



PRINCIPLES OF EDUCATION

VOLUME I

THEORY OF Cause and Effect
Ideal Man
Cause of Crimes



Sang Ik Choi

Introduction

Every human being has desire. Desire is hope and hope is power. A powerless life is a dead life. Also, all deep human desire is for goodness. Who wants a life of grief? Even men like Hitler and other men have wanted to have a fulfilled life. However, they have killed millions of people because of conflicts of race or national benefit. Yet, at the same time, they have treated members of their family, their friends and their countrymen fairly and graciously. By such limited perspective, all wars have been carried out in the name of righteousness.

Even though our desire has always been for goodness, we actually have had conflict and crime in our history. We are unfulfilled individually and collectively, and we universally sense that conflict and unhappiness are against our natural desire. Therefore, many religionists, philosophers and politicians, who have wanted to save and bring happiness to people, have been making an effort to eliminate these problems. However, they have not been able to achieve this goal. Contrarily, they have brought separation, friction and political opposition. Very possibly, a nuclear war will soon start which might destroy all of humanity. If we consider the world today, it seems that all our efforts, blood, sweat, and tears had been in vain and that we have lost hope for peace and happiness. All of humanity is confronted with a great impasse today so that many religions teach us to give up hope for this world and to only wait for the after-life. Philosophers have become somber, skeptical and agnostic. Politicians have continued to repeat the same mistakes throughout the centuries.

If we could not resolve these problems, the lives of millions and billions of people today and in the future will end with conflict, regret and unhappiness in the same way that the people in the past spent lives wasted in suffering. If we sincerely concern ourselves with these responsibilities, we see that somebody has to devote his life to solve these matters and to forget even eating and sleeping. I am one man among men who has regarded deeply this tragedy of humanity and eventually have found certain solutions to these problems. Here, with burning hope, I present to you this book that I have written.

Many men have thought that the tragedy and crimes of humanity have come from a lack of material. The industrial revolution has remedied this situation and has brought material advancement. Yet this has not been a complete solution to conflict. One need only look at America and other materially developed countries to notice that they have more crime than any of the underdeveloped countries.

Some scientists have speculated that conflict might somehow be resolved by the scientific revolution that is occurring now in the twentieth century. The facts are that today man stands in fear of many scientific discoveries and priorities and seriously considers that technology might rule man.

Politicians and revolutionaries have thought that political revolutions and the overthrow of the present political and economic systems with the establishment of a new one would solve the problems of mankind.

Many politicians and sociologists have set new laws and changed many social structures and systems in order to solve the conflict and suffering of today's human tragedy. Nevertheless, there have been no effective results. For instance, some political systems have changed from a capitalistic system of free enterprise into a communistic society. Yet, there has been no radical solution, only a slightly better situation for the economy. On the other hand, they have had to restrict people's basic human rights and dignity and reduce free-

dom of thought, speech and enterprise. There is ceaseless discontent and complaints voiced by the conscientious and intellectual people because all of mankind's efforts that he has paid throughout history to gain individual rights, prestige and freedom seem to be in vain.

Conflicts, tragedies and problems arise for many different reasons and from complex situations. However, those problems begin with a lack of personal character which comes from one's lack of awareness of himself as a human being. There is no way to solve problems and develop the world without promoting the individual human character. How can we expect a good family, society and world without good individual personality?

In a different more ideological view, today many spiritualists conflict with materialists and individualists struggle with collectivists. This fighting has been ridiculous. How could the spirit exist without the body? How could the society exist without individual people? Furthermore, material without spirit has no value, and the individual without the society is meaningless. The spirit and the body, and also the individual and the collective are mutually indispensable existences. In the human being the spirit and body as well as each individual organ and the collective purpose of the body exist in perfect harmony under the whole purpose of the body.

Conflict and skepticism arise between people who emphasize partial knowledge as if it were total knowledge. Seven blind men each touched an elephant and each had a different concept of what the elephant looked like according to his viewpoint and experience. Without seeing the whole elephant, each blind man emphasized his viewpoint as to what is right.

All conflict comes from insisting on narrow, shallow, partial knowledge without opening a wide, broad mind and also from the lack of fully developed human character. Therefore, we must have a broad, comprehensive mind and respond to each other rather than maintaining an exclusive narrow mind and reacting to one another.

Then, how can we reform our character? The only way is by the truth. The real purpose of religion, philosophy and science is to

search for the truth and to establish good individual character, a good society and a good world. The final goal of humanity is to establish the ideal world which must begin with individual ideal man. However, even though religionists or philosophers have been aware of the truth, they often have distorted their lives to ritual, ceremonies, certain theories or dogma, sophistic reason or only intellectual development by their self-prejudiced concepts and experience. Thus, their ideas became useless for education to promote good character.

Then, what is the truth? How can we find it? Is it so difficult? No, it is very simple. The truth has appeared through the spiritual revelations of particular people. But in more natural conditions, everyone is aware of truth through his own conscience and rationality. **Therefore, the truth is not far away from man - but within him as conscientious rational common sense.** In the same way the truth of the animal is within the animal as instinctive law. Therefore, common sense arises from the bottom of the pure conscience after we have rid ourselves of prejudiced religious or philosophic concepts. Therefore, Jesus said that unless you become like a child you will never enter the Heavenly Kingdom. Did the priests or scribes accept Jesus? No! He was accepted by childlike fishermen like Peter who had open minds that were not chained to dogma and narrow concepts.

All the teachings and truths which were given by saints and wise men are conscientious common sense. For instance, Jesus healed a sick man on the sabbath day which was not to be a day of work. This violated the letter of God's words of the Ten Commandments. Jesus was accused by the priests on this matter and he replied that it is lawful to do good deeds on the sabbath. Healing people and doing good things, even though it might have broke the sabbath day, was not against God's will.

...and he said to them, what man among you that shall have one sheep, and if it fall into a pit on the sabbath day will he not lay hold of it, and lift it out? How much more

valuable is a man than a sheep? Wherefore it is lawful to do well on the sabbath day.

Matthew 12:11-12

The inner meaning of the Ten Commandments and what Jesus spoke is conscientious common sense. Therefore, all great teaching is never beyond this standard and always follows the pure original conscience.

In order to search for the universal truth, I gave up all my established religious and philosophical concepts, always preferred conscientious or rational common sense, and I finally found truth through many years of my own creative thought, the practical experience of community life and also by assessing the great teachings of wise men.

Hereby, I wrote the Principles of Education and it is my sincere wish that this book will contribute to the solution of the problems we face and that it will help bring human happiness today and forever in the future. I have collected here a systematic presentation of the most indispensable truth about the ultimate questions of human life. It is meant to be read volume by volume as the ideas are in a logical progression and can be understood more clearly. I requested no copyright in order to freely contribute to mankind beyond my own or group benefits. So, you may freely refer to it, and use it in order to contribute for the sake of the education of true human character.

This conscientious common sense which is not influenced by prejudiced, religious or philosophic concepts is human universality. So, it gives us a common idea, common purpose and common benefit. Then, automatically we can have unification, order and harmony under a common ground and cooperate together to establish the ideal world which is the heavenly kingdom on earth. There is one more chance to try and to establish without failure the ideal world and it is by educational revolution of conscientious common sense. Then we will accomplish our dreams.

OTHER WORKS BY **Sang Ik Choi**

THEORY OF THE IDEAL MAN

THEORY OF UNIVERSAL VALUE

THEORY OF GOOD AND EVIL

THEORY OF HAPPINESS

THEORY OF THE CAUSE OF CRIME

THE PURPOSE OF MANKIND

PRACTICAL METHOD TO BECOME THE IDEAL MAN

THEORY OF THE KALEIDOSCOPIIC COMMUNITY

THEORY OF ETERNITY

Note: Ishi "Koro" Ishiguro explains that the other works by Sang Ik Choi listed on this page were planned, but were either never written, or, if written, never published.

written by SANG IK CHOI