The Origin of Filial Piety (Hyo) and Vertical Love Part 10

Seong jong Seo
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Portrait of Confucius (551 - 479 BC), the sage of Confucianism. Confucius viewed the family as a microcosm of the cosmic order and emphasized that filial piety - the love between parent and child - forms the bedrock of social peace and national order. Such Confucian family traditions served as a philosophical foundation foreshadowing the True Parents who were to come to this earth, as well as humanity's filial heart (hyojeong) toward them

[Limits of Patriarchal Civilization, Vision of Maternal Salvation - Contribution]

The Root of All Virtues (Manseonjibon), Inquiring into the Origin of Human Salvation

The alpha and omega of Eastern ethics is filial piety (hyo). Confucianism has long referred to filial piety as Manseonjibon (萬善之本), identifying it as the root of all goodness that human beings ought to practice. Today, however, the filial piety we speak of often remains confined to a horizontal ethic of honoring one's earthly parents. In an era when human civilization has lost its spiritual roots and is wandering in confusion, the Confucian classics pose a fundamental question: Where is the true ultimate destination of filial piety?

Reverence Toward the Source of Life: The True Meaning of Filial Piety (Hyo)

The Analects defines filial piety as the "root of practicing benevolence" (wéirénzhīběn, 爲仁之本). Looking at this through a humanistic lens, the object of filial piety must be extended beyond the physical parents who gave us birth to Heaven (天), the ultimate source of life. The state of "unity between Heaven and humankind" (Cheon-in-hap-il, 天人合一) - the ultimate aspiration of Confucianism - signifies a state of supreme filial heart (hyojeong) wherein a human being embraces the Will of Heaven, the cosmic order, as their own mind and responds wholeheartedly to that divine love.

The history of human salvation is the providential course of restoring this severed "vertical parent-child relationship." By losing their vertical relationship with Heavenly Parent, fallen humanity became spiritual orphans unaware of their true origin. The central figures who must appear on the stage of providential history to reconnect this severed heavenly bond (Cheonnyun, 天倫) are the Son and Daughter who have fully inherited Heavenly Parent's Will. In particular, the advent of a substantial being who has directly experienced and embodied Heaven's maternal heart (shimjeong) marks a decisive turning point, establishing for the first time on earth the "true standard of filial piety" (hyo-jeok jin-gijun) that humankind had lost.

Restoration of the Severed Heavenly Bond and the Path to Personal Perfection

Historically, within patriarchal social structures, the value of women has often been treated as secondary. From the perspective of cosmic providence, however, the maternal filial heart embedded within femininity occupies an absolute position in the completion of the providence of restoration and salvation. This is because there was a need for a substantial personality who, without relying on the teachings or help of anyone else, achieved pure, single-minded filial devotion toward Heavenly Parent solely through the state of shindok (愼獨 - maintaining integrity in solitary self-cultivation).

The path walked by such a being is a course of "vicarious filial piety" (daesok-jeok hyo) that comforts and cleanses Heavenly Parent's historical sorrow and grief on behalf of fallen humanity. Whether viewed through biological principles or the Principle of the Providence, a father alone cannot give birth to children. Therefore, a half-measure of filial devotion directed only toward a Heavenly Father can never bring the Way of Heaven (Cheondo, 天道) to completion. The manifestation of the "True Daughter" - the Only Begotten Daughter (Doksaengnyeo) - who attends Heavenly Father and Heavenly Mother in full substantial reality, is an epoch-making event in the history of civilization that has finally opened the vertical pathway for humankind to be reborn as Heavenly Parent's true children.

The Expansion of Filial Piety and Fraternal Love (Hyo-je): World Peace Forged by Vertical Love

Confucianism never separated filial piety (hyo, love for parents) from fraternal love (je, love among siblings). The principle dictates that only when vertical filial piety is perfected can the horizontal love among brothers and sisters (je) truly take root. This provides the singular peace model capable of resolving the conflicts facing modern society. Only when a firm axis of vertical love is erected by attending Heavenly Parent as humanity's common Parent can humankind transcend race, national borders, and religions to realize the ideal of "One Global Family under God" (Segye Ilga), treating one another as true brothers and sisters.

The culture of Hyojeong (filial heart) advocated by True Mother, who has come to this earth, is the fruit of sublimating this ancient Confucian wisdom into a contemporary reality. Going beyond mere individual self-cultivation, it envisions a virtuous cycle of love wherein Heavenly Parent's love is reflected through True Parents into true families on earth, ultimately expanding to embrace the great human family. The Confucian ideal, confined for thousands of years within a patriarchal framework, has at last gained living vitality through maternal love.

The Dawn of the Era of the Heavenly and Earthly Parents and the Mission of the New Human Ethic

In conclusion, filial piety is not an abstract moral code; it is the lifeline that connects God and humankind. The tradition of filial piety, safeguarded by Confucianism for millennia, has now reached its ultimate destination through its encounter with Heaven's maternal substance. Only when the restored position of Heavenly Mother is fully established, and all humanity is reborn as filial sons and filial daughters within Her embrace, will the long-standing conflicts of the global village finally come to an end.

Today, as we come to attend the abstract Heaven (天) as our substantial "Heavenly Parent," experiencing and embodying the value of maternal hyojeong is the master key to unlocking a new civilization. The restoration of this vertical love will naturally lead to the compassionate practice of benevolence (in, 仁) that brings life to all creation, ultimately unfolding the ideal of the Great Harmony (Daedong, 大同) before our very eyes.