

PRINCIPLES
OF
EDUCATION

THEORY
OF THE
IDEAL MAN

THE THEORY

OF

THE IDEAL MAN

by

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Introduction

Whatever man has been and now is, he always has been seeking goodness. Ultimately, he desires to perfect his character and to love and be loved by everyone. However, no one has known what the ideal man is and how this status could be attained. Many people have tried to find it by spending monastic lives of penance and austerity. Some have gone the religious way to attain the stage of perfection by religious and spiritual power through praying and relying on the Omnipotent. Others have tried to accomplish this desire for perfection through philosophy and education and have traveled the world in search of great teachers and “the way”.

In spite of his efforts throughout history, man could not realize concrete images of a true man or ideal man. Despite various means and methods, men have been repeating the same fruitless action without a concrete and practical idea. For today’s contemporary intellectuals, theories and methods of the past no longer have power. People will not listen to the dogmas and doctrines of the past. They

lead agnostic and skeptical lives with no hope for a better life, in the present suffocating world situation. Today, religion, philosophy, education, politics and many other methods to establish a better society are no longer effective. Society is repeating its past methods and mistakes and derives no dynamic power for a significant reformation of human character and humanity. No true men are seen in our world today. Instead, we see hypocrites pretending goodness and conscientious people who suffer in self-blame and grief because of the discrepancy between the dictates of their consciences and their actual ugly behavior. People are still struggling within themselves to be true men.

Religions and philosophies should be the means for educating true men. Yet they lack the systematic logic and reason needed for acceptance by today's well-educated conscientious people. They do not have instructiveness to motivate man's spirit and convey the deep significance of life. They are not concrete and actual in that they can give no power to actually have faith in oneself and in humanity for an eventual actual victory over destruction and despair. What the present religions and philosophies teach and how they teach it is only one part of often abstract and conflicting theory. It is ineffective, conveying little practical value and giving no true satisfaction.

Even though what people in the past had been given was often ambiguous, abstract truth or theory, it often was enough to stir-up their determination and was therefore of some value. Thus the peoples of the past gained a certain satisfaction and stimulation and enhanced their character. The very fundamental ethical truths were enough to stimulate and give purpose: to obey and respect one's parents, to be loyal to one's lord, to love and be kind to others and to be neat and modest. However, these truths are common knowledge to contemporary intellectuals who do not feel unusually impressed by any doctrines or dogmas that try to give power by merely teaching things such as these.

Many philosophers and educators hypothesized recently about

what and how man should be. However, these thoughts were derived from individual, subjective viewpoints. Accordingly, there were none having universality and adequate explanation to give satisfaction to all humanity. In the end there only arose more debates and confusion.

“The way” for man has been sought throughout history and has been pointed out by truth. It is not merely desired individually and directed toward subjective self-satisfaction. It is one which is longed for by all humanity, regardless of race, culture and time. It is the one which has definite universal and perpetual significance and application. Accordingly, we must unify and harmonize together to bring cooperation and peace.

Despite man’s tireless efforts, if he does not have a concrete image of the true man, then he cannot ever make a true character or personality. Finally, man must develop a concrete, practical, universal and eternal idea of man. This idea must be more instructive than the mere abstract and ambiguous idea of Christianity which is to “be perfect as your Heavenly Father is perfect”, and the Buddhist idea which is to be “complete as Buddha”.

What today’s world eagerly seeks is the fixed star or principle to constructively unify all the good points of the many ideas of today. We do this according to the standard of universality and perpetuality in order to build an ultimate true figure of man and to establish the ideal world. Otherwise, we can never break the deadlock impeding humanity, and the efforts of past saints and wise men will have been wasted. What is the standard of the true or ideal man which is acceptable to heaven and earth and applicable to all of humanity?

Before defining a true man, it is first necessary to discuss what is meant by “truth”. The truth teaches us what a thing is and what its purpose is. Nothing exists without it. This is the cosmic law of this universe. Therefore, it may be said that the truth is infinite. The many different truths that characterize everything which exists, share common characteristics which are defined as the truth, or rightness. Rightness, or natural law, has unchangeable universality and perpetuality regardless of a particular time and space. Only things

that are in harmony with this natural law can eternally endure. Existences will perish when they conflict with this law.

What is the nature of this enduring rightness? We see that everything which exists has mass or form in time and space. More than that, we note things move in relationship to one another. We also see order and harmony, or quality about existences which move characteristically. This quality is the essence, or truth about an existence. For instance, gold has a quality that distinguishes it. Everything which exists has this inevitable and inseparable triangular relationship of quality, time and space. This quality, or essence, may be called the purpose of a thing, and its value is derived from it. Everything which exists has mass (in space and time), movement and quality. The mass in space and time is prerequisite for quality, or truth.

What does the truth (rightness) teach us about the infinite truths which exist in the universe? It teaches us three basic things.

First, it teaches the direction of movement for anything which has mass (existence in space and time). This basic direction that pervades anything that exists, is the rotation for the revolution for the whole purpose centering in a subject. This basic movement brings unification. For example, an atom is unified because all of the electrons revolve for the whole purpose of the atom around the nucleus which is the subject.

Secondly, the truth teaches us the orderly and harmonious relationship between the individual existence (rotation) and the collective (revolution). If we examine the natural growth of a plant, we see that each of the individual cells contributes itself to the whole purpose of the plant which is the subject. The result is a very natural and harmonious relationship because each individual contributes itself to the higher value of the collective existence. The result is a healthy plant which benefits all of the cells as members of the plant.

Thirdly, once this basic unification and order is established, then peace, further development, elevation and multiplication can begin. In this way the existence continues to move and develop.

When we say that something is based on the truth, we mean

that something is based on the fundamental law of the truth, or rightness. Rightness is the basic truth of infinite truths. It says that everything exists in unification, (rotation for the revolution centering in a subject), order and harmony (the individual has a naturally proper relationship to the collective which is the center or subject) which provides the condition for peace, life and further development.

PHYSICAL PERFECTION WITH INSTINCTS

PART I

True man also exists with truth as the fundamental standard of existence. More specifically, man is composed of spirit and physical body and, at the same time, man is an emotional and rational being. His spirit acts according to spiritual truth or law, which pervades the conscience. The physical body also works according to the physical law of the rational mind and instincts. Then its existence is maintained. Nothing exists, if it is contrary to the law or truth. For example, if one is contrary to the law of emotion and conscience, then insecurity, anger, ill feeling and pangs of conscience may arise. This results in the decline of spiritual steadiness, mental illness and destruction. Likewise, if one acts against the rational mind and instinct, physical pain, sickness and the body's destruction will result.

Thus, the ideal man is the possessor of sound spirit and sound body. The sound spirit dwells in sound body; the sound body is supported by sound spirit. The sound body without sound spirit, proper direction, and purpose, might result in conflict and destructive power. After acknowledging that both spirit and body have to be

sound, we must know which is more valuable and which has to be provided first. This question about which is the subjective being is vital and has been discussed by many philosophers and moralists throughout human history.

The inversion of the view towards this point and the resulting view of existence becomes the main cause of human sufferings as the inversion of the truth. Therefore, if man is ignorant of the truth and contrary to it, and if truth is inverted, all his efforts in life will be in vain. Furthermore, it hastens destruction. As a result of following and living the truth, we can clarify the value and purpose of the existence of all things in proper order, and gain the infinite joy and happiness. Any actions without truth come to nought, in spite of our efforts. Man's wisdom is for this very purpose: to know the truth and to gain thorough satisfaction of both spirit and body through actions based on the truth.

How can one find the truth about man? The truth is the proper status. It is derived from "naturalness". Naturalness is the true condition of anything. It is the condition of something existing and behaving consistently with how it really is. Thus, the truth can be reached by seeing the original nature which dwells in the depths of one's heart or by deeply studying the naturalness of conscience, rational mind and instinct of man. Many religious people and philosophers have exerted themselves to the utmost to attain the perfection stage through those methods in the past. Nevertheless, they could not grasp the true happiness which was supposed to be attained as the result of living by the truth. From these facts, we see some barrier was in the way. What was the mistake and where did it lie? First, I will clarify further, briefly, all aspects of the truth.

The truth has relativity, positive and negative, or thesis and antithesis, although the truth, itself, is sole and absolute. The positive has constructive and elevative direction, but the negative has destructive and degenerative direction. In the Bible it is the potential negative direction reflected and forewarned in the phrase, "the day you eat the fruit, you shall die." This warns Adam and Eve that if

they chose the negative direction which would then break God's word (truth), death and destruction would be imminent. There is a choice between both positive and negative. However, the negative shoulders the destiny to perish in the long run. It is a tentative existence which can exist only provisionally before it is completely destroyed. Therefore, the truth is positive, sole and absolute from the point of view of the principles of perpetuality.

Therein lies the mistake which people have made who lack deep insight. They regard everything in the present as natural and the truth. They mistake the negative non-principled naturality, as original naturality. However, this is bad habit rather than naturality. For example, contemporary materialists insist that conflict, greed and lusty sexual behavior are natural. Thus, they mistake license for freedom. The non-principled nature has become habit and is the deviated propensity. This is a great mistake which expands from the individual to the collective total in which most people misunderstand this deviated propensity for the positive natural principle or original naturality. This has been the cause of troubles in our lives. We will have no solution to the troubles if we do not understand the original naturality. Thus, the truth indicates the positive enduring side and eliminates the deviated propensity; this brings the beneficial results. Therein lies the significance of Jesus' spoken words, "if you don't believe what he speaks, believe him in seeing the fruit or result of his action."

What is the true value of man? We see the best way to find the answer is to observe the Originator's cosmic law. This is the law of the conscience, rational mind and instinct which governs man and in which the deviated propensity is excluded. Concretely speaking, it is seen in the process of one's growth from birth to maturation and adulthood.

At first, a baby cries for milk, searches for the breast, and sucks milk. He does not care whose breast or whose milk it is. At that time, the only actions are those of the simple primary instinct to suck milk, moderate movement, and sleep. These actions are arranged in order

according to their importance. For example, a baby will cry if he is forced to exercise or sleep when he is hungry and has been given no milk. A baby cries when he feels uncomfortable to warn against a neglect of the natural order. In another respect even a tiny baby seeks the liberty to act easily and freely. The rational mind seeks freedom to act in moderation, order and liberty. It begins to arise, along with instinct, though it is still simple. It might not be an exaggeration to say that this undeveloped rational nature is almost instinctual. Thus, clothing, food and shelter come first to maintain and preserve one's physical being. The significance or purpose of one's life develops gradually.

Through the passing of several months to a year, the baby grows and begins to have systematic order and harmony in the activity of rational mind as well as in the satisfaction of his instinctual needs. For instance, he tries to learn and speak words which are systematic and logical, and he tries to walk and act freely. Sometimes he expresses discontent against the unjust or unfair. He also begins to feel and to judge good and evil. He is pleased when told he is a "good boy", and displeased when told he is a "bad boy". Furthermore, he sings, dances and responds unconsciously and automatically when he hears music. We see clearly the movement and development of the aesthetic sensation behind these phenomena. He centers himself around his parents and tries to receive their love. The parents love him truly with their whole beings. Emotion, conscience and other functions develop, and he becomes like a man. Through childhood and adolescence his instinct also develops. The instinctual desire for multiplication and for mutual love matures completely in addition to the instinct of species-preservation. His rational mind seeks to fulfill his innate desire to express his uniqueness (with which everyone is gifted without exception) and to unify around a center with order and harmony in relation to others. He further seeks perfect rightness, justice, liberty and equality. On this basis he seeks dynamic and graceful beauty and love. He finally develops the ultimate characteristics of divinity: perfectness, creativity and governorship or subjectivity. Thus,

he is to accomplish the purpose of existence by fulfilling his spiritual and physical desires according to the proper value as “lord of the universe”.

We can grasp the value and order, or purpose, of human existence by truth, through the thorough comprehension about the order of the growth process from infancy to mature youth. This growth process is applicable to all human beings. As a being with double purpose, man also requires the order and well-being of both the individual and collective as well as the fulfillment of spiritual and physical desires.

The ideal man is the possessor of sound (perfect) heart, conscience, rational mind and instinct and thus completes himself spiritually and physically. In other words the ideal man is the one who exhibits and contributes his fully developed character and ability to all humanity. Jesus and Buddha emphasized contribution to and the attainment of total happiness, “the heavenly kingdom“ or the “abode of the blessed”. They both stated that happiness begins with the completion of the individual character by saying “heavenly kingdom within you” and preaching “individual attainment of nirvana”. The reason why orthodox Christianity emphasized salvation by faith in the cross is because of Apostle Paul’s view of Christ. Actually, Jesus desired the actual realization of perfect man with character as perfect as Heavenly Father. He desired to perfect and establish by the truth, a totally idealistic world in spirit and body, in heaven and on earth. The word is life, not the cross! Though Jesus physically died on the cross, his spirit, his beliefs and his love and truth have been passed on. He brought spiritual revival and new life to those who believed in him. Since then, Christianity has brought forth and promoted a splendid culture and civilization on earth.

Yet, no matter how much love one may have within himself, there is no joy and happiness unless there is interaction (give and take) and a communication of character is taking place. As it is indicated in the Bible, “the one who gives is more blessed than the one who receives”. The true greater joy lies in giving rather than in

receiving. Joy lies in the thankful stimulation of love, comfort and beauty and in the sharing of each other's heart. Whatever supreme individual stage of joy one may experience, it is only selfish and arbitrary if it is contrary to the universal law of mutual interaction (give and take and mutual aid). The fact that there have been spiritually advanced monks and religious people who realized spiritual truth but did not try to communicate with and contribute to the external world, is regretful. This is nothing more than selfish joy or happiness.

Man should make oneness spiritually with his parents in his infancy and make oneness with his friends and spouse upon reaching maturation. Finally, he should make oneness with his own family, have children and make a home. Man's destiny and greatest value is to integrate with others without limitations, and to contribute his uniqueness for his family, his society, his nation and world. Man's destiny is not to live for his own sake. Although man is an independent existence, he is also a collective being. This means that he exists meaningfully and joyfully under the whole purpose of the universe, world, society and family. A selfish existence is not complete. The Bible states in Genesis that it is not good for man to be alone. Hence, the Bible states that after God created Adam, he created Eve to be his companion. Man then reflected the image of God.

Now I will try to explain in more detail about what man should be. As it is mentioned previously, man is the synthetic second-self created in the Originator's image. Therefore, it might be said that one can understand man's essential nature from comprehending the Originator's essences. This is the religious approach that involves reasoning deductively. One can also reach the essences of the Originator by analyzing the perfect man. This is the philosophic and scientific approach of determining the cause of things inductively from reality. Jesus also told his disciples that those who saw him also saw God, indicating that perfected man is visible God, completely reflecting God's essential image. The Originator and perfected man are integrated in oneness and therefore are essentially the same. The difference

is that the Originator is a formless (metaphysical) real existence and the ultimate subject. Man is a substantial existence and is the object in relation to the ultimate cause. Originator is to man as mind is to body. Phenomenal body which is object, and the second-self of mind, moves freely in strict order and harmony according to the command from the mind, which is subject. Man should perfectly mirror and reflect the formless Originator in the phenomenal world as the center of this cosmos. In a previous chapter man's relationship to God and to the universe was fully explained both inductively and deductively. Now, I will summarize and build-up the image of perfect man, what man should be, and his blueprint.

Without an instructive blueprint of ideal man, it is impossible to concretely build character. If the blue-print is abstract or partial, then the result will be abstract and partial. In order to build a wonderful house it is necessary to have an instructive blueprint. A mere abstract desire for a wonderful house or partial design will never bring it. Religious people have longed for and made great effort for the perfection of character. Yet they have lacked concrete images of a blue-print of the ideal man. Thus, they repeatedly produced lofty men or seemingly righteous men. Yet, there is no reason or grounds at all for such an obscure and ambiguous idea to work in reality.

What is the concrete description of what man should be? We have seen that all things in this immense universe exist on the foundation of truth. There are metaphysical and physical truths. Metaphysical truth is the ideal which maintains and nourishes the growth of our spiritual character and promotes and fulfills the higher values. Physical truth maintains and nourishes physical growth and preserves physical value. The value or the purpose of anything is spiritual and the existence is material. Purpose cannot exist without the phenomena, or body, which is the container for the value. Inevitably then, the body is a foundation required for life. This truth applies to man. That is why the Bible says in Genesis that the body comes before spirit: "And the Lord God made man from the dust of the earth,

breathing into him the breath of life; and man became a living soul.” Also Confucius said “when one has enough clothing, food and shelter, he turns to courtesy.” Therefore, idealistic man first must have a sound body. For example, no house is built without first setting the foundation. The foundation, however, is only the foundation and no more than that. It cannot be used as the total value of the house itself.

As mentioned previously, nothing exists separated from truth. Therefore, maintenance of the physical body is governed by physical truth and instinctual law. The truth (natural law) indicates the positive truth. In other words, it indicates original nature which the deviated and acquired nature turned from. The deviated nature means the negative side. The instinct of self-maintenance works to build a sound body for sufficient nourishment and protection from external elements. Nevertheless, there have been many invalids who have been sick in physical body because they were ignorant of instinctive natural law or disregarded it. This type of deviation from physical truth is evidenced when we do not feed ourselves, when we are careless of hygiene or lacking in exercise. Sometimes a man is physically unhealthy because of spiritual agony even though he has all the physical conditions for health. We must not forget that spirit and body make oneness and are relative and dependent upon one another. For instance, the fact that people who eat physically nourishing food are more sickly than other people can be primarily attributed to lack of heartistic stability, (i.e. lack of love in the family). Therefore, one should not disregard the important role of spiritual nourishment as well as the execution of self-preservation or action.

When the physical body is completed and fulfilled by the instinct of self-preservation, the instinct of species-preservation, or the sexual instinct, arises. In this manner the principles of the instinct (individual perfection in the physical sense) function in total perfection through species multiplication.

To exhibit and develop instinctual tendencies without a barrier is joy, and a part of happiness. Thus, man has three major joys of

instinct: the joy of maintenance (eating and shelter), the joy of action, and the joy of multiplication. Man is to maintain and prosper in joy as an individual, as part of the family and the total. Why is it that spiritualists try to remove instinctual tendencies? It is true that most crimes come from purely instinctual behavior. However, instinct itself is essential. The problem comes when we ignore the spiritual truth. Then instinct changes into greed and lust. Anything in this world that ignores the truth sooner or later changes to destructive and negative directions.

SPIRITUAL PERFECTION WITH CONSCIENCE AND RATIONAL MIND

PART II

I explained that all things exist under three conditions: mass (body in time and space), movement in relationship to other bodies and quality, which is characteristic, purposeful and orderly movement. We noted that a difference in quality explained a difference in value and purpose. In this part I want to speak about man's quality or spirit. We want to understand, therefore, the purpose of man's life. We want to know what makes a man a man; and what distinguishes him from material. We want to know why we are living. Unless the purpose of life and the value of a man is understood, man is no different from the animals or insects which live guided by instinct. Religions, philosophies and education have existed in order to understand the purpose and value of a man's life. Great men have been making efforts without sparing their blood, tears and sweat for this sake. They realized that any action and activity without recognizing purpose is fruitless and sterile.

Crime, contradiction, fighting, unhappiness and chaos will remain inevitably in our future world with no expectation of happiness unless we clarify the answer to this question of purpose. Sooner or later it must be solved. This problem of conflict begins with the individual and is transferred to the family, nation, world and spiritual world.

Then, what is the rudimental purpose and value of man? In short, it is to find and live the truth, which is rightness. Humanity has been seeking the truth and rightness because truth is the basis of every existence, and because truth and rightness show true right direction, or purpose, for every existence. Therefore, it shows that which man must know before anything else. Definitions of truth have been very ambiguous and conflicting with each individual or group insisting on their own view of the truth. However, the clarified truth does not result in contradiction or cause confusion. It brings goodness, promotion and development. The truth is the perpetual and universal standard of proper principles. It is the natural law which is fundamental in this universe. The result of natural law is the maintenance, development and finally, perfection of the natural world - mineral, plant and animal. For mankind, truth gives instruction for the growth and development of the spirit of man. All things which grow, promote, develop and perfect exist based on the truth. There is no existence and no development without truth. That which deviates from the direction of truth is not allowed to exist and is eventually eliminated by the law of natural selection.

There is rightness which is the basis of truth, and righteousness which is faith or belief in right action in accordance with rightness. Rightness works in nature, and righteousness works in man. Thus, this phenomenal world begins with rightness and righteousness which is the fundamental truth. Rightness is the perpetual and universal law of rotation for the revolution around the center.

Righteousness is to exhibit one's own value and to contribute it to the happiness of all humanity expanding from the individual to the society and from the society to the world. It is to contribute

toward the more universal and higher value and purpose. All things in this immense universe have unique value and purpose. However, they all contribute themselves to the higher value or the total purpose of the Originator's ideal creation. This direction of movement and contribution is called "rightness". The mineral kingdom, for example, contributes its proper value to the growth of vegetation and mankind. The plant kingdom contributes its proper value for the animal as food, or exhibits beauty for man as a source of comfort, stimulation and joy. The animal kingdom also contributes its proper value of rightness to man who is a being of higher value. In turn, each man, contributes his individual originality and uniqueness to the society and world.

Unfortunately, when we perceive today's reality, man is taking advantage and sacrificing the total value and purpose of society and the universe for his own individual selfish sake. Man's true way has been **distorted** by his own selfishness. Thus, fighting, insecurity, and unhappiness have resulted. Thus, to contribute individual value to the whole world is called righteousness. To sacrifice the whole for one's benefit is called unrighteousness. In this way righteousness has been distorted by selfish unrighteous men, and the total purpose has been sacrificed. **Man** has been repeating his tragic human history despite his longing for happiness. For generation after generation the evil world has continued. Humanity has endured in spite of man's fighting and destruction because of the contribution of a few righteous men who sacrificed themselves for a better value. They wanted to bring the truth to all men so that each might realize his spiritual value for the whole purpose of humanity.

To exhibit and contribute oneself to a higher more valuable purpose is the meaning and significance of everything in the universe. The same principle is true in the human being. The true way of life is to contribute oneself to a higher and more valuable purpose. One is not to selfishly love oneself, but to become a more valuable existence by loving others. For example, fertilizer by rendering itself to the seed will be made valuable for a higher purpose as it becomes part of

the flower. It transcends its mere value as fertilizer - through contribution to the flower. The mineral will exhibit higher value through its contribution to man as a beautiful ornament, as elements for nature's growth, for machines and automobiles, and in many other ways for man's use. The plant kingdom gains higher value by contribution to man or animal as it nourishes man and stimulates love and comfort. A man also will be a more valuable and central existence of a family when he dedicates himself for the family. In the same way the mayor or governor becomes valuable because he devotes himself for the society and gives his whole being for the nation. Man can be the "king of kings" and exhibit consummate value when he can consecrate his utmost effort for all of humanity and the Originator.

Jesus was the son of a poor Jewish carpenter. However, he became the "king of kings" and was admired and recognized by all of humanity because of his contribution to God and to humanity. He consecrated himself even to the extent of death. It has to be recognized that righteousness is the value, purpose, and significance of life for all of humanity. The egoist who lives for his own sake has the destiny to close his life as the least valuable existence losing friends and even his own family. Finally he hates himself and leaves only shame and disgrace in history.

The eternal universal law does not bring shame, conflict and contradiction. The universal law states that a lesser value or purpose contributes to a higher value under perfect unification, order and harmony based on rightness. This is the rotation for the revolution centering on a subject. So far as we believe something like the law of the "survival of the fittest" which is advocated by an evolutionist or materialist, we can never have peace. Our ideas and beliefs influence our actions and this belief justifies struggling. Therefore, men will continue to conflict and struggle with one another as long as they believe that this is the natural law. Peace can only come to those who understand the theory of the contribution of a lesser value to a higher value.

Throughout human history there have been destructive fights in the name of righteousness. This is because man has the basic nature to contribute to a greater purpose and feel righteousness. So, people convinced themselves of their own righteousness and fought at the cost of their lives. However, there is no reason for contradiction or fighting if what they believed as righteousness was true righteousness. Both sides might have been wrong, or at least one side might have been wrong. Individuals fight for their own nation, so in many cases it appears that both sides are righteous. However, this is not righteousness because a righteous man is he who contributes to the universal and eternal value and purpose for peoples of all nations. Righteous men should be able to contribute to each other for the common benefit, common peace, and the ideals and happiness of all nations. But sometimes one nation or one side desires to impose arbitrary thought or action while another nation desires world wide common peace and ideals. In this case the latter nation is acting with goodness and righteousness and the former nation which destroys the common peace and ideal for its own national benefit is evil and unrighteous. Self defense to prevent the destruction of goodness is the fight for righteousness. Otherwise, evil would remain forever. Human beings have been fighting and deceiving themselves by feeling righteousness in their search for their own benefits. There is no true righteousness without seeking to contribute to the common purpose and benefit. Today there is conflict and war due to ignorance, confusion and unrighteousness.

The truth, rightness, is the definite standard of the rudimental, universal and perpetual value and purpose. Without this, nothing exists, even the Originator himself. Based on this rightness, the direction of the creation is fixed. Internal direction makes unification for the center, and external direction makes balance in relation to the whole. Furthermore, from rightness we derive liberty, equality and righteousness, all of which are the conditions for the crystallization of the fruits of beauty and love. Rightness is the pivot of all. Our

painful and tragic human history is made of the blood and tears of righteous men who worked for the restoration of righteousness. It is marked by the desperate efforts of philosophers and religious men to understand rightness (the universal fundamental standard) in order to bring a happy way of life.

Until today, the definition of rightness had not been determined. Now is the time to define what is rightness and to eliminate the previous dim ideas which were a self-standard of rightness. Rightness is to devote oneself to the whole, just as the rotation of the earth is for the revolution around the sun. It is the universal law of "rotation for revolution" which governs and permeates the whole universe and cosmos. Righteousness is defined according to the common, perpetual and universal law which has appeared (regardless of time) in the histories of the East and West. Righteousness is the proper exhibition, contribution, and integration of one's unique original value to the eternal and universal ideal and purpose. Unrighteousness is the improper action that brings a negative result. It detracts or destroys the whole ideal and purpose. Unrighteousness happens when an individual prefers his own egoistic benefit to the whole purpose. Thus, the only difference between the righteous man and the unrighteous man is that the righteous man prefers to live for everybody's happiness rather than his own. The unrighteous man prefers to live for his own happiness rather than for others'. (More details will be discussed later in the definition of good and evil.)* Thus, constant fighting between men is due either to an ignorance of universal common purpose, value and rightness, or to the insistence of partial self-subjective views.

Originally there is no need to study rightness or truth because it is naturally within us in the same way as it is in the physical world

* See "The Theory of Universal Value", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

which moves harmoniously with no confusion. However, we can see that man does not respond to the rightness within him but has become separated from his true inner nature. Thus, we must study rightness and make an effort to restore our original condition or rightness. If we do not make this effort, we never can remedy the inner conflict between our spiritual essence and our physical body. Our attempts at a happy and harmonious life will be random. Without individuals who understand man's nature, there will always be conflict and destruction reflected in man's interactions in society. Thus, we can never have peace or the ideal society without understanding our nature. The natural rightness of man is the keypoint that must be understood with our rational mind. Many people in history who have sought peace and the ideal world have fought for the sake of rightness. They have paid with their blood, sweat and tears.

Today is the time to accomplish the ideal because we can understand man and his proper position in society and the universe. We can see that each individual should contribute his own value and ability to the common and universal purpose. Today, when everything is clarified, is the time to accomplish the ideal with each individual contributing his own value and abilities to the common and universal purpose. As we see in the true spirit of the Olympic Games, which are run for the common purpose of humanity, each country cooperates and gathers together its individual values and talents from both the Free World and Communist World. The result is a festival of energy, beauty and love of humanity which overcomes the separation between nations and races.

According to rightness, this universe is created kind by kind such that within the same kind of existences, all things are qualitatively equal according to that kind. Accordingly, all human beings created by the Originator are fundamentally equal as brothers and sisters originated under the one Heavenly Father. Man senses this equality and therefore has a basic and natural desire to be treated equally. The fight to obtain this equality is an important factor that accounts for much of the fighting in human history.

The fight for equal human rights and treatment is still carried on. We note in America the violent conflict in the race riots between the Caucasian and Negro. There are also the conflicts of status and the distributions of material goods between the employer and the employee. The equality which the Negroes, the employees and other people in the object position insist on and fight to obtain, is reasonable as part of the desire of human nature. The reward for effort and achievement that the Caucasians, employers and other people in the subjective position want is also reasonable. Both employers and employees, Caucasians and Negroes speak about equality and fairness, or truth. Nevertheless they are conflicting. Unless we solve this contradiction, we cannot expect the end of fighting.

As previously mentioned, men are equal in their fundamental rights as men. However, equality with a disregard of extra effort is contrary to the principle of fairness, or justice, and might be a hindrance to man's desire to seek higher promotion and development. This principle of fairness explains why Communism came to a deadlock and was obliged to revise its practices. Man must stand on the fundamental principle of equality, but he must be rewarded according to the degree of effort he makes. For example, if seeds are sown on the same land the same ripening will probably occur. However, if more effort and care is given to one seed, it probably will be more fruitful in proportion to efforts made. This is natural and in accordance with the principle of fairness based on the principle of equality. It is the natural law. Therefore, without the condition of differing efforts, there should be equal reward. But if there are conditions of more effort made, then fair treatment will occur according to the truth of fairness. Even in a democracy, in which everyone has equal fundamental rights, each individual should be rewarded according to his rank and status which depend on efforts made for the whole purpose of society. Regardless of Communism's present strong influence in our world, it cannot last ignoring the principle of fairness and stressing only equality. The people lose ambition, zeal and hope for the better development of the future. Power and strong

will comes from prospect of fair reward rather than equality. Therefore, the good leader or judge must know how we can adapt equality and fairness under various conditions. Unless man judges and knows how to treat each other fairly and equally, struggling can never be stopped.

However right any action may be, man feels restricted if he is forced to do it. This indicates that man's original nature desires to be free. The principles of freedom, fairness and equality are essential to man. All things in this universe are created under the principle of freedom - free under the dominion indicated by the original nature. In other words, we are free under the "principled" track, just as machines move freely in the dominion of their functions. Man is created with, and should exhibit, infinite freedom under the truth or principled track as the synthetic second-self of the Originator. Thus, man is truly free and has infinite freedom in accordance with man's purpose or the truth. He who goes beyond or deviates from it brings a destruction of values. Then, freedom becomes license, and unreasonable and unnatural things result. Therefore, freedom requires prohibitions or restrictions to prevent destruction brought by "untruth" such as the unreasonable neglect or objection to the truth. The less true a man is, the more restrictions he has to have. He who embodies the truth to the utmost requires no restrictions nor commandments because he does not bring the destruction of values and purposes. As the perfectly free man he naturally brings only constructive results according to man's purpose. Jesus' spoken words, "The truth shall make you free," expresses this fully. The restriction is the restriction against evil to prevent evil - not the restriction against good. The righteous man, who is the embodiment of truth, is free from any restrictions. There is a saying that the good dog does not need a chain of restriction, but the bad dog needs a chain for restriction because he'll harm people. Restrictions for the righteous man hinders the free and dynamic performance and promotion of goodness. For example, if we had restricted Jesus or Buddha, we would have lost much of the promotion of goodness and constructive results. So in

those instances, restriction or commandments become obstructive.

Thus, the ideal man must exist with equality and freedom based on righteousness. Righteousness, equality and freedom are the three major principles brought about by one's rational mind and follow the development of human instinct. Throughout human history mankind has been fighting to obtain rightness, equality and freedom centering around the rational mind. He has also been fighting to physically maintain himself and the species with clothing, food and shelter centering around man's instinct to preserve himself. In ancient times most fighting was for material. The fundamental problem of human existence was the maintenance of an economic status to preserve oneself, one's family, tribe or one's race. Since the Middle Ages, mankind has been fighting to obtain rightness, equality and liberty as well as material. This was a natural and proper demand reflecting the enlightenment of human intelligence. Man had to satisfy his rational being as well as his instinctual desires.

Man's rational mind seeks more than that because he lives in relation with others. Man seeks a happy and joyful life which comes from communication and response (a give and a take) with others. Man has not been able to maintain his existence because he's been far from unification, order and harmony within himself and with the whole. In other words a man who does not have unification, order and harmony as a social being, brings conflict and destruction to others instead of joy and happiness.

Therefore, once one attains the satisfaction of his instincts and the three major desires of his rational mind, he has to make unification under righteousness, equality and liberty. In order to do this, men must find, center around, and make oneness with, the most reliable man. This is the person who dedicates his whole being for the total purpose with a wonderful character, magnificent capability and dignity. Then, order in relativity and harmony among the whole will be settled. Therefore, each unique individual must know his fair position in relation to the whole according to the degree of his character development and capacity. Furthermore, we must respect-

fully and joyfully follow the central core man as well as make oneness with him, and we must contribute the consummate peak of our originality. This is because the central man is not just the center for self-existence, but he is the center to support and unify all existences. Therefore, unification and dedication to the parents in a family, to the leader in the society and to the president in the nation, can bring the individual and the whole to life. With this condition there is no conflict but only perfect harmony and advancement for all.

At the same time we have to relate with one another so that we must maintain and promote unity and order according to each one's character, capability and profession. A person who is subjective and capable of being in the subject position should be assisted by the objective and inferior person who is in the object position. For instance, the husband and wife are equal as human beings, however, the husband is in the subject position and the wife is in the object position. In the family the elder is subject and the younger, the object; leaders are subject and members are objects. The order must be set right. The proper order is determined according to the degree of personality, capability and dignity. In actuality the order is sometimes reversed in our society today. Nevertheless for a peaceful society and peaceful human relationships, the one who takes the subject position must have more personality, capability and dignity than the object. If this condition is not met, the results are complaints and disorder with inevitable collision, confusion and turmoil.

The main factor which causes confusion and conflict in the family, society, nation and the world today, is that there is no common purpose and understanding which comes from universal truth. Non-unification comes when there is a neglect of the center. The center is one, never two. There are no two suns in the sky, no two rulers in the home, and no two kings on the earth. The characteristic of the center is that it tries to take the subject position as the center. More than one center will cause separation, without fail. The two centers will separate into two, and three centers will separate into three. Inevitably separation to compete for the central position brings

conflict and fighting. Finally, those who cannot be central existences will be ruined. In this manner, throughout human history, we have repeated conflict for the establishment of one center.

The inversion between subject and object derranges the proper order and brings confusion, disharmony and frustration to man. The inversion of value between the spiritual and the material, the inversion of positions between man and woman, and other inversions between subject and objects bring contradiction and chaos. Thus, we must observe the proper order of positions between subject and objects as well as observe unification for the central core.

How can there be harmony in the whole? All things which exist gather kind by kind centering in their own uniqueness. Without harmony in the relation to the whole existence of this universe, the existence of the species, and even the existence of the individual, cannot be expected. In human society, each individual has his own position and ability centering in his own uniqueness, and each individual is to unify for the common center, the total purpose of society. He contributes to, makes harmony with, and maintains order with the whole. When one loses harmony in relation to the whole, he will be immediately in contradiction and confusion. Therefore, each gathering of individuals must unify themselves around the center, clarify proper order in relativity and make harmony with the whole. Thus, the purpose of life is to build an idealistic world full of individuality and originality for the happiness of all. Likewise, the three major principles: unification, order and harmony are absolutely necessary for the peace, mutual aid and progress of individuals and also the whole society.

Unfortunately, the present society lacks unification around a center, order in relativity and harmony in relation to the whole. This world is in strife, conflict, chaos and confusion - which occurs inevitably from the neglect of the three major principles. For example in an orchestra, each unique instrument exhibits its own uniqueness and individuality fully, unifies itself around the central conductor makes order mutually, and harmonizes each originality with the

whole. The beautiful music which impresses and strikes the hearts of listeners is derived from these conditions, the completion of the three major principles. Through the unification, orderly arrangement and harmonization of the individual for the whole, ideal and truly beautiful music is produced. On the other hand, when an instrument player neglects the whole purpose, nonunification for the center and disharmony to the whole results. There arises only ugliness and disorder. Uniqueness, talent and beauty are fully exhibited only when these principles are followed. However, if these principles are ignored they are good for nothing and uniqueness is lost.

Thus, the ideal man begins with a restoration of conscience which tells him the proper direction (rightness). If we could restore rightness in our lives, we would have great hope in our human life. There would be no conflict, but there would be joy and happiness. All ethical and philosophic teachings attempt a restoration of the conscience which is rightness.

Man is composed of emotion and reason. Those people who have an abundance of emotional thoughts which are unified, ordered and harmonized can express themselves with wisdom in literature and art. Those who have an abundance of reasonable thinking, which is unified, ordered and harmonized - can express scientific wisdom. Even our basic systematic language structures are the expression of man's wisdom which stems from the order of man's rational thinking. The genius is the man who innately has an abundant talent for both emotion and rational thinking.

Man is primarily an emotional being that lives centering in higher conscience and emotion, rather than the being that lives based on his instinct and rational mind. The world of order and harmony based on instinct and the natural law, which in man is reflected by his rational mind or truth, can be found easily in the animal kingdom, plant kingdom and mineral kingdom. Man, being different from them, seeks the full satisfaction centering in his consummate value as man. Then, what is the maximum value and the full satisfaction?

SPIRITUAL PERFECTION WITH HEART (Emotion)

PART III

The function of instinct and the things which instinct seeks (clothing, food and shelter) have to be provided first of all. However, these are neither the consummate maximum value nor are they the ultimate purpose.

The contemporary materialist overevaluates material. He is captivated by material even though it is just the fundamental condition for man's happiness. He makes a great mistake in believing that material fulfillment is the entire happiness of life. Undeniably, it is the basic condition to build true happiness and value. However, we must not forget the spiritual value which affects totally our existence as heartistic beings. On the physical foundation of instinct, the value and purpose of man's life is more complex and elevated by the rational mind. Our rationality requires justice, liberty and equality, along with unification, order and harmony which are all based on the rightness, the law of the conscience.

The fulfillment of instinct in order to maintain oneself and one's descendants, and the fulfillment of rational mind and conscience to gain order, freedom and peace are not the ultimate purpose of life. No matter how much systematic mechanical order exists within ourselves, or how much freedom and peace we have, there is no joy unless we have stimulation which impresses and strikes our hearts and emotional being - the true human feeling in the depth of our spiritual beings. Without attaining this emotional total oneness, we feel that something is lacking in the depth of our hearts and in life, and we cannot experience the greatest happiness which makes life worth living. Then, what is the thing which gives life to mere existence?

Rightness, or the truth, is rudimental to the whole universe. However, the ultimate purpose of truth is to bear the fruits of beauty and love. So, unless truth matures, gives hope and fulfills its purpose, it is useless like a barren tree. Man's greatest hope is to fulfill his desire for beauty and love. He can fulfill this hope by the energy, strength and will-power born of faith, belief and hope in the truth along with righteous action. As the fruit of faith and hope in the truth, beauty and love convey grace, stimulation, comfort and love in sensations which overwhelm man's character. Through these come the supreme joy and happiness of the life spirit, the essential heart and emotion of man.

The heavenly kingdom, the ideal world, is not only the strict orderly and harmonious world of truth which is systematically balanced. It is the world of the manifestations of perfect beauty and love which are the crystallization of truth. Man's original proper nature never tires of beauty and love. If his feelings tire, it is not true beauty or love that he feels. This would be external, superficial stimulation which is only physical and partial. Beauty and love are originally and essentially spiritual, which means they transcend time and space. The humanity and the world which was envisioned by Jesus, the Son of God, Buddha, Mohammed and other saints and righteous men, or by many great artists, is the humanity and the world completed in beauty and love based on truth - which is the essence of the "heavenly kingdom" or ideal world.

Therefore, man must be the image of beauty on the foundation of truth. Everything in this immense universe exhibits the beauty of creation somehow and in some way. When we observe the stars shining in the vast night sky, like sparkling diamonds, we can see the world of mysterious beauty which has a coolness that penetrates our hearts. In the mineral kingdom, each mineral has its own configuration, attributes and specialities, and exhibits mathematic and static beauty, individually, as gems. In the plant kingdom, flowers and fruit exhibit unique beauty under the dazzling sun according to the natural law and rhythm of the four seasons. In the animal

kingdom, besides warm and dynamic beauty, we feel emotional beauty as if each existence naturally responds to the other. Nature naturally radiates beauty as we see it in reality. Things grow, develop and move following the natural law (truth) and natural force which gives life. In this manner beauty occurs with the truth as its foundation and is exhibited very naturally. Therefore, the one who lives according to the truth radiates beauty naturally without any effort and in return he receives love. He has an infinite, tireless natural feeling of joy from appreciating nature and giving nature his love.

However, today true beauty is not seen in mankind. It is only a superficial external beauty. It is not the internal and external supreme beauty which deeply inspires and engraves the entire character and spiritual being. The reason for this is that mankind deviated from the universal law and lost the truth.

Today, many people are living as if they know the truth, when they actually know extremely little. Without exaggeration, we can say that people are entirely ignorant inasmuch as no one has a clear answer about what man is, and what his true value and purpose is. No matter how much one may know, it is not extreme to say that he is ignorant if he knows nothing about the value and purpose of man. Where did we come from? Why are we living? Where are we going? No one has a definite answer to these fundamental age old questions. We must eliminate this status of ignorance and emancipate ourselves through the thorough study of truth. How can it be possible for one who doesn't know this basic human truth to exhibit true human beauty. Through the pursuit of truth, we can fulfill and complete our character in beauty and love. Therefore, the Originator has made great effort toward the reformation (re-creation) of humanity. He has revealed the truth through saints and righteous men for humanity's sake so that man might attain true beauty and love. He has given the truth in the Old Testament through Moses, and has regenerated the truth in the New Testament through Jesus in the Christian Era. He has clarified the secret principles of the universe through the Second Advent of Christ (who is a great spiritual leader)

during the consummation of human history.

The Originator has been working to put an end to the evil dominion and to realize the ideal world of beauty and love. Buddhism, Islam, Hinduism, Confucianism and other religions were also established for the reformation of the individual character and the society of beauty and love through the truth. Were this not so, their teachings would be but heresy and paganism. Yet, it cannot be denied that religions have been like a life giving drug - or sooner or later they would have perished.

Man creates more beauty when he understands more truth, and with more beauty, more love is derived. In this manner the ideal of the Originator's creation will be completed. The attainment of the ideal world full of beauty and love through the formation of the human character of beauty and love, is the ultimate and final purpose. However, an understanding of the truth (rightness) is the fundamental and inevitable first step. In other words, the purpose of all is to be aware of truth and then to build character, or rightness, beauty and love. To our sorrow, we had not been able to realize the deep truth and the principles of the Bible and other scriptures. Instead, each of us adheres to our own subjective viewpoint and experiences. Thus, we separate from others because of egoistic dogmas. These self-satisfied truths, or partial theoretical dogmas are far from the universal truth. As a result, today we have hundreds of religions with each emphasizing its own dogma. Since man could not find the universal and absolute truth, he could not display any true beauty and love, and he developed a hypocritical personality by false (un-right) beauty and love. Man has been a living being, unable to fulfill his unsuppressible original desire to exhibit his potentialities fully. The result is that many people try to leave this present world, without the full development of culture and civilization in order to feel the joy of the natural beauty of nature.

With so many religions and philosophies proclaiming truth, people have said that there is no universal truth. Then, of what value are philosophy and religion? Clearly, they have tended to

emphasize their own theory of truth rather than truth. Yet, the truth must be the universal and eternal standard and not emphasize a particular viewpoint. If a philosophy or religion does not unify, then it is not the universal truth. There is no point to studying it as all of our effort will eventually be in vain. This is why many religions and philosophies are losing their power today. It is vital to make those people who are dissatisfied with a partial viewpoint aware of the universal standard of the truth.

Man is the only existence in the universe that has lost the truth. He inevitably lost, at the same time, true beauty and love. Thus, he has spent an ugly and abominable life. Then, what is man's true beauty? Man's true beauty is not merely the cold microscopic beauty of the mineral, nor the static, colorful beauty of the plant, nor the warm and active beauty of the animal. Man's beauty is the appearance of his external attitudes, actions or expressions which reflect his broad and wide truth being touched dynamically, passionately and sensationally by emotion with deep mutual stimulation and communication of reason with language. That is to say, man's true beauty is expressed through the physical body by the blend of truth and the emotional sensation of his heart. Love rewards the display of beauty as the supreme emotional sensation. That which we give to others is love and that which we receive is beauty.

Beauty and love make oneness and work together in the realm of emotional sensation. Beauty contains love and love contains beauty (especially in man). In this manner, man's true beauty is the entire sensation of his character. Words such as, "dynamic", "living", and "moving", contain the supreme significance of the universe when used to describe the depths to which man can feel. Therefore, we may understand an expression such as "the soul is melted" to describe the true beauty of man.

No matter how beautiful and wonderful the beauty of nature is, it is limited. It is far less beautiful and arouses much less admiration and wonder than man's beauty. Man's truly beautiful expressions and actions can elevate us to the highest peak. They can surround

us with the impressive sensation of our whole being and awaken us to living motion. Man's beauty is truly beyond description.

The beautiful life, attitude and action, even in a movie or a story, arouses great inspiration, excitement and joy. The external beauty of our physique is also incomparable to that of other existences. One may sometimes pass by a flower no matter how beautiful it is, but one will never pass by a beautiful woman without admiration. One will enjoy the supreme living beauty seen in a beauty contest more than anything else. How beautiful it is if man, embodying the truth, exhibits pure and polished beauty.

When man's precious creativity and wisdom is combined with beauty, numerous variations arise. Man can cultivate and promote the aesthetic, artistic life and not merely remain in the status of rightness. It is also the original proper nature of man. Even an uneducated child sings loudly to make music with unorganized words, according to the rhythm of the music and freely dances. This is the original nature of the child to enjoy the aesthetic life and to feel joy. In history, the arts developed as soon as the fighting for righteousness, or justice, was completed. It is inevitable that life has to be elevated from the rightness to beauty, the higher stage of value. Today even the materialist cannot ignore intrinsic human beauty and also artistic beauty.

Human beauty is sensation (feeling) with truth. It is the feeling of a curved rather than a straight line of rightness. It is a feeling and power to derive love instead of giving beauty in order to take. This intrinsic value of spiritual beauty reflects outwardly the harmony of the curved line and straight line in so-called physical beauty. When one creates beauty on the foundation of truth, he can start the true life full of variety and excitement. We often feel something is lacking in man's life even though he is rightful. This can be attributed to his lack of aesthetic sense and artistic quality. Therefore, unless one becomes a man of beauty developed from rightness, he cannot feel the living motion within himself and further, he cannot enjoy and be enjoyed or admired by others. He cannot help feeling discontent for

his life because of his lack of love. Therefore, intrinsic, outward, and artistic beauty are required for a higher standard of life. A righteous, conscientious life is basic for goodness. But one must promote a higher standard, a heartistic life, a life of beauty. A man who seeks a higher level of happiness is not satisfied with merely a righteous life without the deep heartistic sensations of beauty.

Beauty contains and promotes love. As previously mentioned, love is derived from beauty which arises from sensational emotion and impression of the entire character based on truth. Love is the supreme value. That is why religions preached that God is love and Original Buddha is love. Thus, man who is created in God's image, as His synthetic self, can be described by one phrase, "man is love". The maximum and macrocosmic value and purpose for the Originator and man is the sensation, stir and majesty of love based on truth. The power derived from the impression of love is stronger than any others. It is stronger than the fear of death. The mother risks her life for her child. Lovers venture their lives to attain their love. There are innumerable stories about those who risk their lives with a smile in the name of true friendship. Jesus said that nothing is greater than to give up one's life for a friend.

Love is greater than any other power; so nothing can stop it. Therein lies the reason why man is an emotional rather than a rational being. Even the truth cannot prevent the power of love. The primary cause for man deviating from truth (rightness) and his rational mind is the power of love which made oneness with untrue freedom (license). Secondarily, it is because of ignorance of the truth. It is very reasonably said that corrupted love has been the cause of criminals. The love which integrates with truth is amazingly powerful and through it the ultimate purpose of ideal man is to be attained. The ideal world is the one in which all humanity is elated in this beauty and love.

However, love which is combined with license neglects the truth and becomes lust. It does harm to everything and devastates the individual, the family and the society. Most destruction in human

history was the result of illicit love. Therein lies the reason that sexual love has been prohibited for juveniles who are immature and still ignorant about truth. Even among adults - the love which is egoistic, licentious and ignorant of truth has to be restricted because it brings destruction to all concerned. It is a great misfortune that licentious love, far from principles and truth, is prevalent in today's society under the guise of freedom as "free sex". These people become lusty, licentious and captivated by the superficial, deformed, selfish and illicit love. Thus, they are completely ignoring the tragedy of human history and also the cause of ruin in today's society. If such people adopt their way of living to justify their lust and greed, theirs is no different than the self-justification used by any common criminal.

Visible actions of human beings are very similar, but their internal significances are entirely different. A simplified example is that tears of joy and tears of sorrow appear to be the same but there are a vast diversity of possible causes for them internally and intrinsically. How is it possible to know the complicated and sensitive condition of man's heart using only the tools of the physical sciences? The world of emotion and heart, or the essence of man, is the world studied by religions and philosophies, not the world of science and biology. It is acknowledged that many mysteries have been clarified in light of modern scientific achievement, but scientific discovery always is limited to the physical (material) world. The world of man's inner being, his soul, his spirit or heart, is beyond science and the physical. The value or purpose of this inner world was never, and never can be fully explained by science alone. Scientists who cannot reveal the mystery of the realm of the being of emotion and the soul, conclude that the spirit is only the reflection of the material.

The tremendous power of love can bring about supreme and magnificent character and a world progressing in the positive, constructive direction based on the truth. It can, however, bring about disaster and destruction if it deviates from the truth or rightness. Thus, the power can also be used in the negative direction. Based

on rightness, love conveys the constructive results in the positive direction and promotes freedom which furthers limitless progress. Love which is not based on truth results in destruction for the individual as well as for society. It proceeds in the negative direction and becomes negative freedom or license. We will reaffirm the importance and indispensability of truth as the absolute, rudimental condition. Yet, at the same time, we affirm the greatness of love as man's absolute desire and power for life.

Man's true love for humanity is so broad and deep that it is totally incomparable to an animal's love. Even though animals play with each other affectionately, the pet will run to his master when called, forgetting all other animals. This indicates the infinite breadth and depth of man's love in this universe which even the dog can sense. The infinitely high, broad and deep love of man clothed in beauty based on the truth gives birth to the various performing arts and immortal, brilliant novels. The truly great novels, never have an animal as its subject; the hero is always man. The great novel is a deep expression of man's basic character. It is the description of the passionate sensational, living, moving, warm, graceful and dynamic world of love - the world of the essence and awareness of emotion and heart. If animals had the same kind of love that man has, a novel would have been written having the animal as the hero. The true writing is expressed by impressive, living words full of emotion and heart admiring human rightness, beauty and supreme human love.

Of course, we sometimes are impressed by an animal's affection which seeks no compensation. However, man is, and has, further, greater and deeper consummate love which is incomparable to the animal's. If one remains impressed only by the affection of an animal, and cannot express the more elevated love of true man, due to his ignorance, then he must realize that he is far from the status of original man. This true love found in man is the source of life-force. It is the inspiring emotion of life and the ultimate purpose of all faith and hope. It is the world of tireless, limitless, unimaginable, endless and dreamlike elevation of man's spirit. It is the utmost utopia. It is not

exaggerating to say that one never regrets having to face death once he has felt true love. Since the purpose of life lies in attaining love, one month in which one lives for flaming, passionate love is far better than a life of one hundred years without having loved truly at all. Therefore, unless one knows the power and value of love for which some willingly abandon throne and crown, gold and riches, and even life, he knows nothing about life and the joy and happiness of true life. Without love, the literary classics, the novels, the movie, etc. are good for nothing.

Love is strong emotional feeling with beauty, based on truth. It is a circular feeling rather than just the curved feeling of beauty or the straight feeling of rightness. It is entirely comprehensive. Also, love is the power to make oneness in a subject-object relationship and in the relationship of the individual to the whole. The opposite of love is the power derived from separation and destruction. All separation and destruction comes from hate, not love. Love is the only way to willingly make oneness with that from which one has been separated with hatred. Thus, God the source of all love, emphasizes love through religions, as the way to unite friend and neighbor, wife and husband, brothers and sisters, parents and children, God and man and all of mankind. Without love, then, it is hopeless to unite all mankind and stop struggling.

Throughout human history people have known we should love one another. It is very common sense. However, we have not been able to love people despite the efforts of some people to force love. Forced love can only last a short period of time. Many have felt guilt and despair because of this lack of fulfillment. However, it is very natural that you cannot love people unless they are good. Goodness, or rightness, is the basic condition for true natural love. If you force love, on an unrighteous or evil man, there is reaction. This type of love cannot last. A truthful love is not forcing; it is natural. In order to restore love, we have to restore truth or rightness. Jesus said "love your enemy." This is not natural but it is necessary in an abnormal world. The abnormal method of willfully forcing love on an evil

man is necessary to restore an evil man to the right direction.

In love, there are three stages comprising what we refer to as the trinity of love: respectful love - love from a child to his parents, or students to their teacher, or followers to their leader; mutual love - between husband and wife, friends, brothers and sisters; and parental love from parents to their child or teacher to his students. Love itself has three stages, each with its own characteristics and position in the process of the growth of true love. Sexual love is only allowed between husband and wife in the original and proper human world.

Man experiences respectful love as a child from his parents. Then, he experiences mutual love with friends and brothers and sisters according to growth. In this second stage of love he matures and attains the consummate peak of mutual love with his spouse. He then experiences parental love for his child as a parent. Thus, man's purpose is to find the supreme love and total love - love for humanity. Love was originally based on truth (rightness) and beauty. Thus, all actions and all physical manifestations of love often seem, for one who loves, to be rightful and beautiful even though they are not so. If love loses the coolness of truth and deviates from the right principle of humanity, it often makes the one who is absorbed in love blind and turns everything over. The best way to prevent the failure brought about by "un-right" love is to listen sincerely to the cool and objective advice of others, especially in the matter of love.

IDEAL MAN'S PERFECTION WITH DIVINITY

PART IV

Man maintains his physical existence through following his instinct. He achieves equality, freedom, order and righteousness through the rational mind based on rightness of conscience which promotes an ethical life in society. Finally, he attains the value, joy and happiness of the true human life through emotional sensation, or high conscience mind. Man has divinity as the supreme quality to realize his humanity - that which differentiates him from other animals. Man is created in the Originator's image, and therefore he contains all the images and qualities of the Originator. This divinity is a special internal quality found only in man. Even though a monkey resembles a man, it doesn't have this divinity. This fact makes the distinct difference between man and monkey. Now, what is divinity in a more concrete sense?

Man embodies speciality as well as universality as a unique quality as one of the infinite images of the Originator. Each man is unique and original. In other words, no one can be his substitute. Herein lies the absolute value and sole preciousness of man. Only man among all other species in this immense universe has been given individuality (originality, uniqueness or speciality). Each man is given a gift of talent, displayed on the universal base of humanity. The lower animal does not have individual uniqueness. It has only generality as a member of the species. Only man, collectively as a species, has the capability to build a diversified society, and a perfect character with each unique individual centering on the universal qualities of humanity.

Man has the insuppressible desire for perfection. Once he begins, he has the limitless desire to seek, carry-out and accomplish whatever he attempts. Other creatures complete themselves according to

their kind and their limited levels. However, they cannot attain the same ultimate position of divinity because they lack the Originator's qualities. Only man has the potential to be perfect as the Originator is perfect because man is the sole being embodying the Originator's essence and image. Jesus was perfect because he realized this potential completely. Therefore, we can understand why Jesus was perfect, and how he could set the standards of perfection and salvation. He said that the one who sees him is the one who sees God and that each man "should be perfect as his Heavenly Father is perfect" (Matt 5:48). Jesus discovered the great truth that perfect man is like God. This is the original standard of man as the second self of God and is the realization of God's original intent of creation. These clear statements are from a true Son of God. They invalidate the mysterious teachings spread by present day Christians and other religious thinkers. They rationally invoke each man to perfect his own character with the Heavenly Father as the standard of perfection.

This perfection is truly precious for it indicates the perfect standard of the ideal man, the synthetic second-self of the Originator (the image of God). However, man is not almighty like God. He is potentially the idealistic perfect character centering in each one's own individuality and uniqueness based on universality. God is perfect; man must achieve perfection. Only man has the ability and desire to be a superlative existence and to make oneness with the Originator. He can do this by understanding and actualizing according to this standard and by taking an objective position in relation to the universal subject, the Originator. Through various religious sects and with great effort, man has sought to fulfill his desire to be perfect through the union with Him. The fact that there is no religion in animals indicates the difference between the original creative standard and creative ideal of man and animal. The lower animal lives mainly by instinct, sometimes supplemented by limited insight and emotion. Only mankind was created as God's body. Thus, full communication with God is possible only by man.

In addition to having a desire and ability for perfection, man

has the desire and ability to create. As the Originator is the source of the universal creation, man is the source of a tremendous civilization and culture. The present civilization and culture effectively show us the undeniable fact of man's inheritance of Originator's creativity. Creativity does not depend on physical shape. For instance, the shape of the chimpanzee is similar to that of a man. Yet no matter how well developed the chimpanzee's brain is, it can never create anything. He can only imitate what man does and follow what man teaches. If the chimpanzee had creativity, there would be a developed civilization and culture in their world. But we have never seen chimpanzees that have developed a civilization and culture beyond crude rules of interrelating. Only man has such wonderful inventive creativity. When this creativity unites with rightness, beauty and love, he produces amazing arts like dancing, music, literature and painting. An incredible sensation of spirit strikes and fills our hearts with joy. Inasmuch as man has infinite creativity and potentiality, we can expect the growth of a world culture, a cosmic culture in the future. This expectation is encouraged by the distinct fact that humanity has realized tremendous progress and development within only a few hundred years, for instance in the discovery of new forms of energy. Man lives for supreme joy which is felt in the development and establishment of infinite creation - in scientific achievement and the arts. He lives also for the consummate joy of the attainment of perfect character by centering on the ideal standard.

Finally, man has the nature to subdue. By understanding the nature of God's subjectivity, we can understand the nature of man's subjectivity. This is because man is created in God's image and is His embodied, second-self. God has universal subjectivity in love and truth over man and the universe. He created man and the universe according to the principles of order and harmony between subject and object - between Himself, as subject, and man and universe as object. Spirit is subjective and material is objective. Even the planets revolve around the subjective sun and if they disregard their orbits, they are thrown into chaos. He governs the whole universe according

to principles of order and harmony - that is, according to the truth. God is limited by the truth and cannot disregard it. If He did, the absolute and perpetual standard of the universe would be lost. The Originator would no longer be the Originator, and conflict and chaos would ensue. Though God has subjectivity over the universe, He can subdue it only indirectly through mechanical, natural law (truth) as with the orbits of planets and the life cycles of plants and animals, or through His physical, embodied self - man. God is a spiritual, non-material, formless, invisible being. He needs a physical means to actualize His spiritual power in order to subdue the earth and to support creativity on earth.

God created man in His image as His substitute to subdue the universe. Man's original nature to subdue is the basic reason for his apparent unquenchable thirst for order and harmony. He was created with this nature. God intended man to use this nature to subdue, expand and advance the original creation. Man quenches this thirst by manifesting this nature and advancing the original creation. As a creator and subduer, man enjoys his fruits. He realizes his nature to subdue through operating and inventing tools and machinery to carry-out his work - like the telephone, the automobile and automatic control systems. He realizes it also through artistic endeavors ranging from making toys to composing opera. He subdues more meaningfully by setting-up political systems and filling their offices with political leaders. However, man's supreme realization of his nature to subdue is through subduing his own mate and other members of his family. He thereby maintains family harmony, unity and happiness.

The most essential additional quality of the nature to subdue is that the subjugation is done with love and with truth. God created man and subdues or governs him and the universe with love and truth. To subjugate with truth means to govern according to the principle of creation. A man cannot subdue the plant kingdom if he tries to give without providing the practical biological necessities for growth of the plant. He cannot grow a plant without giving it water, sunlight

and fertile soil. In the same way, man cannot keep order and realize happiness in his family unless he knows the value of each of its members and the relation of each member to the whole purpose and meaning of the family. To govern or subdue the family with love means to comprehend the family warmly, sincerely and completely with one's heart. One gives care to the family by acting for the whole purpose and meaning of the family. He, himself, is subjugated by the love and truth of God and automatically seeks to subdue in a similar fashion. This is the true way of life. Man is but a dot in comparison to the mass of the universe. Yet, enlightened through love and truth, and employing individual unique talents for the whole purpose, he can comprehend and subjugate the universe. Under the rule of man by love and truth, all people willingly and naturally desire and respond to such subjugation and care. Without open and sincere care, people do not feel valuable and joyful. Under love and truth man and the universe can exhibit their unique beauty to their full extent and true human relationships can flourish.

One who governs the universe in love and truth is the true subduer of the universe. He restores from sin this universe to its original state. He who subdues the universe in love and truth may also be called the Son of God. Jesus was a true subduer of the universe. Jesus recognized the truth. He knew what things were and he knew their value and relationship to the whole purpose of God's creation. He also acted upon it in his daily life - as stated in many parables. He was always giving care sincerely and acting on truth with a completely compassionate heart. We have considered heavenly children, the Messiah, and great saints as unreachable holy men but actually they were very ordinary figures of natural or free men for heaven and earth. It is reasonable to think of why we deviated from the original value of humanity to the depths of an abnormal and sinful condition which lacks truth, beauty and pure love. Because of this great deviation, we cannot imagine what original man was like, and we have no hope that we might restore original man.

Unfortunately, there have been only a few men who have

approached Jesus' level in subjugating with love and truth according to their individual talents. The rest of mankind has tried to fulfill its nature to subjugate the universe and its peoples without truth, love and original ability guiding its efforts. Man has displayed mere materialistic physical power in positions of temporal authority in order to gain only personal benefit. Rather than bringing common benefit and the fruits of order and harmony, man has created chaos and hostility. Sovereignty has depended on force and has been only temporary. We have people in positions of subjectivity, such as leaders in government and society, but their actions have not been carried out with love and truth.

Man has repeated and accumulated his sins throughout history. He has deviated so far from his original status that he has lost hope to attain such a state. He is not even able to imagine the proper original status. However, the original and proper man is not an unreachable and mysterious figure. He is an exceedingly ordinary man who is released from the fallen nature and is full of love and truth. In reading the Bible, we note that sometimes Jesus was angry and suffered naturally. The difference in the suffering of Jesus and that of deviated man is that he suffered not for his own sake but for righteousness' sake - for others. So, the perfect man or ideal man acts freely and naturally. He responds just preferring heaven's and humanity's sake. Therefore, the Bible tells us that the true subduer of the universe will appear in the world to restore all things from their improper status. This subduer will put an end to conflict, fighting and chaos. He finally will restore mankind to the original and proper world in which all things exhibit beauty under love and truth. Man will be lord of the universe with love and joy forever. As is stated in Isaiah 11:1-9.

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots:

And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel

and might, the spirit of knowledge and of the fear of the Lord;

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

The rightfulness (the original status indicated by truth) of divinity is eminently written of and supported in the Bible. In Genesis, God declares the condition of three blessings after His creation of man. First, God declares "be fruitful" - the desire for man to be fruitful or achieve perfection. Secondly he declares that man should "multiply" - multiplication and expansion is done through creation. Creation refers to the expansion of the human species biologically as well as cultural creativity through the arts and sciences. Thirdly, God said man should "subdue" all things in heaven and on earth. Man is to govern all things as the instrument of the invisible God. God desires us to be the actual subduer of heaven and earth with universal truth. Therefore, human beings have three major natural desires: to be perfect as they can; after maturation, to multiply and ex-

pand; and to subdue all things by their ability and capability. These are natural desires within us that were originated by God.

The stories in the Bible often seem like allegories. However, it contains amazing and great truths for one who can observe and comprehend its true inner meaning. The Bible is the revelation and truth of the universal unchangeable sole God. But the truth is given in varied methods according to the era, circumstances, races, and degree of development of human wisdom. The truth of God, itself, never changes; but the means or method to convey this truth changes.

That the earth revolves around the sun, is common fact to our scientifically enlightened contemporary wisdom; but this fact was unbelievable to the ancient man. Nevertheless, we must not forget the consistency of the Bible that teaches God's love, truth and life according to the universal standard of goodness. Today, Christianity, Buddhism, Islam, Hinduism, Confucianism and various philosophies are fighting dogmatically, and are separated by superficial differences in their teachings. But there is no reason to fight. Anyone who teaches love and truth, sets the standard of goodness and internalizes it, contains commonness under universality.

Ignoring the fact that importance lies in the fundamentals and not in the superficialities, religions have been exaggerating the importance of small details and attacking each other. If they had enlightened leaders or universal truth, they would not fight. It is very strange to emphasize one's own religion as the exclusive truth and revelation from God, without knowing the definition of universal truth.

Standing in rightful position under the Originator, man is to be the most precious existence who exceeds all others and has dominion over them. Yet, man does not know his original position, status and relationship and he degrades his precious value to the lowest levels of sin. There are materialists who believe it is proper to live like an animal according to one's temporary and vain rage. Religionists say that man should be aware of truth and be enlightened to the meaning of salvation. Yet, he often believes it is normal to live as a valueless sinner neglecting his divinity under the guise of humility,

without knowing the original value and purpose of man. This world has reached new degrees of abnormality from the Originator's intended world based on the universal point of view. However, through the enlightenment made possible by many saints and philosophers throughout history, we have been able to better understand our human value and ability. Also, scientific developments have liberated us from a superstitious and mysterious way of thinking.

Even though man resembles the animal or monkey in his physical movement and physical appearance, there is great intrinsic difference which can never be overlooked. Man must advance towards the perfection of human character by being filled with the self-awareness of a dignified subduer, a representative of God, the supreme existence. Until this time, hopeless beings have suffered by their consciousness of sin and neglect. But now we have the burning hope that we can respond to the universal truth and the concrete definite standard of ideal man, and that we can attain our goal of ideal man. This man of perfect character will be full of life-force, belief, great ambition and enthusiasm. When we consider those who contributed the most for the world and those who were respected as the most valuable figures in history, it is undeniable that they were religious leaders and spiritual revolutionaries: Jesus, Buddha, Mohammed, Confucius and other saints. They consecrated their lives for the enlightenment and cultivation of man's conscience, his inner intrinsic emotion and essential heart. It is also true that philosophers have given much to man in attempting to elevate and cultivate man's rational mind. Also, scientists have devoted their lives for the satisfaction of man's instinctual needs.

Judging from various points of view, we can conclude that the most valuable thing in one's life is the heartistic emotion (essential heart) of conscience, beauty, love and divinity based on the truth. The things of second most value are righteousness, liberty, equality, unification, order and harmony centering in the truth. These are higher values. The third value is instinct based on the truth, namely, the maintenance of the individual and his species. This instinctive

value is called rudimental value. This value is indispensable for man's existence. While this value is fundamental, it is not a higher value. However, in order to be filled with the ultimate joy of life, man needs his body as a vessel.

The instinctive materialistic and physical value is for the purpose of existence. It is indispensable for life. However, it is not the purpose of life. The spiritual values of heartistic emotion, beauty, love, divinity, conscience mind, and rational mind based on truth are for the true purpose - namely, to live. We should determine which values we believe in for our daily lives. We must understand deeply that the inversion of the greater spiritual value (the source of true life) for the lesser material value (necessary for existence), is the gravest fault in our lives and in the lives of mankind. By the appeal and promotion of materialism, its rudimental value has become almighty. The true values - rightness, beauty and love are becoming abstract vague and meaningless. Because of the inverted influence of materialism, the spiritual essence of value became separated from human purpose and what we manifest in our daily life. The concrete and meaningful ties that bind our human hearts, and our ability to respond to kindness or favor have been lost. As a result the dreary and desolate life of human society lacks love and exhibits no beauty. It has no meaning or direction. A society with negative ideas and concepts of itself has only a negative, purposeless existence.

This immense universe evolved based on the principle of creation from the lowest to the higher to the highest. The ideal state of being develops according to the same principle from instinctive life which concerns the physical body, i.e. the baby just eats, moves, and sleeps exactly like an animal. This is the lowest standard of life. Then gradually the rational mind develops and matures. Then, eventually a man develops conscience mind, heart and divinity in his life as a superlative existence. According to this evolutionary process, we realize that life without instinct cannot exist. It is the lowest existence that provides the indispensable base for growth of the spirit. Unfortunately, many people make a mistake and think it is the most

valuable aspect of man. They live following only their instincts. This shallow thinking produces a shallow, empty life often resulting in suicide.

Yet, man has the nature to be ideal, to achieve dignity, for he was created in the image of the Originator. To do this he must find the truth (rightness). That is the principle upon which the Originator created the whole universe. Essentially it says that man's purpose is to live for the rotation of the revolution. This means that the individual must live to serve the society. But because man has ignored this universal truth, he has built-up structures and gained knowledge without a universal base. Thus, they are temporary, destructive, and separating, rather than eternal, unifying and constructive. Through understanding the universal truth, man can recognize the natural position of values that follow from the truth. This demands that he restore the inverted relative position of the spiritual and physical (instinctive) values. He must bring about the restoration of the truth through actualizing the true position of values in his daily life. The actualization and realization of truth develop his conscience mind and free him to grow in beauty and love and finally, become divine.

It is of great importance to remember that by understanding and actualizing the truth man must observe and follow the truth strictly in his daily life and never allow truth to be stretched or ignored. If truth were stretched, it would become non-truth. Then, the entire meaning and purpose of the idea and direction of spiritual and physical values would be altered and no longer true. This distortion inhibits and prevents man from achieving divinity. The truth is cold and hard like iron. It never breaks and never changes. It cannot allow compromise. The Originator, Himself, is limited by truth. Accordingly, he is the cool and solemn God of rightness who never allows any waivering from the truth. But He is also the God of love who is able to warm the whole universe.

The truth, or rightness, is the natural law which brings constructive results and stands upon the total, eternal, unchangeable,

universal and sole standard set by the Originator. Unrightness is anti-law which brings contrary destructive results and stands upon the egoistic, temporary and misdirected standard. I discuss the above idea in more detail in the book, "The Definition of Good and Evil".*

The blueprint of ideal man is shown in the diagram. From this diagram we can distinctly form a vision of the natural ideal man and can view how to attain this status. We can decide how close or how far we are from actualizing the vision. Then, we can determine which steps of the process we lack. From this we can work for and attain the ideal man and realize the ideal world. The realization of this vision is the consummation of our long human history and has been the prayer of all humanity. It inspires hope, confidence and conviction. But it also demands that each of us examine ourself to see if we live a life of truth and love.

Everyone has universality and speciality as we see in the diagram. All humanity has commonness based on universality. There is no contradiction and friction. There is only the common value, purpose, understanding and benefit through mutual cooperation. This universality provides a common basis and the same direction for universal understanding in the heavenly kingdom.

However, a world based on mere universality is monotonous and vapid even if it is harmonious. For example, the composition of the sole color of white does not stimulate even though it does not clash with other colors. However, the variety and stimulation of kaleidoscopic beauty is attained through the composition of various characteristic colors. Therefore, when the astronomical, panoramic uniqueness within humanity is harmonized totally on the foundation of order, universality and commonness, then a beautifully colored civilization and culture develop over the world. Without commonness, individuality becomes the cause of contradiction, fric-

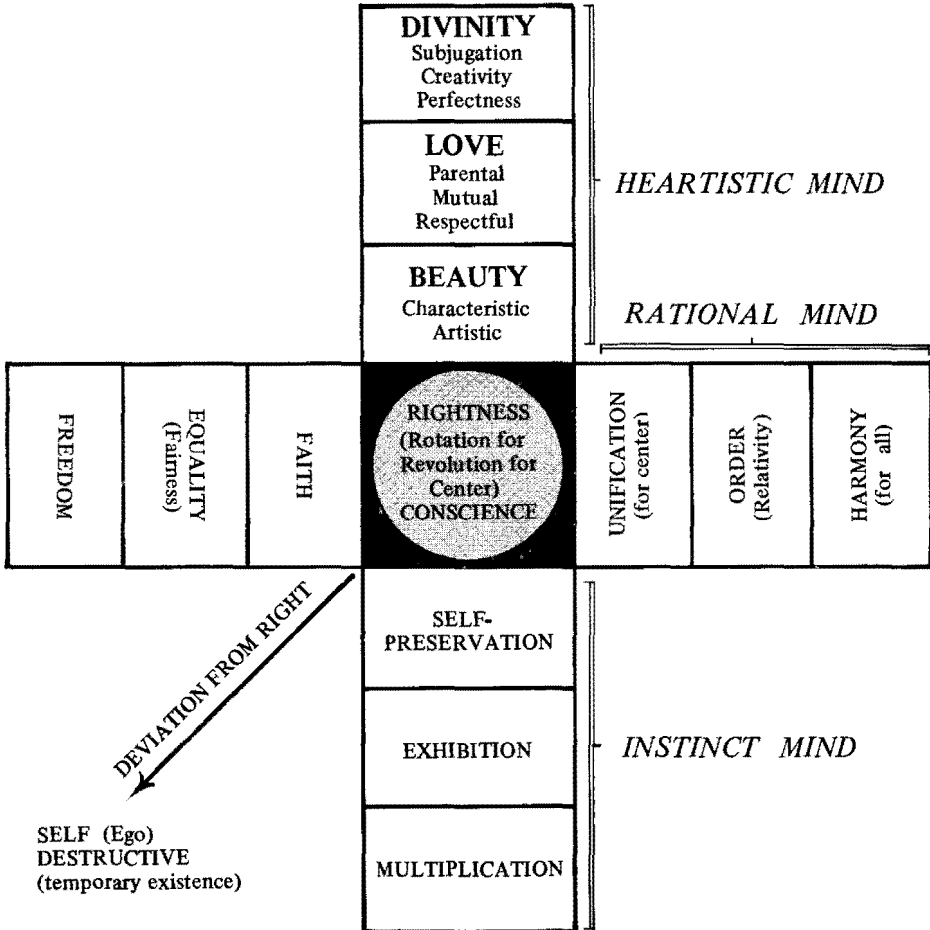
* See "The Theory of Universal Value", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

tion, and destruction. It devaluates the preciousness of the individual manifestation of brilliant beauty and variety.

The major cause of chaos in society today is the selfish execution of individuality with a neglect for the common purpose and common nature of humanity. The preference of individuality to universality (commonness) is the inversion of the true preference. This principle is primary. Individuality which loses harmony in relation to the whole by preferring the selfish purpose to the whole purpose brings friction without fail. So, as far as mankind prefers his selfishness or his individuality to the whole plan or purpose, he will never attain peace. Man will attain universal harmony and realize true eternal happiness only when he becomes aware of the truth which provides the foundation for the common purpose, understanding and benefit. If mankind unifies around the center, the Originator, and harmonizes to the whole purpose, humanity can dedicate each of its individual specialities to the full extent in subduing the universe. On this base we can build the colorful and eternal civilization and culture of the ideal world. This is the purpose of education, religion and philosophy.

All of the above writing has been about the blueprint of the ideal man. However unless the blueprint is actualized in individual character and permeates society, it is good for nothing. Without a blueprint, it cannot be actualized. But without concrete action, concrete ideals will never be realized and are useless. We are not only metaphysical existences, but we are also actual existences. Therefore, happiness comes from actualization of idea. Greater happiness comes from a greater actualization and attainment of ideals. So, understanding truth is something, but actualizing truth is everything.

In conclusion, this blueprint of ideal man will help you in your life to solve problems individually and socially. Therefore, humbly open your heart and accept and practice truth. Following truth will give you joy and a happy life because it is always constructive and instructive.



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