

# The Way of the World

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The Holy Spirit Association for the  
Unification of World Christianity

**3/4**

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# THE DIGNITY OF GOD AND MAN

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I want to explain God's concept of creation focusing on the dignity of God and man, His supreme creation. Through the establishment of the dignity of God and men, certainly men would be fulfilled and perfected, and God's ideal and purpose would be consummated. If the perfection of men had been fulfilled in the very beginning, then with God and men together in complete harmony the ideal world of God's love would have prevailed.

If that had happened there would have been no sorrow for God. Instead God would have experienced the birth of His joy, in which He would have been praising the dignity of men. If God could treat men with such dignity then of course men's glory would be without end, and men would always have come to God in deepest admiration, respect and love.

In that case God and men would have become one, pursuing one common destiny. Adam and Eve would have had the same dignity as God. The perfection of one man and one woman was to be the perfection of God and the perfection of the entire universe. The home of Adam and Eve was supposed to be God's home and God's own family, and then that family would have become the focal point of the universe, the heart of God's world.

If that focal point had been established then the spirit world and physical world together would have become one. But today, the spirit world and

**by REVEREND SUN MYUNG MOON**  
**Founder, Unification Church International**



physical world are totally separated. You know that you have a mind, but you are not sure where that mind dwells. Nobody can explain the mysteries of the mind because none can see the mind or touch it. However, if I asked if you have a mind, even though you could not show it to me you would not deny that you have a mind.

In the same way that our own minds are real to us, God would have been a living reality to us. Your mind dictates your actions and the relationship between God and men should have been the same. Now we must be careful of our words before we speak, but what about a perfected man? A perfected man is automatically a reflection of the universal mind, which is God. No man of perfection would be able to deny God. In addition, the dignity of true Adam and Eve would remain for thousands of years, so that all their descendants would maintain the same dignity that Adam and Eve enjoyed.

The relationship between God and man would have been of perfect oneness; God and man would have walked together for eternity. You cannot separate yourself from your own mind, and in the same way all men would have been unable to separate themselves from God. That would have been man's perfection. If there had been no fall and that perfection had prevailed, such men would have become the nucleus of the universe.

### **Invisible God made visible through man.**

The perfected home would have become a unit or model for the heavenly society, nation and world, such that no matter how far the world of men expanded, it would always resemble one man. Then who should be the center of the universe? Actually the central axis of the universe is formed by God and Adam and Eve. Why would God need Adam and Eve? Why do they need Him? For two purposes.

First of all, God's ideal of love would be fulfilled through Adam and Eve. Secondly, and this is very important, the invisible God would have

been made visible through men. In other words, Adam was supposed to be the visible form of God, and through him the invisible God could have made a relationship with the visible, physical world. God's ultimate purpose for the creation of Adam and Eve is this: After being perfected here on earth in oneness with God, Adam and Eve would have passed away into spirit world. There Adam's own spirit body would be like the body of God, and inside that spirit body God would be dwelling as Adam's mind; God Himself would be the mind of Adam.

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Today we have our mind and body, with an inseparable relationship between the two. Similarly, when Adam and Eve were perfected here on earth and then were elevated to the spirit world, God would have become the mind of Adam and Eve and they would have been the spirit body of God, so that God and men in spirit world would have been inseparable, one body. In this world people speak about dying, but actually there is no such thing as death. Instead of dying you just pass into a new realm after giving up your physical body. Your mind or spirit body becomes your body in the spirit world, and God will become the center of that body as the mind of your spirit man.

If you go to spirit world without reaching perfection here on earth, you will never be able to accommodate God as your mind in spirit world. You will be like a person here on earth with a body but no mind. It may seem impossible, but that is the situation. If your mind were removed could you still be a man or woman? Here on earth our supreme mission is to prepare ourselves to welcome God as our mind in spirit world. The whole purpose of our physical lives here on earth is to make ourselves dwelling places of God so that when we pass into the spirit world our minds can become spirit bodies in which God can dwell. That is the preparation we are going through here on earth.

What a supreme position we have been placed in! We are all supposed to be the bodies of God. As



*Children always resemble their parents. If we were born as children of God then we would certainly resemble Him.*

the Bible says, we are made as the temples or dwelling places of God. If Adam and Eve had initiated perfection here on earth, becoming one with God, their children would have been the children of God. Children always resemble their father and mother. When we are born as children of God then we would certainly resemble God and be in His image and likeness.

Now you can see realistically why we call God our Father: we are His children. We are now looking for God, but if Adam and Eve had been perfected, seeing them would have been seeing God. Adam and Eve's position would have been God's position because they would have been the bodies of God. In spirit world God should have been dwelling within Adam and Eve. God indeed is the Creator and center of the universe and if God had made His dwelling in Adam and Eve, then their position would have been the center of the universe as well, both physically and spiritually.

In Genesis it is written that Adam named the things God had created. Actually Adam was the instrument God was speaking through. In other words, God was naming every creature through

Adam. God dwelled within Adam and in that way exercised lordship over all creation.

So far men have not known the true relationship between God and men. To repeat, there were two reasons that God created man: first as the fulfillment and manifestation of His love, and second, as the visible forms of God. This is a most amazing truth. Through perfected Adam and Eve as the nucleus of the universe, God wanted to expand His Kingdom here on earth. No matter how big man's world might become, God would still be the center of it. Clearly the culture of mankind should have been in one sphere, which we call the Adamic cultural sphere, truly God's own culture here on earth.

### **We are living to restore the dignity of God.**

God's intent was to have one culture, but since the fall of man, what has come about instead? The terrible separation between God and man resulted from the fall. An impossible situation has occurred. The separation took place and because we are the reflection of the spirit world, a separation between our minds and bodies also occurred. Do you realize that there are two persons living within you, two minds? The conflict within ourselves came because of the fall of man.

If in the very beginning God had created you with a split personality or two conflicting minds, we would have to conclude that God Himself existed with a split personality, having no unity or harmony from the very beginning. Or if that is not the case, then we would have had two origins instead of one. But that is not so; God is one harmonized being, and we have only one origin. This separation occurred only because of the fall of man.

The topic of my message is "The Dignity of God and Man." Where is that dignity God wanted to speak about? Can we restore our dignity by ourselves? Can God restore our dignity by Himself? No, it is a joint project; the restoration of the dignity of man can be done only by the joint effort of God



and men. Then what should we do? First of all, we have to understand the original reason why the dignity of God and men was lost.

The whole problem began when individual creatures—the angel, Adam, and Eve—became self-centered, thinking about themselves first. That was the beginning of the wrongdoing. Furthermore, they wanted to perfect or fulfill their love with themselves at the center. In order to restore the dignity of God and men we now know what has to be changed. To undo the wrongdoings we have to reverse that way of life. We must make God the center of our lives, not ourselves, and we must seek to fulfill our love, not with ourselves in the center but with God in the center.

What is the purpose of our lives? I want you to know that we were born and we are living to glorify God, to put God before all. And we are living to restore the dignity of God. Then why do our minds exist? They certainly exist for the sake of God, and our bodies exist solely for the purpose of God. Could they exist for some other purpose, or for someone else?

Our mind and body are in the position of subject and object here on earth, and their common goal, their purpose of existence, is solely for the sake of God. Both are dwelling at the same point and both are focusing upon the same goal, with the mind dwelling in one dimension and the body in another. However, when we became self-centered this complete unity and harmony between the two was distorted; mind and body became out of focus with each other. In order to bring them back into focus they have to move opposite the directions in which they have been going. Once we form perfect unity of mind and body, then we will become the dwelling places of God, and God will come into our houses for relaxation.

Because of the fall of man, the mind and body moved out of focus. Actually the mind has remained God-centered, but the body moved so that Satan has been controlling it; it has been turned around to

the point of being completely out of joint with the mind. Who will turn this body back to its original position? Do you expect Satan to do that? Will God come down and turn it back? If God could intervene directly to bring man back to his original position, then God would have done it a long time ago. Men must achieve this.

Were you born as direct heirs of Adam and Eve, or were you born among the multitudes of the world's population? Since the beginning of human history, countless generations have been born. To look back in search of the starting point would be very complex and involves tremendous distance. The American people are descended from all the races of the world, making it simply impossible to research back to the very beginning. As a result, here in America you have no history of some central origin. Through many thousands of years of human history, God's position and men's positions have been completely separated. In addition, man's mind and body have become adversaries, going in completely different directions.

A recent philosophy has been proclaiming that the physical body, not the mind, is the center of man. According to the communist ideology matter is the ultimate origin, and the mind does not really exist except as an illusion. What they are saying is that the mind is an outgrowth of the body and dies with the body. Is there even the slightest hope in that ideology for man's mind and body to become one under God?

The God-centered mind is always self-giving and public-minded, but the body is always selfish and seeks to satisfy itself, avoiding sacrifice or difficult situations. The body is only searching after its own benefit. You have a conflict within you between a body with selfish desires and a God-centered mind. If you see something pleasing, your body says, "Get it! Grab it!" In contrast, the God-centered mind says, "Wait a minute. You must use that for the sake of God and the world." You feel that conflict, don't you?

**Our ropes and anchors.** Satan is always trying to create obstacles so that the body is unable to rejoin the mind. Satan has a rope around our bodies which is tied to an anchor deep in the sea. The body is trying to float and swim to the ship, but the anchor holds it down. Satan is saying, "You cannot go without my permission."

What is that anchor? Self-centered love is the anchor and selfishness is the rope. There must be some power, some sword, which can cut that rope and send the anchor to the bottom of the sea. Once that anchor and rope is cut off then the body is free and can automatically come back to the mind. You are like a ship floating on the water; do you have an anchor or not? I can see that you have many ropes and heavy iron anchors pulling on you.

You can see then that we have to hope for God and our minds together to become like sharp swords which can cut those ropes. That is the role of the religions which God has been raising up throughout history. Their purpose is to create the atmosphere where God and the mind together can cut the rope and anchor of temptation and selfishness.

Unless you completely cut off self-centered love then you have no way to be free. The Bible does not use diplomatic language; we are taught the naked truth in the Bible.

That is why the religious way of life is always cruel to your own body. Religion has no sympathy for the body and is continuously subjugating it. When we understand God's purpose and ideal then we come to the conclusion that religious life is the arena where God has been trying to achieve His goal. So far some people have caught glimpses of it, but no one has completely crystallized the truth.

After hearing this, has the spirit world become more realistic to you, as well as the true relation between the spirit world and physical world? Do you really know what is wrong with this world and with yourself so that you know how to restore your original godly position? This is why the Bible says, "and you will know the truth, and the truth will

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make you free.” When you chop off the anchor of your fallen body which is stained by sin, then what kind of person do you become? You are transformed into the holy body of God, your original role. By doing so you are not only restoring yourself and men’s true position, but more importantly you are restoring God’s own position and dignity. Do you have the courage and determination to cut the rope of Satan away from you? Do you want to bring your body back to the original position of oneness with a God-centered mind or not?

Why do you eat breakfast? Why do you sleep? When you go to bed and your head is snuggled into the pillow, have you ever thought, “God is lying down on this bed, because I am the temple of God.” Have you ever said to yourself, “God, won’t You rest with me now?” And then in the morning when you wake up and get out of bed do you think, “God, You are already awake. Good morning, Father.” That is the way you must live, feeling God’s presence with you in every action, feeling that God is going before you.

Men and women, do you want to get married or not? Does that mean that you are going to marry, or that God is going to be married through you? Have you ever thought, “I am doing a favor for You, God. By my marrying, You will meet Your better half through me.” When you sisters become brides then God can become a bride through you; the same is true when you brothers become grooms. As you are walking down the aisle to the wedding music, not just you and your mate but the two essentialities of God are walking together, and in happiness they are joined by the blessing.

**In love you can climb up on the top of God.** You can feel that God is just tickled to death inside and does not know how to contain Himself. You are happy by knowing that God is happy; always God comes first. Has your life been molded as a “God first” way of life? Would you prefer a life of putting yourself first or God first? Which one is more

dramatic? God's expectation for the love between Adam and Eve at the very outset of His creation in the garden of Eden, and His hope for the perfection of your love now is the same.

How can your love become eternal and unchanging? It is possible because God does not change; the same God who was with Adam and Eve is with you. Even though historically speaking Adam and Eve lived many thousands of years before you, Adam was supposed to have had the father's role to you in the spirit world since he was supposed to be the dwelling of God Himself. Had this occurred there would have been no generation gap between father and son. The love that you feel and the love that Adam and Eve feel would have been the same emotion of love with no gap or barrier. In that love you can go anywhere, even climb up on top of God. Love brings intimacy and complete oneness; there is no formality in love. Therefore, even though a man becomes President of the United States, he exercises no formality with his wife. They do not bow and give some long greeting every time they meet.

Do you want to dwell in that intimacy of love with God? We all agree that we want to share that intimate level with God. Then we have to chop off the rope; it is not going to be that easy but somehow we have to chop it off and let the anchor plunge down to the bottom of the sea.

**Do you really want to be centered on God 24 hours a day?** Aren't your minds going in 120 different directions, thinking about past dates and girl friends and boy friends, or wanting more education and social standing and a little better way of life? Don't you think, "What am I doing here! I have to go out and witness and fund raise every day!" I am sure that many different kinds of doubts creep in. You can see from the criteria I laid down this morning that you have been living with doubts and suspicions, ups and downs. Is such a man really going the fastest way to the goal or not?

You must be single-minded; just chop off temptation and do not look back. Do you think there is some big gap between you and me and that I am a miracle man? We have only one difference: I have completely subjugated my body, while you are taking longer. Wherever I go and whatever I do, during the 24 hours of a day there is not one moment, not one split second in which I separate myself from God. This is absolutely perfected in my way of life. That is the only difference between us.

Let the people oppose and persecute me; I do not even have time to listen to them because I do not want to divert my mind from God. If I am thinking of God more intensely than they are opposing me then these things will automatically be taken care of. You know that often something looks impossible, but for the sake of God we must do it every moment of the day. I am just driving myself; that is my way of life.

You must always love God and always feel, "God, there is nothing I cannot do." How do you

*"Do you think there is some big gap between you and me?"*



manifest your love? Love is reciprocal, needing a circuit. I always want to be extreme in my thinking, and love to the absolute extremity of love. Most people want to love a handsome man or a beautiful woman, but I think the opposite. I want to love the ugliest man and woman, the oldest man and woman, those whom society ignores. I want to pay attention and be able to love them more than anybody else.

God is convinced that you are capable of doing this. God knows that you are capable of loving in an extremely different way from most people.

I have been living in that fashion, but when God gave me a bride, do you think He picked one who is very ugly or very beautiful? Because I was thinking in one extreme, God rewarded me in the opposite extreme. That is how this viewpoint works. Can I bear the cross of love? That is the worst test for any person! This is why we should always ask ourselves, "Can I love my worst enemy, and take his child to be my spouse?" Can I love the ugliest, most impossible person? If God is convinced that you can do it, then you are totally victorious in His sight.

We have all put ourselves in the position of God's adversary. We are in the position of His enemy. From His viewpoint we are extremely dirty, and ugly; we have been rebellious traitors and are the children of traitors. However, God has not only been forgiving these traitors—you and me—and bringing us back to be in His position, but God wants to bestow upon us His supreme blessing and grace.

God is a pitiful God; He wants to dwell in love with His enemies, His impossible, rebellious children. When Adam and Eve rebelled against God they indeed broke His heart. Ever since, God has been a tragic, sad God, but He has never given up hope. He is always searching after treacherous and rebellious men, trying to find the slightest ray of hope to restore them to the supreme position of His sons and daughters. You can see how infinite and

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abundant the love of God has been.

If that is the truth then even if my body turns to dust a thousand times over I will still be grateful. I could utter no word of complaint to God because His love is far greater than anything I can imagine. This is the position men should take, "God, I just want to do Your will. Anything You want I will go and do." Even after saying that some men are most treacherous and rebellious, thinking, "God, what about my position, honor and dignity?" How ridiculous it is in the sight of God! He can't even think of those things.

If you really know your own position you know you have nothing to say about God, no complaint to make. That has been man's position. All men have been living in the dungeon of hell in complete darkness, but a ray of light is coming down from heaven so that we can be restored into the highest part of heaven. It is indeed the most unbelievable grace that we can imagine. We must grab it at any price. Do you understand God's heart?

**Let us awaken to the truth of our position.**

Today is April 1. So far we have done our jobs in our own way. We have been living without even thinking of man's supposed dignity, and never thinking about the dignity of God. We have been thinking on a very trivial level, "I'm a member of the Unification Church and I have my position and my rights and dignity." We know now that we must shatter that type of thinking.

Today we must revolutionize ourselves. Let us once again shatter ourselves and awaken to the truth of our position. We want to reach out to a new, heightened goal, and proceed there with the utmost determination and sacrifice. The God that we know is a suffering God, a heartbroken God. We are His sons and daughters and we must be in a position to comfort Him. In order to do that we must understand His heart so that we can take His burden upon our shoulders. That is the only way we can comfort God.



We must stand in God's position where He was persecuted for many thousands of years. No one has suffered more throughout history than God. We will not complain but be grateful to take the worst kind of suffering that God might have. God has been so misunderstood, wanting to save the world but instead being cursed by the people He loved. People have said there is no God, but they are blasphemers. Instead we will each say, "Let the people of the world come against me, I will pray for them and bring salvation to them as You have done throughout history. I can die for that mission, Heavenly Father."

If God wanted to take revenge against the traitorous and rebellious actions of men then He would have already destroyed mankind many thousands of times over. But at each betrayal God forgave. Can you say, "God, I know Your heart. Now let me forgive the world. Give me Your suffering and let me suffer for You, even more than You have suffered. Then when I return to Your throne, I will ask You to forgive the world. After suffering so much for You I will ask You to forgive them because of me." Silently God will nod.

We must feel that we are liberators of the sorrowful, broken heart of God, that because of us God will say, "I suffer no more. Because of you I do not feel anguish and sorrow in my heart." We should be able to stand in that position.

How can we liberate God's historically suffering heart? Let me give you an analogy in human terms. Imagine that your youngest brother was killed in an accident, as well as your wife and son. Instead of expressing your own sorrow at your personal tragedy you go to your mother and say, "Mother, I know your heart is broken because of the death of your youngest son. I think of your heart more than my own tragedy. Can you be comforted by me?" Your mother will say, "Certainly I can. My son, you have suffered more than I yet after all that, you still forget yourself and try to comfort me."

The highest possible way to comfort God is to



not worry about your own claim or reward. Forget that. Just think of going from morning to night, think of how you can comfort God best. That is the supreme form of loyalty.

You have a choice between two ways of life. One is the eternal secret way in which God wins; the other is the way of temporal glory and honor here on earth. Which one would you prefer? Would you put yourself completely in service to God, or do you want to work for your own sake and your own honor? As the leader of the Unification Church I must always think how best to lead the members. Since I know the suffering heart of God I want to bring the Unification Church through the worst possible suffering. Under those circumstances we will say, "God, I want You to be comforted. I have no word of complaint, nothing but gratitude." Knowing God's own world and own heart, and really loving you, I have to lead all of you on that route. I myself have taken that route. Do you want to follow me?

Unless you go that route then you have nothing to do with God in the ultimate sense. You will have no intimacy with God, no closeness. Therefore you will not be able to lift up God to His true dignity. If you have failed to lift up God then you can never restore your own dignity. In this way of life alone there is hope to liberate God from His sorrow and by doing so you can liberate yourself from sorrow. All will be lifted up together into the ultimate dignity of God and man. Do you want to participate in this battle?

### **We want to live the pattern of God's life.**

You must think, "I want to bear the cross of every individual man and woman of the world." God is not in Heaven sitting on His throne, enjoying the show. No, He wants to bear the burden of mankind. God is always thinking, "How can I bear the cross, the burden of My family?" God always thinks how He can bear the cross and the burden of the nation and the world, "How can I fulfill the responsibility of heaven and earth?"

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You can say to God, "My life here on earth is short, far less than 100 years. Compared to eternity it is a spark of light, but during this short time I will think of nothing but Your mission. Give me the cross that You have been willing to bear." Think of it, God's suffering is vast, persisting for so long throughout the whole span of history. Our suffering, no matter how big, is just a spark of light, yet with it we can set an enormous condition.

**We must put ourselves in a position to comfort God,** always having that intention even though we may not always succeed. "God, I am sorry I did not quite live up to Your expectation yesterday, but today Father, I will do it." In our short span of life here on earth we want to live the pattern of God's life so that God will be able to say, "My son, you have lived precisely as I did. You suffered as I did and you worked just like I did, thinking and agonizing over the same things. You have fulfilled the work that I intended to fulfill. My son, I am proud of you." We must be in that position.

We should be willing to say, "I want to live to the utmost degree, and no matter what God's desire may be, there is nothing I cannot do. Furthermore, I want to volunteer for the worst possible mission that God has." Then God will say, "My child, you are very good. You were not supposed to suffer or live like that, but for my sake you suffered and worked so hard. For my sake you gave yourself and died in a tragic way. My heart is filled with mercy toward you. I almost want to say, 'I am sorry,' but don't worry. I have the power to restore your honor and your life in the greatest glory of all on earth and in heaven.

"I expected Adam and Eve to be perfected, but they failed My expectation. You are their descendant but you deserve a far greater position and far greater honor than was originally reserved for them. Before heaven and earth I declare that you deserve the highest honor. Adam and Eve were supposed to be born of God, live of God and die of God. They did not, however, and because you did,

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you are greater than Adam and Eve." That is what God will say to you.

I want you to clearly know my own will. My ambition for you is not that you become important statesmen, Senators, Congressmen, or the President. I do not want you to be billionaires here on earth or to receive acclamation and honor from all mankind. My intention is that you become men and women who can live life in a God-centered way so that you are born of God, you live for God and you die for God. Then when you are elevated to spirit world you will absolutely receive the honor of God and of all heaven and earth. That is the kind of men and women I want you to become here on earth.

In external appearance your way of life may be tragic, and other people may think that you are living miserably. But do not forget the reason behind it: the true pride of God. You have a choice and no one can force you. Which way will you take? It is not easy.

When an adversary comes to attack and slander

you or falsely accuse, the general human tendency is to fight back and seek revenge. But the moment that you feel anger and the urgent impulse to attack your opponent, think of God, "God, what do You think in such a moment? I know; You forgive, and if I cannot forgive this enemy, then I am eliminating all the hope of mankind. If I do just as ordinary people have done, then I am eliminating the hope of God. I cannot do that." God thinks this way.

If God became really angry, then would He say, "No more! I am finished with you and done with it!" If God quits then there is no more hope for mankind. For the same reason you must feel that if you explode in anger, then the hope of mankind will vanish. We cannot have that kind of heart. "If I curse someone, that curse shall become universal and shall remain. I am responsible for that." Can you make yourself that important?

I want you to understand that God is not a God of glory. God has been the God of suffering, the God of heartbreak and tragedy. You cannot comfort God in fine clothing; you cannot comfort God in a most relaxed, comfortable situation. You cannot praise God in a position of honor. God will not want to receive it. Instead you must come down to be even more miserable than He is. In that way you can comfort God.

**Before you search after the glory and dignity of God you must first conquer tragedy, heartbreak and misery.** In that position you can raise God into glory and honor in His dignity. That is the route the Unification Church is taking. Right now America truly misunderstands me, spreading false accusations and allegations. But I am praying to ask God's mercy and blessing upon this country. My prayer is, "God, let me receive all the misunderstanding You have received throughout history. Let me take all the ridicule You have taken throughout history. Let me undergo all the pain You have undergone in history. Otherwise I am not worthy to stand in front of You."

Now let us imagine that I died under these circumstances. Maybe because of the misunderstanding and false image the media has created of me in America, the American people would applaud my death, saying, "That troublemaker is gone. That controversial Reverend Moon has died." They might celebrate. But I want you to know that at least one person in the universe—God—will cry. That is what counts.

I have taken up that role. Do you see that Jesus took that route and died in precisely that way? But God bestowed upon Jesus the power to restore His highest dignity and honor. Also in heaven God gave him the power to lift man up from his misery, from the very bottom of hell. Jesus has absolute power to resurrect everything under the sun. I feel that if even one man or one woman comes forth from among you who can live up to that standard, then my life is a success, not a failure. One man is a universe.

Maybe every single one of you will perish. If only one person is victorious and consummates God's way of life, then that one man shall set the tradition of the Unification Church and on that rock God's tradition and Kingdom shall indeed be built. Those who want to participate in erecting this tradition of God, the Kingdom of God here on earth, raise your hands. If you really feel that you want to participate in that, then I want to assure you that the glory and honor of God shall rest with you. Thank you. Let us pray.

by DR. YOUNG OON KIM



# Four Tales

a sermon

You have heard many sermons before. But have you ever thought about how many ways we preach to each other? Think about all the different methods we use to express our beliefs and seek to guide others.

Some people write novels to point out the desperate human situation and awaken the masses to the need for reform. Some compose poems which confess their faith in God or convey revolutionary ideals. Artists paint or compose music or carve pieces of sculpture or write plays in order to convey their ideas and ideals.

Then there are some who preach by action. Their deeds become powerful sermons. Perhaps there are persons in this congrega-

tion who have never stood in a pulpit or given a speech in public. Yet they preach by what they do. Simply by being themselves they exert influence over others. They inspire and comfort those around them by their warmth of heart and radiant spirit. So there are wordless, speechless sermons which transform human lives.

In preparing my three books on world religions, I learned that in every faith there have been noble souls who lived in conformity with God's righteousness. Every religion has its prophets and saints whose lives shine with divine goodness. This morning let me tell you some stories handed down by the Jewish rabbis. So my sermon today will be in a story form.





The first story goes like this. Once upon a time long ago, a Roman lady asked a Jewish rabbi, "What is God doing now? After creating the world in six days, as the Bible says, what else was there for God to do? How has He spent His time since creation? What does He do today?"

The rabbi replied, "God is still very busy. He is making ladders." This answer surprised the lady. "Ladders? What for?" The rabbi replied, "God makes ladders so that people can climb up and down. Every person in our world is on his way up one of those ladders or on his way down. We spend our lives ascending or descending. But

the important thing to know is that when you are at the bottom of the ladder you should laugh and when you are the top you should cry."

Of course, the woman was puzzled by this strange advice. Why laugh when you are at the bottom and why weep when you reach the top? So she asked the rabbi to explain what he meant.

If you are at the bottom of the ladder, there is only one direction for you to go. You are on your way up, so you should rejoice. Your life will improve. But why cry when you reach the top of the ladder? Ordinarily people are delighted to reach the top. They are successful, they say. They have accumu-

lated wealth or obtained high position or won fame. Yet, as the wise rabbi knew so well, that is just the time to worry about the future. If you have reached the top, you may soon be on your way down.

When a man gets all his heart desires he can so easily become puffed up with pride. He becomes self-satisfied and complacent. His character gets corrupted and a darkness of spirit overcomes his soul. Success can spoil a man and when that happens he starts going down life's ladder.

In Korea, Il-Han Yu founded one of the nation's great pharmaceutical companies and became a multimillionaire. But he was wise enough to recognize the danger of riches. When he died, he willed all of his vast fortune to charity rather than to his children. He didn't want to corrupt his children with the dangerous effects of unearned wealth. He wanted them to climb up the ladder on their own. Il-Han Yu was one of those rare noble characters who knew both the value of money and its evils.

Now for my second story. Once in the distant past there was a great tribulation among the Jewish people and many suffered terribly. In desperation a famous rabbi prayed to God for help. God told him that if he wanted to save his people he should go to a designated place, make a special fire and offer a certain prayer. He went to the spot God had told him about, kindled the fire as he had

been instructed, and offered the prayer. The tribulation passed and the Jewish community was saved.

Many years went by and again the Jews underwent savage persecution. Although the great rabbi was dead, the Jewish leaders went to his disciple beseeching him to help his people.

The disciple recalled what his teacher had done previously. He could remember how to make the fire, and what to pray, but he had forgotten the place to go. Desperately, the second generation rabbi lit the fire and said the prayer. God immediately removed the persecution because the disciple had at least fulfilled two of the necessary conditions.

Again, in the third generation, the Jews faced a crisis and the leaders appealed to the disciple of the disciple of the great rabbi. He remembered the stories of what his predecessors had done and he had memorized the special prayer.

Unfortunately, he didn't know where to go or how to make the fire. Desperately the rabbi prayed: "O God, I am unworthy to ask for your special favor. My people face certain disaster but I don't know where to go or how to kindle the fire. All I recall is how my master and his master prayed. Please save my people even though I can satisfy only one condition." God heard his prayer and the crisis passed.

During the fourth generation the Jews were again faced with ex-



inction and the leaders of the community went to the disciple of the disciple of the wonder-making rabbi. However, by this time all that was remembered was the story. Yet again God intervened and saved His people because at least someone remembered the story of what He had done to save them.

Gone are the days of Moses, Joshua, David and the prophets. But Jews continue to keep their faith and stand fast in spite of persecution because they are inspired by their stories.

The same can be true for those of us in the Unification Church. For some of us, heaven has often felt so close and God has delivered us from numerous calamities. So today we can be sustained because we recall what God has already done for us in the past; and in the future our members will be inspired because they remember our stories, especially the story of Rev. Moon. As the years go by, people will be comforted and renew their faith simply because they recall what God did for you and me in times of utter darkness. Our stories will be a blessing to those who follow after us.

Now let me tell you a third story. A certain rabbi lived a long life filled with deeds of piety and

charity. When he died, God Himself was waiting to guide him to heaven. "You have been so devout and so good to your fellowman"—said God—"that I personally want to welcome you to paradise". When the rabbi heard these words, he replied: "I cannot take credit for all these nice things you say about me. If what you say is true, then my parents, my wife, my brothers and sisters deserve to share the reward." God thought about it for a moment and said, "Rabbi, you are right; because they helped to make you what you are I shall welcome them too into heaven."

Then the rabbi added: "But there are more: my teachers, my friends, my fellow-rabbis and my pupils. They too are responsible for my life so have a right to share its reward." "I agree," said God. "They too will get to heaven." "And there are more," said the rabbi. "What I am and the good I have done is due to the land in which I have lived, the government which has protected me, and all my fellow-citizens who have provided me with food and clothes and other necessities. How could I have been good without them?" "Yes," answered God. "I must let them share your company in heaven. Is that all?" "No, not quite," replied the rabbi. "For what I am I owe something to everyone who ever lived. If I deserve heaven, they do too." God nodded His approval. Everybody would

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*LEFT: Moses unties his sandal before the burning bush. Stories such as this one have continued to inspire the Jewish people.*

finally enjoy the blessings of heaven because everyone in some way gave help to those who had become masters of the spiritual life.

Thus, this rabbi made it possible for everybody to receive God's blessing. How different it is with people these days. If something is successful, you find them eager to take credit, "I did it all on my own!," they boast. On the other hand if something goes wrong and a project fails, these same people try to shift the blame to others. "It wasn't my fault," they say. However the man God admires and praises is like the rabbi in our story. He always thinks of others first. He is willing to share the credit for his successes. He recognizes that even his virtues are largely the result of what others have done for him. Consequently, he wants to share his blessings.

My final story comes from Elie Wiesel, the noted Jewish writer who was sent to a Nazi concentration camp at age 14 and survived. He has dedicated the rest of his life to encouraging his fellow Jews to keep the faith, no matter how terrible their troubles.

Wiesel tells us that Abraham, Isaac and Jacob once wondered how their fellow Jews were making out on earth and got permission from God to come back for a brief visit. When they arrived here they discovered the Nazi concentration camps and gas chambers where 6 million Jews were being

exterminated.

They were so horrified by what was going on, they rushed back to heaven and asked to have an audience with God. "Why are you letting this take place?" they demanded. "Where is your justice? Where is your love?" God listened and said nothing.

Abraham asked, "Are you too weak to stop these terrible things? Are you not the God almighty and Lord of history?"

Isaac asked, "Perhaps the adults have sinned against you and deserve to be punished. But what about the innocent children, tens of thousands of them murdered? Explain that to us: justify Yourself, if You can!"

Jacob added, "Perhaps You do not care about what happens. Do You have no love, no compassion, no decency in Your rule of the world?"

The patriarchs heard nothing from the throne of the Most High. In response to their questions, their doubts, their accusations and their anguish there was only silence. God said nothing because there was nothing He could say which would make any sense.

So Abraham, Isaac and Jacob decided to leave heaven and return to be with their children on earth. No matter how meaningless or ugly the world may be, at least men can stick together and suffer together.

It is true, says the novelist, that God could give no rational ex-

planation for the Nazis. Even He could say nothing; but if the patriarchs could have seen God they would have seen the tears running on His cheeks. And if they could have seen God as they left heaven for earth, they would have noticed that He was going with them.

For 4000 years Jews have derived their strength from their complete faith in the invisible God and their sense of Jewish solidarity. First of all, they emphasize total faith in God and nobody else. "Hear, O Israel, the Lord thy God is one God and Thou shalt love the lord thy God with all thy heart and all thy soul and all thy strength." That stirring confession of faith from Deuteronomy is called the *Shema* and has become the treasured possession of every devout Jew. It's the first lesson every child learns. He says it at the beginning and end of each day. On his deathbed, these will be the last words he utters. Thus has faith in the living God alone been impressed on Jewish life and thought for thousands of years. Put your trust in God alone—that is the chief message of Judaism and Christianity as well. The second precept is equally important: "Love your neighbor as yourself." In the Old Testament, God says, "I prefer mercy to sacrifice (Hos. 6:6), Jesus taught the same lesson in his Sermon on the Mount: "If, when you bring your gift to the altar you find that your brother has a grievance against you, leave your

gift before the altar, first go and make peace with your brother, then come back and offer your gift."

Throughout her long history, Judaism has emphasized the cardinal value of absolute trust in God and its corollary: love and respect for one's fellowmen. Because Jews combined these two basic emphases, they could stick together and survive innumerable trials. Solidarity has been the chief strength of the Jewish people and their solidarity has kept God from ever deserting them.

Similarly, if we combine complete faith in God and love for our neighbors, God will never abandon us. However, if we fail to live in truth and goodness before God and our fellowman God's will can never be fulfilled on this earth.

As Elie Weisel's story suggests, even God was touched by the fact that the patriarchs left heaven to be with their people. Because Abraham, Isaac and Jacob wanted to suffer with their descendants, God was moved to be with them.

What then is the Jewish message for us today? Always remain devoted to God, and remember that no one can achieve lasting happiness by himself. A wholesome religion requires both vertical faith in God and horizontal care for our fellowman. Let us therefore be so attractive to God that He cannot help but bless us.

I love to tell stories about God and how He works. □

by HUGH SPURGIN

# The Survival of Christianity ...a miracle!

Over the centuries Christianity lost the essence of Jesus' message—the imminence of the Kingdom of God. This is understandable, considering it never materialized. In anticipation of the Kingdom, Christ had taught his disciples to pray, "Thy Kingdom come, Thy will be done, on earth, as it is in heaven" as an entree to a real, physical kingdom. Yet that kingdom never materialized, causing an embarrassment to the early Church.

I cannot help but be astonished by the external tribulations

and internal dissensions experienced by the early Christian Church. *That Christianity survived its birth is truly a miracle.* Such a striking contrast exists between the Empire of Rome and the tiny, motley group of true believers who dared to challenge the "Dea Rome" that without having been in accord with Divine Providence, their faith never could have lived. Nonetheless, it became the imperial religion of the Empire. Even more astounding is that the Church survived the dissidence within itself, considering the diversity of doctrines, gospels, and traditions propagated in those formative years.

Jesus referred to the Kingdom of Heaven as a mustard seed which, though small, grows to become the largest of all trees. That is precisely what happened to Christianity. In the fullness of time, but not without extraordinary heroism and human sacrifice, it demonstrated greater potency than the decrees and chariots of the Emperors. No more than an innocuous mystery cult in comparison with the eternal grandeur of Rome, Christianity appeared inferior to its adversary. Few people recognized either the internal strength of the martyrs or the thinness of the Roman veneer.

By modern standards, the rage of the mobs and cruelty of the authorities verged on insanity, yet the confessors acknowledged only "Christ as Lord." Employed as



*Frescoes in the crypt at St. Savin (France) depict the martyrdom of early saints with a realism that has stirred the emotions of pilgrims for hundreds of years.*

torches to light Nero's gardens, thrown to the beasts, accused of incest and cannibalism, having their property confiscated, persecuted for merely being called Christians, and having their religions declared "superstitio illicita," they refused to recant. Barefaced and barefisted, they met the threats, accusations, and persecutions of Rome. I am awed by the absoluteness and directness of their

stand. Theirs was not a feeble, lackadaisical response. Unconditionally and straightforwardly, they challenged the very essence of Roman government and society—its immorality, corruption, and idolatry. Having experienced a "change of consciousness," no force could arrest them. Rome exercised all its muscle, but in the end succumbed to the sacrifice of Golgotha.



With regard to its internal structure, the early Church had no hierarchy of bishops, canon, or creed. The apostles taught primarily by word of mouth. This "viva vox" was subsequently handed down to successive generations, along with a few written documents. By the fourth century a definitive "regula fidei" (i.e. rule of faith) emerged that consisted of written, as well as oral, Scriptures, liturgies, creeds, and standards for apostolic succession. This contrast between early and mature Christianity depicts the remarkable evolutionary ecclesiastical, doctrinal development experienced by the embryonic Church. From perplexity to orthodoxy in a few hundred years is a noteworthy accomplishment.

Bewildered, the early Church lacked five essentialities: leadership, a definitive tradition, authoritative scriptures, acceptable creeds, and unity. Firstly, having had its founder executed, this insignificant though revolutionary sect abruptly found itself leaderless and in need of clearly defined standards of organization. Not until the time of Irenaeus and Tertullian at the end of the second century were such concepts as apostolic succession and supremacy of the Church of Rome formally expressed. Secondly, confronted with a diversity of life styles, the early Church appears to have lacked an identifiable tradition. In light of the crucifixion of Christ



*St. Peter, from a fresco by Masaccio.*

and misunderstandings as to his original intent, the message and tradition of the apostles and apostolic fathers seem to have been quite individualistic. As a result, dissent emerged over such issues as remarriage and adultery, orthodoxy and heresy, and forgiveness and rigidity. Thirdly, canonization of Scripture evolved over an epoch. Initially there were no officially authorized texts. Many stories and "gospels" were in circulation and read either publicly or privately. What today are designated "apocrypha" were widely distributed among early converts. Though in the beginning it was

not easy to know who or what to believe, subsequently many writings were declared inspired—"gospel"—whereas others were thought spurious or forged. Nor was it easy in those days to determine who was truly a Christian. No creeds were accepted.

Finally, the history of Christianity is a history of schism and heresy. But most specifically the birth of the Church is inundated with controversy and dissent. Bishops excommunicated bishops. Christians fought Christians. Adoptionism, gnosticism, Montanism, modalism, rigidity, and Arianism nearly overran the very foundations of what came to be catholic orthodoxy. At Nicea Constantine called the First General Council of the church and a creed was accepted, but not without opposition. Distinctions between orthodoxy and heresy often lacked clarity. Everything appeared to have been in a state of flux. Some would call it anarchy.

Thus, Christianity had two basic factors working to its detriment—external persecutions and internal dissent. In addition to these factors, there are such other disadvantages as: illiteracy of the apostles, the fall of Jerusalem, failure of the Parousia to materialize, the abundance of other mystery religions, and "failure of nerve" among the populace.

This is not to deny such favorable conditions as: the relatively advanced system of transportation,

the "Pax Romana" (i.e. Roman Peace), and the transitional nature of the times. Built to allow the legions to better govern the Empire, the celebrated Roman roads enabled St. Paul and others to travel freely, speedily, and safely throughout the Empire proclaiming Christ's resurrection. Also important was the abnormal unity and peace of the age. The "Pax Romana" contributed to the growth of Christianity by allowing a freedom of movement that in other ages would not have been possible. Though persecuted by Rome, the Church benefited from the security and protection of the Roman peace. Moreover, the reigns of Augustus and subsequent Emperors were times of immense change. Subject to challenge from all sides, man's conceptions of themselves and the universe were rapidly changing. Consequently, people were open to the newness of Gospel message.

Only a handful of people living two thousand years ago sensed the divine destiny of the Christian faith. A contemporary of the early Church might have realistically observed, "This Aramaic-speaking group of harlots and fishermen will never advance beyond Galilee." Yet in time, having converted the Emperor Constantine, it became the most influential force in the entire Graeco-Roman world. That Christianity survived its birth is truly miraculous. But in God all things are possible. □

The Ultimate Harmony  
Between  
**RELIGION  
PHILOSOPHY  
& SCIENCE**

by **Dr. M. Raziuddin Siddiqi**

*Secretary, Academy of Sciences  
Pakistan*

Interest in his own self was an inherent trait in the nature of primitive man. He reacted instinctively to his surroundings, and took cognizance only of those facts and agencies which affected him directly. As the horizon of his consciousness widened, and he developed powers of general reasoning, he must have realized that he could live a safer and richer life if he banded himself in a group of his fellow men. The idea of a family life thus dawned upon him which developed later into the tribal system of the early pre-historic society. The interest of the individual then became subservient to that of the tribe, and although this appeared at first to be against his own self-interest he recognized that it would be better for him to make

his interest subordinate to the collective good of his group.

The dawn of history found human beings grouped together in small villages, each group forming itself into a unit distinct from similar units in other villages. In the early period of history, geographical factors were binding on man in determining the size of the group in which he had to live. He had no means of transport and communication other than his own legs or domestic animals, and it was not possible for him to cross a river or a mountain. Any piece of land surrounded by rivers and mountains was a natural unit for him, sufficient for his simple needs and safe from the onslaught of other unfriendly groups.

As the means of transport and communication developed the group units became bigger and bigger, going through the stages of towns, cities and countries, and culminating in the vast empires and commonwealths. This growth of geographical units has generally been proportional to the development of faster means of transport and swifter means of communication. Modern developments of science and technology have endowed men with the capability of traveling with the speed of interplanetary rockets and of transmitting messages with the velocity of light, thus annihilating time and space and making the geographical barriers physically insignificant and meaningless.

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*From a talk given at a meeting of the  
New World Forum in New York City,  
on January 11, 1977.*

Unfortunately, however, man's socio-political consciousness has not developed correspondingly with science and technology. He is still ridden with petty jealousies and rivalries like man in the early periods of history, and he does not realize that the tremendous power of destruction placed in his hands by modern science might lead to the extinction of the human species if he does not live in peace and harmony with his fellow men all over the globe.

If we examine the working of the mind, we find that it operates in two directions—from the infinitesimal to the infinite and vice-versa. According to the famous dictum that whoever understands his own self can also apprehend his Creator, the exploration of the finite universe or the apprehension of the Divine Infinitude are both referred back to the understanding of the human self. But the human mind, however equipped it may be to come to grips with the reality of the universe, has inherent limits beyond which it cannot go. Restrictions are imposed upon it by the very nature of its operations. The mind accumulates its impressions in a piecemeal fashion; it apprehends facts and objects one by one. These scattered impressions of experience are then integrated rationally or intuitively into a composite whole.

Just as an individual mind, starting from limited observations

and particular instances, is still capable of establishing a rational order in the diversity of its experiences, so also the collective consciousness of the human race extends its quest in several fields of enquiry and orders its observations and experiences into separate branches of knowledge. But however diversified may be the various fields of enquiry, the conclusions arrived at in one field come to the aid of others. The entire course of human progress has been marked by such constant intercommunication of ideas and inter-dependence between the various fields of study.

For some time there was sharp conflict between the devotees of the three sectors, especially between those of religion and science. However, it is becoming increasingly clear that whatever may have been the situation in the past, there is no justification for the conflict to continue any longer. There is no incompatibility between the three important sectors and they can co-exist in harmony.

It is generally well-known that science, philosophy and religion are all engaged in the pursuit of knowledge and the search for reality, but the methods employed by them are different. Various ages in the history of mankind have been dominated by one or the other of these three powerful forces. For instance, the Greek Civilization was dominated by philosophy, the Middle Ages by reli-

gion, and the post-Renaissance period by science. However, even in the Middle Ages, whenever it appeared that the extremist devotees of religion threatened to ban or suppress science, some great scholars tried to restore the sense of proportion. To give just one illustration, it may be mentioned that the famous savant and religious leader of the 11th century A.D., Al-Ghazzali, wrote in his book *Deliverance from Error*:

Another difficulty is created by a bigoted follower of religion who thinks that in order to protect religion it is essential to deny all

against religion. (*Deliverance from Error*, page 25)

This is a remarkably clear statement of the compatibility between science and religion made almost a thousand years ago, although even three or four centuries later scientists like Bruno and Galileo were condemned and punished for stating the helio-centric theory. It has also been recorded that when Kepler, the famous discoverer of the Laws of Planetary Motion, wanted to describe the force moving the planets, he had to assume that there is a soul in each planet which

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The human personality was thus split into sharp and mutually exclusive divisions, giving rise to a serious malaise and tension in individuals and societies.

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science. His prejudice in this matter goes to such an extreme that he does not accept even the theories of lunar and solar eclipse. When his denials are heard by someone who believes in these theories on the basis of sound arguments and can not doubt his reasoning, he concludes that religion is based on ignorance and denial of irrefutable reasons. Hence the bigoted follower who thinks that religion is strengthened by a denial of the sciences is not a friend but a foe of religion. As a matter of fact, there is nothing in religion which is against the sciences, nor is there anything in the sciences which is

makes it revolve round the sun. Thus science was distorted through fear lest it become the rival of religion.

Obviously, the reaction of the scientific workers to such religious bigotry was bound to be strong, and, as usual in such cases, the pendulum oscillated to the other extreme. Thus, when the revival of science started with the Renaissance, the movement for materialism gathered momentum, and scientific workers started testing religious beliefs and practices on scientific criteria. Even those who did not reject religion entirely relegated it to the background as a

personal affair between man and God. The human personality was thus split into sharp and mutually exclusive divisions, giving rise to a serious malaise and tension in individuals and societies.

The 17th century witnessed the definite beginning of modern scientific thought with the steady progress of astronomy and physics, and within the next two hundred years it had developed to such an extent that it embraced all the physical phenomena of the universe known at that time. This marked the triumph of naturalism over super-naturalism, and of mechanical laws over mystical forces in interpreting the working of the physical world.

Materialism reached its culmination in the 19th century under the impact of Newtonian Mechanics which led to a rigid determinism in the interpretation of nature. It is a consequence of the laws of mechanics that if the state of a dynamic system is known at the present moment it can be calculated by purely mathematical methods for any instant in the past or in the future. This was the claim made proudly by the poet in the lines:

Yea! the First Dawn  
    of Creation wrote  
What the Last Day  
    of Reckoning shall read.

The materialists had argued on this basis that there was no need to put forward the hypothesis

about the existence of an extraneous Creator, since the world is going on by itself according to the mechanical laws.

The development of philosophical thought during this period by a host of outstanding thinkers was just as phenomenal. The parallel march of science and philosophy showed that the scientific outlook in its mechanistic form was gaining ground as time passed. There were, however, some interludes when philosophy diverged from the materialistic view. Berkeley's philosophy of idealism and Kant's *Critique of Pure Reason* were the most important among them. Despite such interludes, the onward march of science continued, and there was a tremendous rise in the materialistic movement.

This, however, proved to be an exaggeration of the role of pure intellect in human affairs. It overlooked the fact of man's inherent need for belief in a transcendent power, and the essential religious mindedness of the common people, which is indeed of special significance for those who feel a deep seated need for belief in some higher values. When the first flush of enthusiasm for material progress faded, and there were global wars and large-scale destruction, culminating in an inhuman struggle by unscrupulous individuals and groups for grabbing all powers and advantages for themselves to the exclusion of others, there was a

general disillusionment with the materialist concept and disenchantment with the mechanistic views of life.

Thoughtful people have, therefore, started to wonder whether science is by itself adequate, and if it tells the whole truth about reality. They have begun to realize that there is something wrong with man's exclusive pre-occupation with material and economic affairs. It is being increasingly felt that religion is valid and applicable even in this age of science and technology, and that science and religion are not mutu-

ment, time, space and causality, acquired quite new meanings and interpretations, and even the Laws of Nature began to be formulated preferably on epistemological principles rather than by the method of induction which was being followed for centuries.

Because of these fundamental changes, and above all, on account of Heisenberg's Principle of Indeterminacy enunciated in 1927, rigid determinism has dropped out of physics, and the materialists have lost their argument trying to base their belief on the mechanical determinism of the 19th century.

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Thoughtful people have, therefore, started to wonder whether science is by itself adequate, and if it tells the whole truth about reality.

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ally exclusive or contradictory. This trend is being strengthened by the phenomenal revolution that has taken place in the foundations of physical science in the course of the last few decades. This may perhaps need a brief explanation.

It is a strange irony of history that just when classical physics was reaching its pinnacle at the end of the 19th century, there were some experiments and observations which revolutionized its whole character, and replaced it by modern physics based on the quantum and relativity theories. The age-old basic concepts of matter, energy, particle, wave, atom, ele-

This may be considered as having restored in a way its rightful place to religion. Science is not content to work within its own sphere, nor does religion challenge the validity of science in the physical world. It is believed that in his observations and investigations of the natural phenomena, the scientist is attaining close contact with the behaviour of reality, and this sharpens his inner perception for its deeper vision. All search for knowledge is essentially a form of worship, and the scientific observer of nature will ultimately acquire that vision of the total Infinite which philosophers have been

seeking all through the ages. Shaikh Sa'di, the great Persian poet, wrote about eight centuries ago:

When the leaves of the green trees  
are studied by a wise man,  
Each one of them is like a whole  
book leading to the knowledge  
of the Creator.

The English poet Wordsworth wrote in a similar vein in the 19th Century:

One impulse from the vernal wood  
May teach you more of man,  
Of moral evil and of good,  
Than all the sages can.

The interrelationship of wisdom and faith has been expressed most eloquently by Shaikh Mohammad Iqbal, the philosopher-poet of Pakistan, in the following words:

Vision without power does bring moral elevation, but cannot give a lasting culture. Power without vision tends to become destructive and inhuman. Both combine for the spiritual expansion of humanity.<sup>1</sup>

The inner conflict of man in the modern age arises due to the fact that although science has given him unprecedented control over the forces of Nature, it has taken away from him the faith in his own future. The classical science of the 19th century led to the belief that there is no hope for a better future for man. Over-

whelmed by this oppressing despair, he has ceased to live soulfully.

In the domain of thought he is living in open conflict with himself, and in the domain of economic and political life he is living in open conflict with others. He finds himself unable to control his ruthless egoism and his infinite gold-hunger which is gradually killing all higher striving in him, bringing him nothing but life-weariness.<sup>1</sup>

The present age is one of great crisis in human affairs, and the whole world stands in need of spiritual revival if the human race is to survive and march forward. This can be achieved only through a synthesis of wisdom and faith. It is becoming more and more obvious that mere intellect creates imbalance in the human personality, and develops ultimately into a destructive force, if it is not accompanied by an equal development of moral and spiritual faculties.

The combination of intellect and faith constitutes the kind of force which would penetrate on the one hand, the mysteries of nature, and would be akin, on the other, to the prophetic vision. The salvation of mankind lies just in achieving such a combination and harmony between wisdom and faith. □

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<sup>1</sup> Shaikh Mohammad Iqbal, *Reconstruction of Religious Thought in Islam*, 1928, Oxford University Press.



LET THE  
PEOPLE  
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R AGAIN

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People Beth Davis Youth Group



**FREE  
THE SOVIET  
JEWISH**

SSSJ  
KIDNAPPED



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**STRENGTH  
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# CARP FORUM: Human Rights Violations In Communist Countries

by **BRIAN GRUBER**

from *The World Student Times*

Students and professors from colleges throughout the New York City area gathered at the Queens College Student Union last April 28 for a unique international forum on "Human Rights Violations in Communist Countries." The participants had a rare opportunity to meet and hear dissidents from the Soviet Union, Cuba, Rumania and Tibet.

The program began with a short explanation of the purpose and goal of the forum. "For most of us human rights is a concept confined to books and classrooms. CARP wants to give you tonight a chance to hear those who have actually suffered in political prisons and suffered under oppressive regimes." The first speaker was Dr. Enrique J. Leon, a lawyer and professor at Pace University who was a professor and Dean of the School of Business at Havana University in Cuba. Dr. Leon spoke at length of the misery of Cuba's well-populated political prisons, docu-

mented his talk with quotes and statistics. While Castro puts the number of political prisoners in Cuba at 10,000, Leon believed the actual number to be closer to 50,000.

## **Cuba's Economic Decay**

While Castro's sympathizers justify his dictatorship by claiming that there are better working conditions as a result, Dr. Leon provided documents which showed that Cuban workers before the revolution had more labor benefits than those of workers in the United States. Also, before the institution of Castro's policies, Cuba excelled Mexico economically in such areas as salary and wages, medical care and newspaper circulation. Now Cuba, Dr. Leon says, is in economic decay.

"I interviewed in Europe a technician who was a delegate of the Castro government," Dr. Leon told the audience, "and I asked him what percentage of the popu-



*Mr. Tsering Dorje Kashi describes conditions in Tibet after the Communist takeover.*

lation was against Castro. He told me 95 percent. I told him 'impossible.' And he told me you only say impossible because you don't know the situation there."

The next speaker was from Tibet, a nation whose plight is rarely known to the general public, yet has been the victim of cultural genocide and political oppression for decades. Mr. Tsering Dorje Kashi of the Office of Tibet explained the history and situation of his country in the struggle for human rights.

### **Chinese campaign of chaos**

"In 1950 the Chinese Communists invaded eastern Tibet with a huge military force. The Governor General of eastern Tibet was forced to sign a 17-point agreement surrendering the sovereignty of Tibet to the Chinese. For the next two years, the

Chinese built massive military installations and conducted a political campaign to cause chaos in the country. The old Tibetan government was allowed to keep its administrative powers and was promised that it could continue its self-rule.

"At the end of nine years, Tibetan people had developed more and more resistance and dissatisfaction with the Chinese. The people lived under the constant threat of what the Chinese called the 'armed liberation' of Tibet—a dictatorial and systematic military restructuring of the whole social system. The Chinese warned this would happen unless the people did exactly what they were told."

Kashi continued: "Chinese claim after what they call total liberation of Tibet from the old evil system, Tibet has made tremendous progress. It did in some

cases. It has more roads, even though they are mainly used for military purposes, and Tibet is now cultivating more areas of land than before. But all these things have not brought the standard of living higher from the accounts of thousands of refugees fleeing from Tibet. Otherwise, if it was much better than before, we wouldn't see a mass exodus of people coming out of Tibet. We would instead see people rushing into Tibet."

According to Chinese sources, 95 percent of the Tibetan population has been communized. "When you live in these communes, it is like living life without any sense of freedom, any sense of belonging, any sense of trust among people or anything beyond this life. You think like an animal or robot."

"The first tactic is to destroy trust among people," Kashi said. Because of this lack of trust, the Tibetan people live in constant fear.

"You cannot trust the next person, he may be a Party member who will speak against you at the next meeting. After that, you might be sent to a concentration camp," Kashi explained. He said that even members of the same family cannot trust each other and that "even in the small day care centers three-year-old children are indoctrinated."

Religion is also censored in Tibet, Kashi said. "The biggest monastery in the world which

housed 10,000 monks and Buddhist scholars has 30 now who perform custodial duties to keep the monastery beautiful, to keep a showpiece to show that there is freedom of religion in 'liberated' Tibet."

Dr. Dimitrie Apostaliu, a Rumanian author who spent thirteen years in slave labor camps as a political prisoner, also gave his testimony of oppression in Communist Rumania. He was a former candidate for the Nobel Prize.

"In Communist Rumania," Apostaliu said, "there is no freedom or concern. There is only one political party—the Communist one. All other political parties were abolished. There are elections from time to time. But how can there be elections when there is only one political party and one candidate? Nicolae Ceausescu, the Rumanian Communist president, has founded after the example of Brezhnev's terrorist system the mental hospitals where many political prisoners serve their terms in the worst, most inhumane prison conditions in history.

"This Saturday, a former Rumanian professor who was ten years in a Communist jail and was arrested again two years ago, came from Rumania. I appealed to Senator (Henry) Jackson and through his strong intervention the professor, Alexandr Bratu, was released from prison and obtained a visa for the U.S. He told us that after the earthquake when people



*Famous "stupa" (site of religious relics) in Gyangtse, third largest city in Tibet.*



*Monks performing religious dance in a monastery. (Photos by Col. Tolstoy, 1944. Courtesy of The Tibet Office.)*

were invited to church, the Secretary stopped their action and arrested more than 500 priests in Bucharest and 1000 priests all over the country.”

### **Deprivation, and racism**

The last panel speaker, Dr. Leonid Tarassuk, a Soviet Jew, was curator of the Hermitage, the national museum in Leningrad. He suffered as a political prisoner in a Soviet concentration camp for three years.

“Whoever is speaking from a nation under Communist rule tells the same story—arrests, tortures, abolition of human rights, and just everyday general deprivation. We who lived there know very well that this is the only way to build up Communism.”

Tarassuk spoke about the anti-Semitic campaigns of Stalin and the mass incarceration of Jews in concentration camps. He offered a challenge to liberal politicians and historians who have tried to downplay reports of rampant oppression in the Soviet Union at that time. “When I see liberals here contest what we say, we who have come from communist countries, I want to remind them that the first wave of testimonies came not from us. The dissident movement still didn’t exist in the Soviet Union at that time. The first man who told a part of the awful truth was the Secretary General of the Communist Party himself—Nikita Khrushchev.”

He continued, “Let me ask you who were born in freedom and can only theoretically imagine what it is like: Can you imagine 20 million Americans in prison camps? I doubt it. 20 million is three times the population of New York City. Still, according to Soviet Party statistics, between 12 and 50 million (Russians) lived in concentration camps during that time.

“There are various dissident movements in the Soviet Union. Some protest against racial discrimination, which does exist in the Soviet Union. My black friends, don’t have any illusions. You will not be liked there. Only while you are here will they like you from there.

“There is racial discrimination and there is national discrimination. Several small peoples in full were taken by the captive wagons overnight to Siberian camps or just to open fields. It’s a fact. The most blatant example is that of the Crimean Tartars. There is persecution of religious groups—Judaic, Christian and Islamic.”

### **People starve in countryside**

Tarassuk said that the Russians try to justify the loss of what they call “bourgeois liberties” by saying that they have a higher standard of living as a result. But, Tarassuk pointed out, “they still buy your technology, they must buy your wheat and every year they must justify it by saying there was a drought or a flood, and yet

the Soviet Union is 2½ times the size of the United States. No, it is a bad level of economy.

"Recent news from the Soviet Union says that people starve in the countryside for the sake of some showcases like Moscow or Leningrad or Kiev, places that are visited by foreign tourists and diplomats. Outside in the provincial towns and villages it's just starvation."

Tarassuk went on to describe the impoverished conditions of the Soviet working class and the special privileges enjoyed by the higher Party officials. He concluded his talk with a plea to students and professors to support the administration's drive for the observance of human rights behind the Iron Curtain.

"I think that after a long time of the irrelevant and indecisive positions of the American government, President Carter and the new administration have started on a new way and I think that this new trend must be supported by all people who see beyond the limit of present-day events. Beware—if this happens here too, you will be victims. You will not have the human rights of which the Soviet people are now deprived."

Before the four speakers participated in a question and answer session with the students and professors attending the program, Joseph Tully, the national director of CARP, spoke briefly.

"Violations of human rights are occurring daily in a number of nations," he told the audience. "And it is very essential that we oppose these violations, because any time we allow human rights violations to occur without taking a stand against it, we are actually taking a chance that our own rights will be violated."

Tully pointed out that although human rights violations occur in almost every nation, including the United States, they are most widespread in Communist nations. This he attributed to their Marxist ideology, which he described as "intolerant."

Human rights can never be supported, Tully added, by an abstract economic, political or institutional morality. Their focus is not related to real individual human beings. Instead, it is on profit or "getting the good deal" political concepts like the "balance of power" theory and detente, loyalty to "the state" or a political party, and so on. "There has to be a different kind of morality," Tully said.

What a human rights stand really requires, he said, is that "we as individuals have to change our attitude. We have to be willing to do for others and that usually means giving up something for ourselves. And that's tough to deal with. Universities are really the main forums for presenting values. It is important that such a stand for a morality committed to others be initiated."

□

Strengths and Weaknesses  
of the

# Soviet Dissident Movement

by ALEXANDER GIDONI

The model totalitarian country—the USSR—is now beingaced with the phenomenon discussed throughout the whole world; this is the fact of weakening of the reigning regime's total power, at least in the realm of ideology. The appearance of the Soviet dissidence has formed in the Soviet Union a legal opposition to the Communist government. This opposition is still too weak to become a parallel force, competing with the Communist Party of the Soviet Union, yet it is courageous enough to challenge openly the Soviet dictatorship. Considering the present Soviet role in the world, this new factor within the Soviet domestic life is of paramount international significance.

Some time ago, at the beginning of the 20th century, Miliukoff, the leader of the liberal Constitutional-Democratic party of Russia, who had criticized the czar's government, had once declared in his interview: "We Russian liberals, are the opposition of *His Majesty*, but *not against His Majesty*." The present ambiguous situation of the Soviet dissidents in the role of legal opposition to the governing system that tolerates no opposition in principle brings forth another question; namely: how is the dissidence within the USSR to be appraised? Is it the opposition *against the Soviet regime* or merely the opposition *of the Soviet regime*? The answer to this question cannot be synony-



mous. The Soviet dissident movement is not uniform both in the nature of its present participants and its progress in time. Within it there are certain separate groups and different generations.

What is popularly known as "the democratic movement within the USSR," had been spawned in the 1950s after the death of Stalin and the advance of the so-called Khrushchev's thaw. Taking into account that in the West there exists an unfounded idealization of Khrushchev himself and his politics, we should emphasize the fact that this "thaw" has in no way changed the foundations of the Soviet regime. Khrushchev himself happened to be a vulgar and semiliterate dictator. In his political games he consciously embarked on anti-Stalinism. This caused the apparent softening of the oppressive features of the Soviet regime which were typical for Stalin. To put it another way, during Khrushchev's rule the source of suffering for the people was not uprooted, yet the total sum of these sufferings was reduced. As the saying goes, one was grateful even for so little.

Let my own past be an example, I was a political prisoner of the Khrushchev era, having been arrested for the support of the Hungarian revolution in 1956 and for the criticism of the anti-democratic nature of the Soviet system. At the time when Khrushchev had declared to the whole world that



there is *not a single* political prisoner in the Soviet Union, I had spent four years in Soviet prisons and concentration camps. During Stalin's reign there were millions of political prisoners; although Khrushchev reduced their number to thousands, the fact remains *they did exist*. There is a curious aspect to all of this. Since Khrushchev declared there were no political prisoners in the USSR, and because I and my friends were not *common criminals*, naturally we had inquired of our guards what was our classification. We had a foggy reply that we were "temporarily isolated." This represented a pure Soviet game of shuffling terms that falsified reality.

During Khrushchev, the emergence of opposition against the regime, chiefly among students, was painted in rather rosy hues. One criticized the regime from the positions of Titoism, or a reborn "pure" Leninism, Marxist revisionism or social democracy. In the national republics, Ukraine, Byelorussia, Baltic and Caucasian republics, there appeared increased tendencies towards national consciousness and demands for independence. Influenced by the events in Poland and Hungary in 1956, the opposition groups and clandestine organizations within the Soviet Union manifested some basic dreams of the Soviet society. One should point out one very significant characteristic of those times. The degree of the ideolog-

ical break-up among the first post-Stalin dissidents was rather marginal, yet the political radicalism of those first dissidents manifested itself with more power than that among many dissidents of the 1970s. While the great number of the present dissidents in Moscow or Leningrad is pinning some of their hopes on "the evolution of the Soviet regime towards democracy," dissidents of the 1950s were dreaming of an anti-Communist revolution like the one that had happened in Hungary.

The growing dissident movement in 60s and 70s was tied-in with such political events, as the fall of Khrushchev, the loud political process of writers Sinyavsky and Daniel, the Soviet-China conflict, the six-day war between Israel and the Arab states, the Soviet intervention in Czechoslovakia, expulsion of Solzhenitsyn and the activities of academician Sakharov, politics of detente and growing restlessness in the countries of Eastern Europe and the national republics within the USSR. Under influence of these and more private factors, there was forming the present generation of the Soviet dissidents, some of them—for instance Amalrik and Bukovsky, Plushch and Valentin Moroz, Pavel Litvinov and Eduard Kuznetsov have become known throughout the world.

Among the contemporary dissidents in the USSR one could conditionally distinguish the fol-



*Members and supporters of the American Council of Captive Nations hold a prayer vigil at the UN during Captive Nations Week, 1977.*

lowing tendencies: all democratic and pro-Western (academician Sakharov), religious-national and democratic (Solzhenitsyn), neo-Marxist (brothers Medvedev) and neo-Slavophiles.

Beside these there exist separate movements in Ukraine, Byelorussia, Lithuania, Latvia, Estonia, Georgia and Armenia, aimed at accomplishing the national aspiration of these countries that were subjugated by the Russian-Soviet colonialism; there exist the movements of Crimean Tartars and Germans who were mercilessly oppressed during Stalin's times. The very influential Jewish movement on one side has adjoined Zionism and on the other is afloat in the wide dissident sea.

How important is the influence of the dissidents in the Soviet society? No doubt, they reflect the opinions of many people. Nevertheless, the inertia of fear, still alive after the death of Stalin, Soviet-style conformity, the power of the repressive apparatus and the influence of the state propaganda tend to limit the growth of dissidents' ideas and the number of their supporters. Furthermore, the KGB tries to implement curious tactics: apparently it "suffers" the existence of some known dissidents circles in Moscow and Leningrad, that is in the cities that are open to foreign correspondents. Thus, at the time of famous detente the illusion is being created

for the West that there exists in the USSR an "opposition" and "democratism" of the regime.

At the same time the KGB brutally represses all non-conformists in the provinces and particularly in the national republics, where the colonial authorities persecute the most dangerous spectre of "bourgeois nationalism." The number of dissidents known to the West in Moscow or Leningrad nowhere near corresponds to the more numerous quantity of them in the whole country. One has to take into account also that frequently "the unknown" dissidents from the provinces and national republics take more radical and courageous anti-communist and anti-Soviet positions than their counterparts in the capital centres. Hence the picture of the evaluation of the basic ideas of dissidents by necessity must be approximate and conditional.

No doubt it is difficult to speak about the organized actions by dissidents in the country. The nonconformist thinkers of the capitals and the provinces suffer because of poor communication with each other, despite the "Samizdat," "The Chronicle of Current Events" and other clandestine publications. The unreliability of separate groups as well as the pressures by the authorities cause frequent failures and fiascos: suffice it to recall the history of "the show trial" of Yakir and Krassin. These, until then influen-

tial Moscow dissidents, like obedient puppets took part in the KGB propaganda game; they have smeared their friends and their own ideals, and, of course, "the decadent West."

The absence of a clear program relating to the nationalities question is their major weakness. This happens to be the key question in the political situation of the multinational Soviet Union. Some dissidents are infected with the great-state chauvinism and would like to use the national struggle of the captive nations in the USSR to further their interests for change in the structure but in no way to satisfy the demands for the self determination of the minorities. No wonder that in such a situation it is impossible to create a united front in the struggle against Soviet Communism and consequently to hope for victory.

Chauvinism is also widespread among Russians in the West. This is rather unfortunate for the Soviet dissidents of various nationalities are yearning for understanding. Recently Vladimir Bukovsky gave an interview in Washington, appearing before Russian emigrants. There was a summary of this interview in the major Russian-language newspaper "Novoye Russkoye Slovo," being published in New York. The author of this summary, pretending to speak for all emigration (which of course, does not correspond with reality) had at first expressed his

solidarity with Bukovsky, and then proceeded to declare himself against Bukovsky's appeal to grant freedom to all the captive nations. It is clear, of course, that Bukovsky had the truth on his side. This man, who was just saved from the Soviet jail, where he suffered together with Ukrainian, Byelorussian, Baltic and other freedom fighters, had the ability of a better and more noble judgment than the emigrants who dream of the restoration of Russian monarchy, as if exchanging of one form of imperialism and colonialism for another would be able to solve the very complicated problems of the national struggle for liberation.

In summary, the power of Soviet dissidence is embodied presently in the very fact of its existence within the totalitarian state. It signifies the deepening crisis of Soviet society. Yet the fractionality of the movement and the hopes for the positive democratization of the regime without a powerful shake-up *from below* appear to be major weaknesses. The dissidents are a factor manifesting the lengthy crisis of the Communist regime, but they are weak in that they cannot propel the regime into a really critical situation, where it could be destroyed. The present dissidence should be viewed not from the plateau of its self-value but should be appraised by the quality of its ability to form the real all-national movement against the Communist tyranny. □

# Proverbial Africa's Wit and Wisdom

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Parents should never forget that "A bird cannot beget a mouse," and "Where the needle goes, the thread follows."

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**by Tanoë-Aka  
Jules Semitiani  
Youssef Fofana  
Goze Tapa  
and Paul N'Da**

To talk in proverbs is to invoke the established order and the authority of our ancestors.

The expression of a people's inherited wisdom and code of behaviour, proverbs are often used in traditional societies as a means of instruction. A study of such maxims reveals some of the characteristics and underlying principles of traditional education and shows where they coincide and where they conflict with those of modern education.

The proverbs presented here

are those of the N'Zema people who live in the south of the Ivory Coast, in the region of Grand Lahou, Dabou, Abidjan and Grand Bassam. Most of them have a strong similarity to the proverbs of two other Ivory Coast peoples, the Agni and the Baoulé, as well as certain affinities with those of the Ashanti people of Ghana.

The main educational guidelines laid down in the proverbs are addressed on the one hand to adults and parents bringing up their children themselves.

First of all, the proverbs impress on parents that their children will reflect themselves. Parents should never forget that "A bird cannot beget a mouse," and "Where the needle goes, the thread follows."

Even when their children are difficult, parents must not shirk their responsibilities. After all, "If you graze your knee, you can't pretend that it's not part of your body."

Fortunately, not all children are rascals. Some of them are favoured by the gods from the moment they are born, and, in the words of the proverb, "A good meal doesn't need onions or tomatoes."

It goes without saying that a youngster isn't an adult and that children are neither as crafty nor as quick on the uptake as they sometimes make themselves out to be. "A child knows how to run but he doesn't know how to hide."



*ABOVE: Age-old tradition can be observed in this Ivory Coast marketplace.*

Sometimes children try to be too clever by half and get caught out at their own game. They do not realize that "If a child stops his mother from sleeping, then he won't sleep either."

Parents should remember that their children are growing and changing all the time. "You don't take the food off the fire until it's cooked" and "you only pick palm-nuts when they're ripe." But children will grow up in time. "A dry coconut won't stay on the tree forever." (In other words, when the coconut is well and truly ripe, it



will drop unaided from the tree.)

Children react to things in different ways and so education should be adapted to suit the character of each child. "You don't put all animals on a leash," says one proverb, while according to another, "The dung beetle says there are many ways of carrying a load." (Some carry it on their head, others on their back. As for the dung beetle, he rolls it along walking backwards.)

Children must be trusted, especially if they really set their minds on doing something: "A child who wants to set his trap on a rock knows where to put the snare."

Never give up hope where a youngster is concerned. "If a clus-

ter of palm nuts drops from the tree and he doesn't pick them up, then he'll pick up the dead leaves."

If parents treat their children with respect, then so will other people: "If *you* kick your dog, the others will give it a beating."

But still, a firm hand is necessary, since "You don't rear a cock for it to perch on your head and crow." Means must be adapted to ends. "You don't need a knife to eat an egg," and "When the journey is short, you don't rest on the way." And again, "If you dig the grasshopper's hole with a log, you'll block it up." At the same time, adults should be tolerant, and sometimes even turn a blind eye when their children get up to



mischief.

It is best to let a child learn his own lessons, so that he can find out for himself what he needs to know. Nothing can beat practical experience. "Sweetness is enjoyed in the mouth," goes the proverb. Sometimes it may be advisable to let a child do something even if he regrets it later on. "The road doesn't say a word to anyone." In other words it doesn't tell travelers what happened to those who went before them; everyone must learn his own lessons.

The same idea is found in another proverb: "It's only when you've spilled the oil that you know where you should have stored it."

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"If your father and mother give you advice and you don't listen, then the tree-stumps on the road will teach you a lesson or two."

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In some cases children should be given a helping hand when they insist on doing something. One proverb is quite categorical about this: "If the child cries for the arrow you've snatched from his hands so that he wouldn't prick his finger, then sharpen the point and give it back to him." Everyone has the right to find out for himself.

Grown-ups should help a

child, but never put themselves in his place. "The child's share of cooked yam has been cleaned and given to him," goes the proverb, "but it's up to him whether he eats it or not. We're certainly not going to eat it for him."

Children must respect society's institutions and the established order. A youngster who remains attached to his mother and his society won't go far wrong. "The chicken that follows its mother is the one that eats the cockroach's paw." Contrariwise, it's risky to keep out of social life. "He who loses his father loses his protection," says one proverb.

Others take up the same theme: "The child who can't stand living with his mother will end his days on the skin of a black monkey" (in other words, abandoned and without a grave). "If your father and mother give you advice and you don't listen, then the tree-stumps on the road will teach you a lesson or two." (In other words, the ups and downs of life will teach you how to live.) Another proverb refers approvingly to the child who accepts his society and is accepted by society in his turn: "The child who knows how to wash his hands eats with the adults."

Society, like a mother, wants nothing but good for its members, even when it imposes restrictions on them. After all, "The mother hen's claw doesn't crush her pullet."

A number of N'Zema proverbs stress the importance of respecting existing institutions, the hierarchy, and the time-honoured order of things. Girls should be told what is expected of their mothers: "The hen knows when it's dawn, but it's the rooster that crows." "As long as you've got a head on your shoulders, your knee doesn't wear a hat" and "The chicken may get fat but he's still a bird." "If a child's got good lungs, he'll blow the trumpet but he can't blow the chaff from the mortar."

He should know the natural order of things: "The child doesn't break the turtle-shell, he cracks the shell of the snail." (He isn't strong enough to break a turtle-shell and no one expects him to be.)

The members of the community should stick together and help each other out, since "The right hand washes the left hand and the left hand washes the right hand," and "it's the ear that hears the good news about the healing medicine, but it's the hand that takes it." Solidarity and mutual assistance should prevail, not only between children but also between parents and children, between young and old. The proverb declares that "The old man's hand won't go through the narrow neck of the jug, but the child's hand can't reach the top of the food dryer."

At the same time people should always keep a cool head

and know when to act on their own initiative when necessary: "The Azié monkey says that we receive life one at a time." (In other words, we are born alone and we die alone, and so we should avoid following the crowd heedlessly.) "If raw meat is taboo for you, then don't make friends with the panther."

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Success comes from hard work: in the words of one proverb, "The salt you beg will never season a meal."

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Everyone is responsible for his own actions, and woe betide anyone who tries to wriggle out of responsibility on the grounds that he is a victim of heredity or because he happened to be born on a certain day. "Assuan says he doesn't get on in life because he was born at night." Success comes from hard work. In the words of one proverb: The salt you beg will never season a meal. If people work hard for themselves, they won't be hamstrung by having to rely on other people. A man who depends on others is like a blind man, and "The blind man doesn't lose his temper in the middle of the forest."

People should always persevere and ignore risks and setbacks, remembering the proverb that "As long as your pursuer

doesn't say he's tired, don't you say that you are."

It is essential to look before you leap, to know your own possibilities and limitations and act accordingly. "When the animals get together before leaving, the tortoise has already gone on ahead."

Though personal experience paves the way to knowledge and success, the wise man knows that some forms of experience are futile and even dangerous. "You don't push an old man to see where he will fall" and "even if you're tough you don't jump and hurl yourself against a rock."

It is clear that these educational maxims are deeply rooted in the way of life of the societies which formulated them. Social life and the structure of society also seem to influence the theory of knowledge. But what is the purpose of knowledge?

The purpose of knowledge is to understand everything that has any bearing whatever on mankind, whose value is supreme: "Man," says the proverb, "is superior to gold."

The fount of all knowledge is experience, and the best experience is that which is acquired slowly, over the years. Experience is the touchstone which tests the validity of knowledge, and if a child can never know as much as an adult it is precisely because of his lack of experience. ("He knows how to run but not how to hide.")

If he claims to know it all, then he should be brought down to earth. "When you were born you didn't see how your mother was decked out in her bridal clothes to be taken to her husband."

It is in real life that we can see how these proverbs are reflected in educational principles. Education comes from coping with situations as they arise; there are no formal lessons in morality or the civic virtues. Misbehaviour is corrected as and when it occurs. Children must prove themselves through contact with their playmates and with adults, picking up what life has to teach them and absorbing the ideals of the community in which they live.

It can be said that some of the principles which modern education proudly claims to have discovered or rediscovered have always been unobtrusively observed in traditional societies.

For example, when a school encourages a child from a traditional village background to be self-reliant and to use his own initiative, it is teaching him qualities which his parents have already begun to expect of him. When a school teaches a child that co-operation is a virtue, it in no way contradicts values inculcated by traditional education.

Of course, schools provide a systematic education, whereas education in the traditional society is usually less methodical. Theoretically, then, a child who has at-



*Parents in traditional village society consider that modern influence has corrupted their children. Above, Abidjan, Ivory Coast.*

tended school ought simply to have fuller, more precise and more systematic knowledge than one who has had no schooling.

In practice, however, certain conflicts arise between traditional and modern forms of education. The fundamental divergence lies in the fact that modern education tends to develop a critical approach and to call established values into question. And so problems arise when children pass from one system to another.

When parents in traditional village society discover that their children, in whom they have always inculcated respect for the old, for the natural order of things and for time-honoured beliefs,

have learned at school patterns of behaviour which lead them to question and challenge everything, they inevitably feel disappointed. They consider that schooling has corrupted their children.

It also happens that children, seeing their parents still attached to traditional values, feel that they are old-fashioned and find it hard to fall back into step with them.

The conflict facing most school-children stems largely from a contradiction between respect for existing institutions and the established order, which social stability demands, and the critical approach and the questioning of values, which are necessary in a constantly changing society. □

# Country Fair in BANGLADESH

by JOHN THOMPSON

*It is always amazing to find activities common to ours on the other side of the world.*

To the "bideshi" (foreigner), just getting to the "mela" or country fair in Bangladesh may seem like a carnival adventure in itself. After a fairly easy journey from Dacca to Gournadi by bus and steamer, we faced a bone-jarring six miles to Agoljara by cycle rickshaw, then boarded a nervously overloaded, chugging old launch that seemed a relic of Disney's "Adventure Land," and put out into the hyacinth-laden canal, finally on our way.

Village side, there isn't any more eagerly awaited event among

the people here than the mela. There are small local variety, consisting mainly of bauble-hawkers, misti (sweetmeat) vendors and maybe a traveling minstrel or two, but the one we were going to was in Gopalganj—the month-long Khali Puja Festival.

After five lazy hours of coasting along the amiable waterway, passing still submerged but ripening paddy fields and the occasional shady straw-and-bamboo village cluster, we at last reached Gopalganj, our destination and seat of one of two subdivisions in Faridpur District. In spite of its relative political and economic importance, there are still no jeepable roads to connect it with the main centers of the country. The only access, as is



*Merchants display a variety of pottery.*

still the case in many parts of Bangladesh, is by water.

We were fortunate to have our Bangladeshi friend with us, Ali Khan, who could explain a few things we were not familiar with and who reassured us when we discovered the natives' initial curiosity at seeing "bideshis".

And what a crowd! Thousands of people teemed among the waterfront streets, stalls, exhibits and other attractions.

### **Carnival atmosphere**

Many feet kick up dust from the road which curls and settles thinly on the awnings and the deep green leaves of the trees overhead. The main carnival colors are pink, yellow, blue and red against a

universal background of white, both in the stalls and the white clothing of the fairgoers. The whole scene is fresh and bright, but comfortably rural and natural, almost as if it had sprouted from the soil on its own in the proper season.

The main thing we had to decide was what to experience first. We chose eating. Things like shondesh, shingara, rashogola, shamosa, chom-chom, halua, doti, chanachur—and their almost limitless variations and companion dishes—swam before us like a dazzling subcontinental smorgasbord. Though the names and forms were alien to us, they still looked and smelled somehow familiar and detectable, and our choice was

hard.

Ali suggested we have sweets this time: doti, a kind of curd, and chom-chom, a brownish, elongated confection made of milk and sugar syrup. Magnificent! We finished it with a cup of Indian-style tea, three-quarters milk and sugar and one-fourth actual tea—more similar to cocoa than the tea we were used to.

### **Handicrafts on view**

After drinking, we moved on to view more. Handicrafts, a fast-growing industry in Bangladesh, were present in dazzling assortment for us to sample. Baskets were lovely, lacey things made more for beauty than utility, though they could be considered sturdy enough for ordinary use. All shapes and sizes of them hung from the stalls like multi-colored fruits on one gay vine.

Other stalls sported wooden crafts: Exquisite tea wood bowls, spoons, ladles, serving dishes, trays, elephants, water birds and other figures of all sizes, as well as more purely utilitarian items such as paper weights, cutting boards, rolling pins, work stools, mortars and pestels and stirring spoons.

At one central market we found clay potteries of all descriptions, which are the common everyday utensil for the average household: pots for cooking rice, water jars, serving bowls, flowerpots, "ghotis" for the latrine, big jars for storing "pulses" or the seeds for next



*Goods at the Bangladesh country fair range from utilitarian to the fanciful.*

year's crop. The pottery industry, in contrast to basketry, is more functional rather than aesthetically oriented, and the products all have a rough appearance, so some effort is being made to encourage artisans in clay to excel and take advantage of the rise of the handicraft industry.

### **Hindu gods and goddesses**

There were traditional Hindu craftsmen who work in clay. In their stalls we see Siva, Khali and other Hindu gods and goddesses, along with dog-eyed cattle, horses, village men and women, toy boats, lions and vases, all painted delicately with circles, lines, borders, flowers and other designs in red, blue, white and yellow. These

items were favorites with the children.

Again we stopped to eat. Bangladeshis are always game to treat their guests to the local fare. This time Ali bought us shamosa and shingara. Shamosa is a shell of flour much like a fried tortilla, filled with ground goat meat, onions and very hot chillies. The shingara is similar, only with a soft shell and filled with fried potatoes and other vegetables, and again, the inevitable chillies that make their way into everything. Topped off with more of that thick, sweet "cha" (tea) we were beginning to find our favorite activity at the meal.

Jute is the main cash crop of Bangladesh, and handicrafts made of jute fiber are by far the biggest items in the handicrafts industry. In this mela we found everything from jute handbags to dresses and "punjabi" shirts made of jute cloth. Jute's coarseness gives the handicrafts a rough look, which if worked by skillful hands is appealingly rustic, but in less skilled hands is a little crude. Evidenced in beautifully wrought macrame wall hangings, carpets and mats, planters in native motifs or relatively simple placemats or bags, jute crafts are the star attraction of the saleable items.

### **Hand-operated ferris wheel**

But there was more to do at the mela than visit the stalls. Toward evening, the focus began to shift to entertainment. Do you

want to ride the ferris wheel? Yes, even here they have one, though it's not exactly like the one at the County Fair back home. In the states, we had hydroelectric or nuclear power; in Bangladesh, a land of 80 million people, manpower is the ultimate resource. This ferris wheel was a wooden contraption spun by the backs of two village lads who had all the cheek of a pair of Billy Bigalows. Creaking, it slowly turned into action, with our two "carneys" jumping up and throwing their weight onto each arm as it came into reach. Faster, faster, until the girls and the children squealed with delight.

It was nearly sunset and time for the circus to begin. On our way there, Ali took us to enjoy a delicacy of the Middle East Central Asia: the pan leaf. This is the leaf

*Ferris wheel: Bangladeshi-style.*





of a bettel vine, ordinarily filled with chopped nuts of the shupari palm. Taken with a lick of lime paste, it's probably more commonly used among Bangladeshis than chewing gum in the West. Normally a simple affair costing 10 to 15 poise, there are pan gourmets here who can concoct a masterpiece that will run upwards of 2 taka. We moderated, and bought 1-taka creations. The abundant juice has a soothing effect on the stomach and is said to aid digestion. For this reason it is normally taken after meals. As we passed one of the bauble vendors, we caught a glimpse of ourselves in one of his little mirrors and saw the characteristic red mouth so common among the pan-chewing villagers. The tell-tale sign drew audible giggles from some passers-by.

### **Under the 'Big Top'**

Now we hurried to the "Big Top." This was a Dacca company with a one-ring tent and most of the standard acts we know and love in the West. One man skillfully rode a bicycle on a tight rope—no easy task with the heavy, clumsy Bangladeshi model cycle he used. We applauded wildly at his prowess, but became a little embarrassed to discover that applause isn't a common practice among the local people, who looked on in silence.

There were trapeze and acrobatic acts through most of the

show, performed with varying degrees of gracefulness by children or muscular men and women. As in any circus, the highlight was the clowns. These clowns weren't the type we're used to, with oversized shoes and big red noses, but they could perform their art with even greater skill. With only a slightly different costume to distinguish them from the other performers, or the audience, for that matter, they cavorted and spoofed about the ring, having narrow escapes with the actors, or playing practical jokes on each other. Invariably, at the close of each act, the "straight" performer got to pop them in the jaw.

Actually, the clowns made the show and were able to out-perform all others in the troupe in every kind of act. Just to watch the clowns by themselves would be entertainment enough. The program ended with the entrance of an enormous Indian elephant that literally filled the tent. One could not help feeling a little claustrophobic.

We went home after this to Ali's place where, as guests, he served us spicy small-grain rice fried in "ghee" or clarified butter. This is one of the best fares we could be treated to in Bangladesh, and we were encouraged by Ali and his family to gorge ourselves. This we did without any problem. But just as we were prepared to settle back for a peaceful evening (it was now past 11:00) and reflect

on our pleasant day, Ali announced that the main event was still to come. It was time for the "natok," or drama.

### **Jam session**

So we returned to the mela grounds and took our seats inside a huge tent erected as a theatre. The play was supposed to begin at midnight. By 1:00 a.m. it showed signs of getting organized. First the band performed. The Bangladeshi band is an unlikely conglomeration of different instruments: trumpet, village fiddle, lutelike "dutara" cymbals, drums of all kinds, bells, and about anything that can make a melodious noise. They were assembled more for the sake of diversity than harmony, but the natural talents of the players pulled together a surprisingly unified and stimulating "jam session." And their stamina was a minor miracle: they continued non-stop until nearly 6:00 a.m.

The dramatic troupes who perform at these melas are usually comprised of Hindus, and their themes are largely taken from the "Mahabharata," or "Ramayana," the two great Hindu classics from which most of the traditional stories and mythologies are derived. The actors portray Brahma, Durga, Khali, Narayan, Protima and other great or divine personages, and the speech is so grand, the manners, so glorious.

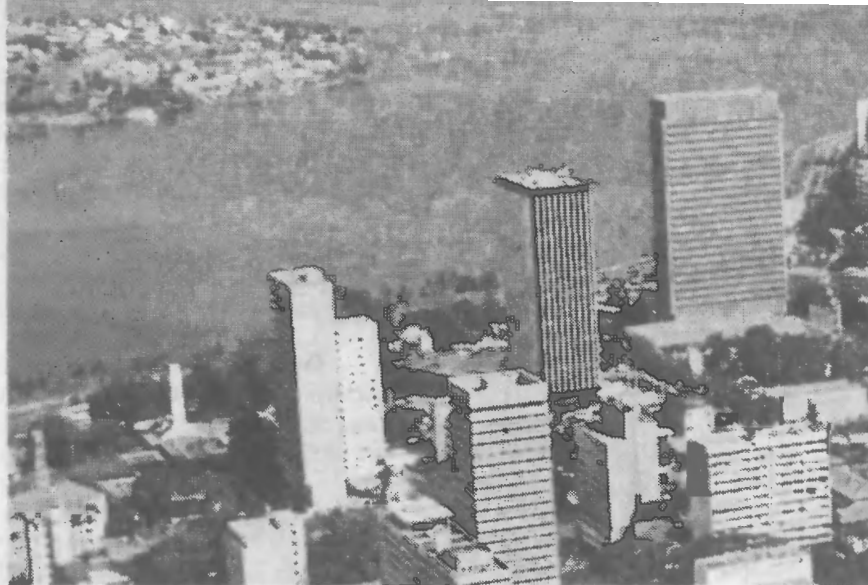
This particular drama depic-

ted the events leading up to the marriage of Brahma, one of three main Hindu gods. It was filled with intrigue, battles, love and virtue, and even if the language was alien, the universal message could still reach us as it did the audience; the ultimate victory of Good over Evil.

We made it through the night, dropping off to sleep once or twice, and proudly walked home with Ali in the light of the coming dawn. After some rest and the traditionally light breakfast of the Bangladeshis, we began our long journey back to Dacca, this time by country boat since the launch was much too crowded with return passengers. As our boat slid forward to the gentle thrust of the boatman's long pole, we heard the splash of water against the bow and felt the gentle rocking of the waves.

Reclining on the deck, we reflected on the heart of the people of this land we were passing through, so broad, so green, so intense, so still. We just shared one aspect of their life experience, from the fruits of their labors to their ultimate hope and view of the meaning of life. There was a deep, active, heartfelt intensity in their simple faces, and there was much more to them than their simple lives indicated.

This is a land on the verge of happening, every moment, in every season. We felt their hope and confidence and shared their proud dreams of the future. □



The following are reports and observations from selected representatives who now reside in over 120 nations all over the globe.

## ***From Africa***

Last week a few of us ventured a long and very bumpy road to the village to visit the parents of a new member. It was worth every cough and drop of perspiration as his folks seemed quite happy to meet us. They gathered their friends and everyone's children and offered us a connoisseur's delight: palm wine served in coconut bowls! Going to the village is always such a nice change from the hustle and bustle of city life. As we were sitting there, a plane flew overhead—such a contrast! One

of the men who spoke a little French commented that it was surely a miracle, repeating this in his own dialect. They all agreed, saying "How can something so heavy get off the ground?" When we told them that man had even been to the moon, that was absolutely too much! They all had a good laugh and thought that I had cracked a joke. Truly, it is like stepping back in time thousands of years. There life is pretty much the same as their ancestors and their ancestors' ancestors.

Coming home, we met two wild cows sleeping along the road. For a moment we almost forgot this space-age steel city, Abidjan, where we live. Of course, we are so fortunate to live in such a progressive city, but it is nice to sometimes experience the true life of 95% of the Africans.



We gave them a photo of all of us together along with a tableau of an African woman. Later Pierre (an African member) told me that this was not so wise as they often perform witchcraft with such a photo. Maybe the fact that we are all happy together could provoke some jealousy. We are discovering more and more how profound this feeling is in most of the people. Jealousy dominates so many of their decisions and actions, so much of their life. I believe that this may be one of the major reasons for a lack of great advancement in some underdeveloped nations. It is found in every aspect of life—in every level from the family to the grade school to the government. In school, for instance, a student may never try to excell for fear of what his peers will do to him. In work, one finds

the same. Recently, our neighbor who was an administrator for the ministry of social affairs was lowered in rank because the director saw her working hard and was afraid she would excell him. Not long ago, a friend was telling me of an incident that happened at her father's factory. Many people suddenly became ill one afternoon at work. Of course, the situation was investigated. They found that one of the ladies who sells food to the workers had put poison in her competitor's food because she felt that he was receiving undeserved patronage. As you see, it runs very deep here.

\* \* \*

The women here have so many difficulties with marriage. Often they have enough children and too much responsibility and are already beginning to grow old.

Often the husbands have several girlfriends. The wife is considered to be a good wife if she does not complain about this situation and does not make any trouble about it. Sometimes, the husband decides he would prefer a different wife, so he leaves the first wife with the responsibility of all the children. Since most of the women have little education or training, the only way they can provide for their children is peddling goods, becoming a seamstress, or opening a small concessions stand, or a stand where you can buy cokes and beer, on the street. There are many of these stands in Cameroun and Nigeria. The African women often seem to be lonely and overburdened. The churches are filled with women and small children,

not so many men. I think that the women must turn to God out of frustration and desperation. They are very interested in becoming friends with foreigners....

\* \* \*

Sometimes I feel as if I am watching the emergence of a Communist nation, right before my very eyes. It's hard to tell exactly what is going on here, but everyone can feel the crisis. The political-economic situation is crumbling daily. The immediate problem is that there is not enough food to feed the people. The reasons for this are numerous and hidden — poor rainfall last year, most of the young people moving to the cities to seek for jobs (which aren't there) leaving the farming to the old, the government ban on im-



porting foreign goods into the country, but on the other hand heavy exporting of produce and foodstuffs from this country to other countries in order to gain much-needed foreign exchange. Also, there is a lot of hoarding, smuggling, and other malpractices. Many low-income workers and students buy their meals from "market mommies" who sell such things as hot rice, beans and fried fish in the markets. We have such a small market near our center, and the other evening I was there around 5:00 p.m. Many students that we know were there, milling around and looking for food to buy—but there was absolutely nothing to buy, so they ended up eating bread for dinner.

\* \* \*

Our trip to our southern neighbors was very satisfying with many unusual adventures. We left in our VW bus and arrived, intact, 16 hours later at the center in the capital city of the other country. When we arrived, we sat up trading tales until late in the evening. Travelling overland in Africa can be very exciting, although also hazardous at times. Bad roads, unfriendly police, and wild animals are just a few of the obstacles we encountered.

Just about one and a half hours outside our city, we ran into—not literally, but almost—a small family of elephants eating their breakfast by the side of the road. We were so excited, like a bunch of little kids: "Real elephants, just imagine, in the bush!" So we



stopped the car and took some photos. The elephants lifted their heads up and down—probably to get a good look at the humans on the road. Our sister insisted that they were waving to us with their trunks. Anyway, they soon turned and left...and so did we.

The elephants left us with such a good feeling that we just couldn't stop talking about them until just as we approached the border. Then an enormous dazzling orange monkey dashed across the road in front of our car, running into the bush. We came to a screeching halt and tried to pursue him with our cameras, but he was too fast. I have heard that in the Orient, monkeys are a sign of good luck, so I took it to be a good omen at the beginning of our long journey.

At the border we went through the usual procedures. As we were preparing to depart, a border guard came running up to our car and asked us if we could give him a ride to a certain city. At first, we were a bit uneasy at the prospect of taking him with us, wondering what manner of person this was whom we would be inviting into our car for the next 15 hours, with his own gun, no less. On the other hand, we didn't know the roads or the country. So we thought that it might just be a good idea to take him along; in fact, it might just be a blessing in disguise. He was so happy that he became just like a little boy run-

ning around and collecting his things.

Anyway, he in fact was very helpful—guiding us to the right roads and helping us quickly through the police control on the road. From the border to the city, a distance of some 600 miles, there are no fewer than 20 police checks. Since there is a terrible smuggling problem, the police can really give a good grilling to motorists. As for us, the officer in charge would come up to the window and ask where we were going and to see our papers. They were generally very gruff and gave me the impression that if they were in the wrong mood, they could take our car apart to the very screws before letting us through. But as soon as they saw our important passenger, they became all smiles. "Oh, Olumba, how is it going? Are these people taking you to the city? Oh wonderful! Have a nice trip." With that, they would give back my papers, often without even looking at them, and wave us through.

The trip seemed so especially rich in symbols to me. The journey through a strange land, the dangers on the road, and our guardian angel border guard all reminded me of our mission in symbolic form. The moral seems to be that God is travelling with us and is especially present in dangerous and difficult times, protecting and guarding us in a very personal way.



*Rev. Moon expounding on the Divine Principle.*

## The Principle of Creation

*Following are excerpts from the first part of the Divine Principle four hour lecture, part of the set of teaching materials about the basic doctrine of the Unification Church.*

**T**he fundamental questions about life and the universe can never be solved without understanding the nature of God, who created all things. But how can we know the characteristics of God who is an invisible being? The Apostle Paul answered

this question by saying, "Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse" (Rom. 1:20).

Just as we can sense an author's character through his works, so we can perceive God's deity by observing His creation. In order to know the characteristics of God's divine nature let us examine the common factors which can be found throughout His creation.





### **The Dual Characteristics of God**

No being, whether it be man, animal, plant, molecule, or even the atom, the basic unit of all matter, can exist except through the

reciprocal relationship of its subject and object parts. For example, mankind is composed of men and women, animals of male and female, plants contain both stamens and pistils, molecules are formed from positive and negative ions, and even the simplest atom is composed of a proton and electron. This clearly suggests that all things exist only through the reciprocal give and take relationship of subject and object.

Furthermore, every created being has both an external form and an internal character. Though differing in value or importance according to their level of existence, the external form and internal character are simply the two relative aspects of each existing being.

As Paul indicated, the creation does reveal what God is like, and it shows us that God, the First Cause of the creation, exists as a harmonized being of Original Character and Original Form, as well as of positivity and negativity.

When we speak of God as a holy God or God of love, we are referring to a part of His Original Character, whereas when we speak of God as a God of power, we are referring to his Original Form. God is the causal being of all things. It is God's character that produced the motives, order and purpose for the created world, and it was His form, which took the form of energy, that produced the created world.

## Universal Prime Force and Give and Take Action

Every created being which is created by God contains the essential characteristics of internal character and external form, as well as positivity and negativity; in other words each created being reflects God's own form of existence and contains the elements necessary to maintain its own existence. But then do things exist as completely independent and isolated beings without interrelationships? Or do they exist with some relationship to one another? From an external viewpoint all things indeed exist as separate individuals, but because they were created by God, whose own nature is harmonized, then they, by nature, are designed to exist, grow and multiply only through interdependent and harmonious relationships with each other.

Reciprocal relationships strive toward the ideal of having the action of giving and taking, which we call Give and Take Action. An ideal relationship is established when a subject and object, which compose all things that exist, enter into Give and Take Action. This action then supplies all the energy needed for that particular creation; in other words, the energy necessary for existence, multiplication and action is generated. Then, what is the fundamental energy which generates

this action of give and take? All things which exist in the created world must first have the energy that works within each being, plus the energy which makes possible action between beings; in other words, the power which serves as the motivating energy to make possible Give and Take Action. We call this energy Universal Prime Force.

The Universal Prime Force coming from God determines the direction and purpose of all give and take actions, and thus all created beings, from the smallest particle to the entire cosmos, are directed into organic relationships with one total purpose. Because Give and Take Action occurs between subject and object only when there exists complete commonality of purpose, we can see that the goal of Give and Take Action lies in subject and object uniting so that they develop into a higher being.

Once a being has been unified within itself it is then capable of higher give and take relationships with other beings, and upon uniting with them in Give and Take Action, is thus elevated into a still higher being. Since all things are directed by two purposes, the purpose of self-maintenance (individual purpose) and the purpose of maintaining the whole (whole purpose), the universe could be said to be one huge organic body, interwoven with the dual purposes of all creation.

## **Origin-Division-Union Action and the Four Position Foundation**

When a subject and object, united through Give and Take Action form unity with God, who is the ultimate subject and basis of the universe, this Give and Take Action with God gives birth to a new being, which becomes a new object to God. This process of creation or process of energy projection is called Origin-Division-Union Action. Through this process of origin-division-union, centering around God, the origin, a divided subject and object pair (projected from God) enter into the ideal Give and Take Action with God. God the origin, the subject and object and the new being formed by their union all together form an unchanging foundation of power called the Four Position Foundation. The Four Position Foundation is the basic foundation upon which God can operate and becomes the most basic foundation where God's purpose of creation is perfected.

### **The Purpose of Creation**

God is an eternal and unchanging being. Therefore His will and ideal must also be eternal, unchanging and unique. Before His undertaking the task of creation, there was within God His ideal, and in order to realize it, He created man and the universe. Then, what is God's ideal of creation?

Whenever God made a new species of creation, He said that it was good to behold (Gen. 1:4-31). Because perfect happiness is felt when our own personality is reflected through an object, God created man and the universe as His substantial objects of joy. Especially since man was created as God's direct objects of happiness, He gave man dominion over all things (Gen. 1:28). In Gen. 2:17 God commanded to the first human ancestors, Adam and Eve, "...of the Tree of the Knowledge of Good and Evil you shall not eat, for in the day that you eat of it you shall die." In this commandment God expressed His will and heart of love for man. Therefore, we can see that man is created as an object of love to respond the most directly to God's will and heart. Since the Four Position Foundation is the base upon which God can operate, when man has achieved these four positions centering around God's ideal of love, we become an object of God's perfect happiness, thus realizing God's purpose of creation.

God's purpose of creation of man is well summarized in Gen. 1:28: "And God blessed them and God said to them, 'Be fruitful and multiply, and fill the earth and subdue it; and have dominion'..." First man should attain perfection and unity in heart with God, becoming a man who thinks and acts constantly centering around God, and the fruit of God's vertical love



*"God Creating the Animals" from the Grabow Altar, 1359.*

and His object of perfect happiness. This is the state of individual perfection.

Secondly, after both Adam and Eve attained perfection, they were to become eternal husband and wife, forming a heavenly family, thus perfecting the horizontal love of God. God gave them the ability to bear children so that they could experience with their own children the vertical love that God has for us. If Adam and Eve had perfected the purpose of God's creation and formed the first family, bearing children of goodness, they would have become a true father and true mother centering around God, the eternal true parents and ancestors of mankind.

Therefore, the basic unit of heaven is the true family where the Four Position Foundation is established and God's love, both vertical and horizontal, can dwell and be freely expressed. Upon that foundation of such a true first family, centering around God, His will is to realize a true society, true nation and true world. If Adam and Eve had established such a family and world on earth, this world would literally have been the Kingdom of Heaven on earth.

The third blessing God gave to man signified man's qualification to dominate the whole creation. God made man as an encapsulation of the structures, functions and essential qualities of all the plants and animals which He had previously created.

Thus, the world of creation was to be the substantial object of man and man was to feel immense joy when he felt his own nature reflected through the created things which resembled him.

The world where the three blessings are realized is the ideal world in which God and man as well as man and the creation are in complete harmony. Such a world is the Kingdom of Heaven on earth. As will be described later, man was meant in the beginning to live on earth a life of total oneness with God, the true being of life and goodness, and upon his physical death and passing into the spiritual world he would automatically be in the spiritual Kingdom of Heaven and live eternally under the perfect dominion of God's love.

In other words, the Kingdom of Heaven is the world resembling an individual who has attained perfection. In man, the mind's command is transmitted to the whole body through the central nervous system, thus causing the body to act toward one purpose. Thus in the Kingdom of Heaven, God's will is conveyed to all His children through the true ancestors of mankind, and under the ideal of God, causing all to respond toward one purpose of God. Just as no part of the body would ever rebel against a nerve's command, perfect man would feel no antagonism or rebellion against God's dominion of love. Such a world would have not one iota of contradiction or crime.



*Michelangelo's "Creation of the Planets."*

### **The Process of the Creation of the Universe and the Period of Growth**

Then, let us consider the process of God's creation.

It is recorded in the first chapter of *Genesis* how God created all things. He commenced with the creation of light out of chaos, void and darkness and took a period of six "days" to come to the creation of man. But as it is said in II Peter

3:8, "...with the Lord one day is as a thousand years and a thousand years as one day." From this we can understand that these days were not actual 24-hour days. The universe did not suddenly come into being without a lapse of time, but rather it was created through six gradual periods.

This means that for each creation to mature, there was a period of growth necessary. If things do not need time to mature, then

time would not have been necessary in the original creation of all things. If the "morning" mentioned in Genesis stands for perfection, then the "evening" must signify the beginning point of creation while the night must represent the period of growth necessary for a creation to be perfected.

The fall of man as well implies that there was a period of growth necessary for man. If man had been created perfect, there would have been no possibility for man to fall, because a perfect God would not create anything perfect that was also flawed. If He did we would doubt His omnipotence.

Man, just before falling, was still growing towards perfection and was in the position to choose either the way of death or the way of life. God could not have intended for man to remain in imperfection, for His ideal was to have him attain perfection (Matt. 5:48, Gen. 1:27). Therefore, it can be concluded that man fell while still in the process of growth, or in other words, while still imperfect.

Had man gone through the period of growth and become perfect, he would have been dominated directly by God's love, and such a perfected man, in turn, would have directly dominated all things through love. Therefore, the realm of the direct dominion of God, or the dominion of love, is where the ideal of creation is realized.

Then, how does God guide

man and all things that are still in the growth period? Because they are still in the growth period, He cannot relate to them directly. Instead, God relates to them indirectly through the Divine Principle, or the order of creation; hence, the period of growth is called the indirect dominion of God. God exists as the author of the Principle, dealing directly only with the results of the growth of the creation in accordance with the Principle.

Just as God created through the stages of evening, night and morning, so the growth period of all things is divided into three orderly stages—formation, growth and perfection. All things are automatically guided through the growth stage by the power of the Principle itself, but man was created to grow spiritually by observing God's commandment. In addition to growing physically through the autonomy of the Principle, man must accomplish his own portion of responsibility in order to grow spiritually.

When in Gen. 2:17 God says, "In the day that you eat of it you shall die," we can understand that man was to grow to attain perfection by observing God's commandment not to eat of the fruit. To trust in and obey God's commandment or to fall, depended not on God, but entirely on man, himself.

Seeing the result of man's failure to fulfill his own portion of

responsibility, we might well ask why God gave this portion of responsibility to man. In sum, it was to qualify man to be lord over all creation.

The true right of dominion belongs only to the one who has created. Yet, God told man, who is a *created* being, to dominate all things (Gen. 1:28). So God had to have man inherit God's creatorship. Though it is just a small portion of responsibility, man is not perfected by God's Principle and power alone. Even though man is created by God, by man's fulfilling his own portion of responsibility to perfect himself, God can bestow upon man the qualification of being co-creator.

This portion of responsibility is not only a duty, but a precious gift from God. By failing to accomplish his own precious portion of responsibility, man fell. In order to save such a man who could not reach perfection on his own, God had to undertake the dispensation of the re-creation of man. And just as in the course of the original creation, man's portion of responsibility is inevitably the essential factor in the dispensation of re-creation (John 3:16, Matt. 7:7, Matt. 7:21).

### **The Invisible Substantial World and the Visible Substantial World**

Now, let us turn to the matter of the existence of a world of life after death and the question of the existence of man's spirit, accord-

ing to the Principle of Creation. Does a substantial spirit for man actually exist? If so, what does it look like, and what is the spiritual world like in which the spirit lives? What is the relationship of the spiritual world to the physical world? And what are the principles that govern the spiritual world?

Today, all around the world, much research is going on related to the spiritual world. But the vast and complicated realm of spiritual phenomena has never been presented in a systematic and clear way. As a result many people have been confused, and some even dismayed by these important questions and this has affected their religious life. In the Bible, there are references to the spiritual world, such as the three stages of heaven in II Cor. 12, the record of the appearance of Moses and Elijah with Jesus at the Mount of Transfiguration and many other consistent descriptions of a "heavenly world."

Just as man has mind and body, in the world of God's creation there is not only the visible substantial world, or physical world, but also the invisible substantial world, or spiritual world. The visible world is where the physical body acts within the limitations of time and space; on the other hand, the invisible world is where the spirit man lives, and it is limitless and eternal. As is implied in Heb. 8:5, ("They serve the copy and shadow of the heavenly



sanctuary”) the invisible world is the subject to the visible world, which is object. The invisible world is a greater reality than the visible world.

Then, how does man relate to these two worlds? In Genesis, it is written that God created man from the earth (Gen. 2:7). This means that man’s physical body is made up of such basic elements as the earth, water, air and sunlight of the physical world. When God breathed into man the breath of life, this is when He created man’s spirit. In Divine Principle, this is called the spirit man.

Thus man’s spirit man and physical man are together an encapsulation of the entire cosmos, and man is the mediator and center of harmony of these two different worlds. These two worlds, the spiritual world and physical world, relate to one another through man.

### **The Reciprocal Relationship between the Physical Man and the Spirit Man**

The relationship of the spirit man to the physical man is like that of fruit and tree: the spirit man grows only on the foundation of the physical man. In other words, the degree of goodness of the spirit man depends upon the quality of life lived on earth in the physical body. Just as a ripened fruit is harvested while the vine returns to the earth, the spirit man, because it was created to live for eternity, remains and lives eternally in the

spiritual world, while the body returns to the earth (Ecc. 12:7). The death that afflicted man due to the fall is not physical death but the deterioration of man’s spirit.

When a man lives his life according to God’s ideal of creation in his physical body, he is living in the veritable Kingdom of Heaven on earth, and the world where this spirit man would go after physical death is the Kingdom of Heaven in the spiritual world. Therefore, God’s primary goal of creation is to realize the Kingdom of Heaven on earth and then in the spiritual world.

So the purpose of creation should be fulfilled on earth first. This is why God’s objective is salvation on the earth. And to achieve this, He sent His prophets and the Messiah to this world, in order to make people on earth believe in Him. Thus, the Bible says, “. . . whatever you bind on earth shall be bound in heaven, and whatever you loose on earth, shall be loosed in heaven” (Matt. 18:18).

God does not determine whether a spirit man goes to the Kingdom of Heaven or to hell. It is man, himself, who determines this through his daily life on earth, and he goes to the place in the spiritual world based on the stage of development that his spirit attained on earth. God, the Messiah, and religion can only teach people how to avoid hell and show how to go on to reach the Kingdom of Heaven. □

# Rev. Moon's religious freedom: It's yours, too.



Every American has the right to choose his place of worship.

Be it a cathedral, a synagogue, a country chapel, or just under a tree.

Freedom of religion, protected by the First Amendment, is just one of many blessings we have come to take for granted.

But perhaps we can't take it for granted any longer.

## Reverend Moon in America

Over the past several years Reverend Sun Myung Moon has become a prominent figure on the American religious scene. Thousands of Americans have come to embrace his teachings. In his *Divine Principle* they have found a new relationship with God, a sense of inner peace, a purpose in life.

But some people are disturbed. Perhaps it's a little uncomfortable to have an Oriental be so popular in this country. Somehow he's perceived as a threat.

For whatever reason, he certainly has found enemies.

## The pursuit

One response of his foes has been to have his followers "deprogrammed." Six adult members of the Unification Church have been kidnapped, held in locked rooms, verbally abused and even physically attacked.

All to get them to renounce their religious beliefs. But the greatest hope of his antagonists has been to get the government to do their dirty work.

They recognize that the government has power. And that throughout history governments have on many occasions become the instruments of religious persecution.

For the past two years a number of governmental agencies—including a congressional committee—have been investigating Reverend Moon and his church. These inquiries have focused on everything from the tax-status of the church to a purported connection between Reverend Moon and the Korean CIA.

The investigations are still continuing. And that's OK. Some of them have been conducted in a very responsible manner.

But others are conducted quite differently. Subjective feelings have overridden objective facts. All testimony, no matter how questionable the source, seems to be accepted as truth. Unfounded allegations predominate. Reverend Moon is condemned through "guilt by association."

## Results of the chase

Although no evidence of wrongdoing has emerged to the public, the damage is done. Not just to Reverend Moon, but also to the members of the Unification Church.

They've been maligned in the press, accused by their families, evicted from their neighborhoods and some even beaten up on the street.

Currently the religious freedom of these Americans isn't so free.

It's character assassination *en masse*. In the eyes of the world, they stand accused, convicted and condemned.

All on the basis of rumor and innuendo.

And the fact that they profess a new religion.

## The danger

Religious freedom can't be a sometime thing.

Just as no man is an island, no church is alone. If one church is violated, the freedom of all is compromised.

The persecution of Reverend Moon and the Unification Church can't be "none of our business." Even though we may not like it, we're all involved.

Because if the rights of the "Moonies" are invaded today, someone else's will be infringed tomorrow.

Constitutional rights are our most precious possession. Let's protect them.

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**Freedom of religion: Let's keep it that way.**

In the golden age of Asia  
Korea was one of its lamp bearers,  
And that lamp is waiting  
To be lighted once again  
For the illumination in the East.

—Rabindranath Tagore

