

The Cheon Il Guk Constitution and the Five Branches of the Cheon Il Guk Administration 138-23-13-40

Dr. Chung Sik Yong, March 12, 2022

I need to wear a beautiful necktie symbolizing the 50-State Tour. Let's pray for the 50-State Tour. Let's create a beautiful youth foundation.

Two days ago we had a lunch meeting with the Spanish Ethnic group leaders, Reka Ludo(?), Monica(?), Adiya(?), Aria(?), Yolanda(?) and Kawla(?). We discussed many things. I think they are really inspired to create a clearer plan going forward. Everybody had a strong determination to really witness to three spiritual children first.

I emphasize again and again (that in) our movement, everybody, without exception, needs to have a strong determinant to witness to 3 spiritual children. If at least 120 people break through with 3 spiritual children, I am telling you, our movement will have a great turning point from now on. So, everybody invest your effort and jeongseong and devotion; let's really break through with 3 spiritual children first.

Today I'd like to talk about "The Cheon Il Guk Constitution and the Five Branches of the Cheon Il Guk Administration" from *True Mother's Anthology, Book 1*.

The Unification movement's history begins from the spring. Spring is a beautiful season that throbs with life and a time when dreams can be cultivated. That is why True Father loved spring. You are truly happy people. A farmer cultivates his land with all his heart and plants seeds in the spring in order to bring in the harvest later in the year. This also applies to you. You have a treasure that no one else on earth possesses. You have very important seeds, which I have given to you. They are the three holy scriptures and the Cheon Il Guk Constitution. You must take them and plant the seeds in the spring. You should become true owners and educate the world. We are the only ones who know the truth. Politicians in this nation and all those in leadership positions should learn. This is the only way for the nation and the world to live. However, if you fail to yield results and have nothing to return to Heaven you will have no place to stand. Please do not forget how urgent this time is and how grateful you should be. (2014.05.01, Cheon Jeong Gung)

It has been four years since the start of Cheon Il Guk. What have I shown you during this time? I compiled the three volumes of the Holy Scriptures as educational material that will guide you and enable you to say, "I have lived in unity with True Parents" throughout your lives. I created the Cheon Il Guk

Constitution. As the model nation for the whole world, there are many areas in which we must equip ourselves. That is why I established the Supreme Council and set up the five branches of the Cheon Il Guk administration: Cheon Jeong Won, Cheon Eui Won, Cheon Beob Won, Cheon Jae Won and Cheon Gong Won. It is now time to combine all areas, including our existing organizations and projects, and align them under one system that advances centered on True Parents. (2016.10.06, YongPyong Resort)

True Mother organized 5 branches.

First is the Cheon Jeong Won. This includes Cheon Gong Won. This branch deals with the administration and media of Cheon Il Guk.

Second is the Cheon Eui Won. This has the functions of legislative bodies and members of parliament.

Third is the Cheon Beob Won. This plays the role of the judiciary.

Fourth is the Cheon Jae Won. This refers to the economic and business sectors.

And fifth is the Cheon Bo(?) Won. This is an institution that educates the people of Cheon Il Guk.

LIVING DIVINE PRINCIPLE : Principles of Creation 25 - The Perfection of the Individual is the Completion of Mind-Body Unity

Let's go back to EDP content first.

God's First Blessing: Individual Perfection

- *The key to God's first blessing is the perfection of individual character.*

- *An individual's mind and body are discrete projections and object partners of God's dual characteristics. In order for an individual to perfect his character, he must form a four position foundation within himself whereby his mind and body become one through give and take action with God as their center.*

- *Such individuals become the temples of God (1 Cor. 3:16), achieve complete oneness with Him (John 14:20), and acquire a divine nature. They experience the Heart of God as if it were their own. Hence, they understand His Will and live fully attuned to it.*

- *When a person abides in the state of individual perfection, he lives as the substantial object partner to his mind. Because the center of his mind is God, he also lives as the substantial object partner to God.*

- *Both the mind and God feel joy as they experience their internal nature and external form through the*

stimulation which their object partners give them.

• *Accordingly, when a person realizes God's first blessing, he becomes God's good object partner to inspire Him with joy. Sharing all the feelings of God as his own, he would never commit any sinful acts that would cause God grief. This means he would never fall.*

Let's study Father's words regarding the First Blessing.

Complete Unity

<94-262> Then when can my mind and body become one? This is the problem. It cannot be done with money, power, knowledge or by thought. It can never be done. Then what can make it one? God's love can make it one. That is the conclusion that can be reached. If it is the love of the omnipotent and omniscient God, it should have the power to do that. Then this would conform with this theory. A complete unity can be done through God's complete love.

True Father said, "Then when can my mind and body become one? It cannot be done with money, power, knowledge or by thought."

The way the body and mind become one? (They) can be united through God's love. Perfect unity can be achieved by God's love.

Then the task is how to receive God's love. It is the way to love God.

Hyojeong is a shortcut to receive God's love. Only through Hyojeong can you experience God's love. In other words, I can unite my mind and body through the Hyojeong of loving God.

What is the motivation and purpose for the body and mind to become one? What is the ultimate purpose of our devotion? It is to receive God's love.

Therefore, the way for the body and mind to be unified is how much I love God. As much as I love God, my body and mind are becoming more and more unified centering on my filial heart.

So the Bible said you should love God first. In Matthew 22:37-39, it says, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. 38 This is the great and first commandment. 39 And a second is like it: You shall love your neighbor as yourself."

This looks like simple content, but it is very important. How do we make unity between mind and body? How do we make complete unity? Father said the only way to make complete unity is by love. By love. Without receiving God's love, it is impossible to unite mind and body. Without God (if) you go to the mountain and find a peaceful place and meditate day and night, mind and body unity, mind and body unity, mind and body unity and you fast and do all kinds of jeongseong,

I am telling you, it is impossible to make unity between mind and body. Why?

Without experiencing and receiving God's love, without God, it is impossible to make unity between mind and body. Other religions really try to meditate on how to make unity between mind and body. Why is there a limit to unity between mind and body? Because the center is not God, not God's love. No matter how much we try to make unity between mind and body, if we are not centered on God's love, it is impossible.

That is why Jesus gave the greatest commandment: "You shall love the Lord your God with all your heart and with all your soul and with all your mind." You put God as a top priority. Loving God that much. The more you love God the more unified your mind and body become. This is a top secret about how to unify my mind and body. This is incredible guidance.

The Habit of Training One's Body

<94-264> A certain period of time is needed to allow the mind to feel God's love and enable the body to be touched by that. Thus, you must assimilate this over the course of many years. Then it will become a habit, and the body would be led because it likes it. You have to understand that this intermediate period of training is needed. This is the mission of religion. It is to build habits. I am saying that we should create habits of being touched by love.

In order to feel the love of God, you have to train yourself. The first training is practicing the habit of reading God's and True Parent's words.

You need to get stimulation through God's word, True Parents' word. You need the habit of hoondokhae, the habit of reading God's word.

The second training becomes a habit of prayer and devotion and jeongseong all the time.

What is your first habit? First you need the habit of reading and listening to God's word, always inspiring your mind all the time. The second training is what? You need to have prayer and jeongseong and then you have direct communication with God. You need to have heartistic communication with God through prayer and devotion. Prayer is receiving God's voice. It is a communication channel to God.

I would like to add one more training here. What do you think? It is training in living for the sake of others. As much as I love God, I need to practice (this). Then living for the sake of others becomes a habit. We need to focus on salvation, truly loving people, truly living for the sake of others.

We (need to) have these 3 habits, first reading God's word, second prayer and jeongseong, third, living for the sake of others. How can I touch and move someone's

heart? Then that person cannot forget me and cries and cries. "I don't know who God is, but through you I can feel God. (I can know) who True Parents are." We need to really touch someone's heart. As a wife you need to touch your husband's heart. As a husband you need to touch (your) wife's heart. As children you need to touch (your) parents' heart. As parents all the time you need to move your children's heart. Even loving our enemy. This is the habit of living for the sake of others.

These are my three main conclusions (about) how to unite mind and body through researching 320 volumes of books.

Two Ways to Bring the Body to Submission

<200-151> *Since the mind and body were divided due to the Fall, it must be brought to a recycling warehouse and fixed. There is one way which is striking the body. Another way is in injecting strong power into the mind because the mind and body are at similar levels when they fight. That is why I am saying that you should pray and offer jeongseong. "Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment."*

If you love God, God's love is bound to come to me. (That will be) give-and-take action; give-and-receive action. If we love God, definitely, absolutely, certainly his love is bound to come to me.

Just as God has one-sided love for me, from now on, I love God with a heart of one-sided love for God in any environment, whether it rains, snows, or the wind blows.

Any kind of trial, any kind of persecution does not matter. I need to have an unchanging love even though God gives me many trials. It does not matter. (I need to have) one-sided love for God.

Only when I experience God's love can I surrender my body. Knowing how great God's love is, there is nothing that (I) cannot overcome.

One of Father's top secrets is that in order to console God, in order to comfort God's sorrowful heart, to understand how sorrowful God's heart is, you need to know how great God's love is. If you know this, then you can automatically understand after Adam and Eve fell how sorrowful God's heart was.

Two Ways to Bring the Body to Submission

<200-151> *If you offer Jeongsung, a powerful and vertical force comes down from heaven. In this way, you should make this a habit while guiding your body for about three years. Otherwise, you will end up creating other environmental conditions that may lead to suffering. A religious lifestyle is needed for this purpose. Do you understand? There is no other way to be liberated than the two ways found in religion. That is why, those who do not know religion will go to hell.*

You should make this a habit for about three years. The No. 3 is the number of settlement. That is why after you join the church, you need to be careful for about 3 years. Many temptations will come. However, if you overcome (those) three years, your life of faith (can) become stable and settle down. The number 3 is like that. Anything you decide to do constantly, then in the beginning try (to do it) for three months. If you overcome 3 months, then you need to challenge (yourself) to overcome 12 months, 21 months, finally 3 years. Anything you do constantly for at least three years becomes a very good habit. No one can change it. That is why Father says in order to subjugate your body, you need to have that kind of training. It becomes a habit after 3 years. Then you don't need to worry.

The purpose of our prayers and devotion is to experience God's love.

TODAY'S YOUTH MINISTRY: Revival of Autonomy and Shimjeong

1. *The life of faith can always be seen as a serious life. This is because it is the path to be taken while always being devout, always thinking, and always as above. Then you do not have to worry about how long you are going to live such a serious life. Even if I'm serious, I never get tired of what I do because there is a heartistic content behind it and it brings a plus. You cannot go the wrong way. However, this is only possible if you do it voluntarily, not by force. That is why the voluntary mind, that is, autonomy, is important. It has to come from the heart, not because somebody made you do it. That is why I have to be grateful and take responsibility for giving me this kind of work to help me grow.*

How can my life of faith be autonomous and voluntary? How can I always be happy and grateful while working?

I'm telling you to work sincerely, putting all your heart into it. Do not think you are doing it because somebody made you do it.

Think of your work that you do as God's order. It is to think of my work as God's work.

"This is God's will. This is God's work. God asked me to do (it). This is God's order."

If you think that the work I do is God's order, you will have a grateful heart. The voluntary heart will emerge.

Therefore, whatever the work, do not think that it is you who is doing it. Think that this is God's work and (that) I am doing it on His behalf.

We need to have this kind of concept and attitude in order to bring out my voluntary heart. This is an important point.

2. *Even when an insignificant person comes to me, I must think that God has sent him to me. When someone comes to visit me, I shouldn't think that something unexpected happened and my time is wasted. You shouldn't think that you are offended when a beggar comes to visit you in the morning. If I do not think that what comes to me is a God-given task, I lose autonomy in my heart. If I do not think that what I'm doing is God-given, I'm just working in a position where it's inevitable as a responsibility.*

In order for my mind to be voluntary and autonomous, I must not make a mistake in dealing with the smallest of things.

And even if a poor person, even a beggar, comes to visit me, I have to serve them well, thinking that God has sent them, not disregarding them.

When dealing with people, I should not treat them with a sense of duty or preconceptions. When I deal with people, if I treat them according to their status or position, my mind that comes from my shimjeong is removed.

That is why (we should not) relate to people centering on position or power or status. Don't do that. If anyone comes, don't think you are wasting time with this guy. "Why did this guy stop by here?" You need to think that "Oh, God sent him to me." Do not think that it is wasting time.

Even with small things if our heart is dealing with it heartistically, then there is no need to waste time.

3. *For example, when a student is taking a test, they should not think that they have no choice but to take a test just because it is exam period. When one is unhappy or displeased with taking a test, that person has already neglected their responsibility. That is a sign of insincerity. Those who do the work assigned to them reluctantly with a sense of duty are incompetent. No power comes out. There is nothing to gain. Even if you stay up all night to take the exam and score well, there is no gain for your spirituality. So, when you take the test, you have to take it with a grateful heart. After taking the test, if you say that it was a weight off your shoulders or that you feel refreshed, then you are someone who had a poor score in responsibility.*

If you think that I cannot do something (and you are) reluctant and (do not) voluntarily (do) a certain task, (then) you are dominated by the task and you are dragged by it, so you become a servant of the task. It cannot produce any joy at all.

When I do my work happily, I become the master of it. The nature of a servant is not always (to be) voluntarily glad when doing work. Since they think that it is an order from above, their heart does not follow it.

If I do anything reluctantly, I will never be able to fulfill my responsibility for it.

When I do something because I have no choice, or when I do it out of a sense of duty, I become increasingly incapacitated. I have no gain at all in my own spirit. It just becomes a waste of time.

Even if I do something reluctantly and eventually get it done, the result has nothing to do with my spirit or my heart. Therefore, I become an insincere person.

4. *Those who feel grateful when they suffer are the ones who find the price of suffering right away. This is how you pay indemnity. Indemnity can give you strength in the spirit when you give thanks for the work you do. After some event or incident is finished and you have the mindset that now that it's all over, you feel refreshed or it's finally passed, you cannot develop. A person who is good at taking responsibility is always hopeful. A hard-working farmer becomes intoxicated in his work. Then, the busy times easily pass by. A person who is good at taking responsibilities looks forward and prepares diligently. A person who is good at taking responsibility always looks forward. A person who is not good at taking responsibility constantly thinks about the past and says they don't even want to think about the past.*

When I suffer and think of it as suffering, I become a person who wastes time.

But when I suffer, if I have something to be grateful about and find value in it, my spirit gains strength.

I must always carry out my responsibilities voluntarily and joyfully, regardless of whether the circumstances are good or bad.

People who do this well have a very hopeful future. (They) always move forward.

Today we learned great things from True Parents guidance about how to complete unity. You need to receive God's love. Without receiving God's love, we cannot make unity between mind and body. When we think about mind and body unity and do fasting and this and that, but without connecting (with) God, without God's love it is impossible.

Also, in youth ministry we learned many things that I hope can help your life of faith.♦

NOTE: This lightly edited transcription may contain errors and omissions. Indecipherable or uncertain words and guesses are tagged with a "(?)" and indecipherable phrases, with an ellipsis "...". First, second and third person pronouns have been left as spoken if the meaning is clear, and other apparently Korean English expressions have been preserved. Some repeated phrases have been eliminated. This text and the powerpoint slides from this speech are available as pdf files at the top of this text and at text.morndev.com & yong.hoondok.com. Audio only is available at anchor.morndev.com, spotify.morndev.com & audio.morndev.com.♦

Episode 138

Morning Heart Devotion

The 13th 40 day Jeongseong Condition (23rd day)
138day (503)

**The Cheon Il Guk Constitution and
the Five Branches of the Cheon Il Guk Administration**

천일국 헌법 제정과 천일국 5원

Mar 12, 2022

North America HQ

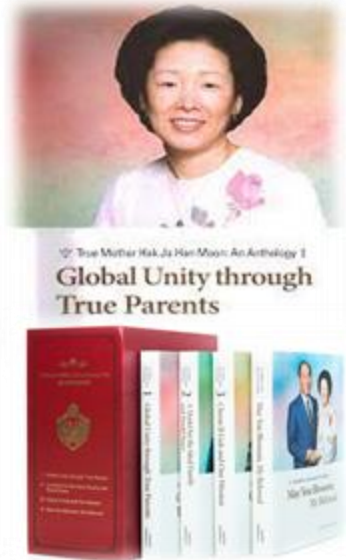


From Laurence Baer to
Everyone

I believe that's the new suit
True Mother gave him recently.

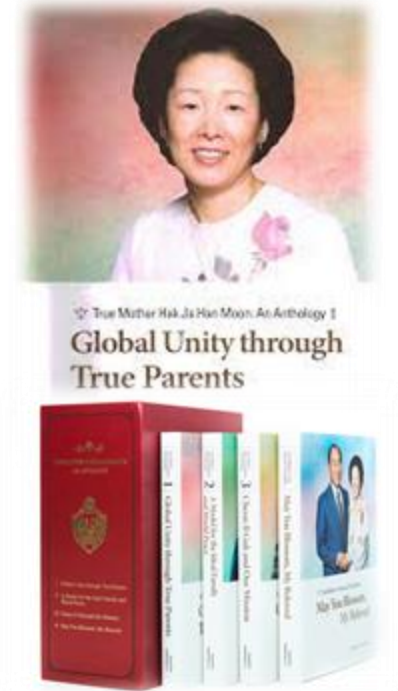
The Cheon Il Guk Constitution and the Five Branches of the Cheon Il Guk Administration

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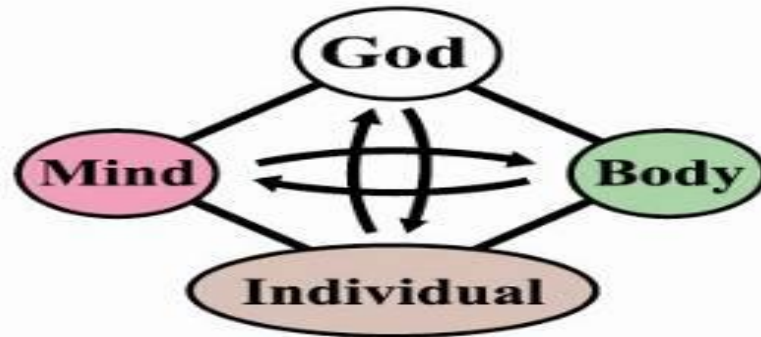
Living Divine Principle

Principles of Creation 25

-The perfection of the individual is the
completion of mind-body unity-

개성완성은 몸과 맘의 통일의 완성

God's first blessing: individual perfection



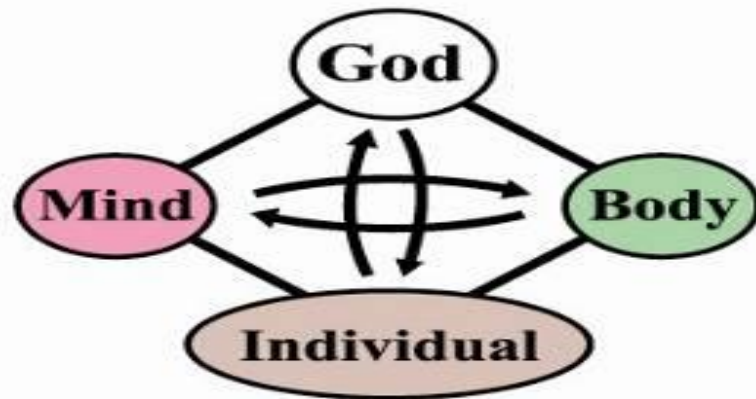
**Individual four
position foundation**

Fully attuned to God's Will

- **Temple (1Cor. 3:16)**
- **Oneness (John 14:20), divine nature**
- **Experience the Heart of God**

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- An individual's mind and body are discrete projections and object partners of God's dual characteristics. In order for an individual to perfect his character, he must form a four position foundation within himself whereby his mind and body become one through give and take action with God as their center.

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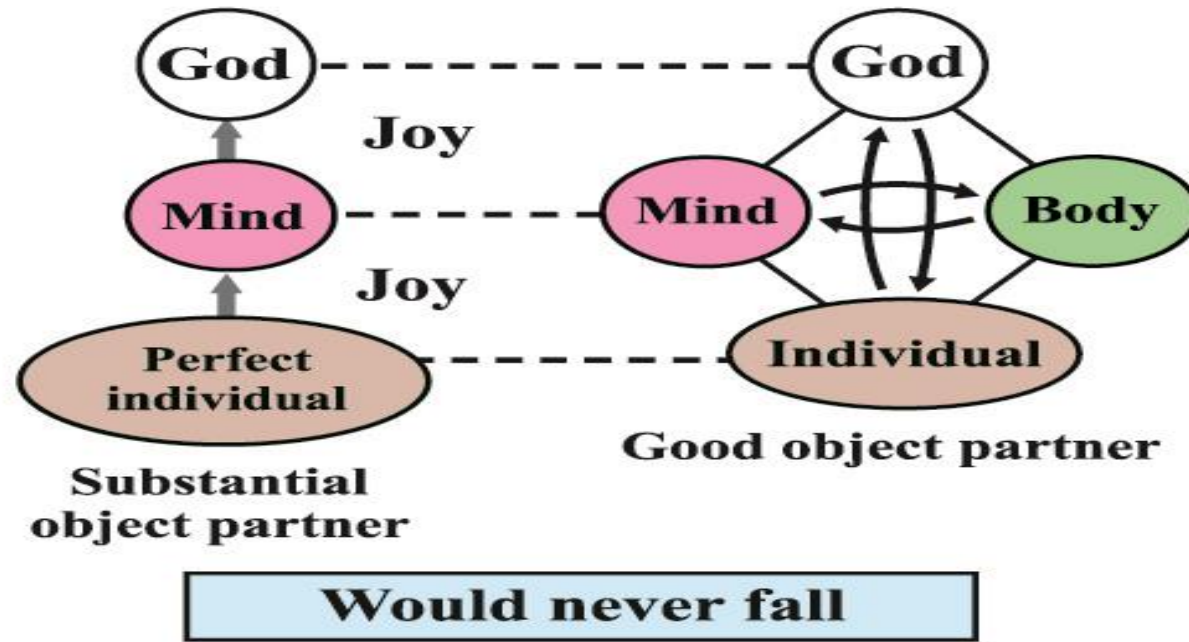


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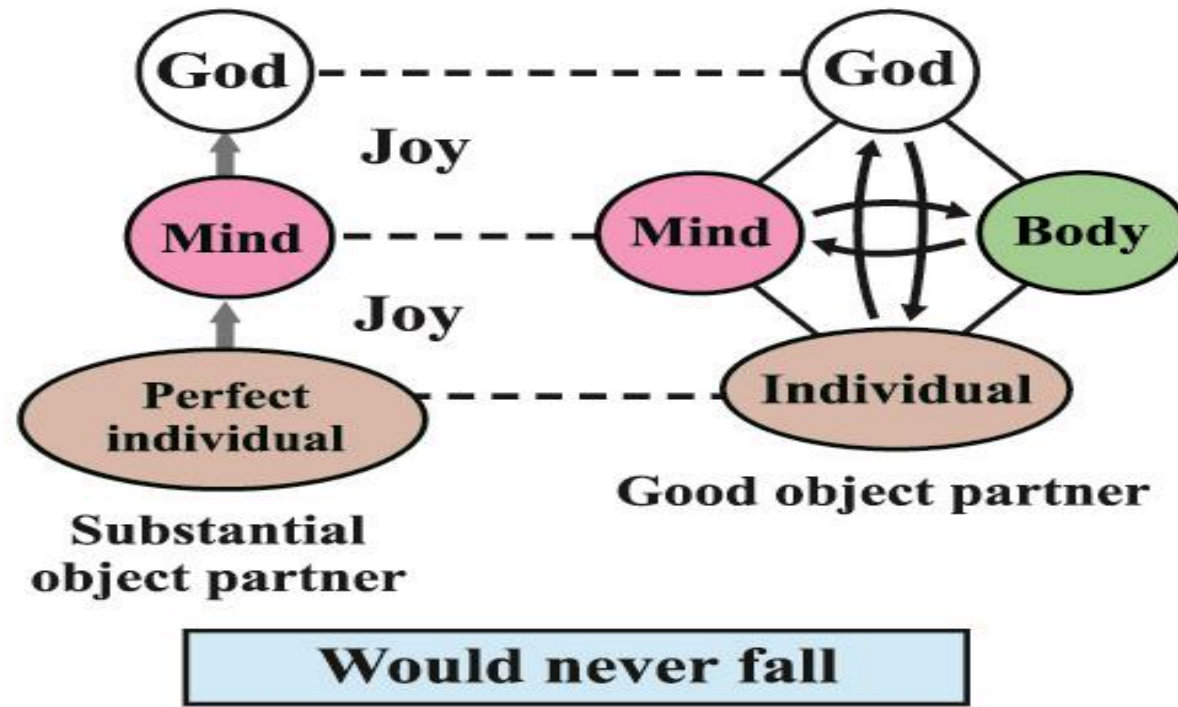
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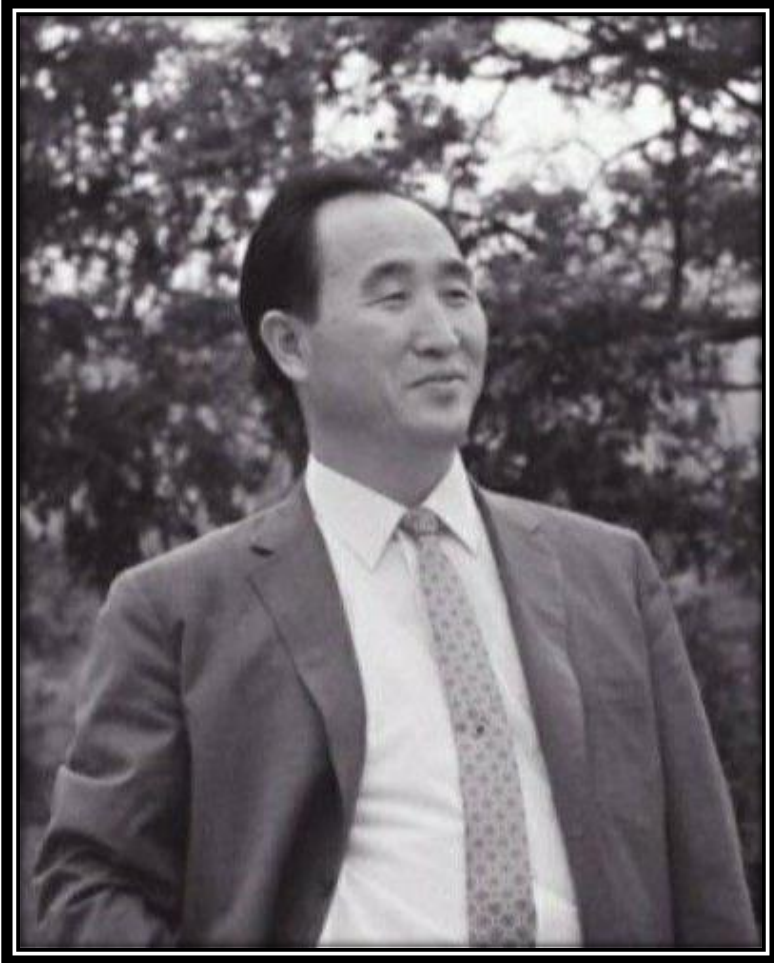


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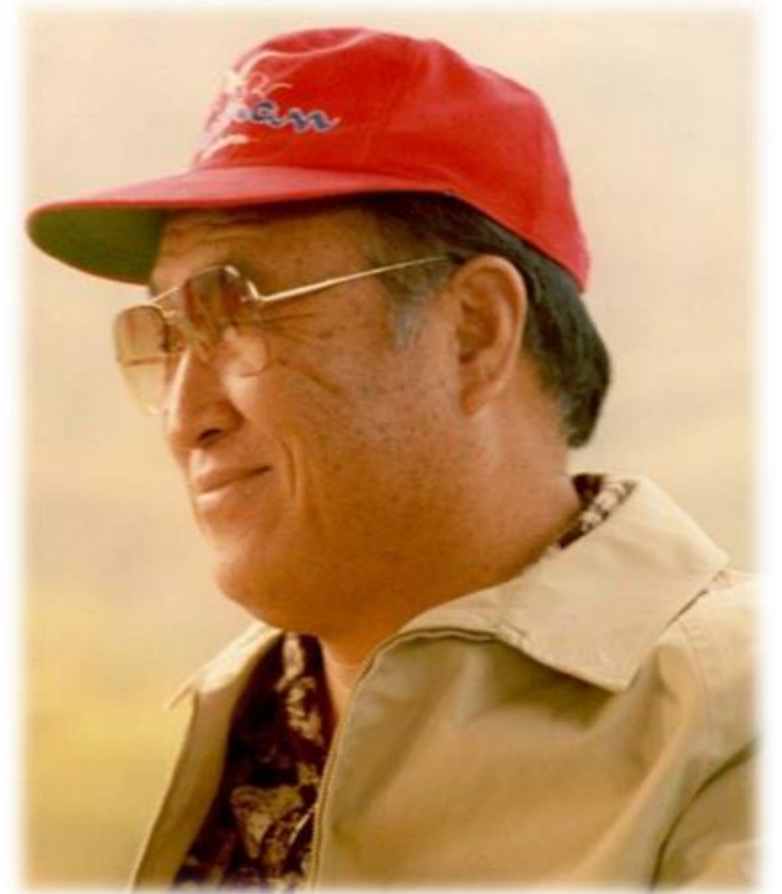
Complete unity



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The habit of training one's body

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Two ways to bring the body to submission



<200-151> Since the mind and body were divided due to the Fall, it must be brought to a recycling warehouse and fixed. **There is one way which is striking the body. Another way is in injecting strong power into the mind because the mind and body are at similar levels when they fight. That is why I am saying that you should pray and offer jeongsung.** “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment.”

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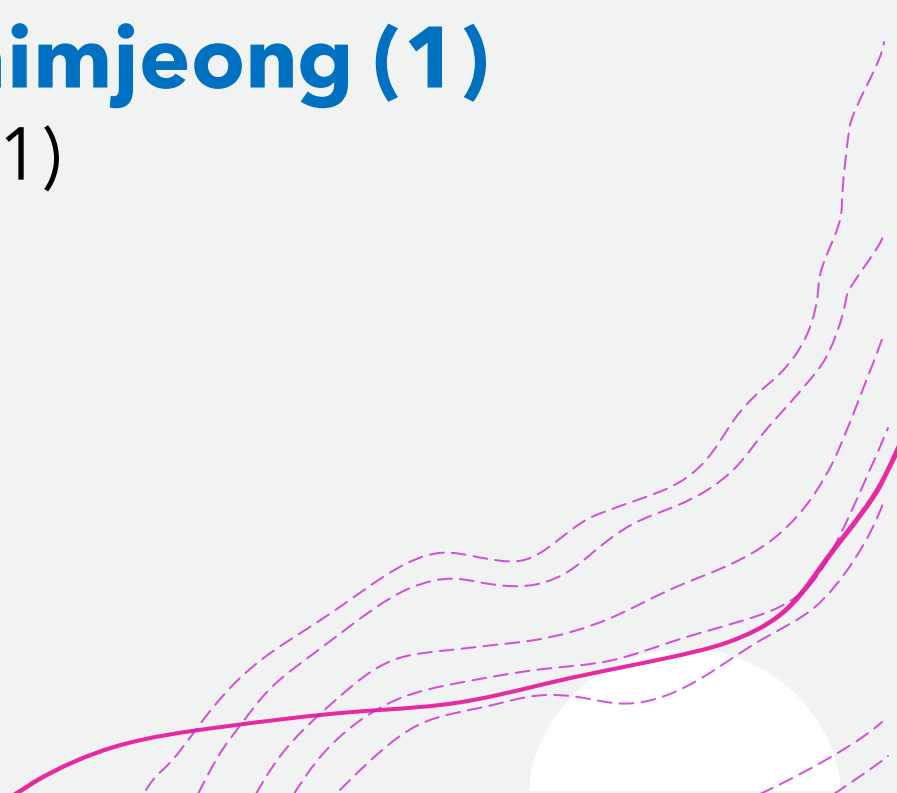




Today's Youth Ministry

Revival of Autonomy and Shimjeong (1)

자율성과 심정의 부활(1)

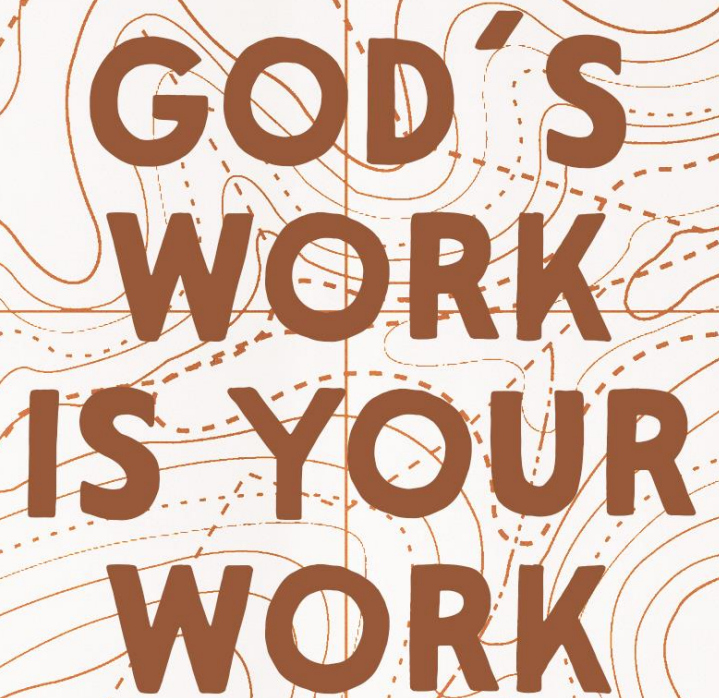


Revival of Autonomy and Shimjeong



1) The life of faith can always be seen as a serious life. This is because it is the path to be taken while always being devout, always thinking, and always as above. Then you do not have to worry about how long you are going to live such a serious life. Even if I'm serious, I never get tired of what I do because there is a heartistic content behind it and it brings a plus. You cannot go the wrong way. However, this is only possible if you do it voluntarily, not by force. That is why the voluntary mind, that is, autonomy, is important. It has to come from the heart, not because somebody made you do it. That is why I have to be grateful and take responsibility for giving me this kind of work to help me grow.

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**GOD'S
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3) For example, when a student is taking a test, they should not think that they have no choice but to take a test just because it is exam period. When one is unhappy or displeased with taking a test, that person has already neglected their responsibility. That is a sign of insincerity. Those who do the work assigned to them reluctantly with a sense of duty are incompetent. No power comes out. There is nothing to gain. Even if you stay up all night to take the exam and score well, there is no gain for your spirituality. So, when you take the test, you have to take it with a grateful heart. After taking the test, if you say that it was a weight off your shoulders or that you feel refreshed, then you are someone who had a poor score in responsibility.

incompetence



HOPEFUL

4) Those who feel grateful when they suffer are the ones who find the price of suffering right away. This is how you pay indemnity. Indemnity can give you strength in the spirit when you give thanks for the work you do. After some event or incident is finished and you have the mindset that now that it's all over, you feel refreshed or it's finally passed, you cannot develop. A person who is good at taking responsibility is always hopeful. A hard-working farmer becomes intoxicated in his work. Then, the busy times easily pass by. A person who is good at taking responsibilities looks forward and prepares diligently. A person who is good at taking responsibility always looks forward. A person who is *not* good at taking responsibility constantly thinks about the past and say they don't even want to think about the past.

The image features a light gray background with decorative elements. In the top-left and bottom-right corners, there are white semi-circles. Surrounding these are several wavy, dashed purple lines that create a sense of movement and depth. The text "Thank you so much" is centered in a clean, black, sans-serif font.

Thank you so much