Maternal Compassion That Revives the World - Part 11

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Portrait of Mencius (c. 372–289 BCE). Emphasizing the seed of goodness in human nature, he maintained that the Kingly Way (Wang-do) must be governed not through force, but through the love of benevolence and righteousness (Ren and Yi). The politics of compassion envisioned by Mencius has found its practical model today in the maternal leadership that embraces the entire world with the Heart of a Mother

[The Limits of Patriarchal Civilization, The Vision of Maternal Salvation – Contribution]

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Compassion (*Cheuk-eun-ji-shim*), the Original Human Nature That Heals a Wounded Civilization

Mencius, the great sage of the East, advocated the doctrine of the original goodness of human nature (*Seongseon-seol*). As evidence, he pointed to the "Four Sprouts" (*Sa-dan*) planted within our inner beings. Foremost among these was *Cheuk-eun-ji-shim* (compassion and empathy)—the tender heart of compassion that cannot bear to overlook the suffering of others and feels it as one's own pain. From a humanistic perspective, this compassion is the archetype of maternal love that revives all creation, as well as the essence of character through which humanity can restore its lost feminine divinity.

The Manifestation of the Four Sprouts (*Sa-dan*): The Maternal Seed Within Human Nature

The Four Sprouts emphasized by Mencius—the sense of compassion (*Cheuk-eun*), shame and righteous indignation (*Su-o*), deference and courtesy (*Sa-yang*), and discernment between right and wrong (*Si-bi*)—are gifts from Heaven distinguishing humans from animals. Yet throughout history, humanity has wandered in a quagmire of selfishness and conflict, unable to fully blossom into this original goodness. The fulfillment of *Ren* (benevolence) foreseen by Mencius was not an attainment achievable merely through individual moral discipline. It could only become possible when a substantial entity, fully embodying Heavenly Parent's maternal character without flaw, emerged to establish a new standard for universal human virtue.

The advent of the Only Begotten Daughter (*Dok-saeng-nyeo*) represents the process of spiritual purification that causes these tainted seeds of the Four Sprouts to bloom once again into flowers of holy love. The compassion she embodies becomes the bedrock of *Hyojeong* (filial heart), regarding the sins and karma of humanity as her own suffering and carrying that burden; her sense of shame and righteous indignation (*Su-o-ji-shim*) manifests as an unyielding providential determination to reject injustice and overcome Satan's sovereignty. Now, by experiencing and internalizing this maternal heart (*shimjeong*),

humankind can finally straighten its distorted nature and enter the true path of the benevolent person (*In-ja*).

The Substantial Entity of *Ren* (Benevolence): The Archetype of Life-Giving Power That Heals the World

The supreme virtue of Confucianism, *Ren*, signifies "loving humanity" (*Ae-in*). Viewed from a humanistic perspective, *Ren* is not merely gentle sentiment; it is the "maternal creative power" itself, which unconditionally embraces even a sin-stained humankind to rebirth and nurture them into new life.

If the Only Begotten Son Jesus opened the way for the world through the Words of truth, the Only Begotten Daughter fulfills the mission of holding that truth within the womb of love to substantially give rebirth (*jung-saeng*) to humankind. While a father instructs his children through law and discipline, a mother weeps alongside them in their suffering and heals them. When this maternal compassion is realized substantially on earth, the work of the Holy Spirit in the Bible and the practice of *Ren* in Confucianism converge into a single reality. As the feminine divinity, once lost through the Fall of the human ancestress Eve (*Haewa*), is restored through the substantial entity of the Only Begotten Daughter, the deep-seated wounds of civilization can at last begin to heal.

From the Kingly Way (*Wang-do*) to Peace: The Great Unity Society Envisioned by Maternal Benevolence

The perfection of *Ren* transcends individual self-cultivation and expands into social and global peace. The "Society of Great Unity" (*Daedong Society*) envisioned by Confucianism is a world of one extended family, where every individual finds their rightful place and cares for one another. This vision can be realized only under the leadership of True Mother, who embraces humanity as one family.

The path walked by the Only Begotten Daughter, True Mother, can be understood as the substantial fulfillment of the Kingly Way (*Wang-do*) advocated by Mencius. This is not a peace enforced by power and subjugation, but a peace that touches hearts through a mother's love, inspiring voluntary devotion and natural subjugation. The realization of such maternal benevolence is the only fundamental alternative capable of dissolving the conflicts of modern civilization, serving as the solid foundation for Cheon Il Guk—"One Family Under Heavenly Parent."

Supreme Benevolence: Stepping from Concept into Substantial Reality

In conclusion, through the advent of the Only Begotten Daughter, the thought of Mencius and the Confucian ideal of *Ren* have shed the garments of mere abstraction to walk beside us in living, breathing flesh. At this juncture, where Heaven's Will bears fruit through the love of the earth, humanity recovers its lost original virtue and begins to write a new narrative of peace.

If filial piety (*Hyo*) represents the restoration of our vertical relationship with Heavenly Parent, benevolence (*Ren*) represents the perfection of horizontal love, embracing all humankind as brothers and sisters. We must now reexamine the essence of Confucianism that was obscured by patriarchal authority. By attending the "Daughter of Heaven" who gives rebirth to humankind, we can at last advance toward the world of supreme benevolence envisioned by Mencius. This magnificent restoration of original human nature culminates in Confucianism's ultimate ideal—the concept of the Parents of Heaven and Earth (*Cheon-ji Bu-mo*)—completing the great turning point in human civilization.