Confucianism's Yin-Yang Principle: Two Pillars Sustaining the Cosmos - Part 7

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[The Limits of Paternal Civilization and the Vision of Maternal Salvation - Contribution]

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Where Western "Providence" Meets Eastern "Heavenly Way (Cheondo)"

The blueprint of salvation drawn by Western civilization through Judaism and Christianity with the Bible as its central axis shows a miraculous alignment with the operational principle of the universe established by Eastern civilization through the I Ching (Book of Changes) - that is, the "Heavenly Way" (Cheondo). At its core lies the principle of Yin and Yang, the two pillars sustaining the cosmos.

The dynamic harmony of Yang and Yin, differentiated from Taegeuk (the ultimate origin of the universe), symbolizes the order of Geungon-hapdeok (the harmonious union of Heaven's and Earth's virtues), where Heavenly Father and Earthly Mother harmonize as one. This demonstrates the principle by which invisible divinity becomes substantialized on Earth. It signifies that the "Substantial Only Begotten Daughter," possessing equal status with the Only Begotten Son, appears on Earth to complete the status of the True Parents of Heaven and Earth. Just as all creation gains life through the complete union of Yin and Yang, the advent of the Only Begotten Daughter is a cosmic milestone declaring the arrival of the era of maternal salvation, embracing humanity beyond the limits of paternal civilization.

Two Entities Differentiated from Taegeuk: A Reflection of the "Parental Divinity"

The I Ching, the foundation of Confucian philosophy, explains the creation and changes of the universe through Taegeuk (the Ultimate Reality). Taegeuk is the source of all creation, which simultaneously differentiates into Yang (masculine energy) and Yin (feminine energy) to bring forth all things. This aligns precisely with the harmonious essence of Heavenly Parent's masculinity and femininity, which was projected into the universe as discussed in the previous installment.

Eastern sages realized thousands of years ago that masculinity and femininity harmoniously coexist at the source of all creation. The principle of cosmic creation is rooted in the way of the "True Parents of Heaven and Earth" (Cheonji Bumo), where Heaven (Geun) and Earth (Gon) harmonize to give birth to and nurture all creation. This is the process of Eumyung-hapdeok (the harmonious union of Yin and Yang), where Heaven's active energy meets Earth's substantial receptivity to bear fruit. It is a cosmic design through which the male and female essence of the Creator is projected into all creation to open a sphere of harmonious life. This is not a mere classification of natural phenomena, but a fundamental cosmic law established by the Creator to substantialize His/Her essence on Earth. Therefore, the scriptures quietly testify that the great history of "re-creation" - the salvation of humanity - can never be accomplished without this harmony of Yin and Yang.

"Geungon-Hapdeok": Restoring an Equal Partnership

For a long time, Confucianism has been misunderstood as a synonym for patriarchal authoritarianism. However, the original teaching of the scriptures by no means defines women as subordinate beings. In the I Ching, Geun (representing Heaven) and Gon (representing Earth) are not in a hierarchical relationship, but are equal and complementary partners who complete each other.

No matter how powerful Heaven's energy may be, without the embrace of the Earth, seeds cannot sprout; no matter how fertile the Earth may be, without Heaven's sunshine and rain, fruit cannot be borne. In Confucianism, this is called Geungon-hapdeok. It means that cosmic order is properly established only when the virtue of Heavenly Father and the virtue of Earthly Mother are combined.

This logic applies identically to the history of human salvation. If the advent of the Only Begotten Son in Western Christian providence was a history of "pioneering" that conveyed Heaven's command to the Earth, the appearance of the female Savior (Only Begotten Daughter) with equal status must be a history of "completion" that receives that command and gives birth to substantial life. The era of Hucheon-gaebyeok (the Opening of the Later Heaven) foretold by Confucian scriptures signifies an era in which this long-suppressed principle of Yin - namely, "maternal divinity" - finds its proper place and harmoniously unites as an equal with Geun.

Why the "Only Begotten Daughter"? The Unfinished Religious History Lacking the Substantial Entity of Yin

Until now, human intellectual and spiritual history has been heavily skewed toward Yang values: justice, law, struggle, and conquest. Religion, too, has remained a "half-truth" centered on a male savior. This was like having Geun without Gon, or having seeds without a field.

The maternal comfort that Christianity longed for over 2,000 years under the name of the "Holy Spirit" was, from a Confucian perspective, a spiritual thirst for the "principle of Gon" that had failed to be substantialized on Earth. Since salvation is the process by which fallen humanity is reborn as children of Heaven, the appearance of the "Only Begotten Daughter" - the substantial Mother who gives birth to and nurtures life - is a providential necessity that is unavoidable even from the standpoint of Eastern philosophy.

The Only Begotten Daughter is not merely an assistant helping the Only Begotten Son. As the maternal essence of Heavenly Parent, she is the central figure of Yin who completes the principle of Yang. The core concept of "True Parents of Heaven and Earth" pursued by Confucian scriptures transcends mere abstraction and becomes reality for humanity only when the status of substantial True Parents appears on Earth to achieve the complete harmony of Yin and Yang.

The Vision of Maternal Salvation Asked at the Threshold of Paternal Civilization

In conclusion, Confucianism's Yin-Yang principle provides a compass to break through the civilization-level crisis we face today. When the blade of justice wielded by paternal civilization can no longer heal the world and instead rushes toward destructive conflict, we must return to the maternal virtue that embraces and revitalizes all creation.

The substantial fruit of Eumyung-hapdeok, which Eastern philosophy has longed for over thousands of years, is now emerging above the surface of history. Transcending the claims of a specific religion, this is the grand culmination of human history that all spiritual civilizations of both East and West have sought to reach. Now, by restoring the status of the Mother - the "lost half of Heaven" - we can finally dream of a peaceful and prosperous era where Heaven, Earth, and Humankind (Cheon-Ji-In) become one.

At this point where Biblical prophecy and the principles of the I Ching intersect, we discover the final puzzle piece of human salvation.