

The Changing World and Basic Values

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It may be said that we are living in the most rapidly changing age of world history. Highly developed science and technology have been changing our living environment a great deal. Many different cultures, religions, and ideologies have been brought into contact and sometimes into conflict. All these inner and outer upheavals, shaking the basis of human life, cannot but greatly influence our standard of value and value-systems. Therefore the confusion of values heightens the confusion of our society. Is not modern civilization in this way helplessly caught in a vicious circle?

Since the present world is in such upheaval, we are forced to seek or create an enduring and fundamental standard of value. But is this possible? If so, what is this standard like? In an attempt to answer these questions I'd like to introduce my ideas to you.

Original standpoint: Man

Regardless of what changes we may make, one point we cannot change is that we are human. Then what makes man different from animals?

History from the Middle Ages up to the present may be said to be the struggle to pursue freedom and to acquire enough material prosperity to secure that freedom. As Hegel succinctly said, in the ancient Orient only one despot had freedom and liberty, and in ancient Greece and Rome only a small number of people were free citizens among many slaves. It is Christianity that declared that every man must be free. And modern history seems to be the struggle to realize this ideal. The reason why we strongly stand against Communism is that we must protect our range of human freedom from its totalitarianism and tyranny. We have not accomplished this ideal yet, but we are approaching it day by day.

On the other hand, we have noticed in the process of this struggle that because of an unrestrained pursuit for freedom the world became a world where the strong oppress the weak. Accordingly, the gap between "haves" and "have-nots" grew wider and wider in terms of civil rights, standard of living, etc. The worldwide expansion of Communism was brought about by such social upheaval.

Today, however, such problems are being solved by various economic reforms. Material or economic gaps are coming to be smaller problems especially in advanced countries. Instead, racial and religious prejudices, and also the lack of ethics caused by deterioration of community spirit have become critical problems.

Thus in the Free World today the efforts to acquire freedom and material equality, that is, the economic

well-being to substantially back up freedom are bearing fruit. But the question is whether such security of freedom and welfare alone can make a man truly happy.

Limitations of Sensory Satisfaction

To this question, Karl Jaspers gave a totally negative answer and pointed out that even if such freedom and material conveniences are given abundantly, without being conscious of true human nature, this freedom will be used merely for the constant pursuit of sensory stimulation, which, no matter how pleasant it may be, cannot but bring about anxiety and uneasiness. Repeatedly seeking newer stimulation to escape from the malaise inevitably brings fatigue and even stronger frustration. Life in which sensory fulfillment alone is sought cannot find true happiness or peace, but emptiness and endless anxiety are produced instead. Actually this fact by itself seems to make man separate from any other creatures. "Then besides freedom and well-being, what is necessary for a man?"

Three Things a Man Needs

We usually die within less than a hundred years after we are born. Within such a limited time, aren't there some important things to be done? If we don't accomplish these things but live meaninglessly instead, we cannot help but experience fretfulness and uneasiness. What are those important things we have to accomplish in our lives? I think they may be pointed out to be the following three points:

First, one has to perfect one's individual character. Animals grow and live instinctively, but we humans cannot truly grow without receiving education, and learning the language by which we think. Doesn't this fact mean that we are given the privilege and responsibility to grow ourselves through the efforts of free will? Unless we fully respond to this great privilege and responsibility, we naturally feel guilty and grow frustrated. In order to live meaningfully one has to have an ideal and a goal in his life, and reflect upon himself and improve his life each day in relation to this goal.

Secondly, one has to contribute to others with his perfected character. With his creativity and unique qualities he can serve others. This is another distinction of man. When we are not doing anything for others or cannot find satisfactory results, we become overpowered with anxiety, uneasiness, and emptiness. It is human nature to see more value in one who serves others and the whole.

No matter what one possesses, if he lives only for himself, he is a poor man. To be valuable one needs others to serve and love with what he has; otherwise, what he has is worthless and sometimes even harmful.

Lastly one has to be understood. One's goodwill to serve others and the value of his contribution have to be appreciated by someone else. Many artists who were ahead of their time and were passed by unnoticed tasted great sadness. For any sort of value to be born, besides the one who displays it, there has to be someone who understands it and appreciates it.

Then from whose appreciation do we feel the greatest joy? From the one we feel closest to and who has superior ability to appreciate and judge the displayed value. Such a character is what children seek for in their parents or school teachers. If we could find someone in whom we could put absolute reverence and trust, wouldn't we hope to win his recognition? Let me call this one (or ones) "True Parents."

In order to grow steadily each day with peace and fullness of mind, we need True Parents who fully evaluate us with complete understanding and guide us with brimming love. Just as small children feel restless and uncertain when they cannot see their parents, feeling the absence of True Parents, we find uneasiness, fear, and despair arise in our hearts. If I've experienced the need for True Parents, then it must be so for every man. Then we not only must have True Parents, but also we must become True Parents to others.

What is the substantiality of the True Parents? It is the whole of expectation, responsibility, concerns, etc. which the "life-giver" holds toward the "life-given", that is, in one word, LOVE. I believe that we have to love and to be loved wholeheartedly based on the premise that each man displays value. This is undoubtedly the: ultimate, most necessary point for a man to reach.

Correlation among Purpose, Value, and Love

In my opinion the criteria for a man to be truly human are: 1) Purpose, 2) Value, and 3) Love. These three factors are the very ultimate, unchanging essence of man throughout all other changes.

Of course, the purpose to be set up, the value to be judged, and the love to be given may greatly change with the flow of history. But whatever the contents, the following points are unchanging fact regardless of the passage of history: 1) Life is vanity without a purpose big enough to dedicate one's life to; 2) Man cannot be happy if he is not doing good for others. And 3) he can feel no true peace of mind or fullness

of life without the love of True Parents.

Then why is man so inclined? I have explained these three things separately to that you may understand easily. But actually these three are merely different aspects of one thing.

First, let us think about purpose. I said every man should have his own purpose. But could he set up a lasting purpose~ thinking merely of his own advantage and not of others? If a man_ sets up his purpose thinking only of himself, his purpose may collide with that of others, or fail to be supported by others and so not last long. A purpose which can last eternally can only be obtained by considering what is necessary for the whole society or for the future, and then choosing the one which fills your own nature or liking and setting up the purpose of your life accordingly.

You may say, this is my purpose, but in order for it to be a lasting one, you must find it within the purpose of the whole and necessarily unify these two purposes in yourself.

From this, the first factor of setting up your purpose is contained in the second factor of serving others (or the whole.) And in the second factor of serving others, you'll come to want to serve in such a way that your service may bear fruit. In serving, you will find that you have a wish for a person who understands, evaluates, and effectively reads the content of your heart which is ready to serve the world. In other words, there seems to be contained in serving others, the third factor, the desire for True Parents.

Therefore these three things can be contained in one desire. The one desire is simply that we wish to have a true Home under True Parents. Originally, giving a man the purpose of his life was the duty of his parents. The value of a man comes about according to the degree to which his purpose is actualized in himself. And to judge the value and give love, recognizing value, is also the original duty of his parents. If these duties of the parents were fully accomplished, then these three things would naturally be fulfilled and man would be happy.

Considering this, we come to the conclusion that the reason why men are not fully human is that they lost the True Home, and they lost the True Home because they lost the True Parents.

In other words, everything would be going well if man had not lost the True Parents. If the rivet of a fan is lost, everything is separated and falls into disorder.

Relative Value and Absolute Value

We find that the relation of these three factors--purpose, value, and love--is such that they fit together like different parts of the same building.

Why do they tie into each other so well? Because of accident? I don't think so. I think all these things are so harmonized because there is one Creator, or God who planned and worked it out this way.

Now if we consider that a God who created us in such a way exists, we find that our attitude towards life changes entirely. For, if there is no Almighty God who created us according to His plan, even if men say they understand, appreciate, and love one another, their understanding, appreciation, and love are only imperfect, relative, and temporary. But if God exists, these are not so temporary or relative. We can realize perfect, absolute, eternally unchanging understanding, appreciation and love.

The Essence of Value

If there is a God who created this entire universe according to a certain plan, there must be a clear purpose in each creation.

Furthermore, according to the Biblical viewpoint of the world, man is the image of God" and originally has the same nature as the Creator. If this is true, what can we conclude from these ideas?

Wouldn't it be just this: The goal of life which each man sets up was in fact originally a part of God's purpose of creation, but since, unlike animals man has the same nature as God, he thinks out and chooses his purpose for himself, without imposition from outside.

If all men actualized God's original purpose of creation in their own purposes, naturally their purposes would not be in conflict with one another. Hence it can be concluded that every man has a purpose of his own but that purpose must be one which serves the purpose of the whole.

Concretely speaking, every individual's original purpose is the perfection of his character, and the purpose of the whole world is the perfection of the Kingdom of God (Civitas Dei), and these two must be harmonized perfectly, just as each part in an orchestra is harmonized into the full score. In other words, each person builds up his personal value as a unique individual and should not use it only for his own

enjoyment, but dedicate it to the happiness of the whole world. In this way we could experience the joy of receiving as well as the joy of giving, if we practiced serving one another.

Now the relationship between the whole society and an individual is concretely concluded in this way: Every man has the desire to seek value as well as the desire to display value. The desire to display value cannot be fulfilled without a subject which recognizes and accepts the value. "To display value" means standing as the object before the subject which possesses the standard of value; that is, serving the subject. Conversely, to "seek for value" means standing as the subject before any object and loving the object. The object dedicates value, that is beauty, to the subject, while the subject loves and appreciates the object. These two become united into one not by force but voluntarily in seeking for each other through the give and take action of heart, on the basis of value.

It is really well devised. Why is it so? I think it is because God created man desiring that man should love one another. Well, is it enough for men to love one another? If men merely love, understand, and appreciate one another, their relationship is still only relative, and has no absoluteness or eternity in itself. Here one most valuable thing is forgotten; that is man's relationship with God who created man so wonderfully.

The subject gives love to the object and the object returns beauty to the subject; in this way, a correlation of value and heart among men is formed. But actually it has no meaning if man doesn't dedicate the whole relationship of goodness to God as beauty, and receive love and appreciation from God.

The appreciation can be expected to be absolute, eternal, and unchanging if man receives love, understanding and appreciation from God. The reason why man needs the existence of True Parents and longs for them, is that man wants to receive such love; understanding, and appreciation from the Absolute Being in a visible and concrete form.

The absolute value of man is that which can be obtained by the subject and object forming a good relation of give and take of love and beauty, dedicating the relationship as a beautiful object to God, the absolute subject. This is, I think, the way to grasp the value which will not change in the future throughout eternity, though all other things may change.

The Search for Freedom Based on the Principle of Responsibility for the Actual Consequences

After having researched this problem thoroughly we can conclude the following: Man cannot be happy merely with freedom and material welfare. With freedom and material resources as a base we must find the purpose of each one's life and display our value by serving others (the whole society.)

We must have True Parents who understand and judge such value fairly and give love, and we ourselves must grow to be such True Parents.

Furthermore, true, eternal and absolute happiness cannot be assured if we maintain relationships only between individuals. We must dedicate such good give and take relationships to God as beauty and receive in return absolute love, understanding and appreciation from God.

If this thinking is right, we should not seek merely for "freedom" and "social welfare" as we have been. "Freedom" does not have value in itself. It may lead to sacrificing others for one's own sake. The abuses of capitalism have been brought about through such misuse of freedom. Freedom is necessary in order to serve and love others, as well as to perfect oneself and to find one's own purpose, and to please God in so doing. Otherwise, freedom can do more harm than good.

Therefore, freedom is valuable and should be protected, but only when it is held responsible for the consequences of its free choice, based on the principle which agrees with man's original nature, and brings about the perfection of the individual character, service, and actual results of love.