

“The Origin of Matter”

Marxism vs. Moonism

**Published by CARP
Collegiate Association for the
Research of Principles**

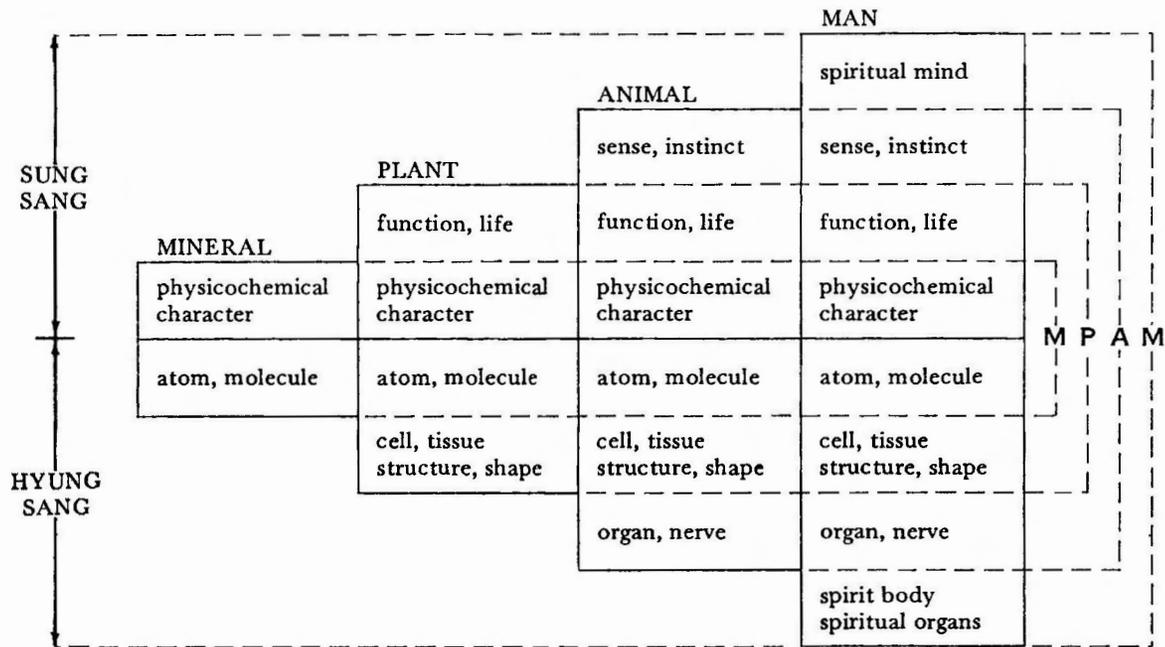


Fig. 8. Stepped Structure of Sung Sang and Hyung Sang in Existing Beings

MARXISM

1. Materialism and Idealism

Marxists classify all philosophy into the categories of materialism and idealism.

“The great basic question of all philosophy, especially of all modern philosophy, is that concerning the relation of thinking and being. . . The answers which the philosophers have given to this question split them into two great camps. Those who asserted the primacy of spirit to nature and therefore in the last instance assumed world creation in some form or another . . . comprised the camp of idealism. The others, who regarded nature as primary, belong to the various schools of materialism.”

Engels-Ludwig Feuerbach

Communists have explained idealism and materialism according to Engels' definition.

“Idealism is the way of interpreting things which regards the spiritual as prior to the material, whereas materialism regards matter as prior. Idealism supposes that everything material is dependent on and determined by something spiritual, whereas materialism recognizes that everything spiritual is dependent on and determined by something material.”

Maurice Cornforth, *Materialism and the Dialectical Method*

Also, see Joseph Stalin, *Dialectical and Historical Materialism*

2. Critique of Idealism

a) Marxists reject idealism. Lenin asserted that the earth existed before the existence of man who has spirit and consciousness. In the process of the development of matter the human being who has spirit and consciousness was born. Thus, matter is the origin of everything.

“Natural science positively asserts that the earth once existed in such a state that no man or any other creature existed or could have existed on it. Organic matter is a latter phenomenon, the fruit of a long evolution. It follows that there was no sentient matter . . . Matter is primary, and thoughts, consciousness and sensation are products of a very high development.”

Lenin, *Materialism and Empirio-Criticism*

b) From highly developed matter, the brain, consciousness and spirit were produced. And from it, God was "made." Marx followed Feuerbach's words, "God did not create man but man created God" and said:

"Man makes religion, religion does not make man. Religious distress is at the same time the expression of real distress and also the protest against real distress. Religion is the sign of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. It is the opium of the people."
Contribution to the Critique of Hegel's "Philosophy of Law"

c) Lenin explains more about religion.

"Religion is one of the forms of spiritual oppression which everywhere weighs down heavily on the masses of the people, overburdened by their perpetual work for others, by want and isolation. Impotence of the exploited classes in their struggle against the exploiters just as inevitably gives rise to the belief in a better life after death as impotence of the savage in his battle with nature gives rise to belief in gods, devils, miracles and the like. Those who toil and live in want all their lives are taught by religion to be submissive and patient while here on earth, and to take comfort in the hope of a heavenly reward. But those who live by the labor of others are taught by religion to practice charity while on earth, thus offering them a very cheap way of justifying their entire existence as exploiters and selling them, at a moderate price, tickets to well-being in heaven. Religion is a sort of spiritual booze, in which the slaves of capital drown their demand for a life more or less worthy of man."

Socialism and Religion

d) Finally Marxists emphasize that idealism is a reactionary idea, therefore it should be abandoned.

" 'Right through history, indeed, idealism has been a weapon of reaction. Whatever fine systems of philosophy have been invented, idealism has been used as a means of justifying the rule of an exploiting class, and deceiving the exploited' . . . Materialism teaches us that there are no mysteries beyond our understanding, that we need not accept that which is as being the will of God . . . and that we can ourselves understand nature and society so as to be able to change them."
Cornforth, "Materialism and the Dialectical Method"

3. What is Matter?

a) The conception of matter:

Marxists distinguish between a scientific concept of matter and a philosophical concept of matter. The natural concept of matter is the answer to the question: "What kind structure does matter have?" It will change as the development of scientific theory changes. On the other hand, the "philosophical concept of matter;" is the actual substantial existence (objective reality).

"Matter is a philosophical category denoting the objective reality which is given to man by his sensations, and which is copied, photographed, and reflected by our sensations, while existing independently of them."

Lenin, "Materialism and Empirio-Criticism"

b) Marxists criticize mechanistic materialism as follows. The mechanistic materialists regard the whole world as nothing but a complex piece of machinery, a mechanism. Mechanistic materialism could not sustain the materialists' standpoint consistently and all the way. For if the world is a machine, who made it? who started it? There is necessarily, in any system of mechanistic materialism, a Super Being, outside of the material world.

The main flaw in the theory of mechanistic materialism was the separation of motion from matter. As Engels states:

"Motion is the mode of existence of matter. Never anywhere has there been matter without motion, nor can there be."

Anti-Duhring

CRITIQUE

1. Generally, Marxists insist that matter is more primary than spirit, based on "Materialism and Empirio-Criticism." On the one hand they classify idealism into subjective idealism and objective idealism. They define objective idealism as that which claims God and absolute spirit is original being, and explain that from this matter comes into existence. Subjective idealism is defined as the idea that individual spirit, that is, the consciousness of a human being, is the origin. Therefore, materialistic things all belong to the content of the individual human consciousness. But in Lenin's writing, there is no direct confrontation with objective idealism. The reason Lenin wrote the "Materialism and Empirio-Criticism" was to fight against the subjective idealism of Ernest Mach (1835-1916) who influenced ideologically the intelligentsia in Russia in those days. Actually in the Bible, it is said, "In the beginning, God created the Heavens and the Earth . . ." over a period of six "days" . . . and that God created man on the "sixth day." this explains that before the existence of man, the earth existed. In short, Lenin's critique does not deal with this religious view or objective idealism such as Hegel's and is not suitable as a critique for them. The real issue between religion or objective idealism and materialism is whether the origin of the universe is spiritual or materialistic or something else. At this point materialism takes an evasive attitude and gives only moral and emotional criticism, saying that religion always has been a tool of class rule and suppression.

2. Idealism cannot explain how matter came from spirit, and materialism cannot explain how spirit came from matter.

“Thomas Aquinas adapted the concepts (eidos and hyle) of Aristotle to theology, setting up a theory that the *causa prima* was God, and hyle was made by God from nothing. In other words, Aquinas left unsolved the question of how material can be made from spirit, just as materialism left the question unsolved of how spirit can be produced from material.”

Unification Thought, p. 116

“Hegel said that the outer development of Logos was nature but this brings up the question of how Logos, a spiritual and rational being, can develop into material nature.”

Unification Thought, p.119

3. The beginning of the 20th century was the time when the natural scientific view of matter had been strikingly advanced by the discovery of the electron and radium. Many physicists in these days expressed that the (concept of) matter had lapsed, based on the fact of natural breakdown and transformation of radiation chemical elements through the discovery of radium and the knowledge of the structure of the atom (the discovery of electrons). The mach believers utilized this and insisted that since the (concept) of matter had lapsed, that the view of the materialists who hold the concept of unchanging matter was refuted. To deal with the obvious necessary confrontation with this, Lenin, in desperation, declared a division in his answer to “What is matter?” into two concepts: the natural scientific concept and the philosophical concept. The natural scientific concept is the view of natural science about the structure of matter. As the development of the sciences takes place. This view will also change. But the philosophical concept of matter is defined as the stable overall objective reality which exists independently from the human sense. But this is none other than his dogmatic idea. Because we can't say that all objective existence is material. This is the mistake of the philosophical ABC which is the confusion of realism and materialism.

The unjustified expansion of materialistic concepts:

“Production power, production relation, strikes, and labor disputes cannot be categorized as matter because all these social phenomena are in fact products of the spiritual aspects of man.”

Communism: A Critique and Counter-Proposal, p. 99

4. The assertion that motion is an attribute of matter came out of Lenin's rebuttal of the mechanical materialistic theory which couldn't help accepting God through distinguishing between motion and matter. It does not explain why matter has motion.

"Mechanical materialism is rejected by communists because it distinguishes matter from movement and thus ultimately admits that God is the cause of the movement, they stubbornly persist in saying that God is not an indispensable being. They say outright that there is no God.

"However, this is more conjecture and dogma. Just because movement is an attribute of matter doesn't necessarily mean the absence of God. In other words, how matter came to have movement as its attribute is still not clear."

Communism: A Critique and Counter-proposal, p. 107

MOONISM (UNIFICATION THOUGHT)

1. Origin of the Universe

a) Dialectics is the logic of motion and development.

"Contrary to metaphysics, dialectics considers everything as in a state of continuous movement and change, of renewal and development, where something is always arising and developing and something is always disintegrating and dying away."

Stalin, Dialectical and Historical Materialism

It is said that the cause of motion and development is the unity and the struggle of opposites.

"The condition for the knowledge of all processes of the world in their self movement in their spontaneous development, in their real life, is the knowledge of them as a unity of opposites. Development is the struggle of opposites."

Lenin, Philosophical Notebook.

If this is true, then within matter itself which is the origin of the universe there must be opposites (contradiction). But Marxists also support the theory of materialistic monism, so they can't explain what the opposites are. In conclusion, materialistic monism and dialectics are two separate kinds of ideas which completely contradict each other.

b) Now, on the other hand, the view of Divine Principle also admits that all existence has generated and developed and does have dual characteristics, but explains that they are not opposites, but complementary, and that through the harmonious give and take action between subject and object growth and development occurs.

“Everything, in order to exist, needs energy and this comes through give and take action. However, nothing can perform give and take action by itself. Therefore, in order to generate the energy to exist, there must be a subject and object who can perform give and take action.”

Divine Principle, p. 40

All things exist through a reciprocal relationship between the dual essentialities of subject and object.

“The aspects of each thing in the creation exists on a reciprocal basis, such as :inside and outside, internal and external, front and rear, right and left, up and down, high and low, strong and weak, long and short, wide and narrow, east and west, south and north. This is because all things are created to exist through a reciprocal relationship between their dual essentialities.”

Divine Principle, p. 21

The most basic common factors which can be found throughout the creation are the dual characteristics of positivity and negativity, and Sung-Sang (Internal Character) and Hyung-Sang (External Form) See diagram in front.

c) According to inductive thinking, we could conclude that the origin of the universe is the unified body (being) of dual characteristics of positivity and negativity and internal character and external form.

In Genesis 1 of the Bible, it says, “God created man in his own image.” Also, in Romans 1 it says, “Ever since the creation of the world, his invisible nature, namely his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.”

d) As mentioned above, we can then define God as follows:

“God is the subject who consists of the dual characteristics of essential character and essential form. At the same time, He is a subject consisting of the dual characteristics of masculinity and femininity.”

Divine Principle, p. 25

Communism: A Critique and Counter-Proposal concludes with:

“Because the universe developed from the first cause, this cause is not a void but an incorporeal force, a teleological being. The development of the universe obviously has a direction and that direction must have purpose. Therefore, the first cause had already a goal to direct towards. In other words, the first cause is purposeful, directional force. This cause is God Himself. God is an absolute being with the attributes of spirit and energetic elements, (basis of matter). Consequently, both materialism and idealism are erroneous and unreasonable. True ontology has to admit an absolute being: That is, a unique being which unites these two attributes.”

Divine Principle, p. 99

Unification Thought also says:

“Mind and matter are not the basic substances (essence) of the world of cause, but rather, are attributes of the Absolute Being. Therefore, they are not totally disparate in nature. Material (hyle), in the world of the Original Image, is a Logos-bearing force, and mind (spirit) in the world of the Original Image, means a force-bearing Logos or force-bearing mind. In other words, in the world of cause, mind has force (power) and force has mind.”

Divine Principle, p.116

2. What is Matter?

a) The assertion that matter exists objectively and independently from human spirit, is correct. (But it does not mean that every objective reality is material.)

“A religious standpoint, which includes the creation theory, can also include the concept of the reality and objectivity of matter. Since God created nature as the object of joy and the recognition and practice of man as subject (Genesis), the world exists independently of the human spirit. In other words, the objective world as recognized by man does exist.”

Communism: A Critique and Counter-Proposal. p. 98

Matter is a part of all creation. Because all creation was made symbolical substantial object of God, therefore matter exists objectively and independently from man who is the substantial image of God.

“Man is God’s substantial object with His dual characteristics manifested as direct image, while all things of the universe are the substantial objects of God with His dual characteristics manifested as indirect image (symbol).”

Divine Principle, p. 26

b) Motion is produced through give and take action between subject and object. Anything including matter, cannot exist without give and take action. That is why matter has motion. Internal character gives the purpose and direction to the external form, and therefore motion has a certain direction.

“All things of creation, though they may vary in dimension, have an invisible internal character which corresponds to the mind; since that is the cause and subject, it manipulates the external form, which corresponds to the human body. This relationship of mind and body enables the individual creation to maintain its existence as a being with a certain purpose.”

Divine Principle, p. 23

If you have any questions, please send a letter to Mr. Seino, Education Department, CARP National Headquarters, 4 West 43rd Street, New York, N.Y. 10036.

