

Unification Thoughts, December 2023: Rearing Monarchs #31 - Approaching the First Blessing, Part 2

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At last, we've reached the final month of the year. I think it's fitting to close it by keeping our focus on the Heart of God and how understanding it helps a child approach their First Blessing. According to the Unification Principle:

The key to God's first blessing is the perfection of individual character. ... for an individual to perfect his character, he must form a four position foundation within himself whereby his mind and body become one...with God as their center. ...They experience the Heart of God as if it were their own.

• *Exposition of the Divine Principle, Creation 3.2, p. 34*

This notion is central to Unification Thought. Its theory of Education takes up this statement and develops it:

An education which enables an individual to grow to the point where he/she resembles God's perfection is an education of heart. To resemble God's perfection...refers to the state in which one's spirit mind and physical mind...engage in give and receive action centering on heart.... In order for the heart to become the center of the human spirit mind and physical mind, it is necessary for human beings to experience God's heart and be united with it. ...Accordingly, an education of heart turns out to be an education for the perfection of the individual.

• *New Essentials of Unification Thought, p. 250*

The Unification Principle poses this challenging question:

Can we ever grasp the Heart of God? The new expression of truth should be able to reveal the Heart of God: His heart of joy at the time of creation; the broken heart He felt when humankind, His children whom He could not abandon, rebelled against Him; and His heart of striving to save them throughout the long course of history.

• *Exposition of the Divine Principle, Introduction, p. 8*

And Unification Thought's Theory of Education singles out these "three hearts" and brings our focus to them in this way:

...In order for children to become such people, it is necessary to guide them in experiencing God's heart. Then, how do children come to experience God's heart? The first step is for them to have a clear understanding of God's heart. ...God's heart has been expressed in three ways during the process of creation and the dispensation of restoration. These three forms of God's heart are His heart of hope, His heart of sorrow, and His heart of pain.

• *New Essentials of Unification Thought, p. 250*

Unification Thought explains that these three hearts correspond respectively to the Principle of Creation, the Human Fall, and the History of Restoration. It then focuses on revealing the powerful emotional narrative underlying these sections, through which a child can begin to understand the Heart of God. It

was that realization that transformed my own relationship with the Divine Principle.[1]

So, since we had looked a bit into the first of these "three hearts" last month, we'll continue by looking a bit more deeply into the "second heart" of God, i.e. the "heart of grief and sorrow".

About this heart, the Principle's definition of the first blessing concludes:

Sharing all the feelings of God as their own, they would never commit any sinful acts that would cause God grief. This means they would never fall.

• *Exposition of the Divine Principle, Creation 3.2, p. 34*

Given the "progressive" values that inundate our children, the finality of this assertion merits very serious consideration. When a young person is away from home - in a dorm, perhaps - what would make him or her behave in the way the Principle asserts? Would it be their strength of will? Or their intellectual understanding of the Principle? As the Principle explains, heart is the deepest part of the soul. It's at the core of intellect, emotion and will. And so, more than those three, the strongest defense they have is what or whom they love the most. That is what can give them the strength to resist temptation.

And that's why knowledge of this "second heart" of God is so critical. Knowing it could deepen their concern for God's heart and provide the power to resist temptation. That's the intent of the readings we will be looking at this month.

The readings are directly from the movement's source materials; they're not supported by any comments or explanations. So, as I'd suggested last time, it would be helpful to pause for a moment or two and step into a more reflective, perceptive state of mind and heart. And then we can proceed to the material by clicking on [this link](#).

Endnotes

1. I'd previously shared a memorable personal experience about that [here](#).

Gerry Servito was appointed by Dr. Sang Hun Lee to the Art and Culture section of USA's Unification Thought Institute. Currently, Gerry is Senior Teaching Fellow of RIIWT. He found Unification Thought after spending college looking into philosophy (especially existentialism), the Gita, and doing transcendental meditation. He was very grateful to find a spiritual path that pursues not only centered mind-body unity, but a second and even a third Blessing - all for the greater purpose! A first granddaughter arrived in October 2022.

God's Heart of Sorrow

God's heart of sorrow refers to the heart of God at the moment when Adam and Eve fell away from Him into the realm of death, which came to be under the control of Satan. It is analogous to the grieving heart of parents who lose their children. In the early days of the Unification Church, when speaking about the heart of God at that time, Rev. Sun Myung Moon would weep bitterly when he spoke about the fall of Adam and Eve.

God commenced the providence of restoration immediately after the fall of Adam and Eve. Ever since that time, God has been advancing His providence in hope of seeing the world of joy realized in the future when His will is finally accomplished. Yet, fallen people have been painfully indifferent to God's providence, continually indulging in corruption and violence. Whenever God saw this, it brought profound grief to His heart. God, who has thus been advancing His providence in history, became a God of **han**, or **deep mortification**, as well as a God of **unfathomable sorrow**. Since His expectation and hope at the time of creation were so great, His sorrow and disappointment due to the human fall, was all the greater.

Even among human beings, when a child whom the parents dearly love is dying, they, the **mother in particular**, will feel unfathomable sadness and grieve deeply. Even when a child's illness is very serious and the parents are told that the child will die, they will still try everything in their power to keep the child alive, by any means available. This is what the parental heart is like. So, when the child does eventually die, even though the parents knew it would happen, they still feel as though their hearts have been cut to pieces, and they are completely at a loss as to what to do. This is the heart of parents, especially the heart of a mother.

The sorrowful Heart of God at the time of the fall of Adam and Eve and the sorrowful Heart of God, who has had to watch Adam and Eve and their descendants suffering in the world under Satan's dominion, which is like a prison, was too great to be compared with anything, even with the heart of human parents who have lost their children. Since the beginning of history, there has been no person who has ever grieved as much as God....

• *New Essentials of Unification Thought*, p. 251–252

The Parent whose position was usurped

17. God's original position was as our True Parent. Yet something occurred that had nothing to do with the original ideal of creation, and His position as the True Parent was usurped. Although God is the Creator, He was unable to intervene and prevent this from happening. Nevertheless, He has been taking responsibility to deal with it ever since. (240-164, 1992.12.13)

18. God's enemy deprived Him of His throne. Unable to become the God of glory, He was left to preside over a history of sorrow. Although God most certainly is the King of His kingdom and King of the universe, He has been treated with contempt, as if He were dead. Meanwhile, all His beloved children were violated and the planet Earth became the enemy's playground. (105-199, 1979.10.21)

19. As a result of the Fall, God became the Parent who lost His children. Is there any father or mother who delights in his or her own glory while their children are in prison? It is the same for God; it fills Him with endless pain. Further, God created everything in the universe for human beings, but as a result of the Fall, God had to hand his children over to Satan's authority. From the moment He lost His beloved object partners, God, the Lord of true love, became infinitely lonely. Moreover, God could not exercise His authority as the Lord of all things, not even once. Even fallen people can boast, but God has never had the chance to demonstrate His full authority and stature as the Creator. Even though He is the Lord of all living things, God could not assume His majesty in front of them, not even once. (343-197, 2001.01.29)

20. What was lost as a result of the Fall? First, the ideal world of true love was lost. Second, the ideal family of true love was lost; in particular, the husband and wife of true love were lost. Third, their sons and daughters of true love, the first grandchildren of God, were lost. These are God's three kinds of sorrow. (349-013, 2001.07.13)

21. God's era, in which He hoped to complete His Will, disappeared without a trace because of the Fall. The Fall brought fundamental destruction to the place where He had created all things in hope. Everything that He had planned, the realm of His ideal object partners of eternal love, was violated and destroyed at the root. How sorrowful God must have been when Adam and Eve committed the Fall and disappeared from His presence. They were to have been God's ideal partners, embodying God's pure original love. How bitter God's grief must have been over losing them. (127-019, 1983.05.01)

22. Christians say that God is the glorious judge who consigns people to hell or to the kingdom of heaven. Yet in fact God is the most miserable being in the world. When the Fall turned the brilliance of heaven and earth into the darkness of hell, God went through the most unimaginable and bitter pain. It was as though God Himself plummeted into hell. Yet when He opened His eyes, came back to consciousness and regained His composure, He became intent on recovering His children who had died. (232-114, 1992.07.03)

23. God and human beings should be together for eternity. Can we imagine God's pain and indignation when the first human beings separated from Him? Can we comprehend His bitterness and sorrow? They should have grown to maturity while building a foundation of love for God that they would not have exchanged even for the entire universe. This would have established a single axis, so that vertical and horizontal could meet on a level plane. Had the first human beings done this, they would have become the standard of love for all existing beings and for all things of creation in heaven and on earth. Then, any being that connected to their love would have been able to reach that standard. (149-240, 1986.11.23)

24. God wants His partners of love to be better than Himself. His beloved partners are none other than us, human beings. Nonetheless, we lost that privileged value and instead came to struggle throughout our lives. How miserable God must feel when He looks at us! He thinks, "They were meant to be My direct children, inheriting My love, My life and My lineage. But now they are struggling as victims who moan and lament in pain and wander in despair until the end of their lives." How miserable God must feel, looking down at this. He is such a sorrowful God. (211-209, 1990.12.30)

25. When you are comforted by someone who has more reason to be upset than you, you can find some consolation in that. However, God has no one to comfort Him, because He has more grievances than anyone in the world. God is the alpha and the omega. A knot of bitterness remains in the depths of His heart. How can He resolve it? This has been God's deep, inner anguish. Under these circumstances God has carried out the



Heart of Sorrow

mother's heart

The Parent whose position was usurped

the enemy

authority lost

three sorrows

utter destruction

trauma



display: A | A

resolve it? This has been God's deep, inner anguish. Under these circumstances God has carried out the providence of restoration to this day. The spirit world transcends time and space; hence, even the sorrow of six thousand years ago can persist forever throughout the realms formed by the ages of history. If you have ever experienced the joy of devoting yourself as a true offering, you will never forget that experience for the rest of your life. With the passage of time, more and more people will recognize and respect you for your offering. The breadth and depth of your offering will increase, and you will be ever more deeply connected with the infinite Origin. When you have such mystical experiences, you will recognize that God's sorrow has not been merely momentary, but has continued up to the present day. (29-294, 1970.03.12)

• *Cheon Seong Gyeong*, p. 92-94

◀ Previous reading • HDH Index • Next reading ▶

CSG 2006 • CSG 2014 • PHG • CBG

A child's understanding of Heavenly Parent

Unification Thoughts, December 2021

Welcome

Blessed December (and Winter if you've got that where you are). Thank you for your continued interest in these *Unification Thoughts*.

In case you're joining us for the first time, the focus of this series is to look into the remarkable role of grandparents in a family. This article is the seventh in the series and its foundation points are here ⇒ [Realms of True Love](#) and here ⇒ [Three Great Kingships](#). If you take a look at those two links, you'll understand the *perspective* of the preceding six articles, if not the details.

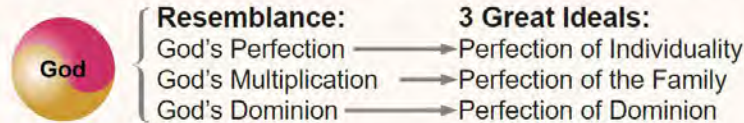
So then, picking up from where we left off: In [November](#), we'd mentioned that every child needs an *education of genius*¹ to fulfill their third blessing. But they need education to achieve their first and second blessings as well. (And it's not just teachers who are responsible. But that's an entire topic unto itself.²)

UT's concept of education is governed by the very purpose of creation, so it defines education this way:

"...in its most fundamental form education is the guidance that parents give to their children so that their children may fulfill the three great blessings..."³

• [New Essentials of UT](#)

This starting premise is apparent in this graphic of the Theory of Education:



Each of the three blessings establishes an ideal for education to achieve.

As shown, the first of the three primary tasks of education is to help a child resemble God's *Perfection* by perfecting their individuality.

For a person, what constitutes their perfection? The Principle gives us one paragraph that's *extremely* dense with meaning. But for the purposes of this article, we'll just simplify it to:

"The key to God's first blessing is the perfection of individual character. ... In order for an individual to perfect his character...his mind and body (must) become one...with God as their center. ...They experience the Heart of God as if it were their own. ...Sharing all the feelings of God as their own, they would never commit any sinful acts that would cause God grief. This means they would never fall."

• *Exposition of the DP, p. 32*

Let's break some of that down and see how UT can help us make this "ideal" into an attainable reality.

1. "The key to God's first blessing is the perfection of individual character"

Helping our grandchildren discover (and develop, begin to appreciate, enjoy) and be grateful for their *unique individual character* was the topic of our last three articles on *Rearing Monarchs*. Though it wasn't the top priority in the Wilderness Age⁴, it should be paid serious attention now, because our grandchildren were or will be born in this post-Foundation Day, *Settlement Age of Chung Il Guk*. Now, we and our descendants are largely responsible to achieve and celebrate *original* ideals, which include each of our grandchildren's unique individuality.

2. "Mind-Body Unity with God as their center"

This might be considered another rarefied accomplishment. Indeed, many of our young people think of *God-centered* mind-body unity as something that only a few very holy people can actually achieve.

But *basic* mind-body unity isn't uncommon. Athletes, musicians, and serious hobbyists experience it so regularly that they have a name for it: it's called being in the *Zone*, or the *Flow*. Many of our own young become so immersed in what they're doing that they experience this—a thrilling, euphoric "oneness". Potentially, that's just a step away from what the first blessing brings. The Principled differences of course are that in the first blessing 1) the purpose is generous—i.e., it embraces others and 2) it's second nature to bring God into the center of our activity.

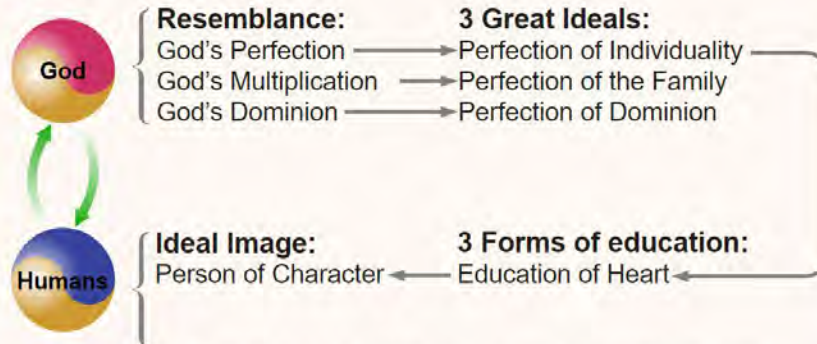
But of course many activities that require mind-body unity are *not* enjoyable. So in that case, what can bring a body to follow its original mind? Is it the will? Have we found that the *force of our will alone* can consistently make us do the right thing? The answer is often "no". Then what about the intellect? Does just *knowing* what the right thing is make us consistently do it? That answer is also often "no". The strongest incentive for doing a difficult thing comes from *being in love*. When we are *in love* with someone or something, sacrifice can become easier. I think that this is the

reason that Jesus said that the *first* commandment is:

“Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.” • Mark 12:30-31

And certainly Father and Mother Moon’s whole emphasis on the heart of filial piety —i.e., *hyojeong*—advocates the same fundamental thing. It’s because Jesus and True Parents know from tough first-hand experience that even the very hardest sacrifices become doable when one is *in love with God*.

That then is what Unification Thought’s first method of education is directed towards:



An education of heart gives a child character which resembles their Heavenly Parent.

3. “Experience the Heart of God as if it were their own”

OK then, that’s clear: a child’s heart needs to be educated to love God above all. But where to start? The Theory of Education explains:

“God’s heart has been expressed in three ways during the process of creation and the dispensation of restoration. These three forms of God’s heart are His heart of hope, His heart of sorrow, and His heart of pain.”

• *New Essentials of UT, p. 250*

UT then goes on to explain those “three hearts”. But first, consider this: When I happened to re-read the *Exposition of the Divine Principle* after learning this point about the Three Hearts of God, something jumped out at me that I’d completely overlooked before:

“Can we ever grasp the Heart of God? The new expression of truth should be able to reveal the Heart of God: His heart of joy at the time of creation; the broken heart He felt when humankind, His children whom He could not abandon, rebelled against Him; and His heart of striving to save them throughout the long course of history.”

• *Exposition of the DP, p. 8*

How had I ever missed that? For a long time, I’d appreciated the Principle as a holy book of profound insights into the Bible, revealing secrets and laws that been misunderstood or missed for ages. Of course there was an underlying drama in the *Messiah* lecture, but too often I was overwhelmed with the sheer number of explanations and revelations in each chapter. (Dozing in lectures doesn’t happen when we’re emotionally engaged.)

But UT’s emphasis on the *three hearts of God* opened wide the emotional essence of the Divine Principle: within the Principle of Creation was God’s *heart of hope*; within the Human Fall was God’s *heartbreak and grief*; within restoration history was God’s *long-suffering heart*. That led to a very memorable meeting I once had with Hyo Jin Nim. During it, he asked me what I thought of the Principle, and I told him that, to me, the Principle was the *greatest epic saga in all the world’s literature*. It was a story about Someone’s most cherished hopes and dreams; it was about the horrendous catastrophe that decimated them; and it was about that Person’s tortured life trying to save His children from an enemy consumed by vengeance. Seen through the eyes of Unification Thought, that’s what the Principle had become to me...

Getting back to the point, UT then goes into an explanation of each of the three hearts. You can find all of that [here](#). But for now, here are short excerpts from each of the three sections.

God’s Heart of Hope:

“...the universe began to be formed about 15 billion years ago. ...What was everything for? It was all for the sake of creating Adam and Eve.... God spent much time creating the universe, in spite of the grueling character of the effort necessary.... God, being filled with hope, however, did not feel the process of creating the universe as too long or too arduous, its length and difficulty notwithstanding.”

• *New Essentials of UT, p. 251*

God’s Heart of Sorrow:

“Since His expectation and hope at the time of creation were so great, His sorrow and disappointment due to the human fall, was all the greater. Even among human beings...when a child’s illness is very serious and the parents are told that the child will die, they will still try everything in their power to keep the child alive.... So, when the child does eventually die, even though the parents knew it would happen, they still feel as though their hearts have been cut to pieces.... This is the heart of parents, especially the heart of a mother.”

• *New Essentials of IIT, p. 252*

God's Heart of Pain:

"God's heart of pain refers to the bitter feelings God has experienced ... watching the central figures in His providential history being persecuted.... God did not abandon fallen human beings, but continually sent prophets, saints and sages.... Nevertheless, people...persecuted them, and sometimes even killed them. ...Those saints and sages were righteous men whom God sent to save human beings.... Accordingly, God felt as if He Himself had received contempt, ridicule and persecution."

• *New Essentials of UT, p. 252*

For this last heart, UT gives a remarkable summary of Biblical history⁵ that focuses only on the *emotional experience* of God. The nearly 100 extensively detailed pages on Adam, Noah, Abraham, Moses and Jesus are condensed into just *five* focused pages. Yet I've never felt the tragic essence of those chapters as clearly.

What a child eventually needs to understand

And regarding this third heart, I was perplexed to read:

"Through an education of heart, children should come to understand the three kinds of God's heart as described above, especially the heart of God in the course of the providence of restoration."

• *New Essentials of UT, p. 253*

How sad is this, that an innocent blessed child should have to be connected to feelings of the deepest anguish? But that is indeed a life-changing understanding.

It's helpful to note however that this is to be developed *over time*. It does say after all that "children should *come* to understand", not that they must immediately digest that third heart during their infancy. Actually, to *first* understand God's enormous investment and innocent excitement during the 15 billion years of Creation, and *then* its violent destruction in a tiny fraction of that time, provides a much deeper backdrop to understand just how devastating the loss was.⁶

Since we can't include UT's whole summary of the history of restoration, let me share one poignant insight into God's Heart:

"There may be those who suspect that, since God is omniscient and omnipotent, He might have known from the very beginning that Adam and Eve...would fail. ...This, however, is not a correct understanding. God was, of course, aware that there was a *possibility* of the human fall. Even so, since God is the God of heart and hope, His desire for human beings to succeed and not to fall was incomparably stronger than his fear that they might fall. ...Since God's expectation for (them) was so great and His hope was so strong, He virtually ignored the possibility of their failure in the offering. Here we can distinguish a difference between heart and reason. God's impulse of heart is so strong as to override reason."

• *New Essentials of UT, p. 253*

Explanations like that are why I could use the word *innocent* to describe our Heavenly Parent, before the Human Fall...

4. One last thing

Remember those last two sentences in the Principle's explanation of the first blessing?

"...Sharing all the feelings of God as their own, they would never commit any sinful acts that would cause God grief. This means they would never fall."

• *Exposition of the DP, p. 32*

For a very long time, I glossed over them. I suspect that many people do, including our young ones. After all, our world is, and always has been, full of stories of well-regarded and even great people—secular and religious—who fell into illicit relationships.

But studying this the Education of Heart, I came to understand the *certainty* in that sentence. And it goes back to the same thing: once a heart is fully consumed by *love* for someone, not only can the lover endure severe trial, he or she also cannot bear to hurt their beloved's heart. This doesn't hold true only for messianic persons, but it can hold for regular ones too. A true story inspired a [fine movie](#) about this. Basically, a foreign missionary was confronted with a native family's misguided attempt at seduction. He remained faithful and explained his love for his fiance and for God. Clearly, he'd taken his education to heart.

Conclusions

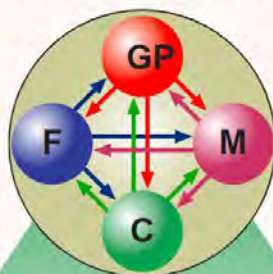
In closing, two things occur to me:

First, I believe that this view of Education isn't only a theory that was created by a divinely inspired educator. I also see it as a very detailed breakdown of the *why* and the *how* Father and Mother Moon have tried to educate our hearts. Actually, it's more personal than that: it's how They've been trying to shape *my own heart*, all these years. The fundraising, witnessing, pioneering, Tribal messiahship—they're all to let us experience God's Heart as our own. So that **once a student inherits the master's knowledge, he/she can replicate it.**

And second, for our grandchildren to learn about God's heart, I don't believe that

Sunday school and one camp each summer are enough. Neither would I rely on any gap program the movement offers for young people. Because by the time they pass through public education and reach that age, *only some* are connected enough to enroll in those programs. No, the education of heart needs to begin much earlier and much closer to home.

So we return again to the basic premise of this series of articles: the existence and the love of God is ideally best expressed in a family through its grandparents⁷.



...we have to attend our grandparents like we attend God, to attend our parents like the king and queen of the world, and the grandchildren, we have to attend like they are the kings and queens of the Kingdom...that will come in the future.

• *Cheon Seong Gyeong* p. 2451

...grandparents represent the spirit world and God. Therefore, from now on, grandparents will be the center of the family four position foundation...children and grandchildren have to attend their grandparents in the most respectful manner.

• *New Essentials of UT*, p. 544

And so dear Golden Agers, our children and our grandchildren need us (to say nothing of HP/TP ;-). And with a little inspiration, engaging tools *are* available. The theory of education recommends this:

"Through an education of heart, teachers and parents should introduce the heart of God to children. In addition to talking to them about God's heart, they can teach them through TV, radio, movies, videos, novels, plays, paintings, and various other means of communication."

• *New Essentials of UT*, p. 257

So maybe in this holiday season, you might think of some inspired film, music, picture, or poem that God has managed to speak through; that reveals something about God's heart. It could make for a very memorable family evening.



Endnotes

1. "...the Chinese characters for 'genius' indicate a person with talent which is given by Heaven" • *NEUT*, p. 265.
2. The *Three Great Subjects* concept is that a true subject of heart embodies three roles: that of parent, teacher, and owner. See [CSG, Book 1, Chapter 1, Section 3](#). And UT offers a [concise summary here](#), in subsection "B".
3. But it's not *all* the parents' responsibility. The definition continues: "...Along with the development of culture, however, the amount of information and learning has increased ... therefore, the place of education was extended from the family to the school ...teachers, as the representatives of parents, must instruct students with a parental heart. This is the original way of education."
4. The Wilderness Age was a 40-year period whose purpose was to indemnify the failure to receive True Parents when they were young and first began their mission. Understanding those dire circumstances, we first gens set our individuality on the back burner.
5. This summary is viewable on [this web page](#); scroll down to **Section 3. Understanding God's Heart**. I know that UT has the reputation of being hard to read, but I promise that this section isn't.
6. The *Ontology* chapter of the *New Essentials of UT* book explains that **before the Creation began, there was an entire Conception stage**. Only when that supremely difficult work was done did the physical creation start. (If you were with us from the beginning of this series, you might recall that it was summarized in the fourth article.)
7. The centrality of the grandparents in a family was explained in several of the first articles in this series. The gist of that content can be found [here](#), under Chapter 2, **Section 1. Grandparents' Love**



Gerry Servito was appointed by Dr. Sang Hun Lee to the *Art and Culture* section of USA's Unification Thought Institute. Currently, he's Senior Teaching Fellow of [RIIWT](#). He found Unification Thought after spending college looking into philosophy (esp. [existentialism](#)), the [Gita](#), and doing transcendental meditation. He was very grateful to find a spiritual path that pursues not only centered mind-body unity, but a 2nd and even a 3rd Blessing, all for a higher purpose!