

PRINCIPLES  
OF  
EDUCATION

THEORY OF  
THE ORIGIN  
OF CRIMES

*THEORY OF THE ORIGIN  
OF CRIME*

*by*

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# Introduction

In spite of man's craving for happiness, his life seems to be spent in agony. Since unhappiness is not the purpose nor the goal of life, righteous men who were enthusiastic for the salvation and happiness of mankind exerted all their energy and sincerity to eradicate the cause of crimes and unhappiness. The almost infinite number of crimes can generally be divided into two categories: individual moral crimes and crimes against society. Regardless of kind, all crimes originate in man's mind. We have two minds which are contradictory: an original mind in the depths of our consciousness which is seeking goodness and the expansion of it (nobody seeks evil) and a greedy, lusty mind rebelling against the inner voice of the conscience which points to the good. These two conflicting minds cause unrest and agony in man's heart. When the evil mind exceeds the good mind, the evilness reverberates throughout the physical body and brings forth criminal action. In this way destruction and unhappiness permeate individuals and society.

There are a number of crimes committed unconsciously because of ignorance of the truth. There also are crimes committed because of man's inability to defeat the evil mind even though he recognizes the evilness and the crimes.

The efforts made by many religionists, philosophers and statesmen at the cost of their blood, sweat, and tears have been enormous. Their efforts to overcome and ultimately eradicate all crimes will remain in the annals of history - in the Bible, other scriptures, philosophies, and codes. Yet the radical solution of crimes was not realized. Religionists, philosophers and statesmen have reached a deadlock today and are powerless and ineffective. Furthermore, they themselves are becoming agnostic and skeptical. The endeavors made through religion and education have not raised human character to the ideal standard. Feeling the difference between their ideals and their actual life, they sometimes feel the hypocrisy and meaninglessness of their teachings. If religions and philosophies in the past had resolved the fundamental problems of crimes, then sin and crimes would not have endured until today and mankind would not have suffered in unhappiness. Some religious people have hope by believing their sins will be expiated by faith in God's grace, and they will enter the heavenly kingdom after life. But Jesus himself spoke very strictly about heaven and hell, and stated that salvation depended on each person's activity rather than God's grace or redemption.

And if your hand or your foot causes you to sin cut it off and throw it from you; it is better for you to enter life maimed or lamed than with two hands or two feet to be thrown into the eternal fire.  
(Matthew 8:8-9)

Since man seeks to accept only reasonable truth, he automatically repulses the irrational, so to speak, contra-truth. The acceptance and practice of the contra-truth bring about contra-value. In an effort to remove the irrational, man has developed a partially rational and logical explanation of truth through dialectics - the process of "thesis", "antithesis" and "synthesis" by selecting and removing the unreasonable. Some religionists foolishly emphasize that truth is not logical or rational. That means it is illogical or irrational. Religionists do this in order to cover poor interpretation of scripture. They demand blind faith. Therefore, they have been teaching unreasonable truth which is untruth. Thus, there has been no heavenly kingdom on earth.

Through the great scriptures, the reasonable truth was not elucidated because the people lacked wisdom and belief. Their inability to comprehend the truth eventually caused the separation of mankind into different denominations and the destruction of human lives in religious wars.

Yet, we cannot say the effect of religion has been totally destructive. Religion contributed to humanity by discovering the meaning behind the symbolic words of the scriptures and by offering those discoveries to cultures and civilizations in the form of ethics and morality. Thus, man did not have to completely just believe symbolic, mysterious, unrealistic, ritualistic dogma. Religions have contributed greatly to the basic cultural dominions in the world: Christianity, Islam, Hindu and Buddhism.

There would be no necessity to study religion or the deep meanings of the scriptures if it only resulted in vague beliefs and just a willingness to attend church. The purpose of religion is to teach the truth that pervades the individual character, the family, the society and the world culture and civilization and to give direction towards the goal of salvation.

Fortunately, man's ability to reason and his conscience have been greatly enlightened and religion was stimulated and reformed by critical reason. Personality and life were enhanced, and the culture that centered in Christianity advanced quickly and contributed to the enlightenment of the world. If, at the time of the Enlightenment, people had been captivated by mysterious stories and blind faith and had neglected the functions of their conscience and intelligence, religion would have ended long ago.

The purpose of religion and philosophy is to deliver man from sin and to bring him peace and happiness by showing the way of life and by clarifying the cause of unhappiness and crimes. It is not to absorb him in rite or formality. Until today, however, no religion or philosophy could grasp the cause of unhappiness and the origin of crimes. Religions, philosophies and codes discuss crime and deal only with its consequences - not with the origin or the fundamental

cause of crimes. Without disclosing the origin, there can be no total solution, but only a partial or temporal one. No matter how many times man has repented or seems to have found a solution, the number and rate of crimes increase because of their partial and temporary treatment.

Today, many nations have material prosperity and a high standard of civilization. It was thought that material prosperity might prevent crimes. However, the number of crimes has only increased. This graphically indicates that the fundamental problem is man himself, not the external environment. Though social scientists and the various police agencies are grappling with the problem of crimes, there will be no decisive and ultimate solution unless each individual member of society is reformed. The enforcement of society's laws in order to prevent crimes restricts mankind rather than makes him free. The solutions derived from a study of the crimes themselves are merely partial and temporal; they have not been fundamental enough to effect a lasting solution.

It is clear that man must pursue and comprehend the ultimate cause of crimes. Without understanding and exposing the ultimate cause, there is no ultimate means of solution. As long as the root of a wild grass survives, the grass springs up over and over again. In order to make it so the wild grass will never spring up, the root must be totally eliminated. The elimination of the total root automatically results in the total elimination of wild grass. An invalid is never cured completely unless the ultimate cause of his illness is found out. Now is the time to devote our efforts and energy towards discovering the origin of crimes and unhappiness. Without this discovery, there can be no light in mankind's future - there can be only darkness and despair. In this search for the origin of crimes we must be honest if we are to be truly emancipated from sin and find peace and happiness.

Among the many religious and philosophical writings only the Bible precisely describes the origin of the sin of mankind in the story of Paradise Lost. However, if taken literally, the Biblical presentation is illogical and unscientific. It is difficult to believe that

sin originated when Adam and Eve, deceived by the serpent, ate fruits of the tree of knowledge and that from this act an original sin has been passed on to all men. If such a story were the truth, then the materialists' claim that the cause of unhappiness is eating fruit (which is material) and that the unhappiness in the world can be ended by the materialistic progress of civilization, is a reasonable conclusion. However, a literal interpretation that sin was caused by eating the forbidden fruit is unreasonable because a sin by material would never pass from generation to generation as an inheritance. In other words, if someone ate a spoiled apple, he might suffer a severe stomach ache. However, his children would not be necessarily susceptible to a stomach ache because of his actions. There is no reason to believe that lust, greed, deception, conflict and other evil natures would follow and be inherited. Therefore, the story of Paradise Lost has survived as an allegorical story which theologians scarcely believe. If Paradise Lost, which describes the origin of crimes and sins is obviously false, it seems that we can no longer rely on scripture.

However, through the pursuit of hidden meanings behind the literal, symbolic words, or through employing our utmost efforts of scientific induction, we can reach the ultimate cause of crimes.

## Two World Views

### PART II

It is an undeniable fact that this society is full of injustice, falsehood and endless conflict caused by corrupted desire and morals. Why is our society so chaotic and how can we change this world's situation to the Utopia in which all mankind can live a harmonious life? Concerning these problems, there are generally two views. One

is that since this world originally resulted from a collision of blind force, it is natural to think that the consequent world is conflicting and chaotic. Confusion happens and exists, however, with a certain lawfulness. Henceforth, from this viewpoint, adjustment and progress might occur through properly fulfilling this certain law. The other idea is that this world was originally meant to be harmonious and in equilibrium under the universal principle. Man is to have upset the balance; and this imbalance in turn then induced further imbalance. The destructive cycle has been repeated and the chaotic world situation that we see today was brought about. If we hold this view, by virtue of the originating force it is concluded that the balanced, harmonious status would be restored by itself once we find out the motive cause of confusion and remove the cause. Then, the movement of the universe in perfect unification, order and harmony would be established.

Generally speaking, contemporary social sciences are based on the first idea and they have adopted the theory of evolution. Dialectical materialism is also based on this view. On the other hand, rationalism which seeks the ultimate solution through rational thought and conscience, idealistic philosophies, and many religions hold the second view. The idea of original sin, the fall, the ultimate evil and worldly desires results from viewing criminal actions in daily life as caused not by man's original nature, but by man's deviated nature motivated by some causal factor. The former idea recognizes the present status and actually measurable status of man as the only true fact. Consequently, there is no room for any ideal value structure in it. This idea concludes that to combine or adjust the actual statuses in trial is the most practical and realistic way for solution. On the other hand, the latter regards man's contradictory status; and the deviation is the status in which the truth, the original value, position and relationship is lost. Therefore, this view motivates man to search for the original truth as it is seen in some other idealistic existence - the natural way of conscience and rationality - rather than in the distorted actuality. Hence, this view con-

cludes that the solution of today's predicament will be accomplished by the enlightenment to, and the enforcement of, the truth, and not by mere adjustment to the actuality.

In dialectical materialism both points of view (evolution from conflict and a deviation from perfection) are held but are mixed. The emphasis is on the process of adjustment to the actual and the means for solution is the same process (conflict).

This viewpoint, seemingly, is reasonable, yet the further analysis shows that it contains one disputable factor which is: that the actuality (the way things are now) is the unchangeable truth. If we maintain the idea that man has been a certain way in the past, and man is that way at present and that he will be the same way in the future, naturally we come to the conclusion that man has been fighting, has been deceptive and ego centered, is so now, and that he will continue being so in the future. However, is it really true that the actuality (the way things are now) is the unchangeable reality (truth)?

In order to analyze this question and bring it into the light, the truth has to be re-examined thoroughly. As it is discussed in Chapter I, in details, the truth is fundamental to all existence, is unchangeable, universal and infinite. That which is so in one instance but not in another, is not the truth. The truth brings exactly the same result at any time, in any place and by anyone. Furthermore, it always produces the constructive and developing consequence for the whole and also for the individual. For the truth to bring the same effect under any circumstances, it requires sufficient conditions. The conditions are the unity and harmony between a thing and its entire surroundings which maintain the thing in the way it is, and the reciprocal interaction towards the purpose of creation. A concrete example will be found in the relationship between the body and its component cells. Man's life is maintained by the perfect harmony and unity of the cells. However, when the harmony and unification between individuals and total are broken, and conflict, confrontation and separation occur (such as with the disease, cancer) what is the result? The answer is: death instead of life. The whole has to be

preserved by eliminating the deviated individual (in this case the cancerous cell) and restoring the unification and harmony. Otherwise the whole body will be finally destroyed by the temporal survival of the whole since the individual existence is supported by the whole. The way of elimination of the ego is the maintenance of a harmonious life through overcoming the conflict and disunity; and the way of preservation of the ego is the destruction of both individual and whole by conflict.

Only phenomena with harmony between individual parts and the whole endure, while anything else will eventually be destroyed through the passing of time. It can be concluded that the thing which is consistent and steadfast through the trial of time is the eternal truth. Disharmonious phenomena can exist only temporarily.

In this way one comes to the conclusion that currently existing phenomenon is not always the truth. The phenomenon which has perpetuality, universality and common benefit, with unity, order, harmony, right position, status and direction can really be named "truth". The phenomenon which lacks harmony between the whole and its individual uniqueness can "be" temporarily, yet it cannot remain "being" on the perpetual level. In the "disharmony" or confrontation and struggle, the phenomenon is doomed to destroy itself sooner or later. Unless the disharmony is re-unified through sublation (dialectical process to synthesis), the phenomenon is subject to destruction. Special attention has to be given to the fact that in many cases of our actually living world, the mere status "be" and the harmonious and continuous status "being" are mixed. In such an occasion, even though the present status "be" is grasped objectively and impartially, it cannot correctly represent the status of perpetuality and universality of truth; it might be the contrary situation and relationship which destroy other relationships and finally lead both whole and individuals to the corruption - like cancer. If someone happens to have cancer in a certain part of his body, he will try to get rid of cancer or it brings death. He will not leave the cancer alone simply because it happened to "be" in his

body. Likewise, what is actually in the condition "be" is not always true. The phenomenon might "be" something against one's will or proper function. Both "harmonious" and "disharmonious" existences cannot be differentiated with respect to "be" from the mere fact it is hard to distinguish whether the phenomenon has perpetual, universal and elevating factors or it has contrary factors to destroy itself. A normal radio and a broken radio are not distinguished in the sense of "be". Therefore, no matter how objectively they are observed as they are at present, the mere observation cannot bring any distinction nor allow complete functional judgment. What permits the evaluation is the awareness to the purpose of a radio and whether it is achieving the purpose or not. It is the functional and evaluatory analysis which determines whether or not the phenomenon is exhibiting the original value and purpose.

Modern science attaches too much importance to objective study. Scientists produce a critical defect in science when they say that it cannot and should not have value structure. They insist that the view of value should be avoided in the search for truth. However, it is futile to attempt to reach the truth unless the definite value structure is utilized, because the way a phenomenon is now is not always the true status of the phenomenon. For example, all mankind has a similar physical appearance in respect to perpetual universal and original value analysis. The world consists of and lies in the conjunction and mixture of truth and untruth. Mere observation in which value is not considered cannot distinguish one from the other. There are two ways to make distinction possible.

One way is to see if the phenomenon is destroyed. The symptoms of its destruction show if it is true or if it was untrue. The repeated rises and falls of nations and societies in the course of history has been a continuance of the contradiction between truth and untruth since man deviated from the original course of the true history. To discriminate truth from untruth by waiting for its fruits in most cases, restrains and retards the establishment of a concrete method to return the newly realized untruthful status to the truth.

The other way to determine truth or untruth is to analyze the actual relationship of a phenomenon to the whole and to find out whether it brings perpetual, universal and mutual development and prosperity to both the whole and the individual. The proper application of this method enables us to prevent destruction beforehand and to eradicate the cause of corruption instead of temporarily reducing the occurrence of the symptoms.

The original purpose of science is to establish such definite truth. The collection of material facts or mere observation of data is never worthy of being called scientific unless what is truth and what is untruth is clarified authentically. Nevertheless, today's science is blind to the normal and the abnormal, and the original value and the inversion of value which are bound in objects and phenomena. This is only because of the view which insists that the objective recognition is the only means to comprehend the truth (the normative status of the thing). Even some scientists do not become aware of the critical defect of objectivism. So, I will discuss why it is an arbitrary dogma not to include evaluation with analysis. Also, I will discuss how such a belief and method have arisen.

The idea that objective perception is the comprehension of the truth seems to be derived as the consequence of study and practice in the field of natural science. Natural science is epoch-making and provocative in that it confirms that one has to start the search of truth from the analysis of actuality and that one has to examine what is grasped in reality. Natural science studies the dynamic relationships which actually support and promote physical existence. The truth is the relationship found in the actual movement of phenomena. It does not mean random relationships.

Furthermore, any reasonable relationship which can be introduced into reality even though scientists have never found it in the physical world also can be named the truth. Through the minds and efforts of creative persons, unactualized truth which was not previously realized, though present, in the world, is manifested in inventions and reformations.

The physical world is the mixture of the truth and mere objective facts. We have to be aware of the partiality of the objective facts and the fields of study of natural science. The world of natural science is, primarily, the mechanical field of strict physical law in which there is no random movement. There is no deviation because of its automatic orbit fixed by truth; thereby all movements observed in the actuality are the succession of consistent manifestations of the truth. Therefore, in the field of natural science, such as dynamics, it is said that the actuality (the way things are now) is the truth.

However, once we begin to enter into the field of freedom, creativity and subjectivity, as in the human world, the error in the application of scientific method to this field becomes obvious. The field of natural science is like a music box which has a fixed, limited range of development and movement such as B comes after A, and C comes after B. However, the field of human behavior is much like chess - many varied paths or one broad dominion of choice can be conducted from one initiating move. In chess, the positioning of one player defines his opponent's move. Yet, the way he responds affects more than his immediate conditions. The way he moves is decided upon according to his determined plan to win the game, and his awareness and familiarity with the basic formula of chess. The move in chess of those who seek the definite victory by applying their long experiences and study in the truth of chess is rather limited. On the other hand, the chess played by those who just play the game to kill their leisure time without much experience and knowledge about the basic steps, is accidental and inefficient.

At this point, some conclusions can be derived. The chess move stimulated by a preceding move differs from dynamics because there is the presence of freedom (non-decisiveness). Another conclusion is that not all moves are pointing directly to the victory; some of them are right and some of them are wrong. Then, why does a preceding or initiating move bring a certain reaction in the moves of the next player, especially among those who have insight in chess? It is because the next person plays to bring the victory, not

just to respond to his opponent. The player who initiates the game, or moves first, gives only conditions for the succeeding move. The conditions do limit the following moves, yet they can never determine it, absolutely. The following move depends on the purpose or intention of the next player to decide his move by free will. From these facts, it is clearly known that the so-called scientific method of predicting human activity statistically by simple analysis of related conditions cannot bring any definite conclusions - nothing more than a guess. Science gives us a certain possibility of the nature of movement in some fields, but cannot make definite statements in the realm of human subjectivity.

Unless the purpose-consciousness of a man is known, his action cannot be predicted even though all previously established knowledge and techniques (i.e. statistics) are given. Whether or not the man standing on the cliff is about to jump off, is decided by whether he has the purpose-consciousness of suicide. Insofar as he does not have such a purpose-consciousness, he can never commit suicide even if he is living in an environment which, according to scientific data, breeds suicide. Man's action is never determined by surrounding conditions though he can be affected by them. It is his purpose-consciousness which determines his action. The simple mental reaction coming from instincts possibly can be hypothesized. Yet, even that instinctive reaction is not decisive if his personality and will power are strong enough to restrain his blind instinctive desire. The mechanical method of natural science of finding the nature of phenomena from their surrounding conditions by virtue of reactions caused externally, cannot be applied to man.

Furthermore, it is not precisely correct to say that the direction of the movement of a phenomenon is decided simply by surrounding conditions in even physical phenomena. It is a rigorous purpose which determines exactly the direction of a phenomenon. In physical phenomena, it appears to be true that a certain result is gained if certain surrounding conditions are set-up; because the purpose, in the case of physical phenomena, is predominately existing in a

thing and there is no freedom to choose alternative ways. Still this is not the satisfactory condition to determine the direction of the movement. What does determine the direction is the innate purpose which is embodied in the phenomenon as the attribute of the phenomenon.

The purpose of a chess game (which has the characteristics of eternity and universality) is identical to the purpose of victory. The collection of the best systematic positioning may be called a "commentary". The commentary, therefore, is the strict way, namely the truth of chess. If the players had great intelligence and experience and put forward their best effort, the one who followed most closely the strict way would win the game. Yet, not all chess players follow the truth. The players have free choice between the right way and the wrong way. The former gives the joy of victory, but the latter is in an unprincipled free dominion, namely, license. True freedom brings joy, but license brings agony.

The commentary does not direct a merely particular move or static position. There are many possibilities and infinite choices in the principled dominion, therefore, though the master chess players play numerous games, no two games are the same, and therein lies the pleasure of chess. Human activity can be compared to the chess game. Thus, as far as human activity is concerned, scientific objectivity is not almighty. The activities are various and myriad from simple to complex and from constructive to destructive. Only the phenomena that accommodate the total in their purpose and follow the principle in their effort to fulfill the purpose can be truly called the manifestation of the truth. The phenomenon is not determined by mere external conditions. It is decided upon the purpose-consciousness, which is the subject, and its relationship to the external conditions, which is the object.

Therefore, objective observation of human behavior without value never brings the comprehension of the truth about man. In contemporary social science, there are many senseless attempts to apply the objective method for the scientific recognition of truth.

which is only effective in a particular field. Such a method cannot be helpful to the world of man without deep insight into the vast difference between man and the physical world of nature.

So-called social scientists simply believe that they can gain some truth from the objective observation of human activity, collection of opinion and the compilation of statistical data. The truth, however, can be gained only from where it is. The examinations and analysis of even one million games cannot come to any commentary (the truth), if the games are poor and devious. Yet, much truth can be deduced from one singular game if it is the unforgettably fine game played by masters.

For us to find out the realistic and concrete way of making the world better, it is extremely important to free ourselves from those previously fixed concepts. It seems most reasonable to transfer the mechanical methods of analysis and measurement, which are applicable to the fields of natural science, to the field of human behavior. However, mere objective observation of human activity takes us from the truth about man.

It is dogmatic and arbitrary to assert that objectivity equals truth. Therefore, it is a matter of grave necessity to review everything from a new viewpoint and to understand the difference between the objective world and the truth. We can see this by understanding the importance of purpose-consciousness of man as shown in the example of the chess game.

# Evolution or Deviation

## PART III

At this point, I will come back to the primary subject.

First, what is the reason that the present world is in such great confusion that it seems impossible to resolve? There are two ways

of reasoning. One is that the world was generated originally by collision of undirected forces, and thus it is in the orbit of evolutionary progress in trial and error by natural selection. The other view is that man himself, without having exhibited his potential power to its full extent, has confused the harmony although the world was originally created in perfect harmony.

If we accept the former reasoning, there would be no assurance of transforming confusion into perfect harmony in spite of man's craving for the perfection of himself and his society. There is no assurance because of the inherent confusion in the source and the resulting nature of things themselves. This way of thinking will be called "evolutionism".

If we accept the latter reasoning, it would be concluded that the world and man are created with the intention to be in perfect harmony. Then, the perfect status has not been realized yet, simply because of man's ignorance of the structure of the world intended. In other words, the fundamental principle which should harmonize and unify the world and man has been lost, and consequently the original value, position and relationship of things is lost also. This is the deviation and I name such a way of thinking "deviationism". There would be a great difference in the methods of solving world confusion depending on whether we accept the view of the evolutionists or the view of the deviationists.

Evolutionism sees the world as incomplete and inherently contradictory. Thus, for those who uphold evolutionism, it is inconsistent to stress to attain the establishment and expansion of the ideal world by promoting man himself, his family, his community and his nation. The evolutionist accepts imperfection and contradictions as natural phenomena. Therefore, he cannot feel a deep faith, hope and belief in the future. He only envisions a slightly better world, and has no image of a perfect one. He believes that "perfection" is merely a concept and that such an abstraction will never come about as a reality. The absence of a definite image of the perfect world cannot elicit the passion and enthusiasm that is necessary to devote one's

life to bring a dream into reality.

Some evolutionists expect to establish a utopia by the evolution of society. Nevertheless, 6,000 years of man's efforts and his development of politics and philosophy did not bring great results. There is still chaos and confusion in our life and society.

On the other hand, if we uphold deviationism, we can find meaning in our efforts. Strong conviction comes from the idea that man and the world can be harmonized because they were originally meant to be harmonious. Confusion exists because the truth, the formula for harmony, has not been found; and thereby the means to attain harmony is not known as yet. The truth is not known to man, yet it does definitely exist. Because the world was created to be harmonious, harmony definitely will be realized. The world of perfect harmony is accomplished by enforcing the truth, for the truth is the way of life. Those who accept the idea of deviationism are often religionists and idealistic philosophers. Their first premise is the projection of the ideal status in which man and the world should be. They examine and analyze man's character and attempt to analyze the wrongness - the deviation from the proposed ideal status.

Most of these ideas, however, are vague and mysterious in their projections and explanations of the ideal. Therefore, ways of attaining the ideal have been too obscure and unrealistic to convince intellectual people. Furthermore, projecting their anxiety of the after-life, they have been seeking security of earthly benefit. Even by applying the knowledge of science, philosophy and religion they have lacked a dynamic and clear vision as well as the plan to create the ideal world on earth. However, the ideology which presently comes closest to satisfying man's desire for the actuality of a world ideal is Socialism because of its practicality, rather than other proposed ideal utopias. Socialism has expanded during the last decade to the extent that it occupies one-third of the whole world. One of the reasons for the spreading of Socialism and the withering of religions is that the religions have lacked a vision of the ideal as well as a practical plan to attain that ideal.

Since we want to create the best of all possible worlds, the important point is to know whether we should accept evolutionism or deviationism. If evolutionism is true, all the efforts to realize world peace and happiness might be fruitless. The critical factor in the selection between the two is the concept of "perfection". If there were a perfect solution to the world's problems, no one would prefer the imperfect solution. The reason why people have chosen an imperfect answer (which is closer to reality) as their practical aim is that there are many defects and impractical points in actualization of theories which are based on "perfectness". Under the circumstances, it is more convincing to believe that the real world is imperfect and will remain so. Because we desire the idealistic, the actual possibility of the existence of "perfectness" has to be thoroughly examined. And if "perfectness" is found to be an impossibility, to merely deal with the imperfect should be the unavoidable secondary method.

Now then, is it impossible to expect the "perfection" of this world and man, and are the world and man such irresolute beings? In order to satisfactorily answer this, it is necessary to clarify the incompatibility between decisiveness and imperfection, unity and confrontation, and harmony and self-reform or self-revolution. It is unnecessary to represent the essential meaning of life implied in these words without pursuing the contradictions in them.

If we objectively view the physical world, one cannot fail to perceive the unitary and harmonious nature of the universe. Physical science firmly upholds and is derived from these facts. On the other hand looking objectively at humanity one can see the imperfection and plight of the man who estranges and alienates himself in struggle and suffering. Furthermore, according to Hobbes, man has been "incorrigibly repeating the conflict of all men to all men". It is also undeniable that the unjust have an overwhelmingly strong influence on society. Human history has been the continuous succession of rebellions and revolutions. Thus, contemporaries have come to believe that the status of the world is decisive although it is yet im-

perfect; unified, yet conflicting; harmonious, yet always facing the threat of revolution by self-denial. Some people link those contradictions without thoroughly examining whether those two conflicting properties can be acceptable to one another (striving to be an ideal man versus man's imperfectness as his unchangeable definite reality).

And some people in search of a unifying comprehension from a more original viewpoint, try to grasp the contradiction between the harmony implied in monism and the conflict in dialectical materialism by the concept of the unification of contradiction. Some people try to overcome the contradiction between harmony and self-denial by use of enigmatic expressions (i.e. the new always rises and grows in the body of the old). But, how is it possible for an imperfect thing, which lacks balance between the whole and its parts, to have a primal orderliness; and how can anything in conflict and exclusion possibly be monistic? Moreover, how can a thing be constantly harmonious if it is constantly changing in itself to something else and denying the thing from which it came? We will be aware of the endless contradiction and unacceptable rationale when the obscurities of content and concept are more definitely expressed. Then, following a questioning of these inconsistencies, contradiction can be synthesized.

In regard to the relationship between imperfectness and decisive direction, there seem to be no contradictions at first glance. Yet, deep insight and thought make contradiction clear concerning decisiveness. We know things in the physical world are moving and changing and movement has a primary decisive direction. The decisiveness derives from the power that compels movement with direction towards a definite goal. Movement cannot be without direction. Moreover, even though a thing happens to have a goal, there also would be no decisiveness if there were no balance between the body and the whole. Man is no exception. Decisiveness can only be found in action in which a definite goal is established; and the power of action is directed towards the goal in persistent, constant harmonization of its action to the surrounding environment. If any one of

the above conditions is absent, there would be no decisiveness.

The process by which an organism pursues a specified goal and adjusts itself to attain the goal is called a "feed back system". All energy has a certain decisive direction; even light moves forward. There has to be a system of adjusting a thing itself to its goal. The system is not formed from without, for it is common to all the existences. The feed back system is an inward invisible mechanism.

In this manner, it can be seen that eternal imperfection and movement in a decisive direction are two incongruous concepts. It is natural to conclude that the decisive direction of an action comes always with a completed feed back system. If there is decisive direction in a theory, there has to be inwardly, or outwardly, the feed back system. Then, it cannot remain imperfect. Then how can the contradiction between imperfectness and indecisiveness be synthesized?

In so far as the subject (imperfect man) and the predicate (decisive physical law) are incongruous, the solution has to be sought by assuming that the subject and predicate are in different categories. That is to say, the subject imperfectness is about man and the predicate, decisiveness, is about the physical world. The confusion comes from presuming them both in the same category. Then, how and in what sense are they different? The physical world is mechanized to aim constantly at a certain goal (purpose) and to preserve the relationship between individual bodies and the whole surroundings on a rigid track. Existence is perfect and normal if it is consistently harmonious. On the other hand, man has been repeatedly breaking the unification, harmony and balance between the individuals and the collective by contradictions, fighting, and disunion. In this sense, man and the world he makes are imperfect and abnormal. Yet, in assuming the physical world is perfect, it seems reasonable to assume that man also can be perfect.

Then, what is the difference between man and the physical world? They are different in the light that the physical world is unconditionally decisive on the enforcement of natural law. Man is imperfect and can deviate from natural law. Consequently, man does

not have complete decisiveness. However, man is also able to be perfect and remain perfect if he enforces the right direction (truth) in the same manner the physical world strictly follows physical law. Having lost his original position, status and relationship, man is not manifesting his original value. In other words, he “deviated” from his originality and is not natural or perfect.

How can the contradiction between confrontation and monism be resolved? This is the question that every philosopher from ancient times until the present has made desperate efforts to answer and it remains a mystery. Dialectics is the product of logical thinkers to overcome this mystery and bring enlightenment. This is the so-called “synthesis of contradiction”. These two concepts of monism and confrontation are differences between decisiveness and imperfection, which are both unacceptable to each other. This will be made clear through investigation. The estrangement between the two will be precisely known through the comparison of two examples. We can compare, for example, revolutions based on class conflicts to the process of plant growth. Both are similar in the respect that the old is denied and the new is derived. Yet, the crucial difference is that each part of the plant, in its growth, makes new development unceasingly aiding and cooperating with each other toward one unified plant. Each cell moves for the unified, common purpose of one body, and there is no discord of direction and purpose between the cells. Moreover, each part, at any moment is constant and harmonious. There is not a bit of inner conflict and there is no disharmony in outward shape. In fact, if the plant lacked harmony, immediately it would die. The way a plant grows is by constant change with harmony from the beginning to the end.

Contrarily, dialectical materialism insists that conflict denotes change and bring progression. Hence there would be no progress where there is no conflict. However, conflict between cells cannot be seen at any moment in the growth of the plant. There is, instead, precise cooperation. This relationship is the major force which blossoms the plant in dynamic progression. The theory that contradiction

and **conflict** have existed since the beginning of the universe and will exist to the end, is seen only in the communistic writings of Lenin, Mao Tse-Tung and others. Contradiction or conflict is not given even a by-line by mother nature in the living text of this great universe, with the exception of man and his society. The universe is moving towards integrating action, not toward conflicting action. Conflicting action contrary to the development of integrating action brings disunion, destruction and death (refer to the Chapter II, Part 7). Since destruction in the phenomenal world requires the process of time, conflicting action is a temporary existence which occurs in the process towards destruction.

Class revolutions obviously differ from the original process of development. First of all, there is no overall agreement of the purpose of the society; it is rather a view of a particular class versus another's view among differing classes that compose the whole. In the Socialist's opinion, the proletariat absolutely contradicts the bourgeoisie. They believe that the proletariat will finally come into power by overthrowing the bourgeoisie. To summarize this process of class conflict: it starts by the confrontation of purposes between two classes - one class conquers and excludes another class in the fight between the two classes. In nature there is no common ground for development in following such a pattern of conflict. The basic principle of natural law is mutual cooperation and reliance. Mutual conflict is non-principled and only a partial phenomenon.

The vast elements of nature are unified and everything is linked together in one systematic organism like the unitary structure of plants and the human body. Nature is united by each individual element accommodating the center and revolving around the center, although having its own rotation. The sun in the solar system, and the brain in man, are the centers of each mechanism and harmonize every activity consistent with movement towards one definite goal.

Thus, nature is monistic. The universe is decisively moving towards one definite ideal, moving around one center, differentiating and unifying numerous positive and negative elements, repeating

integrative action and conflicting action, expanding itself to its infinity, and elevating itself to macrocosmic variety.

The universe is one unity, one organized linked body. There are no discontinuities, no schism and no disunions. Therefore, if discord and conflict happen in nature, that element must be eradicated just as we try to exclude a cancer from our body.

Then, the same thought can be applied to man's society. The conflict between employers' benefits and employees' benefits is not a normal, but an abnormal phenomenon. It is a sort of social sickness. The discord arises when employers do not admit the employees' rights and dignity, when the employer gains extravagant profits, when the employees lack respect and a feeling of loyalty to the employer, or when they demand an extreme share of profits. Because men in administrative positions lack the character to consider and comprehend the workers' plight, there is a defined difference of position, status and direction which negatively affects order and harmony, and thus the attainment of the total purpose of the organization.

Discord is caused by the absence of the fundamental virtues of rightness, beauty and love within the man in power. In fact, if these three fundamental virtues were exhibited by man, there would be no discord or conflict even in the competition of capitalism. If these virtues were not exhibited by man, there would be inevitable discord and collision even in a socialistic system - a system in which today's intellectuals think the conflict would be solved. The central problem is not a faulty social or economic system, but it is man himself and the corruption of his relationships, position and status in the system. Once each man finds the right way, the community will reform its systems.

The system which eventually would appear would be like socialism outwardly, but the essence would be extremely different. The system is realized naturally like a flowing stream according to each individual's free and willing participation without any external force from others. It is the revolution without physical enforcement

and collisions. It is like the wound that is naturally cured by virtue of an internal law. I name this system Socialistic Free Enterprise. It is the perfect democracy in which each individual can realize himself freely as he wishes. It is founded upon mutual reliance and assurance between the whole and the integrity of each individual.

Through such a comprehension of society, it is concluded that it is abnormal and exceedingly morbid to have conflicting relationships in the world. There is no conflict and hostility in nature. What exists in nature is the interaction, unification and harmony of positive and negative in the process of realization of universal oneness. Such is the true meaning of "unitary". By what necessity does one body have to be pulled apart and have to be put into conflict? Marxists do not have any evidence to substantiate their assertion that contradiction has been from the beginning and will be to the end. If they had something to support their idea, it would be the temporary repelling conflicts in the universe which only happen when the universe and goal conflict. Contradictions and conflicts are derived from discord of purposes. Then, why is there discord of purposes? Because until today the total plan and purpose of creation was not known, and thereby man could not follow the right direction. Instead, he has been under the bondage of his ego and selfishness, preferring his own purpose rather than the whole purpose of humanity. When the logical and empirical validity of contradiction is examined thoroughly, the concept of "unity by the way of the contradiction of logic" is shown by revealing the essential meaning of contradiction.

The natural world which is always consistent with the total plan and purpose of the unitary universe sets an individual purpose in accordance to the total plan. Individual existences make rotations of their own accord in order to revolve centering in the whole purpose. Even though there are billions and billions of individuals, there is not a single contradiction. However, today man is rotating for his own rotation without regarding the total purpose and center. He neglects intrinsic, social values in search of his own selfish pur-

pose. There is no end to friction in such a deviated man, society and history, and the realized substance of this deviation is "contradiction". From this section we come to the conclusion that man deviated from his original, normative status of perfect harmony, and that he has been accentuating the human tragedy and calamity by his own egoistic selfishness.

Not only is there an individual ego, but there is group ego as well, based on individual egoism. From this there is an expansion towards a societal ego, and then a national ego. However, now is the time to consider an international point of view; we must begin to see nations in relation to an international purpose. This international plan points a nation in a direction that it must move. Similarly, social planning must concern the whole nation, family planning must relate to the society, and finally the individual must see himself in relation to his own family.

Finally, I will discuss the contradictions between harmony and self-denial (self reform). Dialectical materialism views harmony as the temporary status of dynamic equilibrium. Contradiction, from the viewpoint of dialectic materialism, is inherent in all of existence for eternity. It states that the new arises from the old and replaces the old through a process of struggling. Their theory appears to be the universal truth according to the rhetoric of Stalin, whose thinking seems dated and uncritical of ambiguous and imaginary ideas. How is it possible for a new body to deny the body from which it comes and conflict with it and yet arise from that causal body? This can be possible only because the definition of "thesis" (the body) which materialists put forth is never pure or precise but has contradiction, or conflict within it. In fact, even Stalin didn't apply the formula of conflict to an ideal state of Communism (which somehow does not breed its own contradiction), although he predicted the elimination of Capitalism from history and sought to bring it about by the formula of self-denial. If he had applied such a theory to his country, he would have had to expect his newly established Communist Party to suffer the same agony that he predicted for Capitalism. Conse-

quently, his blood, sweat and tears were in vain. Thus, Stalin's theory was convenient and not universal, even though it has a limited application to society.

Hereafter, we must deny such an expedient idea and make a more rational and scientific theory. In order to be valid, denial (or internal self-reform) cannot arise spontaneously but must be based on reason and on necessity. Denial becomes necessary when there is a deviation from the original track, or when things must be re-unified to contribute to the higher value and progress of creation. Denial happens when the activity and existence of a thing harms or has no value for the whole, or for the thing itself. For instance, any sovereign who seeks his own benefits and desires, and does not reflect upon the happiness of his people is subject to denial in the form of revolution, because the sovereign does harm to the people and gives no value. Those who have pangs of conscience because of their evil doings, or who are bored or tired, often deny their own existence and commit suicide because they cannot see any meaning or value in their lives. Thus, any denial for higher creation is supportive and progressive, and the revolutions and suicides are denials intended to restore the present abnormality to the original and proper standard, or else to challenge the meaning of existences. Such denials would be unnecessary if things had stayed in their originality and properness. Man must make such denials in a deviated and abnormal society.

As I emphasized in the last chapter, a dangerous assumption is the view that the present reality is truth. This view inductively concludes that the way things are now is absolutely right - although the present world is a mixture of normality and abnormality. This inductive conclusion is, therefore, incomplete. Normality, originality and truth, by centering around one definite ideal, confirms the unity, harmony, balance and mutual benefits for the collective and the individuals. The present reality, which differs from this original standard, should not be. Henceforth, it is abnormal and untrue and, therefore subject to self-destruction. Nevertheless, many fields of

study, including modern science, by persisting that judgment by an original standard should be avoided in analysis and study, close the way to understanding the true nature of things. Today, objectivists, relativists and skeptics who mix-up man and animal and gold and brass, admit no principles, purposes and values. They are so numerous that today might be called the "Golden Age of Sophists".

A deeper study of self-denial makes it clear that it is not a normative but a contra-cultural state of existence, a sickness. And because nothing happens or is derived without a cause, it is absolutely unreasonable that self-denial exists without reason. Denial has become necessary because the present self is the result of deviation and is therefore disharmonious and valueless in this existence. Henceforth this self must be denied in order to restore this self to its original status.

By shining the light of reason on imperfection, conflict and self-denial, we come to the awareness that man deviated from the original position, status and relationship, and lost truth and value. It is, of course, painful and dishonorable to admit man's deviation. But from this viewpoint, compared to the viewpoint of dialectical evolution, there is hope; because it means that at one time we were on the right track. If we were imperfect originally, we can only approximate perfection and never attain it. Yet, if we are deviated, we can become perfect by restoring and practising truth which we were lacking. Therefore, I will discuss what the truth is and how we can restore it.

# The Origin of Crimes

## PART IV

### (A) THE HUMAN PSYCHOLOGY OF THE ORIGIN AND MOTIVATION OF CRIMES

In the last chapter it was concluded that man originally has the nature of perfection within himself, rather than having evolved from the imperfect through contradiction and conflict. However, due to some reason, the original order and rightness of man was lost; he deviated and began to live in a deviated manner which has been expressed through crimes of war, theft and dishonesty as we see them today. The causes for all crimes can be distilled into three basic natures: greed, lust and license. Then, how was man motivated to deviate from the true way of life even though the physical universe moves perpetually in the unity, order and harmony of natural law or truth?

In order to find out the cause of deviation, or how man acted in a greedy, lusty and licentious manner, it is necessary first to know the original way of man before he deviated. Then we will be able to see the cause and find the conceptual solution to criminal behavior.

I discussed original man in the chapter on Ideal Man. Man's nature is to live in satisfaction of both physical and spiritual demands on the foundation of truth. Among the demands, love is the strongest and most supreme. The man who lives and hopes for love and freedom with the personality of rightness, beauty and love is the original and natural man of goodness. Then, what power caused man to fight and suffer to fulfill illicit desires? In finding the causal existence as well as the actual motive of this existence, man automatically will know the conceptual solution to end all crimes. Finally, the dawn of a new man and a new history can come. If man is aware of the fundamental cause of his problems, he can

deduce the fundamental method to solve the problems from this knowledge.

Until today, the method for preventing crimes has been dependent on the use of fear. Agencies external to man's individual conscience have enforced existing laws by punishing violators of these laws. There has been no fundamental solution through individual will power coming from an inner awareness of the cause of crimes. If man knew clearly through his conscience and rational mind what evil is, and if he knew clearly through experience that evil brings loss and destruction, he would never follow the evil way of life. Because of man's ignorance of evil and its consequences, he has been suffering spiritually and physically in spite of his craving for happiness.

While the original man lives in happiness through the way of desire, love and freedom, the deviated man lives in suffering and agony through greed, lust and license. Apparently these two ways are entirely different because one lives in happiness and the other in agony. Yet, further investigation makes clear the resemblance between the one's desire and the other's greed, between one's love and the other's lust, and between one's freedom and the other's license. Then, what action turned man from desire to greed, from love to lust, and from freedom to license; and, consequently, what turned his joy to sorrow and his pleasure to agony?

The initial cause was simply and clearly a distortion of direction. Man moved the wrong way. That is to say "right" direction was replaced by "wrong" direction. By choosing the "wrong" direction, rightful desire was replaced by illicit desire - greed; rightful love was replaced by illicit love - lust; rightful freedom was replaced by illicit freedom - license. Now then, the original question has to be sharpened to "What caused man to follow the wrong direction instead of the right direction?"

Before this question is discussed, I should state whether man deviated before or after he attained perfection. If man deviated after perfection, it would be impossible to maintain perfection and

thus, meaningless to desire it. To clarify this dispute, I will first discuss the definition of perfection. Perfection is the status in which man preserves his completed principled character perpetually, in which there is no possibility of deviation and destruction. If there were deviation in the completely perfected perfection stage of the human character, then God might deviate sometime too. But God is perfect. Therefore, there is an assurance of eternal perfection. For this reason it has been concluded that man deviated during the process of growth to perfection.

Thus, we are assured that it is not an empty desire or vain effort to seek perfection and the ideal utopia. The ideal utopia of eternal perfection is the Heavenly Kingdom spoken of and prophesied by religions. Yet, the perfect man and world is not a fanciful and mysterious man and world. The perfect man is a common and natural conscientious man like a great saint in history who contributed himself to humanity. The ideal world is a world with a fully developed culture and civilization that follow the universal governing principle of rightness.

The question often arises, "Did God create man in imperfection?" However, man was created not imperfectly but incompletely. The phenomenal world exists within the limitations of time. All phenomena exist in time and complete themselves through the process of growth through time. Therefore, if he is to grow to perfection and complete his character, man must also endure the process of growth in time. Man is incomplete during the period of growth and is only in a process to complete himself in the perfection of his character and his physical body. In imperfection, then, there is a possibility of deviation. Man's deviation happened during his incomplete period of growing to perfection. For example, in a good man there is still some possibility to commit sins. But once a man becomes a great saint, he cannot deviate because while the former is in a growth stage of man, the latter is in the perfected stage of man.

Man's perfection is the completion of his spirit and body. His spiritual perfection is attained in accordance with his physical per-

fection because the physical body is the foundation of all. Physical perfection is the state of maturity in which one is able to multiply sound descendants on the foundation of a soundly developed physical body. Spiritual perfection is to become a personality of rightness, beauty, love and dignity with a matured intellect, matured emotions and volition - on the foundation of conscience and rationality. Perfect man stands as the lord of the universe. This status sounds very difficult to achieve, but it is simple. A perfect man is a very conscientious man who wills his unique talents toward the whole purpose centering in God.

Thus, it can be assumed that man's deviation took place during the growth process towards perfection and that all crimes and sins derived from this initial misdirection. Now we have to find out the motive that turned men from the original and right (principled) direction to the wrong direction.

Conflicts have existed from the very beginning of human history. We can guess that the deviation of mankind did not occur in the middle of history, but that it happened at the very beginning of human history by the first ancestors of mankind. The deviation is the changing of the direction, from a right direction to a wrong one, in other words, from the way of truth to the way of falsehood. The action contrary to the direction that man's original conscience and reason desire is the unrightful action, namely, sin.

Since the source of misdirection is man's conscience, we have to focus our power of reasoning on it. Through examination, the motivation behind the deviation will be made clear.

In the phenomenal world the direction and purpose of things are due to the innate properties and attributes of the things. Likewise, man's innate and essential quality of humanity directs the purpose of his life and determines the direction of his behavior. His humanity can be subdivided into conscience, rational mind and instinct. The conscientious nature of man directs him to strive towards a higher morality which centers in rightness, beauty and love for the happiness of all. The rational and instinctual nature of man

seeks to gain greater and more eternal benefits by comparing and measuring all possible values, purposes and benefits constructively. Thus, man's conscience and rational mind direct him toward the ideal and its accomplishment. Furthermore, they direct the man toward co-existence and co-prosperity through sharing collectively and harmonizing himself with the center, or the whole purpose.

Every existence is universal following the basic principle of rotation for the revolution around the center and directs itself to the universal purpose of harmony, co-existence and prosperity by mutual reciprocal control systems of truthful give and take. Each existence therefore seeks the happiness of the collective which is the family, the society, the nation, and the world as far as a normal conscience will allow. Man is also part of the universe, and as such he cannot maintain his existence if he deviates from the principle of the universe. Therefore, man's conscience and reason point him towards the perfection of both the individual and the collective whole purpose.

The normal conscience and rational mind seek greater benefits under the condition of co-existence and co-prosperity, and they function to achieve both individual and collective happiness and to maintain them for eternity.

However, just as we love to grasp the co-relationship between the rotation and the revolution in a total universal mechanism of movement, we also must have insight into the co-relationship and preference between individual and collective happiness. It is a matter of serious importance because we eventually must decide the direction of our lives by preferring one of them to the other. The results of wrong direction are obviously conflict, fighting and destruction. On the other hand, the right direction brings the orderly observation of unity and harmony between the individual and the whole and also the development of both under the common benefit. It has been shown that struggling, conflict, crime and destruction throughout human history have originated from the wrong direction that man has taken. By assuming the cause of human misfor-

tune (wrong direction) deductively and by proving it inductively through the indices of history we can verify an idea's truthfulness.

Now then, we have to make clear whether the happiness of the individual or the collective has to be preferred. In other words, we must know what man's original conscience directs him to prefer. That man must prefer the collective happiness is shown by the cosmic natural law under which a planet rotates around its own axis while revolving around and centering in the sun. If a planet rotates in deviation from the cosmic natural law, this planet moves out from its orbit and then will collide with other planets inevitably and be destroyed. Each phenomenon which appears to move around freely and independently is also following the total plan inter-dependently. Man feels joy and pride in his conscience when he prefers to live for others, the collective and the whole purpose. He is subject to pangs of conscience, agony and shame when he prefers and pursues his own benefits. His conscience and reason reflect the universal law through the reactions of his feelings. If he doesn't have a guilty conscience or shame after preferring his own benefits, then his conscience and reason are corrupted and are not reflecting the original law. He is an incorrigible person.

Today, many people are influenced by extreme individualism, egotism, materialism, existentialism and other ideologies, and their original consciences are often paralyzed. As a consequence, their consciences lose their original sensitivity and function. For instance, a human body which should respond under proper physical conditions with its five senses to the physical world, will lose its proper function and responsiveness when it is paralyzed by anesthesia. The human mind is paralyzed and changed to form improper ideas by the mental influence of ideologies just as the physical body is paralyzed by a physical stimulus. Furthermore, these changes in the physical body and spiritual body interact with each other, for there is a reciprocal interaction between man's spiritual and physical beings.

We contemporaries are surrounded by many cultures, sub-cultures, and contra-cultures. We must contact, very carefully, ideo-

logies, philosophies and religions. If someone falls deep into devious ideas which interact with man's deviated nature, he will be unconsciously influenced and reshaped. By self-justification he comes to have faith in an idea and he automatically creates within himself such a man and lives the idea. As far as he holds the deviated view of life, he brings troubles to himself as well as to his descendants, even though he seemingly might feel temporal joy at first. When one comes into contact with various ideologies or philosophies, one should examine whether they are based on the truth, the universal standard. One should determine if they are constructive and instructive and if they bring benefits common to the whole as well as to the individual.

The relation of any idea to the truth should not be judged merely by a man's taste or curiosity. He might easily drink sweet poison if he makes judgments in this way. The good medicine is usually distasteful to one's mouth, but it cures one's sickness.

When we refer to righteous men and saints in history, we can gain some insight into the value of man. A man was righteous because he preferred the collective value to his own and lived for that value. No one who preferred his own purpose and value to the collective deserved to be called righteous. They were called unrighteous and lived in dishonor and shame, then, and in history. Historical, perpetual and universal evidence prove impartially that to prefer one's own interest to the whole interest is unrighteous and indecisive and to prefer the whole interest to one's own is righteous and decisive. Even today's world lauds the people who devote themselves to the collective happiness of the family, society, country, and world, and to peace instead of their own self-interest. This is a definite, universal and eternal standard of righteousness.

From macrocosmic structure to microscopic atomic structure, and from the physical law to the metaphysical law of human conscience and reason, the original and normative direction of things is to unify around the central substance and act under the total collective plan and purpose (rotation for revolution). By following and

confirming this direction, this immense universe keeps unity, order and harmony on an eternal level. Also, the extremely complex human world attains the unity, harmony, peace and safety under the same universal principle and direction. If we prefer our own individual benefits and neglect the whole purpose and common benefit, we only would make separation and conflict. Today, people who shout for world peace and safety are not awakened from their dreadful individualism and egotism. People are unaware of the contradiction between desiring world peace and having an egoistic attitude and taking egoistic steps toward it.

It is nonsense to seek a solution to contradiction by another contradiction. Despite the fact that many democratic and free nations seek international peace and freedom, they have not quelled international conflict. The conflict continues because these nations are not truly democratic and liberal but egoistically democratic and liberal. They have ignored the common international purpose and the principle of the universe. It is disgusting that a nation's policies of selfish benefit and license are justified and accepted under the name of democracy and freedom. If all nations and all people really desire world peace, safety and development, they should seek the universal righteousness of the universal principle of rotation for the revolution around the center.

The deviation from rightness started the human history of sins and crimes. This history has been fostered by the three basic evils which are the cause of evilness and crimes all over the world - even to the after-life - which becomes hell.

Therefore, originally, a human being individually acts to live freely with hopeful desire and love under the whole purpose of the Creator's ideal of creation and for his own individual purpose. Thus, man's free expression and free action for God's ideal creation, namely, the "Heavenly Kingdom" or the ideal world, bring happiness, hope and love to all mankind and all other creatures. Nevertheless, destructive, harmful and selfish freedom (license) for this whole purpose cannot be tolerated as freedom. Man must be restricted as

long as he is destructive, harmful and licentious. Many kinds of social laws and restrictions have been made for this reason. Also, selfish desire (greed) and selfish love (lust) should be punished as crimes which cause troubles in society and should be despised by people as immoral behavior.

In spite of such truth, still many people persist in believing that individualism is the highest value. They say that individual action and accomplishment bring total accomplishment. Therefore, the individual must be preferred and bring the total purpose under his selfish desire. But it is reasonable to say that many of them were mistaken. We have to think deeply to see this. No matter how great and powerful one is individually, without a total plan or whole purpose, individual self-interest brings the friction and conflict of blind power in a society. The individual plan must arise out of, and be in harmony with, the total plan. The collective plan, then, must exist first before any individual action is definitely constructive and harmonious. Individual action should be determined only in accordance with the total plan. Individuals are a part of but not the ultimate goal. The whole purpose and ultimate goal is the total happiness and the individual goal. Necessarily a total plan must exist before individual selfish happiness. There is no other way to restore a unified family in harmonious society and world, and to reverse the direction toward crimes and sin to the direction of righteous love and creation. We must prefer the whole purpose to our ego's sake according to the center.

Without commitment to this law, there would be no real democracy or peace, but only a superficial and false democracy which can always be enslaved by egotism. If we crave real peace and freedom which are not temporal or partial, we must establish the real democracy which originates in universal righteousness. How can we expect harmony between the individual and the collective without the preference of a total plan and common purpose? How can mutual cooperation be possible without the harmony?

Through discussions on universal rightness and original direct-

ion, the conclusion about the cause of man's deviation will be drawn. The conclusion is that the original man, who was intended to live in hopeful desire, love and freedom on the foundation of his character of rightness (rotation for revolution) preferred his own selfish desires instead of the total plan and purpose on the way to his perfection. That was the cause of man's deviation.

The selfish preference was unjust because it reversed the original order and the direction of rotation for revolution around the center. And from that moment the human character of rightness, beauty and love was lost and changed to falsehood, ugliness and hatred because of the choice of the false direction. The hopeful desire turned to selfish desire (greed), the supreme love of man's purposeful life turned to selfish love (lust) and freedom turned to selfish freedom (license). Thus, the deflection in the direction (rightness) was the origin of the three essential evils of greed, lust and license, which are the basic natures of every social evil including murder, stealing, dishonesty, disobedience and every type of immoral act.

## (B) THE PROCESS OF DEVIATION

In this section, I will summarize the previous statements and analyze them in order to find the precise motivation and the manifestation of the deviation. There would be no fundamental solution of evil and crime without clarifying the motive and its central manifestation. The first critical point in this discussion concerns the ease with which man deviated. If man can easily deviate, he has little possibility to perfect himself, and even if perfected, he still has a great possibility to deviate. The second point concerns the nature of

the causal power which turned man and made him rationally blind, even though he knew that deviation by egotism would bring destruction.

This power was the power of love. Usually power derives from faith in truth, hope and love. Love is the supreme value and also the strongest power. Yet, it becomes the most dangerous force which can make man deviate from the original direction of universal rightness. When love is misdirected, it can make man blind before his reason and conscience are fully developed. The original potential strength of love, when misdirected and deviated, can cause human destruction and suffering. Moreover, man's desire to create in joy and freedom deviate from the original direction and cause troubles, because his desire and freedom are united and move in relativity with love. For example, devious, lusty acts of today's juvenile delinquents always occur directly or indirectly with lust and license. They act lasciviously and licentiously in rebellion against social order and the instruction of their parents and teachers.

Love, as discussed before, is in three distinct and complementary natures: the respectful love of children who yearn for and love their parents, the mutual love between friends, mates and married couples, and the parental love of parents to their children. Man in the process to perfection, grows upward toward completion. His love should be directed vertically towards God as respectful love. Mutual love has a horizontal direction towards brothers, sisters and friends. The mutual love between man and woman (conjugal love) gradually develops as one comes closer to perfection. Yet, this love is restrained in expression until perfection. Sexual love before both spiritual and physical completion of man causes a deviated relationship which is reflected in the children born of imperfection. When man completes both his spiritual and physical beings, his desire for conjugal love moves him strongly in accordance with his fully developed reason and conscience at the proper time and with the proper mate.

A man's manner of mutual love should function in accordance

with the guiding truth of his reason and conscience and should never deviate from or contradict the universal principle of rightness. His conscience and his reason should maintain balance between his spirit and body. The truth itself should direct love in its original direction in order to maintain love and to allow it complete freedom to fully develop itself. Love, in the stage of man's imperfection, or growth stage, is stronger than the truth derived from his incomplete reason and conscience and has the potential to cause deviation before he matures. However, when man's conscience and reason are perfected, the truth derived from the perfected reason and conscience forms an intense and firm volition and produces valid will power. This power becomes equal to the emotional power derived from love and maintains balance between truth and love. Once man attains this balance, even the passionate force of love can no longer deviate from this original track which is directed by rightness (truth). Otherwise, there would be no perpetual perfect completion of man even after man matured in perfection, because man would always face the threat of deviation by love.

Jesus, Buddha and other saints who have been called perfect ones were a few great men throughout human history who reached the status of the completion of goodness and rightness. But during the growth stage, or the discipline stage, there still is a possibility of deviation. Also, the majority of people could not attain the status of perfection and instead have been deviant. They have been enslaved by incomplete and misdirected love which overcomes the direction of imperfect conscience and reason. That is why people generally have thought that love is stronger than truth. One who perfects his spirit and body entitles himself to the supreme joy of life through perfected love. He brings prosperity and happiness to himself and his world by making matured love and substantiated truth perfectly integrated and balanced under the original direction and universal plan of the established ideal. Thus, there is no deviation, disunity, conflict, sorrow, agony or destruction in the perfected world of the Originator's omniscient and omnipotent intent. Such is the ideal of

God and man. When the ideal is actualized, God becomes vividly alive (though He is now a real and eternal existence), just as man really feels that he is living when he attains his ideal or goal. When God comes to life, man also begins to live.

However, against God's intent and plan, the first man during the growth stage with incompleted reason and conscience, deviated from the universal way of life which is the truth. The newly awakened spiritual and physical love between man and woman during this stage, through the temptation of a third party, broke down the warning of the conscience and reason and upset the entire purpose of the creation. God foresaw this possibility and that is why He warned them not to eat the fruit. The deviated love made man blindly prefer his own selfish purpose and satisfaction instead of the total plan and happiness of the whole creation. Man impulsively broke the universal order and harmony and the balance between love and truth. He deviated spiritually and physically. The Biblical story of "Paradise Lost" is exactly the deviation which I have described.

Therefore, it is necessary to observe your conscience deeply without any strange concepts. If you seek to engage in any sexual affair before marriage (signifying and setting a mature perfection standard), your conscience will warn you to refrain from "eating the forbidden fruit". If you disobey your conscience and have premature sexual union, then without question or exception you will have to pay an indemnity for this sin. The virtue of chastity and virginity is the most valuable throughout the history of man in all cultures.

There is no need for one to believe the Bible literally at all times, but it cannot be denied that some profound and seemingly unfathomable truths are contained in the symbolic words. One should look at the Bible from a new perspective, and not see it as merely a collection of allegorical stories, but seek and recognize the value of its hidden meanings. One should not reject the Bible simply because it makes an uncomfortable framework for man for a strict way of life; rather one should be humble to the truth within the symbolic words.

As stated before, originally man was to perfect himself through periods of growth during which his spirit (conscience, rational mind and heart for rightness, beauty and love) developed in harmony with the growth of his physical body. A new born baby has instinctive impulse. He has no recognizable rational mind which only develops gradually along with the growth of his physical body through infancy and childhood. In young adulthood his physical body and his rational mind and conscience are completed. As an adult, man's conscience and ability to reason, which were just potential at the time of his birth, now spontaneously and intuitively discriminate good from evil and benefit from loss. Man begins to build a value structure based on the truth. The truth is not just conceptual but is internalized within him as a fixed way of life. All these developments happen naturally.

In the same way all animals develop their originality (a nature which directs them to the way they should develop in harmony with their physical body) without being taught. They live their lives happily by exhibiting their abilities with their original qualities. They are instinctively aware of their purpose. Before his deviation, man was to perfect himself spiritually and physically toward human originality, value and purpose by intuitively following his innate virtues. His physical perfection is attained through the physical truth which emanates from his instinctive mind. His spiritual perfection is attained by the spiritual truth directed by his reason, conscience and emotion. In this manner, he perfects himself as the second-self of God. He who attains this status is the ideal man.

Spiritual and physical perfection are the source and condition for ideal and pure sexual love in man. By making oneness with one's ideal mate in love, man experiences the splendor and contentment of life. Man and wife create children as fruits of their love and experience parental love which has been constantly poured upon them by universal God as Father. They create an ideal family in supreme joy and happiness. The completely natural, mutual love between man and woman works toward the accomplishment of man's desire and happiness by forming pure and natural sexual love. Man's

already perfected reason and conscience function to conduct sexual love towards a constructive direction by the truth. There is no danger that they will deviate from the way of life.

The directional framework of reason and conscience discipline and deepen strong and sensual sexual love. Man's perfected rational mind and conscience function to prevent him from deviating by the blind force of sexual love. They also help to preserve the freedom of orderly and properly conducted sexual love upon perfection. This rational mind and conscience function as the intrinsic, automatic control system that keeps man from the destructive force. Once man reaches perfection, he never deviates. This state of perfection might be hard to imagine for common people living in an unnatural world who are not familiar with this type of experience.

Man's reason and conscience seem to be restricting his freedom. On the contrary, there is true freedom only when reason and conscience are based on truth. Man's conscience and reason work to restrict him from going the self-destructive and evil way. However, they do not restrict or disturb him in the development of goodness. True freedom cannot be found in doing evil, but only in doing good. For example, laws appear to restrict your freedom, but they do not hinder us actually. Ideally, laws restrict evil-doers, but not those who do good. People feel bound and restricted by truth because they are chained by their deviated nature which is unconsciously leading them in the evil and destructive direction. Actually, codes and laws exist in order to achieve the collective unity, order, harmony, freedom and happiness of the total society.

Thus, man's conscience and reason, as well as society's laws, restrict evil doers but secure the complete freedom and happiness for good people. The type of freedom which is not directed by the internal law of conscience and reason is, in reality, license. License causes friction and is harmful.

One finds more than freedom after one is perfect. He also finds a most suitable mate and experiences spiritual and physical love freely. Then, one cannot be tempted by a third party. One can experi-

ence eternal joy. For example, whenever one can eat freely, the most beautiful food, one is never tempted by food. So, there exists no more temptation of sex.

In a perfected man, his completed reason and conscience direct his love and physical instinct in the right direction. The properly directed love and instinct manifest themselves as the natural demands of his spiritual and physical being. To fulfill these demands becomes the hope and desire of his life. Hope becomes the vital force which drives man to complete his ideal nature and receive the blessing of happiness. In this manner, there is no conflict or contradiction between his emotional realm of love and sentiment and his reasonable realm of the truth of his conscience and rational mind.

The achievement and perpetuation of the total integration and harmony of the individual and the society are attained without conflict through the natural process directed by universal rightness. This is the perfect, ideal world or Heavenly Kingdom with no deviation. The agony, the sorrow and the destruction of our deviated world no longer exists actually in this ideal world. Through the superlative ideal and design of the creation, man will affirm the universal love and wisdom of the Originator, God.

## BIBLICAL DEVIATION

I have discussed the origin and process of the deviation from the sociological viewpoint. But I felt that it is possible to reach the same conclusion about the source of crime through studying religious scriptures. Actually, the deviation is symbolically, yet beautifully described in the story of "Paradise Lost" in the Bible.

Until today, people have been reading the Bible too literally and could not see the true message which is hidden beneath the written

symbolic words. When you shine the light of intelligence into the depths of these symbolic stories, you will come across their profound inner meaning. According to the Bible, God created light first, then heaven and earth, then the heavenly bodies, then the mineral kingdom, then the plant kingdom and then the animal kingdom. And each time, God saw that it was good because He had created according to the standard of the goodness of creation. The Bible says that He finally created Adam and Eve in His image. He was very pleased with them, and blessed them to be fruitful, multiply and subdue the universe. He created all of existence by the principle of creation through the process of intentional or purposeful evolution.

He placed His children, Adam and Eve, in the Garden of Eden, the most beautiful place on the globe. God allowed them to eat any of the fruits of the Garden, but commanded them not to eat the fruit of the tree of the knowledge of good and evil. Moreover, He gave the warning that "you shall die in the day you eat." But also there was a serpent in the Garden, and the serpent convinced Adam and Eve to eat the forbidden fruit by saying that they wouldn't die even though they ate, but that they would become like God. Eve, being moved by the temptation of the serpent, ate the fruit and deviated from God's purpose. Next, she tempted Adam to eat the fruit and Adam also followed what she had done. This is the literal story of the fall of man.

If the story means no more than what is written literally, it has nothing to do with our life. However, it reveals a very significant truth and gives us important clues about life. Most Christians until today, have taken the forbidden fruit as an actual fruit. But it is not, as literally stated, a material fruit. It cannot be the cause of sin though it can be a medium to bring about sin. If the cause of sin was a material phenomenon, then the materialist's idea that conflict and misfortune in human affairs originate in material would be right. Their claim that material is the key to bring about the salvation of mankind would also be right. Yet, no matter how well a man may live in the material wealth of the most elegant palace, he cannot

find true salvation or happiness without love and truth. Material in itself can never be the fundamental cause of deviation. The result of eating the materially rotten fruit cannot be inherited by descendants. Man can be affected by material, but his ultimate decision is made in his mind which is the subject of his actions. For the sin to be inherited, it must be of a spiritual nature. Material corruption cannot be passed on to the next generation, but a spiritual corruption of man's nature can.

To eat forbidden fruit was the symbolic expression of a certain spiritually immoral act. The incident happened in the triangular relationship between Adam, Eve and the serpent after the creation. A question which comes into our minds is "Could a serpent really speak human words and deceive man?" In no instance is a serpent able to speak, much less, wise enough to deceive a man. This is because man was created in the image of God as potential lord of the creation - which means he was the most intelligent existence in the world. Therefore, we can reason that the serpent is a symbolic reference to a being who is intellectual and able to communicate with man. Such beings are spiritual and are spoken of as "angels." The serpent represents such an existence. The Bible tells us, "for if God did not have pity for the angels who did evil, but sent them down into hell, to be kept in chains of eternal night until they were judged." (2nd Peter 2:4) That the angel committed sin is evident, as it appears in many verses in the Bible. A serpent has a forked tongue indicating duplicity and that is why the angel, Lucifer, who tempted and deceived pure Adam and Eve, is symbolized by a serpent.

Through a general summary of the story, an interpretation can be induced. Adam and Eve in the Garden of Eden at the dawn of human history were tempted by the doubled tongue archangel. They were still in a growth stage before they had attained the perfection stage and they deviated by a certain licentious, lusty deed. Thus, the angel became the evil one, so-called "Satan" in Christianity, while man, who was initially created as a child of God, became sinful man. Thus, the total history of crimes and sins began.

The explanation of the licentious deed of illicit love between Adam, Eve and the angel is precisely the same explanation I described from the sociological viewpoint in the former chapter. Now, I will discuss the details of the motivation and also the process of the deviation from the Biblical viewpoint in order to reinforce the sociological or theoretical explanation with a scriptural reference.

According to the Bible, God created angels in the beginning of creation and gave them an objective position as messengers and admirers with Lucifer as the archangel. Man (Adam and Eve) was created in God's image as the supreme being of His creation. "So God created man in His own image, in the image of God He created him, male and female he created them" (Gen. 1:27). Man, the microcosm of the whole universe, was the complete object of His love, and the source of His comfort and stimulation as His son and daughter. Adam and Eve, being loved almost unconditionally, were growing towards the completion of their spiritual and physical bodies under the whole purpose of God's ideal creation.

The archangel Lucifer, was a heavenly servant whose purpose was to praise and protect the growth of God's children, Adam and Eve. It was the same principle in which a servant praises and protects the children of his master and hence, they themselves rejoice because of this service. The lord's joy is the servant's joy too. Their nature was created in this way. If each one fulfilled his responsibilities under the whole purpose of creation centering in God, there would have been spontaneous and perfect unification, order and harmony. Freedom, safety, peace and happiness were to be realized also. Adam and Eve were growing soundly and naturally and their intrinsic qualities of intellect were also in the process of development. Furthermore, their sensitivity towards mutual love was springing up. At that time, the archangel, although he was the lower in position as a helper of Adam and Eve's growth, had more wisdom than they because he was created before man and almost was completed as an angel. For example, a servant is wiser than his own master's children who are still growing. It is, of course true

that man's intellect in its perfection exceeds that of the angel's.

Man, created as God's second-self, is given the subjectivity over all creatures. Through his intelligence man has the power to comprehend, and thus, is able to govern the whole of creation. The archangel had been assisting the growth of Adam and Eve as a helper according to God's will. However, man's supreme status as the manifested images of perfect God's essences of beauty and love was so attractive and stimulating to Lucifer that he became covetous of them. The desire to gain such a similar status of beauty and love gradually aroused Lucifer's mind and illicit desire began to blind him. Eve, especially, had become very beautiful, as she was growing towards reflecting more and more the perfect image of beauty. The archangel Lucifer could not resist attraction to Eve beyond his status and position, feeling a mutual rather than respectful love for her. He began to tell many splendid stories, to draw her into a position of greater reliance and attraction to him and away from Adam, whose intellect wasn't complete and whose relationship to Eve was still as her brother. Because of her increasing response toward Lucifer, he became more and more covetous of Adam and more passionate in his love for Eve whose love had also intensified. When both Eve's and Lucifer's passion of love overwhelmed their conscience and ability to reason, at this adolescent stage, both of them became mentally blind and selfish. Thus, the angel tempted Eve by self-justifying and distorting God's word by saying that she wouldn't die even if she ate the fruit. On the contrary, Lucifer told her that she would become wise like God. Eve was so innocent that she believed the words. Finally passing beyond the restriction of their conscience and reason, which warned them not to eat, they deviated from the universal principles by illicit, sexual intercourse. This act was perpetrated by an illicit and premature emotion of blind force in preferring a self-centered emotion to a love unified with the whole purpose of creation.

The deviation, then, was the act of fornication between Eve and the angel, who was a servant and not her original mate. God commanded Adam and Eve not to eat the forbidden fruit. He knew that

Adam and Eve possibly would deviate before they reached the perfection of their conscience and reason, because he knew they might be tempted by the illicit sexual stimulation of the angel. In this world nothing is better or stronger than truth except love. God knew nothing would break the natural balance between love and truth (rational mind) except stimulation from a third existence (temptation) from the serpent). Therefore, God warned them in the Garden of Eden not to eat (temptation of sexual love). He also knew they would perfect themselves if they overcame the temptation by their own free will and faith in His word.

God's word was the warning that divides happiness and unhappiness, heaven and hell and life and death. Contrary to His will and hope, Eve, being tempted by Lucifer, turned original desire to greed, natural love to lust, and freedom to license - all by selfish thought and its blind force. Since love is the fulfillment of desire, and since love and desire are originally united the inversion of love was also the inversion of desire. And since even the strongest force, love, cannot deviate without free will, freedom was also reversed. Eve, by communicating and making oneness with Lucifer, was influenced by his cunning and inherited, as a result, a deviated nature. By the cleverness and wisdom transmitted to her, she was aware of Adam's position to be her mate, and in an attempt to regain her rightful position, she tempted Adam to eat the forbidden fruit of lustful sex. Adam was innocent about sex and committed the illicit sexual act prematurely by the clever temptation of Eve.

As a result of the deviation, Adam also was influenced and received a deviated nature from Eve. Thus, the ideal which was expected to be accomplished in the Garden of Eden, was lost. The world became sinful and chaotic, and history has repeated itself in wars and fighting. An Oriental saying states that: "Always there are women behind crimes", because human sins started by a woman with fornication and adultery. Deviated natures have been inherited from generation to generation. That is the so-called original sin of which Christianity speaks.

It is certain that Adam and Eve deviated by lust. This is shown by analyzing their actions taken immediately after they ate the forbidden fruit. The Originator, God, did not create any shameful parts of their bodies. Therefore, Adam and Eve before the deviation were not ashamed of being naked. They were pure and innocent. The Bible however, says that they felt ashamed of their nakedness and made aprons of fig leaves to cover their lower sexual parts. It is the same as the secrecy involved in the commission of any crime. The fact that they covered their lower parts means that their lower parts had been used shamefully against God's intent. That is to say, they had a criminal sexual affair. Originally, sex is the most holy and pure center of God's blessing. Nevertheless, sex has been considered a shameful thing and carried on in secret.

Many saints, even King David and Solomon, who were chosen and anointed by God, and who defeated thousands of enemies, ruined themselves by sex. Throughout history there are many examples of empires falling by internal corruption from immoral sex. Not only nations, but also individuals and families are doomed to ruin when they entangle themselves in immoral sexual relationships.

At this point, it is necessary to discuss the question of how the angel, who is a spiritual being, could have a sexual affair with a physical woman. The question arises due to ignorance about the substance of spiritual existences. The spiritual world and spiritual beings are not usually perceived by our five senses because the element which makes-up the spiritual world is very fine and beyond the perception of our five senses. But if one's intuitive sense or spiritual body is fully developed, he can perceive spiritual phenomena as vividly as he can perceive the physical world with his physical body. The substance of the spiritual world, except for being of less density, is the same as the physical world. For example, there are long and short waves over the radio. But for the radio which is not able to catch the short wave, the word "short wave" might as well be non-existent, and the radio has nothing to do with the world of short wave. Deviated man, who lost the unification and control of his

spiritual body with his physical body, became unable to perceive the spiritual world - like the radio with its short wave reception out of order.

Yet, Adam and Eve before the deviation had exactly the same contact with Lucifer as you have now with members of your own family. The only difference is the speed and extensiveness of time and space by virtue of the fineness and density of the element of which he was made. It was like a dream - and yet very real. In this way, Jesus had freely communicated with Moses and Elijah:

And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold there appeared unto them Moses and Elijah talking with him. (Matt. 17:2-3)

Jacob wrestled with the angel at the Jaboch River: "And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." (Gen. 32:25) Also, angels came to Abraham's house and ate meals:

And the Lord appeared unto him in the plains of Mam're: and he sat in the tent door in the heat of the day; And he lifted up his eyes and looked, and, lo, three men stood by him: and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground. And said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on; for therefore are ye come to your servant. And they said, So do, as thou has said. (Gen. 18:1-8)

To those who are spiritually open, there is no perceptual difference between the spiritual world and the physical world. Just as, for example, sometimes in your own life, you have a sexual experience in your dreams. The feeling is the same as it is in actual physical life - sometimes the dream experience is more vivid than one

in actual life.

Today, many metaphysical scientists are proving the activity of spirit men and the existence of the spiritual world by use of photographs and other scientific devices. Surprisingly enough, some people are even experiencing marital life with spirit men. More details and a logical explanation of the spiritual world will be carried out later in the chapter entitled "Eternity".

In conclusion, the sexual affair between the angel Lucifer and Eve was very possible. The angel that many people today envision as a mysterious existence with graceful wings on its back is the product of a childish understanding.

I have been discussing briefly the source of man's destructive nature from a Biblical viewpoint. The biblical story has not been properly evaluated partly because of its allegorical nature and partly because of the intellectual's lack of exposure to the meaning of the Bible. Yet, we can see that it has been the guiding book for many generations and has great value. The truth which is revealed in this century has to satisfy the condition of relating scriptures to actual social problems today.

# Necessity of Faith

## PART VI

Man was created as the second-self of the Originator, God, who created the universe. Therefore, all laws and truths of the universe are condensed and visible in man. From this viewpoint, man is often called a microcosm of the universe. The original man's conscience, rational mind and instinct are intended to function harmoniously in

the universe and nature with mutually interdependent relationships without any contradictions or deviations arising. Under such a mechanism, man is to complete himself from the beginning of life and through the process of growth.

The whole mechanism is symbolized in the growth process of the seed. A seed contains the vitality of life primarily in itself, and the life has a truth or natural law which regulates the movement and progress of the seed in a definite direction. The seed begins to have a mutual relationship with the soil, water, air and light by falling into the ground. The plant development in the mechanism also does not have any conflicts or deviations from its original value. Without any particular help from outside, a plant grows, blooms, flowers, bears fruits and completes its life.

Likewise, man also completes himself through character and spiritual development according to the innate law and truth of conscience (heart) and reason, and through physical development according to instinct. There is no possibility of deviation within his own mechanism. The sentiment of love in the heartistic direction of life by the conscience, the desire for rationality and profitability by the development of reason, and the instinct for self-preservation, action and multiplication by the development of the physical body, are all perfectly positioned in a strict systematic order, to form an ideal man and ideal society in unity and harmony. As a train running on a perfect rail will reach the destination without fail, so can man reach perfection automatically under this mechanism of natural law unless there is some collision from outside its own mechanism and body. Though man does not have the possibility of deviation in himself, he will have the possibility when he receives external stimulus from the power of the temptations of love and sex before he completes himself in both his physical body and spirit. This is because the strongest power in the universe is the power of heart and instinct. Faith is necessary to prevent the deviation which was caused by an external power. The condition of faith in God's words makes it possible for a balance to exist between the temptation of illicit love and

our conscience. God gave the warning "Do not eat" to Adam and Eve because there was the possibility of a temptation of sexual love through an external being, the angel of intellect, Lucifer.

This warning, the condition of faith, is not to test man's free choice or to prevent original nature from possibly deviating. Its primary purpose was to place man, who was created in God's image, in the position of the subduer of the universe. God gave man the warning so that man might fulfill the condition that he complete himself by his own free will in order to make himself the ruler of the whole universe under oneness with God. Free will was given to man to make him different from a mechanical robot and to make him a supreme and unique being among other creatures. Moreover, God gave men free will so that He might give eternal praise and honor to man for his ability and achievements in perfecting himself by free will. If there had not been free will, man would not have deviated. However, then he would have become a sort of robot or puppet and could not have had any more value than a complicated animal. Accordingly, he would not have deserved any praise. However, man is not a puppet. He possesses free will and therefore can assume dignity if he has a conditional faith while he is developing.

All the works of God are motivated by deep love; so even though man once deviated, he will restore his original humanity by the free exercise of his conscience and rational mind, and respond to God's love. Finally, he will realize his ideal image as God's second-self and the whole ideal of utopia. Freedom is universally claimed and sought today, at the dawning of the new epoch, because it is one of the basic attributes given to man by God in order to fulfill both God's and man's ideal.

No matter how conscientious and rational man may be, he cannot overcome the temptation of illicit sexual love, which is the strongest stimulus in one's life, unless his strength is fortified by the strength of faith in God. Adam and Eve could not overcome temptation and could not obey their conscience without a faith in God. Also, fallen man's conscience is flexible and has no definite standard

because man has turned away from his original conscience and faith in God. This faith has to be entirely and strongly bonded with God as the power to overcome arises in direct proportion to one's depth of faith. If one can overcome the temptation of illicit love and sex, other temptations are easily dealt with. The reliable person is the one who has a steadfast faith on the base of a clear conscience and rational mind. The condition of faith is not the entire life condition. A man and woman who perfect themselves through a period of chastity and a condition of faith, are entitled to have the second blessing of multiplication through truthful love and sex on the foundation of a perfect character and physical body. Such a man is free through a condition of faith as well as a corresponding right direction - as stated in the phrase, "the truth shall make you free".

Through a condition of faith you can become a perfect man. A perfect man can overcome the most difficult temptation of sexual love by his faith in God. Faith is the fundamental condition for a perfect man. Perfection is the standard. Jesus said: "You therefore, must be perfect, as your Heavenly Father is perfect." (Matt.:5;48)

The relationship of faith to love and conscience (rationality or truth) can be understood by thinking of a balance scale. A scale will remain balanced as long as equal weights are on both sides. In the same way the human emotion of love is naturally balanced by the coolness of rationality and conscience. If there is a little weight applied on either side of the scale of emotion and conscience, they will still balance. But if a heavy weight external to this naturally balanced system is placed on one side, then the balance is lost and the scale is upset. This describes what occurs when the outside stimulation of sexuality is added to the human emotion of love which can no longer be balanced by truth or rationality. In order to keep the balance and resist this outside threat to natural balance, one needs faith in God in equal measure to the outside force. The temptation of sexual love is the strongest outside force. The strength of sexual temptation is attested to in human history by the downfall of many great men that were chosen by God such as King David, King Solo-

mon and even many righteous men and saints. The only thing which can balance this power is complete faith in God.

To fulfill the condition of faith is to complete our character and attain real strength which can overcome any temptation. The one who fulfills this condition will fulfill the third blessing to subdue the universe as "lord of the creation".

# The Fallen Nature

## PART VII

### (A) SELF-JUSTIFICATION AND SELF-EXCUSE

Man was created in the image of God. His conscience and reason seek and move toward the goodness of God. Therefore, unless man is placed into unusual situations, he seeks goodness. If he does not seek goodness, he feels a guilty conscience and has disordered rationality. In this condition, he frustrates and inhibits his own will power to act. Man's conscience and rational mind function to discriminate and prevent the embodiment and expression of evil as well as it functions to stimulate and direct man into the search for the embodiment, and expression of goodness. Man must deceive his conscience and rational mind and justify his action towards another person on an egoistic standard of rightness in order to deviate. Hence, man fell, initially, through self-justification.

More precisely speaking, the first human beings preferred to act exclusively for self-benefit. In so choosing and so doing, they upset

the whole purpose and ideal of creation. They justified their act on their own standard of rightness rather than the universal goodness of God. The Bible also says that the serpent told Adam and Eve that they would not die even if they ate the fruit. He tempted them by justifying God's words by his own standard and for his own purpose. He deceived them and drove them into committing the sin of fornication.

The same process of deviation which occurred in the beginning of history is happening today in the form of free sex. Sexual license is rationalized by today's pseudo-intellectuals in the same way that the serpent, archangel Lucifer, self-justified his lust. No matter how far deviated from the original position man may be, he still seeks goodness through his originally created characteristic nature which dwells in the depths of his conscience.

All the sins and crimes of mankind start by self-justification, rationalization or self-excuse. For example, war is waged by self-justification. Men who were leaders, have killed thousands and thousands of people, not because they had no conscience, but because they justified themselves under the title of self-made "righteousness". Most of them were good husbands to their wives, good parents to their children and good friends to their friends. However, they killed other people under the justification of their own standard of righteousness, without a guilty conscience. Even religionists who spoke of God's love, waged many wars under the justified title of "holy war". These were more cruel and horrifying than any other wars.

Furthermore, today's society is infested with free sex and filled with the sin of fornication. Under a rationalized theory which views man as an animal, the individual can consequently cauterize his conscience. Man has committed the sin of adultery continually through human history. Sodom and Gomorrah were destroyed by God's judgment for their immorality. Their kingdoms and cultures, which were once blessed, were destroyed for eternity when the kings and people fell in the sin of adultery. There is nothing that the free sex movement and its advocates contribute to the betterment of society

and culture. It is much more important to develop culture, human morals and the establishment of character education. Instead, they only have justified giving satisfaction to their sexual lust by lowering man's status to an animal's.

It is self-justification that has made our bloody history of wars and destruction by religionists, righteous and conscientious people. The rudimental solution of these human misfortunes and crimes is to eliminate self-justification. All thoughts and judgments have to be based on the common universal standard of the common purpose toward common happiness.

Such is the standard of truth and common goodness. Thus, the good or evil of one's action and the direction of one's life are decided in reference to a standard that promotes the whole purpose and provides for the common benefit - not a standard based on an individual's self-justified beliefs.

## (B) BLIND SELF-CENTERED EMOTION

Man is an emotional as well as a rational being, and his emotion should be properly directed by his reason, namely, by truth. Emotion by itself does not have any direction or value. Moreover, emotion without the direction of reason causes deviation and destructive

It is a deep and pervasive social problem that many people today are affected by blind self-centered emotion that causes destructive results in the family, the society and the world. The revolution which lacks truth, the guiding principle and rationality, is no more than mass violence. Mere emotional reaction rather than sincere and intelligent response lacks the foundation of rationality. Soon, reaction severs the tie of the human relationship. Emotion undirected by man's rationality has to be restrained, for it is the cause of troubles

and destruction. Emotions have their beauty and value only when they are based on rationality.

Many people think that it is difficult to balance emotion and rationality; yet this balance is easily maintained. The balance between the two is the original, intended status and hence, the most natural status. All existences have restorative power in addition to creative power, and to restore the balance between the two is not impossible. This process only requires conscientious and rational education and training.

So, in order to prevent deviation and conflict we have to restore the rationality of truth before emotional fulfillment. Otherwise, blind emotion brings power which destroys human life. Therefore, emotions of the heart and thoughts of the rational mind must always be balanced.

## (C) TRANSMITTANCE OF THE RESPONSIBILITY OF SIN

Although man committed sin by his free will and free choice, he also could have refused the temptation of sin by an act of free will. Therefore, man is responsible for the choice of his direction and action because he has his independent free will. Therefore, he should not transmit his faults, but instead, take full responsibility for them. He should repent for his sins and atone for what he has done by paying an indemnity. In this manner, he can absolve himself from his sins, reconcile his relationship to others and start a new life.

Nevertheless, the first human beings, Adam and Eve, despite the fact that they ultimately fell by their free will, transmitted their fault

to the third party by emphasizing only the temptation and not their own responsibility for their actions. The fallen nature is characterized by a transmission of the fault for sin. This nature has been inherited within us. The forgiveness of sin and progress toward the perfect image of God by not repeating the same sin lies in the attitude that one should not transmit the responsibility for his sin to others. One humbly must re-examine and repent for his wrong actions. The restoration from the deviation cannot come from the transmission of the blame for sin but from the humble repentance for sin. Because of this, religionists emphasize repentance before salvation. Nevertheless, in the face of incomplete truth and ignorance of the cause and motivation of crime, man's deviated nature has been passed on to man. Evil has expanded throughout our history which has been marked by sin and crime.

## (D) GREED, LUST, LICENSE

The aims of man, namely, desire, love and freedom, are reversed by illicit love before the perfection of man; and the resulting turmoil leads to lust, greed and license. This reversed direction towards evil has been the source of crimes and human misfortune. Evil originates in this misdirection, namely, the preference of selfish benefit to concern for a total happiness. Our own sins appear to be so complex and endless that we tend to give-up our search for happiness. But if we knew the factor for the outgrowth of evils and preferred the whole purpose to our own, the entire solution should come easily.

Good and evil start from the same point but have opposite directions. Evil is an outgrowth of selfishness (egotism). There is no need to restrict our desire, love and freedom. If our selfish mind and

thought could be restored to the natural direction of our conscience, then everything we have would be directed correctly and exhibit the value of goodness.

Until today, religions, which have stemmed from man's conscience and his yearning for the restoration of the original self, have been restricting desire, love and freedom by the monastic life and strict commandments. This is because religious people knew through many experiences that these were the basic causes of individual sins and social evils. Religionists and conscientious people have tried to overcome the three basic evil natures of greed, lust and license by restrictions and severe controls throughout their lives. Despite their great efforts, they could not overcome them completely. Why couldn't they and why is it still so difficult? The difficulty lies in the fact that these evil natures are based on our original nature, but they have gone in the wrong direction. It is impossible to control, oppose or cut-off our original nature. What man must do is struggle to change his deviated direction from one of self-interest to the original direction of interest for others.

There would be no deviation even though we have love and desire if we were deprived of our freedom, as in the case of the animal that is captured in a cage, or the tree which roots to the great earth, or the machine which functions exactly as it is designed. What made man's deviation possible was his freedom as well as his love and desire. Since freedom formed one factor for man's fall, many theologians concluded that man deviated solely because of his free will. However, even freedom could not give power without a chosen direction. The fact is, freedom united with love and desire, which are the purpose of freedom, produce the power for selfish direction by self-centered love and freedom turned to license. Today, license and egotism are overflowing, invading and undermining individuals and society under the attractive name of "individualism". With such licentiousness, true democracy suffers and there is an evident breakdown of order in the family and society. It is of absolute necessity to re-examine and analyze what we now believe to be the true

nature of freedom in order to understand the nature of license. Freedom must be based on the truth - which is the natural way of life or the "rotation for the revolution".

## (E) HABIT OF EVIL

Very often people commit evil acts repeatedly despite the fact that they sense and know what they are doing is evil. For example, many people cannot stop their addiction to cigarettes, alcohol or narcotics, even though they know that they are harming their body and mind. Habit is also truth in physics as it is best exemplified in the law of inertia. A moving body tends to keep moving in the same direction, and a body at rest tends to stay at rest.

Likewise, once man is accustomed to a certain way of behavior, he tends to continue this behavior whether it is good or bad. As it is sometimes said, "custom is our second nature". In order to be delivered from evil customs, or habits, we must have a strong will power which comes from a firm faith based on an understanding of truth and a burning hope for freedom of mind.

## (F) LASSITUDE

Man was growing by the strength of his faith in the truth which is derived from his conscience and reason. But his intellect became dysfunctional by blind self-directed emotion and self-justification; and man lost truth. Man's loss of truth was the loss of his faith, and,

finally the loss of his will-power.

To lose intellect, conscience and truth, was to lose the purpose or direction of life. To lose the purpose of life is to lose will-power. As a result, man's diligence towards the accomplishment of his purpose was lost. Man was deprived of his will-power and had lost passion and initiative. Consequently, he found himself in a state of lassitude.

Indolence, by which man seeks values without any labor, has been passed on through the generations and has been the source of evil in society. Not creating and contributing anything of value, itself, is evil. Evil consists of not fulfilling one's purpose. For one to fulfill his purpose is to find and live a meaningful and joyful life; to fulfill the original potentials and to create values in society. The only way is to know the purpose of life and to be aware of the worthwhile life. In accordance with one's growing will-power, this spontaneously bring initiative and diligence in life.

## (G) PROHIBITED DEED IN UNMATURED STAGE

The first human beings had a sexual affair which was to be allowed only after their individual perfection. This was the actual incident of the deviation. The bad fruits of it have been passed on to human descendants in the form of the deviated nature. The suffering, agony, despair and failure in human life have been due largely to sexual affairs before spiritual maturity.

A sweet fruit will be deprived of realizing its potential value of sweetness if it is taken off the branch when it is yet unripened. Likewise, God, who sought the perfection of Adam and Eve, intended to

restrict a sexual affair through their conscience and reason until they reached the perfection stage. Prohibition of sexual affairs during the growth period was the absolute condition for perfection.

Thus, morals, ethics and the teachings of saints have restricted sexual affairs until the completion of the individual's character and physical body. This is a restriction regardless of whether the culture is of the east or west, or the past or present. Thus, great emphasis is always given to chastity as a virtue. Some people have led completely ascetic lives. The wise and more educated parents have carefully restricted the sexual activities of their children before they reach the maturity for marriage. An illicit sexual affair, before the attainment of maturity results in the regression of the individual's progress to self-perfection. There also is a resultant destruction of the family unit as well as immorality and disorder in society. Therefore, sexual affairs should not be engaged in until the proper time when the physical and spiritual maturity have been attained.

## (H) INVERSION OF ORDER

The archangel Lucifer's conscience and rational mind became blinded by his self-directed emotion and self-justification and he reversed his position as archangel with man's position as universal lord. Lucifer, despite his original role of being governed by Adam and Eve, and of preferring the whole purpose to his own, tempted man and governed. Consequently, the direction, status and roles were inverted. This inherited deviated nature also reversed the positions and roles in the family and society. It also inverted material value and spiritual value. The inversion of subject and object relationships accordingly brings disorder and conflict. The disorders and conflicts naturally cause human misfortune and suffering.

This deviated nature has been passed on to generation after generation and has made human beings feel disorder and suffering. It has made man repeat this human life in conflict and confusion instead of harmony and peace.

# Potential Evil and Environmental Evil

## PART VIII

In the last chapter on deviation I will discuss how the deviated nature was passed on to generations and how it has been manifested.

The British empiricist John Locke conceived the idea that man's mind is like a blackboard with nothing written on it, and that his experiences are what form his mind, but actual study and research cause us to doubt that this is man's true nature. His basic behavior can be attributed to his original nature previous to any experiences - although he does learn a great deal of behavior patterns through experience which greatly influence his nature. As a matter of fact, we very often find that we are seized by lustful, immoral and evil thoughts of goodness. Children, in spite of their original nature to be praised for goodness, first learn how to destroy. This is the potential

evil which has been passed on to mankind as part of his nature.

The original way of life is to manifest our thoughts precisely in a constructive direction, just as this world is the exact manifestation of an ideal of creation. However, man has had two conflicting natures of good and evil since his deviation from the original way. This original conflicting nature of good and evil is transferred successively to his children, his synthetic second-selves. It is surprising to see the parent's natures appear in their children although the children have not been taught goodness or evilness. The prenatal exposure to evil through the mother's character results in the child being born with a potentially evil nature. This nature is referred to as the "original sin" in Christianity. In this book I define it as "potential evil." Though contemporary thinkers do not respond well to such a concept, it is exceedingly important to understand in order to eradicate evil and set man totally free.

Evil is inherited by the children as potential evil. At the same time, evil is extended into the environment, which is the second-self of man, in such things as pornographic magazines, movies and other manifestations such as red light districts. I define such evils as "environmental evils." Man's inherited potential evil is stimulated by the environmental evil and bears fruit as actualized evil in substantial destructive action. Therefore, in order to eradicate evil, the internal potential evil has to be overcome by spiritual and religious education, and the external environmental evil has to be cleared up by social education and politics.

Of the two kinds of evil, an understanding of potential evil has been neglected because it is intangible in comparison with the apparent environmental evil. But the universal principle is that the body follows the mind - not the contrary. Therefore, emphasis must be put upon the potential evil. It is the original truth that body is directed by mind, and environment is directed by body, and everything is unified and defined. The reverse is not true. One can see, then, that the internal distortion of mind, or the potential evil, has the

objective, complimentary role.

The complimentary interaction - from environment to oneself - also has a strong effect. This is true especially when man's internal control is not well established, and he can be easily overwhelmed by the environment. Mind and body, and man and environment are interdependent and thereby influence each other. But the final decision centers in the mind, not in the environment. Therefore, it is cowardly to transfer the fault of one's own evil deeds to the environment. If man knew and realized love and truth in his character, he would never follow evil even in extremely difficult situations.

Once man's heart is reformed to think and to do good, his environment accordingly changes with his character - by the function of his mind's subjectivity. On the other hand, unless the hidden potential evil is eliminated completely, even though the environment be reformed, the same contradictions and conflicts would arise again and again, as surely as the grass grows in Spring. Even if the social system were changed from capitalism to socialism, which appears to be more reasonable, social conditions would not improve but be aggravated. This condition would remain because the evil which dwells in man as his potential nature, has not been eliminated. That is not to say that we should neglect the environmental evil. I am fully aware of its importance, but I think that the reformation of each person's potential evil, which has the subjective role in creating evil, must be given priority in our education.

Now then, the question is "How was potential evil formed?" There have been two views concerning this question. One is derived from the point of view that man is originally evil, and the other is from the point of view that man is originally good. If one reflects deeply upon his conscience, he will find both views are right. One is continually bothered by lusty and destructive thoughts, yet one also desires to be pure and loving. It is an undeniable fact that both the good and evil natures exist at birth and cause separation in man's mind throughout his life. The good nature is man's eternal and universal nature which is originally inherent to him. On the contrary

the evil nature came about secondarily as a result of unrighteousness, the change of the original direction to the deviated wrong direction. The misdirection was preferring to satisfy one's selfish desire for a sexual relationship prematurely. This nature has been inherited as the potential evil and extended to the surroundings as the environmental evil. However, it is important to remember it is a temporary and secondary product derived from man's lack of faith. From this viewpoint I confirm the principle grounds for the possibility of the elimination of evil. It is necessary that we comprehend what good is, how evil has been inherited and developed, and how evil can be changed back into the good. These three understandings are essential for the elimination of evil.

The inherited spiritual quality is reflected in the blood and is manifested with action. When one is ashamed, his blood pressure increases and his face turns red. Fear causes one's face to turn pale, and worry harms the function of the stomach and intestines. All these phenomena come through reflection by the blood. Likewise, the spiritual potential evil and blood is inherited by children and appears as evil nature.

The mental status of the mother during pregnancy is delicate and influences her baby. Therefore, special prenatal care has been emphasized. The pregnant woman should have spiritual education, read enlightening books, listen to beautiful music, have contact with nature and stay away from any dirty environments. Otherwise, the inherited potential evil is cultivated when she comes directly in contact with environmental evils and thoughts.

Thus, the potential evil and thoughts have to be changed prior to the environmental change to reverse the evil direction to the good direction. Mere self-discipline, the monastic life, or life as a recluse does not make this change possible. These might bring a temporary solution by the separation from environmental evils. However, the basic necessary solution is constant activity in the direction of actualizing the goodness of rightness, beauty and love. The strength to move in this direction is derived from man's original creative

passion for rightness, beauty and love through the understanding of the truth and the realization of the beauty and love in the universe. The secret is to occupy one's total existence with enthusiasm for the actualization of goodness and for the consequent joy. When one is absorbed in something really stimulating, one remains free from the encroachment of evil thoughts, without any great effort. And then when one comes back to himself, he will find his thought is purified. Furthermore, it is important for the individual to believe strongly that he will eliminate evil once he knows the truth and that he will restore himself by contributing to the whole purpose and by attaining a perfect character in perfect freedom. On the foundation of his strong belief he will have the peace of mind to know that he would never allow any self-centeredness of self-justification to blind his conscience and reason. Religions, without exception, have compromised and relaxed their standard according to the changes of the external world. This resulted in religions not reflecting the pioneer spirit of their founders. Original teachings have been distorted. From those distorted teachings, recently some religionists began to conclude that man is originally imperfect. In this way man is completely upsetting the universal rightness and goodness - not only the original teachings.

To follow the truth is not very difficult. The truth is the most natural and the most easily adopted behavior according to one's common humanity. The center of truth is simply to prefer the collective purpose to the individual purpose and to give before taking. Man performs evil basically because he is ignorant about evil and its harmful effects. Once man knows the truth clearly and avoids all rationalizations and the transference of blame and blindness, there is no possibility for him to deviate. This is because man feels his conscience in proportion to his understanding of truth and does not desire to harm himself. The truth brings complete harmony to the demands of conscience, understanding and benefit according to the reference point of the whole. From the broad viewpoint, it is clear that practicing the truth promotes the benefit and happiness of both

the collective and the individual, fulfills both spiritual and material demands and satisfies the demands of conscience, rationality and instinct. The truth is the way to the utmost benefit and happiness.

When the truth is practiced, as far as it is in the right direction, the manifestation of goodness is automatic. Therefore, above all, the three sins of self-centeredness (egotism): greed, illicit sexual relationships and license, have to be strictly prohibited. As long as they are prohibited, the environmental temptations are easily overcome. Buddha was the prince of a tribe and lived in luxury and Jesus grew up in the depths of poverty. Both of them were exposed to the environmental temptation of evil. Yet they were free from sins for they knew and practiced the truth.

The statement "The truth shall make you free", is true for everybody, not just for some who are special. The true way of life is the most reasonable, and hence, the easiest way of life. The reason why deliverance from sin and crime was not accomplished is that the truth was not clarified. Man lacked the self-awareness and self-discipline to prevent evil because of the false rationalization that man was originally imperfect.

OTHER WORKS BY **Sang Ik Choi**

**THEORY OF THE IDEAL MAN**

**THEORY OF UNIVERSAL VALUE**

*THEORY OF GOOD AND EVIL*

*THEORY OF HAPPINESS*

**THEORY OF THE CAUSE OF CRIME**

**THE PURPOSE OF MANKIND**

**PRACTICAL METHOD TO BECOME THE IDEAL MAN**

**THEORY OF THE KALEIDOSCOPIIC COMMUNITY**

**THEORY OF ETERNITY**

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

written by SANG IK CHOI