

# Dominion and Creativity, part 4b

Unification Thoughts, January 2023

~15 mins.

## Welcome back

Welcome to the new year; I hope that your close to the last one was very refreshing and this new one will bring many new blessings. In case you're joining us for the first time, it'd be best to take a look at the *purpose* and *focus* of this *Rearing Monarchs* series, of which this article is the 20<sup>th</sup>.<sup>1</sup> In this article, rather than introducing a new concept, we must continue developing a critical one expressed at the end of the previous article. To start, here's the quote that closed that article:

"...Cheongpyeong will become the place where all the historical traditions of each of these (185) countries can be displayed. Moreover, on this foundation we will build a training center and educational institution that will teach people how to **renew the traditions** of various national cultures, and show how to **connect them with heaven**..." (282-046,1997/03/10)

• *Chambumo Gyeong, Book 5, Chp1, Sec 6, p 4*

We must look more closely into those two words in the last sentence: *renew* and *connect*. Because those are the two actions which would allow the harmonious coexistence of the world's different cultures and traditions, raising them from an interesting but disparate collection into diverse yet *complementary* expressions of the original ethical values that underpin the "heavenly culture" of the future.

## Renewal of tradition

To understand this how this would be achieved, we need only to consider how the ancient institution of monarchy is transformed by the **Ethics** of Godism (i.e., *Great Kingships, Great Subjects, Realms of True Love*, etc.). When we look at actual history, it's rather evident that belonging to a royal family usually granted its members power and privilege over the population, a situation which unfortunately lent itself to exploitation, injustice and suffering. And which all too often resulted in rebellions that either succeeded or were crushed. As we'd previously observed, the vertical *structure* was there, but it had lost its original, Principled foundations.

More precisely, what was missing was an understanding of proper **ethical dominion**. As we'd previously explained, the foundational points of *original* ethics are: *God's love*, the *Four-Position Foundation*, and the *Three Objects Purpose* (Those foundational ideas were [explained here](#).) These three ideas completely enrich and elevate the understanding of dominion, so that the notion of monarchy is thoroughly renewed. This is possible because the ethics of Godism explain that in vertical relationships, there are complementary virtues to be expressed "downward" from the subject, as well as "upward" from the object (as was [explained here](#)) and illustrated in Figure 1:

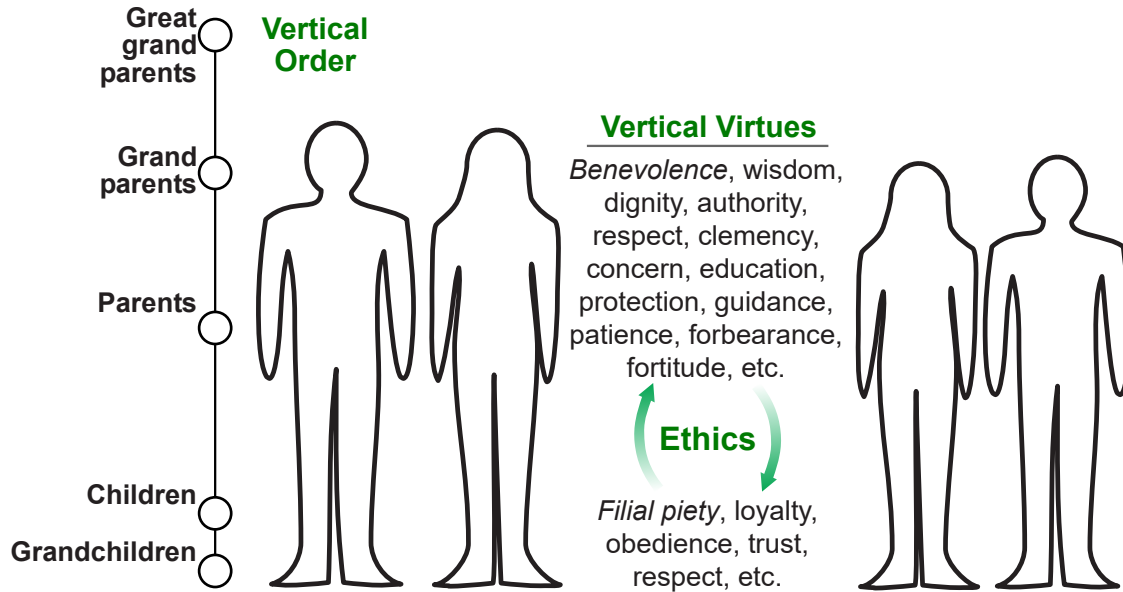


Fig. 1: Virtues "downward" from the subject and virtues "upward" from the object.

And why would this be so? Let us recall the profound implications of this deceptively simple passage from the Principle of Creation:

"In interpersonal relationships, the beauty that a subordinate returns **in response** to the love of a superior is called loyalty, and the beauty that children return **in response** to the love of their parents is called filial piety. The beauty that a wife returns **in response** to the love of her husband is called fidelity."

• *Exposition of the DP, p. 38, §4.3.1*

There's actually an important injunction here to take note of. And it's that loyalty, filial piety and fidelity are not simply matters of *Principled duty* for the object, but rather that they are the natural response that should be *evoked* by the love of the subject! The injunction that's not to be missed is that it's the *Principled responsibility of the subject to give love*—It is *not* their Principled right to require or demand attendance simply because of their position as elder or subject.

Additionally, Unification Thought explains that there are *horizontal* virtues that express God's love in *peer-to-peer* relationships. This was [explained here](#); and this is the figure which summarized those virtues:

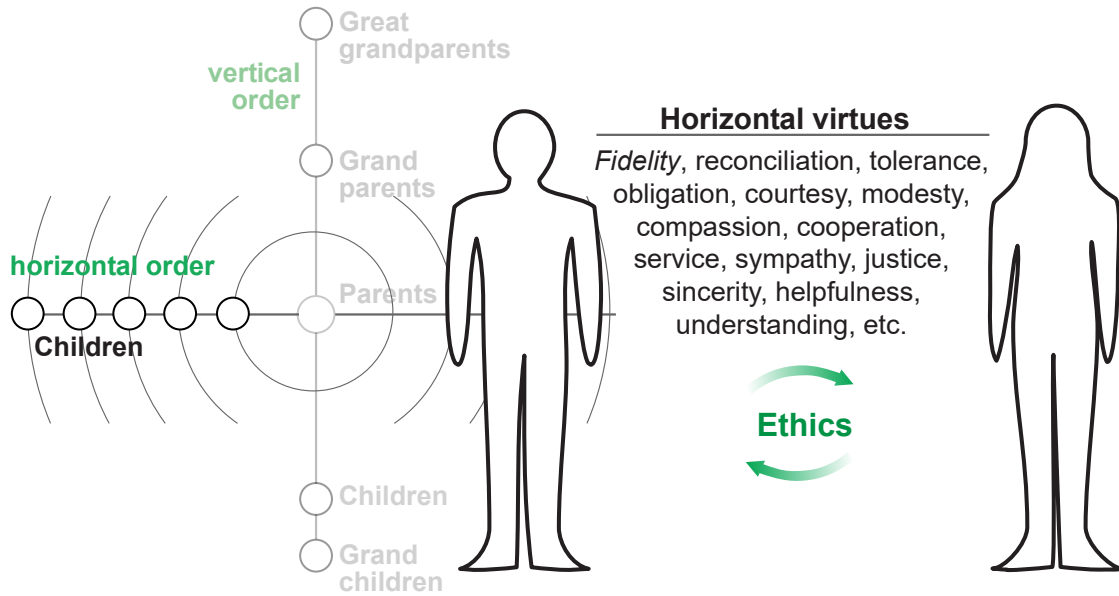


Fig. 2: Horizontal virtues between peers.

I'm not entirely sure that passage from Section 4.3.1 of the Principle of Creation is widely discussed or understood. It's a transformative understanding, so I hope that our descendants will learn it as they try to actually build a culture of heart in the Settlement Era.<sup>2</sup>

## Connection to Heaven

Regarding the "connection" that Father Moon mentioned, the main one is the connection of family and community members to the *heart of Heaven*. We had previously explained that critical connection as "[object consciousness](#)". Through it, the essential conduit is created through which God's love can manifest in the earthly plane. Here is a diagram about that connection from a handout Dr. Sang Hun Lee gave at his Unification Thought seminars:

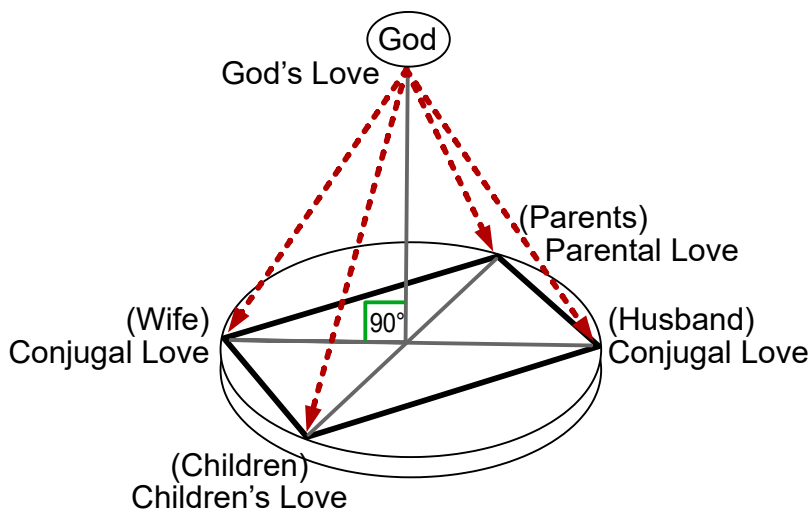


Fig 2. When the members of a family or community have objective consciousness to God, Heaven's love can be expressed through them to each other.

So then, when we go back to the three examples of cultural tradition mentioned last time—one from the Philippines, another from Japan, and one from native Americans—each would be renewed and connected through the Ethics of Godism. And for this article, I've done a little more digging and found one from American culture and one from Biblical culture. The [American example is here](#) and the [Biblical example is here](#).

While it's true that these are no longer practiced in our legalistic age, I think that if they were renewed and connected to original ethics, some honorable customs could be revived and the need for voluminous legal contracts for *everything* could be reduced.

Returning to the main point, by fully infusing the complete understanding of God's Love into family and community relationships, the various traditions would be elevated into true sources of cultural joy and pride. And they could help bind the nations through a shared, common experience of the "[Realms of True Love](#)".

And that's the critical significance of the quote we'd opened this article with: important and potentially good customs and institutions can be found in the different cultures. Through "renewing" and "connecting" them, we can help them fulfill their original purpose to enrich the new "culture of heart".

## Conclusion

This completes the previous article about guiding our young ones to fulfill their third blessing. In our next installment, we will summarize the three kinds of education we have been discussing for the past 15 months.



## Endnotes

1. This series' purpose is to offer the perspective of Unification Thought on raising our grandchildren. Our basic premises come from 1) the [Realms of True Love](#)—in which Father and Mother Moon explain the *five* realms of divine love—and 2) the [Three Great Kingships](#)—which inspires the title of this series. If you take a look at those two links, you'll be able to understand the *perspective* of the preceding 19 articles, if not the details.
2. My personal observation from attending or supporting decades of Divine Principle seminars is that Section 4 on Original Value (*Exposition of the DP*, p. 36–40 or [online here](#)) is often omitted in weekend workshops, which is only what most people nowadays have the time to attend. And so the central concept—and therefore the *practice*—of [attendance](#) in a culture of heart is often unbalanced.



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Gerry Servito was appointed by Dr. Sang Hun Lee to the *Art and Culture* section of USA's Unification Thought Institute. Currently, he's Senior Teaching Fellow of [RIIWT](#). He found Unification Thought after spending college looking into philosophy (esp. [existentialism](#)), the [Gita](#), and doing transcendental meditation. He was very grateful to find a spiritual path that pursues not only centered mind-body unity, but a 2nd and even a 3rd Blessing—all for the greater purpose! A first grandchild arrived last year, in October<sup>th</sup>.

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