. The cult to ancestors would be, therefore the logical extension of the filial piety. This semi-religious cult to the ancestors would be worldwide, where the Chinese habitants live, and through historical thousand year long.

The essential contents of the family system in the Confucian theory are not only included the present living persons in the family, parents and children, grand-parents and grand-children, even extended to several generations, but also included the absent persons in the family, the longline ancestors and the grand-grand-children to come. The Confucian family members are everlasting in time, and infinite in number. It is worth to mention, that the Chinese concept of family embodies two meanings, namely the society of the collective family members on the one hand, and the place where the family members live together on the other hand. In Chinese language the phrase "going home" has the same meaning for "going back to the family." Family and home have an univocal significance. Home as the fatherhouse, where the ancestors-tablet situates, has always the same meaning as the Family.

I

In the International Symposium on Unification Thought held at Shonan Village Center, Tokyo, Japan, June 23-25, 1995, I have presented a paper titled "Threefold Alienation of the Confucian Family Construction and Its Salvific Way of Reconstruction." In this paper I have dealt with the first alienation of the Confucian family construction to be the overestimating the filial piety in the sense to

fulfill the ancestors-cult, namely the matrimonial end oriented only towards to begetting heirs, not included the interpersonal love and care between husband and wife. Furthermore, in this overestimated virtue of filial piety, the significance of heirs specifies only the male, the son, not any female or daughter, since the patriarchal system was the only system at that time. From this point of view we can easily imagine that catastrophe can easily happen for a young lady who can not beget a male baby for the family, especially if her husband died before any posteriority was born. Although a glorious virgin-tablet could be given eventually by the Emperor to this courageous and virtuous lady after her death, in her life-time, however, she was miserable over enough indeed. In this situation she cannot contented in her life with peace and stability both corporeally and spiritually in the family. Family for her would be a place of calamity, but not place of happiness and prosperity.

The family construction was alienated, because some member of family can not enjoy any welfare of family-life only because of the overestimated the filial piety. Properly the way to perfection both the personal or individual and the interpersonal or social was clearly enough for Confucius himself. In the Great Learning the Kingshighway leading to the individual perfection lies on the personal cultivation, to the social perfection, however, firstly through the regulation of family then the order of states, finally the peace of whole world. "The family regulation stands between the personal cultivation and the social order."

⁸⁾ It is the reason why the Confucians overestimate the filial piety, which seemed as the necessary way both to the personal and to the social perfection.

In the same paper I have shown the redemption of this first alienation of the family construction would be the Buddhism, which offered the family-renunciation in the contrast to the Confucian family-regulation. It was too bad, indeed, the Buddhist family-renunciation causes the other alienation of the family. Because it overlooks the human interpersonal nature, which should be unneglected from the beginning of human existence. At the end of that paper I suggest the Unificationist theory of global family system to redeem the Confucian family construction.

II

To offer a suitable location for cosmos the Unification Church

accepted the hebraic tradition of creation: "In the beginning God created Heaven and Earth" as the Genesis said. What characteristics God possesses, or which essence of Heaven and Earth have, the Divine Principle used the Chinese tradition from I-king. I-king's two complimentary elements Yin and Yang appeared not only by the Ten-thousand-things, but also inspired as the divine two characteristics. "God created Heaven and Earth, and at the same time gave them two characteristics like God himself. Especially when God created human being in the image of Himself."⁹⁾ "And this Image should be manifested in two human genders: man and woman."¹⁰⁾ The first two blessings by God: the human soul as the Image of God inspired the personal or the individual perfection as the first, the union of man and woman as the interpersonal or the social perfection as the second. Both blessings fulfilled contentment of human life, the second end of the philosophical research. God is as the creator of the universe, and as a benefactor of human being. Hence all goods and benevolence are originated from God and donated by God. God is the fundamental background of all these happenings.

For Adam and Eve (The protoparents of all human being) the second blessing of God gives them the occasion of mutual love and care, and finally of becoming one in flesh and spirit. The matrimonial blessing includes "Look up to heaven and count the stars if you can, such will be your descendants."¹¹⁾ "Be fruitful, multiply, fill the earth."¹²⁾ "I will make your descendants like the dust on the ground."¹³⁾ A big family is the second blessing by God.

The relationship between God and man, therefore, should be the fundamental one above all other relationships. What Mencius offers, the five virtues of the interpersonal relationship are all submissive under the relationship between God and man. Properly Mencius was aware of this profound mystery, as he once said: "He who has exhausted all his mental constitution knows his nature. Knowing his nature, he knows Heaven. To preserve one's mental constitution, and nourish one's nature, is the way to serve Heaven."¹⁴⁾ In the philosophical sense 'Knowing Heaven' should be the fundamental episteme, serving Heaven however the fundamental ethic. Here the union of Confucian Theory and Praxis would be obvious, and the relationship between man and Heaven (God) would be the fundamental one. God (Heaven) is the end of all human knowledge and action.

The Godism, which Unification Church offered, maintains all above-mentioned interpersonal relationship to locate the cosmos and to content the human life. God is creator, while the world creature.

God is prototype, while the human being participation. "Whether God or world or human being are all possessing two characteristics."¹⁵⁾ By the combination of these two common characteristics for God and for all things I have suggested once during the ICUS VIII, Washington D.C., Sep. 2-5, 1984, with my paper titled "Philosophy of culture in Unification Thought" about the explanation of the term "creation." In that paper I explained the term Creation with "Generation", or more accurately "emanative generation." This exegesis about creation is not my own, but having philosophical and theological foundation by Christianity, when the Fathers in the early period of Middle Ages like St. Augustine and the other Neo-platonists on that time. Even in the Scholastic period like Bonaventura and other Franciscan Scholars. "They are all consent with emanation regarding to creation."¹⁶⁾

The positive contribution to explain creation with generation lies on the homogeneous characteristics both for creator and creatures. Otherwise we can scarcely accept, that God has two characteristics just like the creatures in the danger to oppose the Christian tradition. To say God creates the universe is the same to say God generates the universe. In such a creation or generation the creator emanates his own essence (two characteristics) giving to the creatures. So the universe within human being participate divine essence in its very beginning. Because of divine love the interpersonal relationship especially the relation between husband and wife has its fundamental ground. God is love. The matrimonial love each other between man and woman only because of divine love. The perpendicular relationship between God and man, and the horizontal relationship between man and man.

IV

Unlike the decline of the Confucian family system caused by the overestimated filial piety, the Unificationists accepted the original sin from Hebrew tradition to be the alienation of family, namely the matrimonial infidelity between the protoparents Adam and Eve. The Christianity offers the salvation by Christ, the God-man, to redeem the fallen human being in the reason of original sin caused by the inobedience and proud by human being to God. Through the unlimited obedience and humility of Christ the relationship between

God and man will be reconciled. The cause of original fall seemed by Unificationists, however, lies directly by the protoparents, who sinned against the matrimonial love. They offer the True Parents, as the saviours instead of the fallen protoparents. It is obvious that the family would be center of the theological dogma for the Unification Church, and familiar love embraces all the relationships between God and man, between man and man, especially between husband and wife.

In the understanding of the dual characteristics of God and the universe Unification Church has its heavy point in the family system, especially in the couple union between man and woman, namely the marriage. Because of the original sin committed by the protoparents, all human calamities in the world take place. Unification Church offers the new True Parents as new Adam and new Eve to bless all the wedding couples as new born children of God, especially renew the second blessing by God in the very beginning.

V

In my paper presented at the International Symposium on Unification Thought held in June 23-25, 1995, Shonan Village Center, I concluded with a comparison between Christian Charity and Unification Love. It seems to be a way to create a new family culture in the age of the Global Village. Charity is practiced among strangers, while love between cognitives. Charity extends its contents into the realm of enemies, "Love your enemies!"¹⁷⁾ This should be the essential virtue of Christianity. Unification Church extends its love into the international wedding, which the strangers find their partner after the Will of God, the Will of the True Parents. This kind of love may cancel the limitation of family, of tribe, of nation, and of all interpersonal issues. The peace of world and the prosperity of mankind should be realized in the near future. The new kind of family member should be a good idea to establish a global village, while the family is always the essential element for society. The Confucian five human essential relationships offered by Mencius, in its broadest sense, belong to the family relationship, it would be oriented also to the global village too.

VI

According to the Confucian moral process the family-regulation is the intermediate station of the individual and the interpersonal relationship.

"The ancients who wished to illustrate illustrious virtue throughout the Kingdom, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their person."¹⁸⁾

So the intermutual compliments by Confucianism, Christianity and Unification Thought would be the ideal way to build up a global village.

Notes

- 1) *I-king*, Ssu-kua-chuan, Part II.
- 2) *The Doctrines of the Mean*, chap. XIII.
- 3) *The Works of Mencius*, Book III, Pt. 1, ch. 4.
- 4) Fung Yu-lan, *A Short History of Chinese Philosophy*, Edited by Derk Bodde, Macmillan Company, 1948, p. 21.
- 5) *Confucian Analects*, Book I, chap. 2.
- 6) *Ibid.* Book IV, chap. 19.
- 7) *The Works of Mencius*, Book IV, Pt. I, chap. 26.
- 8) *The Great Learning, Text of Confucius*, vers 4, 5.
- 9) *Genesis* I, 27.
- 10) *Ibid.* 1, 27, II, 22.
- 11) *Ibid.* XV, 5.
- 12) *Ibid.* I, 28.
- 13) *Ibid.* XIII, 16.
- 14) *The Works of Mencius*, Book VII, Pt. I, ch. 1.
- 15) Although in the *Explaining Unification Thought* (p.17) Dr. Sang-Hun Lee does not identify *Sungsang* and *Hyungsang* with *Yang* and *Yin*, in the Chinese translation *Divine Principle* (p.36), however, the translator clearly uses these two Chinese Characters *Yang* for *Sungsang* and *Yin* for *Hyungsang*.

16) cf. St. Augustine, Confessions Bk. V, II, even by St. Thomas Aquinas, Summa Theologica, 1 q. 45, intr. Deinde quaeritur de modo emanationis rerum a primo principio, qui dicitur creatio.

17) Math. V, 43, John X III, 34.

18) *The Great Learning, Text of Confucius* vers 4.

SESSION II

Chairman : Peter Kun-Yu Woo

Presentation:

- The Modern Significance of the Ethics of Yeark(Liyue) Community
Seo-Hyeng Lee
- Reconstructing the Theory of Evolution
Shinobu Ishimaru
- Creation of a New Philosophy in the Age of the Global Village
Kirti Bunchua