

The Way of the World

January-February 1978



The Holy Spirit Association for the
Unification of World Christianity **1/2**



Core of Unification

Without going through the path of religion there is no way to reconcile the mind and body, no hope that some day you will even get close to God. Religion will be needed until the contradiction within man is completely liquidated and he is united with God in their original common purpose. Then the purpose of religion will be consummated and it will no longer be needed.

—Reverend Sun Myung Moon (page 3)



The Hindu and His World

India, however, affirms the fundamental unity of creation. The earth is not merely an assemblage of physical phenomena we use and then discard. Quite the opposite: we need to establish a conscious living relationship to every aspect of nature. Instead of scientific curiosity or material greed, man should be impelled to realize the potentialities of nature in a spirit of sympathy, with a feeling of joy and peace.

—Dr. Young Oon Kim (page 30)



Restored Christianity as a Counterproposal to Expanding Marxism

A constructive revolution could restore the social and moral force of religion, and bolster the remaining Western democracies with citizenry responsible and enlightened enough to maintain these unique constitutional governments which are dedicated to liberty, the morals of religion, and human and civil rights.

—David S.C. Kim (page 50)



6th ICUS

"In the search for absolute values we can achieve a wise appraisal of the problems in the light of the accumulated wisdom of mankind. And hopefully we can suggest principles that can give guidance in the attempts to solve or ameliorate the grave problems of the changing world in our times."

—(page 90)

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Core of Unification

by **REVEREND SUN MYUNG MOON**
Founder, Unification Church International

October 9, 1977

Why is it that you cannot feel the love of God all the time? Your body is the barrier preventing the love of God from reaching you. God's love is shining forth but your body is blocking it, so by sacrificing your body and liquidating the barrier the shining love of God can freely reach you. Once this happens nothing will be in your way and the total unity between God and man and mind and body can become a living reality. Once you can receive God's love, God will certainly dwell with you. God needs true love and cannot leave it once He has found it. Do you really understand this now?

What you ultimately need the most is the love of God. Do you know how beautiful and how powerful the love of God is? In this world men and women have romances and say they could die for love of each other, but suppose they were to fall in love with God first. That's the key. I searched and found how that love of God can be reached. I not only found the answer but have experienced how the love of God can reach man. With the love of God the mind and body can unite in total oneness.

The love of God needs an object in order to be manifest and man is that object. When will this become reality? Religions have been teaching that the end of the world will occur when one central figure comes, or in Christian terms the Lord of the Second Advent. God works logically and through your own mind you know that the first heavenly family will bring the cosmic spring.

Who is the Messiah? In what capacity is he coming? It is incredibly difficult to conquer the barrier and bring your separated mind and body into oneness so the Messiah comes as a model or example of how to go directly to God. He is

not only a prototype of a true individual, but also of how to form a heavenly family. Eventually the Messiah will establish a tribe, nation and world which can be approved by heaven.

The Messiah sets the standard of perfection from the individual all the way up to the cosmic levels. In addition, the Messiah lifts himself above satanic accusation. As he starts his journey from the very bottom of hell straight up to God, Satan cannot accuse or destroy him.

The Messiah lays the highway from the highest possible heaven all the way down to the bottom of hell so that anyone who finds the highway can go directly to that goal. It is impossible for anyone else to lay that highway from the bottom of hell all the way up to the love of God. It could take you millions of years and still you would not get there.

The Messiah comes with shoulders so broad that the entire world can hang onto him and go the entire journey. If a trivial little fly hangs onto the tail of a galloping white horse, when the horse reaches the kingdom that little fly reaches the kingdom at the same time. God devised that method because He knows that everyone needs some help. No one is capable of coming to God all by themselves so throughout history God promised to send the ultimate one who will come to lead mankind into salvation. This is all within logic and reason. Is it convincing to you. Do you need a Messiah? What about everyone else in the world?

When you analyze the basic principles of God's method for restoration, you can see that the Unification Church is absolutely necessary for God's dispensation. If there were no philosophy of unification we would have to conclude that there is no God. The Unification Church emerged to fulfill that goal of unification. God wants to manifest His love through our movement. How can we manifest the love of God? What is the central point where that love can be manifested?

Is it the world or a nation like America or Korea?
Where should the most fundamental center of
God's love be?

Certainly God would dwell with an individual who has no contradiction between his mind and body, but what is the possibility that the mind and body can become one, and when and where will that happen? If man had not fallen then no contradiction would exist; man must return to that state of sinlessness before the fall and liquidate the contradictions within himself.

If the mind and body can welcome each other and try to move toward each other then they can be in harmony, but if they move in opposite directions then they cannot have unity. Imagine the body trying to go in the same direction as the mind and even overtake it. That would be the most desirable situation.

If God is all powerful, why doesn't He make the body go ahead of the mind? I have experienced the hardest life in prison labor camp and I found that actually the greatest suffering is not found in prison but in the conflict between mind and body. Sinful man always regrets the consequences of his body struggling against his mind.

I ultimately came to the conclusion that my enemy is not the world nor even the communists but my own body. Your worst enemy is your body. Do you believe it? I established one very firm principle that I must conquer myself before having dominion over anything else. Each of you is also committed to a ruthless battle of subjugating your own body. Your job is to have your body surrender to your mind and then bring it in the same direction. That is why a religious life is the pursuit of conquering your body.

If you have not conquered your own body then you haven't reached the standard. Religion teaches the importance of a life of penance; when your body wants to rest then you should wake up and pray. Your body wants to eat delicious

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meals but religion teaches the value of fasting. What the body wants the mind rejects.

What is gained by living that way? By giving up your body you can receive the entire universe, so it's a very good deal in a way. By giving up a little bit of your flesh you can gain the entire universe. This is absolutely true.

How much do you need a Messiah? As much as you need your own wife or husband? As much as your family, parents or country? This world is waiting for the ultimate one who can boldly announce, "You must love me most of all." Only one man has ever done that and his name is Jesus Christ. Without having the authority to proclaim those words Jesus could not have been the Messiah.

Jesus also claimed to be the only begotten son of God, meaning that he was the recipient of the love of God and the only one who would disseminate it to the world. Did Jesus have the qualifications to be the Messiah if he were the only begotten son of God? In addition to all this Jesus called himself the bridegroom and mankind his bride. As the true son of God, Jesus intended to meet his bride and create the first heavenly family on earth.

The Messiah will first reconcile the body and mind. The kingdom is seen first in the family, not in the nation or the world. The family is the building block and it starts with a husband and wife. Our strong point is that we teach the ideal of the heavenly four positions: God, man and woman and heavenly children. This is the completion of God's ideal, the completion of the circuit for the expression of his love. By organizing these heavenly four units we create our relationship with the love of God. The heavenly four positions are the completion of the ideal of creation, meaning that there the perfection of love can be consummated. Once that is formed the expression of the heavenly kingdom is only

a matter of time. All that has to be done is to duplicate and expand these four positions.

When the Lord of the Second Advent comes what will he do? What is the mission and responsibility of the second Messiah? Jesus Christ came to realize that ideal but it was not physically consummated in his own time. Will the mission be left undone a second time? Is it the Messiah's mission to give food to the hungry? No, it is to reconcile your body and mind and ignite you with the fire of God's love. That's the job of the Messiah. If he can ignite the love of God in your heart so that your body and mind can become one then he has done his job. If he cannot do that then building the Kingdom of heaven is impossible. The Messiah will reconcile the body and mind and liquidate all the contradictory elements by subjugating the body. After the mind and body are united you can follow his pattern and create a family, tribe, nation and world and ultimately the Kingdom of God on earth and in heaven. If that is indeed possible, the world will see salvation. If God is really God and if His love is really burning then that must all take place here on earth.

What else does God really need from man? God has lots of love within Himself so why should he need more? Is He greedy? I am a man so I have love in my heart and in my body but can I say that I don't need any more love, that I have enough love to be happy? It is a profound truth that love will never become real love until it finds an object.

If we are like that then what about God? Does that principle work the same with God as with us? No matter how almighty God might be, His prodigious love will never be activated until He finds an object for give and take. An object ignites love. Who can be the object of God's love? Is anything else besides man qualified or entitled to be an object of God? Since God is universal should He love just a trivial chunk of flesh, or is He longing to deal with the universal kind of

mind? Is the mind or body God's real object?

Your mind is so big that you can even trap God inside. Your mind always feels that it can swallow the entire world, right? We each have the qualification to be an object of God because we each have a mind so big that God can certainly deal with it. When God loves you will He exclaim at how dirty you are after living in the satanic world and then push you aside? Or will God fervently embrace you and turn away your iniquities in trying to give you total love? Is God's love conditional and partial or total and unreserved?

When the total love of God reaches you, your every cell will be filled and you won't want anything further. You will feel totally intoxicated in this state and want its goodness to never end. That is the real world in which we are to live and all of you are supposed to become hosts of that love. Don't you want to sample that world now?

Once you experience the spring, you cannot long for the winter. Because the cosmic spring is dawning and the central point of it is the Unification Church, you cannot help but want to be part of it. The greatest event of all is happening right here in this place. Do you want to commit yourself to be part of it? Why? The love of God is our ultimate goal, the love which is powerful enough to encompass the past, present and future. Everything you can think of comes within the love of God. Where you can possess God's love you can possess the entire universe.

We can partake of the world with our five senses, and this is true in the spirit world as well. We are pursuing the world of goodness, trying to see good things, hear good things, and say good things. We are trying to leave the world of evil behind and completely live in the world of goodness. It is very true that the external world is divided into two worlds and we can witness one world of goodness and one world of evil side by side. That same phenomenon even exists internally in the division between mind and body.

If man was originally created in this state of conflict then God must be an imperfect and evil God. People who are only looking at the reality of the world can easily come to the conclusion

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that no such thing as God exists, but if there is no God of goodness then the beautiful things we have been talking about are all meaningless.

Considering man's imperfect and sinful state today, it is only academic to discuss how he can advance to the state of perfection and absolute goodness because it is virtually impossible. No such thing could come about. If there is no God then talking about the ideal world of love and unification is meaningless. There is no substance to it if there is no God. Even knowing this, however, our minds are ceaselessly pursuing the higher state of perfection, beauty, and the ideal.



from the "Life of St. Sergius".

We cannot deny that our minds are searching after eternal value or eternal and permanent evidence. The discussions of philosophers and religious people throughout history have focused upon the best method of fulfilling man's innate desire for perfection.

Many philosophers started out studying perfection, trying to anticipate what the ideal would be like. As a result, philosophers like Hegel came up with the dialectical theory. Basically this theory outlines how everything struggles with something else. That is fiction. It is impossible for two opposing sides to unite together and create the ideal. It is logically impossible to achieve the ideal state by the method of struggle and confrontation.

Religious people have been searching after God, making all kinds of sacrifices for the purpose of finding Him.

Even if we must create a substitute, man-made God, we definitely cannot find any kind of solution for this world, without a God of goodness. Again, for expediency, let's say we come up with a man-made God. If the God that we create is not a true one then certainly it will be impossible to reach the ultimate destination of perfection. We can finally conclude that there must be God because without Him nothing makes sense. If there is a real, true God then we can devise the right solution.

Now you know why philosophers have desperately searched to understand this one God. Religious people have also been searching after God, making all kinds of sacrifices for the purpose of finding Him, but they too have come to a point where they cannot be sure. Everything is hazy at the moment.

Let us think in another direction. Is it only man who needs God or does God need man? If God does not need man then we should give up our search because we will never meet that God.

Only through the mutual efforts of God and man can we hope to meet God. If God couldn't care less about man then there is no hope, but in reality God also needs man. This is another important truth.

What kind of God is He, and why does He approach man? We definitely need God and God definitely needs man so there must be a common goal or purpose where we can meet, otherwise there would be no union. The question of God's existence is one thing, but more important is knowing the purpose of the relationships between God and man. We use money and knowledge and experience to survive and improve our situation, but do you think God needs those things from man? No. There must be some common purpose for which God needs man and man needs God, but somehow this common purpose has not been fulfilled. That is why mankind's situation and God's situation are both tragic.



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We cannot deny that there is a conflict between man's body and mind which reveals that there must be something wrong in men's heads. Where can a remedy be found? What is that common goal between God and man through which we can solve this question? Originally there must have been a common dwelling place for man and God but somehow man has separated himself from it and lost his connection with God in the process.

Concluding that there is a perfect God and realizing the imperfect state of man today we must come to one logical conclusion: man is the one who is out of order, not God. Man deviated from his original state and is thus prevented from reaching perfection. This is how we can reconcile

the perfection of God with the imperfection of man. This knowledge of the fall of man is very precious because not only can we realize the existence of God, but at the same time we can explain the imperfection and contradiction of man. The struggles you experience because of contradictions within yourselves are a result of the fall, yet at the same time God lives in a different state, the perfected state. We can logically justify the existence of perfected God and sinful man by knowing about the fall of man. It was from that point that two worlds came into being instead of one.

With the concept of the fall we can readily understand how there could be both a world of goodness and a world of evil struggling with each other. The world of goodness is governed by God and the world of evil is the result of the fall. We cannot accept the premise of atheists that there is no God due to the imperfection of man. We know the principle. After knowing this we can recognize how the God of perfection has been making efforts throughout history to restore the corrupted world into goodness. Religion is one evidence of the effort of God.

What is the purpose of religion? Simply speaking, religion strives to bring this world closer to God; it is God's tool to communicate with His imperfect world and raise up good men. What is goodness? Anything that attempts to bring God and man into unity is good. Is hard work goodness or is eloquent speech, fasting or sleeping on nails goodness? People are very much in the dark about the definition of goodness.

Good springs from love. At the bottom line of every religion love can be seen as the source because it is the common purpose shared by God and man. Love is the ultimate goal of God's search for men of goodness. Man is searching after God for the same reason. Religion has been striving for unity between God and man by stressing the common purpose of love.

Christianity has been preaching the love of God for many years and the other prominent religions in history also have their foundations in love. For example, Buddhism preaches a life of mercy and benevolence, which is actually love. Any legitimate religion has to be based on love.

All religions emphasize self-denial and sacrifice in order to achieve that love. Without exception sacrifice is necessary for you to form an intimate relationship with God. Why should sacrifice be the highest form of love's fulfillment? There are many, many answers but let us analyze this ourselves.

You have a mind and body and of the two which is less evil? The body doesn't have any sense of self-giving or humility. We have to subjugate our bodies because in weakening the body there is a greater opportunity for the mind and body to become one. Then the body can listen to the mind.

Meekness, humility and sacrifice are the virtues emphasized by religion and by applying them the body will be forced to unite with the mind. Who is actually pursuing such a goal through religion, man or God? God has been leading mankind toward that way of life, but God's effort will be in vain unless man responds to it. A mutual effort is necessary if we are to reach the ultimate goal.

Why do we all need religion in our lives? Without going through the path of religion there is no way to reconcile the mind and body, no hope that some day you will even get close to God. The contradictions in man cannot be resolved without the process of religion. We can say that religion is an absolute necessity for man, not an ornament to pick up on a whim. Religion will be needed until the contradiction within man is completely liquidated and he is united with God in their original common purpose. Then the purpose of religion will be consummated and it will no longer be needed.



It is inevitable that all good religions in history receive persecution. Persecution is almost an indispensable ingredient in growing spiritually.

All of this bring us to the logical conclusion that religion will not be needed by man for eternity, but will be consummated by the emergence of man in perfection. It is logical that on our journey we start from the very bottom of the fallen state. The journey will lead us into the ultimate goal of total and perfected union with God.

Do you think man's best thinking and best efforts could devise the way to finally build the ideal world? That is absolutely impossible. Man's only alternative today is atheistic communism, which claims the ideal world can be built without God. Because communism has only material things as its objective it has no foundation and will be blown around like a leaf in a storm. That ideology places value only in the material world, but do you think that our bodies are more perfected than our minds? The body is limited by circumstances but the mind does not have limitations. We conclude that this world can find hope only through a search after God in religion, in the faith that some day the union of men and God can be accomplished. As one man I have probably given the most of myself in the search for the answer to this question, the one who suffered most in order to win a probable solution. This is a total concept.

Actually what you and I need most is not God Himself but God's love. If there is a God then it

is inevitable that a new religious movement will come forth which will transcend national and racial barriers, uniting all people together to pursue one common goal: unity with God's love. Clearly such a religious movement is necessary. The love of God embraces all races equally. God doesn't express love according to whether you are white, black or yellow. If God's ideal and love were limited to only one or two races then He would truly be an imperfect God. The ultimate religion must transcend national and racial barriers. So, from this standpoint let's analyze existing religions.

True salvation springs from union with the love of God, which manifests everywhere in a fair and justified manner. Which race you belong to makes no difference at all. It cannot be said that the love of God works only in the Western hemisphere; it shines throughout the earth. Any religion which proclaims the segregation of the races is a false religion. A new religion is needed which enhances all men equally. For instance, Jews and Christians should not feel that they are the only people who deserve the love of God. They must feel instead that they are merely servants who must bring the love of God to all humanity. Do you think God wants the whole world to be Jewish, or should Judaism be simply a tool of God? Do you think that God could limit Himself to the world of today's Christianity or should Christianity become a tool of God? The love of God is supreme and encompasses the highest possible level. Everything is part of it and everything is surrounded by it. The love of God can encompass all human existence.

Religions are only meant to be tools of God and therefore they should be universal and intermingling. Any religion which rejects such principles cannot be called a true religion. Measured by this standard, are all today's conventional Christians perfected? In their interpretation of the Bible only Christians will be lifted up in the air to meet the Lord when he comes

on the day of judgment. Is that attitude right? If what they believe is the case then God is really a cruel God with an imperfect ideal.

A religion which can clarify God's intentions is absolutely necessary. A revolutionary concept must come to Christianity and enable it to meet the criteria of perfection that God originally intended.

What is the Unification Church supposed to do? First of all, make one world and elevate it into a world of God. Encouraging self-centered individualism is Satan's final strategy to demolish this world and this nation and we must destroy this satanic concept. What am I trying to ignite in you spiritually is the ecstatic joy of God's love so that it will not be just a concept to you but be a presence in your daily life.

One phenomenon sets the Unification Church apart. Our members often meet me in dreams or visions and in all kinds of spiritual circumstances. The power of spiritual experience already exists and embraces each one of you every day. In the mundane world those things may seem abnormal and certainly they have never been seen in any other religion in the past. Physically I am very far from our missionaries all over the world but I am just as close to them as I am to you. This is a most vivid testimony to the significance of our movement.

I want you to know that tremendous sacrifice has been paid in order to come to this level today. Many nations have collapsed and many millions of people have died for this. Since it comes to you without too much effort you don't realize its value and you think that this is common everywhere. It certainly is not.

We are a religion of experience and feeling because God is not a conceptual God to us. He is the master of our daily lives. As soon as you come into this atmosphere you immediately become a recipient of new spiritual power and presence, but for people outside our Church it is an unfamiliar and perplexing thing to grasp.

Why do we all need religion in our lives? Without our going through the path of religion there is no way to reconcile the mind and body, no hope that some day you will even get close to God.



We must be thankful to God every day. Even if the world came against you and your life was abruptly ended, would you still be grateful to God? You can think of Satan as God's tool in a way, a means of finding out whether your gratitude is real or not. I will never tell you to just be thankful to God and let me take care of Satan for you. Instead I will push you out into the corrupt and evil world. If you are really thankful then my mandate to you is to go liberate the world and come back. You will pass the test by remaining loyal, steadfast and thankful under any circumstances or experience. If you can do that then Satan has no power over you and eventually he must issue you a certificate saying that indeed you are a child of God. As an archangel, Satan must be the one to testify to God whether or not you are God's child.

It is inevitable that all good religions in history receive persecution. Persecution is almost an indispensable ingredient in growing spiritually. Would you say I have received persecution or not?

All of America has gotten up in arms over me, with all kinds of beautiful titles being given me, like "brainwasher" or "demagogue." My response is just to smile at all of this because after everything is settled, who will be the winner? I am the winner because the truth is our powerful ally. In the San Francisco legal case the lower courts issued conservatorships and the papers all wrote about the brainwashing charges. Then after the higher court examined the entire situation they said that the Unification Church hadn't done anything wrong and that we had rights which were protected by the United States Constitution. The press did not report this decision too widely but the people who oppose us really received a setback. They will not be foolish enough to try this tactic against us again.

This is the right time for us to really show America who I am and what the Unification Church is all about; we are sending the one-hour "Reverend Moon in America" program to television stations in all fifty states and even throughout South America. Now the book written by Dr. Sontag has come out which will tell the world what we are honestly trying to do.

Our antagonists will know in their hearts that they were wrong and eventually they will have to respect me for the way in which I dealt with the negativity. I never sought revenge but simply smiled and let God take care of it. That's how we will win because we are not fighting on their level. Since you too have that knowledge and commitment I willingly push ahead without any hesitation. Having this dignity and strength, there is nothing under the sun we cannot do.

In order to reach the love of God in your daily life the most essential thing is knowing how to conquer your body. This is my foremost task in searching for the truth. The body has three fundamental desires. First, the body gets hungry and looks for food. How could I conquer the desire of my body? I had to establish that I love God more than my body loves food when it gets hungry.

By doing that yourself you can set a superior standard and demonstrate how your love of God is stronger than your body's love of food. Jesus also conquered that particular desire and went through a forty-day fast. Many prophets and saints in history emphasized fasting in their life of faith.

Hunger is the worst kind of suffering and if you can forget your desperate hunger in your search after God you have made a very precious statement. Until I was thirty there was no day that I was not hungry because I went without food in order to test myself. You can't say you have overcome your body until you have conquered desperate hunger by the power of your love of God.

The second fundamental urge is for sleep. Can you demonstrate that your love of God is stronger than your body's desire for sleep? The second test is passed when in thinking of God, He is so real and relevant that your intense love of God conquers your urgent desire to sleep. For seven years I never slept more than two hours a day. This morning I arrived at 5 a.m. after travelling all night. My whole life has been training for living like that.

You need the love of God, don't you? You have to win His love and show that your love is more intense than anything else. When you are sleepy your passionate love of God must enable you to conquer such moments. It is most difficult to go beyond the level of hunger and sleepiness for the love of God. Jesus had to conquer all those bodily desires. The Bible said that he fasted for forty days and furthermore, we can well imagine that his life was a struggle both day and night. Jesus asked his closest disciples to stay awake and watch with him while he prayed desperately in the Garden of Gethsemane, but what happened to the disciples? They fell asleep. They could not win over sleep and Jesus told them that though their minds were willing their flesh was weak.

This is not some hazy spiritual concept. You must overcome precisely these things in your life. I would not speak this way to you unless I

had tested out everything in my own life.

The third desire you must conquer is the urge for physical love. The worst kind of temptation for religious people always comes in the form of sex. Men and women have instinctive sexual desire, but your intense love for God should be stronger than that desire for carnal love. In this respect American young people have a great deal to overcome. The permissiveness in America has left the moral life of Americans looking like a dirty rag.

Now you understand why the major religions throughout history have always emphasized the value of celibacy. Your body is your worst enemy and it has three formidable weapons: the desire for food, the desire for sleep and the desire for physical love. I have fought the same battle that you are engaged in but you have no idea how many tears I have shed to win over these temptations.

You know we all need the love of God, but how will you pay back your own debts in these three years? If you spent dozens of years being tortured in prison you still could not repay God. When you were hearing about the beauty and sweetness of God's love all of you were happy and gay but in hearing these things you have hit a stone wall. How will you break through? No one else can pay your debts. For many years I searched for some alternative way for mankind to reach the ultimate goal without having to go through the ordeals I have endured. No one is capable of passing such impossible tests.

Without a doubt the lives you lived before joining the Unification Church were self-centered. Before you knew about God you were the central part of your lives, right? The quickest way to become qualified citizens of the Kingdom of God is to revolutionize yourselves totally, changing your concept of your purpose of life from selfish happiness to the happiness of God and humanity.

We can turn humanity's concept of existing here on earth completely upside down. Do you deeply feel that you were not born for yourself but

for the sake of God and humanity? If you do not eat food for your own contentment but for the sake of God and humanity, then it can be justified. You should think of sleeping as preparation for you to do even more for God's work the next day. Taking rest with that attitude cannot be called a sin because it is for the sake of God and humanity. Can you say that your desire to love God and humanity is as great as your desire to have love



personally? This is the way your life can be turned totally upside down. Previously you did things to have fun and to become someone of distinction.

When you revolutionize your purpose of life, then nothing is for yourself anymore. If you have enough food for a good meal then you can think that you will do twice as much as you can when you are hungry. When you have new vitality after resting at night then you can say, "God, let me go out and work." Instead of pursuing the old physical gratifications you can use your energy for the sake of God and humanity. That's the way we live.

That is the only alternative I could find. Otherwise you have no qualification to eat and sleep

You must come out of it in order to make another world, not yourself in the center but with God in the center, surrounded by His own children.

and love. When you are very hungry and find a good meal but your concept still focuses on God and humanity, your eating is not a sin. That's the way man was to have lived if there had been no fall. Eating is not a sin in that case. You know the heavenly alternative and you know how you can be justified in eating, sleeping and loving.

In the world as it is now each person stands in the center as an individual, surrounded by his family, nation, world and the cosmos. Each person has to break through every barrier which limits himself. This world is the realm of the fall and you must come out of it in order to make another world, not with yourself in the center but with God in the center, surrounded by His own children.

I want to leave just one tradition when everything is over, that I pursued the love of God and was a man of the love of God. When you go to spirit world that love is the only asset you will have. That's the only thing you can take with you to the spirit world. When you possess the love of God you can do all things, and on behalf of God you can be given ownership of all things. Only in the love of God could it be justified.

I have laid the highway and even created the automobile to drive to the goal, but it is up to you to get the fuel and drive there. You must fulfill your own responsibility because I cannot do everything.

Do you need my supervision or will you do it on your own? If I have to supervise and inspect you then Satan will accuse you of not getting to the goal by yourself. When I was going through my mission I told God to not even supervise me but let me go on my own. I won't supervise but I will wait and see the results.

If you really know the truth then I'm really not needed here in America. I want to get a walking stick and a big trunk and go all over the world. Do you think I need a little vacation and a chance to enjoy nature? Would you permit me to do that? Now I have done my job and you know precisely what you need to do.

The love of God is yours, not mine. But you must win that love from God. You must mature on your own. Once you become husband and wife would you want me to supervise you? You don't need me to help you do your mission either. Until you find that ultimate love you do need me, however, and once you have found that love you are on your own. Then you will pull yourself.

Until you come to that level the secret for you to meet me very intimately is to pursue your mission with a fervent longing for God. When you shed tears for your mission the entire spirit world will surround you and I will appear to you spiritually. You can take advantage of that principle of the universe. If you are longing for me so much that you forget to eat or sleep then our encounter will go beyond any kind of physical sensation. The spirit world will be opened up and you will find yourself there with me.

There can be real unity between you and me when my heart can become your heart. If you want to find out if this is true, just try it out. How can you find such heart? When you are suffering and given persecution and when you are treated most miserably. When your heart is really suffering then you will know the very heart of my own suffering. That's the way our hearts can be linked and that's the way you can instantly elevate yourself to a higher level spiritually.

Do you think someone can be close to me if they go everywhere with me every day? No, the person who is closest to the True Parents is the one who sheds tears for his mission, passionately involving himself every day, regardless of how scornfully he is treated by the world. That person is closest to me in the real sense. You have to go to the bottom of the world to set the condition of victory there and then come back with the record of victory. You youth of America should not violate the heavenly law. Your precious youth should remain pure and clean and always be one of dedication.

*Do you
deeply feel
that you were
not born for
yourself but
for the sake
of God and
humanity.
When you
revolutionize
your purpose
of life, then
nothing is
for yourself
anymore.*



What actually happened in this process? After you conquer yourself you meet another barrier and **must** form a God-centered family in order to break through. Then you will meet another barrier on the natural level and after breaking through on that level you must build another world. As much as you are able to break through in the satanic world is what you are actually building of your own new world. This world is the consequences of the fall so we have to separate ourselves from the ways of this world, and create a new world, becoming new people in a new way of life.

You must have been thinking about these things but have you ever solemnly decided that you were going to break through and liberate yourself from this world and its ways? This is exactly the culmination of what I have done spiritually on the worldwide level. That is the way I have

progressed through this way of life.

Our movement has emerged on the worldwide stage. There is always resistance each time we try to break through to a new level because Satan absolutely does not want to see the heavenly world come into being. Of course he wants to prevent that from happening because it means the destruction of his influence and personal dominion. Satan's world has to come against you so naturally there will be persecution. Even though you are only an individual working on the individual level of restoration, the entire nation and the world will come against you. Nevertheless we must overcome this situation. When the entire world comes against us it gives us a better opportunity to win over the world at one stroke. The harsher the rejection and persecution on the worldwide level the faster our day will come.

Even as a member of the Unification Church you will not actually have to go through exactly what I went through. You don't have to start from the very bottom. By joining my crusade in its final stage, by overcoming the final barrier together with me you have already won the entire world. You don't have to go through the whole process. That is your advantage.

Your 5% is to go the road of persecution and you must welcome it. You will be persecuted by all kinds of people on all kind of levels. You must face and conquer all of peoples' scornful attitudes, but your struggle with persecution is never in vain. We are citizens of a different world. Until you are given the blessing you should have no concept of personal ownership, thinking that you own this or that. Until you reach this state you are even wearing your clothes for the sake of mankind, clothes which belong to mankind and which you have borrowed. After your marriage God will bestow upon you the right of stewardship.

No, what you are actually doing is investing yourself to the utmost so that you can receive the love of God to an equal degree. You are gaining

something far greater than anyone else can ever imagine and because of that you can be grateful and persevere, no matter what degree of suffering you encounter.

We know this through the Divine Principle. Because of the fall of man we lost the love of God, love of man and all the things of creation. Man himself became the tool of Satan. This is all the result of the fall of man. We will restore all these one by one. First all things of creation must be restored to God. Then fallen man must become godly man. Finally the love of God can be consummated and man can receive the love of God in blessing. Unless you willingly go this route you can only be seen as a thief who is trying to sneak into the kingdom. You have to submit your ID card as you come into the palace. You cannot sneak over the fence. The road of restoration is the real indemnity. You must go the route and then the love of God will meet you at the stage of perfection.

Do you have confidence that you can be blessed in marriage? Have your mind and body become one, totally free from satanic accusation? Are you entitled to have a godly woman as your wife? Whether you are a man or a woman, no one is entitled to say he has done everything and put everything back. No one is able to say they are perfect and worthy of the blessing. I want you to be humble. God will have mercy upon you when you realize your true situation and then in His love put you together in heavenly matrimony. Only then do you have the right to accept the blessing.

All throughout history people were in darkness with no one to guide the way, but now everything has been made clear. This is a magnificent blessing in itself. Now we not only see clearly the broad daylight, we can live it every day and make our way step by step to this goal. I want you to realize how precious it is that you are sitting right here.

No word of complaint can be spoken. To

complain is the fastest way to bring yourself down into hell. Satan's most effective tool is seen in complaints. I have many reasons to complain if I chose to do so. This morning I could have complained to God that He was unreasonable to ask me to speak to you after I travelled all night without resting, but God would insist, "You go and speak to them. They would love to see you." Under those circumstances should I feel justified in speaking only thirty minutes, and only come under those conditions? Complaint has never even entered my mind because I am too busy fulfilling my mission. No matter how long you live this is a short life. I have so much to finish in my short life and every second counts. No one else can do my job and I cannot waste any time.

You are committed to a formidable responsibility. Do you think this all sounds like a big lie, or is it really the truth? Then shall we live it or not? I chose the same route as you say you want to follow and I have come to that goal. Was I destroyed or am I succeeding? Now I have come to the point where I don't have to worry about my own needs because I know God is concerned about me. God provides food and looks after men. I have seen such things happen.

I know precisely how the love of God feels and I want you to experience it too. Don't fear death; it is nothing. I gave up my life a long time ago and for the sake of this mission I am ready to go anywhere at any time. I have no attachment to this world. The only reason I want to live a long time is because of my mission. Sometimes I think of what would happen to the work of God and to our movement if I suddenly disappeared, but that is my only real worry.

Today's message is "Core of Unification." Where is the core of unification? It is found in the love of God. You must be proven victorious in the satanic world by setting the condition of uniting mind and body. Then you will go up to the other stages of family, tribe, nation and world. When

you are victorious on all levels you can come to the final and complete union with God and you will find your ultimate home of peace, joy, satisfaction and tranquility.

Suffering is a privilege when you are searching after the love of God. You must never think you suffer for my sake; it is all for yourself. How can you complain if you are working for yourself? If you want to complain you must complain about yourself. If you do more than the Unification Church and more than me then you might have the right to complain about a few things. I found out a long time ago that nothing can be gained by complaining so I have never complained, even when God was very cruel to me. I have always been thankful because if God was cruel it was actually a manifestation of His love. God tested me in an extraordinary way, wanting me to pass the test so He could give a special, extraordinary love.

You must win over hardship in order to become a recipient of the ultimate love of God. No one can complain about you because you will be entitled to that love.

Sometimes you may feel that your situation ten years ago and ten years from now won't be any different, but I want you to know that even though physically you may remain on the same level, spiritually you will be living on an entirely new world. That's our pride and heritage. Whether it is raining or storming outside doesn't make any difference. You just cannot let yourself relax. You never know when you will die and before you die you must know the love of God. No one can guarantee that you will live a long life. Therefore, you must even live as though today were your final day. When you take a final examination in school what would you do the night before? You would concentrate all night long. You should be even more desperate than that for the heavenly purpose.

You cannot misuse this opportunity. This is an unmistakable truth and we must take it seriously. Can you commit yourselves to doing it?

THE HINDU AND HIS WORLD

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Rabindranath Tagore sees one factor which distinguishes Hindu thought from all others—its geography. Classical Greek civilization—being urban—was a culture nurtured within city walls. Such a life results in an ultimate separation between the world inside the walls and that outside. Fortified with such barriers, man becomes suspicious of anything beyond them.

Indian civilization on the other hand grew out of life in the forests. When the first Aryans migrated into India (c. 3500 B.C.) they found a vast woodland which sheltered them from tropical heat and rain. Forests provided pasture for cattle, materials for building and fuel for their homes and sacrificial altars. Surrounded by

such a friendly environment, and in constant contact with a living, growing nature, the Indian mind had no need of erecting walls. Consequently, the Hindu's religious philosophy centered on attaining truth by growing with and into his natural surroundings. The forest sages taught that man existed to realize the great harmony between his spirit and that of the world.

Thus, says Tagore, the contrast with the West is very distinct. While India emphasized the *congruity* between man and nature, the West stressed the cleavage. City dwellers felt as if man had to wrest his living from an unwilling alien power. The world was characterized and imagined as a hostile environment, which urban men felt they had to subdue.

And working from that viewpoint. European man creates a further artificial barrier, in the eyes of the Hindu. The Western man believes that there is a sudden unaccountable break between the human being and nature. That is, nature is limited to inanimate things and "beasts," which are considered on a "lower" scale of being. Whatever has the stamp of perfection on it, intellectual or moral, is exclusively human.

India, however, affirms the fundamental unity of creation. The earth is not merely an assemblage of physical phenomena we use and then discard. Quite the opposite: we need to establish a conscious living relationship to every aspect of nature. Instead of scientific curiosity or material greed, man should be impelled to realize the potentialities of nature in a spirit of sympathy, with a feeling of joy and peace. Everything physical has a living presence, and by meeting the eternal spirit in every object the individual becomes emancipated. His harmony with the All is established.

Tagore looks at the historical differences between the settlers of America and those of India to illustrate his point. European colonists, he maintains, ignored the forests. The great living cathedrals of nature had no deep significance for them. They sought only wealth and power from nature, never a sacred association. In India, on the other hand, every

spot of natural splendor became a place of pilgrimage. From the Himalayas to the Ganges holy places became sites of great spiritual reconciliation between man's soul and that of the world. Indians even went so far in demonstrating this universal sympathy with life that they gave up eating animal food.

For Tagore, man is essentially not a slave either of himself or of the world; but he is a lover. His freedom and fulfillment is in love, which is another name for perfect comprehension. By this power of comprehension, this permeation of his being, he is united with the all-pervading Spirit, who is also the breath of his soul. Where a man tries to raise himself to eminence by pushing and jostling all others, to achieve a distinction by which he prides himself to be more than everybody else, there he is alienated from that Spirit.

1. Historical Background: Hindu Scriptures

Unlike Buddhism, Christianity or Islam, Hinduism did not have a founder. It grew gradually over a period of 5000 years absorbing and assimilating a variety of religious and cultural movements on the Indian subcontinent. Therefore, it does not have an authoritative Torah or New Testament by which the true faith can be distinguished from heresies and misinterpretations. As has been pointed out by an unfriend-

ly critic, Hinduism looks like a jungle of thought-patterns, a mysterious world of high-soaring and deep-plunging thought, gorgeous and weird mythology, bewildering variety and rigid customs, noble ethical purity and startling licence.

Hinduism often claims to be the religion of the Vedas—in which case its earliest written records go back to at least 1200 B.C. These Vedas were introduced by Aryan tribes who migrated into India from the northwest for a period of 700 years. The *Rig-Veda*, an Aryan hymnal containing 1028 religious songs, represents the oldest Hindu scripture. The *Sama-Veda*, *Yajur-Veda* and *Atharva-Veda*—collections of sacrificial hymns, ancient charms and primitive incantations—came from remote antiquity; but in the form we now have them they are tentatively dated around 1000 B.C.

The second great section of sacred literature is known as the *Upanishads*. Of these two hundred and fifty metaphysical treatises, thirteen are considered the most important. Again, we cannot be certain when they were composed; probably the bulk of them were produced around 800-700 B.C. According to some scholars the *Upanishads* are “jumbles” of lecture notes, miscellaneous quotations, aphorisms, short hymns and formulae for memorizing.” Yet others, no less famed, point to these writings as the most profound explanation of religious ex-

perience. No one will deny that Upanishadic texts have provided Hinduism with its deepest philosophy—a type of metaphysical monism and pantheism popularly called “Vedanta.”

The Hindu epics and *Puranos* (“ancient tales”) in a broad sense are also part of Indian scripture and have been the most effective literary means for the popularizing of the faith. The two classical epics are the *Mahabharata* and the *Ramayana*. The former, often termed “the fifth Veda” is an immense poem with 100,000 stanzas—about seven times the length of Homer’s *Iliad* and *Odyssey* combined. While the main story deals with the wars between rival royal dynasties, the epic includes many digressions on statecraft, the art of warfare, the caste system, fairy tales and mythical history. Most importantly it contains the *Bhagavad-Gita*, a religious and philosophical poem which purports to be direct revelation from the god Krishna. Tradition asserts that the epic was composed by the original compiler of the Vedas and dictated by the elephant-faced god of wisdom, Ganesha. Although the traditions are ancient, modern scholars date the *Mahabharata* somewhere from 1 A.D. to the middle of the 3rd century.

The *Ramayana*, a poem of 24,000 couplets about Rama, the seventh incarnation of the god Vishnu, is an epic of military valor and the unconquerable love of a

married couple. The story begins when an upset king decides to abdicate in favor of his eldest son, Rama. On the day set for the change of rulers, the king's youngest wife asks a favor. Not realizing what the scheming woman desired, the king promised to grant her wish. She then demanded that her own son be crowned and Rama exiled for fourteen years. There was nothing to do but grant her what she wanted.

The queen's son was visiting a foreign land when news of his mother's trickery reached him. By the time he had returned home, the old king had died of grief and his rightful heir had gone into exile. After condemning his mother for selfishness and cruelty, the new king went searching for Rama. Finding him living in the jungle as a hermit, the king tried to persuade Rama to take his rightful place on the throne. Not wanting to break his father's promise, Rama refused, but after much pleading he agreed to serve as the regent for the new king, hence ruling without actually reigning.

Later the demon-king of Ceylon kidnapped Rama's wife, the beautiful Sita. When she refused to enter his harem, he imprisoned her in his impregnable castle. Rama looked everywhere for his wife to no avail; that is, until the monkeys told him what had happened. The monkeys then help him build a bridge over to the island of Sri Lanka. After many

bloody battles, Sita is rescued and the demon-king slain. Since fourteen years had passed, Rama and Sita return to their home where he can reign as king.

While to outsiders the *Ramayana* epic may seem more like a fairy tale than holy scripture, for the pious Hindu it teaches how important it is to keep one's promises, obey the will of one's parents, prove one's love for his wife and be courageous enough to overcome every obstacle. For the Hindu, Rama is an incarnation of divine virtue and valor, a perfect embodiment in human form of Vishna's providential power. Also the *Ramayana* shows why Hindu worship the monkey god Hanuman: Rama would have been unable to rescue his wife and destroy the evil spirits ruling Ceylon without the aid of the friendly monkeys.

Although the *Vedas*, *Upanishads*, *Bhagavad-Gita* and *Ramayana* are the classic sources of Hindu religion, of at least equal importance for popular piety are the eighteen *Puranas*. As a whole, the *Puranas* are ancient tales and teachings designed to extol worship of the Hindu trinity. Brahma the creator, Vishnu the preserver and Siva the lord of change or destruction. Six *Puranas* exalt the god Brahma, six are devoted to Vishnu, and six to Siva. Among the separate *Puranas* of great value is the *Srimad-Bhagavatam*, from the Vishnu group, because it tells the story of Lord Krishna,

one of India's most popular incarnate gods.

Mention must also be made of the *Tantras*, sixty-four Sanskrit books containing conversations between Siva and his divine spouse Kali. They discuss how to obtain superhuman powers and ways to unite with the Supreme Spirit. As handbooks for occult practitioners, they provide magical formulas and the meaning of mystical letters and diagrams. In addition, they describe a great variety of charms, all of which are supposed to have the power to influence people, make them fall in love, cure them of diseases, curse them with blindness, etc.

Tantrikism involves worship of the divine energy in a female form, Kali, the consort of Siva. The believer feels that since the ultimate bliss consists of the union of Siva with Kali, man's supreme goal can only be obtained through sexual ecstasy. In "right-handed" Tantra (the respectable variety), the union of husband and wife symbolizes the blissful union of the soul and God. "Left-handed" Tantra however, fosters sexual permissiveness. Hindu, Tibetan and Buddhist devotees of Tantrikism illustrated their faith with controversial paintings of a dark-skinned male and light-skinned female engaged in lovemaking; not to arouse erotic feelings but as pictorial representations of the mystic union of male and female aspects of the Godhead, from

which the universe was created.

Because Hinduism has no sacred canon in the strict Judeo-Christian sense, and because the vast majority of Indians until recent years have been illiterate—making a book religion virtually impossible—whenever writing has been highly esteemed it became scripture. Besides the previously mentioned writings, among the influential Hindu books are the *Laws of Manu*, *The Ocean of Love* (Prem Sagar"—a Hindi free rendering of the *Bhagavata Purana*), the lengthy hymnal of the South Indian Vishnaivas, the *Gospel of Sri Ramakrishna*, Tagore's *Sadhana* and *Religion of Man*, Vivekananda's speeches and the publications of Radharkrishnan, Aurobindo and Gandhi.

Growth and Development of Hinduism

Quite appropriately, it has been said that Hinduism is the substance of Indian civilization and Indian civilization is the form of the Hindu religion. For more than five thousand years Hinduism has been the expression of the needs and aspirations of the Indian people. Consequently it has changed and grown in response to different cultural conditions and deeper religious insight.

Some scholars, like Professor D.S. Sarma of Madra, divide Indian history into six periods from 2000 B.C. to 1885 and a seventh, the present age, which signals the

dawn of a new day.. Since Christians find that the Bible provides a pattern for the history of restoration, it may be of value to see how far the scriptural model fits the pageant of Indian experience.

The first period of Indian history begins in the third millennium B.C. and concludes with the birth of Buddha (560 B.C.). Archeologists have unearthed many signs of prehistoric men living in India and at about the time of Egypt's pyramid builders, the sub-continent had civilizations equal to those around the Nile and Tigris-Euphrates rivers. An Indus Valley culture—not discovered until after World War I—was particularly noteworthy. Living in well-constructed cities, Indus Valley merchants, artists and farmers practiced ceremonial bathing and venerated trees. Beyond that, they also worshipped the Mother goddess and a fertility god like Siva and believed in sacred bulls. Thus they provide a key to understanding much of later Hinduism. In south India another civilization—called Dravidian—was equally well-developed prior to the Aryan invasion of 1500 B.C.

Like the Hebrew invaders of Palestine, the Aryans conquered a people in many respects far more civilized. The Aryans swept down into northwest India, gradually subjugating a large part of the area. Nothing could halt their chariots and expert archers. A modern writer has compared the Aryans to the

Vikings: both were hard-fighting and heavy-drinking warriors who worshipped the gods of fire and thunder. They celebrated by getting intoxicated on soma and conducting bloody animal sacrifices. The Aryans—like the Dravidians—did not build temples. They prayed at a sacred fire, with their rulers serving as priests.

Brahminism, the first stage of Hinduism, represents a synthesis of the victors' religion and that of the conquered. The Aryan gave to India the hymns of the *Rig-Veda*, Sanskrit as a sacred language, some of the gods, and the basis for the Hindu epics. The Indus Valley people and Dravidians were responsible not only for the reverence given the cow, river and snake, but also phallic worship, veneration of Siva and Kali, and caste.

Once the Brahmins had tightened their hold on India, their priestly rule became intolerably oppressive. Caste regulations were continuously made more detailed and rigidly enforced. Far too often Brahminism was just the celebration of expensive sacrifices, elaborate rituals and social stratification in the extreme. Many must have cried out for social reform and spiritual revitalization.

Buddhism and Jainism in the 6th century B.C. represent two powerful attacks on the religion of the Brahmins and signal the beginning of a new era in Indian history—from Buddha's birth to the

fall of the Mauryan empire (200 B.C.). Since other parts of this book will deal with the religious reform movements, we turn directly to the important political developments of this period. After the death of Alexander the Great, an exiled soldier and his Brahmin priest advisor were able to stage a coup d'état and rather quickly establish India's first empire—covering all of north India. The new emperor, Chandragupta Maurya, relied on sheer military power—a standing army of 600,000 infantry, 30,000 cavalry, 9,000 elephants and strangely enough, a personal bodyguard of well-trained *women* soldiers. His military state lasted 150 years. After twenty-four years on the throne, however, the emperor joined the Jains, abdicated, became an ascetic and starved himself to death. His grandson, Asoka, became India's most important ruler until the time of Akbar the Great in the 17th century. Asoka reigned forty years, was famed as a patron of Buddhism and (legend says) had become a monk prior to his death in 232 B.C.

This second period in Indian history was characterized by two features: a widespread attack upon the established Brahmin faith and the birth of the first great empire. Both attempts at social change were led by the warrior class. On one hand India sought a faith which did not restrict men on the other, it welcomed greater

political unity. Each reform, however, was somewhat frustrated. Jainism and Buddhism, in spite of temporary successes, were unable to displace Hinduism's caste structure. As for the Mauryan dream of a centralized India, that was not accomplished until the British occupation of the 18th century.

The third stage extends from the fall of the Mauryan empire to the rise of the Guptas dynasty (200 B.C.—300 A.D.). During these years the two Hindu epics took their final form, the influential legal code of Manu was created, and some of the *Puranas* were composed. Buddhism adopted more and more features of Hinduism until the Mahayana school became firmly established. Politically at this time, Indians expanded their influence over Sumatra, Java, Borneo, Malaysia and Indo-China.

So far as religion is concerned, the epic age saw the creation of what most Hindus now believe and practice. As students of Indian piety tell us, Brahminism became Hinduism. The sacrificial altar of the past was replaced by the temple. To make the metaphysics of the Vedanta a faith of the masses, emphasis was placed on the personal God rather than the Absolute. Devotion to the Lord of all the worlds and Friend of every living thing was stressed. Most noteworthy was the popularization of the *avatar* doctrine: out of compassion for mankind Vishnu comes to

Albert Schweitzer felt that "reverence for life," all life without exception, was one of Hinduism's great contributions to mankind.

earth and incarnates Himself as our protector, guide and companion. Such a belief reinforced image worship, religious processions, holy day festivals and pilgrimages to sacred shrines.

Next came the golden age of Hindu India (300-650 A.D.). A new dynasty created a second Gupta empire covering most of northern India which lasted for about a century and a half before the Huns swept down, shattering everything. Not until the 7th century could a new monarch, Harsha, temporarily restore some semblance of peace and order in the area, but this vanished again after his forty year reign.

The *Puranas*, collections of ancient religious tales and extravagant mythology, came from this golden age, providing the real Hindu Bible of the common people. Worship of specific gods and goddesses (called "sectarian Hinduism") became normative. Men now concentrated their devotion on Vishnu, Siva, Shakti (the divine Female), Surya the sun god, or Ganesha, the elephant-faced god of revelation. While this change was taking place in popular Hinduism, the scholars developed the six orthodox schools of Indian philosophy to combat the heresies of Buddhism and Jainism. Also at this time devotees of

Shakti created Tantrikism, with its mystical ritualism designed to give adepts supernatural power through a rigidly segregated society and union with the Mother goddess.

India's fifth period covers in succession the breakup of India into small warring kingdoms; the Muslim invasion beginning with Mahmud Ghazni (998); the creation of the Islamic Mughul empire; in ascendancy and decline; the establishment of British rule in Bengal (1757). Since the time involves a thousand years, our treatment must be extremely sketchy. For Hinduism this long period saw the appearance of Shankara, the father of Vedantic philosophy, and Ramanuja, his peer and rival. Shankara (b. 788), often called the Aquinas of India, expounded and systematized an interpretation of the *Upanishads* which came to be known as the philosophy of non-duality. Seven basic principles provide the pillars of his metaphysical system:

1. The eternal, impersonal Absolute (Brahmin) is the only ultimate Reality.
2. Maya (illusion) is the power by which the Absolute appears to us in a transient universe of time and space.
3. Causality explains the

universe but not the nature of the Absolute.

4. Man's spirit is identical with the Supreme Spirit.

5. Sin and suffering originate from our failure to realize our essential oneness with the Absolute.

6. Liberation cannot be achieved by action (karma) or devotion but only by means of illumination (jnana).

7. Solely because of our ignorance do we see diversity, multiplicity and finiteness where there exists in reality only the oneness of Brahman.

Ramanuja (b. 1137) gave India's classic defense of personal theism as a conscious reply to Shankara. By contrast to the latter's philosophy of non-duality, Ramanuja recognized three ultimate realities: God, the soul, and the realm of matter. He insisted on the superiority of devotion (bhakti) to the personal God over metaphysical illumination. Finally, instead of interpreting the final goal of man as mystical absorption, he stressed the ultimate enjoyment of personal bliss with—but not in—God.

In general, the appearance of the Muslims should be considered the chief characteristic of this fifth period. For good or ill, the religion of Allah made a decisive impact on Indian life and

thought. Hindus can never forget or forgive the way Muslims smashed the idols, converted many temples into mosques, and forced millions to accept a new creed or face death. This intolerance, say Christians like Toynbee and Hindus like Radhakrishnan, is a defect of all the Semitic religions based on the Old Testament and its concept of the jealous God. However, it should also be noted that in a positive fashion Indian Islam did inspire several reform movements among the Hindus. It likewise gave to India some powerful emperors like Akbar the Great and Shahjahan, and it produced artistic masterpieces of which the Taj Mahal and the Great Mosque at Delhi are precious examples. Nor was the influence completely one-sided in favor of the Muslims. Indian thought greatly affected Islamic mysticism and in several cases made Muslim religion a little less intolerant of other faiths. From the standpoint of Hinduism, the Muslim invasion begins a period of alien conquest and foreign domination. Muslim power, however, was concentrated in north India.

The sixth period in Indian history is marked by the arrival of the Western imperialists—Portuguese, Dutch, French and British. There is no way to overlook the enormous impact which the West made on the subcontinent, but probably nationalists exaggerate the destructive and demoralizing

effects of the two centuries of rule by the British raj. With the European soldier, civil servant and merchant came the Christian missionary. Again the Hindu faith faced a resolute foe, yet in the long run the Christian may turn out to have been a friend in disguise. There is no doubt that the missionaries stimulated social improvement and Hindu religious reform. While never becoming more than a tiny minority Christians often forced India to come to terms with the modern world and—though this was seldom their intent—they introduced Indian literature to the West.

A new day dawned for India with the departure of the British army and administrators. Nevertheless, the joy of liberation was muted by the tragic separation of the Hindu and Muslim: there were terrible communal riots, rampage, bitterness between India and Pakistan, and war over disputed Kashmir. Nevertheless, free India can be proud of making Radhakrishnan its second president; the Oxford professor was excelled by none as a Hindu apologist. The new India was likewise proud of putting untouchables in positions of political influence, and of honoring capable women like Madame Pandit in the United Nations and Indira Gandhi in the prime minister's office.

Though the Indian Republic under Nehru's guidance decided

to be a secular rather than a Hindu state, disappointing many religious traditionalists, since World War II there has been a growing popularity for Indian religion. One aspect of this is a regular parade of Hindu holy men to the West: Swami Prabhupada of Hare Krishna, Meher Baba, Maharishi Mahesh Yogi, and others. Hinduism these days has enthusiastic disciples in Boston, Buenos Aires, Berkeley and Basel as well as Bombay. In India and elsewhere Hindus look to the immediate future as a time of unparalleled hope.

Hinduism's External Features

Hindus call themselves believers in the eternal and universal religion; modern writers emphasize this by pointing out how tolerant Hinduism has been in accepting an amazing variety of beliefs, rituals and conflicting theologies, as well as a multiplicity of gods favored by this or that minority. However, Hindu orthodoxy does have within it certain distinct limits to its seemingly catholic sympathies. They fall roughly into four categories: acceptance of the *Vedas* as scripture, tolerance towards image worship, veneration of the cow, and acceptance of caste.

The good Hindu must accept the absolute authority of the *Vedas* as divine revelation. Most defenders of orthodoxy add that one must also accept the inspiration of at

least the *Upanishads* and *Bhagavad-Gita*. Mahatma Gandhi, for example, claimed to be an orthodox Hindu because he believed in the *Vedas*, the *Upanishads*, the *Puranas* "and all that goes by the name of Hindu scriptures, and therefore in *avatartas* (incarnate gods) and rebirth." Many, however, denied Gandhi's orthodoxy and it was a Hindu fanatic who assassinated him.

Nevertheless, for Gandhi such a belief was not limiting. The father of modern Indian independence claimed that he did not believe in the *exclusive* divinity of the *Vedas*. For him the Bible, the Quran and the Zoroastrian *Zend-Avesta* were as divinely inspired as the *Vedas*. To accept the authority of the *Vedas* in his opinion did not require him to accept every word and every verse. He declined to be bound by any interpretation, however learned, if he felt it to be repugnant to reason or morality. He compared his attachment to Hinduism as equal to his love for his wife. Nothing elated him so much as the *Bhagavad-Gita* and the *Ramayana*. But while he was a reformer through and through, as he put it, his zeal never caused him to reject the essentials of Hinduism.

The orthodox Hindu allows the cult of sacred images. Gandhi publicly stated that he did not disbelieve in idol worship, even though he personally felt no veneration for any of the religious

idols. Images are an aid to worship. Idol worship is part of human nature, in his opinion; and therefore he did not consider it a sin.

Ram Mohun Roy, one of the apostles of modern reform Hinduism, denounced image worship, however. According to the Hindu scriptures, the best way to secure immortal bliss is the purely spiritual contemplation of the Supreme. Idol worship, in his mind, is intended only for persons of limited capacity. If the *Vedas* tolerate idolatry it is only for those who are "totally incapable of raising their minds to the contemplation of the invisible God of nature." When Ram Mohun founded the Brahmo Samaj, India's first society for the creation of a noble Hinduism which Christian missionaries could not attack, he forbade the use of any graven image, statue, carving, painting or picture within its meeting houses. At the same time he commanded his followers never to revile, or be contemptuous of any object of worship used by other men.

Attacks on Hindu image worship came from the Muslims and the Christians: from the Muslims because they were against all visible representations of the divine, and from the Christians because Hindu worship was (1) considered idolatry, (2) Indian religious symbolism was grotesque and (3) the statuary and carvings were obscene. Muslim warriors and Mughul rulers often simply smashed

the Hindu idols and turned the temples into mosques. Christian missionaries could only ridicule the Hindu gods and demand that the British government suppress Hindu immorality.

Rev. Dr. Jeremiah Zimmerman voices a typical complaint against the ugliness of the Hindu idols: "...whilst the cultured and art loving Greeks made their gods beautiful the Oriental has often given hideous shape to some of his, as though he had no eye nor love for the beautiful, for at times the outward expression is more demonical than divine and hideous enough to frighten the children and give the nightmare to adults."

Kali, the Mother goddess, seems to substantiate his point. She is regularly depicted in fearsome shape—a black female with bloodshot eyes, fang-like teeth, tongue thrust out, blood on her face and bosom, hair matted. Around her neck hangs a chain of skulls, corpses form her earrings and her waist is girded with skulls. In two of her four hands she holds a noose to strangle her victims and an iron hook to drag them to their doom.

Yet, just such a goddess inspired Sri Ramakrishna, India's most noted 19th century saint. The sole purpose of his existence was to see this Divine Mother. When She did finally reveal Herself to him, he said that the temple and all other objects vanished be-

fore his eyes. He had no idea of what was going on in the outer world; but within he felt an indescribable felicity like he had never known. When the presence of the Divine Mother was later gone, and he regained consciousness, there was only the word on his lips: "Mother."

Dr Zimmerman is unappreciative of the "Divine Mother"; he is equally sharp in his denunciation of obscene Hindu temple carvings. Writing about "the most indecent realism of figures imaginable, far surpassing the most vulgarly obscene figures discovered in Pompei," he concludes: "These striking examples of phallic worship I have seen on the temples and sacred cars in certain cities of India, and they should make every Hindu with a moral sense of refinement blush because these disgraceful representations are retained by their religion, and in defiance of every sense and standard of decency in our modern civilization."

Without denying the erotic practices connected with "left-handed Tantrikism" in times past and the rather earthy attitude of Indians by comparison with the Victorians, one should at least read Gandhi's reply to those who condemned Hinduism for licentiousness: "...millions are unaware of the obscenity of many practices which we have hitherto innocently indulged in. It was in a missionary book that I first learnt

that *shivalingam* (the ordinary phallic symbol for Siva) had any obscene significance at all.... It was again in a missionary book that I learnt that the temples in Orissa were disfigured with obscene statues. When I went to Puri it was not without an effort that I was able to see those things. But I know that the thousands who flock to the temple know nothing about the obscenity surrounding these figures. The people are unprepared and the figures do not obtrude themselves upon your gaze."

Besides accepting the authority of sacred scripture and the right to worship images, the orthodox Hindu believes in veneration of the cow. Gandhi called it the central fact of Hinduism, the dearest possession of the Hindu heart. "No one who does not believe in cow protection can possibly be a Hindu." Cow worship meant to him the worship of innocence, a vow to protect the weak and helpless. It takes the human beyond concern for himself. Through the cow man is enjoined to realize his identity with all that lives. If an Indian acts cruelly to his cattle, he disowns God, declared the Mahatma.

Albert Schweitzer felt that "reverence for life," all life without exception, was one of Hinduism's great contributions to mankind. For him and many others the Indian doctrine of *ahimsa*—refraining from killing—was far superior





to the Christian doctrine that man alone was made in the image of God, with the right to dominate or exploit the rest of creation.

Gandhi knew from bitter experience how easily the *ahimsa* idea could be misinterpreted or violated. Some Hindus, notably the worshippers of Kali, practiced animal sacrifice—the beheading of young goats to appease the Divine Mother’s thirst for blood. Others let their cattle starve, used iron goads to drive their oxen, and castrated their bulls. To counter these abuses, the Indian leader publicly favored the merciful killing of suffering cows, rabid dogs, destructive monkeys, poisonous snakes and incurably ill humans. Of course, traditionalists violently objected. Replying to them he pointed out that it is impossible to sustain one’s body without the destruction of other living things to some extent, that all of us have to destroy some life to sustain our own bodies as well as those under our care. Yet one should resort to killing as little as possible, only when it is unavoidable, after exhausting all remedies to avoid it.

A fourth tenet is seen in the orthodox Hindu’s commitment to the caste system as a useful, divinely-ordained structuring of society. This most complex institution is very difficult to understand and at least in practice is almost impossible to defend in a democratic world. Certain factors, nevertheless, should be taken in-

to account.

Caste seems to have originally been a method by which the Aryan invaders of India enforced their rule over the vast multitude of subject peoples they had conquered. Restrictions were instituted and perpetuated to keep a ruling minority from being swallowed up by the captive majority. Many have shown that caste is not an essential part of the Vedic religion of the oldest Hindu scriptures—because the hymns of the *Rig-Veda* predate the Aryan migration. As a purely convenient technique by which a privileged ruling class consolidated its power, the caste rules against intermarriage and interdining are understandable and represent a social pattern carried out by many conquerors: the Macedonian Ptolemaic dynasty in Egypt, the British civil servants in India, the French *colons* in Algeria and the Yankee missionary class in Hawaii, for instance.

However, originally, Hindu caste also represented a form of racial segregation. The fair-skinned Aryans considered themselves a master race, God's chosen people, destined to rule over the darker-skinned peoples they had subjugated. According to Hindu mythology, the Brahmin priestly class was created from the head of God, the warrior caste from His arms, the merchants from His thighs and the laborers from His feet. Other, non-Aryan races by

contrast sprang not from God but from the darkness cast aside by the Creator when he formed the world. This theory, revived by the Nazi-Aryan "supermen" after World War I, now has few defenders in India because nearly everyone is dark-skinned.

Caste has been interpreted by certain Hindu apologists as a useful and valid analysis of men's different functions in society. Brahmins represent the moral and intellectual leaders of a nation, the Kshatriyas its guardians and protectors, the Vaisyas its monkey-makers and the Sudras its average workers. In this sense, the Hindu caste system can be seen as an Indian counterpart to the good society envisioned in Plato's ideal Republic.

According to some Indian writers, caste is not all evil. By defining everyone's role in society, it eliminated the undesirable competitive spirit which they feel is the curse of capitalist countries. It tended to cultivate a cooperative spirit because each group had a recognized function in a well-adjusted social order. By keeping the Brahmins free for religious and scholarly pursuits, caste exalted the wise man above the soldier and profiteer, hence stimulating the cultivation of literary and aesthetic works.

The evils of such a rigid stratification of society are obvious, especially since the Sudras and the outcastes ("untouchables," "unap-

Hinduism is the substance of Indian civilization and Indian civilization is the form of the Hindu religion.

proachables," "unlookables") form the bulk of the Indian population. For this reason repeated efforts have been made to break down the caste system: by Buddha who disregarded the rules, by Vishnavas and Saivite saints who welcomed disciples from all castes, by Muslims who gave positions of responsibility to non-Brahmins, and by the Christian missionaries who gained converts predominantly from the untouchables. And by Hindus themselves, via the various 19th century Hindu reform movements, or through the untiring efforts of Gandhi.

Thus, even prior to the birth of an independent India after World War II, an Indian critic of the caste system could point to the signs of its future demise. The nationalists realized that a country with a large percentage of its inhabitants victimized by an oppressive social structure "could neither fight for independence, nor keep it, if and when won." Hindu leaders recognized that the "depressed classes" were becoming Christian or Muslim, and this manpower drain threatened whatever influence Hinduism might have in a free India. Western-educated Indians, a small but powerful pressure group, agitated for social justice. And the British occupation authorities granted

concessions to the "intouchables" whenever they were in a position to do so.

Before 1947 the outcastes were allowed to enter most of the Hindu temples and walk along the main roads—a victory for Gandhi. Outside the privacy of their homes, all Hindus in the cities were free to disregard caste and usually did so. Interdining in the restaurants had become accepted and intermarriage had begun to be tolerated. Village life, nevertheless, moved slowly, making significant reform difficult.

Free India made caste changes easier. No longer could Hindu traditionalists blame attempts at democratization on the British imperialists and their Christian agents. The fact that the government was in the hands of secular-oriented Indians like Nehru and his daughter Indira Gandhi meant that the Hindu traditionalists had little influence in deciding national policy. Caste in its worst forms was doomed.

Nehru's ideas on caste reveal the opinions of a large portion of India's educated elite. He told his countrymen repeatedly that they were too much in the grip of the past: a past symbolized by a narrow religious outlook, an obsession with the supernatural, the speculative and the excessively

mystical. When Hindus talked of going back to the *Vedas* he dismissed their dreams as idle fancies. India must lessen her religiosity and turn to science.

In that spirit free India's first prime minister looked at caste as a prison, stunting the Hindi soul. For him, the day-by-day faith of the orthodox Hindu is more wrapped up in considerations of what to eat and what not to eat, who to eat with and who to keep away from, than with religious values. Rules and regulations of the kitchen dominate his life. All this is symbolized and bound up with caste. For Nehru, in the social organization of today, caste has no place at all.

The Hindu Ceremonies

According to ancient Hindu religious law and traditional practice, a Hindu youth submits to twelve basic purification rites from his conception until he marries. Among the most important of these is the *Upanayana* sacred thread, usually occurring between the age of seven and ten, confers upon a boy the status of the "twice-born" and is his formal initiation into one of the three higher castes.

Until the performance of this rite, the child is treated as a member of the servant Sudra caste. Before the investiture, an orthodox Brahmin cannot eat with his son. Until he wears the sacred thread the boy is also not allowed

to repeat any of the verses of the sacred *Vedas*. An astrologer fixes the date and time for the ceremony, in one of the five auspicious months in which the sun is moving north-ward toward the ecliptic. The rite is held between 6 a.m. and noon, the most fortunate part of the day. It must take place when the sun is exerting strong influence upon the earth.

Prior to the ceremony the boy's head is shaved, then he is bathed and anointed with perfumed oils. The officiating priest formally presents the child to the household gods; after which he bows to his parents and assembled guests. He sits on a wooden stool facing his father while the priest repeats Vedic chants. When these are complete the boy bows down to his father, touching his parent's feet with folded hands—a symbol of the utmost respect and obedience. As the father blesses his son, the guests shower rice on the child for good luck. A fire is lit with sacred twigs and fed continuously with clarified butter as a reminder of the divine presence.

The sacred thread, now to be presented, consists of three white cotton strands each made of three finer threads twisted together. These represent the trinity Brahma, Vishnu and Siva. The family priest places the string on the left shoulder of the boy, passes it across his body and ties the two ends under the right arm. Vedic verses are then chanted by the

priest and attending Brahmins.

After the girding of the thread, the boy has to repeat the sacred *Gayatri* prayer which is believed to possess miraculous powers:

This new and excellent praise of thee, O splendid playful sun, is offered by us to thee. Be gratified by this my speech; approach this craving mind as a fond man seeks a woman. May that sun who contemplates and looks into all worlds be our protector. Let us meditate on the adorable light of the Divine Ruler. May it guide our intellects. Desirous of food, we solicit the gift of the splendid sun with oblations and praise.

In ancient times, following the thread ceremony the boy was taken from home to the abode of a guru for his education. Because in those days a student was required to beg for his food, a beggar's staff is presented to him as a symbol of the ascetic life of those seeking knowledge.

Some Brahmins change their sacred threads annually. After the initiation rite is completed, the beggar's staff is taken from the boy and he is dressed in the clothes of a householder. In place of the staff he is presented with an umbrella, the sign of prosperity and dominion. A feast for the guests and gifts for the attending Brahmins conclude the celebrations.

Besides solemn daily rites and special festivals at the Hindu temples, there is also ceremonial worship performed in the home as thanksgiving for favors re-

ceived from the gods. A ceremony honoring the five great gods of sectarian Hinduism is typical. Five stones are used to represent the divinities: Vishnu by a black stone, Siva—white, Ganesha—red, Shakti—varicolored, and the Sun—a crystal. These rocks are arranged in a circular metal disc with the symbol of the favored god placed in the center. Within reach of the worshipper are also a vessel filled with water, a conch shell and a small handbell. A plate containing Tulsi leaves sacred to Vishnu, Bilva leaves for Siva, perfume, flowers and fruit is placed on the right side of the officiating priest.

To prepare himself for worship, the worshipper sips and swallows water while the twenty-four names of Vishnu are recited. He then pays homage to the water vessel, conch shell and bell.

O bell, make a sound for the approach of the gods, and for the departure of the demons. Homage to the goddess Ghanta (bell)...

Following these preliminary ceremonies, the service proper begins—a ritual consisting of sixteen stages: (1) invoking the presence of the gods, (2) offering them a seat, (3) providing water for washing the gods' feet, (4) offering them rice, (5) giving them water to drink, (6) offering milk and honey to bathe in, (7) providing Tulsi leaves as symbolic clothes, (8) more leaves for upper garments, (9) offering perfumes and sandalwood paste, (10) offering flowers,

(11) giving incense to the gods, (12) prayer for illumination, (13) offering of food, (14) reverential circling of the shrine, (15) recitation of Vedic texts and offering of flowers, (16) final act of adoration.

The pattern of worship—though on a much more elaborate scale—is conducted in the great temples daily. These temples represent the actual houses of the gods or goddesses made visible in idols. Each day the priests carry out a ritual of waking, bathing, clothing, feeding and entertaining the resident deity, his wife and companions. For the laymen religion refers not to congregational meeting for prayer and instruction, but instead to visits in the palace of the god. Individually, they present him a gift and walk around the temple admiring the god's living quarters.

Hindu Renaissance: Accomplishments and Aspirations

The movement for Hindu revival, which has done so much to restore Indian self-respect and promote social reform, has no one date of origin. With justification Oriental scholars point to a variety of incidents that were critical in the formation of this renaissance. There was the surprise outcome of the Russo-Japanese War of 1905: for the first time a non-Christian and non-Western nation battled and defeated a Western Christian power. The myth of Western in-

vincibility was shaken. Another critical moment was Swami Vivekananda's electrifying speech in defense of Hinduism at the 1893 World's Parliament of Religions in Chicago. Of no less impact was the publication in Europe and America of *The Sacred Books of the East* under the editorial guidance of Max Muller. Some scholars credit Ram Mohun Roy's creation of the reformist Brahmo Samaj in the second decade of the 19th century or the establishment of the Indian National Congress in 1885, which eventually was instrumental in ending British domination, as of prime significance. Whoever is most correct, it stands to reason that all of these factors worked to stimulate a rebirth of Hinduism and to spread the Hindu message to every part of the globe.

The Hindu Renaissance is certainly one of the striking sociological phenomena of our age. It seems to bear out what Oswald Spengler called "The Decline of the West" and what Paul Tillich dubbed "the end of the Protestant Era." Westernization would continue economically, scientifically and industrially, but politically and religiously its worldwide advance had been halted. Japan first, then India, had forced the Western world into a retreat, the end of which we have yet to see. Churchmen, looking at what has taken place, dejectedly reconcile themselves, in their words, to a "post-Christian" world.

No doubt the Hindu Renaissance has raised the status of India in the eyes of the world. In every arena—political, religious and social—she has given positive proof that her ancient spiritual fire is still burning within. At least according to one Hindu historian, Hindus believe that this once-conquered nation, with her masses still subject to intolerable poverty, is, in her rebirth, presently in a position to give light to the world enveloped in darkness.

In the religious sphere, the Hindu revival has reminded Indians that their faith can exist apart from the mythological, ritualistic and obsolete sociological forms in which it has oft become embedded. Vedanta philosophy and the religion of spiritual experience are independent of and supersede caste, superstition and ritual.

Socially too the specifics of change are noteworthy: "Today Sati (the voluntary suicide of widows on the funeral pyres of their husbands) has become an incredible thing of the past. Child-marriages and polygamy have become illegal. Widow-marriages have been made possible. Provision is made for divorce. Foreign travel has become very common. The ban against interdining has been lifted. The caste system has become less rigid. And, thanks to Mahatma Gandhi, the demon of untouchability has been overthrown. Women have become ed-

ucated and have begun to occupy the highest offices in the State.

India has come down to earth, so to speak. Though the Gita taught that man should strive for spiritual freedom in society, discharging one's duties faithfully, India had forgotten. When she lost her political independence, the nation sought refuge in asceticism and otherworldliness. The law of karma was used to cloak neglect of one's neighbor and the down-trodden. But through the renaissance, adjustment came in the form of reconciliation with the scientific and political ideas of the West. New knowledge in geography, history, astronomy, civil rights and social obligations was incorporated into Hindu thought. Radhakrishnan has been of immense value in this matter.

Finally the reformers had awakened Indians to the importance of unity. This has been reinforced by their struggles against Christian missionaries in the field of religion and "misguided Muslim separatists" in the field of politics. In the past unity had been fostered by the annual rounds of festivals and pilgrimages. In recent years—since the granting of independence in 1947—an Indian communal feeling has been generated by the nation's revival of Sanskrit, Indian history, philosophy, music and traditional dance. Activities that encourage pride in their land and heritage have been vigorously promoted. □

Restored
Christianity
asa
Counte
to
Expanding
Marxism

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Proposal

Introduction

The atheistic ideologies of the world, backed by political, economic, and military powers at the national and international levels, are an immediate threat to the future of religions and religious values in all the nations. This threat exists on several levels:

First, these ideologies (whether the Stalinist-Leninist doctrine of the Soviet Union, the Marxist-Maoist doctrine of China, or the Leninist-Juche doctrine of violently communist states like North

Korea) are clear in their wish to annihilate religion. They are also clear in their desire to use short-term cooperation with the Western religions, especially in the regard to social issues, in an effort to undermine confidence and hope in Western republican forms of government.

Secondly, the philosophies of these governments (which amount to ideologically doctrinal positions) and the groups through which they are acting worldwide, do not simply exist as casual world forces.



Mr. David Kim

They are convincing, violently activist ideologies designed to conform the behavior patterns of their peoples to a particular, atheistic, view of reality. Also, they are implicit in their teaching of divisiveness and mistrust as the key to destroying democratic forms of government and the church, which Lenin himself referred to as its "stooge."

Thirdly, totalitarian Marxist ideologies rely on the present condition of Christianity as the key to their eventual success. Their writers point to the closed vision and complacency of Christianity in face of their own revolutionary activities and, further, use this accusation as a basis for undermining

public confidence in the social power of religion.

The verdict of history seems on their side; their claim of Christian failure in the West hope to allow (1) the work of Communist groups to go on unopposed in the West and (2) the necessary evidence that religion, especially Christianity, is itself a contributing cause of social ill in the West. These global persuasions are powerful because of the political history and social record of Christianity in the secular-capitalist West, especially since the colonial times, an argument Marxists have used to create violence in Africa, again particularly motivated against the Church.

Fourthly, the state of Christianity seems to recognize neither the threat these powers impose, nor (more importantly) the elements in Judaeo-Christian theology itself and its potential social position which could effectively halt the Marxist social revolution through a completely religious reply in ideology and action. Such a theological and social reaction by religions of the West, a constructive revolution, could restore the social and moral force of religion, and bolster the remaining Western democracies with citizenry responsible and enlightened enough to maintain these unique constitutional governments which are dedicated to liberty, the morals of religion, and human and civil rights.

Christianity and Movements of Revolution: A Historical Perspective

Christianity's Historical Record:

In an age of growing social awareness and concern by Christian and humanist alike to aid the peoples of the world, embarrassment has fallen upon the Church. Socially-minded persons question the potential effectiveness of these "spiritual inheritors" of the Kingdom of God. Can they actualize the tenets of Jesus, finding solutions to the various problems of urbanization and industrialization? Will the other-worldliness of Christian teaching continue as a loop-hole through which leaders of

the faith escape responsibility to change the lot of mankind? Two thousand years have passed since the death of Christ. War, tension, chaos, poverty, and disease are still abundantly manifest within nations of largely Christian population. The life of the Church and the life in society have been dichotomized into "religious" and "secular." Economic, social, political and scientific concerns have been relegated to the "secular" category and the Church at large fails to deal effectively with these. *Status quo* has even been supported by scripture, alluding to "meekness," "humility," "turning-the-other-cheek" and "looking to Heaven" for a spiritual reward in the life beyond this earth. St. Augustine writes in the *City of God* "Slavery is a punishment for sin...And this is why the Apostle (Eph. 4,5) admonishes slaves to be subject to their masters, and to serve them with good heart and good will, so that, if they cannot be freed from servitude, they might find freedom in servitude, by serving not in fear but in love, until the time when iniquity passes away and every human mastery is brought to nothing and God will be all in all." In an encyclical of Pope Pius X, *Quadragesimo anno*, the following appeared: "The workers will accept without rancor the place which Divine Providence has assigned to them." These are the challenges and accusations that Christianity

faces today.

From Marx forward, Communism has been all too ready to point out Christianity's failures and use them to discredit the Church. Accusations are often made in the works of Marx and Engels as to the ineffectiveness of religion in dealing with the mass of human ills befalling society. Under the guise of sanctity, the Church has been criticized for *promoting* rather than relieving poverty and misery among the lower classes, and supporting the bourgeoisie in the repression of the workers for personal gain. Thus, in Edward Heilmann's *Reason and Faith in Modern Society* Communism states that Christian teachings and life style have driven a wedge between workers and their employers. The alternative to the alienation and separation caused by religion is the philosophy of communism. This philosophy provides the concepts of collective self-rule and the autonomy of human rationality. Instead of alienation one achieves self-realization.

In *The Origin of Russian Communism* Nicholas Berdyaev explains communism as militantly atheist, compelled to anti-Christian propaganda. In riding the world of religion, especially Christianity, it sets itself up as a religion, answering "the religious questions of the human soul" and giving meaning to life. Communism sets itself as a religion of the state. Marx's idea was "not religious

freedom of conscience but the freedom of conscience from religious superstition" (Berdyaev, 1966, p. 159). Frederick Engels, Marx's life-long companion, fellow philosopher, and translator was equally as eloquent in deprecating the spiritual life as any answer to the realities of human existence: "A person who makes his whole being, his whole life, a preparation for heaven cannot have the interest in earthly affairs which the state demands of its citizens..." He characterized the religious man as one who has striven to achieve the highest goal and failed, settling for his ardent faith instead of accomplishment. Thus, the Christian man was caricatured as a weakling, relying on some unprovable, unseen Supreme Being on whom he could depend on a substitute for the realities of existence.

Along with his predecessors, Nikolai Lenin joined the deprecative tendencies of these founding fathers of his philosophy. He deplored the way religion was used to exploit the masses, saying, "Religion is one aspect of the spiritual oppression which falls everywhere upon the masses who are condemned to eternal labor for others by their need and their loneliness." He further defined it as follows: "Religion is one aspect of the spiritual brandy in which the slaves of capital drown the image of their humanity and their demand for some sort of worthy

life." From the actual words of the three greatest spokesmen for Communism, it is obvious that religion, especially the Christian religion, was not their friend. The systematic removal of religious bodies and the persecution and mass murders of Christians and other religious men behind the borders of Communist lands are obvious proof that atheism has definite applications in the context of Communist world rule.

In theory, Communism propounds answers to solve the social economic, political and scientific problems which Christianity largely leaves out of its realm of responsibility. Therefore Communism as a materialistic and revolutionary philosophy threatens to continue conflict and aggression. Christianity can no longer afford to sit back and be comfortable but must act from God's side to solve the problems on earth. To do this it must use a philosophical counterproposal which will logically defeat communism by providing answers from Christ's teachings. Jesus prayed for the Kingdom of God on earth and it is the Christian mission to actualize this through an expansion of his teachings to include all aspects of life, especially those formerly called "secular."

Modern Alternatives:

Valid attempts to answer this problem have come through such movements as Christian-Marxist

dialogue, the Social Gospel, Liberation theology and Black Theology. Let us briefly treat each one of these, commenting on the benefits and drawbacks of each.

Christian-Marxist dialogue is proposed as a method of achieving a certain convergence of ideas and ideals between these two ideologies. However, at the heart of this interaction is the impasse of theism versus atheism. Although the ideal of a perfect society is the goal of each, the Communist methodology of violent revolution is repugnant to most Christian thinkers. To bridge between the spiritual and the material philosophies, a deeper ideology must be developed answering the internal need of man to aspire towards a higher spiritual level along with satisfying concerns of his physical existence. The nineteenth century brought great Christian reformers of Protestant persuasion who endeavored to answer the problems of the sweatshop, the company town, the urban slum and unemployment. Advocating the interdependence of all aspects of society in his doctrine of "social solidarity," Richard T. Ely of the Social Gospel movement maintained that humanity, rich or poor, rose and fell together. Matthew Arnold in his book *The Social Law of Service* states, "Culture or the study of perfection, leads us to conceive of no perfection as being real which is not a general perfection, embracing all our fellow

Communism as a materialistic and revolutionary philosophy threatens to continue conflict and aggression.

men with whom we have to do. Such is the sympathy which binds humanity together that we are indeed, as our religion says, 'members of one body,' and if 'one member suffer, all members suffer with it.' Individual perfection is impossible so long as the rest of mankind are not perfected along with us." Advocating social reform and even influencing legislation through their moral energy, the movement was eventually weakened through over-simplified belief that moral fervor alone could affect social change. There was a lack of a realistic outlook on the problems they undertook, and inadequacy of a clear theological position.

In recent years answers to the poor and downtrodden especially in Latin America have come from a revolutionary brand of Christianity called "Liberation Theology." Latin America, strongly influenced by Marxian ideals and socialism which seek to bring change to the oppressed masses, has begun to marry a political and mystical brand of faith for the forging of a new society. Salvation for them is the liberation of the poor from the bondage of the rich through a real class struggle. Gustavo Gutiérrez, in an essay entitled "Liberation, Theology and Proclamation" articulates his cause as "an effort to

forge a society in which the worker is not subordinated to the owner as the means of production, a society in which the assumption of social responsibility for political affairs will include social responsibility for real liberty and will lead to the emergence of a new social consciousness."

In its orthodoxy the Church has sided with the political power structure and the wealthy few, offering religious platitudes to the largely impoverished populations of the Latin states. In an effort to imbue the Church with a new standard of conscience liberation, theologians are philosophically moving to the political left to achieve their aims. While eschewing Marxism's atheistic materialism and advocacy of violent revolution, Argentinian theologian José Miguel Bonino expounds a Christian socialism, non-violent revolution and solidarity with Marxian ideals for an ultimate utopia of peace, prosperity and human dignity.

Attacking the white Church in America is Black Theology. Christ is taught as the standard-bearer of the poor of his own time and a revolutionary against their oppressors. Since he was of the semitic race, he is not considered white by black theologians; therefore, he represents a savior sympathetic with black people. In

Black Theology and Black Power
James H. Cone decries the enslavement of the black man to this day by the white population, especially pointing the finger at the white Christian. He calls the Church to repent for establishing itself as a racist institution, to change its attitude toward the essence of Christ's teachings (brotherly love) and to identify and act to overcome the oppression of the black race. J. Deotis Roberts calls blacks and whites together for the Christian act of reconciliation as a further step toward the Christ-like life. Liberation of the black race can only occur through its acceptance as co-equal with the white race. Part of this liberation is looking at the Messiah through the eyes of black people from the context of the black religious experience. Simply stated, "The *black Messiah* liberates the black man. The universal Christ *reconciles* the black man with the rest of mankind."

In the "growing pains" of modern Christianity, struggling with its earthly responsibilities, many avenues are being explored. However, it is necessary to give warning about the dangers Christianity faces as a religious, spiritual force if it adopts too closely the tenets of Marxism. The philosophy of communist nations is still one of ascension to power by *any* means. It is not beneath them to adopt the facade of Christian brotherhood and sympathy for the

oppressed. These herebefore mentioned causes, championed by well-meaning Christians can and have been later subverted in now-Communist countries by communists committed to particular totalitarian Marxist states. Dr. Fred Schwartz has written extensively on this subject, warning Christians that the hard-core doctrine of Communism is atheism and the hard-core fact of communist ideal is a state without religion. He speaks extensively of the takeover of Christianity in China and killing the Christian opposers of the Maoist regime. In their place were put preachers paid by the communist regime to spread political propaganda. As will be discussed later, dogmatic pronouncements of materialism as a pseudo-scientific philosophy are aimed at the negation of spirit or cause, and the elevation of the concept of matter in motion as the basis for the universe. Evolution of man as a super-ape, with consciousness but no Creator, is the inevitable conclusion from a materialist point of view. Necessarily, there is a denial of anything supernatural above or beyond the natural. If Christians can understand materialism and its fallacies and render an ideology which supersedes Marxist doctrine, the answer to the praxis of Christian faith as a viable alternative to limitations inherent in Communist philosophy will come. It will be a compelling force to realistically es-

establish the hope of Christianity:
The Kingdom of God on Earth.

Marxist Dialectics and the Christian Counterproposal: Introduction

The dialectics of Communism treat the same areas with which religion is concerned, but with a methodology compatible to science. Here, the Marxist idea of reality based on contradiction and struggle in material has tremendous implications.

To the Christian, the obvious counter-proposal to a philosophy of contradiction is a philosophy of complementarity based on the trinity. At a deeper level, the thinking Christian realizes man's inherent contradiction occurs through sin. Recognition of the problem of sin explains *man's* contradiction, while the physical universe exists as a balanced complementarity. Marx stated the contradiction as universal to all things. He made no distinction between man and his material environment. Through the Christian concept of man's "fall" one can surmise an original state of being in which contradictory nature was non-existent. This would imply the nature of man's ideal status. However, the very recognition of the value of the dialectic can be construed as a key to man's sorting out his direction toward that ideal. This is because it allows a system where the nature of man's religious thought is compatible with the patterns of science.

However wrong the integrated system propounded by Marx may be, it is far ahead of the West in its methodological sophistication. This must cause the thinking Christian to ponder his lack of connection between ideas of humanism or religion (those concerning man and his spirit as central) and the world of science. The scientific community of the West, integrated with worldwide science, is already in tune with the methodology of dialectical materialism despite its weaknesses in explaining phenomena. Theology, on the other hand, has seen no breakthroughs to applying its methodology to mechanistic systems. Because of this, the non-atheistic world has provided an adequate model arguing for a religious ontology based on rational analysis and experiment. Lacking such an approach, the Western philosopher-theologian was left with no counterproposal when Marxism failed to solve the problem of reconciling its materialistic ontology with modern genetics and quantum physics. Except for the individual commitment of some scientists to the heavily anthropomorphic and mythological explanations of religion, the scientific community at large has disassociated itself from "Christian" teachings as not complementary to its view of reality. Meanwhile, materialists continue to forge a "unified system" seemingly complete but fraught with dogmatic rather

than truly logical conclusions. Unfortunately, as Dr. Y. O. Kim has pointed out in her development of a dialectical theology, Christianity is no competition for materialism. Rather, it continues to adopt an other-worldly view negating the possibility of activism in the world at any effective level.

Christianity must not lose its chance to provide the answer to the central materialist accusation. This is that man loses his rational relationship with reality when he pursues questions of origin to the point where matter disappears and what emerges is only an equation. Rather, the Christian would suggest that this is precisely the point of emergence of *Logos*, that is, a spiritual principle of development. Here, in this equation all the "stuff" of the universe can be fit in at its various levels and magnitudes of expression and complexity, as expressing succinctly the creation as made by invisible God. Here, man is not lot, but has a claim as the image of this internal equation of God.

In short, the claim of God must move from the world of belief to the world of demonstration. If God is a reality then men of religion must have an ideology allowing His reality to be fully clarified. Further, an ideology can be judged as true only if *its* Logos can be transferred from idea into practical daily life. If Christianity is to be effective against Marxist materialism it must have this con-

sistent base with science. Only this can give democratic nations mobility towards solutions of basic social and human problems.

Characterization of the Dialectic

The atheistic materialist dialectic must be characterized, and the relationship of its content to a more powerful theistic statement suggested. Since the literature of this synthesis is extensive, a review is necessary. Reviewed below is the current development of dialectical theory from its simplest base to the most complex. I have divided the material into (1) statements of the dialectic or polarity paradigms and (2) statements of its application or implications in religion.

Dialectics:

1. All material participates in a dialectical or polar relationship of two [remaining a fixed base of organization regardless of external appearance or organization].

2. The dialectic or polarity exists in a (1) "vertical" polarity of "internal nature or character" and "external form or substantiation" [or in the physical world organization from a lower level to a higher level]. (2) "horizontal" polarity of dialectical or polar expression at any one level—positive and negative charges, protons and electrons, male and female, etc.

3. These polar aspects are complementary parts of one entity

[not in Marxian dialectics—there they are posed as contradictory or in struggle].

4. Union of the “relative aspects” creates a third and new magnitude of existence, that is, the two compliments relating as one, thus having a third new set of characteristics.

5. One of the poles or “relative aspects” has priority of position. Consequently, circular motion is the result, creating co-equality of continuous action of exchange of position.

Religious Implications: The continual interplay of the relative aspects of vertical and horizontal comprise the sustained process of a time and space dynamic. These views of complementarity parallel many religious insights: Tillich’s “ground” and “form,” Hegel’s “internal character” and “external form,” and the “inner” and “outer” (Yin-Yang) paradoxes of Lao Tzu. In this way the nature of God as transcendent and immanent are explained. In addition, the polarities of positive and negative, male and female, and their ensuing circular motion demonstrate the nature of man in social relationship as the complete image of God, and as a guide for ethical standards of human interaction.

6. The relation of the relative aspects or poles in time manifest themselves as a diamond-shaped pattern variously called “The Absolute, Relative and Synthesized” [Hegel], “Origin, Division and

Union” [Lee], “Representation, Alternative, Realization [Locker], or “Thesis, Anti-thesis, Synthesis or Origin, Thesis/Antithesis/Synthesis” [Marx, Engels, Stalin]. It describes the dynamic in relationships of space and time.

7. The activity of this rhomboid-shaped configuration or “quadruple base” constitutes the relation of an “identity maintaining” level which preserves identity within diversity, increasing organization or complexity.

8. Circular motion through time takes on a spiral motion. Planes through the spiral are designated as periods, epochs, paradigms, etc.

Religious Implications: 1. the “quadruple base” model has been thoroughly explained by S.H. Lee as a dynamic system accounting for the maintenance of identity on one hand and the multiplication of diversity on the other. This model is equivalent to a dialectical model of the trinity acting through time. It is a basis for understanding how God, standing outside of time and space, creates His own image: a universe reflecting the dynamics of His own nature. This is compatible with the structure of inner specifications and evolutionary processes characterized by science.

2. The trinity outside time and space and the trinity creating in its image within time and space are the dynamics of the two-in-one-model directly pointing to the

The claim of God must move from the world of belief to the world of demonstration.

nature of *Logos*, the transfer of ideal to substance. *Logos* (or "ideal plan") can be characterized as two great time/space-non time/space complements or polarized-base relative aspects of God. This concept is consistent with modern theories of the nature and relationship of matter, forming a pattern through which theology can be wedded to science. It provides for science a method of comment on values, ethics and norms of morality.

3. Upon this understanding Christianity can effectively confront atheistic Marxism. Relativity, macroscopic and microscopic systems, quantum theory, systems philosophy, anti-matter, parapsychology, and other theories can be explained and further elaborated, thereby supplanting the purely materialistic viewpoint.

4. Through its clear perspective of the relationship between God and material, it provides a new perspective on *Koinonia*, that is the role of the Church as Christ's representative in the world.

Counterproposal to the Atheistic Dialectic: The Concept of Polarity in Religious Thought

Among contemporary theologians, Paul Tillich has articulated the Trinity in dialectic form in his

Systematic Theology "The Doctrine of Trinity...is neither irrational nor paradoxical but, rather, dialectical...the trinitarian symbols are dialectical; they reflect the dialectics of life, namely the movement of separation and reunion... If it is meant as the description of a real process, it is...a precise description of all life processes." Obviously, this is a basis for a view of God compatible with those natures which have formerly been divided into the terms "spiritual" and "natural."

According to Tillich, trinity is the innate answer to man's situation. He bases this belief on the notion of three natural needs of mankind mirrored in the developments of what is called revelation history. First, there is the tension between the concrete elements in man's life and those in which he experiences of the Absolute, Second, man inevitably relates his life to a "divine ground" of being. Third, man experiences religious reality as creative power, salvific love, and transforming ecstasy. Man and his God develop their relationship (finally, union) under conditions of their existential separation. It is this independence of being which makes love possible, as has been recognized in the traditional notion of trinity. This is especially true in the connota-

tions surrounding the term "hypostasis."

For Tillich the three concepts of God as "Father," "Son" and "Holy Spirit" are essentially derived from the three basic ontological needs of man. The first two persons of the Trinity, God the "Father" and God the "Son," correspond to what Tillich calls an inner, intangible "ground" and an external substantiating "form." This means that there has to be a (1) vertical dialectic of a nature and character *outside* space and time ("Father") relation to a (2) form or *image* of that character *within* the dimensions of space and time ("Son"). Finite man and his relationship to the universe can be compared to the idea of God Transcendent and God Immanent. We know God by His manifestation or substantiation on earth, Jesus the Christ. The Third Person of the Trinity is established after the concrete development of the relationship between "Father" and "Son." As Jesus says "If I do not go away [to the Father], the Counselor [Holy Spirit] cannot come to you." (John 16:7) We can then see God the "Father" (Transcendent) and God the "Son" (Immanent) as two necessary aspects of the Triune God. This we can perceive as a complementary dialectic the relationships of the persons of God, described by St. Paul in Ephesians as a unity bound together in the perfect love of the Holy Spirit.

Further, this line of reasoning

is translated to the relationships within the family unit: man, woman and child. As man and woman (husband and wife) form a bond of love, their union produces a child, "procreated" by the parents. The child becomes the most personal object of the love shared by man and woman. The "procreation" of the third person of the family, therefore, expands the dimension of the family unit and reflects the dual natures of husband and wife in one entity. Through this three-dimensional relationship, three types of love are given to the child: those of Father, Mother and Parents. St. Paul says, "...let each one of you love his wife as himself and let the wife see that she respects her husband." And "Children, obey your parents in the Lord, for this is right. 'Honor your father and mother'..." Above, or more correctly, as the *center* of this relationship in Christian marriage is God whose image man reflects. Through the marital relationship, man and woman as coequal parents form the complete image of God (Gen. 1:27) with God at the center of their unit. The child as image of God and image of parents completes the unit (see Fig. 1). Christologically speaking, when the Christian, through the inspiration of the Holy Spirit accepts Jesus as Savior, he also becomes the mystical or "spiritual" child of Jesus and the Holy Spirit, thus forming the mystical family of God (see Fig. 2). This interaction of

FIGURE 1.

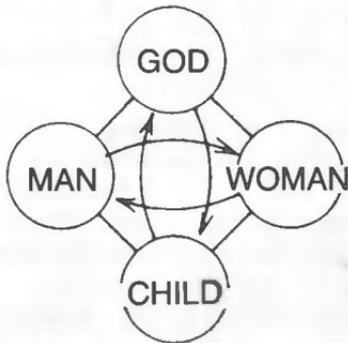
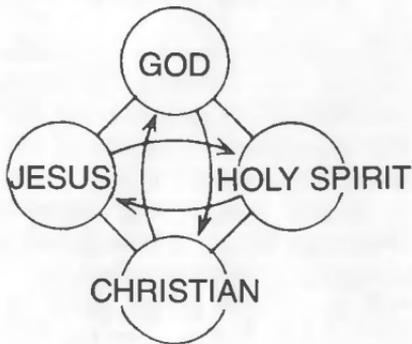


FIGURE 2.



two forming a unit and creating a result or “new creation” has many applications. Stamen and pistil produce seed, male and female animal produce offspring, positive and negative magnetic fields in generators produce electricity, etc. The implications from this are evidenced *ad infinitum* in our physical environment: unities producing results which again can, through other interactions produce results again, thus multiplying and recreating phenomena through time. In this “blueprint” we can see the *Logos* of God as Creator and Facilitator of the universe. Through this dialectic

we can see the image of God substantiated not only through individual creations, but creations in relation to one another which perpetuate all life and motion.

Retrospect: Some Limitations of the Atheistic Dialectical Materialism According to Marx

Dialectical materialism is the name commonly given to the communist philosophy developed by Marx. Contrary to Christian dialectics the two elements in Marx’s dialectics are not relative or paired but contradictory. Dialectical materialism contends that all things change, move, and develop because these contradictory elements struggle against each other. In all things and processes there are necessarily two contradictory elements: affirmation and negation. They need each other on the one hand and reject each other on the other. The relationship of mutual need is union and that of mutual rejection is struggle. Equating this to the struggle of opposing elements in society, one replacing the other by force or repulsion, all relationships in nature exist in this dichotomy of unity and struggle. Engels in his *Dialectics of Nature* greatly expanded the idea of dialectics to biology, chemistry, physics, astronomy, dynamics and mathematics. Thus, the Marxist view is a unity of contradiction or opposition, rather than one of complementary pairs.

Through man becoming one in harmony with his fellow man and with creation, man can know the true nature of reality according to the will and purpose of His Creator.

Hegel's philosophy of two diametrically opposing elements (dialectics) was combined with Feuerbach's materialism to create Marx's basic and resultant philosophy, dialectical materialism. From Hegel came the notion of contradiction through negation, the term used in describing the dialectical process of contradiction in Marxian communism. According to this idea, there is no common purpose in the relation of the two elements—aside from the negation which resulted in a “unity of contradiction” or a “unity of opposition.”

Looking at the “unity of contradiction” from a point of view of social development, struggle undeniably has been the historical dynamic. But one cannot recognize this within nature. Natural development results from the unity of complementary pairs: positive and negative charges which unite and neutralize—like the harmony between proton and electron in atomic structure. Hence, to the Christian, development in nature does not take place through struggle but through united mutual relationships of harmony, cooperation and correspondence. Hence, one must distinguish and explain the development of society, as it seems accomplished through struggle, from the devel-

opment of nature brought about by mutually complementary elements. This is where the Christian proposes the answer involving “sin.” Let us consider an example of how the imposition of contradiction in reality becomes illogical.

The Marxian-Hegelian idea of negation states that within every element is an antagonistic element. In the process of struggle the element is transformed into the antagonistic or opposing element. For instance, a seed during its growth process will maintain unity with the germ (the opposing element), but in development it will be negated by the germ and finally become a sprout. The sprout, the negation of the seed, did not abandon the seed completely, but absorbed the content of the seed. Here the previous state is sublated (*aufheben*) and its positive part (seed) is preserved and embraced in the negation. Thus dialectical negation is developmental negation. Since this is allied with contradiction, such a concept of negation process is not harmonious.

If one closely looks at this example one sees that the seed shell does not exist for the negation of the sprout but to protect it until such time as it can grow by itself. Thus the shell is in a complemen-

tary relationship with the germ inside it. The seed coat grows and becomes a sprout, not through negation or opposition but through mutual cooperation, affirmation and reconciliation. Nature works through harmonious process, not contradiction. We can clearly see that Marx's concept of contradiction and negation are in this case completely erroneous. His allusion to negation and contradiction were to lend credence to the idea of violent struggle and revolution as a "natural" phenomenon and to make his philosophy a guide to that revolution. He did not perceive the alternative Christian idea of "fall" and restoration. Thus he conveyed the hopelessness of man onto all reality.

In the relationship of matter and what has primitively been called "spirit," the conclusion of Engels and Marx should be even more interesting to the Christians. According to dialectical materialism, there is neither God nor soul. However, man does have a spirit. His spirit is an emergent quality of his human speculative ability and consciousness. This observed "spirit" comes from matter, but not simply any matter, only what has evolved in man as brain tissue. Yet even in this case, the matter is the subjective component, as Marx points out that the emergent spirit can be altered by drugs or brain damage. But their concept of an emergent quality of spirit has some unique aspect to prevent

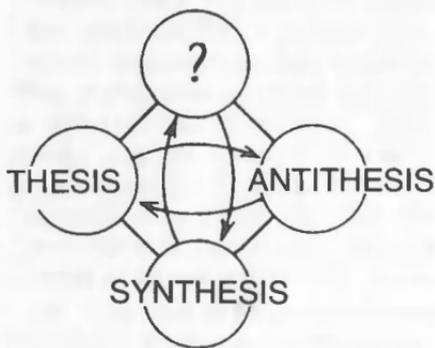
it from being inevitably idealistic. The emergent spirit of the brain is not a product, which could exist independently, but is an expression of function. In other words it would correspond not to the relationship of a fetus and mother, but to the hands of a clock and a clock mechanism. If the materialist admitted the former, then a soul could perhaps exist. This would lead to idealism or religion.

The Marxian proof of spirit as a function of brain cells is based on the mental disorder caused by brain damage or inflammation of tissues. This has no basis in logic—the one idea does not necessarily follow the other. The brain may be a receiver and transmitter of thoughts of invisible mind. When the receiver is damaged, as in the case of a radio receiver, the signal will not be clear and precise. The reasoning behind this Marxian explanation demands that material remain the base for the existence of all things.

The developed aspect of dialectical materialism is the occurrence in matter of both motility and historicity. Mechanistic materialism and its precursors distinguished between movement and matter. They regarded matter not as a moving body but as a mere objective dialectic; movement is not only an attribute of matter, but its very mode of existence. There cannot be matter separate from movement or *vice-versa*, because movement not only involves

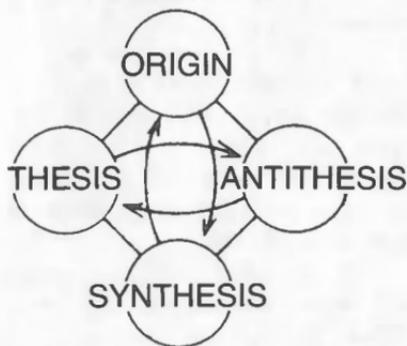
movement through space but the more subtle dynamics of physical and chemical movements in evolved life-systems. For the materialist, movement must be attributed to matter. If not, it must originate somewhere. This opens the possibility of a supermaterial cause, the ramification of idealism, even God. Modern dialectical materialists are wise enough to see that mechanistic materialists admitted *de facto* to God by allowing such assertions. This is why Hegel's concepts of spirit and matter had to be rejected. Instead, movement is the changing process within self-cause by matter itself, and the origin of this movement is the unity and struggle in contradiction. All matter has the dialectical interaction of two contradictory elements, continuously accepting and rejecting each other. This is the dialectical interaction expanded through time and space as the Quadruple or Thesis, Antithesis, Synthesis (see Fig. 3).

FIGURE 3.



Because Marxism is not concerned with cause, its model has a colinear implication. The problem of cause can also result in idealism. However, in demonstrable phenomenon originating at one point, as in reproductive processes at the cellular level, the Quadruple would consist more of Origin, Thesis/Antithesis (as the contradiction) and Synthesis (see Fig. 4).

FIGURE 4.



But, even if matter itself has mobility this does not rule out the possibility of an Original Being. To be truthful and not merely dogmatic, dialectical materialism must deal with the source of motion for all material. Communist dialectics also state that movement is the result of the unity and struggle of contradictory elements. Accordingly, everything contains contradiction and through the interaction of this contradiction, movement and development occur. Contradiction is the origin of movement, since movement is the attribute and mode of existence of matter. But, there are two

viewpoints to explain the reason why contradiction is contained in matter: the theistic solution and the atheistic solution. If matter is the ultimate origin of the universe, the atheistic viewpoint is valid, but if matter is thought of as product, the theistic viewpoint becomes valid. Matter as result implies a Cause or God who gave matter its mobility. Marxism has not clarified this issue and as such cannot deny the existence of God by the concept of mobility of matter, since its only argument is being dogmatic about its atheistic assumptions.

Marxism's Devaluation of the Individual as Opposed to Man in the Image of God

Marx holds that since all of matter has time and space, and movement results within time and space, every entity is an object both of recognition and practice. But, Marx proposes that practice is the important and significant quality, not recognition. What follows, then, is the fact that the value of the individual is not recognized as primary, but only the relationship of the individual or the quality of its practice within the whole.

Engels states in *Socialism: Utopian and Scientific*:

"...the metaphysical mode of thought...in the contemplation of individual things, forgets the connection between them."

This is not inaccurate in it-

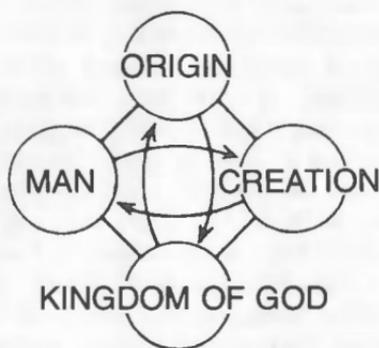
self, since religion too has failed to state a proper balance of the individual and the whole, but the Marxian viewpoint, offered by itself, takes on a brutal force. It is a system that not only places the prime importance on the role of the individual in practice defined by the whole, but also considers the human whole as objective to matter, that is, conditioned by the material or environment. The Feuerbach-Marx extrapolation concerning matter and spirit, (from Hegel's original dialectic) follows from the materialistic view of evolution from the lowest to highest. Its conclusion is: if instinct in animals is the result of programming to the environment by adaptation (through mutation and natural selection), and if the instinct (corresponding to "spirit") is conditioned, man, as the higher animal, must then take on his "spirit" in relation to his conditioning. Hence, we see the basis of the Marxian imbalance of seeing man as manipulated and manipulator, and why the totalitarian Marxist states have taken on the image of the "programmed" society.

"Practice" in Marxism is expanded to action, labor, and production. Man takes on his own role as the *former of matter* and this is where the proper ideology can allow him to form himself. Since history is the expression of this progression, Marx concludes, and man is to discover and recognize

his position by attainment of the materialistic dialectical vision, man must form history into the advent of utopian materialism through revolution and establishment of the man and culture truly knowing the nature and workings of reality. Thus, history develops through a repeated series of three stages of movement—thesis, anti-thesis, synthesis.

This is a concept that has had much power and much inevitable result in the oppression within Communist societies. Hence, it is important to stress its biblical counterproposal concerning religious man. It can be done in the same mode. From the point of view of Genesis 1:28 Christianity can argue from the idea of dominion over material things. If man is to be a Son of God (True Adam) he should be able to dominate creation with the love of God and the truth afforded him by scientific discovery. Through God's purpose as origin, unity of man and creation as complementarity, and the Kingdom of God as result (see Fig. 5) the same goal of a world of peace and brotherhood can be achieved. Through man becoming one in harmony with his fellow man and with creation, man can know the true nature of reality according to the will and purpose of his Creator. This is: to be the expression of God's own image of harmony and complementarity. What religious man is saying, then, is that the problem

FIGURE 5



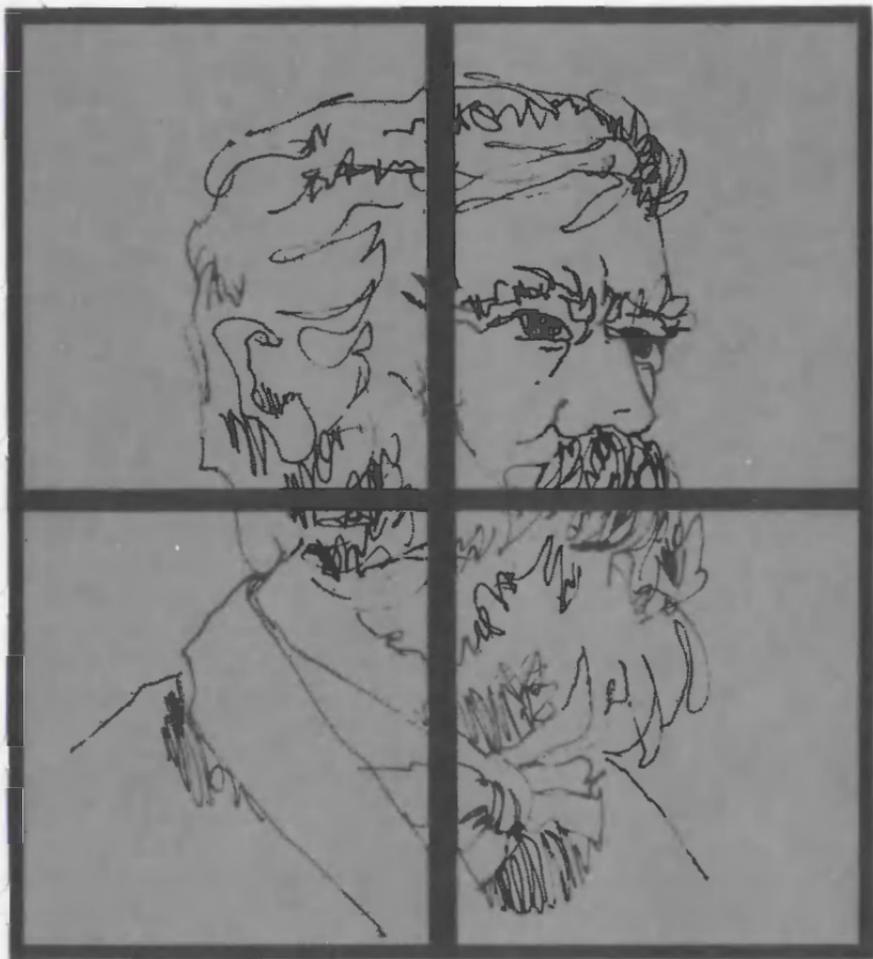
of history is the problem of fulfilling the *Logos* is as simple as the transference of an idea or ideal to its reality. This is the challenge for Christianity as the radical counterproposal to Marxism.

Jesus spoke of the realization of brotherhood when he said, "By this all men will know that you are my disciples, if you have love for one another." (John 13:35). This absence of relationship with God has been characterized by Karl Heim as the cause for the rise of secularism. Unfortunately, the appearance of secular and atheistic dictatorships has become more and more commonplace in our contemporary world as secularism spreads and has replaced the true vision of man's mission to achieve what Christianity calls "the Kingdom." Bonhoeffer asserted that history involves the relationship of struggle between a community of

meaning (*Gemeinschaft*) and a community of purpose (*Gesellschaft*). He bemoaned the fact that man's communities have never achieved the ideal of the latter. Truly, this ideal has never been achieved by Christian or Communist. Relativism has plagued the Christian community and it has too often settled for standards far below those taught by Jesus, standards thought of as too abstract or too idealistic to be achieved. Yet, Neibuhr asserts that Christianity must offer tangible, reachable goals, and Moulmann says that Christianity is called to save the world, not to leave it. Berdyaev states that true Christianity must be coupled with a tangible idea of history and progress. Tillich insists that the Church should be at the highest standard at any given moment. Nothing less than the actualization of the standard of Christ appears as still central in the thinking of Christianity. However, the relative standards which vary from church to church throughout the hundreds of denominations in the Body of Christ have left us with a lack of effective ability to stand and carry out the role of Christianity: the realistic establishment of God's Kingdom on earth.

On the Communist side we can really observe the relationship of an effective *Logos* to the realization of political power. Mao Tse-tung, in his assumption of power in China, stated immedi-

ately the goals of Chinese education: to produce from childhood citizens who would reflect the Communist view of reality. Such power cannot be manifest in the present divided and flacid Christianity. Instead, on the worldly level it stands ineffective against a strong Marxist *Logos*, which has become a pseudo-standard for the Kingdom of God. The Communist *Logos* stands squarely in opposition to the ontological concepts of the Christian *Logos*. It stands on the difference between contradiction and harmony. It is here that it can be successfully attacked by Christianity as an ideology. Christianity can take the dialectics of Marx and make them into a strong expression of God and creation. In doing so, it can create a religious world view compatible with science and form the base for the religious holistic fulfillment for man. The dialectics of Marx have laid open a powerful house of truth, only to be twisted at the end to exclude God. It must be obvious to Christianity that this challenge is the central one. Religiously evaluated, the elements of dialectics are elements for understanding God, His Image, and His Creation. They are also the base for religious unity with science and technology. The emergence of Christianity as an ideology effective on this level will allow it to carry out its physical responsibility: the establishing of God's Kingdom on earth. □



Marxism: A Splintered Ideal

by ALFRED G. MEYER

From Problems of Communism, *Sept.-Oct. 1977*.

The late George Lichtheim once contended that we have come to a point where we can study Marxism dispassionately because it no longer is alive. Contrast this statement with the recent study of socialism by R.N. Berki in which the author argues that socialism, especially in its Marxist forms, is the all-pervasive global ideology of our century and that all or most important questions of political theory in our age are questions generated within Marxist and socialist thought—a view that certainly projects Marxism as a living ideology.

Both of the authors I have cited may have been referring to the same phenomenon—namely, the variety of interpretations to which the ideas of Friedrich Engels and

Karl Marx have been subjected. One could refer to this as the disintegration of Marxism. But one could also see it as evidence that the movement or the school of thought to which we give that name is vibrantly alive today. What must be stressed is that these are not necessarily—at least — wholly contradictory concepts, as I hope to demonstrate in the course of this essay.

When Marx made his famous remark that he was not a Marxist, he meant to indicate that he disliked the interpretations his own followers and friends, including his sons-in-law, were giving to his theories. “I have sowed dragons’ teeth,” he once said to Engels, “and have harvested fleas.” The truth is that Marx did not believe

his closest friends and disciples understood him. Just consider the stormy relationship he and Engels had with their most loyal defender in Germany, Wilhelm Liebknecht.

It is obvious to anyone studying this relationship that even during the life of Marx the men and women leading the movement named for him were at odds with each other, and with the founding fathers, themselves, over questions of theory and political action. Since then, the process of differentiation or disintegration has continued; and long ago it became impossible to give any kind of authoritative definition of Marxism. It is not a movement but a cluster or constellation of movements.

What holds the constituent parts of this constellation together is little more than the common origin, the common vocabulary, and the common allegiance each of the self-confessed Marxists owes (or believes he owes) to the ideas and policies of Engels and Marx. The historian observing this disintegration of what once seemed a reasonably unified and unambiguous movement may be tempted to make comparisons between what happened in Marxism and what happened in previous schools of thought—from Christianity to liberalism, from the heritage of Plato to that of G.W.F. Hegel.

I thought of both Marxism and liberalism when I recently read Edward P. Thompson's im-

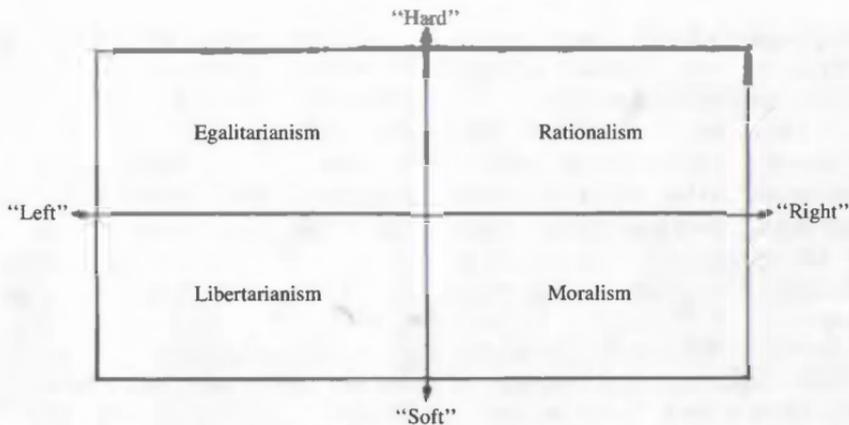
pressive work on the rise of the English working class.

Early in the book he discusses the disintegration of English non-conformism into three distinct strands—the unitarianism of genteel intellectuals, the hard-line sectarianism of the Methodists, and the radicalism of the English Jacobins. His description of the Unitarians suggested the learned and cultured Marxism of the Frankfurt school; his treatment of the Jacobins made me think of contemporary Third World Marxism; and his remarks about Methodism reminded me of Stalinism—especially his description of the double function Methodism fulfilled as a consumption and status ethic for the climbers and the successful and as a harsh work ethic for the poor.

If we turn from the case of English nonconformism to liberalism, we will probably come to the conclusion that a much more complicated system of classification will have to be thought out to accommodate the many divergent schools that have developed from it.

The conservative economics of Milton Friedman, the pluralist elitism of Robert A. Dahl, the cold war liberalism of W.W. Rostow and Samuel P. Huntington, the technocratic liberalism of Zbigniew K. Brzezinski, the welfare state liberalism of John K. Galbraith, and many other schools of thought—including democratic socialism

Marxism Schematized



and in a certain sense revolutionary socialism, syndicalism, and anarchism—have sprung from the same ideological source: liberal and democratic theory. One look at the divergent pieces into which liberal democratic theory has broken will persuade anyone that Humpty Dumpty cannot be put back together again.

Is the case with Marxism similar?

Ideologies have a tendency to disintegrate into mutually opposite schools because they have tensions, contradictions, unresolved questions and ambiguities in them to begin with. This is true particularly of the most important, the more seminal ideologies, because their greatness, their lasting impact, is related to the fact that they attempt to integrate much or all of previous thought and to answer the most puzzling questions. With respect to Marxism, an English specialist in literary criticism recently made the point very well:

...in the perspective of the history of ideas, Marxism is not a single ideology, or body of doctrine, or set of prescriptions of method in the social or human sciences, let alone a number of unambiguous prescriptions for relating theory to practice in dialectical or other ways. Like Darwinism, Marxism is a large intellectual family of alternative versions of all these things. It is so already in the writings of Marx; in the corpus of publications in which Marx and Engels collaborated; and by the beginning of this century there were many exponents of Marxism...whose views, in different areas—whether of dialectical or historical materialism or of the development of these in relation to revolutionary planning—were vastly divergent.

Indeed, quite a few contemporary Marxists would concede that Marx's ideas lend themselves to conflicting interpretations; a convenient example would be the Yugoslav philosopher Svetozar Stojanovic. It is no more than common sense to assume that the

divergent schools base themselves, to some extent, on such conflicting interpretations.

How, then, might one conveniently sort out the various Marxisms? What schemes might one use to think about this process of disintegration? The effort at classification is not an arid exercise in empty formalism. Instead, it seems useful to worry about the kind of order one might impose on the chaos of facts, because sorting out, classifying, and establishing criteria for such categorization is one essential aid to an understanding of what has happened.

A few years ago the humanist philosopher Henryk Skolimowski sought to provide such a scheme for classifying the divergent schools of Marxism. He identified four key concepts of Marxist philosophy—history, dialectics, praxis, and alienation—and distinguished three positions Marxists have taken with regard to each of these concepts. Skolimowski then assigned to each of these positions a place on the continuum from right-wing, through moderate, to left-wing, thus establishing twelve definitions; and by distilling philosophic positions from a person's writings, one could then identify the writer as right-wing, left-wing, moderate, or confused. The fact that Marx himself, at one time or another, held every one of these dozen views might already indicate how brittle a synthesis Marxism was from the very beginning.

What Skolimowski labeled right-wing Marxism is an interpretation centering on economic determinism and the dialectic of nature; his left-wing Marxism might be characterized as focusing on the active subject and on a critique of Soviet-type societies. Such categories lead to strange classifications. For instance, Engels, V.I. Lenin, and Leon Trotsky come out as right-wing Marxists; Rosa Luxemburg I would guess to be a moderate; while George Sorel falls on the left wing. Like Marx, furthermore, most contemporary individuals would be virtually impossible to classify.

Therefore, it is my general opinion that the political labels picked for this scheme are misleading, and that the scheme suffers from the arbitrary choice of the key concepts chosen. I miss particularly the more political parameters, such as leadership, organization, attitude toward reform and the crucial element of timing.

All cultures have their magic numbers; seven in Buddhism and Judaism, three and also twelve in Christianity. Sometimes an even holier number is the magic number squared: seven times seven recurs in the Old Testament. For modern civilization the magic number seems to be two—the simplest schemes are binary, and we have computers as well as a number system based on binary principles. Positive science, with

its either-or proposition, seems to suggest such principles. In social science, the holy number is two squared. I believe that the prevalence of fourfold classification schemes in contemporary social science is explainable in part by the two-dimensionality of our principal medium—paper. We must fit our knowledge to that medium.

Many years ago my friend Robert V. Daniels and I worked out a two-by-two scheme for classifying different schools of communism. Like many other people we had noted that the terms “left” and “right” were unsatisfactory, if only because the extremes often seemed to meet. Indeed, Arthur M. Schlesinger, Jr., had just written a book, *The Vital Center*, in which he suggested that the left-right continuum should be bent to form a circle, in which fascism and communism met at the top, while liberalism was an entire diameter removed from them.

In order to explain why one might think of turning a straight line into a circle, Daniels and I suggested that political positions within the Marxist movement be classified according to two criteria—one of them a horizontal left-right axis, distinguishing conservatives or reformists from radicals; the other, a vertical axis, representing the political *methods* various schools or individuals proposed to use. Borrowing terms from Lenin, we suggested that the

upper end of the continuum be called “hard,” and the lower end, “soft.” This classification scheme is not without its usefulness, as Daniels has shown in his book, *The Conscience of the Revolution*.

R.N. Berki, in *Socialism*, has now come up with an interesting two-dimensional scheme for classifying socialist schools that is, I believe, fairly congruent with the Daniels model but represents a considerable refinement of it. Berki begins with the assertion that socialism is the all-pervasive ideology of our century, that it seeks to address all of humanity and respond to all major problems of today’s world.

This probably is an exaggeration, and the difficulty which socialism has in addressing some specific problems, especially that of racism, may be adduced as evidence. Nonetheless, one must acknowledge that there is hardly a single current issue which some school of liberalism or of Marxism is not trying to address. In any event, according to Berki, contemporary socialism is the grand synthesis of all previous major ideological currents. It recaptures the component elements of Christianity, the Enlightenment, Romanticism, Jacobinism, as well as anti-Jacobin radicalism, and makes a new mix out of them. But, because of the disparate raw materials, this mix is highly unstable.

Socialism, argues Berki, has

Each generation of Marxists since the death of the founders has faced similar ambiguities and dilemmas....

focused on four major problems of human relations, which he identifies as equality, liberty, rationality, and morality. These four preoccupations are not, he emphasizes, compatible with each other, so that any socialist focusing attention on any one of these problems is likely to neglect, explain away, or denounce as un-socialist the rival schools. Egalitarian, libertarian, rationalist, and moralist schools of socialism diverge from each other, interweave with each other, and influence each other in an intricate and ever-changing pattern.

Egalitarian socialism and libertarian socialism, Berki contends, stress utopian goals. If one superimposes his scheme on the Daniels model, egalitarian socialism, which Berki identifies with Third World revolutionary socialism, falls in the upper left quadrant (see the accompanying figure), and libertarian socialism, which he identifies with the Western Left, the Frankfurt School, and the cultural revolution of the late 1960's, in the lower left. The right half of the model represents schools of socialism that stress practical results rather than utopian goals. Rationalist socialism, with its stress on accumulation, organization, hard work, and total control, symbolizes Stalinism; and it would

go in the upper right. That leaves moralist socialism, which represents social democracy for Berki, in the lower right.

My own summary of the major groupings would differ slightly from that given by Berki. I would suggest that egalitarian and libertarian Marxists are more preoccupied with problems of human relations, while those in the two "right" quadrants lay primary emphasis on things and institutions. The left-right division is that between "humanists" and "political economists." Or, one might argue that the former are concerned with the subjective preconditions for socialism, the latter with the objective ones. With regard to the creation of the objective preconditions, the rationalist Marxists endorse crash programs in social engineering, while the moralists stress organic growth patterns.

Up and down, hard and soft, it seems to me, correspond roughly to the Marxism, respectively, of underdeveloped or poor as compared to advanced or affluent countries, nations, and classes. Egalitarian and rationalist schools of Marxism are ideologies of the poor, while libertarian and moralist schools correspond more to the needs of upper-class or Western radicalism.

This reduction of Berki's sug-

gestive scheme to a two-by-two set of boxes is, of course, much too crude to do justice to his scheme. For one thing, the boxes should be without sides; the implication that ideological propensities exist in some finite space make no sense. Second, the limitations of the two-dimensional medium are obvious. So many other issues enter into the making of any one interpretation of Marxism that even a three-dimensional model, shaped, say, like one of those fancy stars on top of Christmas trees, would not do justice to the complex pattern in which these many issues relate to each other. Nonetheless, when employed with sufficient caution as a mere illustrative device, the scheme has its uses.

No major figure or school fits neatly into any one of the quadrants. For instance, Soviet communism, according to Berki, combines, egalitarian with rationalist tendencies, though he argues that since Lenin it has given more and more exclusive emphasis to rationalism—i.e., to accumulation, management, and control. Thus, Lenin himself might be placed near the top of the diagram, straddling the line between egalitarianism and rationalism, while Stalin would be placed much further to the right. In general, as the plethora of examples contained in Berki's book suggests, the conflicts, alliances, policies, and philosophies of various Marxist movements might be

understood more readily if we saw them as the interplay of these converging and conflicting interpretations of the socialist heritage.

Berki seems to think that in the long run the Marxist movement will manage to reintegrate itself: egalitarians, exemplified by Mao's brand of Marxism, will feel compelled to move closer to rationalism; moralists will yield to the prodding conscience of liberation traditions. With growing affluence and political stability, the exclusive emphasis which Soviet and East European party leaders have given to rationalist considerations will mellow, so that the gentler humanist values contained in the Marxian synthesis can be accommodated.

What appears more likely to me, however, is a continuation of a dialectic in which divergencies and reintegrations intermingle with each other in a continual ebb and flow—excited at times, quiescent at others. Each generation of Marxists since the death of the founders has faced similar ambiguities and dilemmas. Each generation of Marxists, having to make painful choices, has felt the need to justify them by reference to the founders' writings. Accompanied by the resultant noise of words, the process of differentiation has brought forth ever more divergent schools that have little more in common than their joint allegiance to the movement's holy writ. □

Global Problems Demand Fresh



Look

by **SIR DEREK BARTON**

From *New Tomorrow*,
November, 1977

Sir Derek Barton is Professor of Organic Chemistry and Hoffmann Professor at Imperial College, London. In 1969 he won the Nobel Prize for Chemistry for his work in determining the actual three-dimensional shape of certain organic compounds.

This article was originally written in response to a survey of Nobel Laureates on the questions: Is there a global crisis? What are the chief problems faced by man? What sort of solutions can be found? Sir Derek suggests that the biggest problems lie not in science but in man.

I was born during the first world war, grew up during the depression and survived the second world war. As far as I can remember this world has always been in crisis.

In one respect, however, mankind faces a different problem from any faced before. This is the probability that an unrestricted

nuclear war would kill most of the world's inhabitants and certainly destroy civilization for some decades. However, the fact that the two major nuclear powers could each destroy each other many times over provides mutual deterrence. The danger lies either in an unintentional escalation of tactical nuclear war, or in a deranged dictator using nuclear weapons unrestrictedly in a last outbreak of madness.

The other problems that the world is said to face are problems of economics and of law, not of science. The energy crisis has arisen simply because a monopoly has arbitrarily increased the price of oil, so that it now bears no relationship to the price that it costs to find and produce. If any company, national or multinational, behaved in such a way its monopoly would be rapidly ended by due legal process. The most regrettable aspect of the increase in the price of oil was that it happened abruptly. Given a slower increase in price, as reserves were exhausted other, more expensive, oil fields would have been developed or other sources of energy made available. Certainly the technical means to solve the en-

In spite of imperfections the world is a better place to live in than it has ever been.

ergy crisis are already at hand. It will need only time for the situation to correct itself.

The population explosion in the world is a reflection of advances in medicine and the absence for three decades of any serious war. The technical methods of population control are already well known. All that is needed is that governments by law give proper incentives for reproductive control.

Mass poverty and hunger are related to inadequate population control. If increases in agricultural productivity are simply used to increase the population then there will always be poverty and starvation. It is again necessary that governments introduce legal incentives to control reproduction.

Ecological problems have always been with us ever since man cut down the forests and planted crops. Although science must be concerned to help in defining the nature of such problems this can, in fact, all be settled by changes in the laws governing levels of pollution. The most difficult aspect of these problems is to establish a system of international law which will be obeyed.

There seems to be a certain mass hysteria alleging that the world is a worse place to live in than it was before. One reads of

“halting the deterioration of our planet’s life-support system.” This is a completely incorrect statement since no one has yet demonstrated that there has been any deterioration.

A more positive approach is, firstly, to recognize that in spite of imperfections the world is a better place to live in than it has ever been. The health of the average citizen is better. There has been an enormous increase in agricultural output which means that most of the world’s citizens have better food than fifty years ago. Indeed, all of them would be better off if there had been adequate technical control of reproduction. The average working week is much reduced and mankind has now the leisure to watch television or to worry about the “alleged deterioration” of his lot. More important, a far higher proportion of mankind has been able to spend its time on creative cultural work for which there may not be any immediate application.

One grave mistake that the pessimists make in their evaluation of the present world is to suppose that all significant discoveries that can help mankind have been made. Of course they have not. Even if scientific theory offers some explanation for scientific facts that one now knows, it in no

way predicts that which is not known and which will not be in agreement with prior theory. One example from the past will suffice. Antibiotics, which began with the discovery of penicillin 35 years ago, have changed largely the practice of medicine. Hundreds of millions of people who would have died from bacterial diseases are alive. But any expert who worked in the 1930s will testify that there was no theory to predict that antibiotics would do this or where to find such miracles.

To turn now in positive response to the list of alleged dangers. Leaving aside nuclear war, we come to the energy crisis. If chemistry produced tomorrow a readily available substance which had super productivity at room temperature, the energy crisis would disappear. There is nothing in the laws of science which says that this cannot be done, and indeed, there are some indications that it may be possible.

The population explosion is also a matter for law and politics, not for science. However, mass poverty and hunger may be amenable to completely new approaches to food production. For example, suppose that, due to the success of the deuterium fusion process, energy cost almost nothing. In that case hydrocarbons would be obtained very cheaply from limestone or chalk and sea water. Food would then be made by feeding these hydrocarbons to

the appropriate micro-organisms to produce protein. If such manufacture of food were possible, then a few square miles of factory would feed the whole present population of the world. Who is to say that this is not possible? It is all within the framework of known theory.

Reference has already been made to ecological problems as being questions of law both national and international. The technical means are at hand to control pollution provided mankind is prepared to bear the cost.

Finally, the question of the ozone layer. It is, of course, not yet established that the ozone layer has been reduced. But if there is a reduction and, as a consequence the world becomes slightly warmer, this might be beneficial, not harmful. In any case it would be surprising if one could not design a chemical substance which would catalyze the formation of ozone and counteract any deleterious effects.

The above paragraphs may seem somewhat complacent. I am not complacent about the world, but I think that the energies of the concerned people are focused on the wrong objectives. We need to construct a world which is based on social and economic justice enforced by national and international laws. This will not be possible unless these laws are respected by everyone. Therein lie the world's real problems. □

by EUGENIO GARIN

Leonardo da Vinci spent many years of his life as a restless wanderer. After his early years in the stimulating artistic climate of Florence, his life reads like a travelogue.

In 1482, at the age of thirty he moved to Milan to enter the service of Lodovico il Moro as an engineer, for in those days artists were considered craftsmen and

Eugenio Garin, professor of the history of philosophy at the University of Florence, is internationally known for his studies on the culture of the Renaissance.

technicians and it was common practice for them to be interested in and work on technical and scientific questions.

Then in the 1490's a period of change and instability began in Italy. Lorenzo the Magnificent died in Florence. France (and later Spain and Austria) invaded Italy. There was crisis in the Duchy of Milan. And in Florence Savonarola was organizing his Republican experiment.

Amidst all this turmoil Leonardo first went to work for the French, then wandered from one Italian city to another: to Mantua and the splendid court of Isabella d'Esta, back to Florence, to Urbino where he was received by Cesare Borgia and then to Rome. Finally in 1516 he moved to France

at the invitation of King Francis I. When he died three years later he had met and worked for some of the most exceptional men of his time and had lived through a period of renaissance art and culture in Italy and France which was without parallel in Europe.

Yet, I would not be incorrect to say that in many ways Leonardo was a tragic figure. He was a man alone. He had no family (he was

Da Vinci and the Strife—

From the *Unesco Courier*, October, 1974.

an illegitimate child) and had no social standing. He knew that the world was breaking up around him and that its values were being swept aside by the blind force of events. Amidst the wars and turmoil surrounding him, he plodded on with his eternal search for a supreme harmony. Death cast its shadow over everything: "I thought I was learning how to live," Leonardo wrote, "but I was learning how to die."

The lifeline which had once bound the intellectual to the city was broken. The idea of civic pride was on the wane. Political power in Italy had passed into the hands of rich oligarchies and tyrants, some mean-spirited, others able men. The intellectual was no longer a churchman. In Leonar-

do's time he was a layman who thought of himself first and foremost as a technician ready to offer his services to any ruler who was interested. Leonardo would offer to build a bridge across the Golden Horn for the Sultan.

Referring to himself as "the infidel called Leonardo," he wrote to the Sultan as follows: "I, your servant, have heard it said that you intended to build this bridge but

Torn Renaissance

that you could not do so because you could not find men capable of doing it. Now, I, your humble servant know how to build this bridge and will build it."

Leonardo also undertook to build a fortress for Cesare Borgia and a model city for the ruler of Milan, duke Lodovico il Moro. He set to work designing all kinds of machines, such as a device for flying from a mountain top and a means of underwater transport. He invented ingenious machines for use at court entertainments, and made elaborate war engines to put pain to his patron's enemies. (It didn't really matter to him who the enemies were.) As an engineer, he had a lot in common with the politicians of that period who were also scientist and

expert, chief among them being Machiavelli.

The legend surrounding Leonardo, as an expression of his own time and a model for all ages, began to take shape almost with Leonardo's death.

Its cultures are eloquently drawn by Giorgio Vasari in the first edition of his *Lives of the Painters*, published in 1550, only thirty years after Leonardo died.

Vasari's Leonardo was a man fascinated by science, a passionate enquirer into the mysteries of science and nature, a man driven by the curiosity of a magician or an astrologer. "His capricious research led him to natural philosophy," Vasari wrote. "To study the properties of herbs and to observe the movements of the heaven in the moon's orbit and the progress of the sun." And in the first edition of his *Lives*, Vasari also added: "He developed such a heretical stance that he lost interest in religion of any sort, perhaps more interested in being a philosopher than a Christian."

However, Vasari, who was being perfectly faithful to what Leonardo had written about himself, omitted the sentence from the second edition of his *Lives*, published in 1568, in the straitened atmosphere which set in after the Council of Trent.

For Vasari, Leonardo had been the incarnation of the Ideal man as delineated by the philosophical discussion group cen-



tered on Lorenzo da Medici. "The heavens often rain down the richest gifts on human beings naturally," Vasari wrote, "but sometimes with lavish abundance bestow upon a single individual beauty, grace and ability, so that, whatever he does every action is so divine that he outdistances all other men, and clearly displays how his genius is the gift of God and not an acquirement of human art. Men saw this in Leonardo da Vinci."

Thus Vasari was simply depicting in his own way and according to the perspective of his times, the man that Leonardo had wanted to be—not so much the image of himself that Leonardo presented as the character which he had delicately yet carefully fashioned by himself.

The basic premise underlying all Leonardo's work is that the artist, and above all the painter (which is how Leonardo primarily thought of himself) must understand every object he depicts if he is to be worthy of art, since his task is to represent reality in all its facets. In other words, he must know the whole world around him: its innermost secrets, its fundamental laws, its origins and causes. If we fail to understand this essential fact about Leonardo then we risk missing the point of his life's work.

Leonardo himself was perfectly clear on this point. He declared that the painter should be

a "universal master," capable of "imitating" through art "all the different shapes which are produced by nature." The artist must "first have a mental picture" of every form. He must know the reasons for everything. He must use his intellect to master the brute force of the elements, and he must learn how to construct all kinds of machines and devices which will enable him to reproduce reality and triumph over it. "The painter," Leonardo proclaims "is in conflict and competition with Nature; he is the Lord and Master of Nature."

It has been said that the enormous mass of material in Leonardo's notebooks gives the impression that he intended to produce an encyclopedia of human knowledge. It is most probable that this was indeed his purpose.

The idea was not a new one: Leonardo was acquainted with the encyclopedias of the Middle Ages and knew Pliny's *Natural History*, which was widely read and admired during the Renaissance. And Leonardo was apparently much more aware than he lets on of what was going on in the "sciences" during this time.

The real novelty lay in his line of approach. He did not simply seek to accumulate facts and data or examples of strange occurrences for his own edification and contemplation. His purpose was action: he wanted to create, to

Leonardo felt that he had to reach down into the roots of the visible world and that he had to comprehend the impulses which produce optical images.

become "Lord and Master" over Nature. And so he strained to go beyond what the senses observed and sought to apprehend the deeper forces which *act* on the senses.

It was precisely because he wanted to produce in the eyes of the beholder the effects that the real world produces, and because he wished to do so in a fresh, transfigured way, that Leonardo felt that he had to reach down into the roots of the visible world and that he had to comprehend the impulses which produce optical images.

If an artist wants to render all the possible effects of light, Leonardo reasoned, then he should learn what light actually is, study light rays and the laws governing their diffusion, the structure of the eye and the characteristics of sight. Before undertaking to carve the human form, an artist should have long practice in the dissection of dead bodies. He should be an expert in anatomy, have a good knowledge of muscular movement, and the whole process of movement in a living body.

Similarly, to paint the macrocosm—that is, the world around us—the artist must study the anatomy of the universe, scrutinize its subtlest fibres and ex-

amine its very movement and manifestation.

Leonardo's notebooks are the extraordinary fragments of this great new-type encyclopedia, based not on texts of scholastic disputes, nor indeed on superficial experiments, but instead on studies in depth into the unknown, using calculations, measurements, laws and elementary forms—which then make it possible to work back to the surface of things, to phenomena which we can understand and thereby dominate, transform and mold to our needs.

Such an encyclopedia as conceived by Leonardo is not unlike a great anatomical or physiological study of the universe. Just as man is a world in miniature (a macrocosm) and incorporates everything contained in the universe (and hence is capable of knowing everything), so the world is like a great living organism (a macrocosm) with water instead of blood as its life-giving force, and its "causes"—that is, its mathematical laws—are its soul.

Light, motion and life—these are the fabric and structure of the universe. We see that the chapters of the encyclopedia fall naturally into place with sections on optics, mechanics, hydraulics, anatomy, biology, physiology and cosmology. Then came the ma-

chines which enable man to rival Nature. And finally we have the crown and summit of it all, the science of painting, which Leonardo saw as fundamental and basic to the whole work. For through art, according to Leonardo, a new world is created inside the world. This is the world of man the "creator" and poet, a world which triumphs over the existing world.

The world-view which found its most extraordinary outlet in Leonardo cannot obviously be considered his own unique creation. The circles in which he moved during the first thirty years of his life had seen other distinguished artists with a broad cultural background including training in scientific as well as literary disciplines.

Filippo Brunelleschi, for example, is known to have carried on an intellectual exchange for many years with one of the greatest mathematicians and scientists of the century, Paolo Toscanelli.

Italy had also known other encyclopedic minds before Leonardo, such as Lorenzo Ghiberti and Leon Battista Alberti. Alberti, like Leonardo, was a skilled artist. He had made a special study of physics, mathematics and optics because he felt they were indispensable for an artist.

But throughout their lives these men had preserved an attachment to the cities. Leonardo on the other hand is totally detached from the idea of the city-

state (Florence, Milan); his science transcends civic and national boundaries and has no ideological or natural loyalty.

Leonardo had nothing in common with the humanist "dignitaries" of his time or with the scholastics entrenched in their cities, nor for that matter with the artists attached to a particular court or belonging to a specific school. His patriotism extended quite simply to the universe, to which he belonged entirely, like his mathematics, science and philosophy.

His architectural projects fired the imagination of rulers such as Cesare Borgia, Lodovico il Moro, the King of France, and the Sultan of the Ottoman Empire. Leonardo's work is inscribed in great geometrical flourishes across the open book of the universe. Science and technology owe allegiance to neither church nor country.

To understand Leonardo's detached attitude, his wanderings from city to city, his readiness to offer his "secrets" to the sovereigns of so many different lands, the above remarks must be kept constantly in mind. Leonardo's "secrets" were not, or not only, his exquisite paintings; they were weapons and instruments of war. But for Leonardo they were nothing more than machines that reflected man's scientific inventiveness, his drive to interpret Nature and bend it to his will.

For him, these “instruments” were neither good nor evil but simply effective—in other words, they did the job required of them.

It is here, in his “detachment” as a scientist and engineer, that Leonardo parallels Machiavelli, an affinity much more significant than the fact (not without its own importance) that both men passed briefly under the aegis of Cesare Borgia in his court at Urbino.

The extraordinary synthesis achieved by Leonardo reached its culmination as we have pointed out earlier, in “painting,” which for him, was charged with very special meanings. Leonardo saw the work of the painter as dominating the process of human knowledge. It was the ultimate goal of scientific enquiry and the starting point of creative endeavor. Creativity and scientific research are not two separate activities but part of the same circular process with the artist standing at the critical juncture. He is the meeting point between knowledge and action—more precisely, where knowledge is transformed into creation.

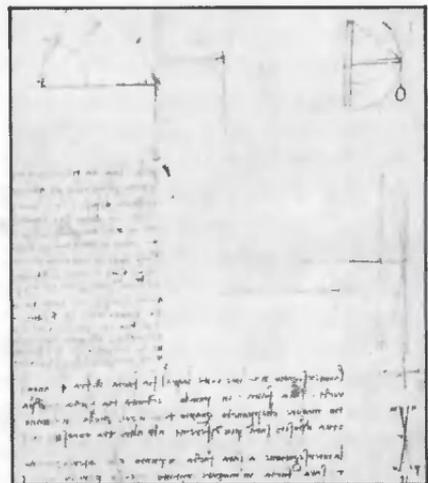
It is no accident if Leonardo extols the painter for he always attributes special importance to the eye and the act of visual perception, as well as anything having to do with the work of images.

Leonardo always tended to express his ideas in visual terms: “The painter,” he wrote, “should

resemble a mirror.” He should welcome the “multiplicity of things,” not just their external forms, but also their inner properties and essence, and their elementary geometric patterns, which stand at the roots of perceptual experience and allow us to understand it.

Hence the primacy of mathematics over the evidence of the senses: “no human enquiry can properly be called science unless it passes the way of mathematical reasoning,” said Leonardo. Hence too the “philosophical” importance of painting: “Anyone who feels contempt for painting has no real affection for philosophy... Painting itself is philosophy, because it captures the movement of bodies through space in their full spontaneity. And philosophy does exactly the same thing...”

These two aspects of human activity, knowledge and action, “seeing” and “creating” cannot,



therefore, be separated. The circular process—science-engineering-art and seeing-doing—is a single unique activity.

For Leonardo, the invention and construction of machines underscores a number of important considerations: (1) that technology and science are inseparable, the two being linked by the “mathematical” structure of all.

From all this we can clearly see the perfect unity that existed in Leonardo’s encyclopedia, in which it is absurd to separate science, technology and art. Vasari’s mistake was to break or rather misunderstand the close link between these three domains, with the result that he failed to see the real significance of the work, and finally concluded that it was an example of Leonardo’s madness and incoherence.

“He perpetrated many such follies,” Vasari wrote, “he studied mirrors and made curious experiments to find oil for painting.... His knowledge of art, indeed, prevented him from finishing many things which he had begun, for he felt that his hand would be unable to realize the perfect creations of his imagination, as his mind formed such difficult, subtle and marvellous conceptions that his hands, skillful as they were, could never have expressed them....”

Vasari referred to these activities of Leonardo as “caprices”. But in reality they were a part of an

unending search for the unifying factor in human experience, for a meaning of the created universe, for man’s place in the world. Here was the restless beginning of a new era, a new way of understanding art and science.

Each of Leonardo’s thousands of manuscript pages, with their awesome entwining of fragments of minutely detailed prose and delicately refined illustrations, strange machines and precisely sketched anatomy, not only symbolize man’s perennial dreams and aspirations but also expresses a totally new way of considering man’s task on earth—as an endless search to master the transient stuff of reality.

I have taken care to stress Leonardo’s extreme refinement in everything, whether it be his handwriting or the disdain he showed for the *literati*. He was an exquisitely literate man, and we know from the Madrid handbooks that he possessed a rich and widely diverse library.

All of Leonardo’s “caprices” are justified by an awareness that man and his works are fragile. And here perhaps is the sign, and the secret of Leonardo’s relevance for all of us today; the fact that he understood and expressed with superlative skill the enigmatic insecurity of man and the mystery of his destiny and condition, at a time when unforeseen and unforeseeable possibilities were opening up in art and science. □



The
Search for
Absolute Values
in a
Changing
World

6th
ICUS

The Sixth International Conference on the Unity of the Sciences (ICUS), lasting from November 25-27, 1977, was the largest and most international of the series of conferences begun by the International Cultural Foundation in 1972.

The 450 participants from over fifty countries had a beautiful setting for their discussions on the theme: "The Search for Absolute Values in a Changing World." The San Francisco weather, crystal-clear every day, never dipped below fifty degrees. Conference headquarters was the Fairmont Hotel, one of the few American hotels having an elegance and style more often found in Europe. Every detail of room registration, meeting set-up, air and ground transportation, meals, and paper publication had already been worked out by the ICUS staff. Unification Theological Seminary students and volunteers from the Bay area were available to assist the staff and the participants as each need arose. The most frequently heard comment from the participants was: "This is the best organized conference that I have ever been to!"

Even the press must have been influenced by the embracing atmosphere and setting of the conference, for their coverage was surprisingly balanced.

The participants came from almost every imaginable background: they came from Israel and Egypt, from universities and social

service agencies, from the developed and the underdeveloped countries, and from the free and Communist worlds. Included were a number of university presidents, professors from many academic disciplines, officers of scientific and social research agencies, a former head of state, and a former Secretary-General of the United Nations.

Although the conference did not officially open until Friday, November 25, many of the participants, having had to travel thousands of miles, arrived several days early. Many enjoyed the first planned event, a Thanksgiving turkey dinner. After the meal, the guests got an idea of what the forthcoming conference would be like by watching a film on the fourth ICUS in New York.

On Thanksgiving evening, the participants had an opportunity to meet Rev. and Mrs. Moon, as well as Chairman Sir John Eccles and his wife Lady Eccles at a welcoming reception.

The next morning's opening Plenary Session brought to all the participants speeches by Rev. Moon and Sir John Eccles as well as opening statements by each of the four committee chairmen. Michael Warder, Secretary-General of the International Cultural Foundation, opened the conference by noting the contemporary importance of the conference's theme, "The Search for Absolute Values in a Changing World."



Rev. Moon delivers the Founder's Address at the ICUS . Chairman Sir John Eccles is at left.

The moderator for the morning session was Dr. R.V. Jones, formerly an aide to Winston Churchill and currently professor of Natural Philosophy at Aberdeen University. "This great annual conference owes its origin to the foresight of Reverend Sun Myung Moon," opened Dr. Jones. "I am convinced that this series of conferences is thoroughly worthwhile." Relating to the theme of the conference, he cited the thought of Huxley, Albert North Whitehead, and Xenopen regarding the quest for scientific truth, the importance of the unity of science and religion, and the perpetual existence of values. He closed

by saying, "Reverend Sun Myung Moon has thought deeply about the problems of the world and started the great movement to which we owe this conference."

In his Founder's Address, Rev. Moon pointed to the need for science to ground itself in basic moral values and for religion in turn to concern itself with the practical problems of mankind. Beyond the concerns of both fields, he observed is the universal search for the Cause creating mankind and the world. (See this issue for the complete text of the Address.)

Sir John Eccles, Nobel prize winner for his work in neurophys-



Rev. and Mrs. Moon greet the participants of the 6th ICUS at the welcoming reception on November 24. To the right are Sir John Eccles and Lady Eccles; left (full face), Michael Warder.

iology and Chairman of the conference, then delivered his address. He began by explaining that the conference included in its scope, in addition to the traditional sciences, social sciences, religion and philosophy, following a more inclusive definition of "science." He continued: "The restrictive materialist convention that has dominated natural science since Descartes has become outmoded. A conceptual revolution is necessary, but its form and development are as yet unsure. Nevertheless it will result in science coming to be much more oriented to man with his abilities in creative imagination, in conceptual

thought, in moral decisions and in rational argument. All these are properties of the mysterious and wonderful self that is at the core of our being and they are central to the scientific endeavor to understand not only nature but also ourselves. This great theme of the human self will be implicit in much of the substance of our intellectual endeavors during this momentous conference.

"We are in the midst of the most critical period of mankind's long history of crises and revolutions. The world is changing with unprecedented speed and often in ways apparently beyond prediction and control. In the past, crises

“This is the most important conference in the world because of its unique possibilities.”

in human history were often catastrophic in their impact, but were regional. Now they are global. The situation is exacerbated by the confrontation of great power blocks. The impending threat of nuclear annihilation compounds these problems. We feel how insignificant our efforts can be when pitted against this threat of overwhelming disaster. And now in many countries there is threat from within by organized gangs of terrorists.

“Yet we have immense resources in the great cultural tradition of which we are the heirs. It is in this tradition that our conference is devoted to an analysis and evaluation of the factors responsible for our present crises and to an assessment of the many ways in which reason and sanity can eventually come to prevail. In the search for absolute values we can achieve a wise appraisal of the problems in the light of the accumulated wisdom of mankind. And hopefully we can suggest principles that can give guidance in the attempts to solve or ameliorate the grave problems of the changing world in our times.

“What then are the preferred programs for the future? The exploration and development of such programs will be a large part of our creative and critical thinking at

this conference. We must recognize that no one has a prerogative of truth. But we can be honest and courageous searchers.”

Then each of the four committee chairmen gave a prospectus on the topic to be covered in the following two days. Dr. Kenneth Mellanby, Chairman of Committee III, the Life Sciences, pointed out that the participants had two opportunities: to address themselves to their fields of specialization in the committees, and to interact informally with experts in other fields. “In this way,” he said, “this is the most important conference in the world because of its unique possibilities.” Dr. Richard Rubenstein, chairman of Committee I, Religion and Philosophy, drew an analogy between the conference and the recent Sadat-Begin meeting. The press had asked him, he said, what he expected would come out of the conference. He noted that it is a reflection of our consumer-oriented society that people are always looking for a “product.” He spoke of the deep impact which the Sadat-Begin meeting had upon him, noting that the event itself, rather than any product, had a worldwide impact.

For the next day and a half, participants could join any of the four committees. In each session,

a scholar would present his paper, another scholar would give a commentary, and the floor was opened for discussion. On Friday and Saturday nights, each committee had a group discussion on each of the two topics covered in the day's discussions.

The committee subjects ranged from the most abstract to the most immediate, from the classical to the controversial. For example, on Friday, Committee IV, the Physical Sciences, dealt with a paper, "Physics and the Search for the Absolute," which delved into the meanings and applications of the concept "absolute" through the history of physics, concluding with the reaffirmation of the importance of the absolute. That afternoon, the Life Sciences committee discussed "Health Care as a Global Problem: Social and Behavioral Aspects." The three speakers were involved in medical aid to non-Western or non-middle-class people. One speaker detailed ways in which Western medicine should accommodate itself to native health practices for maximum efficiency in underdeveloped countries. Another described the creation of a medical school in Indonesia especially planned to train its students in rural medicine.

On Saturday morning, Dr. Mary Catherine Bateson delivered an abstract yet interesting paper, "Metaphors of Kinship," to Committee I, Religion and Philosophy.

We need a new way to think of the ideal relationship between people, she said, since the term "brotherhood of man" has become so vague. She reviewed the origin and connotation of using the term "brotherhood" and went on to discuss the possibility of using the term "marriage" instead.

"Although we cannot afford to reject any useful metaphor of relationship, especially one so halloved by use as brotherhood is, we need to recognize that our increasing concern is with the world of the future—with creating a viable environment for all of our children, born and unborn. We are not concerned with diverging from a common point but with converging and with a convergence that will be fruitful in new life. In that sense, the most vivid metaphor of kinship for the modern world would be not blood but marriage, not consanguinity but affinity: I meet the stranger as someone to whom I might become progressively closer in shared responsibility, to whom I am linked by the future, not by the past, by choice and not by accident."

Committee II, the Social Sciences, discussed a fascinating approach to world unity suggested by Dr. Georges Berthoin. Two primary factors which must be taken into consideration in the planning of an international organization, he said, are increasing global interdependence on the one hand and demands for the recog-

niton of national sovereignty, especially on the part of emerging nations, on the other.

Usually international organizations either leave national sovereignty intact and thus fail at achieving interdependence, or else they pursue interdependence at the cost of national sovereignty. Dr. Berthoin proposed the creation of "extranational" institutions to coordinate what he called the "objective" aspects of government decisions: those necessitating technical studies and which can be solved by expert opinion. The "subjective" level would include the whole realm of politics, ceremonies, elections, etc. and would remain under the control of sovereignty of each country. Mr. Berthoin sees "extranational" institutions as being a third, transcendental force uniting the existing world polarities:

"In conclusion, one could consider the extranational as the third factor which is needed where one wants to express a built-in unity between two conflicting elements which belong to the same government of man. After all, in the phenomenon of life itself the same permanent opposition exists between the individual who carries it awhile and the group, which through its globality, transcends it. Man's conscious reaction through his instinct, reason, or feeling, leads him to recognize the value of both the individual and the group as compatible

through a third element equally present in both: the God, the spirit, the morality, the ideology. Religion appears as one of the extranational institutional ways to discover or reveal to the individual, as well as to the group, their fundamental harmony.

"The progress of mankind took place through this effort of revelation. It is the process of civilization itself, the one our present world is trying to discover. The compatibility of interdependence—the group—and the national sovereignty—the individual—exists in the concept of the fundamental unity of the world. In the past, it was the dream of the poet, the zeal of the religious, the faith of the scientist; today it is within the grasp of the most practical and realistic. Therefore, we are not very far from accepting implicitly that the real sovereignty is the sovereignty of the world. Isn't it more and more a fact that national governments can perform efficiently and with legitimacy as long as they represent this new fundamental world sovereignty? The extranational institution could be a way to accustom us and them progressively to recognize and master this reality. The extranational institution should be, then, a tool in this process of revelation which is the chance of our contemporary world."

The committees also got into numerous currently controversial issues. Those who sat in on Com-

mittee III's panel discussion on "The Ethics of Recombinant DNA Research" reported that the dialogue became very heated at times. Other popular subjects were: "The Brain-Mind Problem in Relation to the Physical Sciences," and "Biological Foundations of Altruism, Dedication, and Egoism," attracting those participants following the current upsurge of "sociobiology."

The fullest possible range of interests was covered in the Sunday morning discussion groups, unique to this year's conference. The most well-attended session was "On Death and Dying," in which an atheist, a Christian, and a Hindu presented their views on the afterlife. In other discussion, more practical matters were considered. "The Relationship of Government and Business to the Individual in Democratic and Totalitarian Systems" dealt with problems as the rising power of labor unions and inflation. Participants from around the world eagerly expressed their personal frustrations about biased press coverage in the group "Media Freedom and Responsibility."

At the Closing Plenary Session on Sunday afternoon, the participants heard summaries of the discussions in each of the four committees. Included in the session were also two excellent speeches. The first speech was "The Search for the Factual in History," by the distinguished his-

torian Dr. Oscar Handlin. He described how relativistic attitudes have affected the study of history in this century; such attitudes, he said, can easily begin to affect other disciplines unless scholars are watchful. "Truth is absolute. Truth is as absolute as the world is real," he said. "The threat to truth is from those who say that truth is relative to the knower. The danger to the discipline of history is significant. This threat is the erosion of the acceptance of the principle distinguishing fact from interpretation."

Dr. Handlin outlined four steps which this process has taken:

1. Despair in one's ability to achieve objectivity. Some historians reasoned that since bias is inescapable, everyone could be his own historian.

2. Internal specialization. This has meant that scholars have become more insulated and less open to criticism from those outside their fields.

3. Decreasing autonomy of scientific enterprise. Scientists feel that their work needs external justification; knowledge, rather than being an end in itself, is becoming subservient to another purpose.

4. Decline in the faith of the scholar in his role as intellectual.

Dr. Handlin concluded: "The assault upon the basic idea of the fact came first from the totalitarian regimes of the 1930s with the wholesale rewriting of history and with ruthless factual falsification



A typical committee scene.

by Stalinists, Nazis and Fascists. But more ominous has been the insidious acceptance of the permissive attitude toward factual manipulation in our own time and in free societies. Both the popular literature of 'fiction based on fact' and presumably scholarly works reveal a reckless abandonment of principle, often well-intentioned, yet based upon ignorance of the pros and the consequences of the sacrifice. A reaffirmation therefore is necessary of the worth of the absolute integrity of the factual record as a means of pursuing the truth."

Dr. Charles Malik, former Secretary-General of the United Nations, swept the audience away

with his very emotional delivery of "The Search for Absolute Values."

He opened his speech: "How much the relativists of this brave new age think relativism in metaphysical and moral matters is their own invention or discovery, I do not know. But some of them at least affect to believe that they are the first to put forward the arguments they urge. And even those of them who are quite conscious of the fact that they are only re-creating certain elements in the relativist tradition hardly pay attention to the counterarguments that we already find in abundance in the great traditions which refute their position.... The moral is that people either talk from ignor-



Dr. R.V. Jones and Sir John Eccles in informal conversation following the Opening Plenary Session.

ance or from willful disregard for the past.”

He then detailed how Socrates and the founders of Judaism, Christianity, and Islam were fervent believers in absolute values, giving their followers a heritage living down to this day.

Nevertheless, numerous modern forces have led to a decline in the belief in the absolute. Among them, Dr. Malik noted, were technological civilization, the decline in esteem put on moral character, the rise of atheism and nihilism, and the destruction of history.

He concluded: “But there are absolute values. If you do not see them, they are nevertheless there. Courage, manliness, self-mastery,

justice, friendship, truthfulness, magnanimity, integrity, neighborly love, mutual trust, self-denial, humility of the spirit, forgiveness, endurance, patience, suffering.... Values are there. They may be concealed but they can be unconcealed. They can then be perfectly described. They have been unconcealed and described. History moves under their lure. Nothing moves by nothing. Values are the cement of all community. All social existence lives and moves and has its being under their wings. They wing history on.”

Sir John Eccles then brought the formal sessions of the conference to a close, “This has been a great conference and you have



Dr. Herman Wold leads a discussion group.

made it so," he said. "What is our 'product'? In the future we will have the published record of the proceedings. The second result is immeasurable. That is the educational influence these surroundings have had on each of us. We have all changed and developed."

The Sixth ICUS concluded with a Farewell Banquet hosted by Rev. and Mrs. Moon. Every seat in the huge Grand Ballroom was taken. After an outstanding meal, the guests were treated to an unusual entertainment program. In addition to performances by the New Hope Singers International, the Korean Folk Ballet and Sunburst, the unique evening included contributions from a par-



Dr. R.V. Jones engages the audience with his harmonica solos.

ticipant and a participant's wife. Dr. R.V. Jones, moderator of the Opening Plenary session, played Scottish folk songs on the harmonica. When played by Dr. Jones, the harmonica acquired a dignity not usually associated with it in this country.

Azie Mortimer, wife of Dr. Morton Kaplan, and a truly professional entertainer, was another unexpected treat. With magnificent stage presence, she did polished renditions of "On a Clear Day You Can See Forever," and "He's My Brother."

The climax of the entertainment was the performance of the Go-World Brass Band. The audience, many of whom had been

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Mr. Salonen introducing Rev. Moon before his closing remarks at the Farewell Banquet.

hoping that the New York City Symphony would perform again, didn't know what to think at first. But, by surprise, they found themselves loving the music: themes from "West Side Story," some thirties jazz, and a vibrant "Stars and Stripes Forever." The unexpectedness of their joy clearly added to its intensity.

Then Mr. Salonen, President of the International Cultural Foundation, introduced Reverend Moon, stressing his will to accomplish many concrete results. Sensing the warm atmosphere in the room, Rev. Moon started by singing "Arirang," to the delight of many guests. He then expressed his congratulations to the partici-

pants for a successful conference. He encouraged them in their upholding excellence in their fields in the face of a rising anti-intellectualism, and concluded by inviting them to the Seventh International Conference on the Unity of the Sciences, to be held on Thanksgiving weekend in Boston.

Thus concluded the Sixth International Conference on the Unity of the Sciences. While there may be as many evaluations of the value of the conference as there were participants, perhaps the most meaningful came from its founder when, on December 4, Rev. Moon termed the conference "a total success." □

Founder's Address

by REVEREND SUN MYUNG MOON

Sixth Conference on the Unity of the Sciences, November 25, San Francisco

Honorable Chairman, distinguished scholars and scientists:

It is my great pleasure to extend to you my warmest welcome to the 6th International Conference on the Unity of the Sciences. Many of you have attended these meetings in the past and have some familiarity with them while others are attending for the first time. Be that as it may, each time we meet offers us all a fresh opportunity to have a frank exchange of views about the issues this conference raises in a world context which changes from year to year.

As a religious leader and scientist, I have long been interested in the concerns of religion and philosophy as well as science. These conferences which I have initiated stem from these concerns. I believe that there is a relationship between different academic fields whether a person be engaged in the contemplation of eternal verities or whether he be observing an event. Indeed, how could it be possible to conceive of events occurring in space and time unless it be in relation to transcendent realities.

Religion and philosophy concern themselves with metaphysical

and moral questions that have long occupied man's consciousness. Where do we come from? Why is there suffering? What is good and evil? Is there life after death? These questions are a concern to all of us no matter what our academic discipline.

Science limits itself to concern with the regularities of the universe and understanding things in space and time. As we all know, scientists have made tremendous advances in knowledge in the last few hundred years. However, science without a standard of value to guide it could be destructive. The possibility of nuclear warfare attests to this. Thus, at this conference as well as at past conferences the theme has dealt with the relation of science to a standard of value.

In my view, the whole range of knowledge from theology to the physical sciences has no meaning unless there can be an understood purpose and direction to this knowledge. The search for the standard of value is the search for this purpose. In this common quest, the knowledge of all the different fields of study relate to one another. Surely, true knowledge

cannot be contradictory. In fact, the discoveries in one field of study might have significant impact on the other fields of study. In this last century the findings of the hard sciences have had tremendous impact on the behavior and beliefs of individuals who pursue knowledge in all fields of study. For instance, relativity and indeterminacy, however much misunderstood, have undoubtedly affected philosophy and theology. It is sad to see that, although knowledge in various fields of study does interrelate all too often scholars prefer to concentrate only on their own field of study. Extreme specialization provides knowledge which may have little meaning for anyone other than the individual who pursues it. The joy of discovery should inspire a scholar to communicate his findings to others in terms they can understand. We should all be willing to listen lest our knowledge be superficial and imprecise.

Religious people have felt a threat from the discoveries of science—especially since the time of the Renaissance. Yet how can a so-called religious person be concerned with salvation without being concerned with developing the knowledge and technique necessary to solve the problems of hunger, disease, old age, and inadequate housing and clothing? Certainly science has contributed much towards these ends.

Furthermore, in contemplat-

ing the mystery and wonder of man and the universe, religion and science through inspiration, logic and observation both seek to explain, or at least point to, the Cause that brought into existence the universe and mankind. Such contemplation of our origin and purpose is certainly one of the things that distinguishes us as human beings and which provide us with never-ending sources of energy. In this regard, 20th century cosmologists and biologists concern themselves with matters related to the concerns of theologians and philosophers.

One cannot help but think of the economic and political context and meaning in contemplating the wonder of the person and his world. Each person has qualities of love, goodness and beauty with a potential for their expression. Yet, we find that in many countries today, governments define people as animals who have value only in terms of economics. All too frequently governments will persecute people simply because they express different beliefs than the state professes. Unfortunately, anarchists and terrorists recently try to break down democracy through terrible acts of violence. As we have the opportunity to pursue our studies of the standards of value here in this conference, it is important to remember some of the political and social realities of our times that gravely threaten the creative advance of

mankind in respect of values, such as justice, freedom and dignity.

The ideas and findings of you scholars and scientists influence governments, the media and social trends—not to mention the direct influence you have on your students. Thus, you have a great responsibility to do what you can to improve the conditions of man and the world in which he lives. It is important for all attending this conference to recognize and appreciate the findings and developments which have been happening in your various pursuits, so

that we might all better understand the future.

The theme for the conference this year is "The Search for Absolute Values in a Changing World." I urge all of you to bring the results of your studies and research to bear on this theme in the context of your meetings.

Thank you all for attending and taking on the enormous task of the conference theme in the next three days. I hope the conference will be enriching for each one.

Thank you.

D.C. Church Dedication

The following is a pictorial account of a ceremony dedicating the Unification Church of Washington, D.C., formerly a Mormon chapel.

While Washington, D.C., was still asleep, Unification Church members in the nation's capital gathered to greet Rev. and Mrs. Moon on the front steps of the new church facility on Sunday morning, December 4th, for its formal dedication ceremony. The dark sky provided a dramatic backdrop for the beautiful Unification Church symbol which shone gold in the spotlight as Rev. Moon loosened the veil to reveal the new sign, "Unification Church," across

the front of the building.

State Directors and members from Washington and surrounding states were on hand for the ceremony. Following the ribbon-cutting at the front door, Rev. and Mrs. Moon led the congregation into the church to commence a full day of celebration, which would include an address by Rev. Moon from the new pulpit, a National Directors' Conference, a stately banquet and an evening of entertainment, recognition, and testimony.



In the predawn hours Unification Church members gathered outside the new Church facility with Rev. and Mrs. Moon for prayer and the unveiling of the new sign—"Unification Church"—which faces Sixteenth Street.



Rev. Moon giving his morning message.



The evening festivities began with a banquet in the newly decorated church auditorium. Directors from all 50 states were hosted.



Rev. and Mrs. Moon danced with other Church leaders in the joyful finale of the evening program.



The Unification Church symbol being hoisted high above Washington's rooftops and secured on the church spire.



Certainly among the more controversial movements of our times, the Unification Church has emerged in America, Europe and Asia. In its wake it has stirred both hope in Christian youth as well as ire among some in the Christian intelligentsia. In this book the theology of Divine Principle is examined in the context of classic Christian thought by Dr. Young Oon Kim, former associate professor of religion at Ewha Women's University in Seoul, Korea and presently professor of systematic theology and world religions at Unification Theological Seminary, Barrytown, N.Y.

Unification Theology & Christian Thought

by Dr. Young Oon Kim

Paperback \$5.00—Available from HSA Publications, 38-38
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In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.
—Rabindranath Tagore

