

Rearing Monarchs - Part 9

Unification Thoughts, May 2022

Welcome back

And thank you for your continued interest in these *Unification Thoughts*. This article is the 12th in the *Raising Monarchs* series for the Golden Age News. Its purpose is to offer the perspective of Unification Thought on raising our grandchildren. Our basic premises come from 1) the [Realms of True Love](#)—in which Father and Mother Moon explain the *five* realms of divine love—and 2) the [Three Great Kingships](#)—which inspires the title of this series. If you take a look at those two links, you'll at least understand the *perspective* of the preceding 10 articles, if not the details.

Where we left off

In [January](#), [February](#) and [March](#), we'd been looking at the *ethical* norms of Godism. And [last month](#), we'd concluded looking at the *moral* norms in Unification Thought.¹

Where we're going

This and succeeding articles will explain the expansion of family ethics into the real world beyond a child's family and the one they might eventually create themselves. As we'll see, the ethics and morals they learn in their family will affect every important activity that the child will participate in, for the rest of their social life. This means their life as students, their life as workers, their life as leaders, entrepreneurs, their life as teachers or as civil servants, if they choose to go those ways.

But before I get into all that, I need to remind you of something that we'd brought up in previous articles. There, we'd pointed this out from an earlier UT textbook²:

"The education of... standards of conduct starts at home, practically as soon as a child is born. A child must be taught certain **manners** and **customs**, first at home, then both at home and in school. When (people fully understand and practice their) *principled duty*...the education of norm has been completed." • *Explaining UT*, p. 225

Training in *manners*, *customs* and family *duties* is the necessary groundwork for a young child to eventually understand the ethics and morals that underlie these behaviors. It's that later, deeper understanding that will enlighten the way they approach people and life in their adult years. Take for example this description of caring behavior that a child should receive, as well as respectful behavior that a child should practice:

"Each type of love needs a different form of expression. Parents need to use warmhearted words to their children, even when scolding them... On the other hand, children should be polite and respectful to their parents.... There are **different positions at the table**. A child should not sit at the head of the table and say, 'Hey Father, look sharp and sit down!' because he would be reversing the father-child position. It is important

that children respect their parents and use suitable words and actions to show their respect. Husband and wife, also, must follow a certain standard of conduct in their mutual relationship." • *Explaining Unification Thought*, p. 233

So though we might come from different cultures, if we look back just a generation or two, we can hopefully find deeply held standards of conduct for relating properly to our family members. With that in mind, we can begin looking into how family ethics would apply in a child's adult life.

The Scope of Ethics

Unification Thought explains that **social** ethics are an *extension* of **family** ethics. That is actually the title of the relevant subsection in the Ethics chapter of Unification Thought. This is how it begins:

"From the perspective of Unification Thought, human relationships in the wider society are simply an extension of the relationships carried out among family members at home. For example, in relationships where people's ages differ by thirty years or so, the senior individual should love the younger person as their child, and the younger individual should respect the senior individual as their parent. If the difference in age is ten years or less, the elder person should love the younger person as a younger brother or sister, and the younger person should respect the elder person as an elder brother or sister. From this viewpoint, family ethics is the basis of all ethics. If family ethics is applied to society, it becomes social ethics; if applied to corporations, it becomes corporate ethics; if applied to the state, it becomes state ethics." • *NEUT*, p. 285

That guidance about relationship between people of certain ages is pretty specific and would probably adjust a lot of relationships around the world if we implemented it. It's so specific that, like much of UT, it probably comes from something Father Moon said and that was recorded somewhere in the 700 books in Hangul that are archived in Korea.³

At this point, I will continue by drawing from the 40 page *Appendix* of the latest UT textbook, entitled *New Essentials of Unification Thought*, which became available in English in 2006. The exact section is the one entitled *The Three Great Subjects Thought*⁴ and we include it here to help us understand more deeply the core ideas of family ethics. Following the sequence in the textbook, we can start with the core idea of *ownership*:

"In a family, all property such as the house, the garden, the yard, ...and so on belongs to the parents, and at the same time to the children. In the original world... children always have a heart of gratitude towards their parents and take good care of the family property. In the basic form of the family the three generations... live together. Therefore, joint ownership is, strictly speaking, joint ownership of the three generations... since the grandparents are in the position representing God, the joint ownership of the three generations can be expressed as the joint

ownership of **God**, who is the subject of true love, **parents**, and **children**.”
• *New Essentials of UT*, p. 509

We can see here the essential idea of the shared ownership of property—which *includes God*—and therefore the shared responsibility for it. Try to image a home in which the entire family has respect, gratitude, and care for its property, all with an awareness of God’s benevolent and loving presence!

But along with the purpose *for others*, there’s the purpose of the *individual*. So this sharing doesn’t exclude the vital place of *personal* ownership:

“**Private possession is necessary** to accomplish the purpose for the individual, and at the same time, it is necessary to accomplish the purpose for the whole.... For example, in order to **please parents**, an elder brother reads many books, which are **his possessions** and gets good grades at school; a younger brother paints a beautiful picture using **(his) painting instruments**... and gets a special prize at an art **exhibition**; an elder sister plays **(her) violin**... and receives the highest praise from the **audience**... In these cases, they **fulfill the purpose for the whole through their personal possessions**. ...Thus, human beings are endowed with desire, love, and freedom in order to **love others**... investing their **unique individualities and personal possessions**. ...to what extent is personal possession reasonable? ...an original person will easily understand the quantity, quality, and kinds of his or her necessary personal possessions... **if our conscience is pure, God will show us ...the psychological amount appropriate for our personal possessions.**” • *New Essentials of UT*, p. 511

There’s **a lot** being said here, so I don’t want to embellish what’s already been expressed so carefully. I’ll only say that it really can help a child sincerely check the *motivation* they have for the things they desire. Especially when they’re inundated by the seductive marketing of innumerable “cool” things to buy. UT helps clarify that there’s clearly a *right* and a *wrong* motivation for desiring something valuable. One is selfish and the other is generous. The former is superficial and can lead quickly to disappointment and wanting the next “cooler” thing; the latter is broader and can lead to the deeply rewarding experience of giving joy to others.

And so we are reminded of the important role of parents and grandparents to educate the thought and the heart of the child:

“The role of parents is to bring up their children. The Korean term for raising children is *yangyuk*... which consists of two Chinese characters, *yang* and *yuk*. *Yang* means to raise children by giving them **food, clothing, and shelter**... *Yuk* means to educate: parents teach their children **family law, manners, ethics, morality, and any necessary knowledge**, with a deep and warm heart.” • *New Essentials of UT*, p. 526

This is actually pretty similar to the meaning of the English word “educate”.⁵ But either way, the main point is that parents and grandparents have the critical opportunity and responsibility of cultivating the heart and soul of their child.

Educational Ethics

Earlier in this article (the 3rd quote), the UT chapter on Ethics explains that family ethics are expanded to apply to ethics in **society**, in **commerce** and in **government**. But in the Appendix, in the aforementioned *Three Great Subjects Thought* section, another critical area is indicated: "The three great subjects refer to parents, **teacher**, and leader." (*NEUT*, p. 524). That sentence indicates the extension of family ethics into the area of **education**. And sure enough, UT goes on to explain:

"...although parents, teacher, and leader are different roles, nevertheless, **parents should be at the same time a teacher and a leader**. In other words, **parents practice true love through the roles of the three subjects**: While parents are primarily fulfilling their role as parents to love their children with a warm heart, **they also carry out the roles of teacher and leader**." • *New Essentials of UT*, p. 528

Clearly, our adult children with their own children, and we ourselves as grandparents (either currently or one day, sooner or later) are responsible to participate actively in teaching the children the individual morality and the family ethics of Godism. And with what kind of heart should we parents and grandparents approach this responsibility? Seeing the youngest ones "as God sees them", of course. This next UT gem has inspired me in my personal and professional teaching life:

"The role of a teacher is to teach his or her students through the education of knowledge, technical education, artistic education, physical education, and so on... If students raise questions, the teacher should **answer sincerely**, and if they have any difficult problems, the teacher should **help them as much as possible**. In this way, a teacher can **practice God's true love**. ...Teaching should aim at the cultivation of the personality of students so that they will be **empowered to serve society**... In order to do this, the teacher...should first of all have a noble personality and a spirit of serving others." • *New Essentials of UT*, p. 527

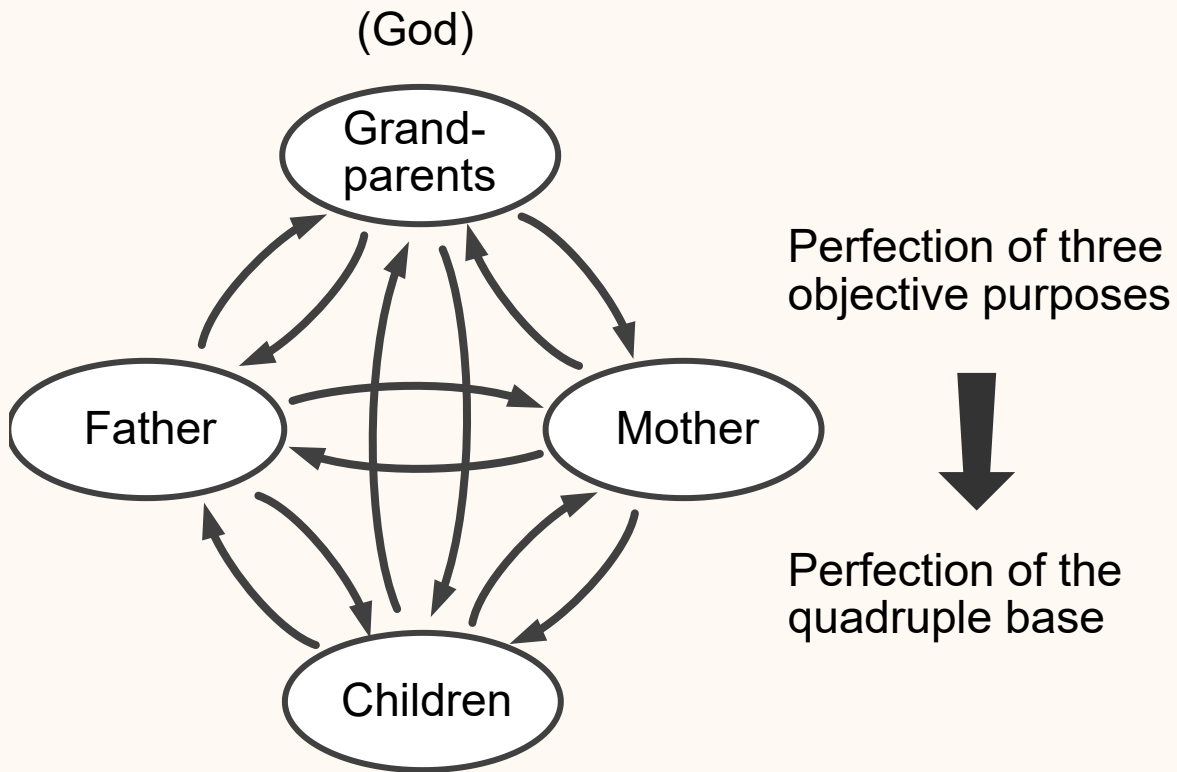
And in the words of Father and Mother Moon, from which Unification Thought is drawn, the idea continues:

"When the teacher and pupils become acquainted in the classroom, this is **only the beginning point** of their relationship. A teacher should **never forget his or her pupils**. ...true teachers are those who **connect all their knowledge with love**...who, out of love, **cannot help but teach** your pupils, ...even while grappling with the hardships of daily life. ...realize a relationship of teacher and disciple, in which you **convey all your knowledge with love**, whether **by day or by night**, while your disciples' desire to learn exceeds even your desire to teach. Such a teacher is a true teacher, and such disciples are true disciples." (127-017, 1983/05/01)
• *CBG, Book 9, Chap.3, §1*

After all we've learned in our life attending Father and Mother Moon, our decades of some hard-won lessons from both successes and failures, are we truly content to leave the education of our grandchildren only to annual summer camp lectures or to school semesters of Sunday school? As sincere, diligent and earnest as they might be, can our community's teachers do without our active involvement and support? How about our own grown children? Shall we let them proceed as parents without

our devoted backup and support? Precisely because of our age, we should have some experience under our belts and in our hearts that our descendants can draw on, if only we step up to the original responsibility of grandparents. As a quick reminder, here's a key diagram that we'd begun this series with, last June⁶:

Process of the Realization of Love



Dr. Sang Hun Lee's original diagram, circa mid-1980s

In conclusion

The next areas that family ethics impact are *commerce* and *government*. But we'll save that for next time; I think that what we have here might already be quite a lot to reflect on and do something with...which may not be the easiest thing.

I sometimes remember that in our own youth during the 40-year **Wilderness Age**, we had submitted to discipline in order to indemnify the sorry failure to receive Father and Mother Moon when they began their mission in the 1960s. But in this post-Foundation Day, **Settlement Age** of *CIG*, Father and Mother Moon have urged us to actively, imaginatively, and sincerely contribute to the *creation* of the new world. That's why Father Moon increasingly shifted his teaching to focus on *ideal ways of life and love* in his later years, after the transition into the new age was declared.⁷ I'd suggest that one important way to step up to this is to study the *thought process* and the resulting way of *seeing and doing* that our True Parents modeled for us, which UT begins to expose to our understanding. I think *that* would be the level of attendance which They would most appreciate from *adult* children.

And so the closing words of our last article are still extremely appropriate here:

"According to heavenly law, **parents were meant to be true parents, as well as true teachers.** The education that children need most is not the

education of knowledge or techniques. The most important education for children is ethical and moral education. This education for life is essential and can be taught only by parents at home. Children learn, feel and resemble their parents' most valuable examples of love and the basic order of life. Children need a model they can learn from and follow. ... There is no teacher more important than parents who can show a child the correct direction in life." • Dr. Hak Ja Han Moon, *Anthology Book 2, Part 2, Chapter 2, Section 3* 🍷

Endnotes

1. **Norms** are the standards of conduct that they'll need to succeed in life. You can find out more about norms in the *New Essentials of Unification Thought* book on pages 32, 68, 227-228.
2. I recall that *Explaining Unification Thought* was released in English back in 1991. I believe it was based on notes from lectures that Dr. Lee gave to members in Japan. It wasn't necessarily targeted to readers who weren't familiar with the Principle.
3. Dr Lee explained that there are three sources of Unification Thought: 1) passages in the *Divine Principle*, 2) books of Father Moon's speeches and sermons, and 3) his one-on-one work directly with Father Moon to create the critique and counter-proposal to Marxism-Leninism. It was the counter-proposals that were the first expressions of what became UT.
4. In the NEUT textbook this would be pages 524–534; online, it would be at <https://unification-thought.org/neut/Neut12.html#02>.
5. According to etymonline.com the word "educate" relates to two different Latin words: "educere, of a child, is usually with reference to bodily nurture or support, while educare refers more frequently to the mind..."
6. The "original position of grandparents" is too long to explain here. It had been explained in detail in an early installment of this series which can be read [here](#).
7. Because of Unification Thought's focus on the ideal of God's creation, I became sensitized to the increasing focus on *ideal* ways of life and love in the readings in the *Cheon Seong Gyeong*. By noting the dates of each pronouncement, this later shift in emphasis became apparent to me. In fact, most of the books in that sacred volume are titled to correspond to core ideas in the Principle of Creation.



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