

THE NEW AGE FRONTIERS

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GOD IS OUR FATHER

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There are eleven historical religions in the world. These religions teach varied conceptions of deity. There are two religions which deny any deity, there are some polytheistic religions with many deities, and there are four monotheistic religions which recognize only one deity.

Original Jainism and original Buddhism denies the belief in any Supreme Being. But in the later developments of both systems the founders were worshipped,

Confucianism teaches the belief in one Supreme Being, designated either personally as "Supreme Ruler," or impersonally as "Heaven." Confucius used these designations only four times to mean moral rule or order of the world. However, popular Confucianism encourages the common people to worship many spirits, both nature spirits and the spirits of deceased ancestors.

Zoroastrianism sets forth one Cosmic Power which is supremely worshipful, Ahura Mazda. But this Being is not supremely powerful, because there has always existed an opposing Cosmic Power, Angra Mainyu, the arch spirit of evil. Hence Zoroastrianism is dualism - the doctrine that the universe is under the dominion of two opposing principles, a good and an evil. Furthermore, Zoroastrianism recognizes many other good spirits, subordinate to Ahura Mazda, yet deserving of worship,

Hinduism's main belief is in one omnipresent divine Being named Brahma. Philosophically Brahma is to be interpreted as the absolute, infinite, eternal, omnipresent, impersonal, indescribable, neuter Being. It may also be designated as spirit (Atman), a World Soul, into which the individual human spirit is also to be merged.

The central concept of Taoism is "the Tao" which means "Way," or "Road." At least three different meanings of "Tao" have been developed from the primary idea of "Way," namely, the moral and physical order of the world; the path of reason, truth, principle; and the way of perfect virtue, or the right way of life which Heaven approves, and which Heaven itself follows. In its highest technical meaning "Tao" designates the philosophic Absolute, the religious Supreme Being,

Both Hinduism and Taoism believe in one supreme impersonal Cosmic Being, named Brahma and Tao, respectively, to be meditated upon, but not exactly to be worshipped. But in both religions the popular phases have seen notoriously polytheistic, characterized by the actual worship of many deities,

Genuine monotheism, that is, a definite belief in and a worship of one supreme cosmic Power by all people, can be found in only four religions: Sikhism, Muhammadanism, Judaism and Christianity,

The Supreme Being in Sikhism is called many names, Allah, or Khudda (the Glorious), or Brahma, or Supreme Lord, or the Kindly, or Teacher. However, the chief designation for the deity in Sikhism is "Sat Nam," (True Name). This is used mystically as an efficacious saving formula. God is absolute and inscrutable. "There is but one God, whose name is True, Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and bountiful. This doctrine might have been taken from the Koran, or from certain scriptures in Hinduism,

The first and foremost item in Islam is monotheism, the omnipotent and beneficent Creator, which is entirely acceptable to Jews and to Christians. Allah is frequently lauded as gracious and forgiving toward the persons who submit to His sovereignty. Other names for Allah which occur in the Koran are: The One, the Mighty, the King, the Avenger, the Slayer, the Provider, the Merciful, the Forgiving. Islam means "submission" to God, "Muslim" or "Moslem" means those who submit,

Judaism developed the truly monotheistic conception of one sole God of the whole world. He is righteous, holy, loving, reasonable Ruler and Saviour of the world. However the Jews as a whole did not live up to the highest visions of their religion. Their religious interests were chiefly in external observance. Perhaps their insistence on forms and ceremonies served as a kind of protecting shell for the valuable kernel of their religion until the time of Jesus. Nevertheless, the conception of ethical monotheism made the Jews the foremost ethical and religious teachers of their time in the whole world. They prepared the way for Christianity.

While those four religions agree as to the oneness of God, yet Christianity is unique as regards the moral character of God. Neither Judaism nor Muhammadanism presents a deity who in his own character is self-sacrificially seeking the redemption of the world, and who in human history has been represented by a person of that same moral character. Christianity's doctrine of monotheism has the highest possible moral content - a holy, loving heavenly Father, who actively seeks the welfare, trust, obedience, co-operation, happiness, love, and worship of all mankind.

God provides that there should be religions everywhere, so that humanity might acknowledge Him and cease from evil because it is contrary to Him. In this way God has been sending His grace and light to humanity and raising the spiritual life of people throughout history.

There are laws of gravity or attraction in the spirit world. When one's thought is properly projected with force and purpose, it inevitably reaches that person. When one's heart or love is properly directed with purpose and intent, it certainly attracts that object. If the object is more than one or abstract and vague, it is impossible to project one's thought intensively. By the same token, one cannot love multiple objects with undivided faith and loyalty. Hence it is logical to say that monotheistic religion is higher than polytheistic religion.

The religion of Jesus was not only monotheistic, but also his conception of Supreme Being was personal and intimate. For a child the most intimate person is his own father with whom the child is related by blood. The relationship between father and son is beyond logic and law; it is in the realm of love. In the Oriental sentiment this is the realm of thrill, in spirit and body with an overwhelming sense of gratitude and love, appreciation and reverence. The expression of this feeling in deed is called filial piety, which has been regarded as the most praiseworthy virtue in the Oriental countries. The father feels that his son is his flesh of flesh and bone of bones. The son feels the thrill of appreciation and reverence and gratitude and love toward his father.

Jesus of Nazareth tried to teach that the Creator is our Father who is so intimate and so personal to us that He numbers even the hairs of our heads, that He was grieved and longed for His prodigal son, that He goes after the one which is lost, leaving the ninety-nine in the wilderness, that He feeds the birds of the air and clothes the grass of the field, and much more, He knows what we need and provides all things for us.

The Father in heaven created us in His image to love us in fullness and have us to respond in completion. He is the Subject and we are His Object. We have thus a deep yearning in our hearts for His Love and unceasing aspiration in our spirits for His Wisdom. These yearnings and aspirations which exist in the image of the Father (in man) exist also in the Heart of the Father. Hence a perfect action of the give and take of love is possible, and only through this action can the desires of both the Father and us His children be fulfilled.

However, Jesus only taught the conception that God is our Father, but he was not able to bring the conception into realization. Consequently Jesus' teaching remains as letters in the Bible but is not yet planted in the hearts of humanity, and Jesus could not bring about a new world in accord with his teaching.

God's revelation has been progressive in history through diverse manifestations of His Divine truth by the means of varied religions in the world. Namely His infinite and invisible super-personality has been focused closer and closer and is becoming more distinct as the spiritual life and perception of humanity grow through His progressive revelations.

Through the teachings of Jesus, the Divine characteristic of God was almost perfectly focused and manifested as the most loving Father, who requires mankind to respond to Him with the greatest love as children. Indeed the superiority as a religion of Jesus' teachings stems from this fact. For this humanity is indebted to Jesus for his highest discovery for man's spiritual life.

Through the final dispensation, the teaching of Jesus is being brought to its full realization not only in the spiritual realm alone but also in the physical realm. God's dispensation of the New Age is the restoration of the human heart to the Father, when it is brought into complete union and harmony with the Divine Heart of the Father in heaven.,

In the new heaven and new earth people will no longer worship an abstract vague and remote deity but a personal, intimate loving Father, which is only possible by the power of love in the realm of heart,

For the first time, therefore, humanity is able to know all the hidden secrets in the bosom of the Father, whose heart has been bleeding with grief and suffering because of His beloved sons and daughters. We never show our sorrow and anguish to a stranger or a person who is remote in heart, but share all the inner problems with only intimate persons to us. God the Father could not share His bleeding heart with those who were awed before Him in distance and who prayed only to receive help, disregarding His Will and Heart.

Humanity has been suffering- as orphans who have drifted away from the bosom of the Father's love. Hence for the majority of people on earth it sounds strange to speak of the Father's grief and love in a personal way. It is a sad and pitiful thing with orphans that they have no idea what is true love and what their father looks like. We must have treatment for our injured hearts and senses so that we may quickly perceive the true love of our Father, whose heart is bleeding for us, which will be healed only with our wholehearted love. Let us wipe away His tears by fulfilling His long cherished Will with our utmost loyalty and faithfulness. Let us make the Father encounter His own children quickly!

News from Burlingame

Galen Pumphrey

Dear Family:

It was three years ago this month that I was first introduced to the Divine Principles. Having been raised in the Church from early childhood, I had in college grown very bitter about religion based on what I had seen in the churches. Upon reading the Divine Principles I said, "If there is anything to the Bible and Christianity this has to be true." Shortly after I went to Eugene to meet Miss Kim, I started to attend her meetings and my whole life began to change.

I am still amazed at how I could have come in contact with the Divine Principles and the greatest opportunity in all history. I must give my eternal thanks to our Father for his suffering to bring this greatest message to all mankind, and his accomplishment in restoring the world to our Heavenly Father.

I must also express my great thanks to Miss Kim who through her teaching and guidance has changed the course of my life forever.

My accomplishment has been little in the past three years but I pray that in the next three years I will accomplish many many times as much for the restoration. Within this year I am sure we will see much work accomplished in the United States. I hope that in the United States we can in the near future match some of the activities that we have heard of from our Families in Korea and Japan.

News from Berkeley

An open letter to the group,

Pauline Phillips

I feel that we are beginning to see the great spiritual movement take place. I went to hear a man speak the other night, who works for Oral Roberts. He said that people were seeking much deeper spiritual understanding and pulling away from the Church and seeking in small groups. He also said that Oral Roberts has begun to wonder and seek the answers to why do these healings take place, why do people speak in tongues. He wants to go much further than what he can see.

About 100 people from a Church here in Berkeley have been feeling spiritual force and speaking in tongues in their home prayer meetings. They are placing everything upon Jesus and have not received any revelation yet, but feel something.

All people seem to be sensing the spiritual force. I feel that soon and every soon God's power will sweep the earth at such a great force. All mankind will be caught up in it. It will surely come upon like a thief in the night, because even though they sense and feel they do not understand. If we tell them they do not listen. Thus there seems to be no way for us but to suffer first. Now we know how our Father feels. We know why He worked so long and so slowly to restore the fallen creation.

Mr. Edwin Ang moved into our house and four of us are now living together. Edwin is a great spiritual addition to us. He says that the more people talk against our group the more he is sure it is the Divine Truth from God.

We pray that in this year God will give us only good and able people who can be leaders and teachers, so that we will be ready for 1964. A group in New York predicted that this year will be pretty slow, but in the year of 1964 things will start, happening so fast, and if you are not ready then you will be left behind.

Miss Enid Lee has made contact with her home Island, Trinidad, through running an add regarding the Divine Principles in the news paper through for three days. As the result she received 49 letters one day in answer to the add. She was most surprised to have such a response so soon. All persons are between the ages of 18 and 27 and most of them were students and teachers of East India.

TO THE GROUPS IN PORTLAND AND WASHINGTON D. C. : We would love to hear from you. Please write letters for the New Age Frontiers. We gain new ideas from hearing other experiences. We like to have your news in our monthly news letters. with prayer.

My Dear Little Prince:

Peter Koch

It will probably be a few years before you can read this letter. but I want to send to you my loving thoughts from an overflowing heart.

Not only your parents, but all my brothers and sisters and myself had been waiting for you, and our hearts rejoiced when we heard of your birth. Now a great condition is fulfilled. You are yet but a sweet little bundle, but soon all the world will bow before you. Your father is the first man in history who could stand before God as a true man. We has given. life not only to you, but to all those who follow him. At one time you will continue his great work.

We are working to build the kingdom over which you will eventually reign. I am now active here in Berkeley to learn and to grow, that I may be adequately prepared and strong to go back to Germany and establish there a base for the new kingdom.

With love and devotion yours.

Dear Father:

May gratitude flow from my heart in an everlasting stream to you. Thank you, Father, thank you, for your many efforts, for your accomplishments, for your devotion - to God, Our Father, and mankind.

Last night I had a dream about war, in the midst of which I was telling the officers about the Divine Principles. Often I have dreams similar to this, and they make me reflect that we are very much at war in this Satanic world. Satan's army has lost its commander - in-chief, but the men are still fighting desperately.

Several nights ago, I presented at Pacific Lutheran Seminary a resume of my visions and feelings about the Divine Principles in an effort to convince the students that they must study

the message. Although I had been a student there in 1960-1, only ten out of 110 showed up, and of these, only one was interested enough to take my name and address. They were very critical of the movement, about which they had heard a few things from a Korean student who left Korea a number of years ago and who is now studying at a seminary in Berkeley, Pacific School of Religion. Rumors are beginning to spread about the group, and I sense a possible reoccurrence of the events that took place in Korea ten years ago. I have come to realize, Father, that the ministers and seminary students, even the officials of the churches, are not willing to listen to or even consider the message for which you labored so hard; we must work most intensively among the laymen.

The spirit world is becoming more active, as is evidenced by the increase in "speaking in tongues" in the churches of Berkeley, the Bay Area, and even other parts of the United States. But we must be wise in contacting those who have experienced this spiritual phenomenon, for most believe it to come from the Holy Spirit.

Finding worthy members is like digging out specks of gold from a granite wall. The work is still slow and the rejection great, but I know from your example that we must undergo these difficulties and overcome them. May God, Our Father, give all of our family the courage, wisdom, strength, and enthusiasm needed to prevail and to conquer quickly!

May the physical restoration and the sanctifying of Korean soil proceed rapidly. My mind, heart, and body are with you, the Korean family, in spirit, as you undertake this vast task.

Father, thank you again for your accomplishments. My lips pour forth praise, although my mind is still overcome in awe at the immensity of God's imminent presence and working in history through men. My love to you and your family.

News from San Jose

Dear Miss Kim:

Orah Schoon

As I sit down to write these few words for the news letter I wish that I could meet and talk with each and every reader. This would be a wonderful experience. But then each day is full of new experiences. I wondered what unusual happening or event I could relate to you that would help others. There has been no one special or outstanding event. It has been a continual day by day closer and deeper awareness of God and how He has worked in the past and is working today. It is so wonderful, I can hardly express myself. When I see what the future holds I want to work, and work and work for God. I am ashamed I have done so very little. Never can I ever thank and praise Our Lord enough for His Divine gift to mankind. I pray that I will grow to be worthy of knowing His Divine truth and love.

From my heart.

Dear Miss Kim:

Carl Rapkins

I have been centering my efforts lately on the San Jose Bible College. They seem friendly and easy to talk to generally. I tried to show them that we cannot put the Bible on a pedestal, although it is a great book. Also I attempted to point out the result of man's efforts to interpret it. I think they were a little more receptive to the suggestion that we are too limited intellectually to interpret the book completely or even well enough, than they were to the statement that the Bible is not factually infallible. I don't know how good an approach this is, but I felt it was necessary because of the attitude they had toward the Bible.

I am also trying to join Church youth groups as I think doing this could present the best opportunities to witness. It seems like I would have a chance to talk to more people this way.

Sincerely.

INTRODUCTION TO THE GOSPEL OF MARK

Douglas Burns

I shall attempt to write a brief introduction to the four Gospels based on the book, The Introduction to the New Testament, by Good Speed.

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The Gospel of Mark, the oldest of the four Gospels. Goodspeed, a prominent Biblical scholar, dates the writing of Mark soon after the fall of Jerusalem which was A.D. 70. This is almost 40 years after the death of Jesus, and yet it is remarkable that we possess written accounts of the life of Jesus as early as Mark. The first Christians were not the kind of people that write books. They lived in a first-century Jewish atmosphere which definitely disliked literary composition, even the taking of notes. Also they cherished an apocalyptic expectation that promised neither time nor reason for such efforts.

When Peter was in Rome, Mark was his interpreter. A few years after Peter's death, Mark wrote down what he remembered of Peter's sermons and enriched his account with such matters as the fate of John and possibly the core of the Little Apocalypse. The undoubted want of cohesion which has been detected in Mark is just what one would expect if the book had such an origin. Peter would ordinarily tell incidences in Jesus' work to illustrate or enforce some point he was making in his own preaching. It is very natural, therefore, for each of the detached items or units into which Mark, chapters 1-12, so easily falls should seem to deal with some problem of early Christian thought or life, it was for that that Peter meant them.

Early Christians did not greatly prize Mark's gospel. Compared with Matthew, Mark seemed clumsy and obscure. It was left for modern learning to perceive the extraordinary values of Mark.

Mark fully recognizes the historical worth of the gospel, which brings us nearer to the immediate circle of Jesus' followers than any other record of him that we possess. It is as though Mark felt that he was in the presence of something too great for him to master or control which he must simply record as faithfully as he might. This is why we get in Mark as in no other gospel this strange vague sense of great things close at hand. One has the strange feeling in Mark that he is very close to the mind of Jesus; he is nearer to Jesus' confidence than any one else in the New Testament, yet very little is explicitly told about his hopes and plans. Mark portrays Jesus not primarily as a teacher, but as a man of action. No more convincing or dramatic account has ever been written of the sublime effort of Jesus to execute the greatest task ever conceived -- to set up the Kingdom of God on earth.

STUDY OF COMPARATIVE RELIGIONS

Y. O. Kim

Having realized the need of understanding the major religions of the world besides Judaism and Christianity, I shall attempt to write a succinct introduction to one religion at a time. This study will be based on "The World Living Religions" by Robert Ernest Hume, PhD, professor of the History of Religions, Union Theological Seminary.

Preface: Religion is the chief differentiating characteristic of man. Some animals may surpass some men in certain abilities, such as keenness of sense-perception, practical constructiveness, companionsability, and economic productiveness, but no animal has to human knowledge displayed any evidences of religious life, nor has any animal ever done anything which might be interpreted as a preparation for a life beyond death. Certain human individuals do seem to be lacking in religious interest, just as they are lacking in the higher mental and moral interests, yet mankind as a whole is universally religious.

In the history of mankind there never has been a tribe of men without some form of religion. Even the bushmen of Central Australia and the Indians of Patagonia, who represent the lowest forms of existent human life, cherish some belief in the spirit world and engage in some kind of worship. In the oldest monuments of civilized man, as shown in the pyramids of Egypt and the early Vedic scriptures of India, religious convictions, aspirations, and practices are in evidence.

Religion has been one of the most powerful factors in human history. Other aspects of human life have indeed been important, yet the pre-eminently noble characteristic of man throughout his entire history has been his religion. He is convinced that he stands in certain superhuman relations, and is satisfied that he has received needed superhuman help,

A number of historical religions have passed away: one of Africa, the religion of ancient Egypt; two of America, the religions of ancient Peru and Mexico; five of Asia, Mithraism, Manichaeism, and the religions of Babylonia, Phoenicia, and the Hittites; four of Europe,

those of the ancient Greeks, of the Romans, and of the early Teutons and the Scandinavians.

The living religions are eleven in number. We shall briefly investigate one by one. There are newly rising religions in America and elsewhere, and their numbers should be great but I shall not include them in this study because I have no way of obtaining complete information on them.

HINDUISM

(The Religion of Divine immanence and an Hereditary Graded Social Structure)

1. Introduction: Hinduism, dating from perhaps 1500 B. C., is the oldest living organized religion in the world. Hinduism has been an hereditary system, always confined within the land of India..

Hinduism is unique among the religions of the world for its system of caste. There are four main historic castes, whose members must follow their hereditary occupation, and must refrain from marrying and even from eating with members of other castes. Arranged in successively subordinate position, they are: Brahmins, the priestly and intellectual class; Kshatriyas, the rulers and warriors; Vaishyas, the common agriculturists and artisans; and the law-caste Sudras. The process of subdivision continued and there are over 2000 mutually exclusive subcastes in the Hindu system.

Hinduism is remarkable for the devotion of adherents characterized by so great a variety and vagueness of their religious beliefs. "In this country no one has any objection to stating his religion... No one is interested in what his neighbor believes, but he is very much interested in knowing whether he can eat with him or take water from his hands." ("General Report of the Census of India, 1911.")

Hinduism's main theological belief is in one omnipresent Divine Being named Brahma. Yet this pantheism is not to be found in the four Vedas and the Brahmanas, which are the two earliest groups among Hinduism's sacred scriptures. As a matter of fact, orthodox Hindus have believed in every kind of theism, polytheism, and pantheism. They have worshipped any object which they prefer, or virtually none. They have followed any standard of morality, or almost none. Yet they have been recognized as Hindus in good and regular standing, so long as they have not flagrantly violated the rules of caste and for that offense been outcasted.

Hinduism is the complex gradual growth of a very religiously minded people with many different temperaments. It has been diversified, yet unified, by its theoretical belief in one immanent, all-inclusive, all-sanctifying World Soul, and by its practical social control through caste. Hinduism has developed at least six different types of religion, which have been embodied in successive sets of documents. These together constitute the sacred scriptures of Hinduism. They are all written in the Sanskrit language, which is the mother of all the modern Indo-European languages.

2. Early Nature-Worship: The Four Vedas (Before 1000 B. C.)

The name for all the sacred scriptures of Hinduism inclusively is the "Vedas," meaning Books of Knowledge. Different schools in Hinduism have their special Vedas. The four earliest are: Rig Veda (Psalms); Yajur Veda (Sacred Formulas); Sama Veda (Chants); Atharva Veda (Charms). The Rig Veda is the most important and it is the oldest document among the world living religions. One of the verses in the Rig Veda, which is at least a thousand years older than Christianity, is still used by orthodox high-caste Hindus as a daily morning prayer to the sun: "Let us meditate upon the adorable, Glory of the Divine Vivifier! And may He direct our thoughts!" (Rig Veda, 3:62.10)

The type of religion which is found in these earliest documents of Hinduism is mostly nature-worship. The Rig Veda contains prayers and praises addressed to some seventy-six different objects, mostly personalized objects or powers in nature: for example, sun, moon, sky, wind, rain, dawn, earth, air, fire, etc. The most important of the Vedic deities is Indra, regent of the atmosphere and the rain. The desires expressed in the prayers to these early Hindu deities are mostly for long life, sons, cattle, good crops, freedom from disease, success over enemies, and general worldly prosperity. Yet those early documents of India, more than a thousand years before Jesus, contain also some noble ethical ideas. One of the two sky-gods is designated

Dyaus Pitar, meaning "Heaven-Father." "Heaven is my Father, Progenitor! There is my origin." (Rig Veda, 1:64) But the idea of fatherhood connected with Dyaus Pitar is almost that of physical paternity, this male deity being coupled regularly with a female deity, Prithivi Matar, "Earth-Mother." The most highly ethical of the various Vedic deities is Varuna, the encompassing "Heaven." Varuna and practically all of the Vedic deities have passed away in later Hinduism, yet the primitive worship and dread of the powers in nature still continues in Hinduism. There is only one mention in the Rig Veda of the four castes of Hinduism. The four main groups in human society represent the successively lower organs, or functions of person, "His mouth became the Brahman. His arms became the Kshatriya. His thighs are the Vaisya. The Sudra was produced from his feet." (Rig Veda, 1-:90.12)

The chief method of salvation in the Rig Veda is prayer,

3. Priestly Hinduism: The Brahmanas (1000 - 800 B. C.)

The relatively simple Vedic religion was transformed into a system of strict domination, elaborate ceremonies, various material offerings, and even bloody animal sacrifices, all under the control of the Brahman priests. The Brahmanas, meaning "Priestlies," are a group of extensive prose treatises on religion. They contain chiefly directions for various prescribed sacrifices and some religious legends.

The special emphasis in the Brahmanas is on the sacrifices. "Assuredly the sun would not rise, if the priest did not make sacrifice." (SBE, 12:328) The most important and elaborate is the Asva-medha (horse-sacrifice), which occupies a whole year for its completion. Its mere beginning involves the slaying of 609 animals in a certain prescribed succession. The mere performance has unlimited saving efficacy. "Whoever performs the Asva-medha sacrifice, obtains all his desires, and attains all attainments." (SBE, 44:347) "This is the atonement for everything, the remedy for everything. He who performs the Asva-medha, redeems all sin." (SBE, 44:328)

As the sacrifice performed by hired priests was considered the most important act in religion, so the old Vedic deities became less important. The Brahman priests, who knew the ritual, were elevated to a position on a level with the deities. A person's salvation depends upon paying fees to officiating priests. For the first time in Hinduism restrictions are placed on eating beef, and on a wife's eating along with her husband. And the idea of reincarnation is first clearly stated in Brahmanas.

Salvation according to the Brahmanas, is to be obtained chiefly through sacrifice performed by the Brahman priests.

4. Philosophic Hinduism: The Upanishads (800-600 B. C)

Fondness for philosophic speculation has always been a characteristic of the Hindus. This trait became dominant in the third set of sacred scriptures, the Upanishads, "Seances," where youths and even women display interest in philosophic discussion.

The Upanishads represent almost a new type of religion, which centers in the concept "Brahma." In the Vedas and Brahmanas that word had meant "prayer," or "sacred knowledge." But in the Upanishads the word is used to designate the one Supreme Being.

All the Vedic deities, indeed all things and all events are to be regarded as manifestations of one Power at the heart of the world. But philosophically Brahma is to be interpreted as the absolute, infinite, eternal, omnipresent, impersonal, indescribable, neuter Being. It may also be designated as spirit (atman), a world soul, into which the individual human spirit is also to be merged.

In contrast with the one infinite abiding Reality the manifold world with all its changing finite phenomena must be regarded as a dream or an illusion (Maya).

Theoretically, then, salvation is simply a quiet unstriving realization of one's real self as free from all changes, even from transmigration, and as completely absorbed in Brahma-Atman.

Practically, however, the way of knowledge may be supplemented by the Yoga method of inducing tranceconsciousness or trans-consciousness. Quiet suppression of all sense activity,

even of breathing, may be made to promote breathless contemplation on the ineffable, eternal, absolutely inactive, indescribably blissful Brahma, which is already immanent within one's own heart.

Ethically there are no distinctions whatsoever, either of right or of wrong, either of good or evil, because this religion puts the individual immediately into *oneness with the serene*, supernatural, almost incomprehensible, impersonal Supreme Being. "Such a one, verily, the thought does not torment: 'Why have I not done the good?' 'Why have I done the evil?'" He who knows this, saves himself from both these thoughts. This is the Upanishad mystic doctrine." (SBE, 15:63)

Hinduism in the Upanishads still retains the four fold caste system as originally created, though now from Brahma,

But salvation according to the Upanishads is to be obtained chiefly through one's own philosophic speculation upon pantheistic Supreme Being.

5. Legalistic Hinduism: The Laws of Manu (about 250 B. C.)

Hinduism had been presented attractively to three different human temperaments by the Rig Veda, the Brahmanas, and the Upanishads. These three successive sets of documents had interpreted religion as being chiefly an affair of prayer, of sacrifices, and of philosophic speculation respectively. But Hinduism has continued to be an effective force in the lives of its followers because about 2100 years ago it was elaborated as a compulsory social institution, with some detailed commandments and prohibitions for daily living through all the stages of life.

The Law-Book of Manu is the most highly revered and influential among several codes of Hindu law. It is a remarkable book and some of its moral precepts are worthy of Christianity itself. Its twelve chapters contain some wise maxims; for example: respectful obedience to parents and teachers; repentance and confession; fulfilling troth; reverential eating; unresentful patient endurance of evil.

However, as a whole, Manu is unmistakably a Hindu document. It teaches the sacredness and saving efficacy of the Vedas, the performance of Hindu sacrifices, the sanctioning of war, Upanishadic knowledge of Brahma-Atman, and final release from transmigration.

The fourfold caste system has been presented in Manu with great elaboration. With their respective occupations they were a primeval divine creation for the prosperity of the world. The Brahman by the mere fact of his birth as the supreme incarnation of deity has been placed in a position of permanent paramouncy.

Some noticeable innovations in Hinduism were made in Manu, particularly the mapping out of four stages in the life of the perfect religionist: a youthful student, a married householder, a retired hermit, and finally a religious mendicant. Temples and temple priests are first mentioned in Manu. Idols are first clearly referred to in Manu along with some other vaguer but probable allusions. Allowed and forbidden foods are listed. Offenses and penances are first put into graded lists.

Salvation in Manu is to be obtained chiefly through obedience to law, particularly the law of caste.

6. Devotional Hinduism: The Bhagavad Gita (about 1 A. D.)

Among the many scriptures of Hinduism the one which has been most highly esteemed is the Bhagavad Gita. The Bhagavad Gita is a dramatic poem which starts with a stirring scene at the beginning of a battle. A Hindu knight, Arjuna, for the first time in the recorded history of Hinduism, raises the question of the propriety of killing people in war. His charioteer allays his conscientious compunctions by a remarkable discourse on the immortality and irresponsibility of the soul, which proceeds with a quotation from the Katha Upanishad. "It slays not, and it is not slain. It is never born, and it never dies. Weapons cleave it not, nor does the fire burn it. The waters wet it not, nor do the winds dry it up. Wherefore, knowing it to be such,

thou oughtest not to grieve for it. "(2:19-25)

Thus the practical duty of the knight as a member of the second caste remains unchanged. "To a Kshatriya warrior nothing is better than a lawful fight. If thou wilt not undertake this lawful fight, then by abandoning thy proper duty and thy honor, thou wilt be guilty of a crime."

The chief speaker in the Bhagavad Gita proves to be the deity Krishna, in the form of the charioteer. Hinduism here has undergone another very remarkable transformation when it represents the supreme deity in the form of one particular man. Krishna declares that he became incarnate. "For the protection of good men, for the destruction of evil-doers, for the re-establishment of piety. "(4:8) "Whoever worships Krishna with utter devotion dwells in Me, whatever be his course of life. "(9:29;31)

Very remarkable in Hinduism is the offer in the Bhagavad Gita of universal salvation to sinners, even to women and low-caste Sudras. However, the Bhagavad Gita reaffirms the inherent, unchangeable nature and function of the four castes. Other continuities of Hinduism in the Bhagavad Gita are reverence for the Vedas, and the termination of reincarnation or transmigration as being the greatly desired goal.

Salvation, according to the Bhagavad Gita, is to be obtained chiefly through devotion.

7. Popular Hinduism: The Epics and Puranas (1-250 A. D.)

The final literary product, and the most effective literary agency for the popularizing of Hinduism were the two great epics, the Mahabharata, or "The Great Bharata War," and the Ramayan, or "The Career of the God Rama," and also 18 Puranas, or collections of religious stories, literally "Ancient Tales."

Popular Hinduism is a vast conglomerate of all the features which have been enumerated in the scriptures; it contains also other features, among which the following are important.

Caste rules prevent a Hindu from eating, marrying, and all intimate dealings with persons who belong to the other castes.

Sects are numerous in Hinduism. Two chief deities are Vishnu, the Creator, and Siva, the Destroyer. There are at least 59 subsects or denominations, representing widely different religious types, both philosophical and practical. But they all worship some deity.

Idolatry is abundantly manifest throughout Hindu India. It is directed toward all kinds of human and animal representations.

Popular Hinduism has innumerable temples and shrines, large and small, for the worship of local as well as general deities.

Sacred places, seasons, and festivals are prominent in popular Hinduism. Devotees in large numbers make pilgrimages to various holy rivers, mountains, cities and temples all over India. They observe holy days, feasts, and gala celebrations in the lunar and solar cycles. The sowing of seed and the harvesting of crops and other activities in agriculture are connected with religious ceremonies.

Popular Hinduism has been brought intimately into home life through prescribed observances for meals, birth, marriage, death, funeral, and ceremonial bathings and purifications.

A strict vegetarian and non-intoxicating menu is prescribed for the higher castes. Water must not be taken from the defiling hands of any low caste person.

The low-caste Hindus are regarded as "untouchables." They are excluded from the regular temples and from all social intercourse except menial servitude. Their religion is practically animism. Many animistic traits prevail in popular Hinduism, even among the higher castes, such as the fear of evil spirits and of eclipses, a belief in astrology, in horoscopes, curses, the evil eye, and charms.

8. The Essentials of Hinduism

Amid the unequalled variety of religious belief and practice which has prevailed in Hinduism, caste is the only feature which has been present through all its historical phases and successive scriptures. Yet some modern Hindu reformers are attempting to reject caste, or at least to reform it.

Reverence for the Vedas is another important feature which has prevailed throughout, Hindu-

ism subsequent to the first Vedic period. Yet very few Hindus possess personal acquaintance with their revered scriptures.

The fundamental theological belief is in one immanent, all-inclusive Being or Spirit, Brahma. Yet this belief was not present in Hinduism's first two stages and sets of sacred scriptures.

Karma and transmigration are two other beliefs which probably all Hindus believe. Yet these were not taught in the beginning of Hinduism, and are quite independent of the theological belief in Brahma.

9. A Comparison between Hinduism and Christianity,

There has been so much variation in Hinduism that only its most important teaching can be taken at each point. The teachings of Jesus must be taken in general to represent Christianity.

God. In Hinduism the Supreme Being is the impersonal Brahma, a philosophical Absolute, serenely blissful, beyond all hamperings either ethical, or metaphysical. In Christianity the Supreme Being is supreme personality, perfect in character, creatively purposeful, ethically controlling, lovingly serviceful, co-operatively redemptive.

Man. In Hinduism the human individual is an emanation or temporary manifestation of the impersonal Supreme, is not inherently or permanently worthful, is not responsible before God, is not permitted to be brotherly with all fellow human beings. In Christianity the human individual, a child of the heavenly Father, shares in the moral character of God, though capable of tragic selfishness, disobedience, and degeneration; he is responsible before God for loving service to fellow men, and is designed for abundant personal life with God and fellow men, both here and hereafter,

The World. In Hinduism the world is a temporary, worthless illusion (Maya). In Christianity the world is a substantial manifestation of the divine plan, wisdom, and power. It is to be progressively understood and enjoyed as a subordinate means of moral and spiritual life.

Sin. In Hinduism there is no real sin. Lamentable philosophic ignorance and practical violation of caste rules are defects, which will entail continued reincarnation. However, all apparent evils are overcome by immersion of oneself in the non-moral Brahma and by compliance with hereditary social conventions. In Christianity sin is real and is against God, against fellow men, and against self. The struggle against it is the contest into which all Christians are called,

Salvation. In Hinduism a person may follow any of three optional methods: the intellectual way of knowledge concerning pantheism, the emotional way of devotion to any favorite deity, and the practical way of works in prescribed ceremonial law. In Christianity salvation is obtained through whole-souled devotion to the love and law of the Father-God; Jesus Christ more than any other person helps to transform the character of his follower into the full likeness of a child of God.

Human Society. In Hinduism the people who have been born in the fourfold caste system constitute a divinely arranged structure of superimposed, mutually exclusive strata, to be accepted unquestioningly. In Christianity mankind constitutes a family, all its members designed for varied mutual service, to be improved progressively,:

Karma and Grace. In Hinduism there is acknowledged to exist quite apart from Brahma or any deity, a cosmic power of justice named Karma. This is an impersonal "law of the deed," which administers due retribution to every person for his deeds by assigning to him in his next reincarnation a higher or a lower social status. However, by abstaining from all efforts and desires a Hindu may succeed in overcoming the consequences of all his previous deeds, and thus escape altogether into superior state of impersonality. In Christianity the righteous God does indeed administer just rewards and punishments, but not in the form of reincarnation. The supreme principle operative in the world is that the gracious personality of God and of the godlike Jesus, and of every godlike human being, is able winsomely to attract a sinner into godlikeness,

year, The Master's remarks on New Year's Day

The motto for the 1960 was "Let the year be that in which we make the highest achievement of our lives." The motto for 1961 was "Let us be the representatives of the Father." The motto for 1962 was "Let us be the ones whom the Father would like to show off and be proud of." On the foundation of these previous mottos, the slogan for this year of 1963 is "Let us be victorious rulers," which will be the slogan for the next four years. The past three years were an inevitable and necessary three-year period to make restitution in the course of restoration. The highest and the greatest achievement could not be made without going through the greatest suffering. Accordingly the unforgettable, sad condition of restitution had to be made in 1960. Then, to become representatives of the Father, your hope, experiences and hearts had to be identical with those of the Father. Only under this condition could we subjugate Satan at the universal level. Only by subjugating the universal Satan can you be the ones of whom the Father can be proud before heaven and earth. Then you will be victorious rulers with God's blessing. In 1963, we must lay the foundation for the restoration of all things. Namely we must buy holy lots and expand them. With the blood-money of Jesus a lot was purchased to bury the bodies of foreigners. The Jews sold their true father, Jesus, for 30 denarii. To make restitution we must buy the land back at the cost of our blood. We must begin to merchandize goods, make money, and buy holy lots, so that we may be buried in those lands. Abraham, Jacob, Moses and Jesus were concerned with the land of their burial. We must follow their example. We must be ever*more thrifty than the Jews, so that we can restore the things of the world to God in order make a foundation for the liberation of this nation and all of mankind. When the holy land is prepared, we must dig up all graves, destroy all monuments of the Satanic world, clean the land and sanctify it. Then we must replace these with things precious to the hearts of people of all nations.

With the birth of a male child in December the foundation of our Church was completed. The year 1962 was a most complicated year and saw many events, because the trend of universal force turned in another direction. It is not an accidental coincidence that the Korean government has allowed political activities from this year, 1963. The Korean government started from 1962 a five-year plan of economical development, which will parallel our four-year course of material restoration. We must achieve our goal and demonstrate that our work is superior to that of the government. We must start with the new resolution to give up personal adornment and return to nature in this stage of material restoration. From this year on, we must inherit the suffering of Jesus on Calvary and pay back the price of his blood and the Father's blood (the blood shed by those who have throughout history been working for the Divine restoration of mankind). For the Father cannot avenge His blood, but only the sons can avenge the blood of the Father.

Our Church is the place where all people come back to their adolescence and the adolescent boys and girls meet each other and marry. That is, all members are brides before the Lord, Bridegroom. Therefore those who are going to marry must cut off their bonds with their own parents and brothers and sisters and unite themselves quickly with in-laws and have more regard for their in-laws than that which they had for their own relations. The custom of Korean marriage reflects the heavenly laws of adornment of a bride to the Lord. A Korean bride takes to her bridegroom's house everything which belongs to her when she marries. This is done to introduce her past history to her husband. Likewise, as a bride you must confess all your past history to the Lord. When a girl marries, she brings gifts to each one in the bridegroom's family. This is done to establish a bond of affection with the in-laws. The offerings and tithes we bring to the Lord have the same meaning. They are the gifts and sacrificial offerings which demonstrate the bride's desire to be a member of her husband's household. The blessing in marriage is the entry of your name in the husband's family register. Once you are entered in the family register, you have made the final step. If you are rejected by this family, there is no hope for you. Last year I gave prizes to a man and three women in order to make them examples in history and to open the way of salvation to the first generation, who are parallel to those who perished in the wilderness. Therefore they were chosen from among those who have married in the Satanic world and who have been willing to bring about a revolution in their family lives. The first generation must become one with those who received the prizes and must pass the standard of suffering that they have gone through. I will soon bless about 21 couples who have been following as couples for over three years. Then I will choose 120 bachelors and the same number of virgins who are all pure. Since the U. N. has not yet obtained membership of 120 nations I will choose and engage them for now, and postpone the actual blessing until later. The U. N. has already representatives from over 70 member nations, therefore I had to bless 72 couples last year. My 7-year course has been extended to 21 years. The year 1960 was the 14th year since I set out on my mission. I have had to marry and make a home according to Jacob's course. The remaining years are the period of the restoration of all things. When the 4-year course is over, my 21-year course will be completed.