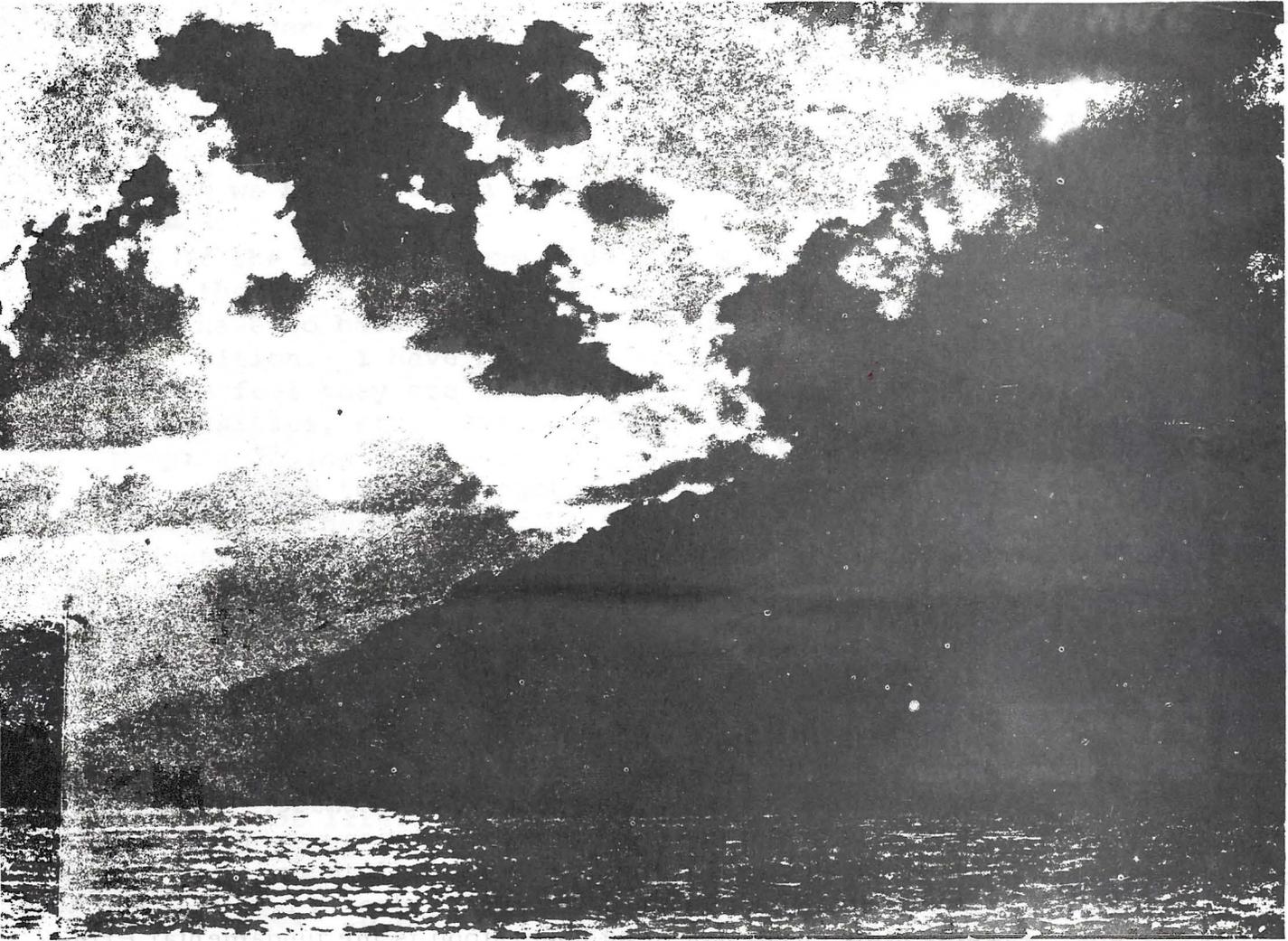


EPOCH - MAKER



THE TRUTH WILL BRING

THE DAWN OF NEW AGE

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3-31-69(?)

This issue is named "EPOCH-MAKER"

Today politics, economics, education, philosophy, and other means through which mankind has been seeking the solution of human casualty have come to an impasse. Neither the teaching of one of these parts of the solution nor merely a combination of them will bring the solution. If there is one thing that modern man needs more than anything else, it is a fixed star to guide him. What has to be understood is the fundamental Principle which comprehends the principles of politics, economics, education, philosophy, and others. The fundamental Principle is universal and perpetual and gives the guiding light to man for the completion of his own self and his collective world.

Those who internalize the Principle and then act upon their world and society through the Principle and universal love make the world one. The history of ceaseless conflicts and fighting and the world of contradiction and chaos can be changed. It is epoch-making.

We would be very glad if the issue "EPOCH-MAKER" could contribute to a deeper understanding and internalization of the Principle in sharing any possible means of bringing the one world through an exchange of hearts and the encouragement of one another.



In order to know the answer to this question we must first know, what is truth. Today, we have contradiction in our societies, in our homes and within ourselves. Why? Because sometimes we lose the center and thus no order and no harmony. If there is no order of my mind and my body, then there is contradiction; no order in my family and society brings arguing, fighting and chaos. No center, order or harmony brings chaos and contradiction. In order to have harmony we need rules or regulations or law (truth). Many people misunderstand the value of truth and feel that it restricts us, restrains us. This is a great mistake. Truth allows us to do good things. In order to do good, first, we have to know the truth. If we don't know the truth or the law, how can we do good things? Truth doesn't prevent or stop us from doing good things, but it prevents, restricts or restrains us from doing evil. Truth doesn't restrict or restrain; it gives freedom. For example, without the traffic laws how could we have freedom to drive?

If the baseball team didn't have rules to play, how could they have the joy of playing. In order to manifest freely their ability, they have to have rules. On this foundation we can have joyful competition. I have been to many countries all over the world. Many people feel they are smart or clever because they have studied in universities, etc. But, in many ways they are more childish than peoples living 300 years ago. At least, people who lived 300 years ago knew how to work together, how to help each other, and how to love each other. Today, we cannot find any joy even in the family because people are becoming more childish. Ignoring truth or laws of our society, many people are like little children saying I want to do this and I want to do that.

The reason why our government makes rules and regulations is because we all want to have the freedom and joy that is made possible by truth. If the baseball player ignores the rules, inevitably chaos and contradiction results. So, many people today are making a serious mistake when they ignore the laws of society and the true way of life.

As a fundamental requirement, order and harmony in society is important, but it is not all important to fulfilling expectancies of human life. In the mechanics of our solar system or in machines there is order and harmony and no contradiction. But, our solar system and our machines do not have emotions or feelings. Insofar as man is an emotional existence, just harmony and order does not give us total joy. The human being is not just a reasonable or mechanical existence. We are also an emotional existence. On the base of an ordered and harmonious life we must have emotional fulfillment.

Ignoring emotional feeling and just emphasizing truth, law or regulation, we can solve the contradictions, but we won't have the supreme joy of love and emotional fulfillment. Without love, a human life is valueless. Without fulfilling the desire for love we lose the supreme joy of a precious life - we lose aspiration and ambition to live life. The ultimate goal of hope or desire in life is to gain love. Many philosophers are speaking logic about this and that, but without considering joy from emotional feelings, of what real value is it to us? Only speaking, only philosophy, only truth, does not give satisfaction to human life. That is why I want to speak about love

Of the Ten Commandments that God gave to Moses, the first four were about man's relationship to God and the latter six were about man's relationship to man. One day the Jewish people asked Jesus, "What is the major commandment?" The, Jesus said you love your Heavenly Father (God) with your spirit, your heart and your mind. Also, you love your neighbor as yourself. I realized then that this love is a key to all the commandments. If we observe these two commandments then we can observe all commandments about life. If I only love God and my fellow man, then, everything will be solved.

Love basically teaches us two things. If we really love, then we always want to give rather than take. As parents always want to give to their children every advantage, love always wants to give advantage to others. Also, on the other hand, love doesn't want to harm others. So, it is positive in always wanting to give to others and is negative to harming others. Thus, parents don't want to harm their child, but to always give to him and to protect him.

As human beings, we are co-existing and living together. If each of us thought only about giving the advantage to others and not harming others, then there would be little trouble. So, with your heart, with your mind and with your spirit, give to other people so that you do not harm others.

This is why truth or reason is one of the solutions to contradiction, but sometimes even intellectual people arguing reasonably cannot come to a solution to their problems. The solution, then, is only one. If we prefer love rather than truth, logic or reason, then everything will be all right because love wants to give advantage to others and doesn't want to harm.

What is love? Why is love so wonderful? Because love means that we are thinking about others, regarding others with a warm heart, sincerely and with good feelings. The law or truth is without warmth and shows clearly right and wrong without regard for emotion; whereas love is burning and warm. For example, when you think of people with your love, you have a good feeling. Love is not just thinking, but sincerely feeling, so that if you think sincerely of other people, this thinking will lead inevitably to speaking or will reflect from within in some kind of physical expression or action. Love with your heart, with your mind and with your spirit, then this thinking will give way to speaking and action. The words "I love you", sincerely expressed, melts hearts. Why? Because words of love reflect a burning heart. Anything you do with love and sincerity is very warm action.

The Bible says 'without love, it's good for nothing. Apostle Paul said "If I speak things with the tongue of the man and of angels but have not love, I am a noisy gong or a clanging cymbal, and if I have prophetic power and understand all knowledge and have all faith as to move mountains, but have not love, I am nothing. If I give away all I have and if I deliver my body to be burned to the people, but have not love, I gain nothing." We are emotional existences. We are living for fulfillment of emotion rather than of reason. Love is wonderful. That is why everybody said God is love, Jesus is love, Buddha is love, man is love. Rules and regulations are very important, but love is everything - the essence of life.

Why have many people lost the power of love? The power of love comes from give and take action - not only one way give or one way take. For example, if a child doesn't love his parents, then power is lost. Power comes from plus and minus give and take between subject and object. Without this mutual give and take, you can never have everlasting love. That is why even if you love someone with all your soul and mind, if it is unreciprocated, within time, power is lost.

Another reason why we are not realizing the constructive power of love is because results depend upon purpose. Love with the wrong purpose, then, brings destruction, is wasted, useless, meaningless and temporary love. Today, many people say why don't you love me? Many people are seeking true love, but cannot find it because this love is one-sided - asked for rather than given - and is toward destructive (self) rather than constructive purposes. If we find the right direction and constructive direction and have give and take between subject and object, this kind of love is true love and lasts forever.

Today, many people are like the "prodigal son" - without giving, they seek love from others. Also, not recognizing (repenting) this selfish desire - without thinking whether we've given love to our neighbors, family, and society - we complain and say there is no love. So, before we complain to our parents, our family or our society, we must repent to ourselves first. We must consider seriously the purpose for our lives - is our purpose ego directed? If so, we must overcome this ego and not ask for love, but give it. Then, inevitably we can restore love and have wonderful character, family, society and world. According to truth, rules or regulations, we can have perfect order and harmony and on this base we add love and **emotion**, then we can have 100% of the joy of human life.

WHY ARE WE HERE

By David Hose

I think everyone who is a believer in the Creator or God, can say that we are here through the will of God and that we want to know what is the original will of God on earth. What testimony do we now have as to what the will of God is? We would have to go to theology and see what the churches are saying about the will of God. I'd say we have about somewhere over a thousand churches in the world today with new ones being created everyday because they are not happy with the ideas of the old. Each church has their own idea about who God is and their own idea about His will, because if each God of each church has a different identity to those members, then obviously God has a different meaning and a different will.

With this kind of understanding of God each church sets out and each member of that church will set out to complete himself according to his own understanding of what God is keeping with that church's own understanding and ideals. One man is going to become enlightened, clear, reach salvation or samati. One man says his ideal is to meditate another man says his ideal is to go out and evangelize, another says to live your own ideal. With this kind of thinking there will never be any kind of true and deep unification on earth. Each man today in the context of his own religion can say he is seeking his own goal and of course we want to associate the will of God to our own life. I heard about one woman who actually wondered if the will of God was for her to cook dinner at 5:30 or 6:00. This kind of understanding of the will of God is very small and tiny. If we bring the will of God down to this level of fragmented understanding, how are we going to know the whole will of God? If God wants me to prepare dinner at one time or another then I can't ever expect to know much more about the will of God by just dwelling on that one incident. So, the people within the religions today to a great extent are speaking very individually about the will of God and living within religions which look at the will of God in the context of only their own doctrines. It is just like a broken mirror with all the pieces laying all over and reflecting different parts of the room. We can never see a whole clear reflection with that kind of mirror. A man would want to take that mirror and put the pieces back together.

The church today is like an old man that is hobbling along on the street. Youth today is seeking change and revolution based on high ideals. That old man is hobbling along the street; the youth are running. The youth grabs his arm and says he wants change and wants the old man to help him along. But he finds that the old man can't move that fast. With this kind of urgency the youth of today are demanding much from theology and ideology. The old man has finally let go of the youth and the youth says he'll do it on his own. The youth goes running down the street and he sees on either side of him men that are also running, other men that have also let go of that old man.

In the forefront are men like Lenin and Karl Marx who rejected theology. They are the men who are leading the revolutions today, with a desire to change the world: practical men who practiced what they believed, brought it out and lived it. But again we have to look at these men as men who rejected and shared a rejection of theology because they couldn't find a practical application for it. This is the largest kind of kinship that youth today share. Not so much the worship of the Communistic idea but a feeling of kinship that they are along with these men in the rejection of the old ideologies and theology.

Today, politics is leading the revolution. Politics should spring from a belief, but is not giving us a clear understanding of the value of human life. It is an administration of human affairs and economics. It is something that is established after men have found a common purpose. Today it is the other way around. Politics and the political revolutions are seeking to establish on earth an ideal world or utopia before we find out what man is himself and what is his basic value. And then, too, along with the break from theological doctrine there are many churches today which have broken partially with the old ideas, but remain as churches. These horizontal or those churches which have lost the idea of a really essential God are becoming prevalent in our society and have become more or less a social institution, places to get together. The church in this way is recognizing revolution the same as politics is today and the two have one thing in common. The new church which says we are kind of a social institution and Communism have both forgotten where man is coming from and man's basic purpose. They are talking about change or revolution without any beginning point so of course they don't have an ending point. Co Communism or the luke warm church exist because of the pressure that was built up in those churches over the years. Men sought to break away and revolutionize themselves. The pressure was tremendous. The Communistic movement has had a tremendous growth in the world because the pressure for it to happen was so great. Likewise, the lukewarm churches of today were created out of the pressure that was put upon them. When someone finally broke the old concepts, the pressure literally spurted those people forward. So, for a while the new revolution found energy. But it is just like an initial pressure, like letting water out of a dam. Sooner or later the water sinks into the ground and dries up.

That is what is happening only 50 years after the initial Communist surge. Already Communism is beginning to abate; the same thing with theology. Today those churches which sought to break the old ideas about God, which couldn't find any practicality in the old ideas, and which are saying the church is kind of a gathering place have lost energy even more quickly than Communism. In the last fifty years what we call the new theology is abating very quickly. It is becoming just like social clubs. That kind of revolution is not going to lead us anywhere. Actually it is more a reaction and reaction itself is not objective. It sooner or later dies out.

Religions have maintained their beliefs and concepts for a long time. They see the essential revolution as being when their own doctrine is employed everywhere in the world, whether it be Eastern or Western. The heavenly kingdom will come about when their own doctrine is accepted by all the people in the world. It is the same thing in politics. When everyone can see the value of their theory, then we can establish the utopia on earth. But no one is going to give an inch. Conceptual fighting goes on every day with discussions and arguments. We are trying to make the answer out of our own concept. The answer for man comes much more deep than anything we have formed in the last two thousand years. The answer itself is not coming from partial truth or concepts. No one is going to accept any one else's answer as they exist right now. What we need essentially is something which can comprehend that broken mirror and all fragmented truth. Youth today feel an urgency to establish any kind of a change. They will worry about ideology after the revolution begins. First they just want to break lose. That kind of a beginning point leads to nothing but chaos and the end comes quickly.

What we have to do today is first understand those youth have only men like Marx and Lenin or Communistic ideals with which to align themselves. A very vital revolution that came with the rejection by men of doctrines or religious theory. Why should men reject a religious theory or doctrine? That theory or doctrine may be impractical and not have enough ability to motivate man to act on it. Communism is

a doctrine that can be put into action by men but is this the essential doctrine, is this the essential way of life for man? Men like Christ or Buddha were talking not only about the humanistic or horizontal purpose of man, but also of our relationship to an Originator. They were naming the ideals of that Originator and the only way to establish the heavenly kingdom is to understand where those ideals are coming from.

What we want to find out is what the real will of God is beyond religion, beyond politics, and beyond our own life. That means comprehending man as one whole human race undivided by concepts and theories. We must know where man is coming from, why he is existing, and where he is going to. Then we can get power from a direction, almost a pulling power from ahead that can sustain us, something we can see in the future. We have to find the leader and the movement in this society, in this world today. An actual and vital movement that speaks of original truth as a groundwork for faith and hope for the establishment of a good world. A truth which can reaffirm and reestablish the Father and child relationship between man and God.

The true revolutionary on earth today is doing the will of God and making this relationship a reality. As God's children we have the responsibility of seeing that our brothers and sisters are well cared for in a world with safety, peace, and love. Many people say that they have tried faith already, but so often the churches don't have a clear and rational understanding of God so their faith is not steady and usable.

We can establish a good world through our faith and God's will working through us. Not will alone, but action. God himself is an invisible essence, and has no arms, legs, mouth, or voice. Mankind does. We are responsible to ourselves and to our world to make that relationship real. Jesus was to establish a heavenly kingdom on earth. A heavenly kingdom involves all men not a bunch of city states. It is one big kingdom on earth and it must be able to comprehend all of these city states which are fighting one another; comprehending religion, politics in every sense. Then there can be change and man can become objective again. Religions which should be speaking about mankind in relation to God should be the most objective. But today religion and theology have become very subjective just like politics. To establish objectivity between man and God and man and man involves an ability to receive and respond to a new idea establishing the original intention of God of a natural world with natural men.

Science says that every thing which goes from the truth in nature returns to normalcy as quickly as possible by natural law. Man too, operates on the same principle. When we have established a state of abnormalcy on this earth we will have to be changed back to a natural world, all of us together. This means establishing a true relationship to the center of creation. This relationship involves the ideals of truth and beauty and love. The fulfillment or fruition of his character by becoming objective to these ideals. Those who will change the world must be able to open to those ideals right now in their own lives. We can't question ourselves so much and get lost in the moment or in personal intentions or small purpose. But I've seen the ideals so I want to move toward them. That is where I want to be, that's what I want to see the world through.

Nothing can stop us or bring us to a halt. The strongest power in the world is not hate or reaction, but response. And the deepest response is love. That is what we have to have. We have every reason to be hopeful, we have every reason to move forward to establish a good world today even if there are just a few people. Love is something which is universal and knows no bounds. Love can comprehend all. But true love comes from the truth which can comprehend mankind as a whole. So, this is what we need to establish first, an understanding of the truth, faith in the source of that truth, doing the will of God to establish a truthful world.



Man is nothing else but what he makes of himself. Such is the first principle of Existentialism. It is also what is called subjectivity, the name we are labeled with when charges are brought against us. But what do we mean by this, if not that man has a greater dignity than a stone or a table? For we mean that man first exists, that is, that man first of all is the being who hurls himself toward a future and who is conscious of imagining himself as being in the future. Man is at the start a plan which is aware of itself, rather than a patch of moss, a piece of garbage, or a cauliflower; nothing exists prior to this plan; there is nothing in heaven; man will be what he will have planned to be. Not what he will want to be. Because by the word "will" we generally mean a conscious decision, which is subsequent to what we have already made of ourselves. I may want to belong to a political party, write a book, get married; but all that is only a manifestation of an earlier, more spontaneous

choice that is called "will." But if existence really does precede essence, man is responsible for what he is. Thus, existentialism's first move is to make the full responsibility of his existence rest on him. And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but that he is responsible for all men.

The word subjectivism has two meanings, and our opponents play on the two. Subjectivism means, on the one hand, that an individual chooses and makes himself; and, on the other, that it is impossible for man to transcend human subjectivity. The second of these is the essential meaning of existentialism. When we say that man chooses his own self, we mean that every one of us does likewise; but we also mean by that that in making this choice he also chooses all men. In fact, in creating the man that we want to be, there is not a single one of our acts which does not at the same time create an image of man as we think he ought to be. To choose to be good or that is to affirm at the same time the value of what we choose, because we can never choose evil. We always choose the good, and nothing can be good for us without being good for all.

If, on the other hand, existence preceded essence, and if we grant that we exist and fashion our image at one and the same time, the image is valid for everybody and for our whole age. Thus, our responsibility is much greater than we might have supposed, because it involves all mankind. If I am a working man and choose to join a Christian trade-union rather than a communist, and if by being a member I want to show that the best thing for man is resignation, that the kingdom of man is not of this world, I am not only involving my own case--I want to be resigned for everyone. As a result, my action has involved all humanity. To make a more individual matter, if I want to marry, to have children; even if this marriage depends solely on my own circumstances or passion or wish, I am involving all humanity in monogamy and not merely myself. Therefore, I am responsible for myself and for everyone else. I am creating a certain image of man of my own choosing. In choosing myself, I choose man.

HISTORY OF RE-EDUCATION CENTER

This is a brief history for a bi-weekly up to the summer of 1967. Beyond this, the details are too numerous for one article. Therefore, it will be continued in other articles, with the memory refreshed by each person upon his or her contact with the Center at a certain time in the history.

By David Doerring



Across the waters came a few people in different ways. Their destination was one. The tide and season varied. One was short, one was small, but they each carried themselves tall. These were our originators of the Re-education Center. Why they came in disregard of all waves of fear might be seen in the developed history of the Center. The names unfold in the history.

In March, 1966, after having found a house, car, cook, and dishwashers, Papasan was ready to act. He got a blackboard and chalk and sent his alert young group out into the surrounding community. The next year was probably one of the biggest challenges of their lives. They were literally fired up with spirit and drive, but the barriers, language, custom, etc. were almost equal to this drive. Their effort to share with others was very trying. Then, in the summer of 1966, Koro met David, the writer of this article. I was in a tee-shirt part way stretched out on a bench, looking at the sun, and wondering how I got there. Koro showed me an address and said, "You come!" I came and immediately found myself in the world of oriental custom and tradition. I liked the people, and when Koro asked me I moved in, or it might be better to say I moved under. Papasan said we must start at the bottom, so humbly sleep in the basement. Again, Koro impressed me. At this stage, he was the only one among the young men who slept on seven mattresses. It was during these months in the basement that we shared ideas, customs, and culture; Enchan was especially dynamic in expression. Daikon and Soo had already been in this country a year or two, and they were thriving bush league Americans. They were Papasan's John the Baptists. Competition was a key word, and in an average day Soo and Daikon would gather the names of thirty or so people. However, again Koro discovered a reed growing in the park named Eddie. Eddie was in the Navy and spent his weekends with us leaving many rich memories. The call of the wild was very strong with Eddie, and he returned to flying into the wind. We all pray that Father will someday fully touch Eddie's heart because we knew him at such a vital time.

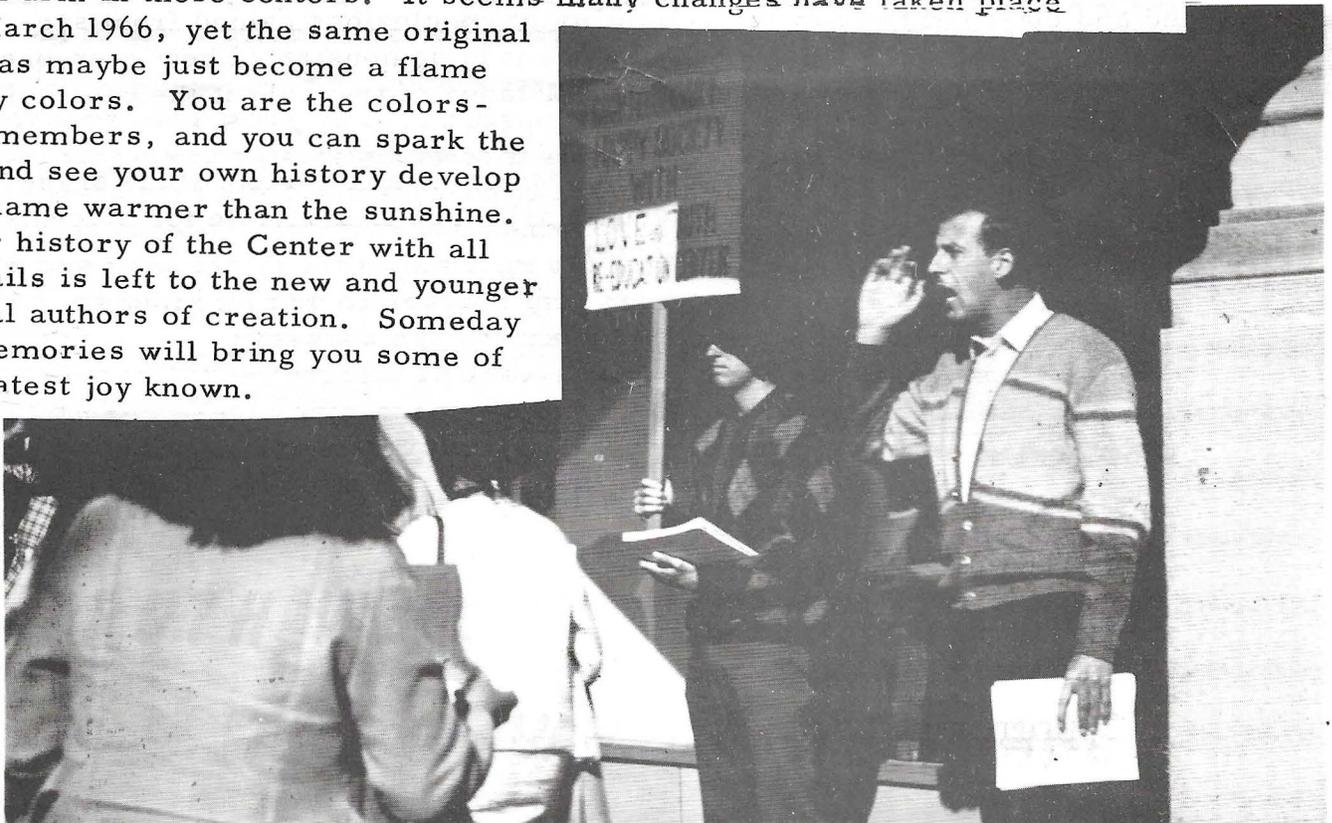
Soo and Daikon worked harder at State College many times very depressed, many times very excited. Finally it happened. They discovered a cherry blossom with the name Phi, and again the Sun was shining in the house. With

the help of Enchan and Koro, Phi found the warmth of home and family. Then Koro said "We have to see a Sumarai movie." So Phi is maybe the child of all. It was almost four months later upon Papasan's return from Japan that she discovered the deep love of Father.

As Eddie had the universal expression "Really Great!", Phi, likewise, "Oh my!"

Now, Taco was gathering her energy and wisdom during these months and she brought a homecoming gift for Papasan. The gift was hot as Pepper, Ron Pepper. Ron was quick to learn, as if he were born to Papasan's way. It was with Ron that Papasan could really set his movement into motion. Ron was willing to do anything asked of him. He took the initiative of street speaking in Golden Gate Park after inspiration from Enchan and Koro and a push from Daikon. Then on July 4, 1967, Ron and David spoke at Hippy Hill with Daikon holding the sign. Ron and Phi encouraged one another, and soon Phi was very strong (ask them yourselves). From this point--living in a new center--a broad perspective of experience and understanding developed under the guidance of Papasan and Mamasan.

I do not wish to overlook Papasan and Mamasan. They were growing in creation. Chinki came from across the sea; Yon Sook was born in the land of the free. Chinki, a great dancer and Yon Sook, a great kicker were once babes in arm in these centers. It seems many changes have taken place since March 1966, yet the same original spark has maybe just become a flame of many colors. You are the colors-family members, and you can spark the world and see your own history develop into a flame warmer than the sunshine. Further history of the Center with all its details is left to the new and younger potential authors of creation. Someday your memories will bring you some of the greatest joy known.



Publication

I

The Purpose of Study explains quite clearly why man seeks knowledge in order to fulfill spiritual and physical desires. The relationship of the goals of the individual's rational mind and conscience to collective values, and the interdependence of individual and collective values based on clear understanding of truth, is demonstrated clearly, specifically and logically. Also discussed is distinguishing partial truths from the central truth and what the central truth must cover. There is a precise, detailed discussion of the standards or conditions which the truth must satisfy, with examples from Jesus to Marxism, and an explanation of past failures and successes of physical and spiritual approaches to truth. From beginning to end this article, the first chapter of Principles of Education written by Mr. Choi, points out systematically and philosophically, exactly why man needs to thoroughly study how to live in relation to truth.

II, part I

The first step to truth is to know the cause of the universe. How to Know the Cause of the Universe explains how personal experience and theory are two methods of comprehension. Personal experience is then broken down into perception of partial existence through five senses or intuitive sense of universal existence through conscience and emotion. The necessity and means of combining theory or logical explanation with perception and intuition as the means of clarifying and understanding the ultimate cause is explored and developed. The reciprocity and order of inductive and deductive thinking is expanded and clarified to show the reliability of conclusions gained from synthesizing these two methods of thought. Thus it is demonstrated how everyone can understand the universal and absolute existence of truth about the cause of the universe.

The entire series of the Principles of Education, an in-depth study of the principles through a philosophical-scientific approach is available for 50 cents per chapter from the San Francisco Center.

EDITOR'S NOTE:

Epoch - Maker was designed with the purpose in mind to stimulate and convey the exchange of ideas and information among member centers of the U.S.A. Through sharing our different approaches and experiences in studying and actualizing the Principles we can gain a more complete internalization of the universal perspective. Therefore we encourage and welcome letters, reports or ideas that you would like to share with us.