

CHAPTER ONE

The Principles of the Creation

The fundamental questions about life and the universe cannot be finally resolved without understanding the nature of God, the Creator. This is so because in order to understand and solve the problems concerning any resultant being we must first understand the causal being. So in order to answer the most basic questions about all resultant beings, we must first understand the nature of God, the Creator, and the principles by which he created the world. "The Principles of the Creation" explains God's nature and these principles, and thus answers the fundamental questions about life and the universe.

I. THE DUAL CHARACTERISTICS OF GOD AND THE CREATION

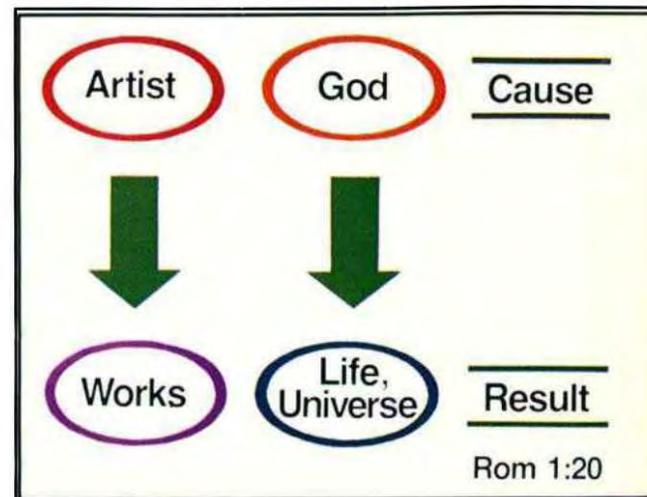
A. The Dual Characteristics of God

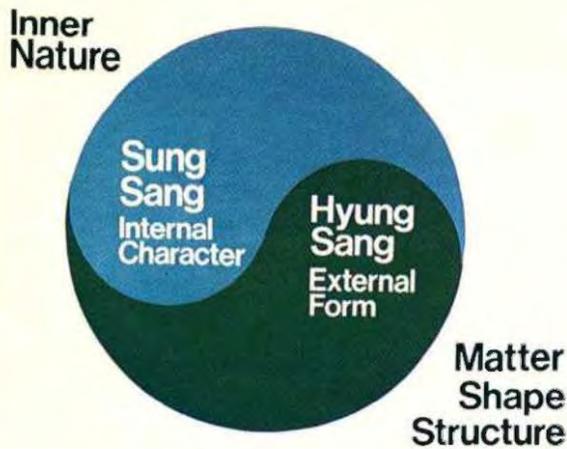
How can we know the nature of God, who is invisible? We can know it through observing the Creation. Just as the work of an artist is a visible manifestation of its maker's invisible nature, every being in the Creation is a substantial manifestation of the invisible nature of God, its Creator. Just as we can sense an author's character through his work, so can we perceive God's nature through his Creation.

For this reason, Paul said,

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)





We will determine what God's nature is like by finding the characteristics which are common to all entities in his Creation.

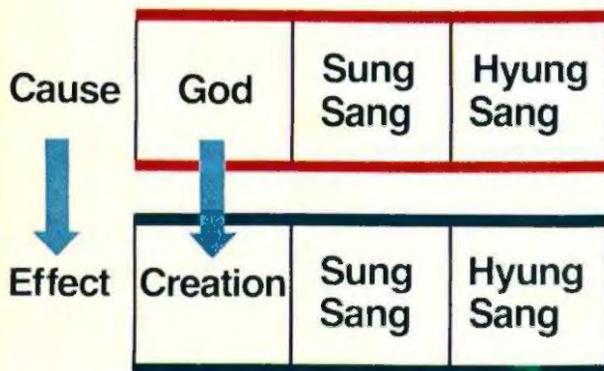
1. The Dual Characteristics Sung Sang (Internal Character) and Hyung Sang (External Form)

We find that all existing beings have both an invisible, internal character and a visible, external form. *Sung Sang* is the inner nature or character of any being, whereas *Hyung Sang* is the aspects of matter, structure, and shape of any being. *Sung Sang* and *Hyung Sang* are Korean terms which can be roughly translated as *Internal Character* and *External Form*. For instance, in man, simply speaking, *Sung Sang* is the invisible mind and *Hyung Sang* is the visible body. In animals, the invisible instinctual mind is the *Sung Sang*, while the tissues and organs forming an animal's body are the *Hyung Sang*. In plants, life and the various invisible internal characteristics are its *Sung Sang*, whereas the material part made up of the cells is its *Hyung Sang*. The same principle can be applied to the elements. The physicochemical character of molecules, atoms, and particles is their *Sung Sang*, while the visible matter and structure are their *Hyung Sang*. In man, the mind is the *subject* and motivator of the body; thus the body moves according to the direction of the mind. Likewise, the *Sung Sangs* of animals, plants, molecules, atoms, and particles direct and control their *Hyung Sangs*.

The body, which is *Hyung Sang*, reflects and resembles the mind, which is *Sung Sang*. Though the mind cannot be seen, it has its own "form," and the body, which reflects and resembles the mind, assumes a corresponding form. Mind and body are simply the inner and outer aspects of the same person, with the mind being causal and in the subject position to the body. This is the reason one can perceive things about a man's mind and destiny by examining his outer appearance. From this, we can understand that *Sung Sang* and *Hyung Sang* are simply the inner and outer aspects of each being. *Sung Sang* is the causal aspect and stands in the subject position to *Hyung Sang*; *Hyung Sang* is the resultant aspect and stands in the *object* position to *Sung Sang*. Accordingly, *Hyung Sang* may also be called the *second Sung Sang*. Together we call them *dual characteristics*.

Since God is the First Cause of all beings and each created being has dual characteristics of *Sung Sang* and *Hyung Sang*, God must have *Sung Sang* and *Hyung Sang* (Rom 1:20). God's *Sung Sang* and *Hyung Sang* are in the subject position to the *Sung Sangs* and *Hyung Sangs* of the created beings. God's *Sung Sang*, which is in the subject position to the *Sung Sangs*

| | | |
|-----------|-----------------|---------------|
| Man | Heart & Mind | Body |
| Animals | Animal Mind | Body |
| Plants | Plant 'Mind' | 'Body' |
| Molecules | Inherent Nature | Energy/Matter |
| Atoms | Inherent Nature | Energy/Matter |
| Particles | Inherent Nature | Energy/Matter |



of all created beings, is called the *Original Sung Sang*, and his Hyung Sang, which is subject to the Hyung Sangs of all created beings, is called the *Original Hyung Sang*. It should be emphasized that God's Original Sung Sang and Original Hyung Sang do not exist as independent entities, but in harmonious reciprocal relationship with one another. God is the subject being of harmonized Original Sung Sang and Original Hyung Sang, and he is the First Cause of the resultant world.

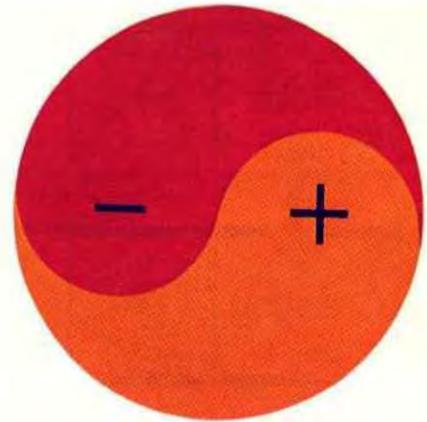
2. *The Dual Characteristics Positivity and Negativity*

We also find that throughout the Creation there is a reciprocal relationship between *Positivity* and *Negativity*.^{*} For example, atoms are formed from the reciprocal relationship between positive and negative elements. Atoms themselves have positive or negative characteristics. Based on such characteristics, two or more atoms enter into a reciprocal relationship, forming molecules. Plants have male and female elements. Similarly, most animals reproduce through relationships between male and female. All plants and animals exist and reproduce by virtue of myriad internal and external interdependent relationships of positive and negative elements. The Bible says that God was not satisfied with man alone (Gen 2:18)—so he made a woman, Eve, as Adam's object. Then for the first time God saw that his Creation was "... very good." Mankind is composed of men and women, and human society exists and develops through the reciprocal relationships between men and women.

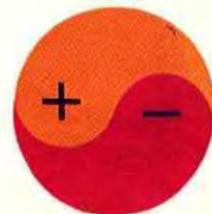
The relationship between Positivity and Negativity is similar to that which exists between internal character and external form. Positivity and Negativity have the reciprocal relationship of subject and object, cause and result, internal and external; so Positivity and Negativity together are also called *dual characteristics*. The Creation is made in such a way that everything exists through the reciprocal relationship of Positivity and Negativity.

Then what is the source of these dual characteristics of Positivity and Negativity, which can be found throughout the Creation? Since all beings are resultant beings, the elements they have in common must have originated in their ultimate source—God, the Creator. The fact that the Creation is composed of dual characteristics of Positivity and Negativity means that God himself, who is the First Cause of all things, is

^{*} Positivity and Negativity, or Positive and Negative, are used with the meaning of yang-yin (yang-um, in Korean) as in yin-yang philosophy. They in no way connote good and evil, good and bad, or constructive and destructive.



| | | |
|-----------|----------|----------|
| Man | man | woman |
| Animals | male | female |
| Plants | male | female |
| Molecules | positive | negative |
| Atoms | positive | negative |
| Particles | positive | negative |



'Subject'/'Object'

the origin of the dual characteristics of Positivity and Negativity. This fact can be understood from Genesis 1:27, which says, "So God created man in his own image . . . male and female he created them."

God is the being whose Positive and Negative attributes stand in the subject position to all the Positive and Negative aspects of created beings. We call God's subject Positive and Negative aspects *Original Positivity* and *Original Negativity*. God's Original Positivity and Original Negativity are harmonized within him; so God is the First Cause of the resultant world and exists as the being of harmonized Positive and Negative aspects.

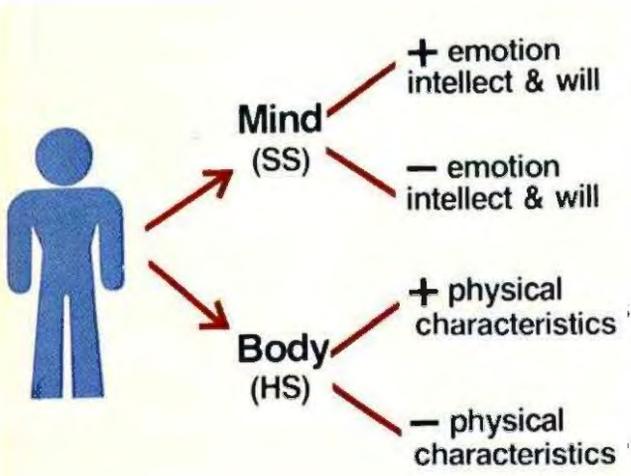
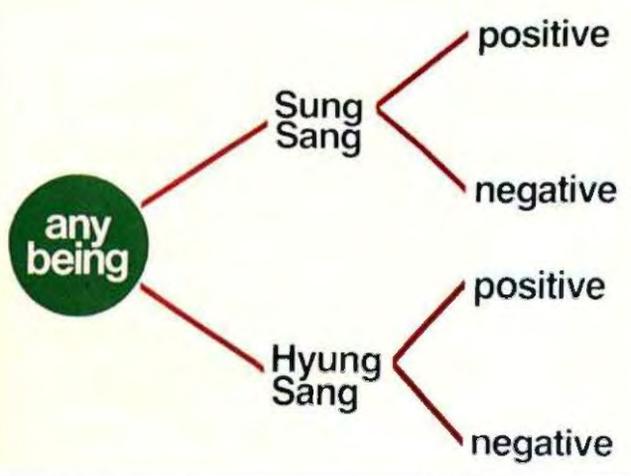
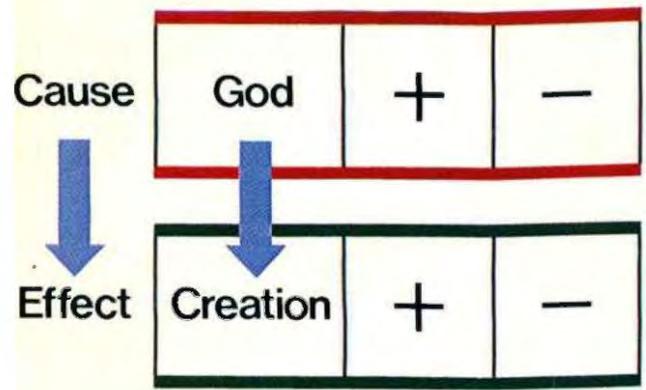
3. The Dual Characteristics of God

What is the relationship between the dual characteristics of Sung Sang and Hyung Sang and the dual characteristics of Positivity and Negativity? In all beings the dual characteristics of positive and negative, or masculine and feminine, are attributes of Sung Sang and Hyung Sang. This means that mind and body are the most fundamental aspects of the individual human being, and masculinity and femininity are secondary aspects. In other words, Sung Sang has positive and negative attributes, and Hyung Sang also has positive and negative attributes.

Let us look at these dual aspects in man. First, in the mind, or Sung Sang, there is positive emotion, which is bright or lively, and there is negative emotion, which is sentimental or placid. There is positive intellect, which is active, and negative intellect, which is passive. There is positive will, which initiates and takes charge, and there is negative will, which is passive, or responsive. There are also positive and negative aspects to man's physical body, or Hyung Sang. The protruding, or convex, parts are the positive aspects, whereas the sunken, or concave, parts are the negative aspects. Thus, we can see that Positivity and Negativity are attributes of Sung Sang and Hyung Sang.

In the same way, Original Positivity and Original Negativity are attributes of God's Original Sung Sang and Original Hyung Sang. In brief, God is the First Cause and the subject with the dual characteristics of Original Sung Sang and Original Hyung Sang harmonized with the dual characteristics of Original Positivity and Original Negativity.

Then, what are the essential natures of God's Original Sung Sang and Original Hyung Sang? God's Original Sung Sang is the internal nature of God and the origin of the invisible inner aspects of all created beings: man's mind, an animal's instinct, the life of plants, and the physicochemical char-



acter of the minerals and elements. Original Sung Sang is the mind of God, which includes emotion, intellect, and will, as well as concepts and law. However, the most essential of God's internal characteristics is Heart.*

The Original Hyung Sang is God's external attributes and is the origin of the substance and form of all created beings: man's body, the bodies of the animals and plants, and the substance and form of inorganic matter. *Universal Prime Energy* (see the next section) and matter are the main attributes of the Original Hyung Sang.

B. The Relationship between God and the Creation

Every created being is God's substantial object, that is, each being is the visible and substantial expression and form of the dual characteristics of God, who exists as the invisible subject. When a created being becomes a perfect object to God, the subject, the Will of God is fully realized. In other words, the completed world is like one perfect organic body which moves or remains calm only according to God's Purpose for the Creation.

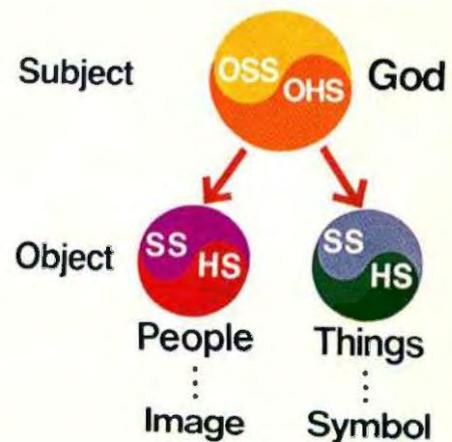
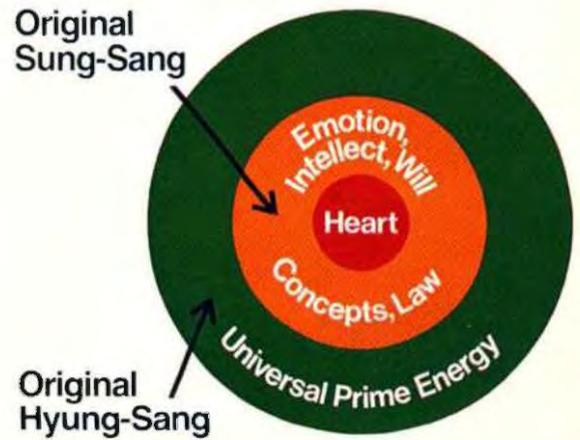
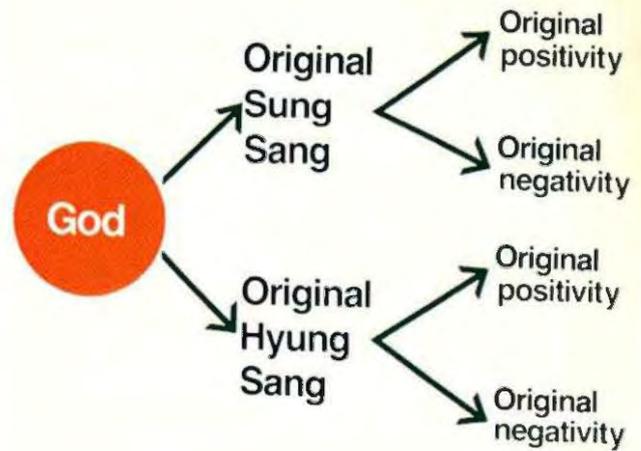
Though all created beings reflect God's dual characteristics, they can be classified into two categories: (1) man, and (2) all other things. Man is created to be the image of God, and thus he is called the substantial object in the image (image substantial object) of God. All other things resemble God symbolically, and thus are called symbolic substantial objects of God.

Any substantial object containing dual characteristics which resemble the dual characteristics of God is called an *individual truth body*. As we have seen, every individual truth body has within itself Sung Sang and Hyung Sang and Positivity and Negativity, which are derived from and resemble the Original Sung Sang, Original Hyung Sang, Original Positivity, and Original Negativity within God.

Let us sum up the relationship between God and the Creation as seen from the viewpoint of dual characteristics. The Creation is God's substantial object, consisting of indi-

* Heart (Shimjung, in Korean) is the essence of God's personality—the essence of his Sung Sang. Heart is the most vital part of his nature, such that all other attributes in him are what they are and do what they do solely because of this attribute. Heart is the impulse to love and to be united in love with the object of its love. For this reason, Heart is said to be the source of love, and at the same time is the chief motive behind love.

God's Heart has within itself its own purpose; so it is through God's love, through his Heart, that *The Principle* (Logos) is expressed and the Creation comes into being and achieves fulfillment.



vidual truth bodies which are the manifestations of God's dual characteristics in image (man) and symbol (all other things) forms.

When we look at God and the Creation as a whole, the relationship between God and the Creation corresponds to that between Sung Sang and Hyung Sang. God is the invisible, internal cause and the Sung Sang, masculine subject to Creation; the Creation is the visible, external result and the Hyung Sang, feminine object of God.

II. UNIVERSAL PRIME FORCE, GIVE AND TAKE ACTION, AND THE FOUR POSITION FOUNDATION

A. Universal Prime Force

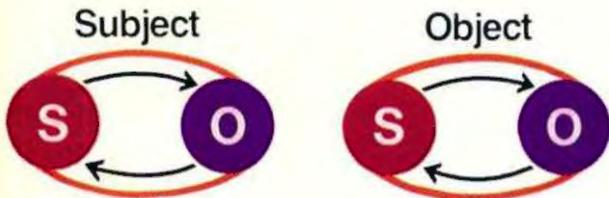
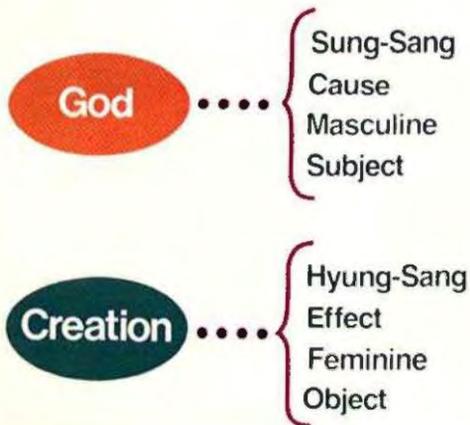
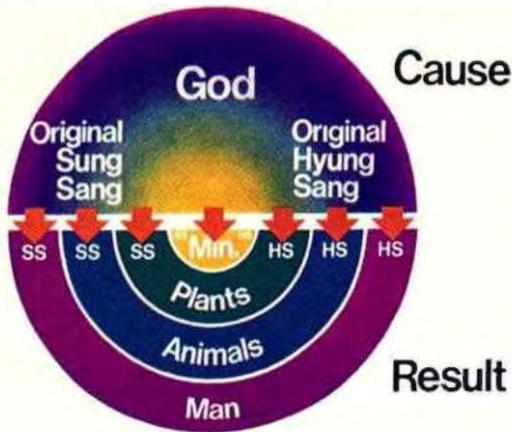
As God told Moses in Exodus 3:14, "... 'I AM WHO I AM.' " God existed before time and space and transcends time and space. God is an eternal, self-existing, and absolute being. Therefore, the fundamental force for his being should also be eternal, self-existing, and absolute. This original force was not created, but simply has existed within God from the beginning, transcendent of time and space. This force is called the Universal Prime Force; it is the fundamental force of God, the Creator. It is also the fundamental force of the Creation—the force with which God endows every being, or individual truth body, when it is created as God's substantial object.

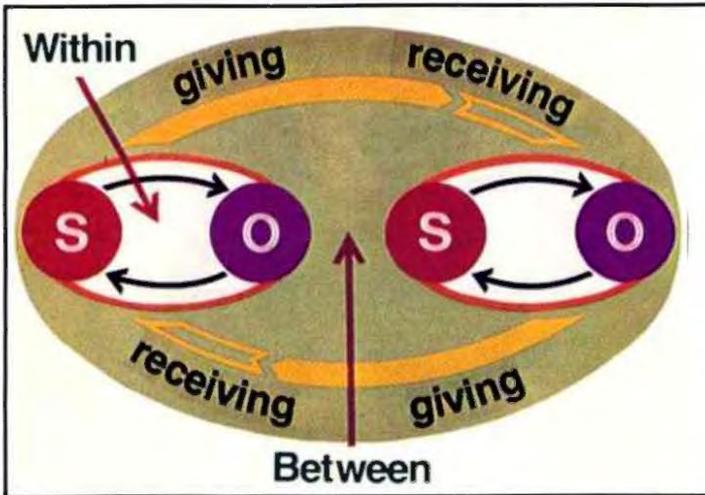
B. Give and Take Action

1. The Meaning of Give and Take Action

Each being which is created by God has the essential characteristics of Sung Sang and Hyung Sang and Positivity and Negativity. Then, do these beings exist as individuals, separately and unrelated to one another, or do they have some kind of reciprocal relationship? Though each individual being seems to exist independently of all others, the entire Creation originates from the Ideal of God, who is the being of harmonized dual characteristics. Therefore, each created being does not exist independently, but is created to exist through reciprocal relationships.

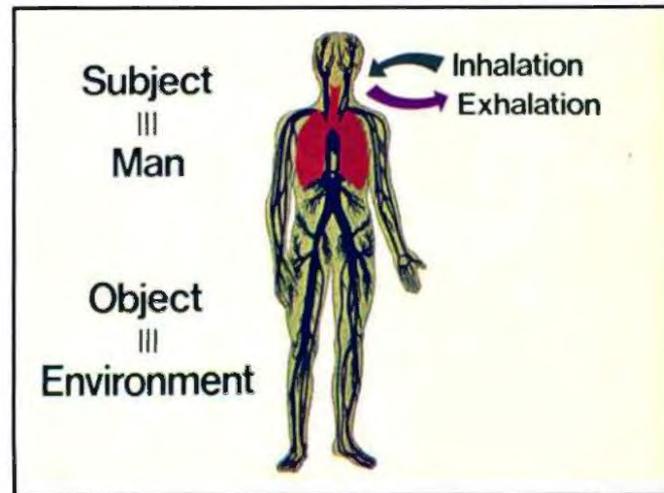
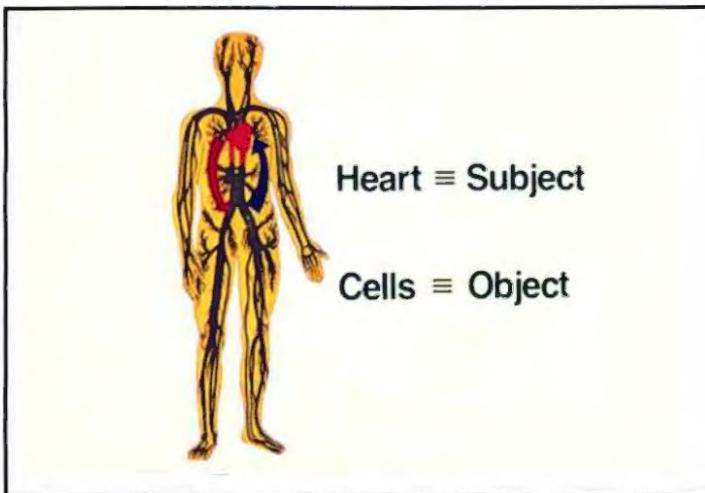
The ideal reciprocal relationship is established when subject and object have a good giving and receiving relationship. This good giving and receiving between subject and object is initiated by the Universal Prime Force and is called *Give and Take Action*. When the subject and object aspects within a being and between beings are engaged in Give and Take Ac-





tion, all the forces necessary for its existence, reproduction, and action are generated.

Let us consider a few examples. The body maintains its life through the Give and Take Action of the arteries and veins, and of inhalation and exhalation. An individual is able to achieve his purpose of existence through the Give and Take Action between mind and body. A family or society exists through the Give and Take Action between individuals and groups. Material things come into being and maintain their existence when the subject and object elements within them generate harmonious movement and physicochemical reactions through Give and Take Action. Both plants and animals maintain their functions through Give and Take Action among their various organs and systems. And we find that even the solar system exists through the Give and Take Action between the sun and the planets in their orbital movements.





Mind ≡ Subject †

Body ≡ Object

Parents ≡ Subject



Children ≡ Object



Husband
|||
Subject

Wife
|||
Object

Grandparents ≡ Subject



Descendants ≡ Object

Elder
Sibling
|||
Subject

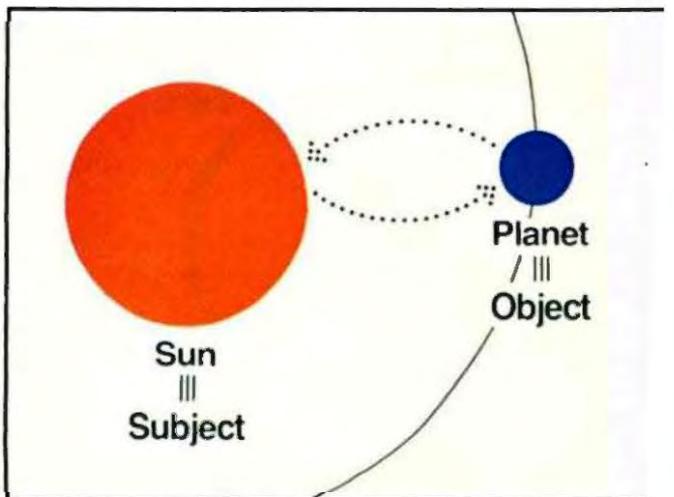
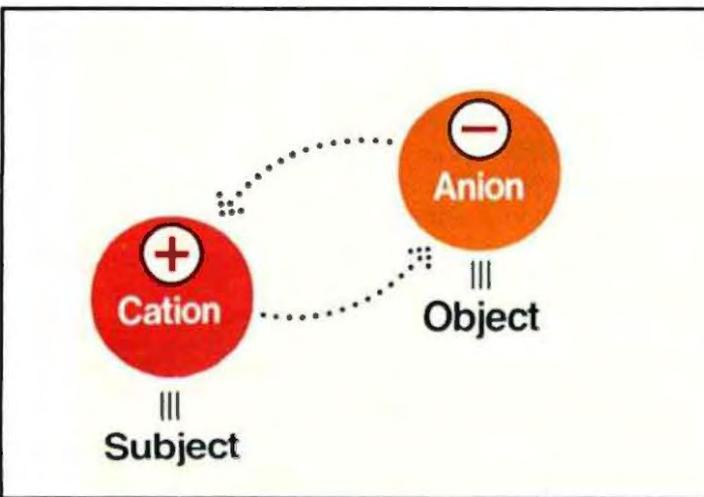
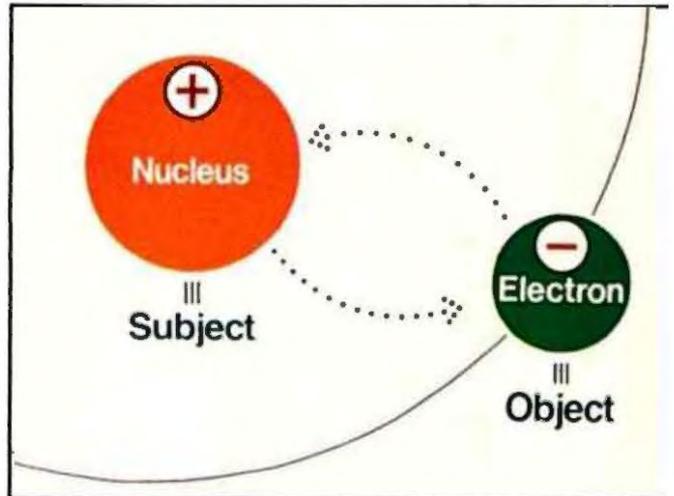
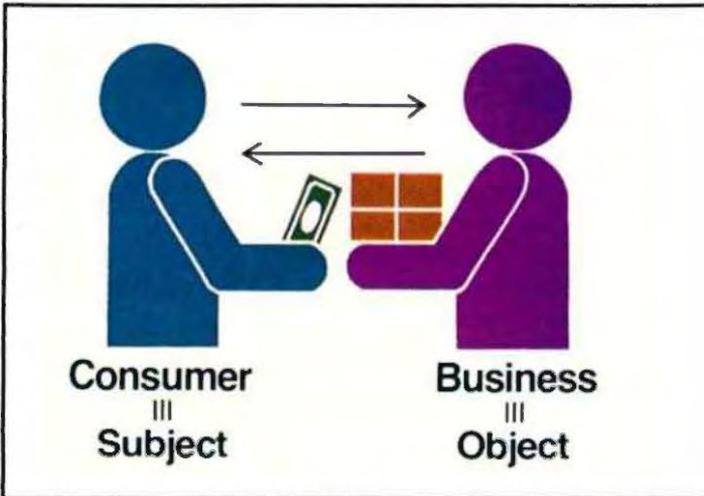
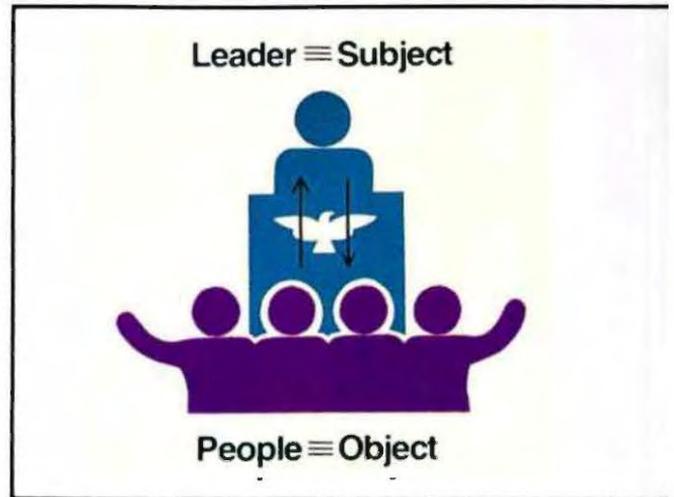
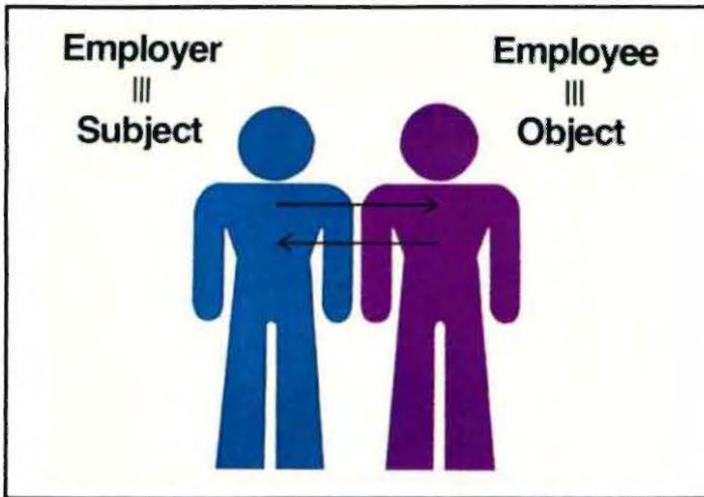


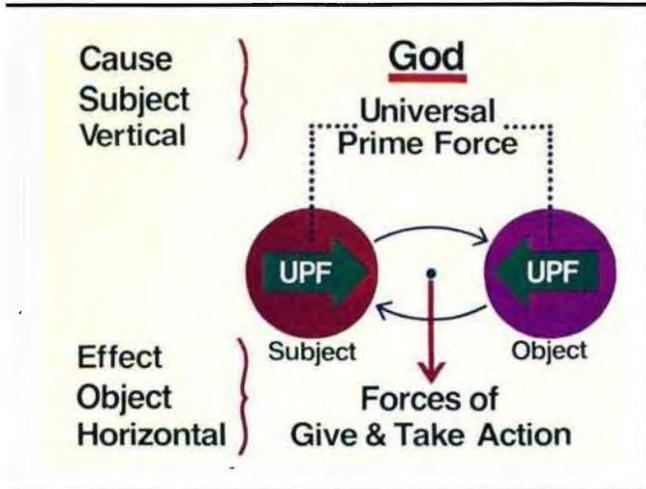
Younger
Sibling
|||
Object

Teacher ≡ Subject



Students ≡ Object





2. The Relationship between Universal Prime Force and the Forces of Give and Take Action

The *Forces of Give and Take Action* are the forces generated when a subject and an object have good Give and Take Action with each other. This action is initiated by the Universal Prime Force, and so the Universal Prime Force is causal and *vertical* and in the subject position to the Forces of Give and Take Action, which are resultant and *horizontal* and in the object position. The Universal Prime Force originates in God and is the force which God projects into each being at the time of its creation. The Forces of Give and Take Action are the forces manifested in the relationships among and within all created beings, and are the forces by which all created beings exist, reproduce, and act.

Although the Universal Prime Force is a basic element contained in all things, it originates in one source, God. As a result, the Creation is harmonious in its myriad forms, regardless of the countless types of Give and Take Action initiated by the Universal Prime Force.

In other words, through Universal Prime Force, Give and Take Action is directed by a unifying purpose and, through its reciprocal organic relationships, generates the forces necessary for the existence, reproduction, and action of all things, from the smallest to the largest.

The direction and goal of all Give and Take Actions are controlled by Universal Prime Force. Give and Take Action exists not only so that a subject and object can fulfill their individual purposes, but also for the greater purpose of unifying all things. The ultimate purpose of Give and Take Action is to have subject and object unite and develop to a greater and higher dimension. The individual being which the subject and object become when they unite then strives for Give and Take Action with a corresponding counterpart of this greater dimension, and by uniting they develop into a still higher being. Thus, all things have both the purpose of self-maintenance and the purpose of maintaining the whole; therefore the universe can be said to be one huge organic body of interpenetrating, harmonized dual purposes. (This will be explained further in the section "The Purpose of the Creation.")

3. The Relationship between God and Man in Terms of Give and Take Action

Next, let us consider the relationship between God and man in terms of Give and Take Action. The fact that God gave the first human ancestors his commandment (Gen 2:17) means that

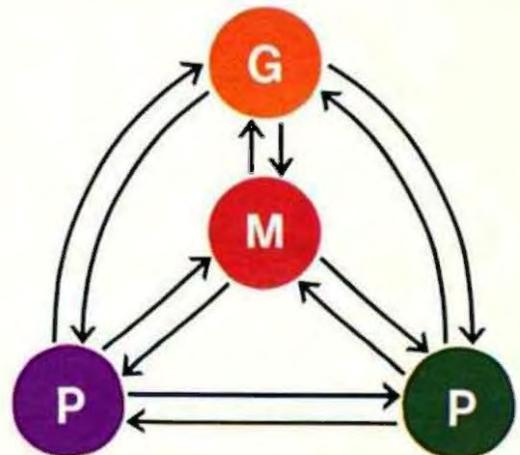
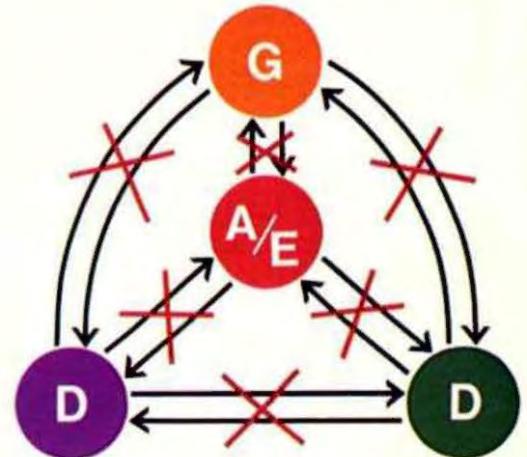
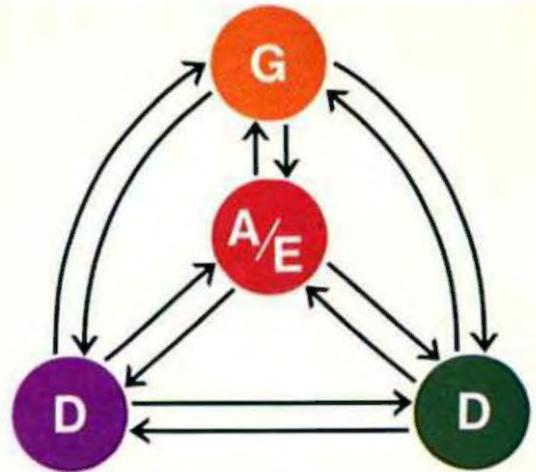


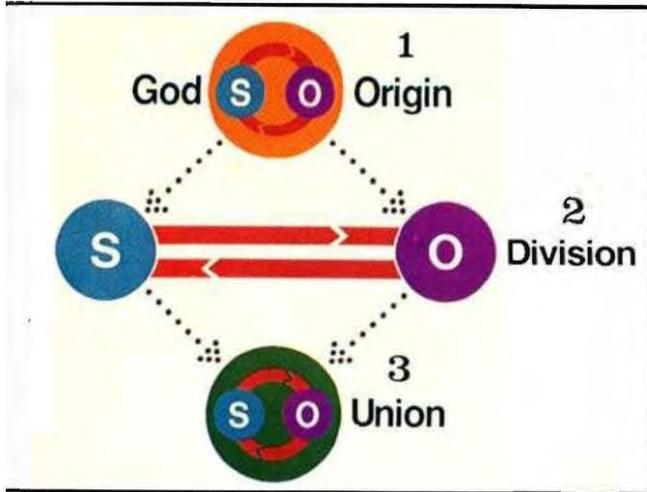
man is created to respond to God by keeping that commandment. Human beings were originally meant to maintain perfect Give and Take Action with God. An individual becomes a perfect object to God when he resembles the perfection of God and incarnates God's character (Mt 5:48). Then he automatically has a full Give and Take relationship with God and becomes one with God's Will, and God becomes the center of his thinking, behavior, and life (Jn 14:20). If the first human beings had established a vertical relationship with God through perfect Give and Take Action, their descendants also would have been able to maintain perfect Give and Take Action with him. With this perfect vertical relationship established with God himself, all individuals would have been able to maintain harmonious relationships with each other and live for the sake of each other, thus realizing the Kingdom of Heaven on earth. Through the fall of the first human beings, this Give and Take relationship with God was cut off, and therefore each person has been unable to maintain a harmonious Give and Take relationship with God and with fellow human beings.

The Messiah is God's Son and becomes one with God through having a full Give and Take relationship. Fallen people should live a life of faith and attend the Messiah as their central subject. A fallen individual should become the object who will serve the Messiah absolutely because by Give and Take Action with the Messiah a fallen person becomes one with the Messiah, who is his mediator with God, and so can thereby restore his Give and Take relationship with God. Therefore, Jesus is called the "mediator" (1 Tim 2:5) and "... the way, and the truth, and the life ... " (Jn 14:6) for fallen man.

As the term Give and Take Action implies, the action is first giving, and then receiving, not receiving, and then giving. The very fact that God created means that he gave of himself. In other words, he sacrificed himself for his Creation. Thus it is heavenly law that giving precedes receiving. However, fallen man fails to return even after he receives—and it is this way of life that gives rise to problems.

Jesus came to serve mankind with love and sacrifice: "... the Son of man came not to be served, but to serve ... " (Mt 20:28). Jesus also taught directly concerning the principle of Give and Take Action when he said, "... Judge not, that you be not judged. For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get ..." (Mt 7:2) and "... whatever you wish that men would do to you, do so to them ... " (Mt 7:12).





C. Origin-Division-Union Action, the Three Objects Purpose, and the Four Position Foundation

1. Origin-Division-Union Action

The dual characteristics of God, who is the invisible, subject being, produce substantial subject and object beings. Through the action of the Universal Prime Force a subject being and an object being form a reciprocal base and engage in Give and Take Action. The step prior to Give and Take Action is that of establishing a reciprocal base. It is possible when the subject and object put priority on the *purpose for the whole* rather than on their *individual purposes*. When subject and object beings perform Give and Take Action, they become one, thus forming a union which becomes a new object to God.

This union is the substantial realization of the purpose for the whole which the subject and object hold in common. The union is the fruit or result caused by the action on the subject and object of the purpose element within the Universal Prime Force. In brief, *Origin-Division-Union Action* is the course of development of the force that begins in God (the Origin), divides, and then unites again.

2. Three Objects Purpose

When each of the four beings—the origin, the subject and the object, and their resulting union—takes a subject position to the other three, the *Three Objects Standard* is formed. Then, through the Universal Prime Force each subject performs Give and Take Action with its three objects, and is united with each, fulfilling the *Three Objects Purpose*.

As was already explained, the basis for the existence of an individual being cannot be established by that being alone. The *basis for existence* can be established only when a being has an ideal object or subject with which it has Give and Take Action. When a being in the subject position has three ideal objects for the purpose of Give and Take Action it has a complete base for existence. Thus, only through fulfilling the Three Objects Purpose can a being fulfill its purpose for existing.

If Adam and Eve had become perfect as individual embodiments of God's nature and had then become husband and wife and borne children embodying goodness, an ideal family of goodness would have been established. In that family, Adam, Eve, and their children would each have fulfilled the Three Objects Purpose. Each would consider that among its three object beings God would be the first with whom he should have a Give and Take relationship. That is, the divided

subject and object and their union should each set God in the *first object position* among their own three objects. By doing this, all beings are harmoniously united with the purpose of the cosmos and the whole.

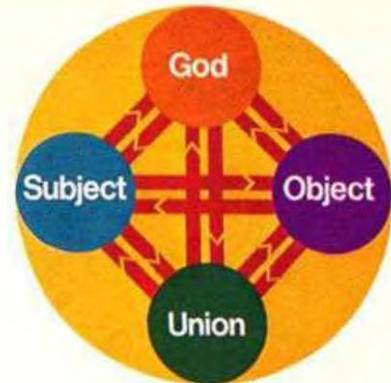
3. The Four Position Foundation

When the divided subject and object and their union, which come into being through Origin-Division-Union Action, fulfill the Three Objects Purpose, they form an eternal foundation of power. This foundation is called the *Four Position Foundation*. The Four Position Foundation is formed when the four beings—God, the divided subject and object, and their union—each accomplish their Three Objects Purpose. We can say that the Four Position Foundation is the foundation of power which involves six different Give and Take relationships.

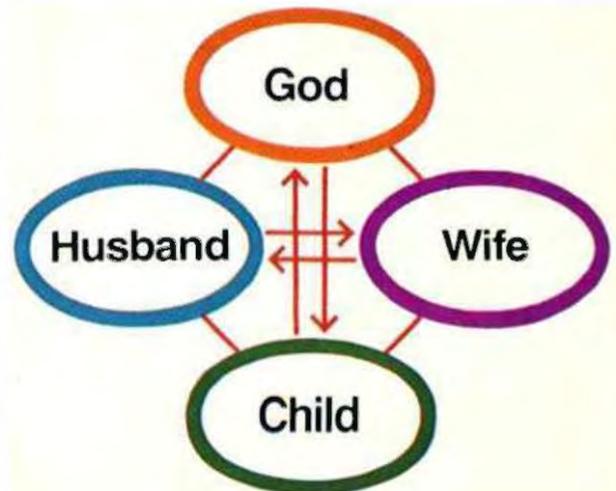
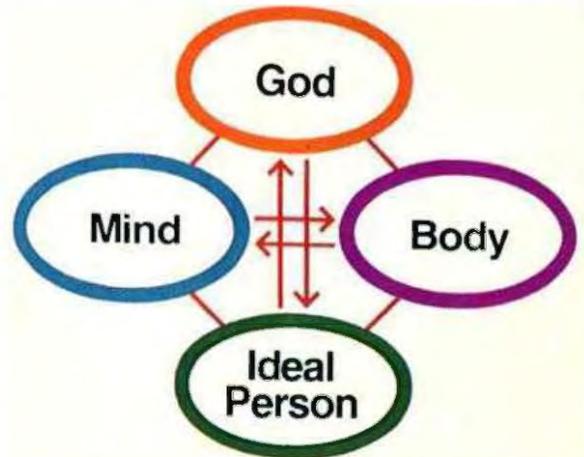
The ideal Four Position Foundation is established when subject and object unite through ideal Give and Take Action, which is centered on God. The Four Position Foundation is the basic foundation upon which God can operate. It is also the basic foundation of goodness through which the Purpose of God's Creation is accomplished. As will be explained more fully later, God's Purpose for the Creation is fulfilled through the Three Blessings which God promised to man, and this is done by establishing Four Position Foundations.

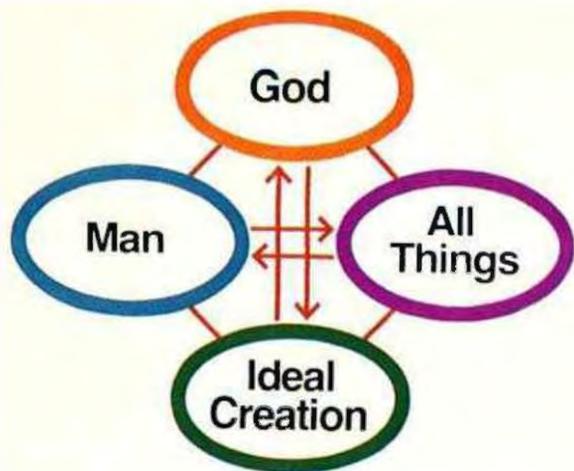
When the mind (subject) and body (object) of a person perform ideal Give and Take Action (centered on God (origin)), they form an ideal person, with unified mind and body (union), and an individual Four Position Foundation is realized. When husband and wife perform ideal Give and Take Action, they create a family which is a perfect object to God, and the family level Four Position Foundation is realized. When man and the things of the Creation enter into ideal Give and Take Action, the Creation as a whole becomes God's perfect object, and a Four Position Foundation for dominion is realized. In all cases, God is the origin and center. This means that God's Heart and Will of goodness are the center. Therefore, the Four Position Foundation is the basic foundation of goodness which accomplishes the Purpose of God's Creation.

The Four Position Foundation is also the basis of the frequent use of the numbers *three, four, seven, and twelve* in the Bible and the Dispensation for Restoration (see Chapters 8-16). The Four Position Foundation must be established through the three-stage process of Origin-Division-Union Action. Since the realization of the Four Position Foundation is through a three-stage process, there are also three stages in the growing period (see Section IV B), and 'three' is the num-



Four Position Foundation





ber that represents completion. From a structural point of view, the Four Position Foundation consists of four elements. This is the basis for the number 'four' symbolizing the structure required for the realization of God's Ideal.

Since the Four Position Foundation consists of four different elements and is realized through a three-stage process, it is also the basis for the frequent symbolic use of the numbers 'seven' and 'twelve'. 'Twelve' is also the number of different directions of movement, in the Give and Take relationships between the four entities in the Four Position Foundation. The numbers 'seven' and 'twelve' represent perfection or completion of the Four Position Foundation.

III. THE PURPOSE OF THE CREATION

A. God's Purpose for Creating

Each being has its own purpose of existence. If a created thing loses its purpose for existing, it should be discarded. If the purpose for existing is so vital, then what is man's purpose of existence?

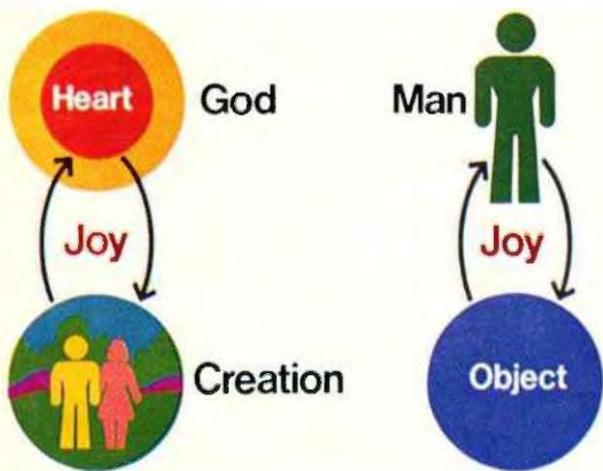
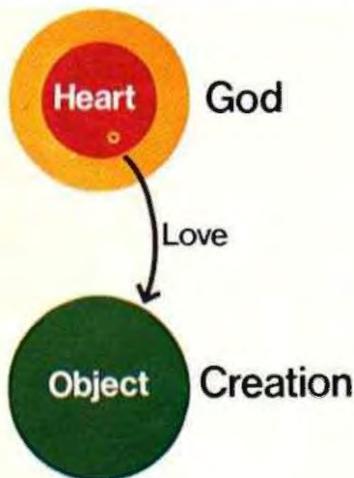
The purpose for existing is not determined by the created being itself; its true purpose is determined by its creator. Therefore, we must know God's Purpose for the Creation in order to understand the true purpose for man and the cosmos. Why did God, who is almighty and absolute, begin to create?

The most essential aspect of God is Heart. Heart is the impulse to love an object and is the fountain and motivator of love. It is the nature of Heart to seek an object to love. This nature of Heart is God's motive for making the Creation. That is, God, whose essence is Heart, feels joy when he can love an object that he created. If there is no object, God cannot satisfy his impulse to express care and love, which springs limitlessly from within himself. God made the Creation to be the object which he could love.

We can see in Genesis 1 that whenever God added to his Creation, he said that it was good to behold. God wanted his creations to be objects of goodness and happiness to him. The reason he wanted the Creation to be the object of his Heart is so that he could love it and receive the satisfaction and joy of loving.

B. How Is Joy Produced?

Let us think about how we feel joy. Joy is not created by an individual alone, but only through our having an object which reflects our own natures. Joy is felt through the stimulation a



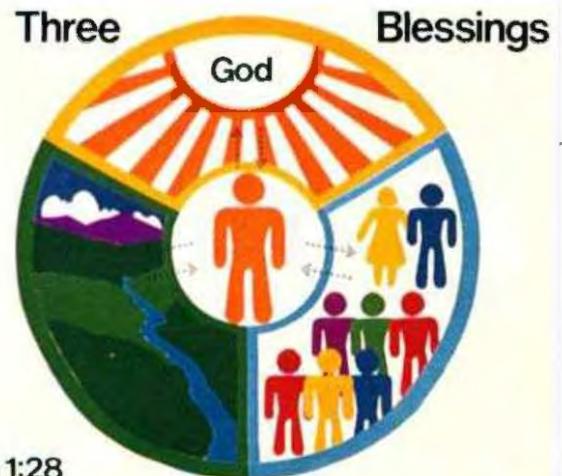
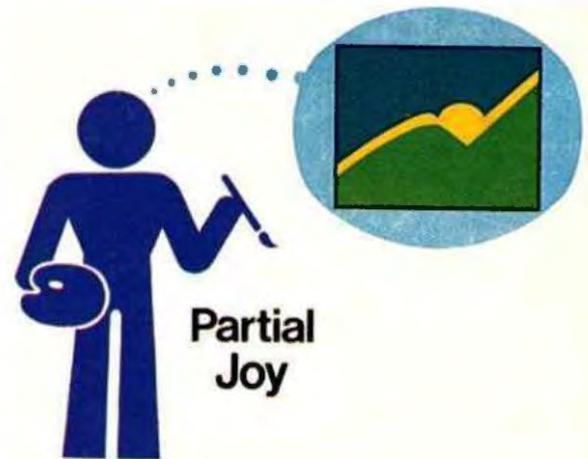
subject feels when its own nature is reflected in an object, whether the object is visible or invisible. For example, a painter feels joy both when he has a stimulating vision or idea as his object and when his vision or idea stands before him as a substantial painting. Joy comes about as a result of the stimulation felt from the object's reflecting the painter's Sung Sang and Hyung Sang. When an idea itself is the object, the stimulation derived from it is not substantial; therefore, the joy derived from it cannot be substantial either. For instance, though an artist may feel joy from an inspiration or idea that he has, that joy is not as full or complete as the joy that he feels when the finished work which embodies his inspiration stands before him. We receive the strongest stimulation from relationships with concrete or substantial objects. Consequently we feel the greatest joy from objects which are substantial. This attribute in man comes from God. Thus, we can understand that God feels joy when he feels his Original Sung Sang and Original Hyung Sang reflected by his Creation.

C. Man—The Object of Heart for God's Joy The Three Blessings

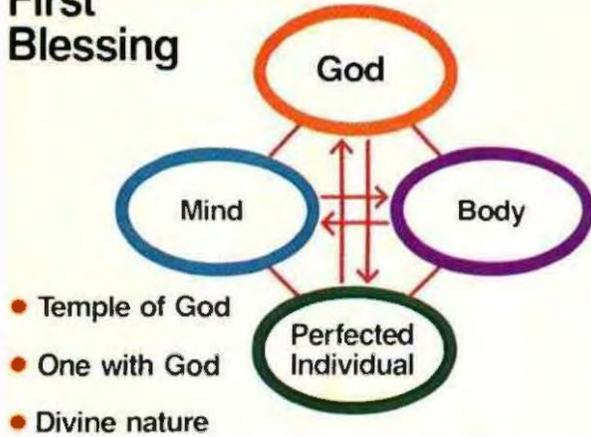
The Creation is made in the image of God's Original Sung Sang and Original Hyung Sang. Man is a substantial object in the image of God, whereas all the other things of the Creation are substantial objects that are symbols of God. Therefore, man is the object (responsive being) that is closest to God's Heart.

God gave a commandment to the first human ancestors, Adam and Eve, saying, " . . . 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' " (Gen 2:17). This shows that God directly conveyed his Will and Heart of love to man. There is no reason that God would convey his Heart to man if God had created man incapable of feeling God's Heart. So we can understand that man was created as the object who is able to understand and respond to God's Will and Heart and thus is the being closest to God's Heart. Thus man was created as the object that would directly receive God's Heart and bring him joy. Man is created as God's child.

As was already explained, the Four Position Foundation is the basic foundation through which God can operate. When man completes the Four Position Foundation by fulfilling the Three Blessings, centered on God's ideal of love, he becomes the object of Heart which returns perfect joy to God. Then God's purpose for man is fulfilled. Genesis 1:28 summarizes the purpose for God's creation of man in what are called the *Three Blessings*.



First Blessing



1. The First Blessing

God's First Blessing is man's ability to perfect his character. By performing proper Give and Take Action between his mind and body and uniting them centered on God, a person forms the Four Position Foundation on the individual level and becomes the temple of God (1 Cor 3:16). When such perfected individuals become completely one with God in Heart (Jn 14:20), they come to have God's character and constantly have God at the center of their thoughts and actions.

When a person achieves God's First Blessing, he will naturally share God's feelings as his own. Thus, it would be absolutely impossible for such a person to commit a crime, for by doing so he would feel the same grief that he would cause God. Rather, such a person would only want to be a perfect object to God. When a person accomplishes individual perfection, he becomes the complete object of God's Heart and satisfies God's impulse to love. In other words, if man had fulfilled the First Blessing, he would have become the object of Heart which God desires to love. Then he would have been the fruit of God's *vertical love*.

Three Blessings



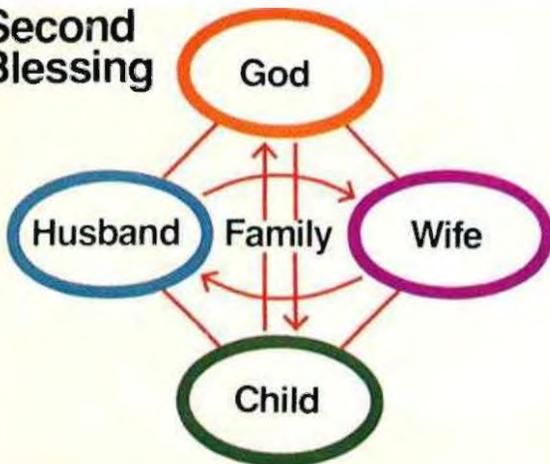
Gen 1:28

2. The Second Blessing

God's Second Blessing is man's ability to have an ideal family. Adam and Eve were to attain individual perfection and then become husband and wife and give birth to children with natures of goodness, forming a sinless family. This God-centered family Four Position Foundation would have fulfilled God's Second Blessing.

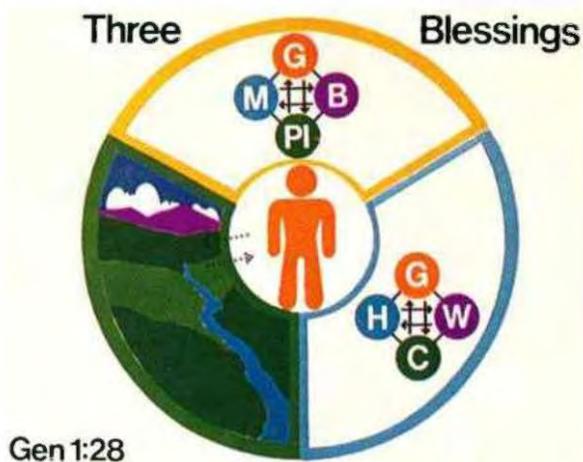
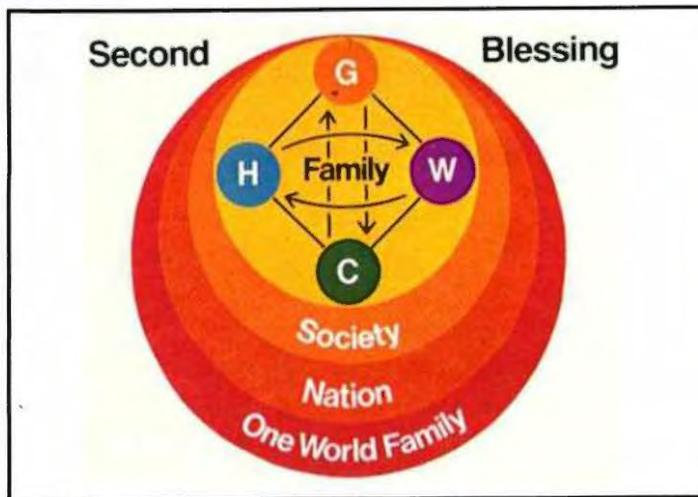
By becoming husband and wife on the foundation of having perfected themselves through God's vertical love, Adam and Eve would have completely realized God's *horizontal love*. From the viewpoint of Heart, the fact that God allowed man to have children upon having fulfilled God's horizontal love is a great blessing, for by having children man can feel the vertical love that God feels toward man.

Second Blessing



If Adam and Eve had attained perfection, formed the first family, and given birth to children with natures of goodness, they would have been the True Father and True Mother (centered on God) of all mankind—that is, they would have become the eternal True Parents and True Ancestors of all mankind, establishing the Kingdom of Heaven. The basic unit of the Kingdom of Heaven is the true family, the basic Four Position Foundation.

The true family is the basic foundation for God's vertical and horizontal love and the perfect object of God's Heart. With



Gen 1:28

this true family as a base, a true society, true nation, and true world would have been realized. This is God's Will. If Adam and Eve had created such a family and world, it would have been the Kingdom of Heaven on earth.

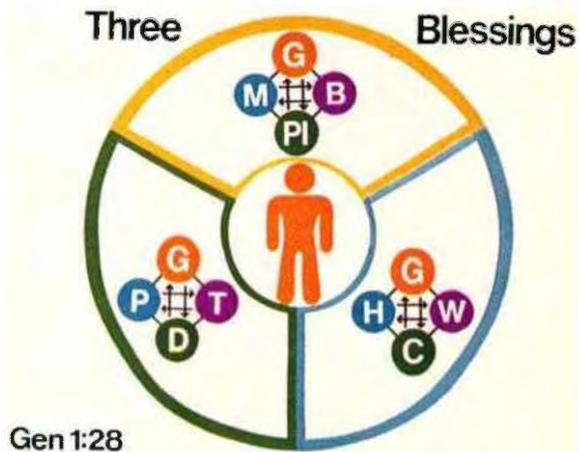
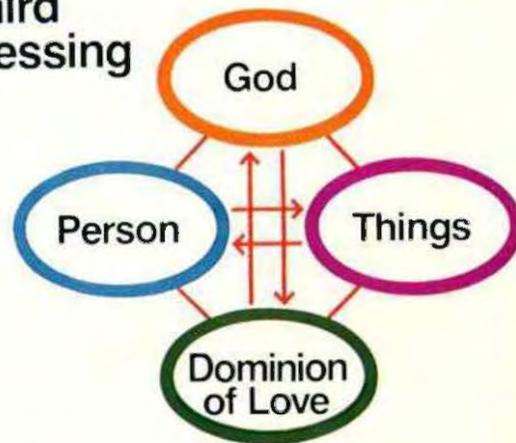
3. The Third Blessing

The Third Blessing that God gave man is the right of dominion over the whole Creation. In order for God to feel joy, man, as object of His Heart, should always experience joy in his life. Therefore, God created all things to be objects for man's joy so that man could always feel joy. In other words, since all things substantially reflect man's Sung Sang and Hyung Sang, they are man's substantial objects and man can feel substantial joy through the stimulation they give.

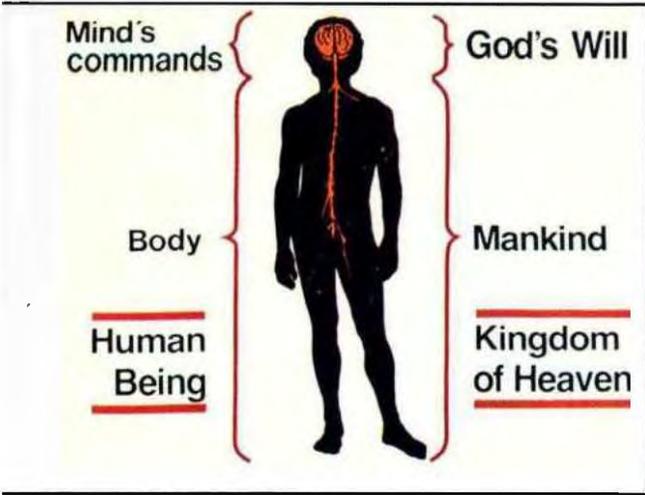
Before creating man, God made all things in accordance with the image (or pattern) of man. Therefore, the structures, functioning, and characteristics of animals are contained within man. In addition, man has the structure and characteristics of plants and minerals. Since all things resemble man's Sung Sang and Hyung Sang, man can love all things and feel joy through the stimulation they give. Man's dominion of love over all things and his attainment of joy from them is the realization of God's Third Blessing to man.

The world where the Three Blessings are realized is the ideal world in which God and man, and man and the cosmos, are in complete harmony. Such a world is the Kingdom of Heaven on earth. As will be more fully explained later, man was created to live in the Kingdom of Heaven on earth in a life of total oneness with God, the source of life and goodness. When his physical self died after such a life on earth, his spirit

Third Blessing

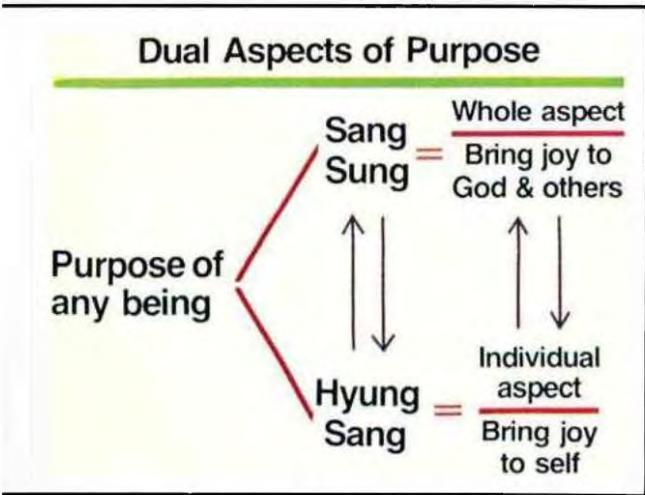


Gen 1:28



self would leave his physical self and pass into the spirit world. There, he would live eternally in the Kingdom of Heaven, in the dominion of God's perfect love.

The Kingdom of Heaven resembles an individual who has attained perfection. In a human being, the mind's commands are transmitted to the whole body through the central nervous system and cause the body to act so as to maintain itself. Likewise, in the Kingdom of Heaven, God's Will is naturally conveyed to all his children through the True Parents, the True Ancestors of mankind, causing all to move and harmonize according to the Ideal of God. Just as no part of the body would ever rebel against the commands of the central nervous system, perfect man would feel no antagonism or rebellion against God's dominion of love. Such a world would have no conflict or crime.



D. The Creation is One Interconnected Body of Beings with Dual Purposes

Every existing being consists of two aspects: Sung Sang and Hyung Sang. Likewise, every being has dual purposes, the Sung Sang purpose and the Hyung Sang purpose. The Sung Sang purpose is the *purpose for the whole* and the Hyung Sang purpose is the *individual purpose*. Purpose for the whole is the purpose directed toward the preservation and development of the whole. Individual purpose is the purpose directed toward the preservation, strengthening, and development of the self. Man's individual purpose is to preserve and maintain his existence. On the other hand, he has a whole-oriented purpose of life—to make a certain contribution to his family, society, and nation as a member of these bodies.

Not only human beings, but everything from the universe to the smallest sub-atomic particle has dual purposes. The individual purpose and the purpose for the whole are not independent, but rather are related and interdependent.

The purpose for the whole is also secondarily a purpose for the betterment of the individual. The individual purpose is not separate from the purpose for the whole, and the purpose for the whole cannot continue to exist without guaranteeing the individual purpose. The Creation is an organic body intertwined with dual purposes. Therefore we call it an 'interconnected body with dual purposes'.

Of all the purposes directed beyond the self, the supreme purpose for all things is to serve man's needs, in other words, to give joy to man, and the supreme purpose for man is to offer joy to God. Therefore man and all things have the purpose to serve God and give joy to him.

IV. THE GROWING PERIOD FOR CREATED BEINGS

The order of creation for all things is recorded in Genesis 1. God's Creation began with his creating light out of chaos, void, and darkness, and required a period described as six "days" before culminating in the creation of man. But since 2 Peter 3:8 says that "... with the Lord one day is as a thousand years, and a thousand years as one day," we can understand that these days were not actual twenty-four-hour days. What Genesis 1 does tell us is that the universe did not come into being instantaneously, but was created through six gradual periods.

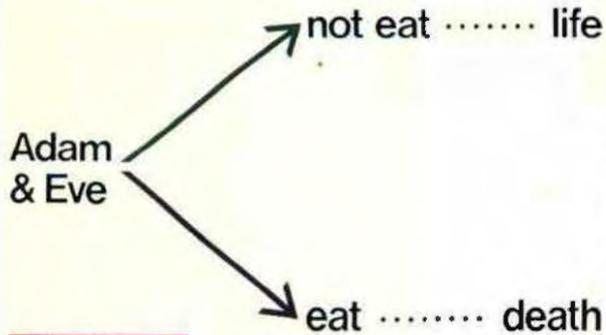
A. The Growing Period for Created Beings

The fact that it took time for the entire Creation to be created implies that a growing period is necessary for each created being to mature. If time were not necessary for an individual being to reach perfection, then there is also no reason why time would have been necessary in creating the universe. Let us look at some additional reasons why we can say that a growing period is necessary in order for created beings to reach maturity.

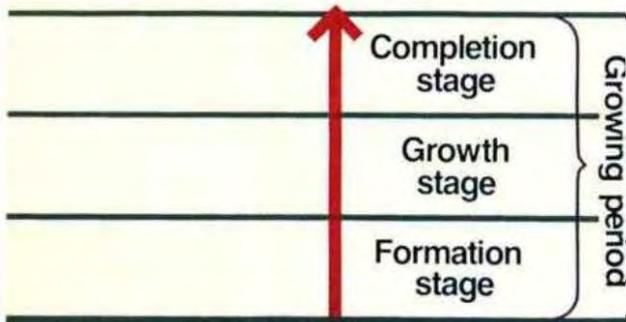
If the word "day" in chapter one of Genesis does not refer to the familiar twenty-four-hour day, then the terms "evening" and "morning" cannot be interpreted in the usual sense either. Let us consider this passage in Genesis 1: "And there was evening and there was morning, one day" (Gen 1:5). After one stage of God's creation work, lasting through evening and night, the coming of morning was regarded by God as part of the first day. Continuing in Genesis, chapter one, God said, "And there was evening and there was morning, a second day. . . . a third day. . . . a fourth day. . . . a fifth day. . . . a sixth day."

"Morning" signifies the time period when the Ideal for the Creation was first realized. "Evening" signifies the period when God finished creating. Including the morning that came after the evening and night, God counted all these as one day. God indicates the time required for his Ideal for the Creation to be realized. The period from the point where God begins creating to the point where the Ideal for the Creation is realized is a growing period for all created beings and is represented by the night, the period between evening and morning.

The Fall of man also implies that there is a growing period, for if man had been created perfect, then there would have been no possibility of his falling. If a perfect being of goodness, resembling God, were to fall, then we would have to



Genesis 2:17



conclude that goodness itself is imperfect and therefore question whether God is really perfect.

Prior to the Fall, man had not yet perfected himself; he was growing toward perfection and could choose either the way of life or the way of death (Gen 2:17). God's Ideal for the Creation is perfection; so he would not create man to be imperfect. Yet man fell; so he must have been imperfect. We can therefore conclude that when the Fall took place man was in an uncompleted stage, in a period in which he was growing toward perfection.

B. The Three Stages of the Growing Period

God's entire work of creation took place through three stages: evening, night, and morning. The Four Position Foundation is established through the three stages of origin, division, and union. Similarly, the growing period is comprised of three stages: *formation*, *growth*, and *completion*. So, all creatures attain perfection by going through the formation, growth, and completion stages which constitute the growing period.

Some examples of the number 'three' which occur in the natural world are: the three kingdoms—animal, plant, and mineral; the three states of matter—solid, liquid, and gas; the three parts to most animals—head, body, and limbs; the three parts to most plants—roots, stem, and leaves; and the three layers of the earth—crust, mantle, and core.

In falling, man failed to go through the three stages of the growing period. Since the Bible is God's Word for restoring fallen man, it includes many examples of the number 'three': the Trinity—Father, Son, and Holy Spirit; the three stages of heaven; the three archangels—Lucifer, Gabriel, and Michael; the three sons of Adam—Cain, Abel, and Seth; the three sons of Noah—Shem, Ham, and Japheth; the three decks of Noah's ark; the three kinds of sacrifices by Abraham; the three days of darkness in Egypt at the time of Moses; the three days of separation from Satan at the time of the Exodus; the three forty-year courses of the restoration of Canaan; Jesus' thirty years of private life and three years of public ministry; the three wise men and their three gifts to Jesus; the three major disciples of Jesus; the three temptations; the three prayers at Gethsemane; and Jesus' three days in the tomb.

C. God's Direct Dominion

After going through the growing period, a person reaches perfection and then dwells in the realm of God's *direct dominion*. Man was created to be the *object of God's Heart*. It is in the realm of God's direct dominion that man becomes one in

Heart with God (becomes the object of God's Heart) and God rules man by love. The realm of God's direct dominion is the realm of perfection, the realm which a person reaches when he perfects himself; it is the place where man is under God's direct control.

Man enters God's direct dominion as he accomplishes the individual Four Position Foundation by realizing the union of mind and body centered on God. It is in the realm of God's direct dominion that husband and wife establish the family Four Position Foundation centered on God. Thus, the realm of God's direct dominion is the realm where the purpose for creating man is fulfilled.

God created all things for man, to be ruled by man. A perfect person, who is centered on God, is to govern all things when they are mature. This is man's direct dominion over all things. God rules all things indirectly, through man.

D. God's Indirect Dominion

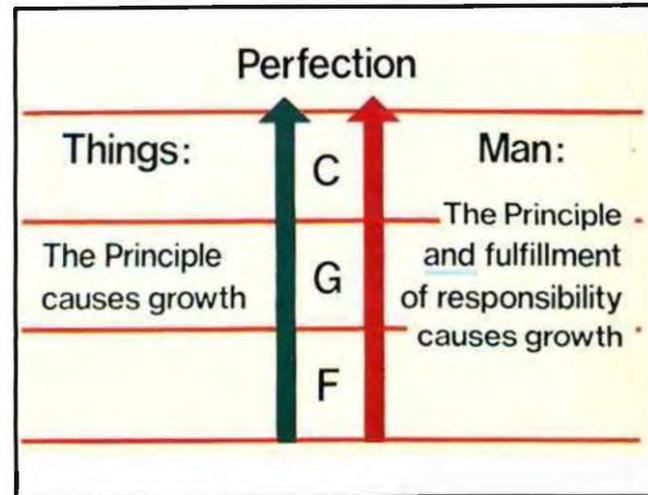
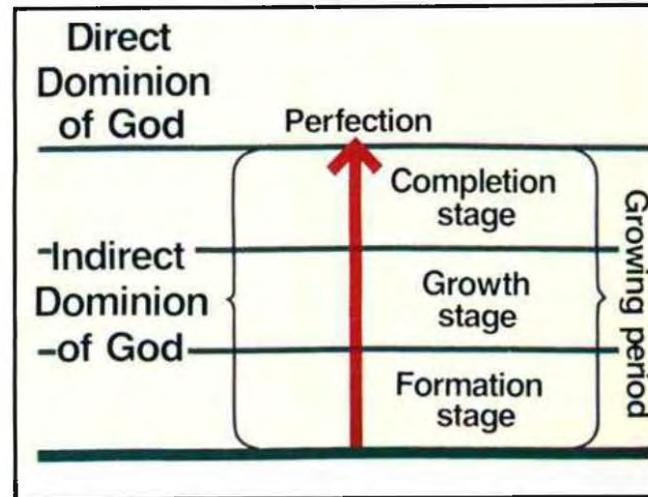
How does God rule people and all things while they are still in the growing period, in an immature state? God, a perfect being, can rule only perfect objects. Therefore, people who are in an imperfect state cannot be objects to God. God can rule them only indirectly, through *The Principle*.^{*} Thus, from the viewpoint of dominion, the growing period is the realm of God's *indirect dominion*. God, as the source of *The Principle*, relates to people and things indirectly while they are still immature,[†] dealing directly only with the result of growth according to *The Principle*, or God's indirect dominion.

All beings other than man go through the growing period under the autonomous control of *The Principle*. Man, however, is not perfected through the autonomous action of *The Principle* alone, but by also fulfilling his responsibility to observe God's commandments. In Genesis 2:17, God said, "... 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!" This indicates that it is up to man to not eat of the fruit and to perfect himself. Man's disobedience of God's Word and man's fall are determined entirely by man himself, not by God.

Therefore, man's perfection cannot be accomplished

^{*} When printed in italics, '*The Principle*' refers to the basic active universal law that originates in God and pervades the Creation. The term 'non-Principle' refers to a violation of *The Principle*.

[†] When a person reaches perfection, God dwells in that person (1 Cor 3:16); so it can be said that God actually relates to the things of the Creation directly.



Man's Perfection



Fulfillment of
Man's responsibility



Fulfillment of
God's responsibility

through God's responsibility alone, that is, through the autonomous action of *The Principle* (or God's control during the growing period). Man cannot think that God will take responsibility for man's perfection; man will realize his perfection only when he fulfills his own responsibility, even though that responsibility is very small when compared with God's responsibility. Man fell because he failed to obey God's commandment.

After seeing the result of man's failure to fulfill his responsibility—that is, the Fall—we may well ask why God gave man a portion of responsibility. In short, it was for man to qualify as lord of the cosmos. The true right of *direct dominion* belongs only to the creator. Nevertheless, God wanted man, a created being, to have direct dominion over all things. In order for man to rightfully have this dominion, God had to have man, who is a created being, inherit the nature of a creator. That is, God had to have man inherit His creatorship. Man is to do this by voluntarily participating in his own creation. In short, a person is not perfected by God's *Principle* and power alone. Man's own responsibility is a necessary element, although it is small when compared with that of God.

God gave this responsibility to man as the means for man to achieve perfection. So, God cannot interfere with man's responsibility. God let man participate in and cooperate with His work of creation because it is by man's doing so that man is to become God's heir. Thus, man's responsibility is a precious grace given to him by God. Yet, it is by failing to accomplish their responsibility that the first human ancestors fell. Therefore, man's responsibility is an absolutely necessary element in the dispensation for salvation, through which God restores fallen man to his original state.

God's dispensation for salvation has been prolonged for so long because the central persons in his Dispensation for Restoration have repeatedly failed to accomplish their responsibility, with which even God cannot interfere. As expressed in John 3:18, no matter how much blessing and love God may grant, salvation cannot come to those who have no faith. Matthew 7:21 says, " 'Not everyone who says to me, "Lord, Lord," shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven.' " This tells us that a person's doing what his Heavenly Father desires is entirely his own responsibility. Why can't a merciful God give even to those who do not ask? Why can't God enable those who do not seek to find and those who do not knock to enter? It is because it is man's own responsibility to seek and knock, and God cannot interfere with it.

V. THE INVISIBLE SUBSTANTIAL WORLD AND THE VISIBLE SUBSTANTIAL WORLD, CENTERED ON MAN

A. The Invisible Substantial World and the Visible Substantial World

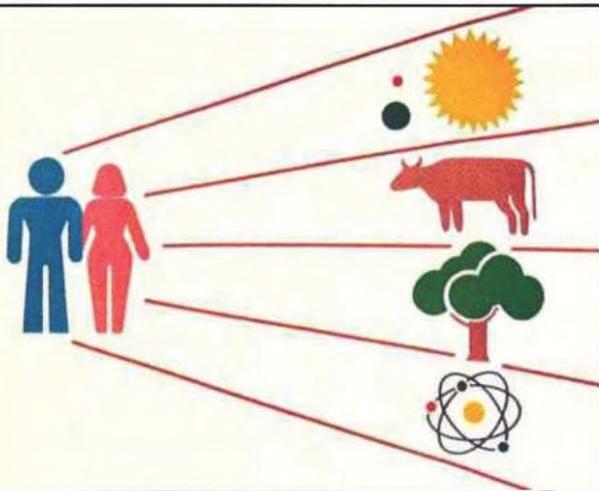
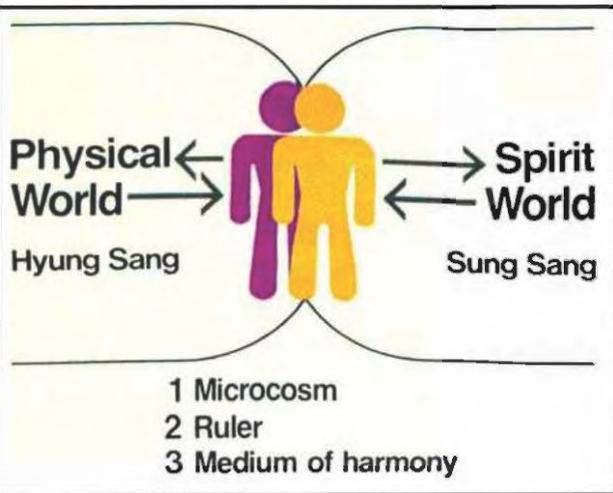
It is very important for our life of faith that we correctly understand the issues concerning life after death and man's *spirit self*. Let us examine these questions: Does man have a spirit self? If so, what does it look like? What is the *spirit world* like? What is the relationship of the spirit world to the *physical world*? What principles govern the spirit world?

Much information is being collected these days in relation to the spirit world. However, it does not seem possible to explain systematically or to understand clearly these apparently complex phenomena. As a result, the important questions mentioned above have confused and even dismayed many people, and this has affected their religious lives. Some logical explanation is necessary for the many descriptions of a spirit world that appear in the Bible, such as the three stages of the spirit world mentioned in 2 Corinthians 12:2, the appearance of Moses and Elijah with Jesus on the mount of the Transfiguration, and the many examples concerning heaven that are recorded in the Book of Revelation.

The Creation is not composed of only the Visible Substantial World, which may be compared with the human body; it also consists of the Invisible Substantial World, which may be compared with the human mind. The Invisible Substantial World is the Sung Sang part of the cosmos and is called the spirit world; the Visible Substantial World is the Hyung Sang part of the cosmos and is called the physical world. We can understand the relationship between these two worlds by considering the relationship between mind and body. Our physical body is limited by time; it cannot transcend the present moment. Our physical body is a being of the moment; it eventually becomes old and returns to the soil. Our mind is not limited by time; no barrier of time can stop it. It can freely reflect on the past and long for the future, if it wishes to do so; it is eternal.

The physical body is also limited by space. It occupies a specific place at each moment and cannot be in another place at the same time. The mind, however, is not limited by space. The mind does not leave any visible traces in the world of space and can exist in any place, if it desires to. The mind is so limitless that it can embrace the universe, if it expands its dimensions.

So, man consists of a body, which is limited and transi-



tory, and a mind, which is limitless and eternal. The sphere of action for the limited, transitory body is the Visible Substantial World, and the sphere of action for the limitless, eternal mind is the Invisible Substantial World. Just as man's mind is subject and motivator of the body, the Invisible Substantial World is subject and motivator of the Visible Substantial World (Heb 8:5).

B. The Position of Man in the Cosmos

Then what is man's relationship to these two worlds? In Genesis 2:7, it says, "... the Lord God formed man of dust from the ground . . ." which means that God created man's *physical self* with the basic elements of the Visible Substantial World. That God "... breathed into his nostrils the breath of life" (Gen 2:7) means that he fashioned man's spirit out of the basic elements of the spirit world to form what in The Principle is called the *spirit self*.

The position of man in the cosmos is as follows. First of all God planned man as the microcosm of the cosmos. God created the cosmos first, but he created it based on the pattern of the Sung Sang and the Hyung Sang of the ideal human being, whom he planned to create later. Man's spirit self is an encapsulation of the Invisible Substantial World, and his physical body is an encapsulation of the Visible Substantial World. God made man as the microcosm of both the Invisible and the Visible Substantial Worlds. So man is called a microcosm.

Secondly, God created man to be the ruler of both realms of the cosmos (Gen 1:28, 1 Cor 6:3). To put it another way, God created man's physical self from the elements that make up the physical world and gave man dominion over the physical world through his five physical senses. Similarly, God created the spirit self from the elements that make up the spirit world and gave man dominion over the spirit world through his five spiritual senses. Man was originally created with two sets of five senses, one for the physical self and the other for the spirit self. As a result of the Fall, man's five spiritual senses became dulled and man became unable to perceive the spirit world, which can be perceived only by the spirit mind and spirit body. Those whose spiritual senses have been restored by God's grace and a religious life can experience this world, either partially or completely (the Book of Revelation, 2 Cor 12:2, the Transfiguration (Mt 17:2)).

Thirdly, God created man to be the medium of interaction and the center for the harmony of the Creation. The spirit world and physical world cannot communicate directly with each other. When man's physical self and spirit self become one through Give and Take Action, the physical world and the

spirit world will communicate with one another through man.

From what has been said above, we can summarize man's position in the Creation as follows: man is the microcosm of the spirit world and the physical world; he was created to be the ruler of these two worlds; and he is the center for the harmony of these two worlds. However, because of man's Fall, the Creation lost its ruler and center of harmony. Thus,

... the creation waits with eager longing for the revealing of the sons of God; ... because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail together until now. . . .

(Rom 8:19-23)

C. The Relationship between the Spirit Self and the Physical Self

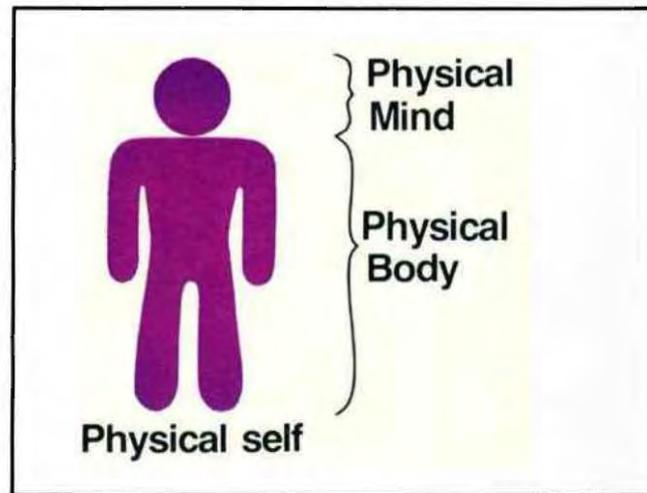
1. The Structure and Functioning of a Human Being

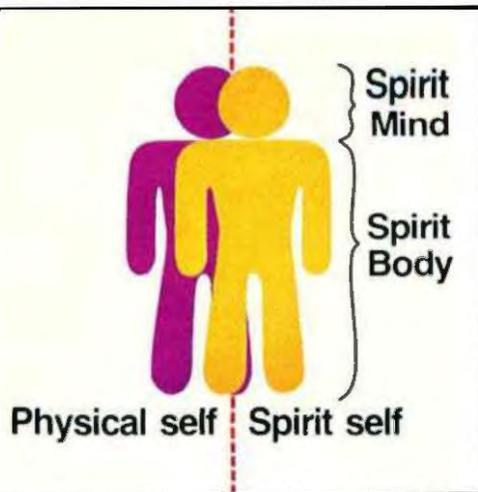
a. The physical self

The physical self consists of the *physical mind* and the *physical body*. The physical mind is the subject part of the physical self, controlling the physiological functions of existence, reproduction, and action. Thus, the physical mind is similar to an animal's instinct, manifesting such desires as the desire for nourishment and the desire for reproduction. The physical body consists of various organs, muscles, and bones. In order for man's physical self to grow in good health, it must take in air and sunlight, which are nutrients of a Positive (Yang) nature, and also take in various foods and water which are nutrients of a Negative (Um) nature. The physical self returns the *Vitality Element* to the spirit self.

b. The spirit self

The spirit self was created to be the subject of the physical self; it can be perceived through our spiritual senses. Even though a person may believe in the existence of the spirit self as a result of his life of faith, since fallen man has very poorly developed spiritual senses, he still has many questions about what happens to the spirit self after its separation from the physical self at death. When separated from the physical self, does the spirit dissipate like smoke? Is it just a spirit which leaves the physical self? Does it go to the spirit world with a substantial form? If it does go to the spirit world, does it

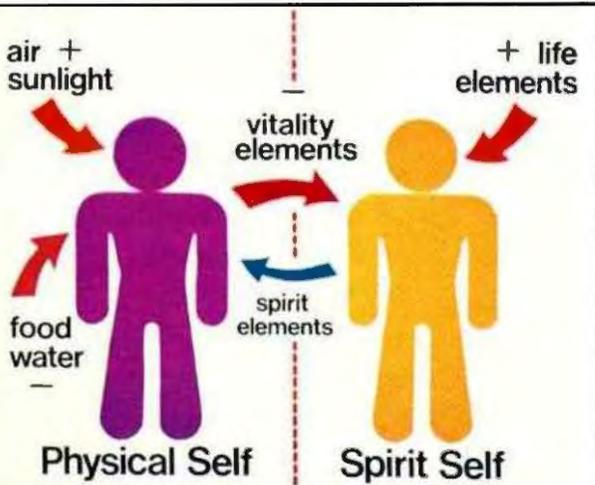




merely merge into God, or does it occupy a separate place in the spirit world? If so, what is the spirit like?

According to The Principle, just as each person has his own physical self, he also has his own spirit entity; so the spirit entity is called a spirit self. The spirit self is identical in appearance to the physical self, and it can communicate directly with God after it is perfect. After leaving the physical body at death, the spirit self lives for eternity in the spirit world. Man desires to live forever because he has a spirit self which has an eternal nature. The spirit self consists of a *spirit mind* and a *spirit body*. The spirit mind is the core of the spirit self, controlling the eternal life, love, and ideals of man. The spirit mind functions so that man lives a life of value, seeking for truth, beauty, and love. The spirit mind is the essence of the spirit self, is the subject of the spirit body, and is the place where God can dwell. The spirit body is the body of the spirit self, just as the physical body is the body of the physical self.

The spirit self needs nutrition for its growth and perfection. The positive (Yang) nutrient for the spirit self is the *Life Element* from God. The Life Element from God is the basic element that develops Heart within a person and develops him as a being of truth. On the other hand, the negative (Um) nutrient for the growth of the spirit self is the *Vitality Element* which comes from the physical self. When the physical self acts in accordance with God's Word, it projects good Vitality Element for the growth of the spirit self. The spirit self not only receives the Vitality Element from the physical self, but also projects in return a certain element which is called the *Spirit Element*. The Spirit Element is the element that gives joy and strength to the physical self.



c. The relationship between the spirit self and the physical self

As explained above, the relationship between the spirit self and the physical self is that of subject and object, with the spirit self growing and perfecting itself on the basis of its relationship with the physical self. The quality of a person's physical life is converted into Vitality Element and transferred to the spirit self. Thus, the quality of the spirit self is dependent upon the quality of the physical life. Accordingly, a spirit self that receives wholesome Vitality Element from the physical self becomes a being of goodness, whereas a spirit self that receives bad Vitality Element from the physical self will become evil. In order for an evil spirit self to become a good one, that person must repent while his spirit self is still in his physical self, for a person's evil spirit self is healed by receiv-

ing good Vitality Element through his repentance and faith in God's Word.

The most important aspect of the spirit self which has to be perfected through the physical self is a person's sensitivity to the love of God. It was explained earlier that God's Purpose for the Creation is fulfilled through the family (Four Position Foundation, the basic foundation in which his ideal of love can dwell. Therefore, only a spirit person who while on earth has fully perfected his sensitivity to love as a child, as a husband or wife, and as a parent, all centered on God, can go to the Kingdom of Heaven in the spirit world. The Kingdom of Heaven is ruled and harmonized by the love of God; it is the place where all are satisfied through God's love.

All created beings reach perfection through three growth stages. Based on the physical self, man's spirit self also goes through three stages of growth. A spirit self in the formation stage is called a *form spirit*; in the growth stage, a *life spirit*; and in the completion stage, a *divine spirit*.

The relationship between the physical self and the spirit self is like that between a tree and its fruit. A ripened fruit is harvested, whereas its vine returns to the earth. Likewise, because the spirit self was created to live for eternity, after separating from the physical body it remains and lives eternally in the spirit world, whereas the body returns to the earth. Many believe that man's physical body dies because he fell, but this is incorrect. God warned in Genesis 2:17 that ". . . in the day that you eat of it you shall die." Adam and Eve "died" as a result of eating the *Fruit of the Tree of the Knowledge of Good and Evil*. Nevertheless, after Adam and Eve fell, they lived for several hundred years on earth and bore children. This means that the death caused by the Fall is not the death by which the physical body returns to the earth. As soon as the first ancestors fell by disobeying God's Word, their eternal spirit "died"—that is, their spirit selves, which could communicate with God, ceased to function. Ecclesiastes 12:7 says, ". . . the dust returns to the earth as it was, and the spirit returns to God who gave it." This indicates that the physical self's returning to the earth is in accordance with the natural order of the Creation. A more detailed explanation of this matter will be given later, in the chapter "Resurrection."

When a person lives in his physical body according to God's Ideal for the Creation, he will be living in the Kingdom of Heaven on earth, and the world where his perfected spirit self will go after his life on earth will be the Kingdom of Heaven in the spirit world.

However, since God's Purpose for the Creation is to be realized on earth, his first objective in the work of salvation must also be man on earth. Thus, God has over and over again

sent his prophets to this faithless world and even sent the Messiah himself to earth. This crucial role of the physical life (and self) is why the Bible teaches that “. . . whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (emphases added) (Mt 18:18), and why it teaches us to pray that God’s Ideal for the Creation should be realized on earth (Mt 6:10).

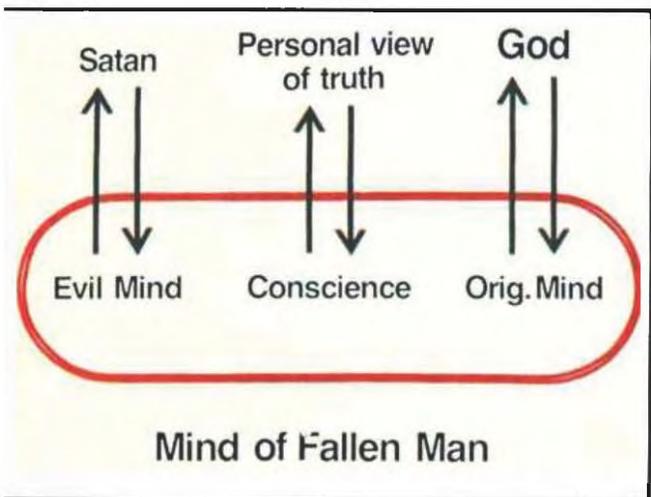
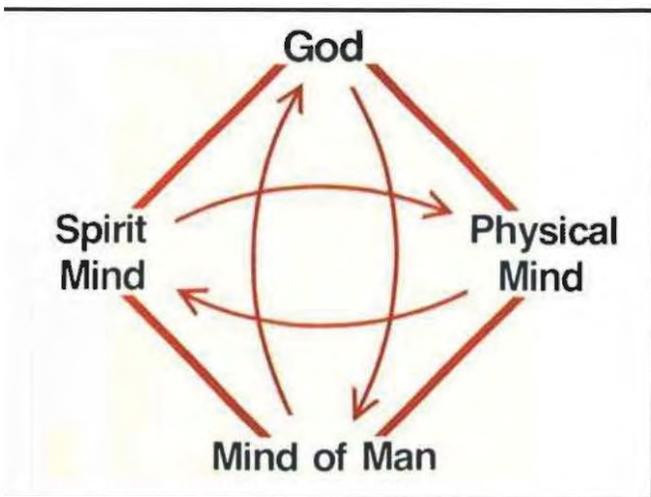
It is not God who determines whether a spirit person goes to the Kingdom of Heaven or to hell. It is each person himself who determines this through his daily life while in his physical body on earth. Each person goes to the place in the spirit world corresponding to the stage of development that his spirit self attained while he was on earth. God, the Messiah, and religion can only teach people how to avoid hell and show the way to the Kingdom of Heaven. Whether or not one receives the teachings of God and church is the responsibility of each individual.

In the world where the Purpose for the Creation is realized, Satan, sin, and hell cannot possibly exist. In God’s Ideal for the Creation, only heaven was to exist. But, because of sin, man lost his original value and became like refuse. The place where this refuse is kept is what we call hell.

2. The Human Mind in terms of the Relationship between the Spirit Mind and Physical Mind

The relationship between the spirit mind and the physical mind is that of Sung Sang (internal character) and Hyung Sang (external form). When the spirit mind, which is subject, and physical mind, which is object, become one through Give and Take Action, a human mind is formed. In a perfect person, the spirit mind and the physical mind perform perfect Give and Take Action centered on God and unite, forming what is called the *original mind*. Man’s original mind always directs him toward the Will and Purpose of God. When the physical body returns to the earth, the physical mind ceases to exist, but the original mind, which is formed through the interaction of the spirit mind and the physical mind, remains within the spirit self.

The spirit mind and the physical mind engage in Give and Take Action and unite centering on what man thinks is true. We call this union the *conscience* of man. A perfect human being always stands on the perfect truth. Therefore, the original mind and conscience should not diverge in two directions, but should be united. That is, the original mind and the conscience should relate as inner and outer aspects and always direct man toward God’s Purpose and Will of goodness. Fallen man still has within him the original mind, which



directs him toward goodness. However, fallen people have lost the absolute standard of goodness, and therefore their standards of conscience differ from one another according to their opinion of what is true. Wherever a different view or theology is held, a different direction of conscience will exist.

Also, because man came under Satan's influence as a result of the Fall, his spirit mind cannot properly receive the Life Element from God and remains immature. Such a spirit mind is incapable of being in the subject position to the physical mind and is instead dominated by the physical mind. And when this immature spirit mind performs Give and Take Action with the physical mind which is under Satan's dominion, another mind is produced, one directed toward evil. We call this mind the *evil mind*. The original mind and conscience of man fight against this evil mind, which is against God's Will and direction, and direct man toward goodness.