

## Why True Father changed his name from Moon Yong-myung to Moon Sun-myung

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*Photo date and location unknown*

Moon Yong-myung 文龍明 (문용명), was True Father's given name meaning "bright dragon." Moon Sun-myung 文鮮明 (문선명) can be translated as "fresh bright culture" (鮮 can also mean "clean"). Father chose Sun 鮮 to replace the dragon not only indicating of a fresh, new culture, but also that it is composed of two half-characters, a fish and a sheep (lamb), which are both Christian symbols. The lamb, of course, refers to Christ, and fish was a symbol early Christians used to identify each other. More, 文 also means "word," here referring to the Word of God.

Father's family name Moon, meaning culture or word, consists of four strokes, two on the top and two, diagonally crossing, on the bottom. Father explained once the relationship among four characters 天천 heaven/sky, 父부 father, 元원 original/primary, and 文문 culture/word(s).

All four of these, he said, derived from the original 天, "heaven/sky," which comprises two horizontal strokes (the character meaning 2, two) which signify the dual characteristics of God and horizontal

signifying the all-encompassing, omnipresence of the sky, or of Heaven. The other two strokes are vertical and mean "person," that is, 人. This character is sometimes said to be a pictograph of a person with two legs, but Father said its more fundamental derivation is two people, a man and a woman who lean together and support each other. Heaven is the union between God and persons: 天.

This isn't new to Koreans; I know because I've lived here these decades. But Father went further to say this character, these same four strokes (he swished his finger through the air four times, all four times beginning with the two as per correct calligraphy and finishing with the two diagonally downswept) are all based on 天. For example, 父 means father, and he didn't have to explain the connection with Heaven - we all understood that quite clearly, including Americans and Japanese together at Belvedere that Sunday. Also, 元 means original or primary -- again, one, two, three, four -- with obvious connotational relationship to 天. Finally, 文, with the same root to Heaven.

Father also mentioned 仁 which is formed of 人, person, and 二, two. It means benevolence or kindness, as well as another handy word here, humaneness in which the relationship to the written character demonstrates ("human"). But Father explained this a la Divine Principle, referring to human relationships, the "two" referring to self and other. It is, of course, the core principle of Unificationism, of 天一國 Cheon Il Guk, which Father said means "two become one."

Finally, another character I learned about in a much later lecture, after I came to Korea, 教 (교 kyo) meaning "teach" or "instruction." It forms the word for "religion" 宗教 (종교), which according to traditional derivation means "sect + doctrine" but Father said the true meaning is for 宗 to represent "best," as in "best teaching." He was comparing to the Western derivation of the word "religion" as deriving from Latin, and signifying "bind to God" or in terms of salvation=restoration, "bind-back to God."

I bring this up here, because if we look at 教 which is used in both words "religion" and "education," in the right-hand half we see a modified form of 父, "father." See it? One, two, three, four. Father made it a point. That, those four strokes, is one of the prime Chinese character radicals, and it means "action" or "strike"; according to my books, thousands of years ago it was originally a pictograph of a hand holding a stick. However, AFAIK (but I'm a lowly Westerner and know relatively very, very little about Chinese characters) it is only True Father who made the connection to 父, "father."

(He went against traditional derivations of Chinese characters for some others too, e.g. 罪 and 死 and 德, if anyone is interested.)