



Divine Principle &



Søren Kierkegaard

Denmark 

"I must find a truth that is true for me".
/Kierkegaard



Søren Kierkegaard
(1813-1855)
Denmark

God is precisely a kind of object for which the knower's relationship to Him is involved in the knowledge of Him.

For this reason, Kierkegaard presents "subjectivity of truth" against "objectivity of truth."

He accepts rationalist approaches in logic and mathematics, but not to the matter of God.

DP: God, the Author of the Principle, has regard only for the fruits of their growth which are based on the Principle.

In this way, He governs all things indirectly.

We call this growing period the realm of God's *indirect* dominion or the realm of dominion based on accomplishment through the Principle.

In His capacity as the Creator, God created human beings in such a manner that they can pass through the growing period (the realm of indirect dominion) and attain perfection only when they have completed their own portion of responsibility.

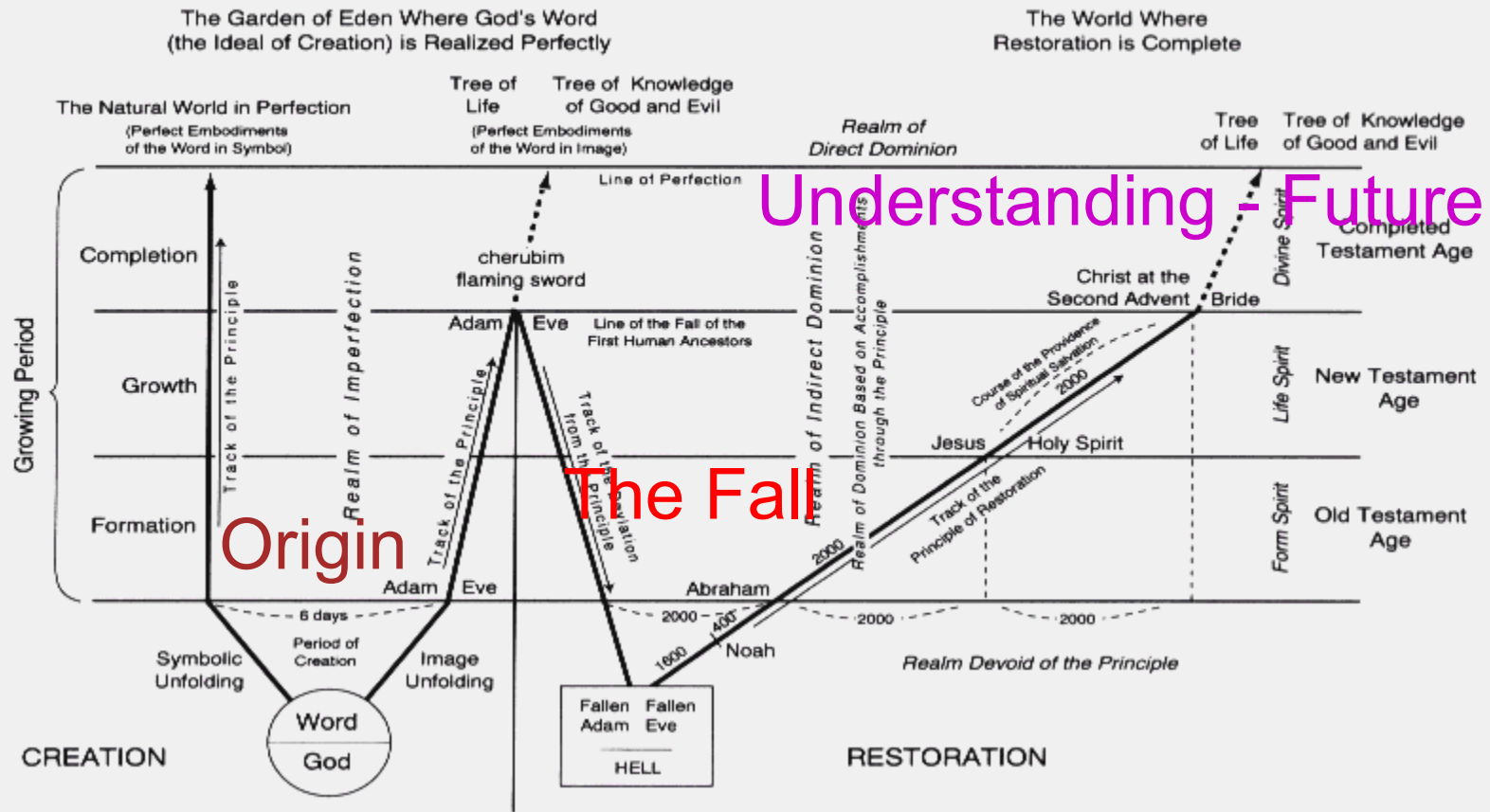
It leads into the Realm of Direct Dominion where a person becomes the fullest "Substantial Object Partner in Image" to God.

Like a matured child's relationship to parents, a man's bond with God is destined to be inseparably close in heart.



Life can only be understood backwards;
but it must be lived forwards. /K

**Chart 1: The Unfolding Manifestation of God's Word
in the Creation of the Universe and the Providence of Restoration**



Divine Principle Chart 1

Backward – Forward Spiritual Chart

Chart 2: Parallel Providential Periods

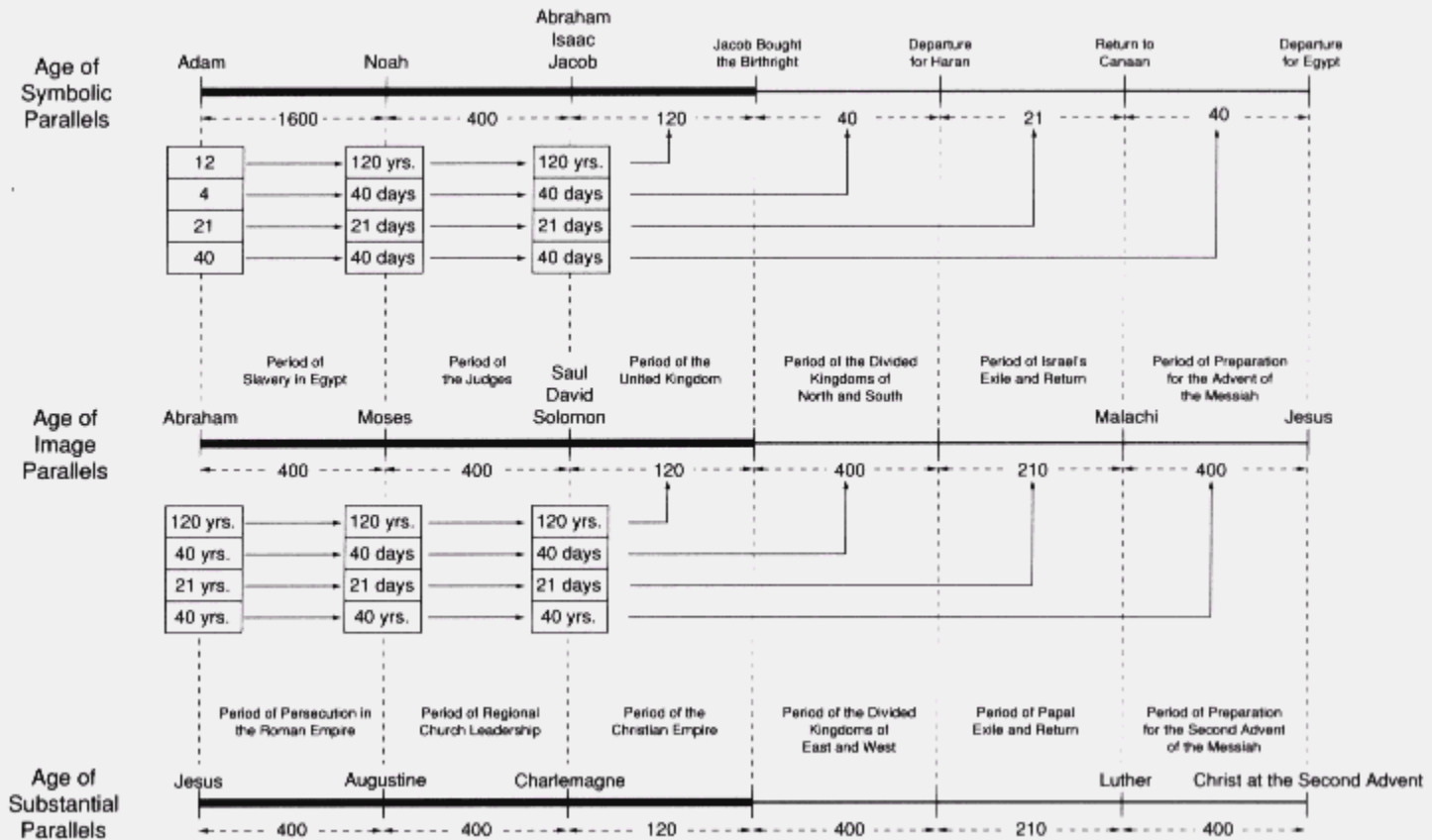
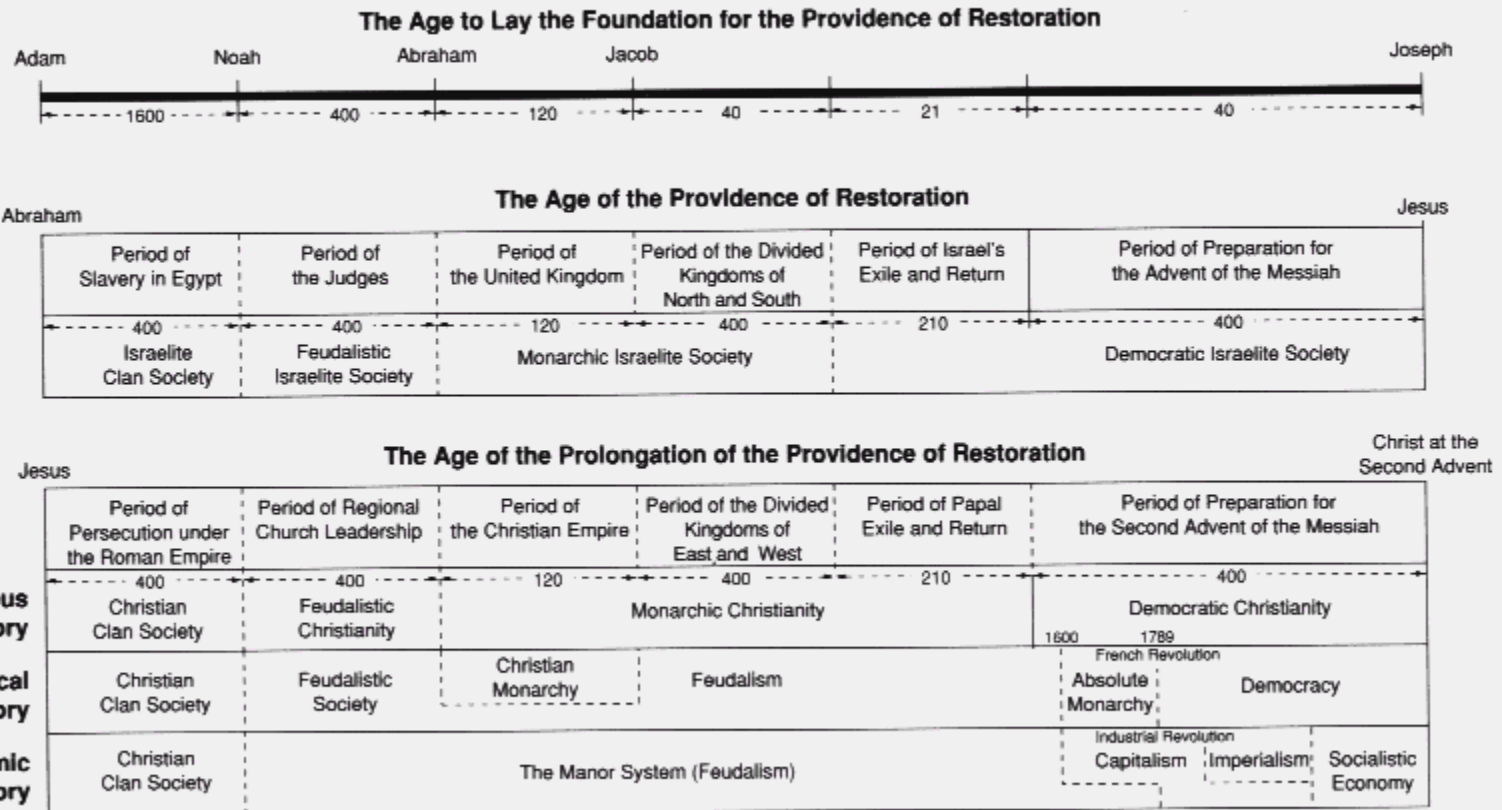
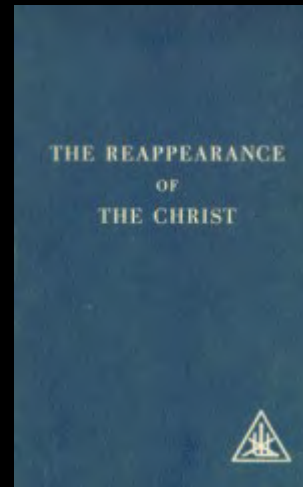


Chart 3: The Progress of History as Guided by the Providence of Restoration



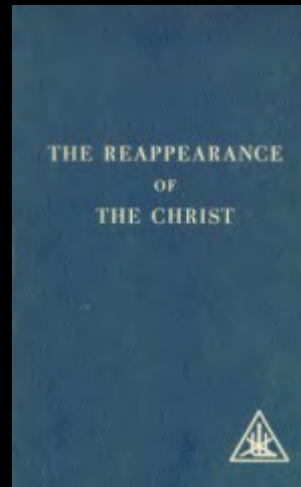
Divine Principle Chart 3

We can not change history!
But we can learn and not repeat its mistakes.



Bailey; Her vision of a unified society includes a global "spirit of religion" different from traditional religious forms and including the concept of the Age of Aquarius.

p. 15 In any acceptance of the teaching that Christ will come, one of the difficulties today is the feeling that **the teaching has been given for many centuries and nothing has ever happened.**



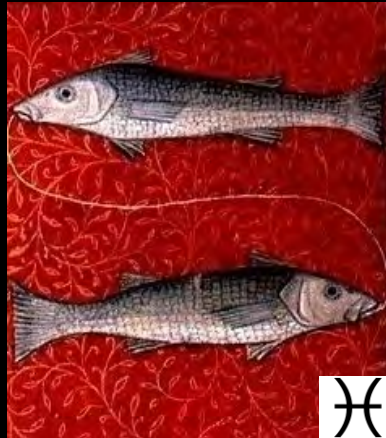
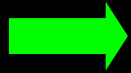
p. 15 The world to which He will come is a new world, if not yet a better world; new ideas are occupying people's minds and new problems await solution. (end of 2nd WW)

p. 66 The works and teachings of Christ will be difficult to accept for the christian world, But in spite of this still be accepted in the Orient.

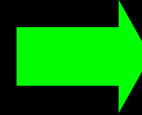
He will be a World teacher and not just a christian teacher.



Old Test.
Aries



New Test.
Pisces



Completed Test.
Aquarian

p. 81 Christ came to end the Jewish dispensation which should have been the climax and disappeared as a religion with the sun out of Aries, and into Pisces.

He (Jesus) therefore presented Himself to them as their Messiah, manifesting through the Jewish race. By rejecting Christ as the Messiah, then the Jewish race symbolically and practically remained in the sign Aries, scapegoat, they must again pass through - symbolically - in the sign Pisces, and recognize their Messiah when He comes again in Aquaria, the sign Aquarius.



O.T.
Age of Capricorn
Law



N.T.
Love
Age of Fish
Faith & Love



C.T.
Life in KoH
Age of Aquarius
Attendance
Divine Body/Mind
Spirit

Excerpts from Dr. Young Oon Kim's Unification Theology:

Kierkegaard understands that

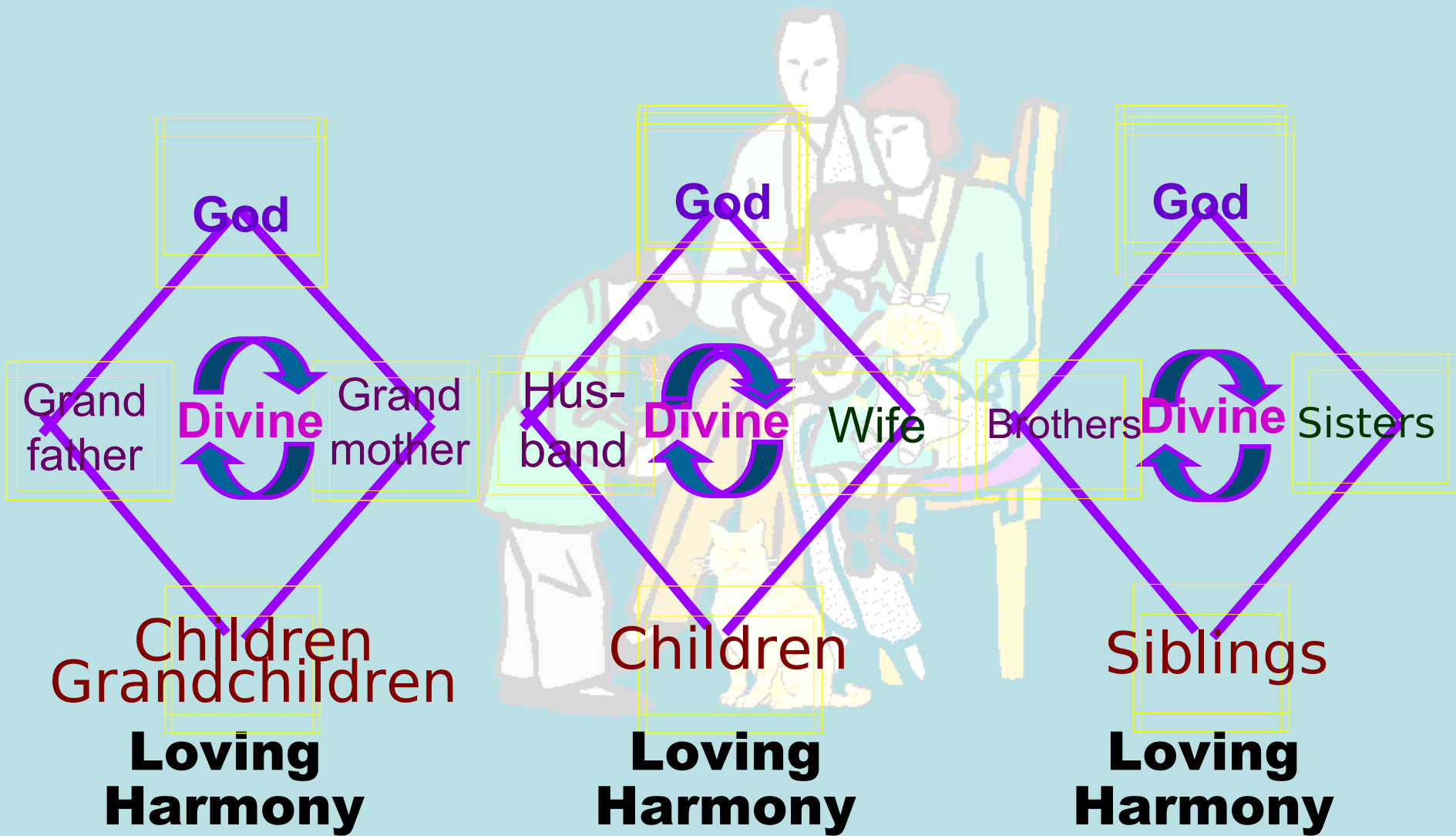
"the most tragic human death occurs on the spiritual plane.

Anyone who does not love and can not love is dead.

Such individuals are really selfish, and most unfortunate.

Where can they learn to love, except in **the family**,
which is the most natural orphanage."

DP: Family - 3 Generations



Originally, parents are to stand in God's position, with the husband and wife each representing One side of God.

Their sons and daughters also are small embodiments of God.

Once they connect to the true love of God, the origin of true love, all of them become part of the same body.

The husband and wife represent God,
as do the children and the grandparents.

In this way three generations stand in God's position,
centered on true love.

A family structure centered on true love like this
is the foundation for the kingdom of heaven.

SunMyungMoon
CSG 2014 Book 4:4:2
The Life Course of
True Men and Women

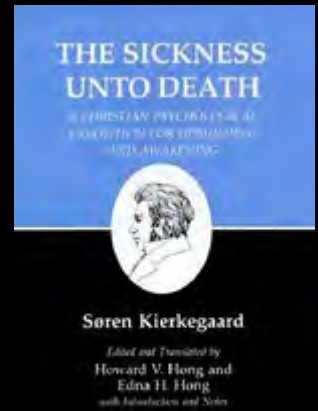
Kierkegaard: Why do we sin?

Well, thanks to man's deep-seated anxiety. Our moral failings come from a terrible life of fear and anxiety.

Quote: Young Oon Kim, The Types of Modern Theology:

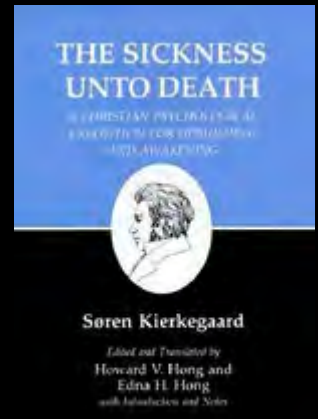
Kierkegaard emphasized man's fallen nature. We are anxious, angry, neurotic and desperate creatures. We all age, Without exception of "Death's disease", which Kierkegaard called one of his books.

We are all Adam, and all fall like him in self-centered disobedience and rebellion.



It is not because Lazarus was awakened from the dead, not for this can one say that this sickness is not unto death; but because He lives, therefore this sickness is not unto death.

For, humanly speaking, death is the last thing of all; and, humanly speaking, there is hope only so long as there is life.



But Christianly understood death is by no means the last thing of all, hence it is only a little event within that which is all, an eternal life;
and
Christianity understood there is in death infinitely much more hope than merely humanly speaking there is when there not only is life but this life exhibits the fullest health and vigor.

/Kierkegaard

EXPOSITION OF THE
DIVINE
PRINCIPLE

THE HOLY SPIRIT ASSOCIATION FOR THE
UNIFICATION OF WORLD CHRISTIANITY

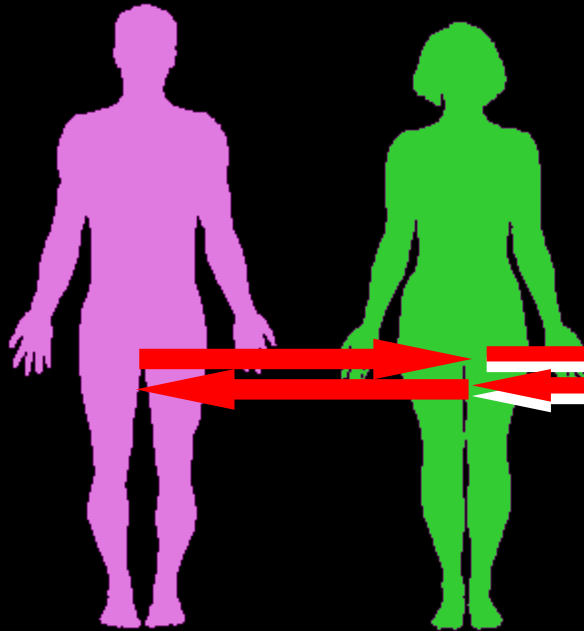
DP: Since God so warned them, it must be that when Adam and Eve ate of the fruit, they did in fact die

Yet Adam and Eve after the Fall continued their earthly life and bore children, who multiplied to form **today's corrupt human society**.

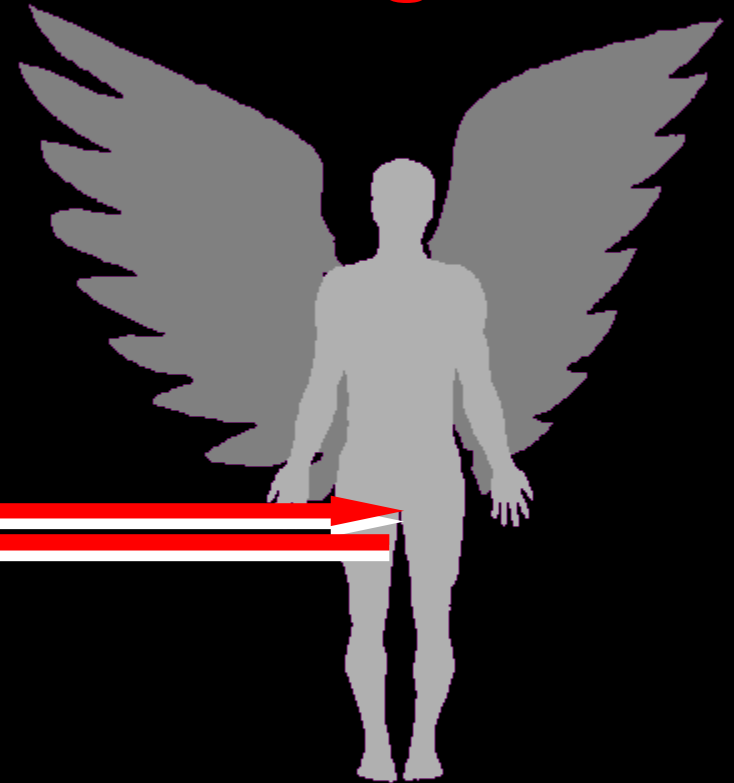
We can conclude that the death caused by the Fall does not mean the end of physical life, but rather the descent from the good dominion of God into **the evil dominion of Satan**.

DP: The Root of Sin

First human
ancestors



Angel



Illicit sexual relationship

Kierkegaard: ...a terrible life of fear and anxiety...

Compare Kierkegaard with Divine Principle

Principle of Creation

Indirect Dominion

The Four Position Foundation

The Family

Spiritual World!

Fall of Man

Resurrection

www.euro-tongil.org/swedish/english/DP96/

A Unification Thought Appraisal of the Existentialist Analysis of Human Existence

Kierkegaard's Analysis of Human Existence

Soren Kierkegaard (1813-1855) asked himself the question, "What is the human being?" His answer was, "a human being is spirit."

But what is spirit? Spirit is the self.

But what is the self? The self is a relation that relates to itself. Then, who is it that establishes such a relation?

It must be a third party, a reality other than one's own self- and that reality is none other than God Himself according to Kierkegaard. Therefore, the original self is the self that stands before God, Kierkegaard concluded.

Yet, human beings, who should thus live in a relationship with God, have become separated from God. Kierkegaard explained the nature of that separation in his analysis of Genesis proposed in his book *The Concept of Dread*, as follows: In the beginning, Adam was in a state of peace and comfort, but at the same time, he was in it state of dread (or Angst).

When God told Adam, "of the tree of the knowledge of good and evil you shall not eat" (Gen. 2:17, Rsv), the possibility of freedom was awakened within Adam. This possibility of freedom threw Adam into extreme dread. As Adam looked into the abyss of freedom, he became dizzy and clung to his own self. That was the precise moment when original sin came into being.

As a result, a division rose in our relationship to our own selves, and we fell into despair (Verzweiflung).

People tried to remove this despair, regarding it as something that has come from the outside.
But they can never remove it that way.

Only by faith, by rediscovering our relationship to God, can we restore our original relationship to ourselves and escape from despair.

Kierkegaard criticized crowds for their irresponsibility and their lack of conscience, saying, "A public is everything and nothing, the most dangerous of all powers and the most insignificant."

He asserted that, in order for people to actualize their true human nature, they must depart from the world of the public and stand before God all by themselves -- each as an individual. He explained the stages through which people return to their original selves in terms of three stages of existence.

The first stage is the stage of "aesthetic existence."
Persons in this stage simply follow their sensual desires exactly as they are and live just as they please.

The purpose of this kind of life is pleasure. The position of someone in the aesthetic existence is that of a seducer, a pursuer of erotic love.

But since the moment of pleasure is not something that can be maintained continuously, persons in the aesthetic stage are trapped by fatigue and dread. They become frustrated and fall into despair - but through making a decision, they can proceed to the next stage.

The second stage is that of "ethical existence."

Persons of this stage seek to live according to their conscience, with good and evil as standards of judgment.

They seek to live as good citizens with a sense of responsibility and duty. Yet, no matter how hard they may try, they cannot live totally in accordance with their conscience. So, they become frustrated and fall into despair. Again, through making a decision, they can proceed to the next stage.

The third stage is that of "religious existence."

Here, each person stands alone with faith in the presence of God; only by doing so can someone become a true existential being. In order to enter this stage, a leap is required. Such a leap is possible if one believes in a paradox that cannot be understood with the intellect.

One can believe, for example, such an irrational statement as that the eternal God incarnated in the finite time spectrum to become a man. Only by such a leap can people truly recover their relationship to God. Abraham's obedience to God's commandment to offer his son Isaac as a sacrifice, which was contrary to human ethics, was held to be the model for this kind of religious life.

NEW ESSENTIALS OF
UNIFICATION
THOUGHT
HEAD-WING THOUGHT

UNIFICATION THOUGHT INSTITUTE

According to Kierkegaard, as people separated from God, a division rose in the relationship that relates someone to one's own self, causing people to fall into despair. From the perspective of Unification Thought, this relationship can be regarded as either the relationship between mind and body or the relationship between spirit mind and physical mind.

This means that, as people separated from God, mind and body became divided. This implied that mind and body are united in the original self. This corresponds to the "being of united Sungsang and Hyungsang" referred to in the Theory of the Original Human Nature of Unification Thought.

When individuals who have become true existences centered on God - in other words, who have become original selves - come to love one another through the mediation of God by following Jesus' words to "love your neighbor as yourself."

Only then, through such 'works of love,' will society be established.

Kierkegaard said that "when someone stands before God as an individual," that person stands in an absolute relationship to the Absolute Being (or God).

This corresponds to "a being with individuality" referred to in Unification Thought's Theory of the Original Human Nature.

Still, why is this individual considered to be absolute? From the Unification Thought perspective, God is a being of Heart, and He seeks to obtain an irreplaceable joy from each individual being. From this, the absoluteness of a being with individuality can be established.

That is to say, the human being is a being of harmonious yang and yin. They are also beings with Logos and creativity.

Moreover, they are beings with position, endowed with both the nature of a subject and the nature of an object.

Kierkegaard's view of human beings as standing before God as individuals is a sincere but solitary and lonely view.

In this way, Kierkegaard perceived some aspects of the original nature as a being of united Sungsang and Hyungsang and as a being with individuality.

Nevertheless, this is not all there is to the original human nature.

The most essential aspect of the original human nature is that of a being with Heart.

Moreover, a person standing before God merely as an individual would be imperfect.

Only when standing before God as husband and wife can human beings become perfect.

Why have people become separated from God? Unless the cause of this separation is clarified, it will be impossible to return to the original self, that is, to the person of the original ideal of God.

Kierkegaard said that Adam fell into sin through the dread that arose from the possibility of freedom. Can that be true?

According to the Unification Principle, neither freedom nor dread was the cause of the human fall. The first human ancestors,

Adam and Eve, did not observe God's word, but instead, followed the temptation of the Archangel, misdirecting their love.

The force of the non-principled love that arose as a result, made them fall away from God. When Adam and Eve were about to deviate from the right path, in violation of the Word of God, the freedom of their original mind gave rise to their dread.

Thus, freedom and dread worked, instead, in the direction of preventing them from deviating.

Furthermore, as a result of the fall, humankind became separated from God, and dread and despair came into being in humans. Therefore, unless the problem of the fall is correctly solved, people's dread and despair cannot be solved.

Kierkegaard said that, in order for us to recover our authentic state we must fight against the falsity of the crowd and return to God.

This reflects Kierkegaard's own path in seeking to encounter God, which he did while enduring persecution and ridicule from his contemporaries

As the age of twenty-seven, Kierkegaard fell in love with, and became engaged to, Regina Olsen. Later, however, out of fear that he might plunge her into unhappiness through marriage, he unilaterally broke off the engagement and began looking for love of a higher level than romantic love.

Because of that, he was criticized by society, but we can see that his desire was to realize true love between man and woman centered on God.

The original image of the human being pursued by Kierkegaard, in terms of direction, largely in accord with the position of Unification Thought. Nevertheless, the image of the human being he proposed has more than a few ambiguities.

Source:

Essentials Of Unification Thought - The Head-Wing Thought



God creates out of nothing. Wonderful you say. Yes, to be sure, but he does what is still more wonderful: he makes saints out of sinners.

Soren Kierkegaard





Prayer does not change God, but it changes him who prays.

Soren Kierkegaard



Short Vocabulary:

AGS = Absolute Good Spirits

CSG = Cheon Seong Gyeong, Holy Textbook

CIG = Cheon Il Guk, Two persons become one, KoH

CP = Cheong Pyeong, Spir. training ground Korea

DP = Divine Principle, v1973

EDP = Divine Principle, v1996

ODP = Original Divine Principle, 2008

KoH = Kingdom of Heaven

LSA = Lord of Second Advent

OT = Old Testament

NT = New Testament

CT = Completed Testament

TF = True Father, SMM = Sun Myung Moon, SMM

TM = True Mother, Hak Ja Han Moon

UC = Unification Church

See also extended Vocabulary:

<http://www.slideshare.net/bdp003/vocabulary-uc>



References:

Main Source: Divine Principle 1996

New Essentials of Unification Thought

Speeches by Sun Myung Moon: www.tparents.org/Lib-Moon-Talk.htm

UTS: www.tparents.org/library/unification/publications/JoUS-04/JoUS-04-1.htm

Quotes: www.brainyquote.com/quotes/authors/s/soren_kierkegaard.html

End



Remember the beauty in Gods nature is there
to inspire the most Holy original inside us all!
Have a great Blessed week.



Prepared for 2nd,3rd... Gen inspiration by Bengt de Paulis.