

PRINCIPLES
OF
EDUCATION

THEORY OF
THE CAUSE
AND EFFECT

THE THEORY OF
THE CAUSE AND EFFECT

by

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The Purpose of Study

WHY DOES MAN SEEK KNOWLEDGE ?

Man has always sought to understand the unfamiliar or the unknown - what "it" is, why "it" is and what "its" purpose is. He tirelessly seeks to understand the unfamiliar or the unknown through education. Why do we pursue knowledge so zealously? It is because all our efforts will be in vain and even might bring negative results if we act without knowing the purpose or property of things. For example, an ignorant person might treat a diamond like a mere stone if he doesn't know its value and preciousness. Thus, before anything else, we try to know the value of things.

Among the multitude of questions which surround us, the question which we pursue very seriously in our lives is, "How should we live our lives?" Man desires to live a valuable and happy life. However, until today, no one could clearly answer what a valuable and happy life is. If I answer this age-old question which has been dis-

cussed throughout human history, then we can have happiness by knowing the purpose of life and living for that purpose.

Every existence can exhibit its original value when it fulfills its own true purpose. A pencil, for example, is not realizing its value if it is used for firewood or for any purpose other than for writing. It can exhibit its true value only when it is used for its original purpose: to write. Likewise, we have no true energy and strength to live our lives unless we answer the question: "What is the purpose of man's life?" What fulfillment can we find in a life which has no purpose and consists of unrewarded efforts and hardships and which remains fruitless when it finally comes to an end. Experiences in a life of no direction, meaning, significance or value can be compared to a bunch of stones thrown at random. This is a transient, barren, sterile, and vain life, like a piece of wood drifting on the ocean.

Then, what is man's purpose? It is not to speak about happiness, but it is to realize happiness. Then, what is happiness? Man consists of two essences: spirit and body. Happiness is to satisfy both the spiritual and physical desires. The physical body needs clothing, food and shelter. More broadly, it desires satisfaction of three instinctual desires: self-preservation, action and exhibition, and species-preservation. On the other hand, the spirit has the nature of perfection and wants to fully manifest the essences of rightness, beauty and love in human character. The spirit also has the nature of creativity and wants to produce better and more constructive civilizations. Finally, the spirit has the nature of subjugation and wants to subdue the universe. The spirit demands to embody these natures as character and to maintain them in social ethics, art, religion and other cultural expressions.

Discontent and dissatisfaction result when we lack spiritual and physical fulfillment. We sense discontent and indignation when equality and justice are absent. Dissatisfaction is the struggle within the mind which comes from unfulfilled desire. Therefore, it can be said that happiness will eliminate discontent and dissatisfaction.

Even though he satisfies all his spiritual and physical desires, man

is still not truly happy if he lives like Robinson Crusoe as an isolated existence - alone on an island. The human being is a "social being" existing in relation to other human beings. Man grows-up with parental love and as he grows and matures throughout his lifetime, his relationships and interests expand from himself to his family (in establishing his own home), to his society, to his nation and finally to the world. Thus, the purpose of man's life is to be fulfilled and happy individually as well as collectively.

Thus, man's life may be compared to the earth's revolution around the sun. The earth rotates by itself for the revolution around the sun. Thus, the rotation is not for rotation, but for the purpose of revolution. If the earth rotates for rotation, the orbit for existence will be lost immediately, and it will be destroyed like a meteor. In the same manner, if man lives only for himself (rotation) and ignores the total purpose (revolution) of humanity, the true status of man will be lost; and his life will be deviated and corrupted. In today's world we can see the ceaseless friction in the family, the confusion of society, the corruption of politics and the tension resulting from international discord. All this is because of the lack of purpose-consciousness on the part of the individual human being to live for the whole purpose of humanity. This disharmony results because of the lack of sincere actions, true love and sense of responsibility for the whole purpose.

When a nation loses its unity, it can no longer be called a nation. Likewise, when human beings lose their unity (common ideal or purpose for existence), they can no longer be called part of humanity. Thus, the separation and fighting are repeated. Confrontation and conflict arise in the family, the nation and the world as a result of conflicting purposes. In other words these problems arise from confronting and conflicting emotional feelings or interests. The individual exists for total happiness and the total happiness exists for the individual - they are dependent upon each other. Without the total purpose, one individual cannot exist, and without the individual existence the total purpose cannot be attained.

Thus, happiness satisfies completely the spiritual and physical desires. The conscience seeks the spiritual desires: rightness, beauty and love. This rightness, beauty and love constitute what we call "goodness". The rational mind seeks the spiritual and physical desire, benefit, rationality and harmony (balance). In addition to this, our rationality seeks these things based on justice, freedom and equality. Thus, if one is not given complete freedom of thought and action, one cannot feel true joy.

Throughout our history wars, revolutions, and movements have been begun and fought in order to gain freedom, justice and equality. This is because man seeks to create higher value in goodness based on the gift of freedom. He seeks to live joyfully with this wonderful privilege. Thus, man seeks happiness as an individual and for the whole. And he seeks to live the most valuable and significant life based on complete freedom and fairness.

As a condition for fulfilling this purpose, one must have the strength emanating from the energy of life along with determination and strong will. This must not be a temporal or incidental power. It must be the continual, inevitable and strong power which will enable us to successfully carry out this purpose. Then, from where does this will-power come? It is derived from a man's resolutions or his beliefs. Without firm and indomitable confidence, belief, conviction or faith, one can do very little. The fact that today's people, in general, are frightened, insecure, spiritless and lifeless is a clear indication that they have no confidence, faith or belief in their lives.

Then, from where does confidence and belief arise? It results from a thorough understanding of things. For example, if one knows that one plus one equals two, confidence arises automatically to act upon the problem when presented with it. Therefore, the easiest and most effective way to have definite conviction is to understand things thoroughly, in other words, to know the truth precisely. The source of energy to live as a man is will-power, namely, life-force. Will-power springs from belief and a belief comes from understanding a reasonable truth. The purpose of study throughout human history is

to find clear truth. However, the ultimate purpose is not merely to understand clearly, but to actualize and attain the purpose of life.

Thus, man's thirst for knowledge is his natural demand in order that he live a happy and meaningful life. To understand the way of human life is true knowledge. Therein lies the inevitable purpose for seeking knowledge.

WHAT IS TRUTH ?

PART II

It is essential to grasp the central truth among the multitude of partial truths. Unless we know definite answers to the fundamental questions about man, the immense and immeasurable universe, and the original and ultimate cause of the universe, no matter how much knowledge we have, our knowledge is meaningless. By emphasizing partial truths, we confuse and make the central truth difficult to focus upon. Furthermore, this kind of knowledge does not give us power to put goodness in practice and to develop our humanity. Therefore, we have to turn our eyes toward the central truth by means of three fundamental principles dealing with: (1) the origin of all things (2) the purpose for existence of all things and (3) the goal of existence for all things.

The truth clarifies and shows what a thing is and what its purpose is. Philosophy, religion and science are the means by which we reach for and attain understanding of truth about God, man and the universe. We seek understanding of God and man through religion and philosophy and of the universe through science. In this manner the pursuit for truth has been from two approaches: the religious and philosophic truth which treats the spiritual realm, and the scientific truth which considers the physical realm. The three fundamental principles have been studied thoroughly in both respects: spiritually and physically.

In this age people attach importance to verifiable fact. They no longer believe things unless they are given a scientific and logical explanation. Man has always been challenged with the problem of verification. We must lift the veil of mystery and clarify these answers. The truth which we seek must satisfy the following standards: eternal, universal, absolute, reasonable, idealistic, concrete, instructive and constructive.

As previously mentioned, nothing can exist in this universe uniquely by itself. Things exist only by maintaining and exhibiting values in harmony and in relation to the whole. Firstly, the truth has to enlighten us to the position, status and relationship of partial existences to the whole. Furthermore, it must give a logical explanation without contradiction to impress and strongly affect our rational mind. At the same time the truth has to transcend time and space. In other words, it must go beyond history and circumstance, and be applicable universally, eternally and absolutely.

There are those who say that truth is subject to change according to time and environment. These are the people who give up the quest for truth. They make a great mistake by feeling there is no absolute truth. Jesus, Socrates and many other righteous men were persecuted in their lifetimes because their speaking was contradictory to the standard of good of the popularly accepted way of life. However, we can see clearly that their standard of goodness applies to the standard of goodness in our lives. History gives the throne of victory to Jesus and many other righteous men. Because of the endurance universally of their teachings which were based on love, righteousness, sincerity, purity, diligence, generosity, humility and other qualities, we can consider their speaking and behavior as absolute goodness.

Any idea that arouses and stimulates our minds becomes the great hope and dream for the future. In order to give undying hope, truth must be idealistic. However, the truth in itself does not have value. It has value only when it is substantiated and actualized in life. It must give direction to eventually realize the ideal concretely.

Why has it been impossible for religions and philosophies to

attain their purpose of heaven on earth or the utopia which manifests the truth, beauty and love? The answer is that religions and philosophies have lacked concrete direction which is essential in changing the severe reality to an ideal one. Because of this lack of instruction, ideals in academic pursuit and controversy, as well as in many human efforts, have been in vain. Our history has repeated the human tragedy of hatred, conflict and war.

On the other hand the Communist philosophy of Marx and Lenin grasped the heart of the people and guided them to victory during a very short period. Because they asserted a scientific, reasonable and concrete plan, they derived determination based on this plan as well as the power to put it into practice. The truth must be more than reasonable and universal. It must instruct, guide and inspire us to work for and construct the ideal world.

Because mankind's problems are moral and spiritual and are beyond the natural simplicity of other existences without character, the truth we adhere to must be idealistic, instructive and constructive so that it makes man want to attain the true way of life. The truth which satisfies all the conditions stated above, and which answers all questions, can be the very means to spur the soulless and purposeless contemporary people forward to the idealistic future. It can open the dawn of a new age. If a truth fulfilling these standards is disclosed, the unification of the world and of humanity is no longer impossible.

The truth must respond to the demands of the conscience and the rational mind. It must penetrate the bottom of our human hearts beyond nationalities and races, and it must awaken the people to a common understanding, a common purpose and common benefit. This truth will be the guiding star for individuals and humanity that will move men to reform and to create a new and better world. We can accomplish a world of continual variety, beauty and truth and display our individual uniqueness and gifted talents to their fullest. We can realize the ideals of world government and peace with each nation exhibiting its uniqueness of culture, and each nation contri-

buting its natural resources to the whole of humanity. However, in order to realize the one center (the truth) we have to go back to the first cause of all things. We must understand definitely what is the ultimate cause of the universe, what is its relationship to the universe and what is the primary energy that moves this immense universe. We have to study thoroughly how we should live in our lifetimes in relation to that universal law and power.

CHAPTER II

The Phenomenal World and its Cause

Part I

HOW TO KNOW THE CAUSE OF THE UNIVERSE

As stated in Chapter I, the will-power for man to live is derived from understanding. It is an undeniable fact that nothing exists or occurs without a cause. The goal of comprehension is to understand the ultimate cause in all things. We can reach the ultimate cause through seeking the origin, the furthest possible depth of causality.

Hence, man has an endless and ceaseless aspiration to pursue and comprehend the ultimate cause of all things and events. Then, how is this ultimate cause known? There are two ways to know or comprehend: one is through personal experiences and the other is

through theoretical or logical explanation. The experiential method can be further divided into two paths: one is through perception and the other is intuition. Perception is the use of the five senses toward the partial existence which is defined by time and space. I will refer to this as "external sense". There is also intuition which is a sense or feeling toward spiritual existences which are not defined in time and space. For example, the sense of man's emotions or heart is experienced definitely as a reality by another sense which we call intuition or feeling. I will refer to this sense as "intuitive sense" or "internal sense" to distinguish it from physical perception. Internal sense is the sensation toward spiritual existences (which transcend time and space) for example, emotion, conscience and so on.

We develop theories by making an orderly body of facts out of experiences we have had. Thus, theories are made without directly perceiving them. By combining external and internal senses with theory in a logical and systematic order, we can clarify and reach the ultimate cause. Contemporaries, especially in the field of natural science, try to reach the essence of reality mainly through external perception which only concerns partial existences. They regard spiritual things as the mere reflection of material. The mistaken inclination not to recognize the importance of the value of internal sense is often evident. However, when we observe this immense universe with its unmistakable order and harmony, we cannot help thinking that it could not be composed merely by the accidental changes of partial existences. A more reasonable explanation, then, is that each partial existence is composed, produced and controlled by one definite, lawful universal existence. Therefore, no matter how many experiments we make, or how much data and facts we collect concerning partial existences, unless we ascertain definitely the rudimental direction, order and harmony of the universal existence, we never can solve the fundamental questions of life.

Man was created as the synthetic embodiment of universal law. The structure of man's external body is organized and harmonious. His internal being possesses order supported by his conscience and

rational mind. Our internal order is made obvious through language in which we recognize a highly developed, logical grammar system. Because of this innate universal lawfulness, it is possible for man to reach an understanding of the core of things without personal external experience, through contemplation and reliance on internal sense. For example, although he had no formal external education, Jesus' insuppressible humanism, which was based on his internal sense of love and his passion to save all human souls from suffering and grief, made it possible for him to understand the ultimate being of the universe. In this way, Jesus was enlightened to the infinite and eternal truth.

We cultivate our internal sense by contact with partial existences through the perceptive external sense. In this manner we develop theories from the perceptive external sense and from the intuitive internal sense. The most conclusive universal way of recognition, however, is the theory which is derived from both external and internal senses in agreement. Man is the substantial existence of universal law innately possessing heart, conscience, rational mind and instinct. Secondly, thought (theory or idea) develops and then the internal sense (actual sensation, feeling and consciousness) comes from the thought. Finally, perceptive external experience comes through applying internal sense upon the external (phenomenal) world.

If a conclusion is arrived at deductively by theory or internal sense and corresponds to a conclusion arrived at inductively from various data based on perceptive external sense, then we can acknowledge the universal and absolute existence of truth. In this manner I will explain scientifically, logically and theoretically by applying inductive and deductive reasoning, what is the ultimate cause that pervades the phenomenal world, and what qualities it has.

IS THE ORIGIN MERELY ENERGY ?

PART II

Since ancient times man has called the ultimate cause of this immense universe "God" in order to satisfy his natural desire to make oneness with the universal life-force. However, there has been no completely logical or irrefutable explanation of God. Explanations of the existence of God have been vague, obscure and difficult to understand. Consequently, man could not have resolute faith. In spite of this, ancient man developed the image of God vaguely, by implication, founded on his nature to rely on something omnipotent and the demands of his conscience which sought justice (encouraging the good and punishing the evil).

Then, does God exist or is the ultimate cause of all things mere physical energy as many scientists proclaim? Whether God exists or not is very important and vital for man. His view of the "good life" and the way of living that life will be changed by whether or not he acknowledges God. For example, the materialist has a materialistic way of believing and living. Therefore he finds happiness through the acquisition and enjoyment of material objects. On the other hand, the spiritualist spends his life centering around spiritual values and developing his spiritual awareness.

The materialists' theory is that all things in this immense universe came from energy which gradually materialized according to the formula " $E=MC^2$ ". They say it accidentally formed, evolved, and finally developed into the present phenomenal world. This theory seems to be very scientific. However, it contains the following weak points and inconsistencies.

Firstly, if we ask "Where does the energy come from?" they have no sufficient answer. Also they cannot clarify the process of the transformation of energy into material, into plant, animal and finally into man. They have no answer except the unscientific and illogical explanation that these evolved and developed according to

the changes and demands of the environment by natural selection. In effect, they proclaim that the process happened by chance or accident. This seems to be so physically, but the intrinsic value or quality of each existence (i.e. animal, plant, mineral), is entirely different.

This qualitative change explains why we can see in history no actual change of a plant into an animal or an animal into a man according to natural law and development. Natural law itself is eternally unchangeable. To rationalize and justify the theory of evolution, examples are merely made of phenomena which fit the theory. Scientists who don't have eyes to see the total and rudimental direction and purpose of creation make assumptions by perceiving only partial phenomena in the whole process. They see only the change which occurs to the phenomena according to its originally possessed partial flexibility (adaptability). This is not a radical or essential qualitative change. Natural evolution does not indicate accidental selection, but rather selection according to the creative principle or ideal of natural law. When we observe one section or one part of the entire process, evolution might appear to be the truth. However, it evolves and progresses inevitably under the plan of harmonious development for the total purpose to realize the creative ideal. This could never happen by chance or by accident.

Furthermore, the attitude that the cause and development of events was accidental or happened by chance is not logical or consistent with the scientific method which explains all phenomena and occurrences based on the law of causality. The scientific explanation that energy always existed and that the universe developed in an orderly fashion is actually no different from the orthodox theological statement based on intuition, that God existed from the beginning and created the universe.

Secondly, this universe is not mere mass composed of energy and material. Within this universe we recognize definite natural law or truth, beauty and love. Also, nothing in this universe is ever allowed to exist by itself, singularly, but exists in relativity combining to

make one general, total order.

Furthermore, all things have direction, order and harmony within the whole. When we acknowledge the fact that the universe is highly developed and idealistically structured, we can never regard it as the mere and accidental accumulation or composition of mass. We observe that nothing exists or occurs without cause. This is a universal, unbendable truth. How is it possible that mere energy could develop accidentally into things possessing truth (natural law), beauty, love, individual uniqueness, value, perfect relativity, direction, purpose, order and harmony, if there were not a cause which makes it all possible? We never can solve the mystery of this universe unless we can conclude that the original essence of truth, beauty, love harmony and order, etc. exists in the ultimate cause, originally. We can conclude this by reasoning inductively based on the distinctive fact that these qualities definitely exist as reality in this universe.

The law of causality states that cause and effect make agreements. Based on this eternal logic and law, many scholars and scientists discussed and tried to reach the ultimate cause through the observation of this phenomenal world. Because of the law of causality some physicists believe that a mathematical principle existed before energy and that all things in the universe derived from mathematics. Because of the orderly and ceaselessly moving heavenly bodies and the intricate and marvelous nature of the universe, they concluded that the natural law of mathematics had to exist by necessity in the beginning in the ultimate cause. They had discovered that one part of the ultimate cause of this universe is directed and orderly energy, mathematics or natural law.

Furthermore, poets, philosophers and ascetics, observe nature with keen eyes and sensitive emotion and try to discover the truth and universal life-force through contact with nature. They believe that the ultimate cause of this universe possesses beauty within itself. They reason inductively that the cause has this beauty because the great living earth is covered by various colorful and beautiful flowers, blossoms and fruits which flourish rhythmically according to four

seasons. Even the tiny snowflake which drifts from the sky and has the destiny to melt away in a second is composed of intricately structured kaleidoscopic hexagons in the microscopic world. When we stop to ponder the momentary life of the snow crystal, we are touched by its beautiful delicate design. We cannot help but conclude that in addition to being the source of natural law, the ultimate cause must have a heart that longs for beauty.

Man also can see the heart-warming scenes of love in the animal kingdom and in humanity. Even a murderer has the natural and constant desire to love and be loved. The depth of love can be seen when an animal will love and care for its off-spring to the death. From where does this natural desire for love come? No effect occurs without a cause. Therefore, we cannot deny that love exists in the ultimate cause. That is why Jesus taught "God is love", and when Buddha became enlightened, he said that the original Buddha (God) is mercy.

Finally, if we look deeply at ourselves and our humanity, we can see that we have creativity which enables us to produce various instruments, machines, art, etc. We call these things our "second-self", or the extension of ourselves. We see in ourselves that we are constantly engaged in the tireless pursuit for perfection; we anxiously seek infinite and perfect rightness, beauty and love by means of moral education, philosophy or religion. Finally, we have a desire to subjugate and seek to control and govern this immense universe regardless of the fact that our body is minute in comparison with the huge universe. In religion, that which has creativity, perfectness, and subjugates is called a "deity", or "divine". No one can deny the divinity lying deep within himself as a strong desire and potentiality even though it is not developed and manifested in reality. This nature forms man's conscience and rational mind. We inductively reason that because we see this nature of divinity in the effect (man), then it also is in the cause. Therefore, in the original cause there must be creativity, perfectness and the desire to subjugate. Also there is the quality (propensity) to actualize an idea completely as it is, to

receive joy through it, to make order and harmonize it, and also to govern it. The Bible says that "God created man in His image". This means that man was created with God's essences. Thus, we originate with His essences and His divinity. Then, what can we call such an ultimate and original being which creates, moves, completes, and governs joyously with absolute truth, beauty and love? With these essences and with dignity and character, we call the origin of the universe the "Heavenly Father".

The ultimate cause of this universe is not merely energy of the mathematic principle, but the Heavenly Father, who possesses an invisible character of grace and beauty, the warmth of love, and the strictness of fixed law (principle) which pervades all things in depth. It is not a mysterious God that rules the universe transcendently, but the universal parent of our souls, a being of infinite beauty, warmth and love. This phenomenal world is His substantiated omnipresent existence which pervades all things. We perceive His presence in the universe as mathematical static beauty according to natural law; in the plant kingdom, as highly developed dynamic beauty in addition to law; and in the animal kingdom, as truth, beauty and love. It is a world in which God's essences are manifested. These creations, then, can be called His body.

We prove the existence of God logically by concluding that the Originator is the being of truth, beauty and love, by the method of inductive reasoning based on observing this universe (His creation). Without this original idea there would be no order and harmony or ideal creation - we would only have chaos. Every creation starts from the invisible creative idea that becomes manifest in the visible creation. In the same way a man cannot paint a beautiful picture or make a sculpture or, in effect, do anything without first having the idea to do it. Without the creative idea, the painting becomes just a series of unrelated brush strokes, the wooden carving becomes non-descript. How could the actual masterpiece of man and the universe, which has truth, harmony, beauty and love, originate from undirected accidental chaos? So, we can say definitely that the universe is the idealistic

world in which God's creative idea dwells and is materialized.

Then, if we are truly self-aware, we can see that the existence which most closely resembles the Originator is man. The reason why man has only found law and beauty in the ultimate cause and has found no character is that the pursuit for the ultimate existence has been promoted through an understanding of the heavenly bodies, nature and so on, but not through an understanding of man. True man deviated from his original status and consequently he is in an abyss of ugliness and vice. This is why the Originator's essences are more apparent in nature than in man. Man, who was created as the image of God, is far from his proper status and position as a being of full truth, beauty and love.

On the other hand, religious people have been aware of God through their individual spiritual experiences. However, they did not offer universality and logical validity to their experiences that could convince people of God's existence. Consequently, many people today think God is a personal, self-satisfying irrelevancy for a few religious people and that He is incapable of giving a direction towards the attainment of actual happiness.

Regardless of what is the common thought of today, there is no irrational and illogical point in the Originator, God. It is possible to understand His attributes thoroughly, scientifically and logically. That God has been comprehended in a mysterious way is the result of ignorance of the means or methods to reach God objectively and logically.

God is to be comprehended objectively, scientifically as well as emotionally. The true meaning of Jesus' words, "You, therefore, must be perfect as your Heavenly Father is perfect" (Matt. 5:48), can be comprehensible now for the first time. If God is not comprehended by man and is a transcendent being set apart from man, Jesus' words could never be realized. However, because the means or methods are known, He is no longer unreachable.

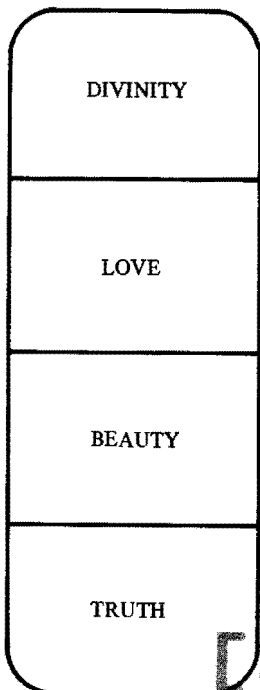
Because of the development of science many scientists proclaim that it is certain that the mysterious God is dead. How can we

approach the fundamental questions, the ultimate riddles of the universe? What is material? What is life? What is man? Where do we come from? We cannot help inductively concluding that there must be a metaphysical or beginningless cause that has character. The idea of a truthful God becomes apparent and cannot be denied. The greatest scientist of the twentieth century, Einstein, said that "science without religion is crippled and religion without science is blind." He emphasized the necessity of understanding the ultimate cause scientifically so that man might disclose the secrets of this immeasurable universe.

The concept of a mysterious God is entirely obsolete. Nevertheless, a scientific and "heartistic" profile of God has been becoming vividly clearer moment by moment. In fact, it is impossible to bring the ultimate riddle of this universe to light, unless the full explanation of the Originator is given. Religion and science have been imperfect and still progressing, thus, there were many contradictions. But now both have attained almost the perfection stage and almost discovered the fundamental truth. When this happens, no more contradiction will come between religion and science because the universal truth shows us that the cause and the effect are equal. This means that the unity and agreement of the Creator (Originator, Cause) with the creation (existence, effect) necessarily will be reflected in the unity of religion and science. Now is the time to study thoroughly the Originator and to disclose the answers to all questions of the universe. We must understand the Originator as the original source of human life, as the true parent of human beings, and as a definite being with invisible character.

DIAGRAM OF THE CAUSE AND EFFECT

CREATIVE IDEA

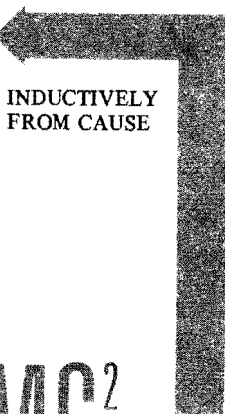


METAPHYSICAL BEAM

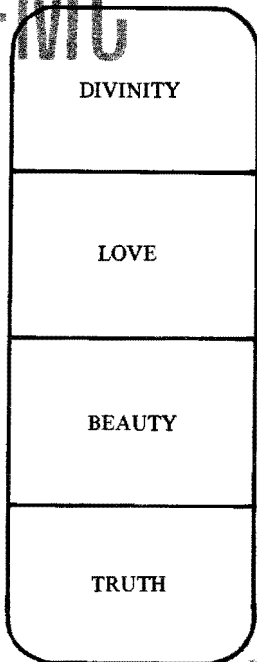
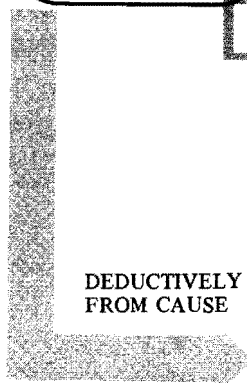
(INVISIBLE)

THE CAUSE
(ORIGINATOR)

SUBJECT



$E=MC^2$



PHYSICAL

BEAM

(VISIBLE)

THE EFFECT
(CREATIONS)

OBJECT

MANKIND

ANIMAL
KINGDOM

PLANT
KINGDOM

MINERAL
KINGDOM

MANIFESTED IDEA

WHAT IS THE ORIGINATOR ?

PART III

What kinds of qualities does the Originator possess and how are those qualities substantiated as phenomena perceived by the five senses? In this part I will clarify these questions in order that the Originator can be more precisely and distinctly comprehended.

As previously stated the Originator is an invisible character. However, for some people it is quite difficult to understand that the Originator exists as a definite reality which possesses character, because He is invisible, intangible and imperceptible to our five senses. So, first I will explain this metaphysical character.

We must acknowledge that the inability to perceive by our five senses does not indicate necessarily that something is non-existent. For example, electromagnetic waves can be perceived by the five senses as heat or light only in a very limited realm. This does not indicate, however, that other vibrations beyond the five senses do not exist as reality. As a matter of fact, the reality of infinitely small vibrations is detected by various measuring devices, and their broad and profound influence upon things perceptible by the five senses cannot be denied. Even though an object's existence cannot be perceived by our five senses, we cannot doubt the reality of it if we can confirm its reality by means of modern scientific instruments. We can presume reasonably the diverse influences and effects of phenomena on each other. An existence which is acknowledged by the five senses or some other media and which has a definite position for existence in time and space, is defined as a "visible substantial". This is the "physical" or "concrete realm", or the "limited" or "partial existence".

There are also other existences which cannot be perceived by the five senses and possibly even by delicate and sensitive meters or mediums because of their original qualities and attributes. The mind, character, or natural tendencies of man are typical examples. The

law of movement itself is not detected by the five senses because it is a universal existence which does not have position in time and space. The partial existence is defined in time and space and can be sensed in many ways, including the five senses. However, the universal existence transcends time and space and is never perceived by the five senses. Accordingly, there are two ways the universal existence can be affirmed or confirmed: spiritually or experientially. This means by the intuitive internal sense, or theoretically and scientifically by connecting it with and applying it to the perceivable physical realm. This kind of existence is defined as "invisible essence", the "metaphysical" or "abstract realm", or "universal existence".

All existences which we feel and experience in our daily lives are composed of metaphysical and physical aspects in oneness (integrated with each other). For example, man is composed of the metaphysical (spirit) and physical (body) which make oneness. The solar system is also composed of metaphysical law and physical substance. If only the physical aspect of the universe existed, the present dynamic motion would never arise. Unless we conclude that the physical, partial existence is constantly supported, controlled and governed by the metaphysical natural law or principle, we could never understand why there is kaleidoscopic motion in this universe. We also, could not understand why it adheres to the constant and unchanging law which transcends and permeates time and space. If there were only the metaphysical, there could be no manifestation (actualized existence). There could be nothing more than invisible motion and internal static motion. By both aspects becoming one, the integration of metaphysical and physical, we can understand the appearance of the present actual world of form, dynamic motion and action.

Does character belong to the metaphysical realm or does it belong to the physical realm? When we describe the character of somebody, we say that he is "sincere, generous; short-tempered, etc." We do not describe character by saying he is "short, snub-nosed, and brunette." The former statements regard the propensities which permeate his entire being which can be grasped only by the intuitive

internal sense. The latter concern characteristics that exist if we can perceive and verify them operatively.

From these facts we can conclude that character is the universal metaphysical and spiritual reality which is never defined by time and space. It is not the mere physical attributes which are manifested in form. Thus, the essence of character is the universal existence. This is the invisible reality which is perceived as reality.

In man, a universal existence, character exists, integrates and makes oneness with the partial existence, the physical body. However, when we pursue this idea of a universal existence to its furthest extent, the possibility of character with no particular physical body has to be considered. The universal existence, the infinite character which moves and governs this immense and endless universe in order and harmony, integrating and making oneness with the whole universe, must exist. Otherwise, we cannot expect the formation and composition of this great universe which is full of truth, beauty, love, order and harmony.

Is the existence of character without body possible? When scientists thoroughly study and pursue the origin of material, they recognize the existence of non-material energy as the genesis of this universe according to the formula $E=MC^2$. Even scientists speak of a non-materialistic origin. This is very similar to explaining the origin by a universal metaphysical existence.

However, when we further inquire into the origin of this non-material energy, we have no way to answer but to conclude that it derived from non-material essence (spirit) that possesses the metaphysical qualities of truth, beauty and love which characterize all of the universe. Thus, the conclusion that non-material exists as the ultimate origin is conveyed reasonably and scientifically.

One may ask from where does this non-material essence of truth, beauty and love come, or when did it begin? However, this type of question is appropriate only for something that has position in time and space. One may further wonder if energy might not precede spirit. However, it is inappropriate to ask questions of time

in the unlimited realm of the metaphysical as if it were the physical, which is confined to time. Energy cannot produce spirit whose essence and qualities are truth, beauty and love. Energy by itself is chaotic. Also we note, for instance, that if we feel low in "spirit", then we have no power or energy. If we have "spirit", then we have much power.

The spiritual (metaphysical) is the origin beyond time and space. It is the eternal beginningless beginning and endless end; it is the universal omnipresent existence, God.

THE UNIVERSAL EXISTENCE (SPIRIT) AND PARTIAL EXISTENCE (MATERIAL)

PART IV

In order to prove that character exists as a reality without physical body, it first must be explained that the ultimate cause of this universe is the universal existence (spirit) and that the partial existence (material) is derived from it. Towards this purpose, we should resolve more fully the question about which exists first, or which is subject - the metaphysical universal existence, or the physical existence. In other words, the great confrontation between spiritualism and materialism will be dealt with at this point. If the perceptible partial existence exists first, then the imperceptible universal existence (acknowledged only by the enlightened internal sense) is derived secondarily. On the other hand, if the universal existence exists first, then the partial existence is secondary.

Historically, the partial existence has been called "material" and the universal existence has been called "spirit" or "consciousness". However, these expressions are vague and obscure in definition. The

partial existence is more accurately defined as that which has position and is defined in time and space. The universal existence is that which has no position and is not defined and limited in time and space. A partial existence can be perceived by the five senses. However, the universal existence can only be comprehended by theory. A theory may be reasoned inductively through the phenomenal world of effect, or deductively by the intuitive internal sense. Thus, for the sake of clarity, the essence of "materialism" is more accurately defined as "partial existence-ism", and the essence of "spiritualism" is defined as "universal existence-ism".

The materialist insists that each partial existence exists in the beginning, and that the universal existence (God, absolute spirit, or omnipresence which permeates all things fundamentally) does not exist. On the other hand, spiritualists insist that the universal existence, God, the Being or essence, is the only real existence, and that each partial existence is nothing but the mere reflection or projection of the universal existence. Then, objectively speaking, which idea is closer to the truth?

When we observe this universe, it seems that partial existences are the only reality and the universal existence is nothing but the product of human thought, and that the immense universe is composed of these partial existences gathered selectively by chance. Inasmuch as a universal existence such as the mind, character or propensities of man do not have position and quantity, consequently, they are unclear, vague and non-real. Whereas, in contrast, partial existence has definite position in time and space, so that it is perceived as reality. Thus, it has come to be thought that from definite partial existences, the indefinite universal existence was derived secondarily. Lenin's famous theory of reflection, that consciousness is nothing but the reflection of material, appeared in such a way. Another result of the partial existence-ism way of thinking is Nominalism, which says that universal existence only implies the concept of totality, and what exists as reality is only partial existence. Therefore, nominalists say the universal existence is a vacant and non-real exist-

ence. The idea that the universal existence which has no definite position is derived from the partial existence which does have definite position seems to be indisputable. However, if this is true, why does this universe consist of perpetual and unchangeable laws?

According to materialism (partial existence-ism) the ultimate origin of this universe is partial existence and there is no universal existence before that. That is to say, each partial existence began to move arbitrarily without relation to anything else in its own way and of its own accord. How motion is possible without cause and on what grounds a partial existence itself exists cannot be explained by materialism. If we assume that each partial existence moves freely of its own accord without any rule or regulation, then elements in this universe should be non-uniform, disorderly, disharmonious and contradictory. However, this universe is controlled and governed by monistic order without irregularities, chaos, disorder, disharmony and contradiction. Furthermore, we see that this universe constantly keeps harmony and unification without confusion and collisions among its elements despite the fact that it ceaselessly evolves, develops, substantiates and generates new qualities. Unless there is a monistic universal existence which creates under an ideal thought or plan and governs partial existences in order, harmony and unification, how is it possible for the universe to maintain orderly and dynamic movement? Materialism offers no answer to this question.

It is illogical for materialism and universal monism to be accepted simultaneously. This contradiction in logic is clarified and is pointed out by using the word "partial existence" instead of the word "material existence". If there were only perceptible partial existences, and if the universal existence were a mere reflection of partial existence, then how are partial existences controlled and unified? Materialists don't have a reasonable answer to explain the unification of the universe. To be monistic and, at the same time, materialistic is unscientific and illogical. Materialism logically gives way to pluralism. Monism has to acknowledge that at least one universal direction, the mathematic principle or idea existed, from which and

by which each partial existence was and is derived, generalized and governed. For example, a beautiful and orderly city comes from an overall plan. In the same way the beautiful orderly universe must come from creative idea.

Many people believe that the total universal existence began from one partial existence. It is true that creation actually begins with one, but if there is no universal direction and plan, then there is no harmony. Instead there is only chaos and destruction. However, if each partial existence originates from a universal idea and is composed according to a universal plan, then there can be an understandable explanation of the exquisitely beautiful balance and harmony in the universe. One cannot deny the evidence of the universe which points toward the relationship of the partial existence to the universal.

The other main factor which supports materialism is that there is no consciousness and thought without partial existence. As in a computerized system or electronic calculator, all memory, calculation or directions come after the positioning of the wires, transistors and data. This contention of partial existence preceding consciousness is correct and applicable in the limited dominion of the physical world. We also know that the existence of a conscious man is very recent in the history of the universe. Even a million years have not passed since anthropoids made their appearance on earth.

Despite all of these facts that seem to support the idea that consciousness has only recently arisen from a partial existence (the brain), when we ask from where or how did the extremely, delicate synthetic brain arise, there is no adequate answer given by materialism. Was it a product of random accident? The statement that through hundreds of billions of years of random occurrence it came into being is entirely unscientific, illogical and evasive. Is it possible for a child to build a skyscraper by chance or accident even if he is given all the necessary materials and a billion years in which to do it? Unless he could devise a creative idea and plan or a blueprint and procedure for construction, it could never happen by chance. Thus,

The main factor in the creation of a substantial existence is the plan or idea and not merely time. Without an idea and direction in the cause, a harmonious, orderly ideal result would never occur. Therefore, the most delicately ordered and intricately harmonious existence, the human brain, must be the result of a creative plan or idea. We can conclude that man's brain does not just exist "by chance". Therefore, we must conclude that a creative idea or plan existed before the substantialized partial existence, or material. We call this creative idea the universal spiritual existence, Originator, or God.

The ultimate and independent universal existence, the Originator, could not sense Himself objectively. Consequently He could not gain any joy if He remained as a pure and independent existence. Therefore, in order to substantiate Himself to the infinite extent, to give Himself position for existence and to apprehend Himself objectively, there is a demand to gain infinite joy in creation. Based on this demand the second-self of the Originator's infinite image is substantiated in the whole universe. The crystallization of all of the Originator's essential essences is His synthetic second-self, man.

The ultimate purpose of the creation of man is that he manifest all of his invisible character and creative ideals as the synthetic individual unique second-self of the Originator, that he apprehend himself thoroughly, exhaustively and objectively, in order to gain infinite joy.

(Note: This original page 26 was replaced due to formatting problems with the following page 26.)

Page 26 PHENOMENAL WORLD & ITS CAUSE Chapter II (IV)

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(Note: This page 26 is a replacement for the original page 26.)

RELATIONSHIP BETWEEN ORIGINATOR AND UNIVERSE

*CAUSE (Invisible)
SUBJECT*

*EFFECT (Visible)
OBJECT*

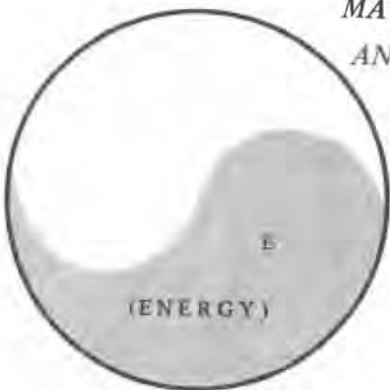
SPIRITUALISM

THESIS

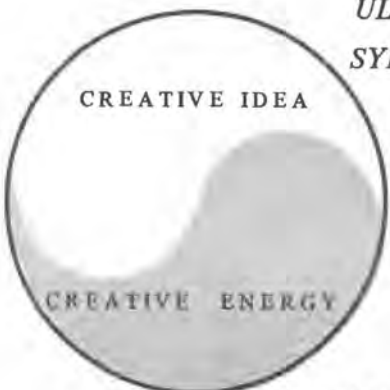


MATERIALISM

ANTITHESIS



*ULTIMATE
SYNTHESIS*



EQUIVALENT CONVERSION

HOW THE ORIGIN PHENOMENALIZED

PART V

In Part IV, it was concluded that the Originator is independent creative idea with character, who is an immanent and a universal existence, and that from the Originator all partial existences are derived, formed, united and governed. However, the inductive method of reasoning was used to find the cause through the effect. It is not complete enough to consider the conclusion reached by this method of reasoning as undoubtable truth. Perfect recognition or proof is possible only when the expected result of inductive reason is reasoned deductively and verified. So, in Part V I will attempt to deductively carve the profile of the Originator (God) in relief.

When we try to reach the ultimate cause of all things, we cannot help seeking more deeply and we ask, "From where was the universal invisible character derived?" In other words, "Who created the Originator (God)?" Unless this question is answered, my attempt to clarify the fundamental and vital question of the origin remains imperfect.

Western philosophy, generally speaking, starts from "being" or "I". For example, the materialist concludes that material exists and all things are derived from it. However, this is an insufficient answer because it inevitably brings the next question which is, "From where was 'being' (in materialism, the ultimate material) derived?" For this reason, the further question, "What exists before God?" is pursued by theologians and scientists alike.

With deep concern about this question, there is no other answer except that before "I" is "0"; namely, before "I" is nothing. After recognizing this, the next question that immediately occurs to our rational mind is, "How did '0' alter into 'I'?" In other words, how did "nothing" develop? We can understand clearly that "0" altered into "I" by some action or function in its origin, and in turn, the altered "I" generated "2", "3", ----- . On the other hand, we can reach "0" by tracing back its origin in the way "3", "2", "I". However, the very question about how "0" altered into "I" still remains

unexplained. Even though it is clear and understandable mathematically, it is at a deadlock philosophically. Now, how can it be possible that "0" altered into "1"?

"0" is "0" regardless of time and space; it is nothing and does not exist in reality. However, its existence as the concept of "0", or as the conceptual consciousness of "nothing" is acknowledged as meaningful even though it does not exist in reality or in form. The word "nothing" means exactly what its component parts indicate: "no thing". Yet the word itself, "nothing", exists as concept. It exists as notion, or idea. That is to say it exists as the "word" in the philosophical and theological sense, although it is not perceptible by our five senses. "Nothing" is entirely invisible, nonmaterial and formless. However it is conspicuously real as concept. In this way zero itself possesses two sides: "perfect nothingness" as reality and "perfect being" as concept. Therein the principle that "nothing" leads to "being", and "being" leads to "nothing", is formed. This is similar to the Buddhist theory of "ku soku ze shiku shiki, soku ze ku" (nothing is immense and various phenomena, and this immense and various phenomena is nothing)". It is also similar to the Chinese philosophy of the positive and negative, Ying and Yang, that "the ultimate pole leads to no pole." All of these can be understood as not being contradictory.

Thus, the ultimate origin of this universe is a formless, non-material and yet real existence. To be formless means that it is infinite existence which transcends time and space. In other words it is eternal (perpetual) existence in relation to time, and a universal, immanent, unlimited, and endless existence in relationship to space. Hence, the ultimate origin of this universe has universality and perpetuality as the words "beginningless and endless" indicate.

We have no pursuit beyond "nothing" because the further depth of "nothing" is still "nothing". It is the first (ultimate) cause of timeless origin. The Originator is the being who possesses "nothing" and "thing" (being) in oneness, in other words, neutrality. Therefore, the world of nothing and silence, the infinity of this infinite pheno-

menal world also is said to be one side of the Originator, God. Next, I will discuss what "nothing" is and what the status and conditions of "nothing" are.

To be "nothing", that is to say, for "0" to be "0", there has to be plus and minus. This is true mathematically as well as electromagnetically. Neutrality is supported by an infinite relativity of positive and negative such as "plus and minus", "positive and negative" or "subject and object". Ying-Yang philosophy says that the ultimate poles are Ying (negative) and Yang (positive). Likewise, the ultimate and original "nothing" possesses an infinite relativity of positive and negative, subject and object within Himself. Within this ultimate "nothing", or God, there is the idea of truth, beauty and love (which are the essences of the universe). As infinite abstract idea, or logos, these are the formless attributes of God. As soon as this notion (creative idea, logos) arises, it conveys passion (emotion). Then this passion conveys will-power (volition), and by this force (energy) the original idea is substantiated and materialized one part after another to the infinite extent. The idea (notion), in proceeding to higher dimension, develops and extends itself from an extremely simple thing to the extremely complex. This immense phenomenal world is composed of infinite relativity because the origin of the universe, "0" is relativity.

Thus, through the movement of plus (positive) and minus (negative) which are derived from the ultimate first cause (Originator's idea) there is a directed power for movement. First, there is heat, then light and then minute atoms are materialized. Next comes the development of the plant kingdom, then the animal kingdom and finally man. This is the process of the genesis of the universe. Conclusively, God is the ultimate cause of the universe, being the neutral existence of positive and negative, the creative idea of truth, beauty and love. He is relativity and the absolute subject of the universe.

It is necessary to focus in more detail on how the ultimate origin of the universe "0" (nothing) turns into "1". What exists at first is one idea (notion, word, logos) of rightness, beauty and love,

as the Bible says: "In the beginning was the word, and the word was God." (John 1:1). There was the idea (logos) which possesses creative ideal, direction, purpose, etc. Yet, the idea (logos) is only plan, and does not have concreteness. However, it is formulated by systematic and various ideas (notions) into "intellect" (wisdom). It is called "ideal". This idea naturally developed to passion. It is the same when truthful righteousness brings us the passion to act, when beauty brings artistic passion and love brings the deep passion of the burning heart. When this passion rises to its consummate point, it desires to be manifest and no longer remain as mere abstract idea or feeling. This volition and passion becomes enthusiasm which produces energy to substantialize from the abstract realm of idea to material.

In this way the Originator's magnificent creation, the substantiation of His original essences, was begun. The Originator appreciates created substantials and is stimulated and comforted by them as the entire sensation of His character. Therein lies the Originator's infinite joy. Hence, the formless and non-material existence "0" develops and makes rapid progress into the formulated and material existence "1".

The substantials which were formed through the process and execution of intellect, emotion and volition are the "second-self" of the Originator. Therefore, the question about what is the phenomenal world is clarified. The phenomenal world is the second-self of the Originator in which His ideals (truth, beauty and love) are substantiated with uniqueness by the principle of creation. In the universe, man is the unique synthetic second-self of the Originator in whom all the ideals of the Originator are crystallized. All things in the universe, but man, are partial second-selves of the Originator, in which His ideals are manifested partially and symbolically. Therefore, the synthetic second-self (man) and the partial second-self (universe) resemble each other even physically, such as: hair-vegetation, skin and muscles-soil and earth crust, blood lines-subterranean water, bones-rocks, marrow-lava, one third solid elements-one third land, and two thirds liquid elements-two thirds ocean. Man, as the Originator's

second-self, creates in a process similar to the Originator's creation. He starts from the idea which is formulated into intellect by systematizing the multitude of ideas. Then the intellect stimulates passion (emotion) which tries to substantiate and accomplish its original purpose, substantiation. Then passion (emotion) turns into volition (will-power), and finally volition derives the energy (force) to substantiate the ideas. This is the distinct process of the Originator's creation through His synthetic second-self, man.

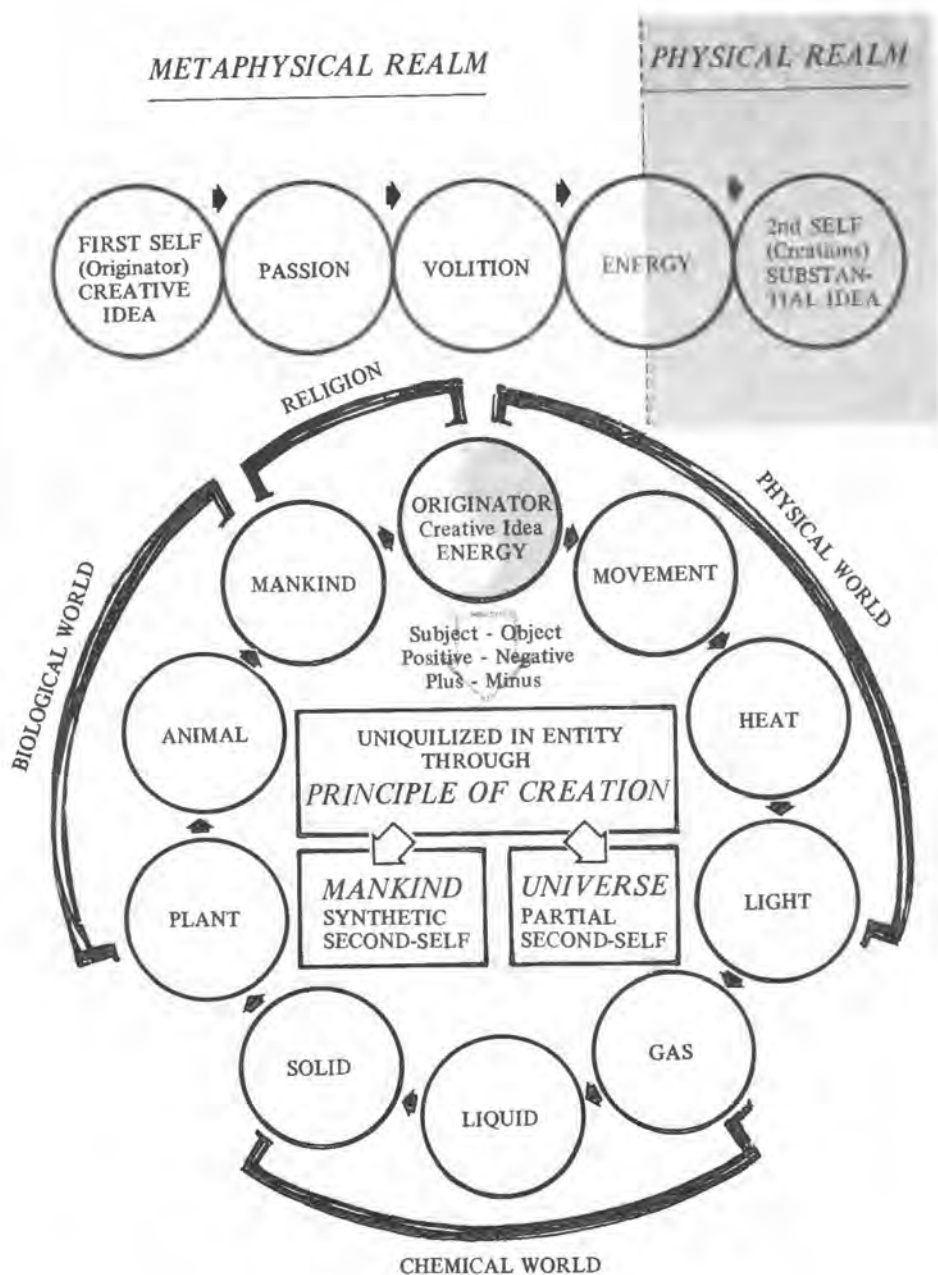
Goodness is the deed or activity that substantiates completely the ideals of truth, beauty and love (only thinking of goodness without action is hypocrisy). If this phenomenal world were the perfect substantiation of only the Originator's essence (ideas), it would be the manifestation of only goodness and deeds of goodness. However, contrary evils also exist in this actual world as adverse conduct against goodness. This will be more precisely mentioned later. Ignorance of universal principles and rules is made evident by the greed, lust and license of man, who was given perfect freedom and creativity.

In the whole process of creation, the realm from the idea to volition is the universal metaphysical world. The realm beginning from volition and energy is the noticeable phenomenal physical world because there is material substantiation. Since energy bridges or connects the metaphysical and physical worlds, materialists incorrectly regarded energy as the original cause or ultimate existence of the universe. However, energy was originally derived from the idea (notion) of the Originator through the process and execution of intellect, emotion (passion) and volition. Energy is the thing which appears first among perceptible material things, but it is not the ultimate cause of the universe. As evident positive proof, we find direction in energy as the major characteristic of energy. The fact that energy has direction indicates the existence of ideals, or notion, with purpose before energy.

Various studies until today could grasp only one part of the truth or a partial truth. Consequently, they have been fighting meaninglessly and fruitlessly without knowing the fundamental relation-

ship and harmony of the total. However, when the confrontation between religion, philosophy and science is clarified and resolved under one universal validity and truth without contradiction, unification is no longer impossible. Truth clarifies and acknowledges positions - as subject or object, positive or negative or neutral - such that each is important and necessary for proper functioning of the whole. Until today truth was studied only partially, and therefore was imperfect. People could not realize proper positions and relationships for order and harmony. Under universal truth the confrontation will cease and each existence will recognize and lend to the harmony of the whole.

ORIGINATOR'S PROCESS OF CREATION



REALM OF RECIPROCAL AND CONFLICT ACTIONS

Part VI

The source of the universe is the logos of the Originator, namely, the world of zero (metaphysical world). The world of logos is one of complete abstraction and idea and so there is no partial existence at all. (Partial existence is defined as the one which is able to have position in time and space.) In the world of logos the ideal of truth, beauty and love is formed first and then it is embodied as the partial existence (i.e. energy and material) which is concrete and able to be sensed. On that occasion logos is embodied in relativity. The reason is that logos itself is composed of relativity as mentioned before.

We see this relativity reflected in the way energy is transmitted in the movement and life of the physical world. Through the integration of a subject (+) and object (-) with a common base of interaction, new quality is produced or energy is generated. For example, water comes from the natural interaction and integration of hydrogen and oxygen. This is called composition. There is a common base of interaction made that is in the nature of hydrogen and oxygen which exists in relativity to one another. We also can see a natural generation of energy based on the reciprocity of the north and south poles of a magnet. Electric energy also works on this principle of relativity (plus - minus) with a common base. This integrated interaction is termed corresponding action, neutralization, or composition.

However, we see that there exists another kind of action called separation. This occurs when there is a separation between the subject and object and there is a conflict base instead of a common base. Water will separate into hydrogen and oxygen under a condition contrary to the composition of water. This is called conflict action or separation. In electricity, plus and plus lose energy through conflicting action based on the repulsion of plus and plus. In magnetism, south and south lose force and separation results. There is no con-

structive or integrative result seen immediately. This conflict action is natural. If there is no common base between a subject and an object and there is a separation, then the respective parts are free to integrate with something suitable with their natures. The result is ultimately constructive.

We see the same conditions for interaction in man also. Two good men will interact constructively by making a common base of good intent based on truth, beauty and love. Friendship, brotherhood, mutual love and so on, occur through the corresponding action based on reciprocity. Contrarily a good man and an evil man will separate, and conflict results. This is conflict relativity for a destructive result. We have seen this conflict is natural without a common base. Many religions teach that a good man must make a reciprocal base with an evil man and love him, otherwise struggle will never stop and there will be no peace. But this is not the original way or natural way of the universal principle. One cannot do this willingly or naturally, but only by forcing one's self and enduring.

In the same way man has chosen to separate and has lost the good direction. God endures sinful people and seeks to restore them, but there is always judgment and hell because the principle of the universe is that good and evil conflict. The reciprocal base must be based on the truth before there can exist the deep base of love. Until then there is conflict.

This universe operates under these corresponding and confronting actions which pervade from the maximum to the minimum world and from the highest to the lowest dimensions. It is evident in the contrast between life, which is formed by numerous molecules, and death which is the reduction of life to the original numerous molecules. Death is called the "return to the solid". Buddha's idea, "life is subject to decay," and "meeting comes with separation," indicates that there is always the confrontation action behind the corresponding action.

This phenomenal world was created as the second-self of the Originator to be the object of joy for the Creator. Therefore, the

corresponding power for the realization and the promotion of creative ideal is always subjective, and the confrontation or conflict action is merely the assistant action. It comes as a corresponding action. For example, there is dissimilation in order to promote assimilation, and there is the destruction of the old to construct the new. In other words, there is temporal and partial destruction to seek a higher and better harmony and unification. In spite of this, many people believe that this confrontation action or assistant action (termed contradiction), is the major force reforming the universe. However, if we look at water we can see that it is composed by corresponding action. This is the movement for long-term unification, not the confrontation action which is the movement to contradiction and separation. Confrontation action is only temporary and partial in order to promote the corresponding action. In other words confrontation action brings temporal and partial destruction in order to manifest the supreme value of things through the integration of the best suitable things rather than to manifest a small value through integration between the unsuitable things. The corresponding action involves thesis, division and unification. It evolves and develops to constructive power and life. However, the confrontation action forms thesis, antithesis, synthesis, and temporarily confronts with conflict and separation arising in the process. However, confrontation culminates in the realization of unification, synthesis, rationality and the non-contradictory universal ideal.

In such a manner, the phenomenal world is unified as the complete second-self of the Originator. The ideals of truth, beauty and love are manifested in reality in the phenomenal world by individual reality and total relativity. It is called the Principled Realm and is emitted by the common reciprocal base.

The purpose for the total manifestation of the ideals of truth, beauty and love according to the order and harmony of both the corresponding and confrontation actions is to gain higher, wider and deeper joy. Therefore, each partial existence has to have the liberty and creativity to make a plan, realize it and sense it freely. In that

sense, this phenomenal world is created according to Principle plus liberty (freedom). Freedom stimulates and promotes the limitless manifestation of the ideal. Principle keeps the ideal from deviating from the track and away from destruction and preserves it forever.

As mentioned in a former chapter, freedom does not have value in itself, but only in the realization of ideals of truth, beauty and love. Therefore, freedom without any purpose is in vain. Freedom which leads to chaos and destruction is harmful. It is no longer freedom; it is nothing but license, namely, unprincipled freedom.

The higher being has better potential to preserve and develop freedom and creativity to the full extent and to realize higher ideals and attain a consummation (perfection or completion) point. But a higher being also has control action to make harmony. Most importantly man was created as a microcosm, having a natural automatic engine system which is creativity or intelligence, an automatic safety system which is the action of the conscience, and an automatic harmonizing system called reason. Hence, the Utopia of 100% perfectness in the principled free world is realized naturally if man follows these automatic internal facilities obediently and accurately.

However, an excessive ego does harm to the common universal standard and justifies the ego's narrow-mindedness. An egoistic mind is the main reason for losing the original proper standard and causing trouble and turmoil in the world. The completion of the plan of the creation is to be carried out by mankind based on the foundation of the Originator's creation.

However, the deviation of mankind from this original standard upset this plan. Consequently, this world is the world of ceaseless, conflict and confusion. It is the unprincipled world of conflicting bases.

The cause of human conflict and suffering seems to be various. However, it can be attributed to a deviation of direction in the individual in his relationship to the collective. Just as the earth rotates on its axis for its revolution around the sun, so the individual must prefer to rotate for the benefit of the whole purpose of his family and

world. Only in this way can there be peace, true fulfillment and joy. Conflict results when the individual selfishly prefers to rotate for rotation and does not consider the collective. Also, without this basic direction, there is a deviation of order and harmony between two individuals and an inversion of order in the mutual system of subject and object with a common base. All confusion of harmony is due to an unbalance which comes from the loss of position, relationship and status of parts in relationship to the whole.

In short, conflict is the deviation of direction from order and harmony. When it is acknowledged that it is not the fault of a particular method, and it is admitted that the problem is the fundamental view of the purpose and value of life, it can be concluded that the only absolute solution is the firm establishment of a sound view of life and value. We need a view of the world which stands upon the fundamental and universal principles, not a technical solution or a change of systems or institutions.

As soon as the deviation from the fundamental direction, order and harmony occurs, a change arrives in our ability to experience beauty or love. Beauty changes into ugliness, love into hatred, and the world becomes like a hell with suffering, grief, ugliness and hatred.

Then, how are these non-principled things (meaning contrary to natural law) able to exist? Natural force reacts against non-principled things through confrontation action so that the direction of non-principled things cannot endure. Consequently, the fact that these non-principles still remain, in spite of natural law, means that there are still some principled parts in them. That is to say, these are not completely evil. A partial evil from another point of view includes partial good. For example, even a murderer has the conscience to regret his crimes and feel pain. He has the organs to maintain his life as far as he takes care of his physical health. Although he is unprincipled in another respect, he does not oppose the physical law of the preservation of life. Accordingly, original force (universal prime energy) works on principled parts to maintain them while it

works on non-principled parts to destroy them.

The fact that there are principled beings and non-principled beings in the phenomenal world indicates that these exist in the Originator. There is the concept of non-principle in the Originator, as everything is in relativity. However, there is no concrete action and reality of non-principle at all stemming from the Originator. The direction of principle is always positive and never negative. That is why this universe generally evolves, develops and advances. This also explains why mankind's nature is always directed to goodness and not to evil. If evil were actualized by the Originator, He Himself would be destroyed. As a consequence, there could be no life phenomena and this universe could not keep systematic rotation and movement.

Thus, the evils which exist in this world are partial. Complete non-principles and evils are never allowed to exist. There are these two laws and actions of principle and non-principle in this phenomenal world. However, principled action makes oneness with the Originator and exhibits the life and value of creation in eternity. Non-principled action has the destiny to be annihilated as a temporal being.

MAN'S RELATIONSHIP TO THE ORIGINATOR

The Originator is Our
Original Creative Parent

PART VII

In the previous chapter, I stated the essences and abilities of the Originator. Recognizing His existence and His abilities as undoubted fact, what does He have to do with us as human beings? Unless this essential question is answered, we cannot expect to understand the fundamental point concerning the Originator.

If the Originator has nothing to do with us, and if the belief that He exists is unnecessary for us, of what value is He? The relationship between the Originator and man originally was not meant to be one of distance, but was meant to be as close and intimate as the relationship between a parent and a child. He is not a mysterious God, but possesses warmth, grace and love. We can sense this from the vivid and beautiful world which He created.

Then, how can it be said that the Originator is our parent in relation to us as human beings? Biologically it is certain that our existence of mind and body is brought about by the combination of the generative cells of two sexes. However, the further question is, "Why and how does creative power work when two cells combine?" Scientists have found under what conditions it occurs, but have not discovered who or what created the cells which combine, or why it does occur. It is not reasonable or complete to explain the generation of new life simply by the combination of cells.

Every human being is born with specific uniqueness which only he has and which no one else can exhibit. Man, being entirely different from other creatures, is unique, because only he has innate character. Furthermore, each man has his own unique talent and ability that differentiates him from his parents. An individual's uniqueness is his spiritual character as well as his physical form and cannot be found in his parents. Then, from where did it come? The principle of causality that "without a cause, nothing occurs", works in developing this explanation. I am myself (me) because of my originality (uniqueness) and the Originator who gave it to me is my direct parent. Buddha proclaimed "I alone am holy in Heaven and earth," meaning that there is no one who can exhibit the precious originality which each individual possesses except the individual himself. Therefore, each individual is most precious and valuable because he is unique in the eyes of God. Buddha's proclamation was not arrogant. It was very natural for those who attain His perfect character (as explained in part VI). Thus, every individual has the potential to be the most precious and valuable existence. The Originator is the ulti-

mate source of all life and originality. He is the universality of truth, beauty and love. In this manner, it is concluded that the Originator is our true parent.

However, in order to be truly aware of the Originator as our true parent and in order to integrate with Him (make oneness), we must acknowledge unreservedly that being is created by the parental Originator's images. We must believe in Him as the ultimate source of soul and character, and understand that His essence is the pure and independent character formed by infinite truth, beauty and love. We must understand deeply that this relates to our original nature. We must realize that the Originator gave us all of the universe and nature so that we might have a happy life. It is the same as a parent providing things for his own children to be joyful. Unless we have this deep understanding, the true, real and intimate desire to call God our Beloved Father, will never be realized. When we feel with genuine emotion, we can feel the deep love that a child feels for his parents. We can feel a oneness with the Originator which gives man indescribable, immeasurable and incomparable joy. The final purpose of religion is to recognize God as one's true parent, to integrate with Him and to gain infinite joy. In this physical life we have the closest and deepest feelings of love between parents and children. This is the feeling that was essentially originated by God - there is no other explanation. Thus, therein lies the joy and hope of those who know the Originator and source of life.

Nevertheless, religions and philosophies have been far from man's grasp in describing the ultimate cause of the universe as a transcendent and strict God. Therefore, the stage of integration between God and man has been unreachable and God has been regarded as a being with no direct relation to man. In this way Jesus was a great man because he comprehended God as "Heavenly Father", and thus approached God as a being with character with the closest relationship to man. Furthermore, Jesus emphasized making oneness with God, saying "God dwells in me and I dwell in God". Jesus' words "Heavenly Father" might have seemed an inordinate and disrespect-

ful way of addressing the pure Originator. However, it is very natural for a perfect, natural or true man. Thus, the Originator is not merely a transcendent being, but the Father of our creation.

However, most men do not feel that God is love, or our parent. Today man feels God is a strict, punishing existence. Man became a disobedient child of God after he turned away from God's love and truth. Today's tragedy and suffering do not come from God. Man is harvesting what he has sown in his human history of wars and destruction. Although God is infinite love, He is also truth and He cannot save men who live against the truth. He can only save men who accept the truth. The Bible speaks that man must exercise his free will and establish a condition of faith in God as our Father in order to be saved. God cannot save man without man's effort to find and believe the truth.

The Necessity of God

Then, how does the real existence of God have significance and an inevitable relationship upon our actual daily lives in the practical sense? The necessity of the Originator for us has to be clarified further. Why should we believe in Him?

1. The key to understanding the whole universe lies in knowing the Originator.

Without having the Originator as the ultimate cause and having Him as the universal center, this immense universe could never exist. Therefore, without the thorough understanding of the Originator (the ultimate cause of this phenomenal world), we can never solve the vital questions of this universe. The Originator is the ultimate truth. His synthetic creation, man, has the insuppressible and ceaseless desire to try to comprehend all things by truth (reason). How-

ever, this desire or pursuit remains unfulfilled and unsatisfied unless the Originator (ultimate truth) is deeply understood by man.

2. The Originator is the absolute standard for the completion of human character.

All human beings desire to be perfect or good and they have been making effort towards this goal for many thousands of years through developing the human conscience and rational mind. Despite these efforts, even conscientious men have fought in the past and are fighting today. However, our conscience is not the original conscience of man. Man turned away from God, or “fell” and committed sin. We have inherited and accustomed ourselves to this fallen mind and nature. The conscience and rational mind of our fallen nature leads to a self-centered existence which results in a self-standard of conscience or self-justice. Many people feel their thinking and behavior is conscientious and rational. However, they unconsciously maintain egoistic standards and views and not the universal standard of the original conscience. Since the fall of man (egoistic man) our human consciences and thinking have become prejudiced against the universal standard and viewpoint. Even conscientious people and righteous men have fought throughout human history by their own standard of righteousness.

Therefore, even if you seem to be a very conscientious person, you will never be a perfect man or a good man unless you understand the universal truth which comes from God under the condition of making oneness with the Originator. He is the source of universal truth, and we can find the universal standard of truth which comes from Him by revelation, or from a realization of original conscience (no selfish ego).

Thus, the original truth spoken by Jesus, Moses, Buddha and other great spiritual teachers who were unified with God, fundamentally taught the same universal standard of love and truth. But after their physical death, it was their disciples and followers who twisted the original universal standard by the personal prejudiced

standards of their own thinking and experiences.

Most of today's theological writings have been written by disciples and followers who had not made complete oneness with God. Because of this, the original teachings have been easily twisted. As a result, today we have many denominations and sects within religious groups which were originally begun by truly great men. But we cannot find true meaning in those twisted truths. That is why today's people do not realize the value of religion and have no universal trust for these writings.

3. The Originator is necessary to satisfy the demand of man's original nature.

Some people might object by saying that they can live like a man even without the Originator. They say they can live "happily" as long as they have enough food, clothing, housing, moderate leisure and other economic conditions. It sounds reasonable because the satisfaction of man's physical desires is the inevitable and rudimental condition for man who was created as physical body as well as spirit. However, the life in which man seeks the satisfaction of only physical desire is no different from an animal's. The proverb, "One turns to courtesy when he gains enough clothing and food", indicates that when man satisfies the rudimental physical necessities of food, clothing and shelter, he very naturally seeks the satisfaction of his spiritual necessities of truth, beauty and love. These can be sought eternally and infinitely. The only way to eternal, infinite and absolute spiritual value is to gain truth, hope and love through the recognition of, and faith in, the eternal, infinite and absolute Originator.

4. To depend on something absolute is original human nature.

Man has the original nature to depend on something absolute. In order to satisfy the spiritual demands, to receive absolute comfort, peace and joy, one must depend on and integrate with the Originator who generated one's soul. Man has the nature to depend upon parents,

teachers, leaders and God so as to complete or perfect himself and to receive peace of mind, comfort and hope through integration with them. Without the universal parent, the absolute standard of value and goodness, there will be no comfort and joy and no outstanding development and progress. Feeling the need to depend upon something absolute does not indicate human feebleness. It indicates the human nature to cultivate and develop one's originality through integration with the Originator and to satisfy the infinite spiritual desire. Man's dependent mind is a part of his original nature given to him by the Originator. (There exists as well the independent mind to govern the phenomenal world as the visible center.) When we come across real danger or a crisis, we call on God and unconsciously want to rely upon something absolute. When we are a success or are relieved, we say "thank God" because we have the nature of children to rely upon our Heavenly parent. Man has been seeking the ultimate cause, to depend on it and to gain absolute well-being (spiritually and physically) and joy through integration. Therefore, absolute peace within us depends upon our relationship with God who is the absolute. When Jesus said "My peace is not like this world's", he meant that absolute peace is not found in earthly satisfactions. We can gain true strength to carry-out constructive resolutions because the Originator is the ultimate source of power, rightness, beauty and love. Man stands in the object position to the Originator in order to interact with Him and get power.

5. The best and quickest way for the completion of one's character and personality is to understand the Originator whose profile consists of definite principles and rules of justice.

Therefore, religions which have taught the existence of God, even though their explanation and concepts may have been vague, have been able to build and develop character. Throughout human history most of the truly good people or great people had some kind of religion and faith in God. Even a simple uneducated man could overcome evil, and promote righteousness and goodness through his

conscience by faith in God. We see this in the story of the countryman and his child. They are walking down a path on a hot summer's day and are very thirsty. The father sees a succulent ripe melon in another man's patch, looks around to see if the owner is watching, and moves to take it. However, the little boy tells him that God is watching him. Both realize more deeply that they are deviating from goodness and choose to look for the owner to buy the melon from him. We can see how a belief in God is the quickest and most direct way to a strong character and good human relations.

Why People Are Skeptical of God

Part VII

Finally, I will enumerate various reasons why man could not believe in the Originator until today. At the same time, the existence of the Originator, His essences, and, further, the necessity of the Originator will be clarified.

1. The previous religious doctrines and explanations are too often irrational to appeal to the contemporary intelligence.

The progress and development of contemporary science has brought great influences not only on material life, but also on spiritual life. The greatest change effected has been the way of thinking and thus man's way of living. The outstanding influence on man's thinking has been the formation of the habit to analyze and interpret events rationally and scientifically. It is difficult for twentieth century man to have faith in the existence of God when people proclaim His existence through an allegorical or antiquated story, or by the irrational pressure to "just believe" in order to be saved. Explanations which stress blind faith, superstitions and magic lack reasonability, logic and scientific proof. They will not be accepted in this age of reason nor in the future ages which will be based on rational thinking.

2. Religions emphasized ritual and formality and restricted the execution of man's free will.

The original purpose of religion and philosophy is to reveal the universal fundamental truth in order to release man from a state of ignorance. All men want to fulfill and complete themselves and to exist with complete freedom. However, because unenlightened and imperfect man might have misused freedom and brought self-destructive results, religions have made many commandments and restricted man's free will. Restrictions have been made to prevent the expansion of evil, to decrease destructive effects, and to promote goodness. Thus, restrictions have been made to prevent evils, not to inhibit the execution of goodness.

However, in the present age, people are fully enlightened through education and the progress of the rational mind. We have the ability to compare which is good and evil by common sense on a more universal scale. Therefore man can more easily control his conscience and rational mind correctly and freely. The time has come for man to be released from constrained ritual and formality by knowing universal truth. However, ritual, formality, age-old imperfect conventions and old accepted beliefs still remain. This can only bring a destructive influence to delay the appearance of true confidence or faith based on man's intelligence. Blind faith or confidence only impedes progress to understand the Originator.

3. The previous religions have been harmful, profitless and blind.

Since the deviation of man, religions, philosophies, ethics and morals have developed and expanded for the prevention of evil and for the promotion of goodness. However, though they have been concerned with "the way" or righteousness for true man, they have offered us no true understanding and insight. Therefore, many people have been inclined unconsciously to accept partial truth, however distant it was from universal truth. They did this in order to adjust to the reality of evil in the world. Consequently, rightful understanding and the performance of goodness were left behind. Today, religion has become something to engage in merely for self-benefits. But,

reality must be lifted to the ideal, rather than the ideal being pulled down to reality.

Unfortunately, religious ideals have been pulled down to reality. Some people become convinced of mysterious spiritual phenomena in order to cure the sick and in other non-essential and unimportant superstitious rituals. Furthermore, people have forgotten the original task of the men whose ideas they are purportedly following. Instead, they seek self-benefits and profits and become people following sovereignty and rank. Thus, these are negative impressions given to intellectual people by many religionists and easily become the barrier hindering the way for those who sincerely seek truth.

Religions and dogmas of the past have inclined to be irrational, ritualistic, and mysterious, as well as harmful and unbeneficial. Generally speaking, they have interrupted the development of humanity. There is nothing wrong with religion itself. The wrongness comes from its presentation and its leaders whose thinking was according to their own standard or secularized benefit. It cannot be denied that even religious men themselves inclined toward materialism. They lost interest and obscured the vision of their minds which sought satisfaction of the demands of the original, natural and true man. Until today, because of certain religious leaders' teachings, many people misunderstood and felt that God is harmful in some respects. However, these are misguided teachings in the name of God. It is goodness by people who do not clearly understand that God is the source of love and truth.

Because of the above mentioned reasons, religions have not been welcomed. Today, however, there are no longer obstacles to hinder the complete understanding of the true way. If we understand precisely the principles and rules between the Originator and man, and man and the universe, anyone who has a rational mind and human heart can understand the truth. He then can complete his character as an individual contributing his uniqueness to a community (ideal world). He will possess a strong will power to prevent evil and to promote goodness.

The most effective means to make better individuals and a better world is through religious education which is enlightened and guided by universal truth, centering around the Originator. Originally the relation between the Originator and man is the same as that between mind and body. The body feels joy receiving the sensation of rightness, beauty and love from the mind. The true man also cultivates and goes into the depth of the Originator's ideas which are dwelling within him. He can live in complete freedom, equality, gratitude and peace, receiving rightness, beauty and love from the Originator through the stimulation of conscience and rational mind.

CHAPTER III

The Originator, Man and the Universe

THE ORIGINATOR

Part I

The answer to the question "What is the Originator?" was analyzed in the second chapter. Now, I would like to summarize the main points. As mentioned, the ultimate cause of this universe is not merely energy, but the fixed principles which permeate the phenomenal world: the mineral, plant and animal kingdoms. Furthermore,

the cause is a characteristic being possessing integrity, sincerity, the charm of beauty and the warmth of love. He has created all beings and His original creative idea is to maintain and subdue them with joy.

We desire to live righteously and have love and truth within us, because we have the attitude which seeks perfect character. With this kind of mind we try to envision the perfect character, which possesses perfect rightness, beauty and love in oneness, as the standard for perfection.

The so-called “deity”, the perfect character, is that which has 100% rightness, 100% beauty and 100% love. That is to say, the cause of this universe is this deity. To conclude this section I will define the Originator as the ultimate cause of the universe, the creator of heaven and earth, the center of all things, the possessor of perfection of rightness (truth), beauty and love, who controls and moves heaven and earth in order and harmony. God as the universal spirit controls the universe in the same way that a man controls his body with his spirit.

The Purpose of the Originator's Existence

The Originator created this universe in order to gain joy through the stimulation and comfort which comes from the visible manifested substantials (man and the universe) which reflect His own essence of rightness, beauty and love. Joy is felt when the invisible idea is actualized and the actualized substantials can be apprehended. Conclusively, then, the significance and purpose of the Originator's existence is to gain joy.

The definite orderliness and lawfulness of the Originator appear in the cosmos. Harmonious beauty, which is beyond mere order and law, is found in nature and in the plant kingdom. The character of the Originator and the sensation and warmth of love which are beyond the law, order and harmony of beauty, is sensed in the animal kingdom. There is not only law, order, harmony and the sensation of

love, but also, there is the ability to create objects for stimulation and comfort. Through this creativity, it is acknowledged that man is reflecting the joy of the Originator. Thus, the Originator exists to gain joy through the stimulation and comfort from the phenomenal world, which is the visible reflection of His invisible idea. According to this same principle, the heart (feelings or emotion) cannot manifest anything without a substantial physical body. The heart is to be satisfied and joyful when desire is fulfilled in manifested love.

There are three stages in joy: The joy of creation, when the Originator substantiates His invisible rightness, beauty and love; the joy of interaction, when the Originator perceives the manifested substantial objectively as reality; and the joy of subjugation, when the Originator subdues it in love.

The purpose of the Originator's being is to gain joy and pleasure by satisfying His desire for the manifestation of His infinite essences to the infinite extent, and by preserving these essences by give and take interaction. The conclusive purpose of every existence in this universe is to gain joy and pleasure, because everything is the substantial reflection of the Originator's essence.

WHAT IS MAN ?

PART II

Man is the substantial being of the Originator's infinite essences of rightness, beauty and love. He is the Creator's second-self, in an actual physical body. Therefore, the tendency of man is to seek the right direction and position, beauty, harmony and the warmth of infinite love. The desire of man is to exhibit these, and this remains

eternally within man. Besides the desire to live for righteousness, beauty and love, man has the natural desire to live in freedom and equality, maintaining order and harmony within himself, in relation to another person, and in relation to all people. Man does not live by himself but lives collectively in a family, in a society, in a nation and in the world. His existence in relationship to all these should be one of harmony.

Thus, man has a double purpose. One is a vertical purpose which is to seek rightness, beauty and love. The other is a horizontal purpose which is to seek to live as an individual, in relativity to a subject or object, and in relativity to the whole. The "conscience" controls the vertical purpose, namely the spiritual desire. The "rational mind" controls the horizontal purpose, namely, the physical and rational desires (benefit, rationality and harmony according to the principles of freedom and equality). Thus, man wants to live in satisfaction of his spiritual and physical desires as an individual and as part of the whole, as conditions for happiness.

Man consists of body and spirit. Consequently, he is directed towards seeking the fulfillment of spiritual desire on the foundation of physical satisfaction. Nevertheless, many people today think that they are happy enough when they gain physical satisfaction. They become limited, encompassed and attached to material things.

Man requires a physical body to live and therefore man lives to satisfy his physical desire. However, this is only the minimum fundamental condition for existence. Man's joy should not be so limited, but should be in pursuit of spiritual values which are infinite truth, beauty and love with physical satisfaction as a foundation. Physical desire is limited in itself because physical existences are themselves confined by time and space. But there are no limitations in the pursuit of our spiritual desires. Furthermore, satisfying spiritual cravings for truth, beauty, and the warmth of love by far transcends the satisfaction of our physical desire. The experience of inspiring and stirring feelings which affect one's entire being are the real treasures which one values in life. These joys and pleasures are eternal.

In conclusion, man is the manifested substance of the Originator's infinite essences. As His synthetic second-self, man lives individually and collectively for the full satisfaction of spiritual and physical desire for happiness.

The Purpose of Man's Existence

Man exists to actualize the creative idea and to gain joy and pleasure just as the Originator exists to gain joy through the substantiation (realization) of His creative idea.

The plan or idea is to manifest substantially one's creative idea, to exhibit the essences of truth, beauty and love and then to interact with our creation and gain joy.

Thus, the purpose of our lives is to manifest our original internal essence or images in order to produce the second-self, and then to integrate with the substantials to receive stimulation and comfort from them. The true joy and happiness in life comes from achieving this stimulation and response. The so-called "ideal world" or "heaven" is the actualized world in which all men experience joy. In order to gain joy and pleasure we must have the substantial creation which gives us stimulation, and comfort and love. So we create the substantials to have joy just as the Originator created this universe for this same purpose. God is the spiritual creator and subduer, while man is the physical creator and subduer of the universe. Therefore, we can say that the process of the realization of various plans, images and creative ideas in life, and gaining joy and happiness through this is the purpose of the creation.

In this sense, the final goal of the growth of a child is to complete self-creation by exhibiting native internal potentialities to their full extent. To give birth to a child is the realization of creating the physical and spiritual essence and images as the second-self. An occupation or profession is also an avenue for the ceaseless realization of

the ideas of the creative idea. The significance and purpose of life lies in gaining joy and pleasure through these life processes.

There are two channels in the Originator's creation: the synthetic second-self in man, and the partial second-self in the universe. There are also two channels in man's creation. Man's synthetic second-self is his child and his partial second-self is his inventions and creations. Thus, we gain comfort and stimulation through these manifested substantials. Thus, we love others and are loved by others by interacting in happy families and with intimate friends. We also appreciate the arts and inventions.

We can conclude that the purpose of man's being is to exhibit the internal essence of truth, beauty and love, to create the substantiated second-self (children and other creations) and to gain infinite joy and pleasure through the give and take of stimulation, comfort and love. In this sense man plays the role of the Originator in the phenomenal world, so that man gains joy and pleasure through the realization of creative plans or ideas.

Man's joy, like the Originator's has three stages: the joy of creation, the joy of interaction, and the joy of subjugation. The joy of creating consists of one's self-creation (growth) to be a man and also bearing a child as synthetic second-self (arts, creations, inventions, etc.). Secondly, the joy of interaction includes the joy in gaining stimulation, comfort and love through one's children, in appreciating the beauty in the arts, in communicating in mutual friendships and love, and finally, in integrating and experiencing the beauty of nature and the immense universe. Then, finally, the joy of subjugation is to preserve and continue these creations forever and to display their essence for eternity by the power of love. A parent's love in caring for children and a possessor's exhibiting and preserving the arts, are examples of joy as a result of subjugation.

Thus, the final purpose of human existence is to exhibit excellent (good) potentialities and talents to their full extent, to realize the desire of perfect goodness, and to gain measureless joy and pleasure. All men share the universality of conscience, heart and

the desire for joy; thus they seek the same things for happiness. However, in the societies and world of today we can see agony and conflict. This is because we have lost the basic condition of peace which comes from unification, order and harmony. Therefore, we can never have true beauty, love and happiness unless an indispensable condition of peace and harmony is established.

WHAT IS THE UNIVERSE ?

PART III

The universe is the colossal phenomenal world. It includes the great heavenly bodies, the mineral kingdom, the plant kingdom, the animal kingdom, and also the creations and inventions of man. But in more definite terms, what is this immense universe?

This universe consists of time, space, matter, order and law and their very fundamental, underlying and controlling principles. Furthermore, we perceive inherent beauty and harmony everywhere. We feel the sensation of beauty and life in perceiving the plant kingdom, in addition to mere natural law and power. We also can feel the infinite warmth and emotion of love in our human society and, operating to a lesser degree, in the animal kingdom.

The universe is very similar to man, even in details. Since the Originator actualizes the qualities of rightness, beauty and love in man as his synthetic second-self, and in the universe as his partial second-self, they are similar. That is the reason that we can say that the status of the invisible Originator is seen clearly in the quality, movement, form and quantity of this universe.

Therefore, the universe, which includes the mineral, plant and animal kingdoms, and the creations of man, is the manifested substantial of the Originator's rightness, beauty and love.

The Purpose for Existence of the Universe

Man requires the physical universe as the medium for the realization of his plans or ideas. Needless to say, the conditions for human happiness would not be fulfilled without the medium of the phenomenal universe. The following statements concern the significance and the purpose of the existence of the universe.

1. The universe is the medium to actualize the invisible spiritual values.

For example, love, or the feeling a mother has for her child, will be conveyed when the invisible and intangible love is expressed through concrete or material things. The love of the wife is expressed through actual daily deeds of taking care of meals and making comfortable surroundings for her husband. Thus, the significance of the universe lies in the fact that spirit will be recognized through substantial things. Love which remains only a feeling, or in words that are not actualized, can be considered hypocritical love. The same is true for actions expressed without genuine feeling.

Man is an emotional, a subjective and a spiritual being. When a man merely gives materials, it is meaningless. However, when love, emotion or integrity accompany this type of act, it can make the heart or spirit brighter and more alive. Giving a human being only food, clothing and shelter is equivalent to breeding animals. It is not the true way for human beings. All things are composed of the same material. However, things display the amazing value of existence when used as material or a medium to actualize the spiritual plan of ideals. Because ideas develop to be actualized, the universe supplies inexhaustible mediums and materials of actualization.

2. The universe provides the elements to support the physical body.

The value of man is decided by the degree of invisible spiritual rightness, beauty and love which are embodied within him, on the foundation of principles of freedom and equality. However, there is

no other way to preserve and maintain the invisible spiritual value except in the physical body. The physical body, which plays the role of a vessel to contain and maintain the spirit, is sustained through taking nourishment from substantial elements of this universe. Thus, the universe supplies important elements to sustain the physical body and build a sound body for a sound spirit in which to dwell. The universe is an absolute necessity for man to maintain the physical body as the vessel which keeps the spiritual value.

3. The universe is the source of material for the creativity and action of man.

Even though great artists or architects live with limitless talents and creative abilities, what can they do and how can they give joy without the universe which supplies them with abundant materials? The phenomenal universe makes it possible for them to display and realize their creative talents without any limitation. Without the physical universe it would be impossible to actualize any ideas and plans and consequently, there would be no joy in life. It is very true that good materials convey good creations, and assist and promote creative actions positively. Michaelangelo, one of the greatest sculptors and artists, shouted when he saw the huge mass of marble that was brought from a quarry, "Oh, Moses is in it!" Likewise, the universe stimulates the infinite creativity and creative action within man and provides for him the materials to actualize the idea of beauty. Thus, it can be said that merely the idea of beauty, itself, is not beauty until it is substantialized.

4. The universe is the object of love, comfort and stimulation for man.

The universe displays its value and faculties to the full extent. It stimulates man's infinite, original nature of truth, beauty and love. Therefore, we admire the mystery of eternal order and law in the heavenly bodies which move decisively and ceaselessly. Furthermore, we gain the comfort of fragrant beauty, grace and harmony through the blossoming flowers which cover the fields with surprising colors all year around. Also the warmth, charm, sincerity and love through the animal kingdom which lives on the great earth, stimu-

lates and comforts us. There is nothing in which the Originator's integrity and magnificance is not dwelling. Man perceives this infinite truth, beauty and love and gains endless joy and pleasure through it. Thus, the purpose of the existence of the universe is only to satisfy the condition for man's joy and happiness. In other words, the universe exists for man.

The Originator created wonderful nature and the universe for man. When it was used for evil by man who deviated from his original proper status, the Originator's effort was in vain, and man became a harmful, vicious being displaying the opposites of the original values for himself as well as for the universe. That is why the previous religions insist that material is empty and harmful. However, there is no reason to believe that the Originator creates evil beings. On the contrary, all evil originated in the deviation of man. Money, for example, is useful and necessary to make progress in the economic field, to maintain the physical body, to promote charity, and to build many public institutions or various cultures and civilization as in the commercial medium. It is almost a necessity for our daily lives. This money becomes evil and sinful only when it is used as a medium of evil by deviated man for lust and greed to trap others into an unhappy life. Likewise, atomic power is a necessary and important source of energy for human culture and civilization in the future. It is the very prime energy to open the twenty-first century of glory. However, it could be a horrible destructive power which could destroy all mankind at one moment if it were used as a weapon.

The Originator, the Father of creation, did not create this immense universe which contains the endless treasures of nature to give us suffering. It is meant to provide us with a field of infinite action and to give us eternal happiness and pleasure.

Now is the very time for us to understand the true significance and purpose of the whole existence. We must keep in mind that we should live to make the universe exist in its original significance and purpose. We should live with a thankful heart and righteous action in order to deeply respond to the grace and love of the Originator.

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