

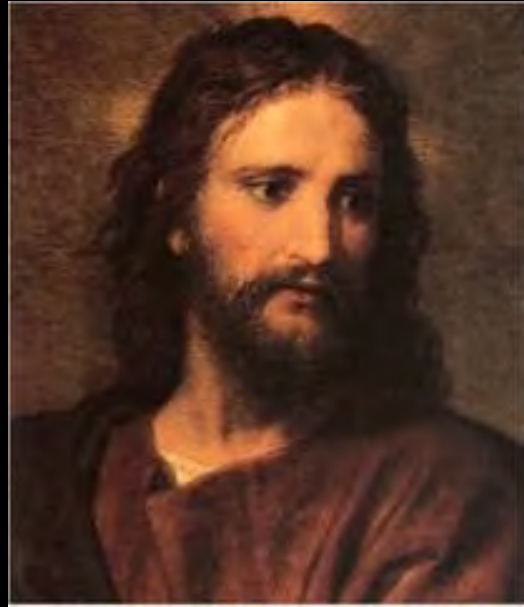
EXPOSITION OF THE
DIVINE
PRINCIPLE

THE HOLY SPIRIT ASSOCIATION FOR THE
DISSEMINATION OF TRUTH



Divine Principle &





Buddha



Jesus



Muhammad

Ca 600 BC

LaoTzu

Ca 600AD

Confucius

Mahavira/Hinduism

Ancient Greece

In the Last Days, certain people on earth are entrusted with missions on the worldwide level.

They must inherit and complete the responsibilities of all the spirits of the past who were devoted to the same field.

These spirits will descend to these people and assist them in order to complete the spirits' own unfinished work.

Since the earthly people are, in a sense, the second coming of these guiding spirits, they may think that they are their reincarnation.

Hence, in the Last Days there are people claiming to be the second coming of Jesus, the Maitreya Buddha, **Confucius**, the Olive Tree, or the Tree of Life.

DP 2.4 the Principle of Returning Resurrection

The returning Christ, who comes as the center of Christianity, will attain the purposes which the founders of religions strove to accomplish.

Therefore, with respect to his mission, Christ at his return may be regarded as the second coming of the founder of every religion.⁸³(cf. Ressurrection 2.4)

When the second comings of the founders of the various religions appear in Korea in fulfillment of the diverse revelations, they will not come as different individuals.

One person, Christ at the Second Advent, will come as the fulfillment of all these revelations.

The Lord whose coming has been revealed to believers in various religions, including the Maitreya Buddha in Buddhism, the True Man in Confucianism,

the returning Ch'oe Su-un who founded the religion of Ch'ondogyo, and the coming of Chongdoryong in the *Chonggamnok*, will be none other than Christ at the Second Advent.

[/DP 3.3.4 Messianic Prophecies \(link\)](#)



Yin and Yang

Confucian influence is in the first major section of *Exposition of Divine Principle*, “The Principle of Creation.”

This section builds up a basic theory of how the characteristic patterns of the myriad things manifest the character of their Source or Creator.

In the course of this exposition, there is a direct reference to Confucian and Neo-Confucian sources.

The text mentions the *Yijing* (Book of Change) as the basis of East Asian philosophy and continues:



There, the origin of the universe is the Great Ultimate (Ultimate Void).

From the Great Ultimate arose yang and yin,
and from yang and yin came forth the Five Agents —
metal, wood, water, fire and earth —

and from the Five Agents all things came into existence.



This turns out to be a paraphrase of the opening lines of a key Neo-Confucian text called “Explaining the Diagram of the Great Ultimate (*T’ai-chi-t’u shuo*)” by Chou Tun-i.

This text then proceeds to trace the interaction of yin and yang in the unfolding of the cosmos.

Exposition of Divine Principle specifically affirms the polarity of yin and yang as a principle that is found throughout all things.



As Rev. Moon put it in an oft-quoted discourse titled “In Search of the Origin of the Universe”:
“If we go deeper and deeper in our search for the origin of the universe, we arrive at God.

We come to know that God possesses dual characteristics of male and female.”



Although Unification piety often continues to use the male-language for God inherited from the Christian tradition, there seems to be little justification for that in light of the Principle.

Indeed, at the Coronation of God ceremony, which Rev. Moon held in 2001, God was represented by a dual throne.

In this respect, we can say that the One is best represented by two.



Unmanifest and Manifest

Early Neo-Confucianists debated the substantiality of the Great Ultimate.

The issue was whether the “Great Ultimate” from which the substantial world derives is likewise substantial, or whether there is a separate, incorporeal, unmanifest “Ultimate Void” behind the scenes, as suggested by the Diagram:

The Diagram of the Supreme Polarity



The Diagram of the Supreme Polarity.



Historically, the debate was won by those who argued that although the “unmanifest” (Ultimate Void, the top circle in the diagram) and “manifest” (Great Ultimate, the second circle) are spoken of and depicted separately, the two terms should be understood as inseparable descriptions of the One Source.

This became the orthodox Neo-Confucian view, which was later used in both China and Korea as a standard for higher education and the government civil service examinations.



Later in his life, an intriguing new theme emerged in Rev. Moon's teaching: "The God of Night and the God of Day."

Members of the Unification community have found this terminology genuinely puzzling.

However, when this theme is placed in fruitful proximity with the Neo-Confucian "Diagram of the Great Ultimate," it can be seen as likewise depicting a continuous flow from the unmanifest and mysterious to the manifest and evident, metaphorically from Night to Day.



The Unmanifest, or “Night,” seems to be beyond specific characteristics or predicates, simply the unfathomable.

Nevertheless, when the two aspects (“poles”) are held tightly together, there does seem to be one thing that could be predicated of the Unmanifest — namely, the creative urge or desire to manifest.

As with the yin-yang polarity, the One is best represented as two.



Hoondokhwe and Neo-Confucian Fellowship

As Unificationists know, Rev. Moon initiated a pattern for regular study gatherings, known as *hoondokhwae* (“gatherings for reading and study”).

Over recent years, the recommended format and the scope of texts for this practice have been in a process of continuous change and adjustment.



The practice of hoondokhwae may take various forms, from communal reading to interactive discussion.

This seems to be another sign of Neo-Confucian influence, and reflecting on the Neo-Confucian practice can suggest ways that hoondokhwae might develop further.

One of the discoveries of the Neo-Confucian fellowship was a mutual, reflective investigation of “classical” or scriptural texts, coupled with personal practice, in a way that each could enhance the other.



This practice was called “savoring the text” and “investigation of things.”

It was central to the process of “savoring the text” that it be done in a hermeneutic circle of like-minded fellow students.

The shared value of “reverence” indicates not only the attitude with which each individual approaches the classical texts, but also the attitude with which those engaged in Neo-Confucian learning would treat one another.



If the Unification hoondokhwae is to continue and expand as a genuinely enriching practice for Unificationists, there must develop a similarly open-ended approach to the texts — coupled with “small group” dynamics of shared “investigation.”

In such a circle, as in the Neo-Confucian fellowship, participants can grapple with the texts’ difficulties on several levels (literal meaning, metaphorical implications, and “precept to practice”).



The practice, then, would provide an opportunity for discernment of *li* (The Principle) to take place collectively.

Savoring the words and phrases of hoondokhwae texts, mutually exploring the Principle in patterns of thought, and sharing the experiences of daily life in light of those texts could create a very attractive hoondokhwae practice.



One of the challenging issues for the Unification community going forward is how to study Rev. Moon and Mrs. Moon's teachings so that a creative understanding of the Principle is possible, and regularly experienced.

A concern of mine is that the insights recorded in the Principle books might become rote, recited rather than reflected upon.



Recalling Neo-Confucian examples may help to forestall the tendency to rely on literalistic readings of particular texts, in favor of the practice of experiential savoring.

Then, hoondokhwae itself would imply an invitation to investigate the Principle for oneself, in a circle of like-minded friends, as it appears in the texts and in the observable world around us.



During this period, just after the passing of Sun Myung Moon, it is an urgent matter for the Unification community to come to a new self-understanding of what it means to live by the Principle, without depending on his constant charismatic leadership.

In this regard, I believe that an awareness of the resonances with Neo-Confucian thought and practice can be of much assistance.



Dr. Thomas Selover (UTS Class of 1977)
professor at
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*Source: Adapted from **Dr. Selover's** full paper,*
[http://www.journals.uts.edu/
volume-xv-2014/
222-neo-confucian-principle-s-in-the-thought-of-sun-myung-moon](http://www.journals.uts.edu/volume-xv-2014/222-neo-confucian-principle-s-in-the-thought-of-sun-myung-moon)

Why Yin/Yang in the Divine Principle

There are millions of Confucianists in the Orient who this concept rings very true, and opens up for a belief in both Jesus and SMM.

I believe Yin/Yang concept is in DP because like SMM expresses Truth, - no further evaluation, like the Prophets...message TRUTH delivered. period

quote SMM:

When will all these religions become one?

In the Last Days the purpose of each religion will be completed, and when we reach that day of consummation there will be one final movement of unity among religions.

The central religion always focuses on that one day when all religions will be united, and it will have many prophecies about the great day of unification to come.

That is how the central religion has been upholding hope.

Christianity is a world religion.

How could it come to be such a formidable religion today?

It is because Christianity was created by God to take the central role, and as long as God's will is still moving forward Christianity must keep pace.

When the Last Days come, however, it will come to an end along with all other religions.

In that day of consummation the one unifying force which is being predicted is, in religious terms, the concept of the Messiah.

The Messiah is the central theme of Christianity, and each religion has a messianic concept in some form.

Each good religion in the world today has some variation of this idea.

www.tparents.org/Moon-Talks/sunmyungmoon79/SM790918.htm

Comment: Unification of Religions

In my discussions with a Christian young minister he comments on why there is yin/yang concept in DP when those words are not mentioned in the Bible.

I answer there are millions of Confusianis in the Orient who this concept rings very true, and opens up for a belief in both Jesus and SMM, through DP.

I believe yin/yang is in DP because like SMM expresses Truth, - duality is in creation (not good/evil included) - no further evaluation, like the Prophets...message delivered. period

Duality of yin-yang in the Bible

While we need to understand the extremes,
we maintain our walk in the middle.

On one hand, we let God lead us and on the other hand
we strive to accomplish what God has revealed and
instructed us to do. Grace - God's empower only comes
when we initiate actions.

It takes two to accomplish the work and word of God.

(My comment: another reason to see Jesus bride
as a natural part of his mission)

Other points of balance include :

Denying oneself to follow Christ vs Prosperity & Health as one soul prosper.

Salvation by Grace and Faith only vs God's workmanship created for Good-Work. see James 2:17-18,
faith without work is dead.

Another point of view is "Both sides of the Same Coin".

A key point in maintaining balance is get the boot sequence right - **God is 1st**,
Jesus is the Source and end-point
and man just follows and then spiraling
to greater and greater height.

Yin-Yang is the 2D view of 3D spiral of growth into
the image of Christ.

This duality or dichotomy can be seen in Ecclesiastes 3

- ¹ There is a time for everything,
and a season for every activity under the heavens:
- ² a time to be born and a time to die,
a time to plant and a time to uproot,
- ³ a time to kill and a time to heal,
a time to tear down and a time to build,
- ⁴ a time to weep and a time to laugh,
a time to mourn and a time to dance,
- ⁵ a time to scatter stones and a time to gather them,
a time to embrace and a time to refrain from embracing,
...

⁶ a time to search and a time to give up,
a time to keep and a time to throw away,
⁷ a time to tear and a time to mend,
a time to be silent and a time to speak,
⁸ a time to love and a time to hate,
a time for war and a time for peace.

For related, see [Chinese Classics & The Bible](#).

Yin – Masculine – Judaism

Yang – Feminine – Hinduism

Buddhism – made Indian roots Global



Sung Han Lee
2000-2002



Remarkable Messages from the Spiritual Realm

Confucius' Message to Confucianists
and All People on Earth
2001

When human beings live in the flesh, in order to sustain their physical life they decide on certain norms and live within that boundary.

Human beings did not know better, being limited by their physical senses.

They tried to cope with problems within limited boundaries, by seeing and hearing what appeared to be reality.

*As was already stated by Jesus and Buddha,
the spirit world here is truly harmonious.*

*Humankind is one people and one tribe.
Reverend Sun Myung Moon was sent to attend
only one God and teach His heavenly law.*

*Find out what he is doing for human liberation,
despite the fact that he is over 80 (2001).*

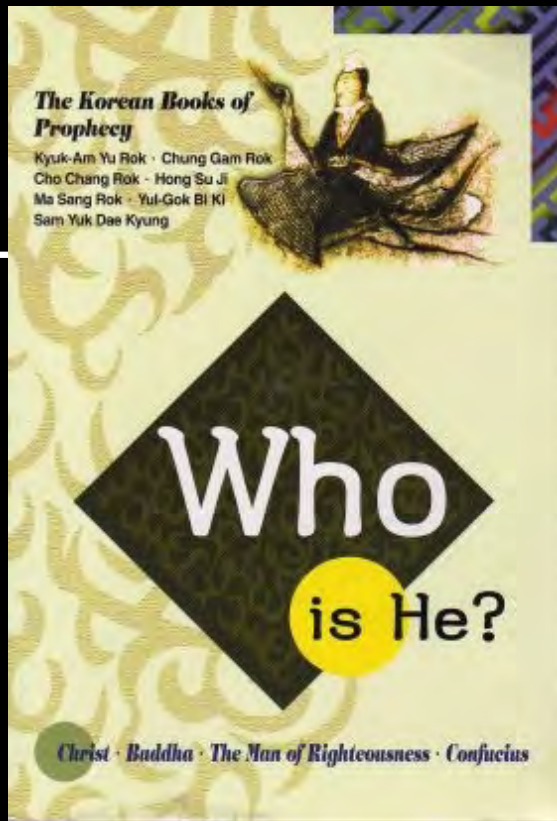
Dear earthly people! The place you will dwell for eternity is here in the spirit world.

Earthly life is nothing but a temporary training center.

During the harvest time, only good grain will be stored. Thus you should live a mature life.

Dear followers of Confucius, please consult the messages from Jesus, Buddha, Confucius, and other saints and sages, and make a wise decision for your future life.

April 7, 2001



Who Is He? by Sung Mo Koo

1998

in secret

The Korean Books of Prophecy

Book 6 Who Is He

[Introduction](#)

[Chapter 1 - The Principle Of Constructing Secret Messages and How To Render Them In Plain Language](#)

[Chapter 2 - The Korean Books Of Prophecy](#)

[Chapter 3 - The Historical Accuracy And Validity Of Korean Prophecies](#)

[Chapter 4 - Objective Messianic Qualifications Found In The Books Of Prophecy](#)

[Chapter 5 - The Purpose Of the Messiah's Advent](#)

[Chapter 6 - Look For the Messiah](#)

Online Book 6

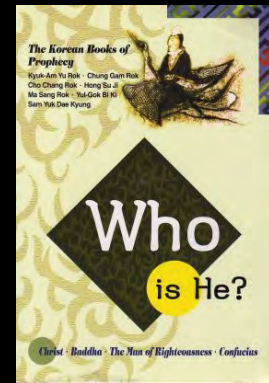


Introduction

For the last twenty years I have immersed myself in the many books of prophecy found in Korea. These books of prophecy, some thirty in number, appeared five hundred to one thousand years ago.

In a sense it is not an exaggeration to call Korea a nation of prophecies.

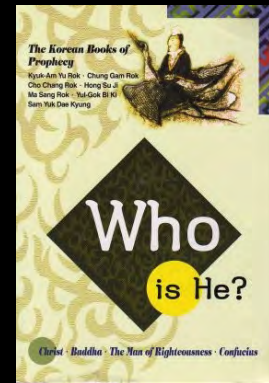
Often called secret communications, prophecies have their human authors.



Nonetheless, as we delve more and more deeply into these texts, we come to realize that they are not created through individual decisions.

Rather, they are messages revealing the plans of the Creator, transmitted to the earth through living human beings.

In this book, I have selected seven major prophecies and treated as concisely as possible those parts relating directly to Korea and Japan.



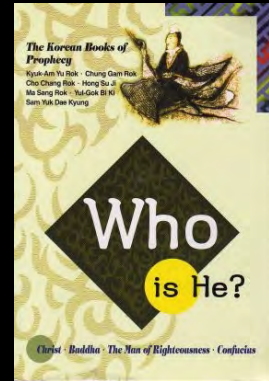
This is a perilous time of great change on the earth, a time unprecedented since the universe came to be. At this time I pray deeply that we will avoid the path of death and find the path of life, entering into Heaven on earth and coming into the realm of protection of the heavenly God/Buddha.

August 1998
Sung Mo Koo



The Messiah. Then who is he?
When heaven sent him down to earth in secret,
his surname was Moon.

Born north of the 38th parallel, going through the
suffering of prison life, receiving ridicule and rejection
and giving matchings and the blessing of marriage to
those who believe in God.

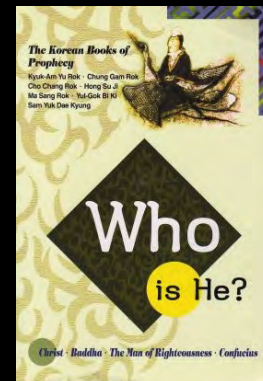


Who is he? Is he not the Reverend Sun Myung Moon,
whom all humankind is to attend as the True Parents?

All secret messages and prophecies are meant to testify to this very moment and to this hitherto hidden heavenly secret.

Oh, God! Oh, our protector!
Thank you, we can only thank you!
The Lord's Prayer...

The Book of Prophecy



Do not ever doubt that the heavenly Holy One will descend from Heaven in the east.

If the east fails to recognize the Holy One, he will come to be known through newly educated western people.

If both east and west are unable to discern the Holy One who is to come, both east and west will be discarded and new humankind will emerge. What can we do?

The Book of Prophecy

Chart 5

*Somewhere in the world you will find that man:
he is the holy man.*

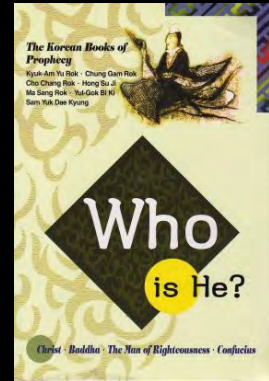
*Look at the world justly. He will come
(2000-2007 or 2024-2025) and unify the world.*

*Those who are blinded by the desire for gold
cannot escape.*

*Look at the secret message sent to South Korea;
everything is hidden in that secret message.*

(Divine Principle!)





The Book of Prophecy

Chart 45

*When the uneasy days (the last days) arrive,
a misfortune of "seven killing" will invade.*

*When these days arrive, follow the principles
of the double bows and double Ul's,
i.e., the principle of the white cross.*

You will find a way of surviving in that white cross.

*When you come across difficulties,
find the white cross and unite with it.*

(True Parents!)

A core part of the Principle involves the teaching of yang and yin.

From a temporal perspective, this can be divided into the Era Before the Coming of Heaven and the Era After the Coming of Heaven.

Until now, in the Era Before the Coming of Heaven, we were in the era of yang, and therefore men took the lead most of the time.

Now is the Era After the Coming of Heaven, the era of yin.

In other words, it is the start of the women's era.

God created heaven and earth as yang and yin, plus and minus, but until now everything has been onesided.

Due to the Fall of the first human ancestors, yang and yin could not move forward equally, side by side. Since then, until this era, yang dominated the world.

However, now (2013) is the time for the era of yin to begin.

The time has come for women to take the lead.

Heaven knew of this amazing providence, and now we must also become aware of God's profound providence to open a new path in 2013.

God's original plan was for a balance to be made, and that is exactly how the kingdom of heaven on earth and in heaven are to be realized.

/True Mother, 2013/04/15



국립공원관리공단
NATIONAL PARK SERVICE

Korea

Have a great Blessed week.
/Bengt