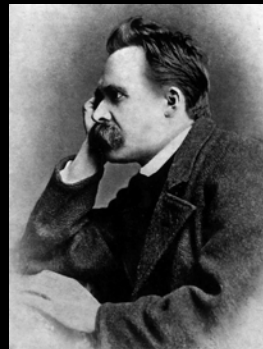
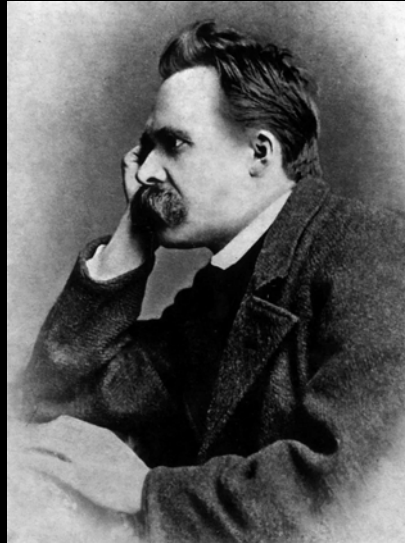




Introduction

Divine Principle & Nietzsche





Nietzsche
1844 - 1900

*German philosopher, cultural critic, composer,
poet, philologist, and a Latin and Greek scholar*

Schopenhauer's Blind Will

A. Schopenhauer (1788-1860), in opposition to Hegel's rationalism, asserted that the essence of the world is irrational. In his view, the essence of the world is the will working blindly, without any purpose, which he called "blind will to life" (blinder Wille von Leben). The human being is moved by this blind will to life, and is forced to live merely for the sake of living. Human beings live without any kind of satisfaction, always seeking after something.

Schopenhauer's Blind Will

Satisfaction and happiness are merely temporary experiences; what exists in reality is only dissatisfaction and pain. He regarded this world essentially as a "world of pain." What arises from the thought of Schopenhauer is pessimism. He preached salvation from the world of pain through artistic contemplation and religious aestheticism; nevertheless, what he offered was no more than a theory of escape from reality hardly a solution to actual problems.

Niesche's Will to Power

In contrast to Schopenhauer, who assumed a pessimistic attitude toward life and said that the essence of the world is the blind will to life, Friedrich W. Nietzsche (1848-1900) stated that the essence of the world is the "will to power" (Wille zum Macht), assuming an attitude of thoroughly affirming life.

According to Nietzsche, the will to seek to be strong, to control, is the essence of the activity of life. He established the concept of the **"Superman"** (Obermensch) as an ideal image embodying the will to power, and asserted that the human being must endure any fate and must be ready to stiffer any pain in life while aiming to achieve the status of a superman.

Niesche's Will to Power

In addition, Nietzsche radically denied Christianity and proclaimed that God was dead. He asserted that Christian morality sympathizes with the weak and opposes the essence of life and is, in effect, slave morality.

Consequently, Nietzsche's views represent a denial of all the traditional views of value. Furthermore, his concept of the will to power led to the adoption of force as a way to solve actual problems. **Hitler and Mussolini would later take advantage of Nietzsche's thought as a means to maintain power. In a nutshell, Nietzsche, also, failed to solve actual problems.**



Sun Myung Moons
Divine Principle

The Ontology of Unification Thought

The way one understands the origin of the universe and the attributes of God determines the way one understands the essence of the human being and the nature of society and this determines the methods to be used in solving the actual problems of human life and society.

Logically, then, obtaining a correct view of God, or a correct ontology, can lead to a correct and fundamental solution of the actual problems of human life and society.

The Ontology of Unification Thought

According to the ontology of Unification Thought, namely, the Theory of the Original Image, the core of the attributes of God is Heart. Within the Original Sungsang, centering on Heart, the Inner Sungsang (i.e., intellect, emotion, and will) and the Inner Hyungsang (i.e., ideas, concepts, etc.) engage in give-and-receive action; likewise the Original Sungsang and the Original Hyungsang (pre-matter), also engage in give-and-receive action. That is how God exists.

When Purpose is established by Heart, give-and-receive action becomes developmental, and creation takes place.

The Ontology of Unification Thought

Traditional ontologies are centered on reason, or on will, or on an idea, or on matter itself. Moreover, some traditional ontologies are monistic (asserting either that the spirit alone is substantial or that matter alone is substantial), whereas others are dualistic (asserting that spirit and matter are substances that are mutually independent from each other), and so forth. From the perspective of Unification Thought, it can be said that traditional ontologies have not succeeded in correctly understanding the reality of God's attributes and the relationships among those attributes.

The Ontology of Unification Thought

In contrast, the Theory of the Original Image of Unification Thought explains that the purpose for which God created the world is to build the Kingdom of Heaven a world of **love, trueness, goodness, and beauty** and also that the faculties of intellect, emotion, and will, as well as ideas and matter, must all contribute to the attainment of that purpose.

Source-link: [Essential of Unification Thought](#)

Explain and criticize Nietzsche's "Superman" and his view of value simply.

Nietzsche views that faith rather than lack of faith in God causes the "leveling," "miniaturization" and "averaging" of man. And in order to magnify man, he declares "the death of God." He respects the physical body more than spirit, life more than love, and instinct more than reason. He advocates the idea of "morality as nature," that goodness is to live as life and physical body desire. He advocates the concept of "Superman" (Übermensch) as the strongest and greatest man that can live this type of life in the most perfect way.

But, since the essence of life itself (if without love) is exclusive, the Ideal of "Superman" cannot go beyond an imaginary being and in reality we cannot avoid the conflict and confusion which will come about between living beings.

It was a false god that Nietzsche killed. He should have sought the true God. He should have set up the true love based upon Heart as the standard of ethics and the standard of value.

For life can make harmony only when it grows based upon love.

Source: Unification Thought Study Guide



Nietzsche

Journal of Unification Studies Volume VII (2006)

Was Nietzsche an apostle of faith or simply an anti-Christ?

If by apostle we mean a person who carried the torch of Jesus' genuine love for humanity, Nietzsche would be an apostle. From Nietzsche's own perspective, he at least seemed to be trying to be faithful to Jesus.

The question is who Jesus was and what his mission was. Nietzsche seemed to have understood Jesus as the one who was supposed to establish the kingdom of heaven on earth. The Cross was, therefore, the consequence of some kind of mistake or failure or loss. It was a symbol of tragedy rather than of triumph and glory.

It is this interpretation of Jesus that sharply distinguishes Nietzsche from Paul. For Paul, as Nietzsche understands him, the cross was a symbol of glory and triumph, and there was nothing left unaccomplished by Jesus at the Crucifixion.

For Nietzsche, the truth is the other way around. Nietzsche explicitly states, “what it was that came to an end with the death on the cross” and identified what was lost as the possibility to “establish happiness on earth – real, not merely promised.”

Nietzsche's narrative of "God's death," as a story of our murder of God, indicates by its tragic tone not a triumph but a loss through the Cross. Nietzsche's persistent concern with "happiness on earth" echoes his concept of "overman" as the "meaning of the earth."

If a philosopher is an adventurer who tries to open up the path of truth, he or she is often compelled to risk his or her life by traveling a path between sanity and insanity, life and death. Trying to open up a path of truth is dangerous and risky work. In this sense, Nietzsche is truly a philosopher.

Unfortunately, Nietzsche crossed the borderline between sanity and insanity and became insane. He became like a child and lived his last ten years in insanity.

He often signed the letters he wrote during this period, “the crucified one” or “crucified Dionysius.” When he wrote his autobiography a year before he became insane, he entitled it “Ecce Homo” (behold the man) an expression that denotes Jesus in the gospel.

He also called his major work,
Thus Spoke Zarathustra, the “fifth gospel.”



We can see a shadow of Jesus in many places in his life.
Jesus might have been inscribed deep in his heart and
Nietzsche might have not been able to erase it even in his
period of insanity.

If we read Nietzsche's texts with the preconception that Jesus came to the world to die on the Cross, his questions
on the meaning of the Cross and the mission of Jesus
can easily slip away from our eyes.

When, however, we apply Unificationism as the framework of interpretation, those overlooked passages suddenly begin to shine.

A light is more luminous when it burns in darkness.
Likewise, Nietzsche's passages on Jesus are more luminous coming from the lips of such a radical atheist.

While Nietzsche is known as a major atheistic philosopher, his persistent and uncompromising quest for God, truth and love for Jesus can be seen between the lines and behind his harsh and even resentful words against Christianity.

Comment: Was it Nietzsches harsh and even resentful words against Christianity...that created a condition for daemons to attack and make him insane!

His life is certainly tragic, and his philosophy has a tragic tone.

It is also regrettable that Nietzsche's thought misled and confused subsequent philosophers and numerous individuals.

Nevertheless, his sincere, uncompromising quest for truth, exemplified in his inquiry into the Cross, still touches the heart of anyone who reads him.

Source: Nietzsche, Apostle of Faith?
A Unificationist Reading
Keisuke Noda 2006

As Nietzsche put it, if God is dead, we can become supermen.

So men fell when they divorced nature from God and treated their world as a secular realm.

The Eden story depicts an idyllic state.

Man and God live together in the closest type of personal relationship.

There was intimate face-to-face communication between the Creator and His creatures.

Adam and Eve were naked but unashamed.

This symbolically indicates the completely open and uninhibited nature of the divine-human encounter.

What are the effects of the Fall?

Man lives now according to his own standards of good and evil.

We manipulate nature for our own selfish advantage.

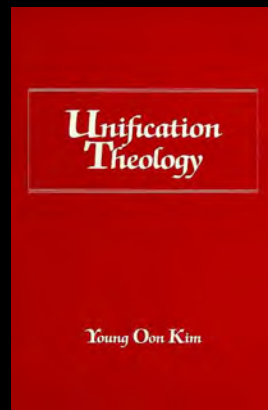
We are guided by merely anthropocentric and utilitarian considerations.

Our fallenness alienates us from God and estranges us from one another.

Like Adam and Eve, we hide when we hear God call
and are afraid to confront Him face-to-face.

We are ashamed of what we are and try to cover up our nakedness.

Unification Theology by Young Oon Kim





SM Moon

No matter how devout a believer may be, **he cannot attain physical salvation** through redemption by the cross of Jesus.

His **original sin**, which has been passed down through the lineage from Adam, **is not eliminated at its root.**

Even the most devout Christian **still has the original sin** and gives birth to children who also carry the original sin.

In our personal faith, we may feel it necessary to mortify and deny our flesh in our efforts to prevent the intrusion of Satan, who continually tries to ensnare us through our bodies.

We are taught to "pray constantly" (I Thess. 5:17) that we might remove the conditions by which Satan can attack us; these conditions stem from the original sin, which was not eradicated despite salvation through redemption by the cross.

Jesus could not fulfill the goal of complete salvation, both spiritual and physical, because **his body was struck down by Satan.**

However, Jesus laid the basis for **spiritual salvation** by securing the victorious foundation for his resurrection through the redemption by his blood on the cross. As a result, all believers since his resurrection have received the benefit of **spiritual salvation**, but **not physical salvation.**

Salvation through redemption by the cross is spiritual salvation only. The original sin remains active in the flesh of even the most devout Christians and is transmitted through the lineage to their descendants.

The more fervent a believer's faith, the more fiercely he must fight against the sin within.

We who receive salvation based on Jesus' crucifixion cannot unshackle ourselves from the chains of sin, due to the original sin still active deep within us.

Therefore, to uproot **the original sin**, which he could not remove through the crucifixion, and to complete the work of physical salvation, Jesus must come again on earth.

Only then will the purpose of God's work of salvation be fulfilled **both spiritually and physically.**

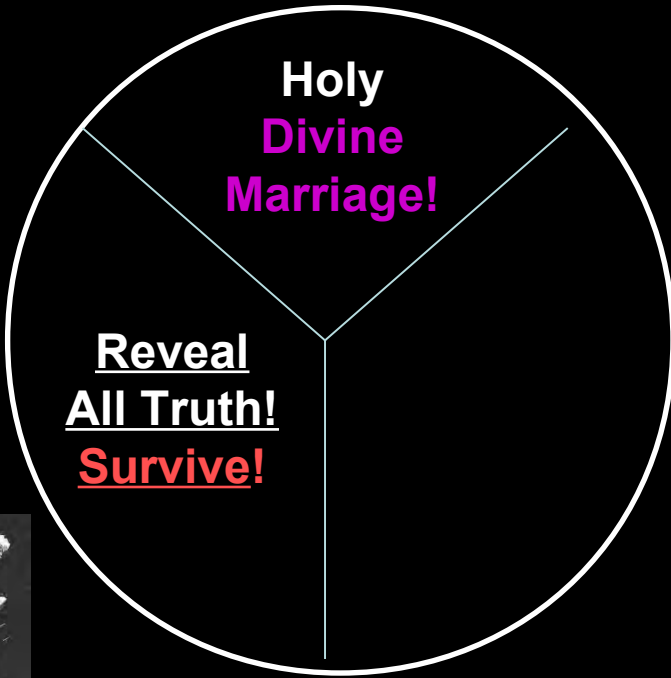
Source-link: Divine Principle 1996

Limit of Salvation through Redemption by the Cross
Purpose of Jesus' Second Advent



Reveal
All Truth!
Survive!

**Messianic
mission!**



**Holy
Divine
Marriage!**

**Reveal
All Truth!
Survive!**

**Messianic
mission!**





**United
Physical/Spiritual
world!**



**Messianic
mission!**



1960...
Eternity

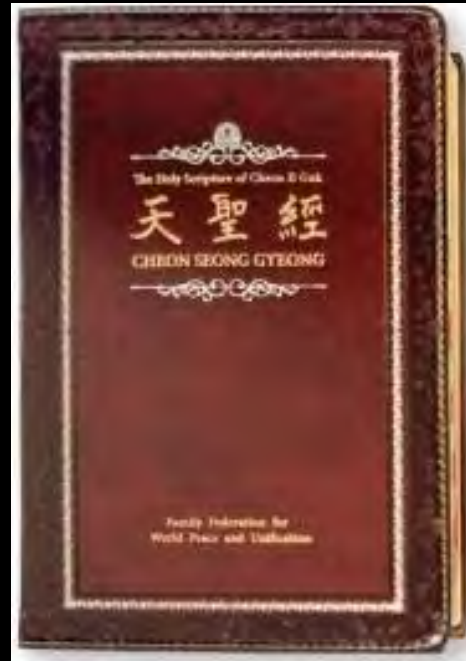


이 믿음 더욱 굳세라 주가 지켜주신다
어둔 밤에도 주의 밝은 빛 인도하여 주신다

DIVINE
PRINCIPLE



Until Original
Mission of Jesus



After the
Coming of Heaven



Life and
Mission of
Second Coming

Expressions of Truth!



Share the Gospel of Gospels
Christ has Returned
A New Bright Future for Sinless Mankind

References:

Divine Principle: www.unification.net/dp96

[Journal of Unification Studies](#)

Short Vocabulary:

AGS =Absolute Good Spirits

CBG = Chambumo Gyeong, Holy Textbook

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

TM = True Mother, Hak Ja Han Moon

TTM = Teaching and Textbook Material (G=Great)

UC = Unification Church

See also extended Vocabulary:

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

Thank you for watching all the way!



Have a great Blessed week :-)