

THEORY OF HAPPINESS

by

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INTRODUCTION

Any beings of will and feeling move toward happiness. Waves of blooming flowers are rippled by gentle winds in fields of rich soil, are bathed in warm sunshine and are quenched by spring water. All of this looks so beautiful and happy. Birds flying among the flowers and singing in the branches of trees are so joyful. Small animals scurry among the trees and bushes of peaceful, majestic mountains. All organic beings exist with the direction toward happiness. This is true whether the direction is consciously taken or not. Man, the being of highest will and feeling, exists with the direction and the purpose of fulfilling himself in happiness. Thus, poets have longed for the “blue bird of happiness,” and the “happiness over the mountains.” In the East or the West, in ancient times or today, by the old or the young, by man or woman, by the poor or the rich, and by the wise or the dull, man has been seeking happiness and has paid the price of his blood, sweat and tears to attain it. In spite of his craving for happiness man has suffered in a world of ceaseless worries, conflicts and wars.

If there were something called happiness, it would be only a momentary happiness and not everlasting or complete. Therefore, philosophers have grieved over man's futile search for happiness, monks have abandoned the human world, and even ordinary men cursed their misfortune and envied the animals that have not tasted such suffering and the shell fish of the deep and calm ocean far removed from human tragedy. When man compares his state of being with other creatures, we cannot deny that the highest existence, man, is lower than other creatures.

The efforts mankind has paid for happiness with his blood, sweat and tears throughout history have been fruitless. Yet mankind has never given up and is still seeking happiness and the ideal even with greater intensity and passion than before. Then why does man crave for it even though it has seemed to be impossible to attain? It is because man is created to be happy. Therefore, this original purpose and direction is unbendable and indestructible under any situation, circumstance and era. It is like a compass which always points to the north and the south in any storm or like a spring which jumps back to its initial position after having been pressed down.

Happiness is, thus, the eternal purpose of the human race regardless of external situations, circumstances or eras. Therefore, it is no longer a question of whether we can achieve happiness or not. We have no choice except to constantly display our utmost efforts for its actualization at the cost of our own blood, sweat and tears.

Saints, righteous men and philosophers who wrestled with the matter of happiness concluded their teaching by proposing the heavenly kingdom, nirvana, or the utopia. However, they lacked the concrete ideas, plans and means to actualize it. Many religions have emphasized paradise or heaven in the afterlife as a reward for a dedicated faithful life. Yet it is undeniable that people still aggressively seek to experience a happy life in their physical lifetime in this actual world. The creation of this earth and its beautiful surroundings of nature is not to be abandoned in vain. When we open our eyes to the lovely and resourceful nature and universe, we are full of awe and wonder. As I discussed in the "Theory of the Cause of Crimes," only man is self-suffering in the clashes of his lust, greed and license. Jesus

himself made clear the importance of this life when he said, "whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19). Thus he emphasized the importance of carrying out God's will on earth.

In order to actualize the heavenly kingdom or the utopia, the theory of happiness is insufficient by itself. In order to build a house we need a definite blueprint. In the same way, there must be concrete ideas and descriptions about the heavenly kingdom and concrete and precise plans about how to build it. Also, even if we have a concrete idea and plan, we have to know how we can overcome the force of evil, negativity, or sin which prevents the accomplishment of the ideal world. Without concrete ideas, plans and methods, the possibility of accomplishment is remote. Finally, unless happiness is actualized, it has nothing to do with our daily life. A theory or idea has value only when it works or is used.

There is great doubt about the salvation spoken of by historical Christianity. First of all, observe the life of Jesus himself. His life was in ceaseless confrontation with previously established religionists, priests and pharisees and he also was in combat with the ignorance of ordinary people. Finally, he died on the cross betrayed by his own disciples. There is no doubt of his righteous and significant life, but it is hard to say that he spent a "happy life." Christianity says that you will be saved and become happy if you believe in the words of Jesus, the truth. But how can you believe the dogmatic truth of today's Christianities which are separated into more than 400 denominations and which fight among themselves? The truth is to unify what is separated, to end conflicts and to bring peace. If their separations and disputes were for several decades, then they possibly could say that their confrontations are in a process of transition before unification. Nevertheless, their separation and conflicts have lasted more than two thousand years beginning with the early Christians as recorded in the book of Acts in the Bible. If the teaching of wandering Christianities were the truth, then there would be no need for us to seek the truth. I, myself, the author of this volume, was a Christian and spent a long missionary life, and as a follower of Jesus

I have no objection to what Jesus really had spoken. But I have a great suspicion of the partial dogmas and theologies emphasized and distorted by theologians and religionists today.

Buddhist teachings of nirvana, the great peaceful world in the writings of Confucian teachings, the utopia of Thomas Moore and the idealistic theories of other philosophers and teachers are still too abstract and not concrete or instructive enough to actualize them. Therefore, we must establish a concrete theory of happiness based on the various teachings of past thinkers.

Today communists have actualized their viewpoint and domain within a short period of time. They were able to do this because they analyzed and studied history scientifically and dialectically and drew up a concrete idea based on man's primal needs of material and a functioning economy. However, the fact that they have been revising their ideas proves the incompleteness of their ideology and its distance from the complete ideal of mankind.

Freeing myself from all previous concepts, comprehending the historical facts, the present and the future, I would like to try to describe how mankind can achieve perpetual happiness simply based on the realities of life and heartistic, conscientious and rational common sense.

I believe mankind has not been able to achieve happiness because we have lacked a concrete definition or meaning of happiness and because we have lacked a means to eliminate crime or sin which is the cause of unhappiness. No matter how concrete our plan for happiness is, we still will not be able to actualize it unless we can overcome negativity, evil or sins. Also even if we can overcome sin, still we have to have a true sense of happiness and fulfillment.

TABLE OF CONTENTS

WHAT IS HAPPINESS?

INTRODUCTION	1
(A) HAPPINESS IN THE DUAL PURPOSE OF SPIRIT AND BODY	2
(B) HAPPINESS IN THE DUALITY OF MAN AND WOMAN	5
(C) HAPPINESS IN THE DUAL PURPOSE OF THE INDIVIDUAL AND THE WHOLE	7
(D) HAPPINESS IN THE DUAL PURPOSE OF GIVE AND TAKE	9

<i>II INSTINCTUAL HAPPINESS BY MATERIAL BASED ON THE PUBLIC MIND</i>	<i>11</i>
--	-----------

<i>III HAPPINESS IN SPIRITUAL JOY BY THE CONSCIENCE AND RATIONAL MIND.....</i>	<i>19</i>
(A) RIGHTEOUSNESS (PUBLIC MIND)	26
(B) PEACE	29
(C) FREEDOM	33

<i>IV HAPPINESS PROMOTED BY SPIRITUAL JOY CENTERING IN THE EMOTION.....</i>	<i>37</i>
---	-----------

<i>V HAPPINESS IN DIVINITY</i>	
INTRODUCTION	50
(A) UNIQUENESS OF MANKIND IN DIVINITY	52
(B) CREATIVITY AS AN ASPECT OF DIVINITY	59
(C) LORDSHIP AS AN ASPECT OF DIVINITY	61
(D) ETERNITY	63
(E) GENERALIZATION OF HAPPINESS	63

WHAT IS HAPPINESS?

INTRODUCTION

One person might say that happiness is to be rich and to enjoy a luxurious life with deluxe food, clothing and shelter. Another person might say it is to attain high rank and reputation. Still another person might say it is to enjoy one's talent in the arts and hobbies. Yet another person might say it is to love each other. Small children might say it is to get wonderful toys. Young girls might say it is to have a new dress everyday. Some philosophers and monks might say it is to contemplate the truth and enjoy the beauty of nature. There are so many views on what is happiness. While it is true that all those ideas point out partial conditions of happiness, it is necessary to know how they satisfactorily relate to true happiness.

Is a person happy who has become rich and yet still struggles to gain more and is a slave to his greed? Moreover, what can he buy with his money? Though he can buy things of material value, he could not buy true love, virtue and other spiritual values. On the other hand, even a loving couple will come to an impasse if they haven't secured an economical basis for their life. Those who have a high social position and reputation are restless in their ceaseless efforts and angry struggles to maintain their status. This point becomes clear when we observe the vicissitudes of dynasties and today's national leaders. Love was believed to be the supreme happiness in life. But because of love, so much blood has been shed, so many tears have flowed and so many have suffered, grieved, and even died. Love, the messenger of happiness, in reality has brought much tragedy.

There is no doubt that material wealth is a necessary condition for happiness as it functions to satisfy man's physical needs and desires. There is no doubt that to have high rank and reputation is a

condition for happiness for it satisfies man's desire to be acknowledged, respected and glorified. There is no doubt about love being one of the most important conditions for happiness, as it is the deepest and most beautiful feeling of man. However, one cannot ignore the facts that money, position and love have caused immense human tragedy and that still mankind struggles and suffers today. We must come to the realization that there is a paradox in that the very conditions for happiness are the same conditions that create human tragedy and unhappiness.

Today, man is living in cynicism and confusion. But if we can break down and solve the paradox, re-structure the partial ideas of happiness and complete them, we might be able to find true happiness and value. With this hope, we should re-start our search for the concrete way to attain happiness.

To re-start the search, it is necessary to have some deep insights into the universe and its perpetuating truth. Since a man is a microcosm of the universe, the understanding of the rudimental truth of the universe can possibly enlighten us. The whole universe and each existence are inseparable from the principle of relativity, objectivity and duality. So let us examine man's happiness in light of these principles.

(A)

HAPPINESS IN THE DUAL PURPOSE OF SPIRIT AND BODY

Man is a dual existence of spirit and body and exists in the principle of relativity. Accordingly, he exists in the dual purpose of spirit and body. Therefore, man cannot be happy unless he fulfills the dual demand and purpose. To emphasize only one side of this dual purpose as religions, philosophies and science have done, is partial. Thereby these viewpoints cannot bring real happiness but only conflict and frustration.

For example, idealists, spiritualists and religionists have stressed the spiritual aspect of man and believed in the happiness of spirit alone. For them, material is not real for it changes and will be lost easily. They have seen material as a transitional and temporary shadow of reality.

Some of them, going further, have tended to see material as evil because many crises were caused by struggles for material gain. Finally, they have come to conclude that they cannot gain eternal happiness through material, but only by a spiritual fulfillment of love and truth. Such a belief is still strong in Christianity, Buddhism and other idealisms.

Then, are material phenomena only a shadow of reality and not real existences? Are they evils? The beliefs of many spiritualists are often incomprehensive, partial and too simple-minded. Without material, how can I exist and maintain my life? Without a material human body, how can I express my nature of truthfulness, beauty and love? Without the body, how can I manifest my personality? No matter how deep my love, I am nothing more than a hypocrite if my love is only a thought that is not manifested. How can I be happy with only a conceptual love? If even a bit of love is manifested in a definite action by a tangible man and is interchanged with an object through the medium of material, then one can feel happiness. While material undergoes changes, it is not mere transitory illusion, but it is eternal in the law of conservation. A seed sprouts, grows, blooms flowers, bears fruits, multiplies life and returns to a seed according to the law of the four seasons.

The lives of things are maintained inherently in materials and all things in the universe evolve and develop. When a process, a part or just a moment is seen, what spiritualists claim seems to be true. But when all things are observed as a unit, a gigantic organism, they exist, multiply and develop according to the perpetuating law of development as scientists claim.

Furthermore, it is a fallacy to say that material is the main cause of crimes. It is so obvious that material cannot commit crimes as by itself material does not possess a will. The main cause is man himself, and material is only a medium in man's fights and struggles.

The same logic holds true in the evilness of man's flesh body. Man has a flesh body because it is necessary to him. But Jesus said, "Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fires." (Matt. 18:3) That means it is better not to have eyes, hands and so on rather than remaining a slave to man's greed and lust which are the major causes of sins and crimes. Whether to cut them off or not is dependent upon a man's mind, and not his flesh itself. If our hearts are filled by the nature of truth, beauty and love, our sound body acts upon the heart to actualize the nature of truth, beauty and love, then all of our material possessions will be properly applied and directed toward the fulfillment of goodness. As a result, mankind will have mutual aids. Based on this, we will achieve the world of highest civilization. Thus, the inherent evil of material is a fallacy. The infinite resources of nature and the universe are for man's infinite joy.

In such a manner, one can come to understand that even the essential happiness of spirit cannot be real without the material base for a sound body and sufficient conditions for man's physical living. This is why Confucius said, "man considers morals and courtesy after he has adequate food, clothing and shelter."

However, even if someone has a sound body, wealth and all the conditions for existence, if he does not know the joy stemming from truth, beauty, love and other spiritual qualities of character, he is not aware of the real value of life and far from real happiness. Man is truly human when he is bound to the intrinsic spiritual value of his character. Real happiness, therefore, exists solely in the fulfillment of the dual purpose of man's spiritual and physical aspects. Thus, it is also known that the negligence of the spiritual aspect of man by scientists must be corrected.

The following question naturally arises as to which is more important: man's spiritual aspect or his physical aspect. If we observe in terms not limited to viewpoints or concepts and including the empirical method, it will be clear that without material, there will be no phenomena for the sprout of life and no maintenance of existence.

It is very possible for a man to continue existing even though the spiritual values of truth, beauty and love are completely ignored. As a matter of fact, how many people have really lived their lives for the fulfillment of the spiritual qualities of truth, beauty and love? However, for man to live fully as a human being, the spiritual value of truth, beauty and love is imperative. Therefore, material value is a rudimental and indispensable condition. It is a "must" for man's physical existence. Spiritual value is absolutely indispensable for man to be a human being. As materialists claim, material is a foundational and a preceding condition. However, it is not the ultimate value. Even though the spiritual value is not the foundational condition, it is the absolute standard for man to live a worthwhile life. Thus, to attain real happiness man must fulfill the spiritual value which is the ultimate value and absolute condition for the real excitement of life.

When only one aspect of these two is emphasized, the path to happiness will be blocked. We can see this in the dehumanization and self-alienation brought about by the influence of biased concepts and ideologies like materialism and communism which excessively emphasize the material aspect of man. We should never forget that man is a heartistic, conscientious and personal being as well as a physical or biological existence.

(B)

HAPPINESS IN THE DUALITY OF MAN AND WOMAN

Mankind consists of man and woman in a mutually corresponding duality. Therefore, a man by himself alone cannot attain happiness and neither can a woman. Man and woman together can attain happiness.

In the past and even today, some people seek happiness in a bachelor's life. That is because they cannot find the ideal spouse and they know the tragedies the opposite sex can bring on them. However, a man or a woman alone can never attain happiness, because it ignores the principle of duality. The Bible says that God after having created a man said that a man alone is not good. But after creating a woman, God said it was good.

However, historically Christianity, Buddhism and some other religions have asserted the bachelor's life and the way of celibacy. There is good reason for this because as a practical matter, an incomplete man and woman might become fixed to sex and their own family and their studies of truth and their efforts for the promotion of character and the salvation for humankind would be greatly disturbed. But this restriction is strictly the result of man's deviation* and in the course of a practical restoration of man. This restriction is not something eternal or original. How could it be true that a man and woman who together are created in the image of the Originator, should remain divided? It is an enduring aspect of man's nature that man and woman seek each other as the very natural drive of conscience and heart. For example, how impressive is the world of the pure and innocent love of boys and girls?

Had our human ancestors not deviated and had they made oneness as idealistic mates with the character of truth, beauty and love, based on faith, they would have produced the ideal children, family, society and world. Why would it have been necessary to keep away from the opposite sex? Man and woman are created to be united. By making oneness, they fulfill the words of the Bible which say it is not good for man to be by himself. A paired existence is more natural than something existing in solitude.

Therefore, the happiness of man comes out of the oneness between man and woman who reflect the duality of God. There are boys and girls, males and females, fathers and mothers because they

*See Theory of the Origin of Crimes
by Sang Ik Choi

are necessary to one another. They are one in the principle of duality and out of oneness man attains happiness.

(C)

HAPPINESS IN THE DUAL PURPOSE OF THE INDIVIDUAL AND THE WHOLE

For man to have steadfast and constant happiness, he must attain collective happiness as well as individual happiness. There is no doubt about the uniqueness of each man in his attributes, talents and the independence of his existence. But the independent and unique individuality of each man can only have real value in relation to the collective whole as a unit. The relationships between individuals and the whole is like the infinite numbers of stars which exist and exhibit value in their relationships to the total purpose and function of the universe. Or it is like all the unique parts good for the whole purpose of a machine. The mineral, plant and animal kingdoms are alike in their congruent interaction with the total direction of the earth. Nothing can exist without congruent relationship to others. Existence, by definition, can only be found in relationship. Man as a social being who relates to the collective whole, eventually seeks the collective happiness of his family, race, society, nation and world.

Therefore, it is natural for a man to share tears with his family when they are unhappy, to be enraged by the suffering of his people when they are under the oppression of others, and to devote his life for the sake of peace, liberty and the happiness of his nation and the whole world. If man didn't have the nature to seek collective happiness, how could these things be explained? In novels and movies we often shed tears in stories of deep sadness and share joy with others in happy stories. With such facts, it cannot be denied that man is not

separated from one another and alone, but exists in mutual relationship and collective unity. That is to say, your sorrow is my sorrow and your joy is my joy. We are linked to each other like intangible spiritual cells relating to each other in one spiritual organism.

Thus, when man is separated from the collective purpose, no matter how capable, rich and filled by the nature of love he may be, he cannot possibly have a truly valuable existence. Furthermore, this state of being eventually deprives a man of the purpose of existence itself. What sort of happiness can you imagine if you are alone without any family, friends and society on an isolated island? Man cannot keep living in such a state. He will be driven to madness and soon kill himself out of indescribable, unrelenting terror.

Today, many people incline toward individualism and egotism and depart from their folks, siblings and friends, and live alone in apartments. They are the Robinson Crusos who live in the jungle of buildings. They are completely enslaved to self-alienation, and not much different from animals who live merely to eat. There is no real meaning to such a monotonous and impersonal life. Such people eventually end up in a state of pessimism and cynicism.

On the other hand, it cannot be called happiness if freedom, basic human rights and the happiness of individuals are denied even though the collective body benefits. As we see, thousands of refugees from countries in the communist camp cross the iron curtain. It cannot be a true happiness if individual happiness is suppressed for the collective benefit.

There is a basic relationship between society and individuals. Society cannot be structured without individuals, and without society individuals lack direction, fulfillment and a sense of meaning to their existence. True happiness cannot be discussed when individuals and the collective society are separated. Both individualism and collectivism (totalitarianism) are partial and incomprehensive in themselves. The two are inseparable and thereby must be synthesized and unified.

However, at this moment, we don't see much prospect for unification because of the fight between individualists and collectivists and the clashes of power underneath. Therefore, we must return to the universal view, abandon the power-struggle, stop blaming one

another, and walk the path of co-existence and co-prosperity.

(D)

HAPPINESS IN THE DUAL PURPOSE OF GIVE AND TAKE

I have discussed that happiness is based on mutual relationship, interdependence and co-existence. In other words, there will be no happiness without the interaction of giving and taking.

This interaction is a prevailing principle. Man receives joy from the contribution of his innate talents and acquired abilities to his collective society. Man receives joy out of giving his love, beauty and truthfulness, as well as giving his wealth and material possessions. If a man does not have any chances to display and contribute his talents and abilities, how monotonous and meaningless his life will be! Everyone seeks happiness and tries to contribute his talents to society and thus manifest the value of his existence. If a person does not have any chances to express his nature of beauty and love, what sort of loneliness and bitterness he must suffer! Likewise, no one can deny man's basic nature of giving. Man's joy begins with giving and ends with receiving. Thus, one who doesn't know the joy of giving, does not know the joy of receiving. He ends his life without ever knowing what happiness is.

One who gives, receives gratitude, respect and praise and never fails to receive even though he might not receive something recognizable to others. In any case he will have a deep emotion of the inner joy of giving. Giving and taking is an indestructible principle. However, someone might not be rewarded in his lifetime for what he has given. And people, because of this, are skeptical about the law of giving and taking. But it never fails in the long run. Jesus, despite his

total dedication of spirit and body for mankind, died on the cross. Other righteous men in history and saints often took their last breath under persecution and suffering. Yet, as the centuries have passed, their names have radiated and they have received the highest glory from heaven and earth. Likewise, there is no failure or breakdown in the principle of giving and taking in the long providential view of history, although it might seem so in short instances. Actually, they have received their rewards, multiplied throughout the process of time.

I have spent a long religious life and an educator's life and never received any particular set salary except what was given to me. However, I have received so much more than anyone else. I have tasted the true happiness of giving and receiving spiritually and also materially from heaven and people. I am deeply convinced into the marrow of my bones about the absolute principle of give and take.

Today, so many people complain that they are not receiving or being loved. That is mainly because they try to receive without giving, or expect to receive without fully giving. Such a tendency is that of a beggar or a thief. It is such a pity that people complain of an absence of love in their homes and in society without really knowing how to love. First of all, give with a sincere mind and try to give more. The gratitude and rewards will return without fail. It is as certain as when you throw a rubber ball at a wall. Thus, unless a mind of sincere giving is well cultivated, there won't be much hope for a harmonious society of love.

In summary, happiness is to make oneness with an ideal spouse, to contribute each individual's unique talents and abilities freely to the collective goodness, and to fulfill the demands of both spirit and body. Thus, happiness is to fulfill the purpose of life.

PART II

INSTINCTUAL HAPPINESS BY MATERIAL BASED ON THE PUBLIC MIND

In the last part, I discussed the general conditions needed to attain happiness, but in this part I want to go into more detail so that this might be more useful to our daily life.

To be human is the first condition for a man to be a man and is the fundamental condition for man's happiness. Then what is meant by "to be human"? A man is not human because he has a human face, but because he has a human spirit, mind and heart. A man who has a warm and sincere heart, is more human than a vicious man whose physical appearance is handsome. Because of this difference of mind and heart a man is different from an animal even though it might be noted that a man is much like a gorilla in his external appearance.

Since the possession of human character is the rudimental condition for happiness, then more concretely what is the human character? It is full of truth, beauty and love. The important thing is to grasp the core of character. If this is done, the law of spirit will be known without much difficulty. Then, what will be the core of the law of spirit? It is the prevailing principle of "rotation for revolution" which permeates existence from the colossal realm of galaxies to the microscopic realm of atomic structure.

As the numerous heavenly bodies move and maintain their existence in order and harmony under the law of "rotation for revolution", man as a part of the universe cannot be separated from the same law. The conscience and rationality govern the rudimental law of spirit, namely, "rotation for revolution". This law of rotation for revolution, if applied to human society is action based on the public mind which seeks the individual's devotion for collective goodness. Therefore, the basic law of human character is the public mind.

In the previous chapter, I discussed that human beings are collective and social existences, as well as individual and independent existences. In order to harmonize both aspects of man and in order to maintain a peaceful individual and social life, we must follow the public mind of rotation for revolution as the foundation for societal unity. Since the public mind is rudimental and essential for congruent interaction between individuals and society all morals, ethics and philosophies have taught this point. If they do not, all those teachings are no more real and solid than a castle in the air. The core of human character and all virtues is the public mind. It is also the key for unification to a center (or central figure) and world peace.

The internal cause of conflict in an ailing society and world finally is reduced to the question of the public mind. No matter how many social reasons might exist and no matter how deep our anger might be, if mankind used even a piece of public mind, there wouldn't be such terrifying and disasterous wars and conflicts as we see today.

The public mind is not only the key to stop human conflicts but also it functions more positively for the fulfillment of our desires to attain happiness. In this chapter, I will discuss happiness based on the fulfillment of man's instinct by material based on the public mind.

Man's existence and happiness begins with a sound physical body. Thus it is necessary to maintain and develop physically by using the instinct on the foundation of physical truth. The life which determines one's existence cannot exist without the body. It might be said that man starts his existence as an independent soul when he is born from his mother's womb with his physical body. An abundance of truth, beauty, love, creative ideal and ability are irrelevant without the physical manifestation of them. Without a physical body there is no exhibition of these qualities and no giving, no receiving, no sharing, no joy, no gratitude and no concrete transfer of happiness. Seen in this light, the physical body is the crucial, absolute and rudimental condition for anyone. We clearly can see this in a sick or weak man who desires and appreciates health. It is not exaggerating to say that human happiness begins with physical health and also that a sound spirit dwells in a sound body. The deceased

have nothing to do with the happiness of the present life.

Toward the maintenance and development of this rudimentally necessary physical body, man is provided with instinctive workings. With the fulfillment of these demands of instinct, physical maintenance and development are furthered. With this fulfillment of physical demands based on instinct, man senses excitement and joy and accordingly experiences happiness. Physical destruction results if there is a neglect of instinctive demands. Thus, instinct moves to protect the physical body from harm or destruction by delivering warnings such as hunger and cold to stimulate operations of the physical organs. The physical nervous system operates like an automatic protective system.

As well as for the maintenance and development of man's physical body, it might be said at this point that a similar protective system operates for man's spirit: the conscience and rationality. If man's action or thought is contrary to the universal principles, the rational mind and conscience produce contradiction, distress and pangs of conscience. These alarms prevent spiritual destruction.

In this way, we understand that the Originator intended for man to preserve and advance physical health and beauty and to enjoy and experience happiness through the fulfillment of instinct. Hence, the most elementary joy and happiness is the general physical vitality resulting from the satisfaction of the appetite. The happiness of a newborn baby begins with sucking milk. When a baby is sucking milk, his crying stops and he looks very happy. Whether king or beggar, old or young, man or woman, ancient or modern, everyone seeks delicious food and much effort has been exerted for it. It is not exaggerating to say that material civilization began with cooking. There is one old story of a refugee woman who was carrying her baby on her back who could not be aware of its crying because of her own intolerable hunger. She heard him for the first time after she was given food to satisfy her own hunger. The agony from hunger and starvation is one of the most difficult to tolerate. Spiritual agony involves complications in truth, beauty and love and does not bring death immediately. But material and physical agony brings immediate suffering and death. Starvation does not continue long before

death ensues. It is a crucial and urgent problem. Unless the immediate solution is effected, inevitably it will become the cause of conflict, terror and destruction, and will bring social tension.

The spiritual crisis is the same as the material one, but it does not immediately threaten physical death precisely because the problem is spiritual. Of course, the lack of spiritual value reduces the truly sensational joy of a worthwhile life of a man, and anything against the spiritual value increases agony to often intolerable limits. Spiritual agony often drives the body into deep sorrow and unhappiness. Gradually, it hastens physical destruction. On the other hand, material value belongs to the elementary and absolute conditions for existence. Therefore, the maintenance of the physical body cannot be avoided.

It should not be forgotten that a shortage of food and hygiene are urgent problems. Extremely speaking, without love, one might be able to survive for a decade. But without food, warmth and sanitation, one can survive little more than a month. Thus, man has fought for food and materials with his blood, sweat and tears throughout human society. Because the physical condition is the basic condition for survival, it is emphasized by communists, materialists and socialists. This is somewhat reasonable but in itself it neglects the inner reason and lacks spiritual value.

As there is the joy of eating, there are other physical joys such as clothing and shelter. The joy conveyed by a soft dress and the joy of dwelling in a grand house and protecting one's physical being from wind and rain and giving comfortable warmth are also counted as happiness. Garments, architecture and other forms of material civilization have been improved. This advance has brought varied instinctive joy and happiness for man. An actual physical civilization and effective economic provisions are known to be a necessity for man's attainment of happiness. Nevertheless, idealists have often condemned civilization and material wealth. It seemed true that mankind has fought over material wealth and that material is the cause of crimes and wars. However, that which is false is not material in itself but is within man who applies and uses material in the wrong manner and direction.

A spiritual, or mental civilization must complement harmo-

niously the physical civilization. Yet, in terms of history, only the physical aspect of civilization has made great progress – especially in the last four hundred years. Thereby a balance between the physical and the spiritual has been lost. Originally, the spiritual aspect of civilization was meant to lead the physical. Contrary to this relationship, the physical aspect of civilization overcame the spiritual and made the spiritual civilization a slave to the physical. Upon reflection, it is known that contemporary man finds himself in bondage to a mechanical, materialistic civilization which is impersonal and depresses man's basic humanity, and which is found to be meaningless and worthless. Such a development is not due to material itself, but to the degradation of man's spirit and an unbalance between the spiritual and physical aspects of civilization. Some people are against civilization altogether and place an emphasis on a primitive life style and have begun to actualize this approach. However, this is against the tide of history and man's basic nature to seek a comfortable living and to have hope for advancement and development.

As I have discussed repeatedly, there is nothing wrong with material. Without material how can one experience joy in the expression of his fondness? Materials definitely complete man's joy as we construct a more enjoyable life through modern conveniences such as television, stereos, airplanes, automobiles, ships, refrigerators, washing machines, etc. Think of how many conveniences we have and how much they stimulate us in our daily life.

However, there is a certain reason for the domination of material. This stems from the fact that material wealth has been basically dependent upon the exploitation of the poor and the illicit deprivation of other human beings.

Historically, man has been motivated by greed and built his wealth upon the sacrifice of others. Furthermore, wealth has been used for wrong purposes and has degraded man in his indulgence with women, alcohol, gambling, etc. However, wealth lawfully built upon one's sincere and hard efforts and fortune is a force to enrich the lives of others and to elevate mankind through mutual sharing and aid. In order to bring the proper use of wealth, it is of ultimate importance to free man from his greed.

Then finally, how is it that we can gain happiness from material wealth? This comes by diligence founded on the public mind. Diligence founded on the public mind forms a respectful man of character and virtue. To seek material or money without effort is like begging or thievery. Wealth acquired without diligence or labor is illegal from the viewpoint of ethics.

Yet, hard labor does not necessarily mean diligence. People who are motivated by their own greed work very hard but they cannot be called diligent because their sweat is for their own selfish sake and they ignore the public mind.

Furthermore, man's labor is not like that of horses or cows, nor that of machines. Man's labor should not be just monotonous repetition. If it is, he will lose the meaning of labor and interest and motivation. Man is a creative being of wisdom. By his creativity he can gratify his desires and efforts and make progress. Creative labor always reflects back to the man and stimulates his motivation and brings the joy of labor and the construction of a greater civilization. Because of man's creative labor, from the primitive animal-like labor of the past, mankind has made tremendous achievements in many fields such as modern agriculture, stock farming, industry, engineering, business inventions and so on.

Thus, the importance of labor is obvious. Nevertheless, many young people today have misunderstood the reason young people today have misunderstood the real message of epicureanism, individualism and primitivism and have indulged in laziness. Thus, they have neglected diligence which is an essential quality of man. To my sorrow, without ambitious and diligent youth and people the future will have no firm economic development and culture and will be covered with darkness.

The more diligently and harder a man works, the more results and progress come. The more progress comes, the more interested and motivated man becomes. On the other hand, the more lazy a man becomes, the more vanity and lassitude bury a man. Though it is difficult to make good habits and easy to fall into bad habits, man must somewhere break this bad circulation and step into a good positive cycle.

I want to re-emphasize that material achievement and happiness are as inseparable as the head and tail of a coin and that the foundation for a great society and individual happiness will be built upon the public mind and creative diligent labor.

On the base of fine food, clothing, and shelter, there follows the joy of action. The festival of beauty promoted by the healthy body's graceful and animated display is also one part of essential human joy and an indispensable stimulation of the civilized life.

Furthermore, there is joy in multiplication for the perpetuation of human society as promoted by the sexual instinct. Nevertheless, the sexual instinct has been considered shameful, regardless of whether the time is the present or the past or the place is the East or the West. This is because most criminal behavior has been the result of immoral sexual concepts. No matter how precious sexual behavior is, whether it is good or evil is determined by whether the result brings constructive consequences or destructive consequences. When instinct is based on truth, goodness is the consequence. If the sexual instinct is not based on truth but on falsity, no matter how precious the potential of this instinct is, this instinct will only bring ruin. The ruin might not be clearly indicated immediately, but sooner or later inevitable spiritual and physical destruction results.

We have to reconsider strictly the fact that free sex and the lax standard of morality that is advocated by many people today leads to activity in ignorance or neglect of the truth which breaks up individual homes and undermines the whole society. It is an historical fact that since the beginning those groups which advocate free sex have taught that men are like animals and that free sex is a natural desire. Furthermore, they have said that the sexual restrictions of morality and ethics are produced by man and are not natural. However, such people make a great mistake because man is not just an instinctive animal but a conscientious animal and not just an animal but a being of feeling and heart. Certain restrictions of ethics and morality are produced by the demands of a truthful man's original natural conscience.

Certain free sex groups advocate free sex as a natural way of life. Free love and sex is natural, they say, and they point to animals

to prove their point. Then they live together in big houses and freely go to one another's rooms. But in a short time, they become very jealous and fight with each other because a man always wants a beautiful girl and a woman is always seeking a handsome and reliable man. In this situation there is no teaching of conscience to restrict the immorality. Eventually the people will change and it will work best with one man and one woman. They'll return to a more normal way of life rather than an animalistic way. Sometimes people are attracted by a new idea by a shallow understanding or a greedy or lusty desire. Sooner or later they return to a normal way of life because men aren't animals but men are men. Unless sexual morality is based on truth, society will disintegrate. Even prosperous and vibrant societies fell by a lack of public spirit when filled with immorality and lewd behavior.

Thus, one must engrave it deeply in one's own mind that natural desires for eating, clothing, shelter, possession, preservation, action and sex have to be founded on public mind, the core of truth. If the rightness, which is the center of the truth, is neglected, then all of these instincts move in a direction that is contrary to natural movement. For instance a natural desire to eat and to possess would turn to greed, a natural desire to act and display would turn to socially destructive action, and the natural desire for sex would turn to lusty exploitation. In such a way, instinctive functions not based on the public mind, would bring destructive consequences. In addition to external or physical harm, pangs of conscience, self-hatred and agony are the natural results of ignorance of the truth. Even though instinctive functions contrary to the truth bring joy, yet this seeming joy is only temporary and is eventually destructive and harmful. It is not the eternal and rightful joy which man's natural functions inevitably produce. Hence, man can fulfill the various instinctive joys and happinesses and maintain them for good by following the public mind.

However, the truly paramount joy of the human being is in the flowering of the infinite spiritual values of truth, beauty, love and the ideal within the sound and energetic body, promoted as a physical base by right instinct.

PART III

HAPPINESS IN SPIRITUAL JOY BY THE CONSCIENCE AND THE RATIONAL MIND

After man satisfies his physical demands his desires are spontaneously elevated and he begins to seek the fulfillment of his spiritual desire. If he cannot have spiritual satisfaction, no matter how satisfied he may be in his physical desire, he feels the spiritual hunger and thirst of his conscience and rational mind. Unless he can obtain the excitement and vivid sensation of his spiritual being, he cannot enjoy a truly worthwhile life and deep human satisfaction. He will soon tire of his valueless and monotonous existence and feel something lacking, thus causing a huge disparity between his inner desire and reality. Suffocated by pangs of conscience and rationality, a man becomes paralyzed and numb to the significance, joy and happiness of life, and he lives like an animal on his misdirected instinct. The end of such a life is sterile and empty.

Then, what is the first stage of spiritual joy? It is the stage of joy which is conveyed by the execution of the conscience and rationality. The next stage, coming after the fulfillment of the joy promoted by conscience and rationality, is in the pursuit and attainment of the consummate joy centering in heartistic emotion and divinity. Man is called an emotional animal and cannot be satisfied unless he lives centering in his emotional being. Moreover, he has the desire to become God-like as lord of the creation. This is because he is created in the Creator's image with the same essence. Thus man has a desire to inherit this divinity.

Jesus said that the one who saw him was the one who saw God, and Buddha said that he was supreme in heaven and on earth. They made these proclamations not because they were special existences nor because they were arrogant, but because by the truth they

restored and fulfilled their original value and became deities in the creation. The people who lived during those eras were not wise enough to understand the true meaning of these proclamations. Consequently, they persecuted Jesus and other saints as arrogant and profane men, who deified themselves. However, the true meaning of these words is not that Jesus is God himself. It meant that he was completely objective to the omnipresent Originator, God, who is the ultimate universal subject. Therefore, by calling God his Heavenly Father (subjective position) Jesus placed himself as object, the Son of God. Christians exaggerate that Jesus is God due to respect for him. This is human nature and we see the same occurrence in other religions. For instance some Buddhists believe Buddha is God. Shintoists believed that the Japanese emperor was God. As far as Christians believe Jesus is God, the Creator, they can never understand the Creator. The divine aspect of man's nature is spoken of more in a later chapter.

Now then, what is the first stage of joy which our conscience and rational minds seek in the attainment of spiritual happiness? It is rightness which is the center of conscientious law and the center of truth. In order that one live and feel a worthwhile life, his first desire is to be right. A life based on rightness or justice is an indispensable and fundamental condition for a man to be a true man. In another booklet entitled "The Ideal Man"* I emphasized rightness which is the public spirit and is the center of the conscience and the fundamental law of universal truth. Therefore, men have the basic desire to be right because it is the first condition of spiritual joy or a worthwhile life.

That which has lost the standard of rightness (the ultimate standard for existence) is not able to exist in the universe. Without rightness the whole truth is lost. Everything must be based on rightness in order to exist. That which is unrightful is due to be destroyed spontaneously. Therefore, rightness is the absolute and unavoidable necessity for the existence of the self and its preservation and progress. In the conscience and rationality of man, rudimentally there is the undeniable original nature which passionately reveres righteousness. Thus, on the foundation of rightness, one may have tremen-

dous strength coming from a sense of justice and thus feel the great joy of a life worth living. Thus, many righteous men have lived lives of great strength and joy even under hard persecution.

Then, what is justice? Since it is clear that man cannot have peace and safety without the foundation of rightness or so-called justice, then justice becomes the fundamental condition for human life and the life of the society. Justice has been discussed by many scholars, but each view and standard of it has been different. Therefore, even righteous men, and conscientious men have been fighting among themselves and persisting in their one-sided view of justice. For instance Hitler and Stalin killed millions of people under the name of justice. If true justice had been found, there would not have been friction and conflict because the power of the conscience would have suppressed their activities. If true justice or righteousness were to bring conflict, there would be no necessity to yearn for it and observe it. In that case it would be impossible to have peace and safety based on justice. The crucial cause of tragedy in the tortured course of human history is due to an ignorance of the true meaning of righteousness and a misdirected view toward righteousness.

Justice calls for the addition of will power or the force of faith to the law of rotation for the revolution centering in the core which is to follow the central man and to accomplish the individual responsibility (rotation) for the whole purpose (revolution). That is, to convey prosperity and happiness to all humanity by devoting oneself for the general purpose.

Who were the righteous men in human history? Jesus was one of them because he consecrated himself to the last drop of his blood for the whole purpose of creation centering in the Originator, God, the center of heaven and earth, and because he lived to carry out his mission of responsibility. Those who were dedicated for the common purpose of the happiness of all humanity centering in God, and those who devoted themselves for the peace, safety, and happiness of a nation or society centering in the good leader of the community were also righteous men and loyal subjects. Thus, righteousness is, as history proves, contributing oneself for the whole purpose and prosperity centering in the right core man according to the right guiding

principle.

When we reflect upon our original conscience and rationality, we observe that the conscience is proud of devotion for others and is ashamed of preferring oneself to the collective prosperity. The law governing the conscience promotes the principle of rotation for revolution just as the natural law which governs the cosmos. Because of this, the conscience also teaches us what is righteousness. The perfect unification, order and harmony between the central man, the whole and the individual derive from the free contributions of the individual's uniqueness and capability for the common understanding and prosperity under the common purpose centering in the right guiding idea. In this manner peace and safety are automatically guaranteed. Upon this unification, harmony, peace, and safety, the wonderful world of beauty and love in which there is no friction and conflict at all is to be born. The peaceful world is never expected without the foundation of righteousness in its people. Upon restoring righteousness, the world of order and peace will come automatically as a matter of course following the universal law of any mechanism of system. Yet, until today, righteousness has not been based on the whole purpose of the creative ideal nor on the common purpose and common happiness of all humanity. Instead it has been a partial justice or righteousness. This type of righteousness has persisted on the partial ideas and prosperity of an individual, a race, a division or a nation. Such a righteousness which sacrifices others and the whole for one's own needs is not true righteousness at all, but is actually injustice. Injustice is to deny and betray the rightful central leader, to prefer one's own prosperity to the whole and to sacrifice the greater goodness and prosperity for the smaller prosperity's sake.

Today, the peace and safety of the whole world is being threatened by the smaller national or racial values and interests based on partial ideas and the persistence of these viewpoints which are far removed from the worldwide common development, purpose and prosperity. Nationalism which threatens world peace and safety is nothing but self-satisfying justice which is a deception to the people in the name of justice. It is so foolish to assert nationalistic patriotism in a conference for world peace under the guise of right-

eousness. Also profiteers in a society who make inordinate profits at the expense or neglect of the social contract or law which assures the common purpose and prosperity of the whole society, and those who profit by the suffering of ill-paid employees, and criminals who violate the law which protects the happiness for all and commit social crimes, are all unrighteous people.

Those past saints and wise men who devoted themselves for the happiness and development of all humanity beyond the standpoint of one individual, one race, or one nation without concern for their own self-sacrifice are held up by history forever as righteous men. On the other hand, those who were contrary to this direction cannot escape from being named unrighteous. When we re-examine our past history, we find there were few righteous men who were not misunderstood and persecuted by the people of their era. For instance, Jesus was killed on the cross like a robber or a thief and called a devil and agitator by the ignorant people of his time. Yet history has proven that Jesus had consecrated his life for all of humanity as a righteous man living by the eternal and universal standard of the truth. Righteous men are those who act on the truth and are never buried with death. When a true righteousness, having the perpetuity and universality that surpasses one individual, one race or one nation is carried into action, then all mankind can be liberated from the long-standing conflict and hatred and can enjoy peace, safety, development, prosperity and happiness. From this viewpoint, all the fore-runners who craved for happiness, shed their blood, sweat and tears for the sake of righteousness.

When righteousness which is the public spirit is put into practice, then the common prosperity, equality and fairness are the automatic consequences. It resolves the friction and conflict in mutual relationships and the whole. Once righteousness is attained all men have rudimental and equal duties and rights as members of the community. These duties and rights, however, are at all times fundamental. More than a fundamental equality each one should be able to freely develop and elevate themselves by their labor and effort. Then each individual must be rewarded fairly according to his exerted individual effort and enthusiasm rather than by the rudimental

principle of equality. Also one must be permitted to possess his own property and attain prosperity. In this manner each individual is stimulated by the prospect of a fair reward and is able to develop himself toward infinite elevation with a flaming enthusiasm and a passionate will. If every one is treated equally without acknowledging individual effort, who would act willingly and enthusiastically with the hope of elevation? Even though labor continues with unfair recompense, this can only be temporary and never permanent. Sooner or later, such an arrangement comes to a loss of will power and to a deadlock. The fact that communism has changed from the former dogmatic communism to a revised communism is effectively proving the limitation of the capacity of only a rudimental equality to motivate man to act and to make progress. If the same reward is given to unequal results brought by different efforts and passions, the social balance will be threatened by the unfairness which neglects the principle of justice. Complaints arising among the people who work hard and enthusiastically will be the consequence. The true principle of equality is not exercised where fairness is lacking, but only a superficial equality. We have to distinctly know that fairness is not the same as equality and that both are necessary.

The conflict resulting from discrimination between Negroes and Caucasians or the strife between capitalists and proletarians results from the neglect or failure to apply the principles of equality and fairness. An individual must be treated with a fundamental equality no matter what the case. All individuals have the fundamental dignity of their humanity. Discrimination definitely has to be avoided. However, it is also proper that everyone must be rewarded fairly according to his efforts and abilities. If the principle of fairness based on equality is followed, there is no room for any complaints. If someone complains, he is either ignorant, greedy or full of hate. The establishment of equality and fairness leads us to the solution of social strife. When we are unfairly treated with prejudice, our equal rudimental rights are neglected despite our being men of the same blood and same emotion. Then, we feel disgrace and indignation. Also when we make great efforts and work harder than anyone else but are not fairly rewarded and treated the same as an idler, we

lose the zeal and the volition for diligence, elevation and hope because fairness is not carried into effect. Sometimes I discriminate between people not because of skin but because of impersonality or laziness.

Thus, there will be no happiness in mankind without the establishment of the principles of equality and fairness based on justice. When righteousness is self-enforced and in operation, there will be no necessity for restrictions since freedom is inevitably derived. Freedom is allowed according to the degree of justice. Therefore, the completion of righteousness brings complete freedom. Jesus had complete freedom because he was the perfect ideal man. The Bible indicates that truth shall make you free. Since man is originally bestowed with 100% freedom, it is contrary to the original nature to restrict freedom. So, the restriction of freedom repulses and disgusts us. Even the omnipotent God, or Originator, must proceed with His providence of the salvation of mankind through man's free will. When we are forced to act, we unconsciously feel indignation, even though the thing being done is good because we are created to judge and act in free will. Thus, some kings who have been born to the highest position on earth envied the freedom enjoyed by ordinary people. Also a prisoner who has the potential to be a lord of the universe will envy the birds, cats and dogs which freely fly and play outside of the jail window.

Today many people want freedom. But freedom is only to be exercised based on truth and righteousness. Therefore a man who does not know truth should not be given freedom. Freedom is not automatically for everyone, but only for a good man. An evil man who lacks a public mind should be restricted.

Thus, man's happiness as well as the foundational physical joy of a sound body, lies in the joy of justice, harmony, peace, equality and freedom centering in the conscience and rationality. There is no true joy but only constant friction and conflict where these are lost. All humanity, including righteous men, have craved for these things amid the desperate insecurity and terror of an actual life and have devoted their hearts and sincere efforts for this purpose. Our long human history has been the story of bloody fighting for economic

prosperity, justice, peace, equality and freedom. These five essential qualities are absolutely indispensable factors for the satisfaction of the conscience and rationality and for the realization of the happiness of all mankind. This world is still striving for the attainment of these qualities. At the expense of them, all humanity persists on selfish or exclusive national prosperity under the excuse that their fight is one of righteousness for peace and safety. Such a contradiction is absolute nonsense. In such a way, peace can never come but only ceaseless conflict under the deceptive name of peace. Any international convention which admits or prefers a particular nation's prosperity and convenience to the common prosperity of all mankind has no true authority or influence and brings no true solution. Instead there results only the continued conflict of a hypocritic nation. This has nothing to do with world peace, and above all, with the happiness of mankind and the individual. I want you to recall and engrave in your mind that the establishment of righteousness, equality, fairness and freedom based on international public spirit is the rudimental condition for world peace and safety and true human happiness.

(A)

RIGHTEOUSNESS (PUBLIC MIND)

The happiness of man is structured solely upon human character. Happiness without the basis of character is not truly human and not eternal. Then, how is character constructed and developed? This matter was discussed in the "Theory of Ideal Man"* but I will restate it here briefly.

The basis of human character is conscience and rationality, and at the core of this basis is the public mind which gives the direction of rotation for revolution, namely, righteousness. It is often said that man is trained or conditioned into falsehood and selfishness and cor-

rupted. But the reason for this seems to be very vague and complicated. However, there can be no other reason than a distortion or a loss of the public mind which is the center of the character.

For example, without a public mind even the essence of human happiness, love, is illicit and licentious and becomes lust. The same is true for man's desire and hopes. They turn to greed and struggle unless they are based on the public mind. In the same manner, freedom becomes license, and equality and fairness become biased and corrupt. Without the public mind (rotation for revolution) which is the pivotal core of the universe, the unity and harmony are lost and then separation, crime and unhappiness permeate the society.

The biblical story of "Paradise Lost" is understood in the last analysis by this standard of public spirit. In the story man did not observe God's command not to eat the forbidden fruit. Instead, man took the words of the serpent against God's words and God's purpose which is the happiness of all. This means man ignored the public mind of truth and followed his selfish mind. In such a way, divine love was lost and selfish love filled the earth with suffering and crimes. Divine universal truth was also lost and partial and selfish ideas misled people and brought this world of constant splits and conflict.*

Until today many theologians have interpreted this story of the garden in many different ways to fit their own religious concepts. Its true meaning is that each individual is to grow and become the character of love and truth and to build the world of happiness for all mankind. After the deviation from the public mind which is called "the fall" in Christianity, man sought his own happiness before that of his family, friends, society and world and created this world of conflicts. Jesus, himself, concluded his sermon on the mountain by saying "First, seek the kingdom of God and righteousness." Thus, the standard of salvation Jesus spoke of is the complete fulfillment of God's kingdom, the world of happiness for all mankind.

Furthermore, Jesus said "repent, the kingdom of God is near." and meant that if man denied the Satanic mind of selfishness which

*Choi, Sang Ik, "Theory of the Origin of Crimes", Re-Education Center, 2065 Sacramento St., San Francisco, California. 1969.

had been conditioned since man's fall, the heavenly kingdom would expand from his public mind to the society, world and even to the after-life. Therefore, Jesus told his disciples to "throw your old self out, take up your cross and follow me." So long as we are bound to our egoistic mind, we have nothing to do with Jesus and the heavenly kingdom. Thus, Jesus emphasized giving oneself up before following him. This is not true only for Christianity, but other religions too.

There will be oppositions to my interpretation from some theologians in this age when there are more than 400 denominations in Christianity, but my intention is not to dispute or argue, I simply want to speak about the love of God and the love of Jesus from a constructive and instructive point of view rather than theological viewpoint and also in consideration of God's kingdom which is the peace and happiness of all mankind.

The importance of the public mind is obviously seen in high-standard religions and philosophies as they always emphasize it. The religions which do not teach the public mind are rootless and make vain promises. The philosophies which do not initiate the public mind are the empty dogmas and theories of demagogues. Thus, the public mind is at the core of human character, and gives the central direction for morals, ethics, religions and philosophies. Any teaching which does not speak of it is heretical, secular and very partial.

The public mind is, as I stated before, the indispensable condition for the completion of human character and the realization of world happiness. A conscientious man who has the public mind in the center of his character will love others as he loves himself. He will give help to others as much as he can, respect others as he does himself and he will do everything in joy and gratitude. Such a man of public mind is a righteous one, a heavenly one, and a free man. On the contrary, a man without the public mind is selfish, and thereby self-destructive and called evil or corrupted. In this way the public mind is the major factor to determine good or evil, peace or conflict and happiness or unhappiness.

(B) PEACE

Today peace is sought more passionately than ever in our history. Conflicts and fights fill the inside and outside of man as his conscience and emotion and reason and instinct, all conflict with one another. Furthermore, this internal conflict is reflected in the friction that prevails in relationships among friends, families, societies and nations. These conflicts seem to be tireless and ceaseless. Furthermore, today mankind faces the terror of atomic war which will literally remove mankind and his civilization from the face of the earth.

Under such a situation the cry for peace is widely echoed and peace movements are developing everywhere. Despite these movements the problems remain unsolved, and the battles and wars are escalating. The United Nations was founded as the international assembly for representatives of countries all over the world and has been able to contribute much for world peace. However, it is almost powerless and the world remains in chaos divided against itself.

Why haven't the promoters of these peace movements been able to bring peace despite the cry of their conscience for peace? Is peace impossible? And if so what can man do about it? Some people have given up the idea of peace on earth, abandoned mankind and have gone deep into the mountains or countryside far away from human society and sought their own peace of mind. However, is it really peace to be alone and separated from our fellow man? Such people appear to be peaceful, yet they cannot help feeling an emptiness somewhere in their minds because their peace is individualistic and not coming from the fulfillment of the desire of the conscience. The peace of conscience is never attained unless one's family, relatives, tribe, race, nation and all mankind live in peace.

The true peace for man is not that of nature because nature is quiet and fixed. As everything has a different value according to its position in creation, things have different stages of peace. The peace of the animal is found in the frictionless harmony of the society and activities they make. If animals stay immobile like flowers and trees, then they are dead or sleeping, and that is not true peace. If they stay in rest they have no way to manifest their potential value, and if they couldn't manifest that, then their existences are meaningless and valueless. How can something of no meaning and value for existence be at peace? Therefore, the true peace of man is to act as far as one's energy allows without any friction with others in one structure of society and to achieve endless development in harmony and unity.

Today, Americans are tired of the long Vietnam War and desire peace deeply. This is reflected in public opinion which is for an end to war. As a concrete means to put an end to war, the Paris Peace Talks began and American military forces began to withdraw from South Vietnam. However, the Paris talks are still at an impasse, and also the withdrawal of American military force does not necessarily assure the peace of Vietnam and America.

The withdrawal itself has nothing to do with peace but is a justification for the defeat of America. Contrarily, after American forces are withdrawn, the Vietnam war will be more intense between the North and the South. The withdrawal gives confidence to the Communist power because they have defeated the strongest power in the world, the United States. This will increase their ambition of conquering the world. They will sooner or later corrupt other Asian nations and the world and block off the United States militarily, economically, and politically. In the present direction, the destiny of America is isolation from the world. War will break out eventually. Yet it will be too late for the United States to win and greater battles, sacrifices and losses will be inevitable. The war for self defense then will also be falsified and named a corrupt war. After the deviation of mankind from the natural course of the universe, wars and struggle became inevitable as a process before mankind can regain peace. If America withdraws from Vietnam, it is only a temporary avoidance and can never bring a true and eternal peace.

True happiness starts with the development of unification for one another. This eventually brings mutual order and mutual harmony. Therefore, unification, order and harmony are the essentials for peace. Even though billions of people are acting uniquely, if they center around the universal guiding idea, common purpose and common understanding, they can have unity, mutual aid and order. Peace and progress are the inevitable outcome. Such is a true peace. Today's world wide turmoil results in the absence of a concrete and international guiding idea which directs mankind to a common understanding and benefit. If there comes a man who bears such a universal idea at this age of turmoil, he will bring forth the dawn of a new era of hope. He must be the one called the King of kings, or the leader of leaders. In religious terms, he is called the Savior, or the Second Advent of Christ. In Platonic terms he is the true philosopher-king. Thus, the international unification movement which bases itself on the universal guiding idea must be the central initiator, and completer of world peace.

As has been discussed, materialism and spiritualism, individualism and collectivism, and socialism and capitalism are inseparable originally as they should co-exist and co-prosper. The conflicts between them are solely because of the partialities they hold against each other as they fail to see the other's merit and they insist on their own extreme viewpoints. How can man's happiness be fulfilled without satisfaction of both spirit and body and how can the ideal society be fulfilled without mutual reliance between the individual and the whole? Social security in a welfare state based on socialism is everyone's desire and at the same time, the principle of free enterprise is the promotive force of the economy and in itself has nothing wrong with it. If capitalists depress the human conditions, that is due to the greed of whoever is in power. It is not capitalism itself because capitalism is a system, and thus amoral. Insofar as we come to know the true significance of different points of view, the development of unification is not something impossible. There are still points of friction and conflict as part of the developmental process of biased politicians, philosophers and religionists. But sooner or later, all conflicts will cease by the manifestation of the guiding principle. The world will

be unified with harmony according to the law of dialectics.

The reason that the Bible calls the Saviour "Prince of Peace" is that he unifies the whole world by a great truth and restores peace and harmony on earth. Jesus was born two thousand years ago as the Messiah, the Prince of Peace, and tried to realize the unified world of peace not by force but by the power of truth and by extending the domain of the influence of the truth from Israel to Rome, from Rome to the whole world and also from the physical world to the spiritual world. Therefore, Jesus repeatedly told his disciples to pray constantly "thy Kingdom come, thy will be done on earth as it is in heaven" and taught them that whatever spoken and done on earth will be so in heaven. However, religious leaders at that time were fixed to old religious traditions and concepts and could not understand the truth and acts of Jesus who came to break through the age of the Old Testament and to open up the age of the New Testament and to realize peace. Instead of being received or accepted, the Prince of Peace was persecuted. Jesus could not speak fully the truth that he bore because of the stubbornness and ignorance of the people. He died on the cross with blood, sweat and tears for the indemnity of the rebellious people and he spoke to his disciples, "I have many things to tell, but you cannot bear them now. When the time comes, you will know clearly."

The true peace can stand only upon universal righteousness which brings unification which in turn brings order, harmony and mutual cooperation. The solution for Vietnam, the Middle East, the divided Europe, turmoil in the Far East, the America-Russian conflict, the Russian-Red China dispute and all other problems must start with establishment of universal righteousness which seeks the benefit and happiness of all.

There will be no true happiness without a basis of peace which must stand on universal justice and the public mind which is the central direction of the human conscience and reason. Therefore, we must fight the last war of ideas armed with the great guiding light and win the war to bring peace on earth.

It is cowardly and selfish to seek one's own peace of mind in remote places and to neglect the trouble of others and their suffering.

To carry around placards and to participate in peace marches for one's own sake is only temporary self-satisfaction and self-deceit for one's ugly egotism. What we must do is to join the whirlpool of the unification movement of truth based on deep humanism.

(C) FREEDOM

Freedom has been discussed by many people, and I would like to do it from a different perspective. Many people have desired freedom and shout for it today; and yet, what is freedom? I define true freedom as the response of the body in action to the will of the mind which is centered in the public mind and public benefit. This means people can do whatever they want to do but it has to be constructive for the public benefit.

According to the progress of man's physical civilization and the enlightenment of man's social aspect, freedom has been sought by many people. Mankind has paid a tremendous price of blood for freedom. However, today because of the corruption of freedom into license, the basis for man's value system, the human character, has been spoiled and thus our society and nation have been in turmoil and conflict. For instance, observe the condition of the United States which is supposed to be the world champion of the free democratic nations and the nation that is the leader of the whole world. It is torn by opposing groups and conflicts. There is the young against the government, the students against the administrators, children against parents, employees against employers and black people against white people. The United States has nothing to be proud of except her gigantic mechanized society. Which country will follow America and accept such liberalism as a national guiding idea? The question arises to whether such freedom is detrimental for peace and happiness. But the misery of depriving one of freedom is so clear as we have seen where slavery has existed in Europe and in the United States in the

past. Even for a caged animal or a bird, we feel pity and sympathy. A man deprived of freedom or restricted is far from true happiness.

Nowadays, many people escape from communist block countries over walls and across border lines despite the danger of death and they seek refuge in the free world. The life without freedom is nothing but the life of a slave even though a job and food are provided for. It is natural that man knows the preciousness of freedom and seeks it more intensely as his intellect is cultivated and as history advances. Therefore, enlightened and intellectual men will even choose death rather than losing their freedom. Granted it might not be true for a primitive and uncivilized man. He might choose food to live by rather than freedom which by itself does not feed the stomach. But in the last four hundred years, many intellectuals have died for the sake of freedom. But while freedom is so precious to man, there is a danger that it can cause turmoil and friction. On the other hand, a life without freedom is not worth living for many enlightened people. This is a contradiction of freedom about which few thinkers have a definite answer.

Freedom is the inevitable demand of man's basic nature, and it has been acquired to a certain extent with the price of the sacrifice of blood, sweat and tears of righteous men and conscientious men in the past. It is against the current of history and the demand of the deep human soul to restrict man's freedom. If some authority does restrict freedom, it cannot avoid dissatisfaction by the force of natural law and the resistance of the people.

As for the negative aspect of the allowance of freedom, it must be said that freedom itself is not the cause of turmoil, fights, and friction. When freedom is misdirected by man and misused, it causes many disasters. For example, a young man had a hammer and some wood and made some furniture with it for his family and made them comfortable and happy. However, one day the young man was infected by deviant friends and he used the hammer to hit some others and brought sorrow to his family. Likewise, whether freedom bears joy or sorrow is dependent upon the direction and use of the freedom. There is nothing wrong with free will itself and the hammer itself.

However, society today is getting less conscientious while more freedom is being allowed. The gap between freedom and the conscience of man is the problem. Originally, freedom is only entitled to the bearer of a child-like pure conscience, namely, the man of truthfulness, and not to just anybody. Therefore, Jesus said that no one can enter the heavenly kingdom unless he becomes like a child, and that the truth shall make you free.

Freedom is a splendid thing. Yet it can be a condition for the spread of crimes and bring harmful results if it is misused by ignorant and unconscientious people. It is very misleading to emphasize only freedom without making clear the moral responsibility for freedom. To allow freedom to evil, unconscientious and ignorant people is very much like giving dynamite to lunatics. The danger is so obvious that we know fallen men have to be restricted through religious teachings, basic morals and ethics. However, entirely conscientious saints and men, like Jesus, who bore the truth are free from any restrictions of law, religions and morals, and are thereby free men in both heaven and earth. Likewise, the purposes of religions and morals is to restrict the freedom of the fallen man in order to stop the tragedy and to teach the truth in order to enlighten man's buried conscience. The final goal of religion is to make men free from religions and morals themselves for they would be no longer necessary for righteous and conscientious men. Such a free status is the original state of God's creation of His image.

As a practical means in a deviated, unconscientious and ignorant human society which is filled with crimes, confusion, conflict and war, man's freedom has been restricted by law to stop further disaster and turmoil. Yet the restriction of freedom cannot be the ultimate means for social order. Therefore we must enhance the maturation of the human conscience by studying truth. Thus, a movement for the restoration of internal conscience and a truth-searching movement will be the inevitable need for all mankind.

The movement of conscience and truth sounds very vast and difficult to comprehend. But ultimately, it is the renaissance of the public mind which is the law of rotation for revolution which is the center of the conscience and truth. Therefore, the true freedom

which benefits all mankind is distinguished from the licentious freedom which causes turmoil and conflict by whether the freedom is based on the public mind or not. That is to say freedom which seeks the happiness of all is true freedom and the freedom which only seeks self-benefit is license since it is not concerned with the public mind.

I have discussed the public mind (righteousness), peace and freedom and also clarified that these are the crucial premises upon which to attain the intrinsic satisfaction and joy of life based on conscience and reason. Therefore, religious men, philosophers, conscientious people and righteous men have fought for justice, peace and freedom along with the struggles stemming from economical conflicts. Now, having been favoured by the efforts of past righteous men and their dedication, we have gained political freedom to a certain extent. But we are still suffering and craving for peace. That is basically due to the absence of universal justice, the public mind.

PART IV

HAPPINESS PROMOTED BY SPIRITUAL JOY CENTERING IN THE EMOTION

In previous chapters, I have stated that the establishment of a defined order of value between the whole and the individual and between the spiritual and the material must first be made in order to attain true happiness. It is not an exaggeration to say that all humanity has been suffering because man has not definitely known proper order. Once the proper position and order are grasped clearly, all things proceed automatically toward their purposes according to their original natures and tendencies. The positioning of proper value is the accomplishment of rightness.

Man reaches for the world of beauty and love with a ceaseless yearning and his desires for these do not merely stop at the point of rightness. Now then, the question arises: "What is beauty?" Beauty is the quality by which energy is directed in rightness and is vertically elevated, complicated, verified and promoted. It is a state wherein emotional sensitivity is comprehended. If things are simply to exist, the mere presence of peaceful direction, order and harmony in both purposes of the whole and the individual are good enough to make the things exist and maintain themselves. In other words, it might be concluded that the simple function or structure of mechanical unity, regardless of the aesthetic factor, is satisfactory for existence. For the materialists who think all organizations and facilities ultimately just exist, the presence of beauty is entirely beyond their comprehension and reach. Since they nonsensically conclude that consciousness comes after material existence and that the higher functions of spiritual culture and civilization are established to maintain the material existence, they think that beauty is also for the maintenance of existence. For instance, materialists say that the

beauty of a flower is to attract bees and let them deliver the pollen. Could this be the only reason? If this is so, why is every flake of snow crystallized so beautifully and uniquely from the others even though it is to melt away immediately? Snow does not reproduce or generate and there is no reason at all for snowflakes to be so beautiful during their existence. Also snowflakes themselves desire no benefit because of their beauty. Nevertheless, each one's design is intricately structured and magnificently perfect. Also, we can ask "Why do some trees bear such big fruits?" If it is simply for reproduction, a greater number of small fruits would be more convenient. The snowflake is so beautifully designed because it is not merely to exist, but to be beautiful. The purpose of such large fruits borne by some trees is not simply to generate but to contribute for the higher value of man and animal.

The materialists project their own selfish ideas and self-justify their viewpoints. Therefore, they can't even see the very evident fact that nature exists essentially to show beauty and love. Beauty itself is not merely to sustain existence. It is intended to give joy and pleasure to man who receives sensation from the beauty itself. The purpose of existence is to manifest beauty. Herein lies all the keys and secrets to resolve the cosmic riddles that have puzzled men throughout history. In the same way, man is not simply to exist but to realize his human value and purpose by giving beauty and receiving love based on truth. Otherwise, human life is nothing but a stone or a piece of wood.

It was fully discussed that the individual purpose and rightness, the fundamental basis for and the core of all truth, allows the individual purpose and a thing to exist. Beauty gives a higher promoted purpose to the thing and conveys joy and pleasure. Joy and pleasure have higher value than to simply and insignificantly exist. Of course, that the thing exists with its purpose is fundamental since there is no joy and pleasure without existence. There is a certain minimal joy in existence itself as far as it is the realization of some ideal. However, this joy is momentary and immature. Hence, each individual seeks to exist with uniqueness in an elevated, complicated, verified and enlightened emotional richness. The development of the culture and

civilization is therefore founded on the truth in order that they can be complicated and verified in the highly elevated spiritual and physical aspect in the promotion of beauty. This stage of truth is more of order, rights and responsibility, whereas the stage of beauty and love is the spontaneous and free interaction of giving and receiving. Rightness is thus indispensable for a man to live but he must center in the higher spiritual value. Development and growth are carried out on the foundation of rightness.

Without rightness nothing can have meaning and value for man to stimulate his sensitivity and bring him joy. The promotion of rightness is ultimately to derive spontaneously the beauty and indescribable sensation of ecstasy to the infinite extent. It fascinates man's heart and keeps him integrated with lofty ideals and with love. Therefore after we fight for peace or the sake of righteousness, we automatically develop the spiritual culture of the arts and beauty because it is natural that happiness develops from a standard of rightness to a standard of beauty.

The fact that we are impressed with a penetrating sensation when we experience beauty indicates that we, ourselves, have the factor or essence of beauty within us. For example, no matter how beautiful and graceful they are, flowers and art do not have the meaning and value of beauty for the dog or cat. The baby, whose conscientiousness towards beauty is not yet matured, lives mainly on instinct without awareness toward the beauty surrounding him. In the baby, the instinct is developed by the conscience or the heartistic mind which is the intuitive and clear sensitivity toward the more spiritual beauty. Love or divinity is not immediately opened. No matter how developed an animal is, its joy is only rudimental centering in the instinct. Needless to say, it is far from the aesthetic sensitivity of man's heartistic mind and conscience towards profound and refined art.

Only man is strongly moved and impressed by beauty through the gradual development of his heartistic mind. He can never pass by something that is beautiful without being impressed, because the internal aesthetic sensitivity within him and the external manifested beauty which surrounds him correspond and form a mutual base for

integration. The emotional and sensational force of beauty springs up in this integration which could never possibly occur by itself. Moreover, no matter how profound an emotional mind one has, one cannot feel any deep sensations and the force of beauty if he has nothing by which to be outwardly stimulated. Likewise, unless there is potentiality for the sensation of beauty in both the subject and the object, the force of the sensitivity for beauty never arises. When the subjects and objects form reciprocal bases and completely integrate on the individual basis, the universe derives dynamic force: chemical phenomena, biological phenomena, forces of rationality carried by rightness, and forces of emotional sensitivity promoted by beauty and love. This is a fundamental principle involving all phenomena of energy and life which permeates all this universe and brings life.

We are surrounded by beautiful nature, the beauty of the various arts and all beauty omnipresent in the universe. However, the evaluation and impression of the value is entirely subject to whether or not our inner aesthetic sensitivity is fully enlightened. For example, he who has no ears for music and is not enlightened in the musical sense, cannot enjoy the magnificent symphony or orchestrated music as intensely as one who is enlightened to the music. He cannot understand the experience as the heart melts away, struck and assimilated by the beautiful music and the ecstasy of those moments. Despite the fact that he basically has the same human sensitivities as others, he has to lose such a magnificent world of music, simply because his musical sensitivity and his comprehensiveness are not cultivated. It is the same thing in the world of various other arts.

In this manner, man is to bathe in the joy and happiness of the world of beauty which is just beyond and above the stage of rightness. So the world of heart can understand and enjoy the elevation, depth and broadness of true beauty. Because of an ignorance of aesthetic truth and because of a lack of cultivation of aesthetic sensitivity, an infinite world containing the majestic beauty of nature created by the Originator and the flourishing beauty in the arts of man is closed to many people. Some people know nothing about the true way of life and joy and happiness. Sometimes a righteous and responsible couple cool their interest in their marriage because

they have no understanding or appreciation of the world of beauty or art. Sometimes they get divorced even though they are nice people.

Mankind has lost his own characteristic beauty of the heart and hence has sought beauty in nature rather than in human relationship. Human relationships have been destroyed by falsehood and friction because of an absence of the sensation of beauty. It is regretful that many people try to find their permanent abode in the countryside instead of in the waves of society or civilization. They have not been able to develop a true understanding of and relationship with another fellow man. This is the reason why monks who seek spiritual beauty live in the depths of severe mountains and cut their relationship with the external society.

In order that one may enjoy the paramount state of true beauty, a man has to become the personality who restores and realizes the standards of rightness and beauty. Then he has to find a spouse who can make a happy family and aid in his attainments.

Thus, the world of beauty and also the world of love are indispensable for the accomplishment of the ideal world. The ideal man and world is a state of perpetual and inexhaustible beauty and love on the foundation of truth.

Inseparable from beauty is love. The essence of beauty is to enjoy, while love is to convey or give joy and pleasure. Both are mutual and relative to one another and integrated together. In other words, on the base of beauty, one can receive supreme love in life. This society today is so sterile, solitary and thirsty for love because beauty is lacking. Beauty is the foundation to stimulate and to receive love. Furthermore, there is a lack of beauty because of the absence of truth. Truth is the fundamental source of the support and development of beauty.

Since human beings have lost the proper direction for a true way of life, this sterile and dark society without beauty and love has come about. Therefore, a restoration of a world filled with love must begin with the restoration of the truth and its actualization. A flower displays beauty according to natural law (truth) and is loved and appreciated by the people passing by. The flower is natural and consequently exists within the truth. In all humanity, beauty and love

are lost as the consequence of the loss of the truth. Today's people have been trying to reach the stage of love but have neglected the restoration of truth and beauty. Thus, all your efforts to love and be loved have resulted in vain, bitter and sterile ends.

To directly experience the world of true beauty and love is beyond description. There is no substitute for this in merely reading novels, seeing movies or by any other indirect means. There lies a great abyss between the world of idea and concepts and the actual experience in reality. Hence, dissatisfied in mere reflections through movies, we crave to bring beauty and love into reality and direct experience. As a matter of fact we can have hope because the anxiety we sense in the world points out the desire and hope we have inside of us to actualize truth, beauty and love in reality.

The ideal man is not the one who is simply enlightened to truth, beauty and love, but the one who characterizes and actualizes these qualities through the fundamental principles. Moreover, an ideal character must not be confined to the individual, but it must be expanded into the surrounding society. The ideal man, then, is the one who promotes the ideals of truth, beauty and love in himself and in the society surrounding him. The true purpose of religions, philosophies and education is not just to speak about these ideals but to manifest them in the character of an individual man and in the society on the mutual and collective scales. That is to say, the purpose is to build the ideal man and to establish the ideal life. Otherwise, religious people, philosophers and educators would be no different from the hypocrites who are absorbed in mere words and ideas and who have nothing to do with the establishment of the ideal world. Accordingly, they cannot accomplish their original purpose which is to act as the means to realize and actualize the ideal character and society.

Until today, many religions have been inclined to emphasize only the religious awakening or the perception of the spiritual and have been arbitrarily self-satisfied in the world of mere idea which itself cannot convey any true exciting joy and happiness. They have been far away from the actual ideal of giving and receiving and enjoying the flourishments of truth, beauty and love with all human-

ity. In other words, they have been conceptual, but not realistic. Since they have not been realistic, they could not have had the actual power or the necessary force to promote both the individual and the society. We are not merely spiritual or conceptual beings, but actual beings in entity with energetic spirits. Therefore, without the embodiment and the actualization of the enlightened state in each individual's character and in the society, the true joy, happiness and salvation are never accomplished. Then, how can man comprehend and manifest the supreme value and purpose in his life, love, in his character as a reality?

The Originator's creation is truly magnificent and it is made for man to naturally experience while he progresses to maturity and begins to manifest his love. There are three stages in man's love which have to be comprehended and actually embodied in his character. In the child's earliest growing stages, there is respectful love in which he deeply respects and completely trusts and relies upon his parents. It is expanded into the broad scale of loving all of those above in respect. The following love is the mutual love of brother and sister, friends, and husband and wife. Among these kinds of mutual love only the love between the husband and wife is allowed to be sexual love. Upon becoming a parent one has love for the child. In a more general sense, those of high position love with a deep consideration and devotion, As far as it is called love, it has to be unconditional. The completion of these three loves in this trinity is the completion of one's character and all of one's being. The essence of character is love and its completion is promoted by the foundational force of truth. Man's perfection of his character is the perfection of his love.

As far as one is born as a human being, he is to realize and experience love through his growth in the fertility of nature. Everybody is to grow up quickly in the richness and fertility of their parents' love and in peace and joy. The love that yearns for the parent ties one person to another strongly. Contrarily, the life of the orphan is lonesome and desolate. How delightful is the joy of the child when his parents come home with gifts and the warmth of their love for him. In a home filled with beauty and love, the child is to know naturally the respectful and yearning love for his parents as well as for

others with whom he establishes relationships. The child, partaking and characterizing this respectful love spontaneously in his inner reality, lives with his family with the fullest joy and happiness. On the foundation of this respectful love, man expands his relationships and his world into the mutual love of brother and sister and friends. In this way, he automatically comes to know mutual love not only by ideas, but also by the reality he feels. Finally, he is to crystallize this stage of mutual love in the love between husband and wife and to experience spiritual and physical integration with a spouse and the intoxicating excitement, joy and happiness of conjugal love. Upon giving life to a child of his own, he himself becomes enlightened and elevated to parental love and pours out unsparing and unconditional love. He becomes able to risk even his life and experiences parental love which enjoys infinite giving without seeking anything in return.

Through the actual experience of parental love and the development of the parental heart, man becomes aware of the infinite and universal love of Heavenly Father who loves all mankind as His equal children. Parental love can compensate for the Heavenly Father's love for all mankind, but to respect and love one's spiritual Father (Heavenly Father) and physical parents is the first four of the Ten Commandments. To experience parental love is the attainment of fatherhood as a deity. All of these attainments leads man on to become an ideal man with the natural perfection of love according to the universal truth. This status is to be promoted by the ceaseless lawful behavior and autonomy of the truth in the universe. However, it is very questionable as to how many people are born in a home of true love with sincere parents and are later developed as true brothers and sisters, friends, lovers and permanent mates who love one another freely to promote each other's character. In reality, there lies a great abyss between the actuality and the ideal of having a joyful and happy family and community. The ideal is not the product of a particular imagination. It is the definite natural state of the original mind. In families in which the ideal has been lost, there is no spontaneous actualized love of the child, mate or parent.

The abnormal and deviated condition of life in society today is the unfortunate and undeniable result of a lack of the true appreciation of beauty and love. The man who establishes the ideal family will also establish happiness for himself. The natural condition, the original status, is not unreachable. It can be attained by changing man's thinking and by making the effort to bring the new way of thinking into reality by practicing it. The point is to have a sincere mind which thinks of the whole with a broad and deep love that surpasses selfish interests and resistences. The training and discipline of character and love are merely so that the family lives in joy and happiness. The narrow and small mind brings friction. Though each has his own situation, unless one experiences and manifests love in his character, and actualizes it in daily life, one cannot live a valuable life with infinite joy and happiness. He who persists in his own situation or feeling can never be a true man.

The arts and literature which praise the paramount joy and happiness of our life have no value and significance without the actual involvement and permeation of love. Love is the absolute and highest value in heaven and earth. It fills our hearts with excitement, intoxication, exultations, tireless enthusiasm and thorough satisfaction. When we see a movie or read a novel about the lonely figure of a child traveling a long way in tears, urged by the insuppressible yearning to meet his vanished parent, we can recognize the pureness and the strength of the child who lost his dear parents with their love for him. Moreover, when we read or see the adventure in which someone risks his life to attain love and oneness with his love and the conclusion of the lovers' unseparating unification, our hearts are struck by the beauty and magnificence of love. The corresponding love, devotion, and contribution of parents, especially in motherly love, impress and move us greatly as we stand in awe and wonder at the sublimity and unfathomable depth and height of parental love.

True love is based on rightness and yet the force of love surpasses reason. For example, a father tried to let his son understand his wrongness through a reasonable explanation. But being unable to communicate heartistically, the father was unsuccessful and a quarrel developed. However, the son finally repented because his

heart was struck by his mother's wordless tears of love upon the sorrow for her son. True love is based on rightness, yet the power or love surpasses reason. True love has absolute power and excels the power of any logical theory or reason. However, it can be very dangerous at the same time. If love deviates from the truth and becomes blind, it causes trouble and becomes the cause of unhappiness.

True love does not require various theories, but it resolves all problems and makes life superlatively peaceful and happy. The man of love enjoys giving rather than receiving and always thinks of others. If society were filled with such men of true love, the friction, conflict and other problems would be solved instantaneously without any complicated teachings.

Love is the key to realize peace and safety and to solve problems promptly through integration with the conscience. Love is truly comprehensive. The man who has it is the heavenly man and is the successor of the heavenly kingdom. The heart of love makes one do anything with joy. However, the one who lacks the heart of love, can never spend a pleasant life since man is primarily an emotional being. Until today, man has been forced to act and do things by a sense of duty and conscience. Yet, because he has lacked love, these actions have gone against his emotions and man has disgusted himself. Since love is derived from communication based on rightness and is manifested and permeated throughout his character, it is the crucial point to seek to correspond and communicate with others with a sincere and considerate heart. If one rebukes others or avoids others because of a tiny defect, he can never be a man of unceasing love. There are many warm-hearted people with affection to give and to love among the poor who are supporting huge families through difficult economic situations. In contrast, there are many rich people who live luxuriously and who only supply the material needs but not the emotional needs of their children and families. They make us feel their aloofness and coldness even though they are fully educated in reason.

Although love is the essential factor for a true life and happiness, we should not forget the influence of the idea. Many people, distorted by materialistic and selfish ideas have been driven to ceaseless

friction and loss of perspective. For example, the father who provides a luxurious house, clothing, food, ornaments and equipment for his children and wife, thinks he has done his duty as a human being. But without a true spirit of giving out of love he is actually satisfying only himself. If he gives only material comforts but gives not of himself, he is neglecting the love that they really want and need. Those kinds of luxuries have nothing to do with real joy in human life. They are tiny and subordinate joys which have only a rudimental value and the keypoint of happiness is often forgotten. The true joy and happiness of a life worth living is not to be found in the material possessions alone but in the giving of the warm heart of love.

In most cases juvenile delinquency and corruption are not just the results of a shortage of material comforts, but from the lack of parental love. The fears and sorrows of young broken marriages today are more from the lack of understanding and a false love rather than the lack of material possessions. The various sufferings in human history have basically resulted from the lack of unselfish love rather than other reasons. Furthermore, true love has to be based on the harmonious agreement between the sincere, warm heart of love and dynamic action. No matter whether the love one has is higher than the sky, broader than the cosmos or deeper than the ocean, the one who has it is no more than a hypocrite or egoist if he doesn't actually show his love by giving of himself: his heart, his material possessions, etc. True love carries action done truly for others since it is positive and constructive and is to be expressed. Love is expressed through many means, through voluntary service, self-sacrifice, providing of materials, gifts, charity and so on. However, there are many people who say "I love you deep in my heart" or "I love all people deep in my heart", without any supporting action or material expression. If one truly knows how to love he then aspires to manifest it not only internally within himself, but also externally with others around him.

Since the mind and body integrate and make oneness, that which is in the mind or heart manifests itself in external action or conduct. However, sometimes bad people use this principle superficially to deceive others. For instance, sometimes people seem to

speak warmly and appear to be sincere but this is only to deceive and take advantage of others. Often times devious men will speak smoothly to country girls who don't know much about the city to take advantage of them. Because of happenings like this, blind love often develops instead of one based on truth. Once this happens the only way people can see things clearly is by using their cool rationality and keeping their own emotion out of it. This is difficult so often-times it is best to listen to the more objective advice of other people.

People can deceive others not only by speaking but also by their voluntary services and warm contact. Some pretend true love without really feeling (internally) true love for others. Therefore, practically speaking, in order to avoid harm, we must be wary of accepting people on the basis of their external action, without consideration of their sincere motivation for action which may be just for self-benefit. The true love, manifesting itself in reality with a oneness of heart and body is unchangeable and ceaseless. The love of parents for the child is without limit in self-devotion and sacrifice, not to speak of the provision of material comforts. The same can be said of the love of true friends, lovers and married couples. There are some who say to their so-called friends "let's not talk about money matters". As a proverb effectively explains, one who doesn't help his friend through selfless action and financial aid when help is needed, is deedless, smooth tongued and valueless and can't be considered a true friend at all. If one loves others truly, he willingly shares with them everything he possesses. Thinking about sharing only in mind without the actualization is hypocritical.

Though love is incredible and fantastic, we should not forget to love rightfully and be loved rightfully. We must keep in mind that love which deviates from the truth is the main cause of all criminal and human disasters. But no matter how rightful we are, if we do not feel and experience joy and beauty and love, our happiness will be lost. Thus, we have to cultivate beauty and love through our spiritual culture or by deep truth through our daily life.

True love (based on rightness) is the highest existing value in the universe and the original source of all of life's joys and happiness. The love with the sharing of heart, situation, joy and sorrow is the very

motivating and penetrating energy needed to have victory over the non-principled world. The life without love is like a life walking in a desolate desert alone. The long human history filled with suffering is nothing but the history of the love and effort of the Originator, God and righteous men to restore love and truth. Therefore, no matter how much material you have and even if you live righteously and conscientiously, without exhibiting and sensing beauty, you cannot satisfy your emotional desires. Finally, without love, your life is meaningless and worthless. Without love, your life is completely lost.

HAPPINESS IN DIVINITY

INTRODUCTION

After we have fulfilled our emotional desires, still we seek something more. Until all our desires have been perfectly fulfilled, we continue to seek something beyond the fulfillment of our heartistic desire. This is fulfillment of our divinity – the spirit of lord of the universe that we have as the second-self of the Creator. Next, I would like to discuss the joy of divinity.

Contemporary biologists and also scientists in other fields often accept man as a being that has evolved from apes and in the general category of primates. However, I cannot help but say that this demonstrates a superficial analysis and facile judgment. It is understandable that zoologists can come to such a conclusion because their main field of study is the extrinsic physical components of man and animals and investigations into cell structure, and so on. The study of the structure and functions of intrinsic spiritual and mental value is in the field of religion, philosophy and psychology.

It is improper to differentiate man and ape solely in terms of their physical components or cell structure. As was repeatedly discussed, the major factor is not his physical value, but his character. Man has a profound system of thought that apes lack. It is nonsense to conclude that man evolved from apes simply because of a similarity of physical features. A biologist recently pointed out that we cannot expect man's supremacy over other creatures in terms of physical prowess and instinctive functions and abilities. For example, a fish can swim faster, elephants are stronger, birds can fly, and horses run faster. Furthermore, man's society is not as orderly as that of ants or bees. The human brain structure itself is almost the same as other animals. Man's distinguishing characteristics and supremacy in the universe is found in his mental, non-physical, spiritual value.

Although man's physical ability is limited, he can by far surpass other creatures in his creativity. Man's mental ability has brought many inventions and discoveries. For example, through his inventiveness, man can stay and freely move in the water with diving instrument and rule the ocean by ships and submarines. Man has invented airplanes and rockets and today man has actualized the "impossible" with a flight to the moon. Automobiles, trains and cars serve man with a faster and more comfortable means of transportation. Today's dynamic machines and tractors enhance industries far better and more effectively than all the strength of an elephant. Man's social structure is vast and has expanded into many fields with highly complex cultures and civilizations. The realm of ants or bees is strictly instinctive and is very simple. Thus, man surpasses all other creatures. All of these accomplishments originate in man because he has essentially different qualities and abilities from apes and other creatures.

Man is solely unique among other creatures and has a highly developed mental and physical civilization, which is due to man's unique qualities which differentiate him from others. The unique quality of man is named divinity. The characteristic is spoken of in the Bible which mentions that man is created in God's image.

Monkeys and chimpanzees look much like a man and existed before man, but they have not made any inventions, discoveries, cultures and other developments that can compare with man's accomplishments. They can only imitate certain things that man teaches. All of these things are because of a lack of divinity within them. So in this chapter, I would like to discuss man's non-corporeal happiness based on his divinity which gives man the highest value among other creatures.

The previously discussed stages of happiness based upon material peace, freedom, beauty, affection and so on are not monopolized by man, but also can be found in other creatures like animals. Many animals exchange warm affection among themselves. It is obvious that there is a tremendous difference in the depth of feeling and amount of stimulation even in those stages of happiness. Yet we cannot deny the happiness of animals though the extent of it is extremely limited. That which differentiates man's happiness and that of an animal's is his divinity which is a particular mental value to man.

(A) THE UNIQUENESS OF MANKIND IN DIVINITY

What is divinity? The most primary components of the divinity is a high standard of conscience. While animals' societies are structured upon their instinct, the human society is a moral and ethical society structured upon the conscience. Therefore, it is inevitable, that the existence of human society is threatened with turmoil and corruption if a high conscience standard is ignored and morals and ethics decline. Since man is a conscientious being, man has the insuppressible desire to complete himself as an ethical man of goodness based on the conscience standard.

Not only is man conscientious in an ethical sense, but also we have a mind to seek God as our spiritual subject, Creator or Heavenly Father. No other being in our history has this direction to seek God. Man is the only being to have such a mind because originally man was created as the direct object of God or the child of God. The relation of body to spirit is the same as man is to God. In the same way it is natural for a child to seek its parent. Only man has the nature to be able to make oneness with God and be his child. Other creatures may have a shape similar to man's, but they are created as an instinctive animal not as a child of God. Man alone has the divinity of a heavenly child made in God's image.

However, mankind historically has been living only for food, sex and material, and is far from the original image of man. Consequently, contemporaries are losing the motivation to complete themselves as ethical beings.

As well as the function of conscience, man has intelligence and creativity. Therefore, man alone seeks the truth of the universe, and gains joy out of a search for it. He also endlessly attempts to create new things. The result of the discovery of truth and manifestations of creativity come alive in cultures and civilizations which gratify man's happiness as well as exhibit God's glory. Thus, man is entitled to be the subduer of the universe by his divinity and creative ability which are bestowed on him by God.

As stated previously man is created as the synthetic second-self of the Originator. Therefore, the perfect man is like the Originator, God. Jesus proclaimed that the man who saw him, saw God. Jesus

was perfect and laid the standard of perfection in one's character as God-like in saying "be perfect as your heavenly Father is perfect." (Matt. 5:48) The ultimate goal of Buddhism is also the attainment of the Buddhahood. Since it has been almost impossible to be like God or like Buddha in spite of hard training, Christians and also Buddhists have come to have the wrong concept — that Buddhahood is attained after death or that God-like perfection is impossible.

The key to perfection is on earth, not in the world after death. We have to build the ideal character in this world. The idea that we can enter the Heavenly Kingdom if we simply believe in God's grace or forgiveness is a fallacy. Also it is wrong to think that we can receive God's grace without actually establishing our character with love and truth through the performance of good and contributions for the sake of righteousness. This childish and mundane religious idea deceives and tempts people into misusing God's grace and promotes hypocrisy. Jesus spoke much about the truth through his public ministry. He did not say to "just believe", but he always strictly condemned hypocrisy. For example, in Matthew 5:29-30 he said "If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. And if your right hand causes you to sin, cut it off and throw it away. It is better that you lose one of your members than that your whole body go into hell." We can see that his words are very strict about sins and that heaven or hell depends on your daily life. When people are intellectually childish or just greedy and dazzled with ideas of self-benefit, they can adopt the contradictory policy of "just believe". The true Christianity and Buddhism expound the way of life as the completion of the heavenly man by God's love and truth and not the gain of self-benefit or the neglect of righteousness under the excuse of God's grace of forgiveness. The perfected man is the heavenly one and the community formed by such heavenly men is the Heavenly Kingdom on earth and in the afterlife. Religion teaches God's love and the subjugation of evil, not mysterious relationships, superficial faith, ritual or ceremony.

Confucianism teaches how to actualize the ideal world based on truth in saying "peace on earth upon the completion of oneself, the

regulation of one's family and the government of one's nation". The truth has universality and propriety and tells of cosmic principles which permeate fundamentally all things as the way of life. It is pitiful that followers or some leaders have distorted and secularized the grace of God or original Buddha by their biased views. Because of this they have been fighting and have separated into many denominations which teach meanings that deviate from the original ones. Who can deny that all religions and philosophies are to teach love and truth? If they don't, then they are not true.

Then, what kind of man has perfect character? In religious terms, the perfected man is the one who attains divinity (deity) or Buddhahood upon the completion of general character. To attain divinity is not a mysterious status. It is to become the universal personality in love and truth centering in the individual's gifted uniqueness. In divinity there is an idea or movement which perfects one's character as a personality with developed individual uniqueness on the foundation of one's common humanism of love and truth (conscientious common sense).

To help complete another's character in such a way is joy and happiness. It gives greater hope than any other developments, advancements and attainments. This happiness is shown in the joy of one's parents who see the spiritual and physical growth and attainment of perfection of their sons and daughters. God created Adam and Eve and blessed them and said "be fruitful", and He was to enjoy seeing them grow to perfection as His beloved children. Teachers also have expectations and joy upon seeing the growth and attainments of their students.

Education by the truth brings value and joy to human life. However, today's education is inclined to educate people to be egoists and to regard man only by the scientific viewpoint which states that man is only a biological animal. Influenced by excessive individualism, materialism, or shallow incomplete scientific views, today's education emphasizes the mechanical and instinctive side of man and not his heart. Such an education is not true. There is no necessity for the kind of education that lacks the spiritual and that confuses, perplexes and causes the society to suffer. It is regretful that today's

educators who are ignorant about the value and purpose of human life, retain the biological idea or other dogmatic, superficial ideas about man. Human education occurs not just in the field of simple materialism or science, but happens in the field of true religion or philosophy. One of today's biggest defects is that education tends toward lifeless materialism and individualism. We have to be reminded that education is to make us grow and attain the perfection of character. It is a serious task, but one that conveys supreme joy, happiness and excitement.

As repeatedly mentioned, a perfect man is not special or mysterious, but a common man who advances his talent (the individual uniqueness) for the happiness of others. That is to say, he is a son of earth and exists according to natural law. He never harms others or himself and always enforces the constructive and instructive goodness for others and for himself. Any saints, righteous men in history or even the so-named Son of God, Jesus, were not mysterious or special men. Originally they did not have any qualities especially different than any man who has love and truth. Jesus, himself, stated "I am the son of man". Thus, some men are righteous simply because they did not harm others and devoted themselves for the collective. But the ordinary selfish man lives for and prefers himself to the society and thus brings harm to others.

The perfect man is the one who lives for the good, helps others to prosper and in the process helps himself, and prefers the whole without attaching undue importance to himself. Perfection does not mean the standard that is the ultimate that allows no further development. It is the attainment of the degree of maturation from which dynamic and infinite progress can occur. A spiritual and physical age of about twenty years is still in growing stages, but we say it is maturity which means almost a perfection standard.

Perfection is the starting line or primary standard on which man infinitely develops beauty and the ideals while not harming others. It is comparable to becoming a true man, a conscientious man or a gentleman. What I am explaining does not mean that everybody has to be exactly like Jesus, Buddha or Confucius in talent (individuality) and in every other respect. Man consists of universality, which is the

common humanity of love and truth embodied in Jesus and Buddha, and also a fully developed individual uniqueness with all its splendors. Each flower has universality and a common beauty but each flower has an individual shape, color, fragrance and beauty – kind by kind. Thus, a perfect man is not always like a great saint. It also can be someone who is a conscientious scientist, engineer, artist, sportsman educator, etc. Each has unique abilities and need only have a public mind. Furthermore, a man could never become the same as God because God is the infinite spiritual existence but man is a finite physical existence.

Thus, we can attain and maintain the common ideals of all humanity of common understanding, mutual cooperation and safety and peace based on our universality and common humanity. On this common ideal, we can develop our individual uniqueness fully and harmoniously and contribute and construct the ideal world of kaleidoscopic beauty and the perpetual great civilization and culture. Both the universality of the common humanity and the specific uniqueness of the individual are indispensable for the completion of the ideal man and ideal world. Furthermore, since this cosmos is being supported by the principle of give and take, there will be no existence, movement, gyration, communication or joy without the preference of giving to receiving. The giving promotes receiving. Those who expect to receive without giving are the same as beggars and are unlawful. By itself, taking does not last. Moreover only taking breeds discontent in the person taken from and also it makes for shame and hatred in the taker's conscience and personality. The receiver cannot be ahead of the bestower spiritually or physically.

There are some elements of a society who are always dissatisfied and say that no one gives to them and they are not loved. But the cause of their emptiness does not lie in others but in themselves. What they lack is the result of their neglect of the cosmic principle and in their egotism they expect to receive without giving or loving first. When they examine themselves and give and love as the principle tells us, more than they give will be returned with interest and gratitude. All will be returned the same as when a thrown ball bounces back from the wall. The Bible also says that giving is more blessed than receiving.

The supreme joy of our life is to be admired and toward this end it is to win the throne of glory. Yet, how can we expect to be thanked, admired and glorified without giving and contributing for others? The man who received the highest and greatest gratitude, admiration, praise and glory throughout history was Jesus. He brought the gospel of love and truth for all humanity and finally consecrated his life for mankind without reserve. He carried his service even to washing the feet of his disciples because there is the absolute cosmic principle that receiving is in proportion to giving. This principle does not seem to be true from a short-sighted point of view because sometimes there is a duration of time between giving and receiving. Yet, in the long-run this is the principle and there are no exceptions.

As far as we are living human beings, we all have a desire for happiness. To be given to, to be loved and to bathe in the gratitude, admiration and glory of others is the hope and the condition for a worthwhile life and our happiness. But he who craves glory and to receive from others without giving first according to the principle shamelessly exposes his contradiction, stupidity and his lack of conscience and rationality. In order to have true human communication, hope in life, love and glory, we have to abandon egotism and have to become the person who gives and who is given to in gratitude from others. If we live our lives and have the will to give in our minds, we will inevitably be giving. Then, the vital integration with others will be promoted. On the other hand, if we live with the mind of only receiving, all relations and communications will cease. If one lives in individualism and confines oneself without any giving and receiving, one is like Robinson Crusoe living on this isolated island of society. Then, one cannot be delivered from the solitude, despair and boredom of life. In this organized and complicated society in which all industry is professionalized, we cannot live alone without depending on others. Even an excessive egoist has to work certain hours in service for the society or the company. To work in service is the giving. Since he gives, the society or the company rewards him. No society and no company gives back the reward or service to him who does not work for them.

It can be said that the saints who supposedly perfected their character are often confused with the hypocrites. Without clarifying this point, followers and the people will lose power in the process of training and become skeptical. Some people accuse the saint who does not express his anger, grief, or suffering in his appearance and behavior, as the hypocrite who is not obedient to his feelings. However, the saint suppresses his anger, grief and suffering not because he pretends to be regarded as the greatest or that he seeks interests of his own, but because he is concerned that his feelings do not bring destructive results on others and on the educational effect and the follower's development. It is definitely not for his own pride, glory or interest. Also such anger and grief is a negative feeling in our life. If we could, it's better to stop it. However, the hypocrite is one who pretends to be generous, chaste, and good in spite of the emptiness in his character, in order to promote his own interests and to satisfy his own selfish, egoistic purpose. Saints and hypocrites look the same in their external appearance or attributes, but in their motives and by whether or not good or evil consequences are conveyed to others, there is a great difference.

When we think about things without comprehending the whole purpose of creation and the time elements of past, present and future, we find too many unanswered questions. Then, it becomes easy to be agnostic and, further, to be driven into skepticism. It is of absolute necessity that we cultivate an attitude of thinking what is universally and eternally applicable and abandon our biased views and egotism.

The most fundamental and principled relationship in this universe is that between subject and object: to exhibit beauty and receive love in supreme joy based on the foundation of the truth. Goodness is the actual substantiation of the ideals of truth, beauty and love. Without this actualization and performance there exists no goodness or the expansion of goodness. Ultimately, the joy and happiness of life is realized in the actualization. Conceptual goodness without the actual performance is hypocrisy, and it remains far from the true goodness and happiness.

Promoted by truth, man is to exhibit beauty to the Originator, the universal subject, and receive love in joy. Similarly, man as the

subject of the physical world is to receive the beauty of the universe presented on the base of natural law, or truth, and to bestow his love in joy. This is the original and proper relationship based on the fundamental principle between the Originator, man and the universe.

Man tries to be as perfect as God and center in his individual uniqueness which is the gift given to him as a successor of His infinite essence. Man also has the Originator's nature to complete and he desires to complete whatever he starts to create and to produce as far as his intention and results are good. All these qualities are bestowed to all mankind. So the nature to be as perfect as God is one aspect of divinity which was given by God to man as the supreme creature in the universe which is one aspect of man's nature that makes him entirely different from other existence.

(B)

CREATIVITY AS AN ASPECT OF DIVINITY

Next, man receives the joy of creating. Man is created as the synthetic second self of the Creator and is to discover, invent and create great culture and civilization by his own free will in accordance with the gift of creativity, rationality and emotion as characteristics of the Creator. As originator, God has infinite creative ideals. He is a being who creates infinitely according to the law of development from the simple to the complex and bathes in the joy of creation and gives and receives love, comfort and stimulation.

Man and woman are to grow and perfect themselves, to seek the ideal spouse and to live a happy life in mutual love. But to live a completely happy life, man and woman produce a new life through their ability to create sexually and are reinforced by their mutual, sexual drive. By the creation of the child and through his education, their parental joy of beauty and love is promoted and elevated from the mutual relationship between husband and wife to the family level.

From the horizontal plane there is movement to the vertical relationship of varied love and stimulation. Thus, the creation of the child brings joy to the parents of the creation of his and her synthetic second-self. Accordingly it enables them to understand truly the Heavenly Father's heart and joy. The creation of the child is the birth of the parents' synthetic second-self. The parents love their child and feel him as they feel themselves as their perfect reflection. No matter how satisfied a couple is, they feel solitude and loneliness when they reach old age and have no children. The creation of the child is the supreme joy of life. Without it, we can't expect absolute happiness.

Moreover, man adds to the love, stimulation, joy, beauty and happiness through the creation of scientific achievements, emotional literature and arts, all as partial second-selves. Therefore, no matter how surrounded by humanism we may be, without scientific development, literature and artistic joys, we feel unfulfilled in our infinite desire for infinite beauty and love. Science will expand and increase man's limited physical capacity infinitely by providing substitutes for his body and by supplementing his five senses. Man substitutes a rocket to satisfy his desire to fly and explore the sky, a car for his legs, microscopes and telescopes for his sight, and a megaphone for his voice. He has built and will build various devices to gain perception of the invisible worlds of sound, light or the electric wave through auditory, optical and tactile graphs. The contribution of conveniences produced by science is incredibly immense. Literary and artistic masterpieces bring stimulation and joy, elevate and animate us endlessly and move and influence us greatly. Life without creativity is monotonous, boring and solitary. Creativity in science and in the arts is the best gift from the Originator to fulfill our infinite enthusiasm for the kaleidoscopically varied qualities and abilities.

(C)

LORDSHIP AS AN ASPECT OF DIVINITY

Next there is the joy of subduing as lord of the universe with the physical body. The Creator, God, is the metaphysical subduer of heaven and earth.

The Originator's creation consummated with the creation of human ancestors. He intended to continually and consistently develop and elevate through the bestowed creativity of man and to subdue the whole universe through the subjectivity of man. His synthetic second-self. Therefore, the created world is simply repeating the natural circulation of natural law and force as it was at the creation. For example, unexplored regions of wilderness, desert, jungle or snow have not changed greatly over the years. They exhibit a pure and simple natural beauty. However, regions explored by man show evidence of progress and development and new delicate creations have been added to the natural beauty. Well designed parks and gardens with the created beauty of man added to natural beauty show an undeniable promotion of the elevation of beauty. Sometimes artificial beauty is blamed as spoiling the majesty and magnificence of natural beauty because of man's narrow mind. But we have to distinguish artificial false beauty and pollution from true creative beauty. Because we have made mistakes does not mean that uncultivated beauty excels the civilized and organized beauty of man and his civilization. Thus, man is given the creativity to organize, create, develop and elevate infinitely in the place of God in this immense universe, by using nature as the foundational material with which to work.

Man is given the subjectivity to subdue the universe in God's place. God blessed man to subdue the physical world. "And God blessed them, and God said to them, 'Be fruitful, multiply and fill the earth and subdue it, and have dominion over the earth.'" Everybody has subjectivity, though its intensity differs according to the individual. That most people want to be the head of a company even

though it has lots of headaches, and that many people want to become the president or prime minister, even under such a disturbed world situation, are desires explained by the original nature to seek subjectivity. However, today subjectivity is beyond the character and ability of men who hold it, or often is cut off from humanism and human morals. This is why sovereignty often lacks national or total support and gives way to factional conflicts.

Subjectivity also has to be founded on the character and ability of the enforcing man so as to be a subjugation by love and truth. Even today's people who have deviated from their original status have the desire as their original nature to subdue the universe in some way or to govern their own family. Every man or woman is to experience the position of the subjective subduer at least in the parental role. No matter how ignorant intellectually one's parents may be, if the child tried to control his parents with the reason that he is more intelligent, the parents would be very unhappy and even become angry. Since any man is created as the lord of the creation of the universe, even a beggar or liar will be in anger if treated like an animal. Even the observer feels indignation in such a situation because man is to be indignant when the original right of the lord of the universe is neglected.

Thus, man has the desire to function within his society and lead or subdue according to his character and ability. When this subjectivity is fulfilled in some way, one feels his greatness, value and dignity with the happiness of fulfillment and enjoys his life. Therefore, people feel happy when they gain high position and rank.

A man feeds his cat, dog and other kinds of pets despite his material loss in feeding them because he is seeking the joy of subjectivity over the animal universe as well as joy, comfort, stimulation and love. Moreover, man has the joy of subjectivity over his creations and inventions. The child enjoys himself in the subjugation of various toys. Man enjoys himself in the subjugation of various vehicles driven by a slight movement of his fingers. The subjugation of the sky, the land and sea through the inventions of various machinery and vehicles conveys a grand joy like God's joy in His creation. In so doing, man can comprehend the perfect joy,

greatness, and magnificence of God as His synthetic second-self. Thus, subjectivity brings to us the precious and vivid sensitivity toward the subjectivity of God, the subduer of heaven and earth, and toward His superb joy.

(D) ETERNITY

However much we fulfill all conditions for happiness, we cannot be entirely happy without knowing about the eternal afterlife. As an example, Buddha lived as a prince in luxury in a great palace with a beautiful family. When he realized that every man was destined to die sometime, he felt very insecure and that life was very fleeting. Thus, perfect happiness comes from understanding the eternal life. I will discuss more in detail about the eternal life in the booklet entitled "Theory of Eternity".

(E) GENERALIZATION OF HAPPINESS

Through this booklet, I explained concretely and in order the conditions for human happiness. Since all happiness is comprehended in terms of joy through the love, comfort and stimulation in satisfying instinctive, rational, conscientious, heartistic and divine demands on the foundation of the truth, happiness is defined as the stimulation and joy derived from the satisfaction of these demands with the value of the ideal man as the standard.

However, since this world is not the ideal world yet, this happiness is very conceptual and idealistic. As well as having the lofty ideal in order to attain our happiness, now is the time that we have to overcome and conquer the present reality and the actual situations. We have to win victory over the great and real difficulties by faith,

wisdom, courage, and endurance. We cannot become absorbed in conceptual happiness like religionists and idealistic philosophers of the past who spent their lives in the supposed absence of sin, and yet who actually suffered in the consciousness of sin. We have to build the realistic and actualized happiness in the world and in the individual just as we live actually with our physical bodies. Some religionists or idealistic philosophers teach just certain conceptual or impractical solutions. The same thing happens when you think something is hot when it is actually cold and cold when it is hot. This solution is not realistic. The concept of hot often deceives one into thinking of cold as hot. A concept of good in such a case is often actually good for nothing and leads to deception for a short while. The true education is to make one perceive correctly with one's five senses so that one thinks it's hot only when it is actually hot, and perceives cold only when it is actually cold. This type of education develops the world of actualized happiness spiritually and physically. This development is made through the establishment of the greatly advanced culture and civilization by wisdom and creativity for everybody's benefit. Conceptual training or joy does not have any universality for the actualized life of happiness. In addition, it obstructs the development and contribution of the culture and civilization. It does not bring any concrete and actual solution but only mysterious, temporary, conceptual aid. Man's true happiness exists not in the concept, but in the proper comprehension, judgment and development of the culture on the base of the elevated individual human character. This, then, is the full satisfaction of the spiritual and physical demands on the foundation of truth. Hence, it is concluded that the purpose of human life is to live in happiness, and that the happiness is to fulfill the spiritual and the physical demands in the individual and the whole, with the universal principle as the base.

Thus, we come to know that happiness is not hallucination or something in the afterlife only but something that is attainable actually in our lives. As a matter of fact, our ancestors and we ourselves have tasted parts of happiness. Yet this happiness neglected or denied the conscience and the public mind. Eventually it bewildered others, set oneself in tragedy and brought conflicts and turmoil.

Some people persist in their partial and biased happiness and lose the eternal and real happiness. Some people make mistakes in the order of happiness, and go after futile spiritual happiness without the basis of material happiness. Still others put material happiness higher than spiritual happiness. Therefore, if we grasp the central principle of happiness, correct the order, and make efforts, then happiness is for everyone.

Finally, to end the Theory of Happiness, I would like to summarize it. The happiness of man is to be born to conscientious parents and to receive an abundance of love from them, brothers and sisters, and friends. This must be based on a material foundation that is sufficient to sustain life. We must grow under efficient physical and mental education, marry an idealistic mate, produce sound, good children, make a home filled with peace and love, enjoy the cultural life of convenience and beauty, fulfill our own unique talent and ability and freely contribute to society and the development of humanity. We then can receive gratitude, respect and love from others and fulfill our spiritual and physical demands exhaustively. The sensation of happiness is joy and pleasure, and they will be derived from instinctive joy based on materials, and stimulated by the satisfaction of righteousness, beauty, love and divinity from the spirit.

Thus, happiness is not something only conceptual and unreachable. It is lost because some small point is missing or because of some change in people. Because of these all kinds of confusion, suffering and turmoil has resulted. After we understand the Theory of Happiness, we must abandon our skepticism and move forward for the happiness of all and oneself with a solid hope. Hope brings power, and a concrete explanation for the way of life shows us our potential and possibilities. It will no longer be a "theory of happiness" but real happiness that blooms in our lives.

Today is not the age of dispute but of actualization. The light of hope for a new century faintly glimmers on the globe, and will burn brightly in the ideal world which begins with the life of each person.