

THEORY OF UNIVERSAL VALUE

THEORY OF GOOD AND EVIL

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THEORY OF GOOD AND EVIL

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THEORY OF UNIVERSAL VALUE

PART I

WHAT IS VALUE?

The ideal man mentioned in the booklet, "Theory of The Ideal Man", is the center and standard of all value. The most important criterion in determining value is quality. More specifically, man evaluates according to characteristics of utility, order, mobility, endurance and capacity for emotional communication, relative to ideal man. In other words the closer an object or idea resembles man, the more valuable it is. Because the joy of life lies in experiencing things of value, man cannot help but think about human happiness and living a worthwhile life. Thus, he cannot avoid determining what is valuable. Man's joy is in proportion to the emotional stimulation he experiences through things of great value.

Then, what is value and what does it indicate fundamentally? Why is it that we prefer the diamond to a pebble? We say it is because the diamond is more beautiful. Why is it more beautiful? The essential quality of a diamond is its order. Quality is the center which maintains the order, direction and harmony of the diamond and is the basis for its beauty. This beauty is reflected in a brightly

luminous glow and can only be realized by viewing the object directly. The mere mental image of the diamond does not convey true joy. One must see it with one's own eyes and feel it in one's own hand. Thus, we can understand that true value does not lie in the abstract notion of a thing, but in the vivid sensation of its quality when the idea of it is substantiated and apprehended. It is impossible to evaluate quality by analysis and comparison through words, logic or measurement.

Nevertheless, we have a definite, intuitive sense which feels one thing is better than another. From where does this intuitive sense arise? In order to answer this question, I will cite several examples of things of comparative value. I will talk about the qualities of a pebble, a diamond, a flower, a dog and a child. It might seem impossible to compare things of different qualities. While it is true that each thing has its own unique value, comparison is possible according to the universal standard of evaluation or definition. When one examines closely everything he senses, he may notice that what he senses may be arranged in an inclusive hierarchy that forms one totality of sensation. In other words, some things embody all aspects of what can be sensed, while others are limited to one aspect of sensation. Some are more ordered, rigid or dense while others are less defined and finer. Some are consistently moving, while others remain motionless.

Let us first consider a pebble. At first it seems to be a useless existence. However, it is useful to man when he mixes it with concrete and uses it for the foundation of a house. Everything which exists is useful in some way. Value begins with usefulness, and thus everything which exists has value.

Let us next consider the diamond. We note that it possesses a stunning beauty that dazzles our eye. However, the beauty of the diamond gives a cold, hard, static impression that characterizes non-living existences. Along with a diamond's beauty we also see its usefulness in record needles, glass cutters and so on. Because a diamond is inanimate, we cannot expect the flexibility, texture

warmth, growth and emotional communication we sense in living existences. A diamond is of a timeless, remote and impersonal world because it consists primarily of truth. It evokes a feeling that is similar to the feeling one has when viewing a star shining in the night. It is the crystallization of mass according to natural law. Beauty is derived from a diamond's naturally static and geometric order. Though its beauty is orderly, it is limited. Given that all elements of this universe are composed of seven light spectrums, the beauty of the diamond can be compared to a pure but single spectrum.

A flower appears less rigid and static than a diamond. Consequently, it has a broader and deeper beauty than that of a diamond. In the life of a flower there is daily growth, ceaseless change and living motion. These qualities are unique to living existences. Also a flower radiates vivid sensations, brightness and the beauty of colors complimenting one another. Beautiful flowers, fertile soil, rich sunlight, fresh air, streams and wildlife all contribute to the incomparable variety of natural beauty. Natural atmospheres give us stimulation of pure dynamic beauty. The flower radiates graceful living warmth which the cold brilliance of a diamond lacks. But the flower only displays its beauty, it does not express it. Thus, we experience a separation between us and the flower which leaves us lonely. Despite our sensation of its innate beauty, we lack a true communication and correspondence with the flower.

A dog's affection closely resembles that of man. Thus, a reciprocal base of affection can be established between dog and man. Having a very frank and refreshing tendency to love unconditionally, the dog is loyal to its master's life. When we encounter such an extremely pervasive attitude of seeking love, we are deeply touched. However, there still remains a barrier to 100% communication and give and take between dog and man. A dog cannot understand his master's heart fully, even though it can feel it partially.

No matter how comforting the dog is, the joy which parents experience in communicating with their children surpasses any other joy. The oneness parents feel as their child yearns for them com-

pletely, relies upon them with his whole small being, and cries to be held in their arms, is the deepest joy. Parents willingly give everything towards the well-being of their child, and they have great hope for his future. A child's greatest potential is to correspond freely and completely in will and heart to his parents. This is possible because the nature or essence of the child is equivalent to that of his parents. He desires to become infinitely wise, beautiful and perfect as a human being. Man is the sole being in the universe that has the potentiality to be 100% truth (rightness), 100% beauty and 100% love.

Throughout human history man seems to have embodied exactly the opposites of the above-mentioned potentialities. Yet, he still has the potentiality to achieve them. Although man appears physically (quantitatively) as only a dot in this cosmos, he possesses unsurpassable qualities. In his proper status he is a microcosm of the macrocosmic universe and is given absolute value as the synthetic, substantialized existence of the Originator.

Things in the universe can be viewed as parts of man because everything which exists shares the qualities that are in man. Man is the living standard which determines the values of all things through contrast and comparison with his essence.

Why is the quality which encompasses the universe inherent in man? Man is the synthetic second-self of the Originator and is created with the Originator's whole being and desires. Therefore, man is the relative, substantial existence through which the Originator can thoroughly convey His idea and heart. In the same way parents reveal to their children all their ideas and desires in complete trust. The actual world needs the substantialized standard of God's absoluteness in man. Otherwise, there would be no actual standard by which to judge or control.

The inclusive and synthetic quality of man comprehends all the characteristics of the universe and the Originator. Then, what are those characteristics in the concrete sense? They are mass with the distillation, or essence, of that which is sensed. This sensation is a univer-

sal and exceedingly vivid sensory experience. The diamond, the flower and the dog all have their own forms and color spectra in unique blends of the many colored spiritual vibrations. In these condensed forms, truth, beauty, love and other elements of character are confirmed and their fragrances are emitted. The ultimate source from which all qualities arise is the omnipresent Originator - the all-inclusive being of rightness, beauty and love. The Originator manifested His essence universally in the creation. Therefore, He permeates all things. His omnipresence is not merely universal idea (logos), but also the infinitely expanding and diversifying substantial of that logos. It has concreteness which is clearly perceivable and made apparent in reality. There is one aspect or all aspects of this invisible omnipresent essence in the substance of each partial existence. In some substances there is only static truth. These substances basically possess usefulness and limited degrees of beauty (as in the mineral kingdom) in total order and harmony. In substances of the plant kingdom, truth, usefulness and a broader, deeper living beauty is found. In animals and in man there is truth, living beauty and also love. While an animal's love is instinctive and unaware, a man's love is conscious and aware. A man's love is the deepest, most true response. This quality of response is the spiritual value.

In conclusion, the value of anything is determined by the extent (breadth and depth) and unique fashion in which it includes and embodies the omnipresent and creative ideal of the Originator. We also must consider the length of its usefulness (time), and its amount (space). Thus, a man's value depends upon how much he realizes, substantiates, or resembles God.

However, in order to realize the consummate value, there must be a unification of universality and speciality (uniqueness). Universality is the basis for the unification and harmony of all partial existences to each other and to the universal existence. On this base all existences correspond to each other and a universal value arises. On the other hand, speciality promotes the exhibition of unique value and creates the world of kaleidoscopic beauty and love. This

is seen especially in each bond of communication of character between two human beings. Each relationship is a bond that is unique and separate from all others. However, the fact that we can deeply understand each others' heart and emotions indicates that the universal Originator's omnipresence pervades the substantial essence of each. This allows unconditional and unchangeable love. Communication occurs between man and man, not between man and a blackboard. This obvious fact demonstrates that without a common, basic element, we cannot have a common and reciprocal base for communication. Originally all men want to energetically fulfill their natural demand for exhibition, order, harmony, unification of all, mutual understanding and completion of their character in truth, beauty, love and joy.

Value also comes from reciprocal bases of correspondence between man and other images of essence in the creation in the mineral, plant and animal kingdoms. Man's essence of beauty is subjective to the objective beauty of the creation. They respond to each other, make oneness, and then life and value arise.

These universalities and specialities may be united in various degrees according to the object's development potential, the more universality is represented. The closer it is to the metaphysical development, the more strongly the speciality is expressed. In this very speciality lies the truly impressive sensation of unique individual joy and value. For example, man stands in the position of lord of the universe because mankind has a special distinct uniqueness (originality). In the mineral kingdom, plant kingdom and animal kingdom, there is the uniqueness of kind or species, but no uniqueness among the same kind. Even in man, the uniqueness of external body is less colorful and less impressive than the one of internal, metaphysical spirit.

We can explain more distinctly what is the relationship of uniqueness to value by citing examples of things created by man that contain varying degrees of uniqueness and universality. Merchandise which we call "daily necessities" are not unique. Things like food,

pots, pans and towels are mass produced through automated systems, as the means or material to fulfill other purposes. They themselves do not become objects of joy. On the other hand, a broach, curtains and other ornaments each have their own unique color combination, design and form. They are selected according to one person's personal taste. These are called "selective" merchandise. Things which connect more directly to oneself, such as a tailor-made dress or luxury items, are called "custom-made" merchandise. Furthermore, the things to which one devotes himself with his whole being and which are precious beyond duplication are termed "original creations". It might be more accurate to say these original creations have singularity, or specific character, than to say they have a degree of unique value.

We even seek speciality in daily necessities, selective merchandise, custom-made merchandise, and creations. The value which belongs to the former goods is called "common value", and the latter, "specific value". Through the creation, exhibition, integration and subjugation of things of value, life is graced with infinite joy and beauty.

True value is, as we see through the previous statements, not expressed only by universality or only by speciality. It is fully expressed with a fundamental universality of unification and harmony of unique specialities. All value has to be exhibited under the harmony and unification of these two opposite poles or relative qualities of universality and uniqueness.

Universality by itself makes something or someone ordinary and dull. Speciality by itself brings only a self-satisfied individual value. Furthermore, it inevitably leads to friction with others because there is no relation or combination with them. The application of mere speciality is narrow, becomes dull and does not exhibit value in the true sense. However, if speciality is combined or harmonized with others, it brings variety and wonderful beauty. We must realize that we live as universal individuals who have uniqueness in order to exhibit and create consummate value by unification,

order and harmony in the whole.

PART II

THE STRUCTURE AND STANDARD OF VALUE

In the first section we grasped the general outline of what value is. Now then, I will analyze more systematically the common standard which decides value.

As previously stated, the values of all existences are decided according to the extent they uniquely embody or resemble the creative ideal of truth, beauty and love of the Originator. In other words the value of something is determined according to the extent it substantiates the creative idea, exhibits intrinsic, original value and is useful in its action. However, contemporary thinkers are impressed by a partial point of view, and they try to judge value according to their own subjective point of view for personal benefit. In this way the true judgment of value has been changing according to the changes of era, place and circumstances. Most often this standard of evaluation has deviated from the universal common standard.

Since the Originator is an abstract being who can be comprehended only metaphysically, then what is the concrete, universal standard of value? The common standard is the ideal man as the synthetic second-self of the Originator and in whom all of the Originator's essences and desires are embodied. The ideal man is the culmination of the creation, and the most idealistically organized existence. In ideal man all values are cultivated rudimentally. Internally, the positions and relationship of values are arranged systematically under the right direction, order and harmony of all. Under reciprocal give-and-take relationships which center in the ideal man as the subject, every value is comprehensively decided.

The first value is that which contributes to the preservation and maintenance of the physical being of ideal man. Man has a physical body, and must maintain himself with nourishment, warmth and proper hygienic habits. Without this materialistic foundation, joy cannot be expected. Thus, material is the rudimental condition and supporting structure for all values. However, the value of material is not the highest value. It is simply a necessary foundation for the realization of higher values.

An entity with the spiritual value of truth, beauty and love gives true stimulation and joy to the ideal man. Even a necessity such as food might have spiritual value if it tastes delicious, is beautifully arranged and expresses the sincerity of the maker. We say this because value is decided according to the degree of stimulation emitted from a thing. Generally speaking, the closer something possesses the essences of man, a greater joyful stimulation is received from it. Accordingly, it possesses greater value. A person understands true value when he feels grief over the death of a faithful dog and does not feel deeply over the loss of a car. This is because the value of material is not as great as the spiritual value of an object of our love.

The idea which must be engraved in one's mind is that the center or subject of value is the spiritual value, not the material value. A thing is not precious because of its existence, but because of the manifestation of its inner spiritual value of truth, beauty and love, on the foundation of its existence. If blossoming flowers in the field did not have shape and living color, and if birds flying from branch to branch did not create beautiful sounds and have freedom, what value would lie in flowers and in birds?

Man is more than physical shape and color. He is the center of all values because he embodies the truth, beauty and love of the Originator as His synthetic second-self. If a man concerns himself with only the maintenance of his physical body, he is no different than an animal and denies his true intrinsic value, his essence. Even in the mineral kingdom we can decide value according to a thing's intrinsic value. For example, coal and steel are of less value than

a diamond and gold. However, we note that coal and steel are more useful, they are of less value because the beauty of a diamond and of gold manifest greater intrinsic value. Beauty is rarer and more precious to man than utility.

The previously mentioned material and spiritual values are natural values. When both of these values are united in one unity, they comprise "fundamental value". However, this value is not the total or highest of all things. The ultimate value is the profound joy of the substantiation of the creative ideals of truth, beauty and love in man's own second-self. The ideal man bears and brings forth these ideals of his own accord based on things of fundamental value which serve only as the foundation for the further realization of the creative value.

Thus, the value of all things is defined according to the degree of utility and the extent of its contribution in the process of the creation. This latter value is called the additional value or creative value. Thus, in the universe there are three kinds of value: the material value, the spiritual value and the creative value. The joy and the value of life lie in the fullest exhibition, perception, interaction, preservation, subjugation and contribution of these values. That is to say, the value of anything is determined according to the depth and extent it exhibits both fundamental and creative values. Man realizes these values in lawful creativity. This occurs when there is a junction of the vertical plane of truth, beauty and love with the horizontal plane of the individual in his relationship to others. (A further discussion of the junction of the vertical with the horizontal is in the booklet "The Ideal Man".)*

Under this system of values, the creation of the Originator was begun. It might be named the first act of creation. This creation involves man who is the synthetic second-self of the Originator in

* See "Theory of the Ideal Man", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

whom His whole essence is exhaustively substantiated. Initially, creation includes the universe which is the partial second-self of the Originator in which a part of His essence is symbolically substantiated. The ideal man who achieves the perfection of his character, such as Jesus and Buddha, becomes the concrete standard of all values. As beings who embody and comprehend the value in all things, they subdue all things. The universe actualizes and displays the Originator's images of rightness, beauty and love in its own forms. These forms perceived by the ideal man as material are the concrete means for him to experience stimulation and joy. Thus, many religions establish their leader as a standard for perfection, or place him in the position of a god, and worship him.

Man himself inherits the Originator's nature for creation. Thus, he performs creative action to realize his own ideals of truth, beauty and love by adding his creativity to an object. This is the second creation. Those secondary creations possess man's characteristics as his synthetic second-self, or his partial second-self. The synthetic second self is the realization of all things which innately exist within man as images. The partial self substantiates man's abilities or functions in things of utility. The things that belong to the former category are the generation of children, education and artistic activity. The things which belong to the latter are the cultivation of technical devices and other inventions. Both are activities that elevate from a lower to a higher degree from the viewpoint of the standard value of truth, beauty and love. Through the stimulation and excitement from the creative value, man makes these values a part of himself. Then one's life becomes worth living. Without them, one's life is vain, sterile and antiseptic. Therefore, when we think about happiness, we cannot neglect the additional value of the creation of truth, beauty and love. Even though one is surrounded by blessed and favorable circumstances, he feels insignificant and valueless unless he himself creates value. He must promote value through subjugating his environment for his use, creating beautiful things, loving and raising things of value to a higher status. Without the ceaseless

and consistent creation of additional value, all things would remain as the mere one-sided value of creation. Without living motion and dynamic force, there could be no creativity in our civilization and culture. A person ignorant of the value of creation lives a vapid, meaningless and unhappy life.

Of all the creative activities, the most exciting is the generation and education of one's own child. Unlike all other things, man's potential is unlimited. His ideas are limitless and his source of energy is inexhaustible. This infinite potentiality exists within the child. Developing this kind of potentiality can bring infinite joy. The saints of the past devoted themselves to religious education in an effort to fulfill this potential. They centered in God as their father and considered equally all men as His children. They taught ethical education centering in man's conscience. They hoped to achieve a relationship with God so that they might learn from Him in the same way a child depends on and learns from his parent.

Art brings one joy closest to that gained from the education of one's own child. It is also the means to express oneself fully. Yet, expression through art is still relatively symbolic, for art does not manifest the quality of subjectivity which essentially forms man. The only possible creation to satisfactorily realize man's intrinsic, subjective quality, is his own child. By realizing the nature and value of a man and a child, we can be aware of the importance and value of education as man's supreme purpose.

Thus, the worthwhile life lies in the manifestation of the creative, or additional value. However, creation does not ignore the universal principles, the natural law. All creation must firmly stand upon the truth, the universal principle. Creation is the substantiation of the innate idea (logos) which exists in anything internally before it is substantiated externally. All created things that are manifested in this phenomenal world reflect an order of value. That which develops later in the process of creation has a higher value. Value from the developmental viewpoint, is divided into four stages.

Firstly, there is the value of truth or utility in the mineral

stage. Truth gives value, direction and purpose. All things in this stage exist basically with the direction of the atom's movements (the rotation of the electron for the revolution around the nucleus). The fact that the atom has distinct direction indicates the inner existence and motivation from a conscious, moving purpose. Since the mineral stage of truth is rudimental in the process of creation, all things which develop on the rudimental foundation have a direction and a purpose. One might be aware already of the universal conscious will behind the purpose of all things. The open manifestation of truth and useful purpose is characteristic of this stage of value.

Conscious purpose is always expressed by the unified relationship of the individual to the collective. Without this unification, order and harmony of the individual and the whole, neither could exist or be preserved. In the mineral kingdom we see this rudimental truth in the action of the individual electrons which revolve in order around the nucleus in harmony with the whole atom.

The mineral world is the substantiation of the quality of lawful movement. Even in the mineral kingdom, as quality becomes more visibly developed, beauty appears in order as the next value. For instance, the diamond has a hard, geometric beauty that is seen in the crystal of snow. However, it is still the beauty of a lower stage. It lacks the broadness, living motion, softness, grace and warmth of natural beauty that is found in the next stage or value. Mineral value materializes only static natural law (the essence of truth). Without other values it is farthest from the standard of universal values derived from the ideal man. It is the lowest value in the universe. It is, relatively speaking, 1/4 of 100% value.

The second value is beauty based on truth in the botanical stage of the process of creation. The existences of this stage are growing and developing each moment and are never confined to any permanent form. One seed becomes the cotyledon, develops into a trunk with refreshing green leaves, and finally bears wonderful fruit. Manifold changes take place and a myriad of beautiful colors appear according to the natural law of the four seasons. The beauty of this

stage, is not the result of monotonous law or reason. It comes from the organization of the reason and law into complex systems and from the quality of kaleidoscopic dynamic sensation. Since ancient times, it has been said that if one loves a plant sincerely and lets it enjoy masterful music, the plant increases in beauty and illumination. Regardless of the validity of this statement, we see the sprouting of warm and dynamic emotional movement in this stage that surpasses mere cold reason or truth. Yet, botanical beauty is passive. The development of a subjective emotion, or "heart", has not appeared yet. However, the truth and beauty in the plant kingdom give us stimulation of a higher degree than that given by the mineral kingdom. A field of blossoming flowers can convey an infinite impression of beauty to us. Botanical value includes truth and beauty but it is still far from the absolute values of ideal man. Botanical value is the second highest value in the universe. Relatively speaking, it is $\frac{2}{4}$ of 100% value.

The value of truth, beauty and love is in the animal stage of development. Everything in this stage can move around freely as it is released from attachment to the earth. Because of this freedom of activity, existences begin to give love and affection positively rather than only receiving passively from others. Among these positive acts of affection, the most beautiful is parental love and mutual love. This parental love is exceedingly strong even in the lower developed animals. One psychologist devised an experiment to test the degree of response a hungry and thirsty female mouse showed toward various stimuli - food, water, a male mouse and its offspring. The female mouse was at one corner of the box separated from the stimuli by an electric shock. The conclusion stated that the female mouse dared the shock the most times in response to the child mouse. The water, food and male mouse ranked next in order. This fact clearly points out that even the mouse has a stronger desire for spiritual love for its child than for her materialistic demand for food and water which are necessary for her to live and survive. We see that love is the major value of this stage and is not seen in either mineral

or plant kingdoms. An animal's value, which embodies a degree of truth, beauty and love is close to the value of ideal man. The animal's value is the third value of the universe. It is relatively $3/4$ of 100% value in the universe.

Finally, there is human value which consists of truth, beauty, love and divinity. In this stage the nature of the Originator is to create and realize energetically and passionately all images within Himself and to subdue willfully and freely. All qualities of the process preceding this final stage of evolution are the truth, beauty and love within the individual and they establish the proper relationship between individuals and the whole. The divinity of man consists of perfection, creativity and subjectivity. When divinity is concretely manifested, the universal standard of value is firmly set for the first time. The proper position, definition and value is set for each existence. In this sense, the ideal man is truly the measure of all things, while God is an abstract, absolute necessity, we need to have a concrete standard for the definition of value as well as good and evil. Unless an ideal man appears, the chaos of this earth will never cease. Consequently, the hope for order and harmony and the energy for the realization of the ideal, arises with the appearance of an ideal man. Thus, it is not exaggerating to say that the happiness of man and the universe is decided by whether such a perfect man appears or not. Christ is such a one who perfected his character, attained the status of ideal man and became the ultimate standard of value in the visible world. In order to re-evaluate through the re-creation of values, like Jesus, we must restore the substantial standard of value according to the original standard. As the image of God, true human value is the ultimate absolute standard of the universe. Human value is $4/4$ of 100% value of the universal value.

Usefulness in truth, beauty, love and divinity are the approximate order of values. However, the order is constructed on the principled foundation that human value is both perfect value and in harmony with the individual and in his relationship to the whole. Therefore, without the completion of horizontal purpose, neither the ver-

tical purposes of the Originator nor the ideals of the universe are attained. The corruption of this horizontal order brings the diminution of value. Consequently, the anti-value arises and brings unhappiness and suffering. Accordingly, the systematic order of the horizontal value of the individual in relationship to others and the whole society becomes extremely important. What governs the order of the vertical value of truth, beauty, love and divinity is the heartistic mind and conscience. What governs the order of horizontal value is the individual rational mind. What carries the responsibility for the materialistic foundation of these values is the instinct. Founded on these three prime controls, all values are positioned in strict order. Ordinary positional values, that we see in the magnificent order of this huge cosmic heavenly body, derives from this natural law. The truth (rightness) is as stated in the last booklet*, the cosmic, natural and universal law. It is the universal center (core) without which nothing exists. Instinct based on this truth, and the existences which support it are called the rudimental value, namely, the material value. The rational mind, its action and consequence, promote the rational being and is called the medium value. The heartistic mind and conscience and the actions and consequences which promote the spiritual being are the supreme values. Any existence which contains more omnipresence (essence of the universe) is more valuable - the less it contains, then the less valuable it is.

Scientists, economists and others who have contributed to the achievement of a higher material civilization (shelter, food and clothing) and to the prosperity of the following generations, strove for the realization of the indispensable human rudimental purpose and value. Those who have worked for peace, justice and liberty in our culture, society and civilization might be said to have devoted themselves for the realization and promotion of the rational conscience of

* See "Theory of the Ideal Man", Sang Ik Choi, Re-Education Center, 2065 Sacramento St., San Francisco, Calif. 1969.

medium values. Many have dedicated their lives to human education or salvation. They have worked for the development and expansion of the heartistic mind and conscience which is the awakening and blooming of the ultimate purpose and value of human divinity. Such men were Jesus, Buddha and other great saints and philosophers. According to the above, we can define the value of human life and behavior as any practice of give-and-take between one's physical body and one's spirit in which ideal man's value brings good results and creates value. This activity realizes the essence of human value. This give-and-take is attractive, constructive and instructive to man, and it brings him the greatest joy in life.

The importance of the requirements for living (shelter, food, and clothing) cannot be overlooked, since nothing remains without the foundation of this rudimental value. Yet, as far as we are human beings, a spiritually civilized world of character based on truth, equality, liberty, beauty and love must be realized. Both spiritual and physical values are inseparable and mandatory for human life. The creative value must continually be realized based on material for the epoch-making realization of the golden third civilization. This age is characterized by the harmonious balance of the spiritual and physical values in which we can pursue true happiness.

We can conclude that action which is useful and united with man's true spirit (truth, beauty, love, and divinity - the essence of human character) brings greater value. The more action is characteristic of man's nature the more valuable are the results. Jesus, Buddha and other saints led lives of great value because they led characteristic lives.

PART III

ORIGINAL VALUE AND REALIZED VALUE

To conclude this chapter concerning the theory of value, I will explain the dependent relationship between the structure of original value, which encompasses each existence according to its kind, and the actual realized value.

If a symmetrical crystal of snow with its kaleidoscopic beauty were destroyed by heat and lost its natural direction, order and harmony, who would feel the beauty of it? If a plant withered in unfertile soil and bore nothing but wilted flowers or bitter fruits, who would think this is its natural status? Similarly, if parent animals are separated from their offspring and confined in crates without freedom to move about, we cannot feel this is natural and right. Feeling that something is lacking or unnatural, one senses dissatisfaction, unrightfulness, ugliness and hatefulness. This feeling causes us to reject, to deny or to unwillingly accept things in their unnatural forms. Without fail, we sense indignation against unrightness, and hatred or pity for ugliness. As a result, we try to restore rightness or at least to avoid the unnatural object altogether.

Then, why does such a feeling come about? We feel an unnatural response because we observe from the depths of our conscience an object that is abnormal in comparison with its original proper status. Thus, we do not observe any object simply as it is - as something that never had value or original status. Yet, the intuitive sense of rightness does not necessarily come from one's experiences. For example, though a person may have never seen a wild lion in its natural environment, he can feel sympathy for the animal when seeing it caged. We feel indignation toward the selfishness of those who catch and confine originally free animals. From this, we cannot

help but think that man has an acute inborn, intuitive sense for rightness. This is because dwelling within man are the same ideals of the Originator which he inherits from Him.

The value of a thing which is intuitively and internally sensed as the original position or status of a thing, is called the original value or natural value. The value of the actually manifested position and situation is called the actually realized value (presently, the unnatural value). If the original value is not fully manifested in the realized value, one feels uncomfortable, lacking and dissatisfied. Therefore, one seeks the original value and has a strong demand for the realization of the original value. This insuppressible and undeniable desire is called the demand for the restoration of the pursuit of originality. It has been driving human beings toward the ideal throughout human history. When we refer to value, we have to consider the relative distance between the original value and the realized value.

The original value of the mineral is to have true rectilinear order of direction and harmony. The original value of the plant is to exhibit the contour of curved linear beauty with its vivid, colorful changes and development. The original value of the animal is to embody the emotional sensation of internal love built upon the foundation of free movement. The original value of man is to have the status of perfect divinity which synthesizes all of the above values along with creativity and subjectivity. In addition to that, man must have perpetuality, universality and absoluteness to be truly satisfied. Otherwise, he cannot feel the rising satisfaction and sensation of his whole being.

The beauty of the universe is the emotional sensation manifested by substantiated essences. It is displayed by the unified and harmonized combination of subjective curved-lines and objective straight lines. The external actualization in form of this sensation of beauty in an artistic masterpiece drives us to ecstasy.

From the viewpoint of the theory of value, happiness is to realize original and creative value to the utmost, and thus to gain

supreme joy and pleasure. When original value is not manifested and it is sensed that original value has been inverted, one feels frustration, dryness, ugliness, and sorrow. If one cannot develop his creative value, he loses hope and zeal for life.

Man feels lacking and unhappy when he cannot fulfill his own ideals, ambitions and enterprises. He feels lacking also when he does not exercise his subjectivity and when he cannot exhibit fully his heart and conscience. Heart, mind, perfection of divinity, creativity and subjectivity are essential for human life and must be realized.

Furthermore, an inversion of value, such as the preference of material to spiritual value results in tragedy. The sensations of stimulation from lower stages of value are narrow, shallow and temporary. By placing these sensations in a position of high value, one cannot have totally enlightened and cultivated joy which fully satisfies our innate divinity. Hence, if one attaches undue importance to some existence of lower value, and if he neglects a higher value that comprehends the elements of truth, beauty and love, then his character itself attaches to the lower dimension of the value. He becomes a figure of less value due to the diminution of his character.

This world was created by the Creator and thus, He is the standard of absolute value. However, God is an invisible existence in the concrete universe. The ideal man is the concrete standard of value created as a substantial existence who is the second-self of God. Thus, man is the universal measure that decides all value and order.

Therefore, value will determine something's utility, and also the importance of our own words and actions relative to the ideal man.

With a standard of value, there is no need for a misunderstanding of value or for disorder. All value will be restored to the original status. We will gain true happiness according to our judgment of good and evil on the basis of true evaluation.

THEORY OF GOOD AND EVIL

INTRODUCTION

In the previous chapter, all values in the universe were shown to be determined by using the ideal man as the ultimate standard of value. He is the substantiated second-self of the formless universal existence we call the Originator. From this perpetual and universal standard of value, we derive the ultimate standard of good and evil for the universe. By this standard the purpose, position and relationship of existences, are clearly defined. Thus, the use of the theory of value is fundamental to resolving the habitual chaos, contradiction and tragedy in human society.

The Creator is the supreme existence with the highest value who permeates both the visible and invisible worlds and has the purpose of universal subjugation. His divinity and position as the unifying and harmonizing source of the universe and His position as ultimate subject, derive from His ultimate value. As the source of harmony, His purpose is to maintain His existence and all others in eternal glory. He eternally promotes give-and-take and the integration of all His creation in His essential love and truth. However, though the Originator is formless, He is embodied in the ideal man who is an existence

of consummate value. The ideal man is the representative for the invisible Originator in this visible world. Since man possesses the crucial elements of divinity, he has the purpose of being the lord of the universe. Originally, man stands in the highest position in the universe, as "king of the universe". In terms of relativity he stands in the subjective position to the objective universe, although he is objective to the Originator. Under the Originator, man promotes and regulates the eternal give-and-take and integration of all existences in love and truth.

Likewise, in the world of human activities the purpose, social position and nature of mutual relationships of subject and object are determined according to a man's value. The purpose, the position and the relativity between existences in the mineral kingdom, the plant kingdom and the animal kingdom are according to the value standard of each specific kingdom. Even the existence of a lower value, like fertilizer, has the purpose of contributing from the objective position to the higher, subjective existences.

Hence, this world is perfectly organized and is precisely mechanical. All value, positions and relationships can be determined according to the truth of ideal man. It is natural that materialists and scientists say that this phenomenal world is perfectly automatic according to natural law or principle and that it moves constantly in a mechanically operating universe. Thus, that which has the same direction as natural law, develops, promotes and perpetually continues its movement while that which is contrary to natural law cannot exist and will eventually be eliminated. Natural law directs the maintenance, exhibition and contribution of original value for the individual existence and the whole. By following natural law there is constructive, elevating development in a positive direction. Thus, following natural law is goodness. The loss or destruction of original value brings collision and chaos, and the result is negative for the individual existence and the whole. This contradiction of the direction of natural law, or deviation from it, is evil.

The Originator's original intention was for the entire universe

to automatically elevate and develop in the positive direction. Thus, all existences derived from this intention have to maintain their positions according to their innate value and purpose. They must maintain their individual existences as partial values in relativity to a subject or an object and also in harmony to the whole idea of creation.

Thus, every existence in this universe is not mere mass in time and space, but exists with essence (value) and purpose (direction). Individual essence (value) and purpose are derived from universal purpose (direction) which is derived from the original value of creation. The materialists' theory that this magnificent and perfectly automatic mechanical universe arose by chance is nonsense. Have we even seen a simple machine without an idea or blueprint? In the same way, the creative idea or blueprint must have existed prior to the substantiation of this material universe. If materialists pursue deeply the ultimate cause of this precisely organized and harmonious universe, the concept of a cause "by chance" cannot remain. This universe develops to fulfill its created and intentional purpose of perfect design. In this manner, what materialists advocate is really no more valid than the narrow and literal Biblical view of creation taken by religionists. Both make judgments based on a view of only a tiny part of this huge phenomenal world. When we go further into its essence and pursue the cause of this universe, the illogic of these two positions becomes obvious.

Thus, all existences in the universe have a purpose and a proper position and are related according to value. All existences unify for the center of the universe and thereby universal unification, order and harmony is maintained. However, human beings have been ignorant of the value of life. Consequently, they have been ignorant of the direction and purpose of human life and the position and proper relativity of everything. Until today man, in general, has repeated the tragic human history of chaos, conflict and turmoil. If man's position deviated from the natural track, immediately friction and contradiction occur both in the individuals and the whole creation. Either both will be destroyed or the weaker will be destroyed. How-

ever, since the eternal and universal value now is clarified, the value and purpose and direction of each existence is revealed. Then proper relative positions are defined, and the unification and harmony of all existences can be restored and maintained. This definition of good and evil is the key to bring the ultimate and eternal solution for the individual life, the whole humanity, and the universe. This definition provides a sound foundation for hope and peace.

Because the standard of good and evil was not clearly defined until today, there has been fighting and the destruction of human life. Even those who conscientiously asserted their righteousness have been conflicting amongst themselves. Religionists who have advocated peace have, themselves, often instigated religious wars and helped share a history of human slaughter and tragedy. They often justified their own partial ideas and standards of justice and insisted they were guided by God. If the definition of good and evil had been clear, those conscientious, righteous and religious people, who advocated love and truth, would not have fought. If one can judge his actions as evil, he loses will-power to act and is overcome by pangs of guilt. Good and evil is based on the truth and must be judged and determined by an eternal, universal and reasonable standard. Furthermore, goodness must bring beneficial results for the individual as well as for all of humanity.

Those people who realize that ignorance and distorted partial views have caused destruction, no longer are able to believe and trust in their own consciences, their own philosophies or their own religious teachings. They have become agnostic and skeptical. Today, the individual and the collective have come to an impasse and are unable to distinguish what is valuable. In this confused and perplexed world, man has abused himself to his environment and can see no way to promote a new and better world.

Contemporary leaders in religion, politics, philosophy, economics and other fields, are complaining they cannot find the means to reform and save this complex and distorted world. But how can they liberate this deviated world from evil without knowing the definition of

what is good and what is evil and the definition of salvation? "The blind cannot guide the blind." An enlightened man with opened eyes has the vision that can guide, (without falling into a hole) three billion blind men. No matter how much one studies and memorizes the scriptures of most religions or philosophies, man's existence is worthless if he does not know the fundamental principle which defines value, good and evil, and purpose. Man's vitality and life force are derived by the degree of clarity with which his guiding idea defines good and evil. Selfish definitions are untrue, illogical and valueless within the context of the whole purpose of existence. The universal definition emphasizes others and the total good and enables us to live meaningful and rightful lives. Movement without truth brings blind power and friction in society and can only result in more conflict and destruction.

PART I

WHAT IS GOOD AND EVIL?

In brief summation, “good” is that which contributes all of itself by promoting or bringing constructive, instructive results to its original value. This original value is derived from the ideal man who is the absolute and ultimate standard of original value in the universe. Evil then, is that which disturbs and harms the promotion of original value or brings destructive results.

More concretely speaking, the ideal man has infinite motivation and enthusiasm for the progress and development of a sound body and spirit even though an individual’s goodness is restricted in a physical sense. However, physical acts are important because they contribute to and promote the development of the physical body through instinct. Physical actions and their results also contribute to and promote the development of our material civilization which supports our daily life and gives stimulation and conveniences to human life.

Spiritual goodness is shown in individual actions which contribute to and promote the elevation and improvement of individual character by development of the heart and rational mind based on the conscience. Goodness in the collective is shown by actions

which contribute to and promote the development and prosperity of the spiritual civilization which supports the spirit and gives joy to it. Since individuals compose the society, the demand for the physical and spiritual satisfaction of the collective purposes of the family, region, society, nation and world must include individual satisfaction. However, if we do not contribute to others, the satisfaction of our own body and spirit is nothing more than selfish goodness.

The ideal individual and society cannot be expected without the foundation of sound physical body and economy. Actions based on instinctual demands, bring benefits for the maintenance and preservation of the existence of the individual and the collective. The exhibition and activity of original nature and ability - the instinctual demand and direction for multiplication based on rightness (conscience) - compose the rudimental goodness in the value structure of the whole universe.

Intermediate goodness is comprised of actions which contribute to and promote the construction of society. The rightful individual is one who endeavors to maintain collective order by the unification, order and harmony between the individual and the whole. He observes safety and peace by the execution of justice (righteousness), equality (impartiality) and liberty (freedom) according to the demand of his rational mind and conscience. These compose intermediate goodness in proportion to the standard and positioning of the whole value in the universe.

Finally, the maximum goodness is the result of efforts made for the formation of an individual character with "heartistic" emotion and divinity. This is the incomparable personality of a lord of the universe who displays creativity and dignity as a subduer centered in his individuality (uniqueness). As an individual he contributes to the maximum goodness of the whole by contributing his uniqueness, exhibiting beauty and giving his love for the development and education of the spiritually cultured world. This high standard of culture bestows grace, comfort, enlightenment, the excitement of living a worthwhile life and stimulation from the infinite elevation of stand-

ards for the art, love and beauty of humanity.

The values of heart (emotion) and divinity (dignity) are positioned as the maximum values relative to all values in the universe. Therefore, individual and collective happiness is unattainable without the attainment of the human character with a communication of love based on rightness of conscience. Then, the elevation and improvement of character and the development of humanism are the necessary conditions for the realization of the ideal world that man has been seeking throughout history.

Those who devoted themselves for the whole purpose are the people who contributed for the supreme value. Jesus and other saints in history dedicated themselves for the re-education and reformation of humanity by the truth. These are people who have lived for the supreme goodness. Artists who devote themselves to create their masterpieces to bring beauty, pleasure, comfort and joy to humanity are the people who live for the next highest level of goodness. Those who exert themselves for the society's security, peace, order and freedom are the people who live for the medium value goodness. Those who endeavor for the material economic development are the people who live for the rudimental value of goodness.

Those who devoted themselves for the development of material civilization and the world's safety and peace seem to live for the lower value standard of goodness. Yet, they are great people who have endeavored to resolve the most fundamental problems of humanity. Without their efforts there would be no condition for human life to flourish in arts, beauty and love. Though these conditions are definitely valuable and absolutely necessary, they are only fundamental. Physical health, economic wealth, safety, peace and freedom do not inspire man. To truly feel life, man must develop infinitely his uniqueness in unity and harmony. Without this development, he will not sense the vitality of life. He lacks the motivating and driving joy for infinite achievement and advancement.

It is because of the above-mentioned lack of vitality that the value of the individual and society have been lost. Therefore, though

the materialistic goodness and the goodness of security, peace and freedom are indispensable conditions, these conditions are not the central and supreme purpose. A person seeks an extraordinarily beautiful world in which everyone has human character centering in their conscience and everyone fully exhibits their talents and ability with the give-and-take of beauty and love. This type of society must be built on the foundation of a material civilization with safety and peace. Without this foundation and the fruits of beauty and love, one cannot feel the true meaning, hope and value of life.

In the ideal world, all worries of material things, peace, safety, etc. are eliminated. As in nature, these rudimental things are accomplished very peacefully and freely. The ideal world is exceedingly comfortable and joyful and is supported and promoted by the elevation of human character with rightness, beauty and love. It is further promoted by scientific and artistic creation which has an infinite and immense potential to develop based on man's creativity. The ultimate desire of mankind, the ideal world, is the world of utmost luxury and material comforts with magnificent art and culture, centering in the elevation of human character. The desire to live in luxury after the fundamentals have been attained is human nature. The absolute value and goodness of the spirit and material is definitely truth. If one wants to simply exist, he might say that material goodness constitutes all value and absolute goodness. However, as far as a man exists and wants to live a full human life, material goodness is only the rudimental part of goodness. Spiritual goodness is the superlative goodness which surpasses and develops upon the foundation of material goodness. A man is a man not because of his shape but because of his character or spirit.

The present abnormal world is characterized by many conflicts to provide food for all of its people. It seems that efforts towards political settlements, peace agreements and the resolution of economic conflicts are the most crucial problems for man. In the ideal or normal world, there is no conflict but only a natural harmony. Material needs and peace are the indispensable foundation for the

existence of man and must be provided for but are of less consideration than a deep concern about human character, art and literature. The beauty of the arts and love cannot exist unless there is enough material and there is an end to the fighting. Thus, material well-being, peace, and freedom are fundamental conditions for a deeper spiritual fulfillment.

PART II

THE CENTRAL POINT OF GOOD AND EVIL

Throughout part one, I stated the general outline concerning goodness. However, the most crucial condition which determines goodness was omitted. This critical condition is "rightness" which is the central pivot, the absolute and fundamental condition in all truth. If this condition is upset, everything turns into anti-value and anti-goodness, and good is transformed into evil. If the direction of all efforts and contributions is falsely centered and deviated from the right track and standard, then every action will be in vain. In that case, no matter how much one lives his life for the spiritual and physical progress of humanity, his actions will be futile.

In man, self-preservation, action and multiplication that are executed by a falsely centered instinct, turns into a vicious, self-preservation, a lascivious multiplication, and licentious action. Externally, these instinctive actions seem to be man's original nature. The more man acts according to unrightness, the more he becomes confused and the more tragedy he reaps.

Human instinct is an original gift of the Originator. It is original to man's nature that he carries out self and species-preservation. Nevertheless, this indispensable nature sometimes is held mistakenly

in contempt. Man makes this mistake because he deviated from the standard of rightness and does not base his actions on the truth. Because of the misuse of instinct, many evils have arisen which have caused the pain and suffering of humanity. The temporary divergence by one man on this one point of rightness, inevitably brings conflict, chaos and disorder to all humanity. Though it is originally precious, a man who misuses his instinct becomes evil and worthy of contempt. Goodness in the satisfaction of instinctual desires absolutely requires the condition that man direct his instinct in the direction founded upon rightness. Many people are unaware of the fact that present human instinct is abnormal and distorted instinct. Because of this, they are living lives based solely on misdirected instinct and their lives are animalistic, harmful and lascivious lives based on free sex and cruelty without pangs of conscience. Their minds are brain-washed and hypnotized by defective and immoral ideas and doctrines. The people blot-out their original consciences by self-justification and self-compromise.

The influence of distorted and corrupt ideas causes confusion. These ideas invade and erode the natural conscience and paralyze the rational mind. With the breakdown of unification, order and harmony, the rational mind loses its natural direction. The resulting actions reflect disunion, disorder, disharmony, chaos and destruction. Furthermore, righteousness is dominated by unrighteousness, liberty by bondage, equality by inequality, and freedom and peace are thrown into confusion. Furthermore, in the world of sentiment and emotion, beauty turns into ugliness and love becomes hatred. The divinity of man is lost and he uses his ability to expand and justify crime.

What is rightness? What is the most fundamental condition of the universal truth? It is constructive direction based on balance. Truth, value, purpose and goodness can only exist when there is a constructive direction based on the whole and the individual or any proper subject and object. The evil in human society and in the substantial world arises from a destructive direction which stems from an imbalance. This is the distortion and deflection of rightness. The

conflict and fighting throughout human history was begun when man went in a direction that was against the original natural way of life. This destructive direction and condition still continues today.

The cause of human tragedy and calamity seems to be complex and manifold; yet ultimately, tragedy is derived simply from the inversion of rightness. Desire for material, sex, freedom, love etc. is original and natural. However, when these desires falsely center upon an inverted rightness, they become vicious, lustful, hateful, licentious, etc. Anti-truth, anti-value, anti-purpose and anti-goodness is brought about by the inversion of rightness and the reversal of right direction to a wrong destructive direction. It has been thought that the major key to save all humanity from darkness, despair, and disaster is to give them love, hope and freedom. Yet, it is more urgent and absolutely necessary to establish the definite standard of rightness. Hence, the explanation of how right direction based on balance is accomplished and maintained, must be clarified. Also the explanation for the inversion of rightness must be discovered and corrected. Only in this way can we achieve for humanity peace, safety, development elevation and happiness which is the ideal world.

In the past, man has loved beauty and loved his neighbor, and yet, this has been immoral and untrue beauty and love. Man, himself has been suffering pangs of guilt from his deep conscience. Though man has always felt the need to love, he could not have any true sensation of beauty and love in his heart. When man pretended to admire untrue beauty, when he had to force his love, he became hypocritical and superficial. In this way, the hypocritical man and his **society** came to be characterized by slander, calamity and **defamation**. All these phenomena are the results of the inversion of **rightness**.

If we can discover how "rightness" is accomplished and maintained, we can **grasp** the key to resolve all questions in human relations and society **regardless** of their supposed complexity. The **balances** between subject and object, the whole and the individual, and **spirit** and **body** would then be strictly observed. Then, concord,

safety and peace would be accomplished. The realization of the ideal in order for endless progress and development is the concern of time.

This infinite universe exists, evolves, promotes and multiplies in peace under perfect unification, order and harmony. Without any particular guidance or care, the great phenomenal world moves with no collisions under the perfectly autonomous and natural mechanistic law. Peaceful development is possible under such perfect autonomy because the universe follows the proper direction (proper orbit).

Although there are infinite truths, laws and orbits just as the universe is infinite, there is only one fundamental truth, law and orbit. It is a simple universal principle that is applicable to all existences. It permeates the phenomenal world of minerals, plants, animals, man and the cosmos. The fundamental and universal truth is the law of rotation for revolution around the center. This is the proper direction for all existences to follow. For example, the solar system maintains and develops itself by each planet rotating for the revolution around the sun, which is the center. The atomic world also follows the same principle by the electrons rotating for the revolution around the nucleus. In the human society, each individual rotates (contributes himself) for the revolution (society's collective purpose) around the center (leader).

The law of rotation for the revolution automatically brings unification for the center. Furthermore, we observe order between individual existences and one another and peace and harmony among all existences. Unified and harmonious movement expands development, promotion, multiplication and other results according to the uniqueness of each society (culture) each world.

Rightness is the fundamental principle or truth. It is the law of rotation (self-contribution) for revolution (collective purpose) around a center. Rightness is the rudimental truth, action and result of infinite goodness.

If anything deviates from this principle, it cannot maintain its existence, and value. A heavenly body which deviates from its orbit will perish like a meteor by the law of natural selection.

The same is true in the life of society. Disunion, disorder, disharmony, conflict and destruction come when there is a deviation from this principle. Therefore, man is also subject to this fundamental and universal principle which works through his conscience and reason after the moment of his birth. Regardless of nationality, age or sex, man's conscience definitely seeks rightness though it is very vague to people in most cases. The fact that man cannot generate the power of action unless he is right is the proof that every man has a conscience which absolutely points out the direction of rightness. The center of goodness in one's life is, therefore, the direction of the original conscience of rightness. It is the direction toward the constructive and instructive activity for peace and progress.

On the foundation of the conscience, instinct promotes right self-preservation, action and multiplication; reason develops right (constructive and peaceful) science and civilization; and emotion cultivates art, literature and character of rightness, beauty and love. If either instinct, intellect or emotion deviates from the law of the original conscience, conflict and destruction results. Therefore, religions, philosophies, ethical systems and education are all for the restoration and re-education of the lost original conscience, namely, for the restoration of rightness.

Nevertheless, secularized religions have emphasized personal benefits by wrongly using the name of God or salvation. The reason why religions could not have established the ideal world and now do not have any actual power is that many religions have deviated from the law of conscience, the center of truth. Whatever follows the direction of original conscience has perpetuality, universality, constructiveness, instructiveness and reasonability, and gives the guiding light of faith, hope and love for the accomplishment of the ideal world. The religions which seek their own prosperity and justify their activities by religious doctrines, are doomed to decline and perish sooner or later. The reason for this is that the doctrines are partial, conflicting and illogical and thus, force a blind, unsteady faith.

Human intellect until today was simple and not fully mature.

People “just believed” even though the idea was illogical, in the same way that infants believe the story of Santa Claus. Yet, today’s scientific age does not accept anything but reasonable truth. The age of falsity and mystery has gone. The time has come for all religionists to be awakened to the providence of the new age.

Many people today, including religionists, philosophers and educators, often think that man’s conscience differs according to each individual and that thus, the standard of goodness also differs. This conclusion seems to be substantiated by our human history in which people who have regarded themselves as conscientious and righteous have fought each other. However, the original conscience (pure conscience) is directed to rightness and goodness as everyone seeks rightness in their conscience. But people have preferred their own ideas and beliefs rather than listening to the common sense of their universal conscience. This self-centeredness characterizes man’s fallen nature and is the source of the false “isms” and beliefs that twist the pure and original conscience and distort the standard of universal rightness.

Therefore, those who seek the truth, rightness and goodness first need to find out the law of original conscience. However, we have not found it because we were born into a deviated world which has lost purity and right direction. It is of primary importance to restore the pure, original conscience.

To recover the pure conscience, we have to free ourselves from any previous concepts. We must become like children in purity and receptiveness. Jesus said that one cannot enter the heavenly kingdom unless one becomes like a child. In other words those who enter the heavenly kingdom are those who understand and incarnate the truth. Priests and scholars at the time of Jesus were enslaved by their previous concepts and could not receive Jesus’ truth.

However, the twelve disciples were ordinary, uneducated people who were free of strong concepts. Peter was a simple fisherman whose mind was free and open like a child’s. Because of this he could be blessed by the truth of Jesus and he went to paradise. How difficult it is to sever oneself from past concepts is easily known from the

example of the most conscientious teacher, Nicodemus. He could not abandon his own concepts even though he was aware of the greatness of Jesus. Therefore, one of the Christian virtues is humbleness. Jesus said (Matthew 5:3 & 8) "Blessed are the poor in spirit; for the kingdom of heaven is theirs. Blessed are the clean of heart; for they will see God".

The deeper the previous concepts you have, the less purity of conscience you have. You do not have concrete rightness and truth which is reasonable and universal. Instead you have a vague direction of rightness and goodness. Men of the past perceived the law of the pure original conscience of universal and reasonable truth. One was the son of a carpenter, Jesus, who did not have any previous concepts but a pure conscience and wisdom. Another was Buddha who abandoned the court life of a prince that was marked by rituals and particular concepts. There have been other saints and seekers of the way who also knew of the pure conscience.

Religion seeks truth and starts by humbleness and self-denial. The search for truth has to be begun by humbleness for the truth, denial of all previous concepts and the thoughtless meditation of nothingness. When the status of nothingness or neutrality is achieved, the pure and original conscience arises and brings forth the universal principle which is universal common sense. The words of Jesus did not constitute a difficult theology but were the universal truth which was common to all man.

The unification, order and harmony of the world must be actualized according to the universal truth. We must stop all of the conflict and struggling to bring peace in this world. The day has come to understand and cooperate with each other based on a public standard of rightness that is characterized by universality and a comprehensive reasonability which stems from pure human conscience. What is concretely meant by saying that rightness is the rotation for revolution around the center? Rightness is clarified through further detailed explanation. Nothing can exist without a center of gravity. The center of gravity brings balance and safety for an

existence. Therefore, though this center itself is one, it is not merely a center for itself, but it is the axial location of the force to support the whole and make all existence possible. The center is the point where the force to support the whole purpose is concentrated. In this manner, everything exists on the balance of the force between the center and the whole and on the balance of the mutual purpose. Since the whole is basically constructed as the sum of the individuals, the whole is maintained by the balance of force and purpose between the whole and the individuals.

PART III

THE LAW OF VALUE IN THE CONTRIBUTION OF SMALLER VALUE AND PURPOSE TO HIGHER

Natural scientists often have thought that natural selection, mutation, evolution and "survival of the fittest" govern the universe. Materialists and communists have posited contradiction and conflict as the basic elements for development in the universe. However, all of those theories are false. This universe is not the result of an accident, or causeless generation, but each thing has definite purpose and value that is inherent with its existence. Furthermore, all existences are unified, orderly and harmonious in accordance with the principle of the universe.

Every existence possesses life, maintains and multiplies its existence and returns to its elements - all according to the principle. Nothing, even a flower in a field or a bird in the sky, can exist if it deviates from the principle.

The reason why biologists and other natural scientists think that living beings are struggling for existence, is that they observe only partial phenomena and actions without comprehending the overall view of the total purpose of the universe, and they mistake the unprincipled status caused by deviation, for the proper status. The misguided view of natural scientists often is considered the universal truth, and some politicians and revolutionaries self-justify their egoistic ambitions by using the false law of struggle and conflict and guide mankind into struggle and wars. Therefore, it is of crucial importance to correct the wrong view of natural scientists on the status of the universe and eliminate the false foundation of men with selfish political ambition in order to end the struggling and to realize unification, harmony and peace.

It appears true that animals struggle for existence according to the law of the survival of the fittest, if the total purpose of the universe is unknown. Hence, it is easy for common people to be deceived by the statement of this false law. As a matter of fact, even conscientious and righteous people, deceived and manipulated by political ambitioners, have repeated wars and struggles without any panic in their reasoning and conscience. I, myself, have suffered many years as a Christian because I could not overlook the fact that beings within nature struggle for existence under the law of the survival of the strong. Accordingly, I could not believe in a God of love and peace. The clarification between contradiction and truth is the key to answer various questions about conflict. Furthermore, the solution of this central issue leads us to the resolution of good and evil in the universe, faith in God and peace in the world. This clarification is the indispensable condition for the end of the self-justification of conflict and war which currently hinders the way to peace.

Plants live on the earth, insects live on vegetation and some animals and birds survive on insects. In general, weaker animals are prey to stronger animals; finally, minerals, plants and animals all nourish and support man's life and satisfy his desire to live. We also observe that men struggle, fight and sometimes kill one another. Superficially, it seems right that the law of conflict and struggle controls the world. There is another view that we may see and under-

stand when the world is seen in light of the total purpose of God's creation and the individual purpose and original status of each existence.

The total purpose of creation is the accomplishment of God's ideal of creation which is a unified, harmonious and developing universe. Each individual existence has meaning by virtue of the law of the contribution of lesser value and purpose to greater value and purpose. This direction brings unification, order and harmony by the principle of the rotation of individual existences for revolution of the whole. Thus, an individual existence maintains its original position and displays its true status and ability by exhibiting its original innate value.

More concretely speaking, the earth and mineral kingdom are to contribute their original value to the higher value of the plant kingdom. By this contribution, there is a greater benefit and promotion which aids the accomplishment of the ideal of creation. The absorbed minerals become a part of the plant and realize the true value and meaning of their existence through their contribution to the higher value and purpose of the plant. Plants contribute their fruit and their beauty to insects, birds and animals and thus realize the value and meaning of their existence. In the same way, insects, small fishes, birds and animals originally and naturally contribute themselves to greater fish, birds and animals.

Originally, all existences of the mineral, plant and animal kingdoms contribute to man who has the highest value and purpose. Through these contributions to the total purpose of creation centering in God and the ideal man, all existences realize their value and meaning for existence.

Each man also contributes and pays effort for the realization of the total purpose of the ideal world of God's creation by centering in God and the king of kings (world leader). Thus, man feels the true meaning and value of his life. Even the man of the highest value goes back to soil after the multiplication of generations and the more general accomplishment of his purpose. Likewise, all values contribute to one another and re-circulate.

Thus, the idea that nature struggles for existence and exists for

struggle is a distorted and wrong view. Originally, every existence according to the proper order of values and purposes, contributes to a higher value and purpose with mutual aids of benefits, and forms the evolving expanding and developing universe and realizes the ideal in unification, order and harmony. Thus, goodness is the benefit of the accomplishment of the total purpose of the creative ideal under the law of contribution to higher value and purpose. Evilness is that which is contrary to this direction. It is true in the natural movement of the physical world, as well as in human behaviour and community. Each individual centers in someone with higher value, such as the parents in a family and the leader in a society, and contributes themselves to the family and society which is of higher value and purpose. Such is goodness and the way of life. Family members contribute for the collective value and happiness of the family, families contribute for the benefit of society, the society contributes for the benefit of the nation, the nation contributes for the benefit of the world, and the world contributes for the benefit of the universe.

Until today, abnormal, egoistic man regarded his family as the means to satisfy his own desires and sacrificed it for his own benefit. The universal law of the contribution of lower value and purpose to higher value and purpose was unheeded, unknown and vague. So often it has happened that a society has been sacrificed for the benefit of a family of smaller value and purpose. National development has often been sacrificed for a particular class or society within a nation. Finally, world peace and benefits have often been sacrificed and discounted for a particular nation's benefits and development.

Since those sacrifices have deviated from the universal principle, there has been no unification, harmony and peace, but only ceaseless disunion and conflict which have caused destruction rather than the promotion and development of goodness. If the law of the contribution for higher value and purpose is ignored, the solution to problems will never occur. The explanation for the failure of eminent diplomats and politicians to bring progress or solutions in international relations lies in the fact that they have preferred their own national benefit and development to the world benefit and happiness. Despite the hopes for world peace and the efforts of many men, this nation-

alistic sentiment has predominated over any outward exclamation of world peace.

Peace negotiations on a foundation of self-preference never will bring any resolution of conflict. There can be no constructive result where principles are absent. Now is the moment for mankind to examine itself and follow the universal law. Mankind should follow universal law whether it is liked or disliked or beneficial or unbeneficial on a personal level. Otherwise, there is no hope for an end to fighting and killing; there is no hope for peace; and there is no hope for the determined resolution of the world to promote and develop under world peace. According to the universal and true societal law, the higher value and purpose must be preferred rather than the smaller individual value and purpose. Under this law there is perfect unification, order and harmony. However, today there are many existing societal laws which prefer the individual value or purpose and which therefore brings separation and conflict. If one prefers himself rather than the total purpose, we call him selfish or egoistic.

Initially, it might seem a loss for the individual to sacrifice himself for the collective body. Yet, this is unlikely as the betterment of the collective body is the betterment of each member of the collective body. Not only are there practical things to be gained, but more importantly he also receives the love, respect, gratitude and glorification of the people of the collective body. Thus, he feels the deep meaning and joy of a worthwhile life. Contrarily, those who disregard the collective happiness for their own cannot escape from the indemnity and the execution of law and the shame, blame and hatred of the people. Even though a man might think he can escape from the web of communal law and codes, he can never be free nor inwardly secure under this innate law, which comes from his pure conscience, of the contribution of lesser value to greater value.

Finally, I would like to discuss the actual fact that there are conflicts and struggles within the animal kingdom. If man, who is the lord and central being of the universe as the second-self of God, had not fallen, then animals that are governed by the original subduer would not continue to struggle.

A country family that is governed by rightful and loving parents is peaceful and their livestock also reflects this peace. There would be incessant conflict in a family under combative and evil parents, and so this evil would be reflected in the livestock. Therefore, veterinarians often note that they can tell the nature of an animal owner by seeing his livestock. It is undeniable fact that man's fall and his subsequent conflict have had a great influence on the animal kingdom and nature in general. However, once the original subduer of the universe appears on the earth as the embodiment of love, goodness and peace, all conflict in mankind and in the struggles of animals will cease. This explains why we often read in books about great saints or peaceful monks who live very peacefully with so-called wild animals. With a man in his true position as subduer, there will come the peace and harmony of the ideal of creation. This appearance is called the second advent of Christ in Christian terms and the arrival of the Messiah in Jewish. The Old Testament prophesizes as such:

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice' den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

In that day the root of Jesse shall stand as an ensign to the peoples; him shall the nations seek, and his dwellings shall be glorious.

Sooner or later, a Savior, who embodies the universal truth and divine love comes and shows the universal way of life to all mankind. He directs us to the ideal goal and accomplishes the ideal world of love and truth.

PART IV

THE GOODNESS BY ORDER FOUNDED ON RIGHTNESS

It is evident that no goodness can be without rightness; rightness is fundamental to all goodness. Therefore, we can assume positively that the true meaning of the Paradise Lost of Adam and Eve and the particulars of man's fall from goodness concerns the ignorance of and deviation from God as the center and the true way as a human being, which is the rotation for the revolution. This deviation was caused by man's selfish action in rotating for the rotation in response to the temptation by the serpent (the third existence). In responding egoistically, man neglected the whole purpose (revolution) of God's creative ideal.

That goodness must be founded on rightness is understood. Then, is any action based on rightness necessarily good? Generally speaking, the answer is "yes". But, in some cases, simple good action is restrained by the proper order according to truth; true goodness depends on the order in which value is actualized. The order is based on and comes from rightness. In the event that value is actualized in a disorderly manner, this action is not entirely or necessarily good. Hence, I will state the order of goodness.

As previously discussed, nothing can contribute value (essence) to the real existence of this phenomenal world without material. To

really exist, goodness necessitates actual material. In the same manner, man must start from physical goodness which is promoted by maintaining physical health. In other words, true goodness begins with satisfying the physical, instinctive desire and continues by maintaining physical health and hygiene. No matter how superb and highly evaluated literature, art, personality and love are, these can only be cultivated on the foundation of sound body and through material. Physical sickness and death interferes with, or takes away, one's ability to display his utmost spiritual potentialities. By the execution and expansion of goodness based on instinct, a physically sound body is maintained, a stable economic foundation is provided for, and material civilization is highly advanced.

Thus, goodness must be in the proper order which is imparted by rightness. It begins with the actualization of the physical, instinctive and material value, the lowest form and initial goodness. Nevertheless, religionists and spiritualists have ignored material goodness and so the flourishing of material civilization has been hindered. As a result, there are quite a few people suffering and starving because of shallow religious knowledge which is apart from the universal, comprehensive truth and goodness. Therefore, physical goodness is the foundation for existence. Without it, nothing exists. One who emphasizes spiritual value without a foundation of material emphasizes just a concept or idea. This disorder of spiritual and material is evil.

Secondly, no matter how much physical health and economic prosperity have been achieved today, complete goodness has not been achieved unless the individual and social contradiction, disunity, confrontation and conflict are overcome. Under such conditions there is no true freedom and equality. Therefore, after the satisfaction and attainment of the material well-being, the demand of the human conscience and rationality has to be satisfied, and the fulfillment of the demand has to be accelerated. The result brought by the satisfaction of these demands is the spontaneous establishment of justice (righteousness), liberty, equality, safety, peace and development on the grounds of unification, order, harmony and total balance. Thus, order and peace is attained by the completion and advancement of

the rational and intuitive goodness of the conscience. Like material, peace is an indispensable basic goodness for existence.

The physical well-being and the harmonious and peaceful world alone cannot give total satisfaction. In the midst of fierce battle, safety and peace seem to be the final purpose and goals for human life. But, these are not the ultimate goals. These constitute only medium goodness. When world peace is restored and viewed from the standpoint of the universal and total supreme value, the pursuit of the uncompleted world of sentiment, emotion and divinity will be opened.

Finally, there arises demands for satisfaction of the highest dimensional world. Originally, man is to pursue this supreme world in the environment of safety, peace balance and harmony. Without the actualization and captivation of the world of emotion (beauty and love) and divinity, the maximum value which all men desire, has not been completely realized. Today, in pursuit of his desire for emotional fulfillment, man has become an existence ruled by his emotion rather than his rationality. In this way, emotion is capable of making man rationally blind, and can cause him to be wholly irrational and deviated. Thus, it is common speaking today that emotion is stronger than reason and love is stronger than truth.

It is a matter of course that the magnificent world of emotion cannot exist and, furthermore, might become evil without being firmly based on man's original rationality and conscience. Yet, the rational goodness of the conscience has been neglected and treated lightly. Consequently, emotion that deviates from rationality and conscience is false emotion and must be restrained. Yet, it is only through the emotional world that man will be able to find the value, meaning and purpose for existence.

Thus, the completion of man's supreme goodness is attained by the actualization of the superlative value derived from emotion and divinity based on rightness. A peaceful life with only material fulfillment does not have value. It is not much different than the life of a plant, animal or the lonely life of a hermit. When a foundation of material prosperity and peace support a heartistic life of beauty and love, then a life has real value. For example, a vase might exist and

be at rest on a table, but exhibit no true value. However, if it is filled with a beautiful flower arrangement, then it becomes more valuable. Only the emotional world of beauty, love and ecstatic joy, as well as the world of the full exhibition of man's divinity - his creativity, perfectness and subjectivity as the lord of the universe truly and exhaustively can satisfy man's original and potential desires. True human joy and happiness are felt in a good give and take of beauty and love based on the truth of our conscience. A good human relationship is nothing more than a heartistic communication of love and beauty. The final, highest purpose of a human being is to live and die for love. Therefore, however much material and peace we have, without the true emotional joy of love, our life is hollow and good for nothing. Man constructs the heartistic world by exhibition of his noble, tender and artistic emotion and his divinity. Thus he establishes a society of individuals with competence, dignity, and unique personalities who develop flourishing arts and sciences firmly based on rightness. Herein lies the happy, worthwhile life of stimulation and joy. This is the supreme goodness.

Thereby, it is known that goodness results naturally from the actualization of rightness. Everything is in order according to the natural law of development which elevates and evolves things from the lower to the higher in conformity with the rotative law for the revolution. This order and development are under the comprehension of the center. Once the standards of value and of good and evil are ordered (clarified) according to rightness, this clarity automatically allows goodness to come about.

Today, humanity is in a deep despair and a feeling of helplessness. The fact that the ideal world has not been built indicates definitely that humanity had not discovered the standard of rightness and, accordingly, could not have a concrete universal standard of good and evil. Thus, humanity could not determine the fixed direction and purpose necessary to achieve goodness. The failure to actualize the ideal world is not because of the lack of effort. The efforts of righteous men, saints and others in the past who shed their blood, sweat and tears is beyond comprehension. All of their efforts were in vain, however, and man's tragedy has been repeated throughout

human history.

Now, the definition of good and evil is given. The good is the actualization or manifestation of universal value, performed in the indicating direction of the fundamental rightness of universal truth, according to the proper order of demands set by the instinct, rationality and conscience, emotion and divinity. Evil is the actualization of anti-value that is contrary to the indicating direction of the fundamental rightness, according to the demands of man, fulfilled in a disorder that is set by unrightness. In summation, to bring constructive results for the establishment of the ideal universe by centering around the ideal man and faith in God, is goodness. That which brings a destructive result for the establishment and development of the ideal world, is evil.

PART V

THE PREVIOUS CONCEPT OF GOODNESS AND ORIGINAL GOODNESS

Since the fundamental truth and value previously were not discovered and not defined on the universal standard of rightness, goodness was not defined by the universal standard. Thus, the definition of goodness changed consistently throughout history according to the vicissitudes of the era, place and the ideas of the sovereign in power. Consequently, the standard of value and the standard of good and evil came to be considered relative and not absolute. In such a way the pursuit of the absolute and eternal truth was ended.

It is an historically true fact that the standard of truth, of value, and of good and of evil has been changing with changes in history. However, no matter how the history and the era may have changed,

we can see the standard of value and of good and evil firmly embedded in the depths of history. Those who have ideas that there is no absolute standard of value and of good and evil and that these standards are subject to the changes of era, must have observed history superficially and partially. They must have tended to observe only particular, partial aspects of changes. As a matter of fact, the sovereign during a certain era and of a certain region determined value according to the standard of the guiding idea which was centered in his own tribe, race or nation. One who promoted these values was distinguished and one who harmed and objected to them was punished. In this way, the good and evil under a certain era and a certain region were subject to and influenced by the judgment of the sovereign of his guiding idea about the standard of value and of good and evil.

Naturally, such a standard of good and evil was changed by the new sovereign; and naturally, the new sovereign had a different view of value. His guiding idea acted as a new standard of good and evil. Often one who had been distinguished for his goodness under the former guiding idea, became an evil-doer under the new sovereign and his new viewpoint of value. One who had been punished formerly was distinguished under the changed sovereign and idea. Even Jesus, saints, prophets and many religious men who are now admired and praised, were persecuted during their lifetimes as evil-doers. Jesus, who was called the Son of God, was killed on the cross as an agitator and criminal. Through the research of an abundance of undeniable historical facts, one can understand that the changes in the standard of good and evil did not occur because truth itself is relative to circumstances or because the standard of the good and evil was initially relative, or because human consciousness varies according to time and place. Instead, one can see that man caused changes out of ignorance of the truth and by mistaking what was truth. These changes were temporary phenomena set-up in the interest of politics for the self-benefit of sovereigns who lacked character, rather than for the promotion of universal truth.

When one thoroughly analyzes significant historical facts, one clearly sees that man's vicious desires and his ignorance causes the

ceaseless changes in the standard of good and evil. In turn, the changes caused calamity. Those who say that the truth is relative and subject to the changes of the time, are completely blind and ignorant of the cosmic, immovable truth. They have just grasped history shallowly rather than by the deep observation of human history. Because of this fact, today's people have become skeptical about goodness and thus they are at a loss as to what to speak and what to do in their life. The result is selfish, arbitrary action which only brings more confusion and conflict.

That there was, and is, the absolute, eternal, universal, unchangeable and reasonable truth which stands firmly, regardless of the changes of the era, place and sovereign, is acceptable. There was, and is, the absolute value of truth, rightness, beauty and love. This goodness is reflected in any idea or action which is instructive and constructive for the promotion of human character and the establishment of the ideal world - which is the happiness of all humankind. The standard of good and evil is promoted by the cry of the original pure conscience and rationality dwelling in the depths of humanity. People such as Jesus, Buddha and other saints became enlightened to the truth by following the sincere voice of their pure conscience and heart. They were persecuted and regarded as evil because of the ignorance and unjust political interests of their contemporaries. They have been contributing to the promotion of human character, guiding mankind to the true way of life and constructing the true cultural society. Their words and actions have been radiating light and supporting the world as the immortal truth. Religions, morals, philosophy and ethics have been established on their expression of the truth, regardless of the rise and fall of sovereigns, nations and civilizations.

Manifestations of the truth and the universal value have been and are illuminating and impressing humanity eternally and universally beyond their individual era. Certain artists, writers, politicians and philosophers like Socrates, Monet, etc. were rightful men who respected the ultimate Subject and common center with adoration and sincerity; and they preferred the common benefit and contributed for it and aided others with integrity and fidelity. They were gracious warm and considerate men who embodied beauty and love and who

were passionately enthusiastic for the defense and expansion of instruction. These sincere, chaste and kind men lived in a true humanism of justice and upright emotion. The ideal example of these men was based on pure conscience, rationality and the heartistic emotion of rightness, beauty and love. They have lived beyond and above any temporary and partial standard of goodness.

These men were regarded as men of value, and religions and philosophies always have centered on the same virtues and guiding principles shown by these men. Records of their lives now bestow the breath of life, favor and joy for all humanity. They beam brightly and agelessly through every century with ideas based on the truth, derived from the original, created, human nature. These men have displayed impressive and lofty power to enlighten the heart and conscience of all men regardless of nationality, race, custom, geographical disparity or historical era. Standing on the pure conscience, and heart in the depths of the human soul, a standard of value and good and evil has endured historical change by transcending all temporary and partial emotion and benefit. This absolute standard of value and good and evil is based on the truth of rightness, beauty and love and is the foundation for the universal law of the conscience which guides us for the contribution to the happiness of all humanity. There was, is now, and will be in the future, a definite standard of good and evil which anyone may easily know. If a person is a saint, philosopher, teacher or common person, he is a good man if he contributes by his ideas, speaking or actions to the promotion of human character and the establishment of the utopia which brings happiness to all mankind. This standard is beyond a partial concept of a particular place, nationality or religion. Now is the beginning of the new era which is characterized by emancipation from the distorted historical conception of relativity according to circumstance in the definition of good and evil. Now man need no longer superficially and childishly cling to the present deviated reality. Our standard of good and evil can now mature and deepen. We have to receive and complete the reality of the absolute and original standard of good and evil which has been streaming out of the depths of history and the original conscience of man. Now, we have to contribute fully for

the flowering of the future history. We must embody and demonstrate universal, fundamental principles and a standard of good and evil, and we must prove logically and concretely their validity.

PART VI

GOOD AND EVIL IN ACTUALITY

In the previous parts, I have discussed the fundamental standard of good and evil. Now I would like to make a statement about good and evil in practical situations.

Original goodness brings universal and eternal benefit and development for the individual and whole. Yet, in actuality there are cases agreeing and disagreeing with this principle of goodness. The agreeing case is that of individual contribution for the whole with benefit and improvement for both the individual and the whole. The disagreeing case is that of individual contribution with only benefit and improvement for the whole. In this case, the goodness of the smaller value of the individual is sacrificed. Therefore, it is necessary to clarify the reason for the lack of benefit for the individual and whole in spite of the contribution of the individual for the whole.

If the reason for acting for goodness is obscure and man's rationality does not accept this obscurity, man's will-power to perform and promote goodness is lost. Without making goodness real and actual, pangs of conscience arise. The result of ignoring the conscience, or forcing good behavior without understanding is mostly failure; compulsion brings no lasting results. It stands to reason that power comes with realization and understanding.

What spurs one on to diligence and high achievement is the will-power of goodness. This will-power is originally derived from a thorough awareness and understanding. The will-power from goodness is, namely, the life-force of man, and one who loses this power is in a state of spiritual death. The will-power of man to act springs up only when man's conscience and rationality consent and are convinced of an action's rightness. Man was substantiated in the image of the Originator of goodness. Without conviction or belief in his mind of what is goodness, man is powerless. In man, an automatic system is provided by his conscience and energy for action arises only upon the mind's consent for the truth of an action's rightness. There is no energy in case of non-consent. If will-power could grow entirely from evil intentions and against our conscience and rationality, the evils which hinder and destroy the good would be actualized completely. Eventually evil would destroy the individual as well as his surroundings.

Then, why does the destructive evil force remain, actualize and expand its dominion today? The evil force remains because man impartially cannot determine evil as evil. Instead, man distorts his conscience, neglects his rational mind, and egoistically justifies and excuses his condition. His conscience remains justified, excused and dominated by superficial thoughts for his own convenience and for his own selfish interests. For example, Al Capone, the Chicago gang leader, illicitly manufactured alcoholic beverages and self-justified his action by saying drink was necessary for human pleasure. Hitler also justified Nazism by proclaiming it as the idea which truly could bring prosperity to Germany and to her people. Today in the same way, many criminals and sinners, justify their actions and commit many horrible offenses.

When man really recognizes the evil and illogic of his action, he will confess the truth because he lacks the power to tell a lie. When a man confronts another man and intends to kill him with a knife, if the attacker's conscience and rationality clearly grasp the evilness of the intent, he will lose the strength to hold the weapon, and drop it. Likewise, if he cannot be convinced consciously and rationally of what is right, he will lack power to do what is good. Contrarily, if he

is convinced the action is right and beneficial, the idea of goodness develops the righteous mind and, automatically, the will-power of goodness. This rightful will-power promotes and actualizes goodness which brings constructive, beneficial results. Thus, the splendid, automatic device of safety against evil and promotion for the good is bestowed to man by the Originator, the ultimate source of goodness. Only by self-excuse and self-justification has the human tragedy arisen and been continued.

Under the manifestation of universal truth and the clarification of the standard of good and evil, the equivocations of one's conscience and rationality by self-excuse and self-justification no longer will occur. Blind forces will clash and collide no longer. Only the universal truth can resolve the contradiction and friction between good and evil. The actual universal truth will expand good and diminish the force of evil.

Today, man has improved his intelligence through understanding knowledge given to him by the experience of history. Unfortunately, no truth or idea actually has defined rationally what is good and what is evil in man's conscience. Accordingly, humanity has no strength and confidence to reform and promote themselves, and as a result, extreme regret, disappointment and frustration still remain. Young people, especially today, have spent ambiguous, powerless, hopeless and vacant lives without a true idea or philosophy to satisfy and stimulate their conscience, rationality and emotion. They have rebelled and they have provided only unsatisfactory standards for good actions and results. Unless the truth, which clarifies good and evil, is manifested, man cannot experience the excitement of a true human life of value and righteousness.

In this age of darkness and despair, only communists engender the burning ambition to conquer the world. They act as if they have comprehended the profound principles that lead to human happiness. However, one must observe that communists have fear, and this causes them to justify themselves and equivocate. They have a biased view of all non-communists and consider them as the enemy who must be destroyed. Communists are not thinking of universal understanding and common benefit but only of benefit for communists.

Throughout human history, this extreme one-sidedness indicates self-justification, one-sided benefit, unrightness and false goodness. This lack of universal understanding also explains why communist ideologists continually must alter and revise communist theory for a better understanding of the world.

Returning our attention to the initial point, why is it that in some cases the good individual contributes to the goodness of the whole and actually does not gain goodness himself? The reason is the opposition of the huge, dark evil force which has manifested itself in the long human history and has overcome the individual who acts for the benefit of the greater goodness of the whole. For example, today all over the world there are many righteous men who are dedicated to the ideal world and peace and who are suffering or have been sacrificed by the unrighteous power in this deviated, false world. Though they seemed to give their goodness in vain, and though their efforts were on an individual scale, their righteous actions assisted the promotion of world peace and happiness. Their efforts are gradually bearing fruits.

If this world were entirely regulated by goodness, there would be no fighting and opposition for the expansion of goodness. However, since this world is abnormal, the original and intentional principle to establish agreement and co-prosperity through goodness in the whole and the individual was broken. In actuality there have been only one-sided benefits - goodness in the whole to the detriment of the individual and selfish goodness in the individual to the detriment of the whole. However, non-principled evil definitely will perish eventually by the law of natural selection which eliminates temporary existences. Thus far our human history has been supported and has survived only because the dominion of goodness has expanded through the sacrifice of the blood, sweat and tears of righteous and dedicated individuals.

In the actual deviated world in which the evil force remains deeply rooted, it is not at all improbable that goodness would cause friction and conflict with evil. One's consistent efforts to restore the evil to the good, even though friction and conflict arise, is righteousness. Righteousness is to destroy the evil, which has no prospect of

being restored to the good and which, if left to remain, would sacrifice too many good people. Saints and prophets, including Jesus, all preached and manifested goodness in the past and yet were not accepted and were persecuted by the opposing world of evil. Evil is to be eliminated according to the natural law; on the other hand, the good is to exist and prosper forever. Therefore, the action to destroy the existence of goodness, is evil. To fight against evil and to protect goodness is, accordingly, self-defense and just. The satisfaction we feel in movies and on television when the "bad guys", who cause suffering to the good people, are judged and killed by the marshal (justice), is the natural reaction of the original man's nature. In this action there are never pangs of conscience; contrarily, excitement and joy arise.

Yet, it was difficult until today to judge good and evil, for there was no true standard of good and evil based on the universal principle. There was only the partial and temporal standard of good and evil which was derived from the selfish benefit of the individual, society or nation. Good and evil have to be judged according to the universal and impartial standard which transcends the selfish interests and feelings of racial or national favoritism. It is firmly based on the total humanitarianism of common purpose, benefit, interest and spirit.

Unless chaos is eliminated today, all our efforts will have been and will be in vain. All hopes will be dead, and we will be objects of ruin. How can we expect the solution of today's predicaments in the individual, family, nation and world? How can we fulfill humanity's anxious desire for peace and happiness? By the eternal and universal standard proven by the historical facts of the past, we must judge good and evil and recreate evil into goodness, or else destroy evil with courage and resolution. In this way the restoration of goodness is accomplished. Then, we can realize the perfect world of goodness in which there is no friction, conflict and sacrifice. This smoothness can come about because all humanity will move in the same direction for the goodness of the whole world. In this way the world that the Originator and past righteous men desired and worked for can be realized. In Christianity, the final destruction of evil is called the last judgment by God. When good and evil are judged on the absolute standard,

we can realize the common understanding of common purpose for the common benefit of all humanity. No matter what obstacles may arise, we have to establish the world which brings benefits for the total and the individual.

If we neglect evil, or only show mercy towards it, peace will never come to earth. Mercy only nourishes the cancer and allows it to flourish. This neglect of evil permits it to grow and engulfs life eventually. One must rid the world of basic evil as soon as possible. Today, idealists or religionists insist on continual mercy and neglect the practical reality by which they only accelerate the expansion of evil. Then humanity becomes like spoiled children and the direction is toward the eventual destruction of all. An incorrigible man is an incurable cancer in the life of the society. Mercy for such a person serves no constructive purpose and can only be to the detriment of society. However, before we judge evil with the intent to destroy it, we must first try to restore evil to goodness even though it may seem to be incorrigible. If it is useless to wait, we must destroy it or it will have a chance to grow more. Also we must not judge unless we find the universal standard and definition of good and evil which is beyond any partial concept or selfish interest.

Men have to broaden their views and examine how many precious lives are sacrificed by appeasing the forces of evil in the world today. These men have to confront evil with strict and realistic attitudes. When we read the Bible and reflect on human history, we come across those occasions when God strictly punished evil, as in Noah's time, and how history has repeated the unending succession of fighting evil. Continual mercy is a product of confusion and belies a basic cowardice. If you read the Old Testament, you notice the practicality of God rather than just His mercy. He confronted, judged and destroyed the cities of Sodom and Gomorrah, the sinful gentiles, and even the chosen people of Israel themselves who were judged by Babylon and Assyria when they went against God and committed sins.

A present-day symbol of infinite mercy, love and peace, Jesus, preached and acted with sincere and warm compassion. However, he also spoke and moved with confidence, strength and determination to crush evil in the world. John 2:13-15 reads:

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. In the temple he found those who were selling oxen and sheep and pigeons, and the money-changers at their business. And making a whip of cords, he drove them all, with the sheep and oxen, out of the temple; and he poured out the coins of the money-changers and overturned their tables.

Also, in Matthew 10:34-36 he states:

Do not think that I have come to bring peace on earth I have not come to bring peace, but a sword. For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; and a man's foes will be those of his own household.

These verses clearly point out Jesus' strict attitude toward the actual resolution and destruction of evil. Despite the circumstances in the case of the temple or the family, evil is evil and must be opposed. Of course, we must always be merciful and considerate of others, but in the case of incorrigible people - fight it out! Religionists and idealists have never understood the real meaning of the Old Testament and certain parts of the New Testament in which Jesus became angry. They have viewed the Bible idealistically without understanding its practicality. The Bible is great because it contains the ideal truth as well as practical truth and wisdom. If the Bible were to speak only from an idealistic point of view, it would never be instructive for the elimination of evil and the solution of our human tragedy. It would be useless in the practical world in which we live. To destroy evil is not evil; it is goodness because this action protects and promotes goodness. However, many people and nations judge good and evil for their own benefit or their own side. Such prejudiced thinking is evil. One has no right to judge evil who is thinking of his own egoistic benefit.

By the same token, a useless and unnecessary sacrifice is evil as it promotes no goodness. We can see that the use of meats, fruits and

vegetables is necessary for the maintenance of man's physical body and life is not sinful. However, it might be said, from the viewpoint of human physiology and anatomy, that fruits, vegetables and grains are more suitable foods than meats. Furthermore, it is not a sin to build a house and sacrifice trees and rock, or to make machines out of minerals, because they contribute for the advancement of culture and civilization. Man exists as the synthetic second-self of the Originator, and it is definitely goodness to use existences of lesser value for the higher value of man by the universal standard of good and evil.

Primitive or extreme religionists, who do not know this principle, forbid the destruction of any form of life. Yet, there is nothing wrong with killing insects such as flies, mosquitos and lice. They can do harm to an existence of immensely greater value, man. Those insects exist to contribute their life to the bigger value of other animals as food, and not to harm the bigger value of man. In the plant and animal kingdom of nature, it is seen that plants assimilate the nourishment given by the soil; animals eat the plants, and animals eat animals, each sustaining his life on the weaker, and finally, man consumes and assimilates plants and animals. All these things including man, are chemically broken down after death and return to the soil with the cycle beginning again. Thus, the universe is composed of the principle of mutual contribution and aid, self-preservation and the give and take of the lesser value for the contribution for the greater value. Any action in which a lesser value or purpose destroys a greater value or purpose is evil. The stopping or destroying of this evil is not evil.

Those who did not know that this principle works in the universe often have restricted themselves by their childish and distorted sympathy and their excessive, arrogant and pointless concern for their individual sin. They spend gloomy and austere lives on account of ignorance and do not contribute their value to any constructive purpose. It must be recognized that we have the right and necessity to utilize the universe freely for the exhibition of the value of man, as the ideal man, the lord of all the creation. Man must not encourage evil with continual mercy, but after he discovers the universal standard of good and evil, he must overcome evil with strength and confidence. Finally, we must keep deeply in mind that, above all, we

must act with love and truth to God and all beings. When we meet with evil, we must restore or overcome it with sincerity and love, rather than just judge. There still may be another chance to convince a person, therefore, Jesus said: "But I say unto you, love your enemy and bless them that curse you." (Matthew 5:44)

The statement presented is discussed from the constructive and instructive point of view with reference to historical facts and agreement with the universal truth. I am convinced and confident that the above statement can greatly aid the attainment of our happiness, safety and peace of all humanity in the future.

DEVELOPMENT TOWARD ABSOLUTE VALUE

