



The background of the slide is a classic painting of a tropical scene. It features a river or stream flowing through a lush forest. On the left bank, a toucan with a large red beak is perched on a branch. In the center, a person stands on the bank, looking towards the water. On the right bank, two more people are visible, one standing and one sitting. The scene is filled with dense foliage, including palm trees and various tropical plants. The overall style is reminiscent of 19th-century landscape art.

# Chapter 1

## The Principle of Creation



- Throughout history, people have anguished over the fundamental questions of human life and the universe (p. 15).





# Principle



Humanity  
and  
Universe

# Result

- This is because no one has understood the root principle by which humanity and the universe were originally created.





# Principle



# Result

- The fundamental question is that of the causal reality.



**Causal  
reality**



**Principle**

**Humanity  
and  
Universe**

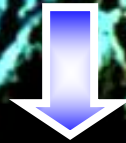
**Result**

- The fundamental question is that of the causal reality.



**Causal  
reality**

**Principle**



**Humanity  
and  
Universe**

**Result**

- Problems concerning human life and the universe cannot be solved without first understanding the nature of God.

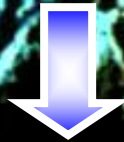




**God**

**Causal  
reality**

**Principle**



**Humanity  
and  
Universe**

**Result**

- Problems concerning human life and the universe cannot be solved without first understanding the nature of God.



# Section 1

## The Dual Characteristics of God and the Created Universe

### 1.1 The Dual Characteristics of God

# **(1) How can we know the divine nature of the invisible God ?**



- One way to fathom God's deity is by observing the universe which He created.



# (1) How can we know the divine nature of the invisible God ?

Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse.

Romans 1:20

- Just as we can come to know the character of an artist through his works, so we can understand the nature of God by observing the diverse things of creation (Rom. 1:20) (p. 16).

## **(2) Common elements in the natural world**

# **Common elements**



- Let us point out the common elements which are found universally throughout the natural world.

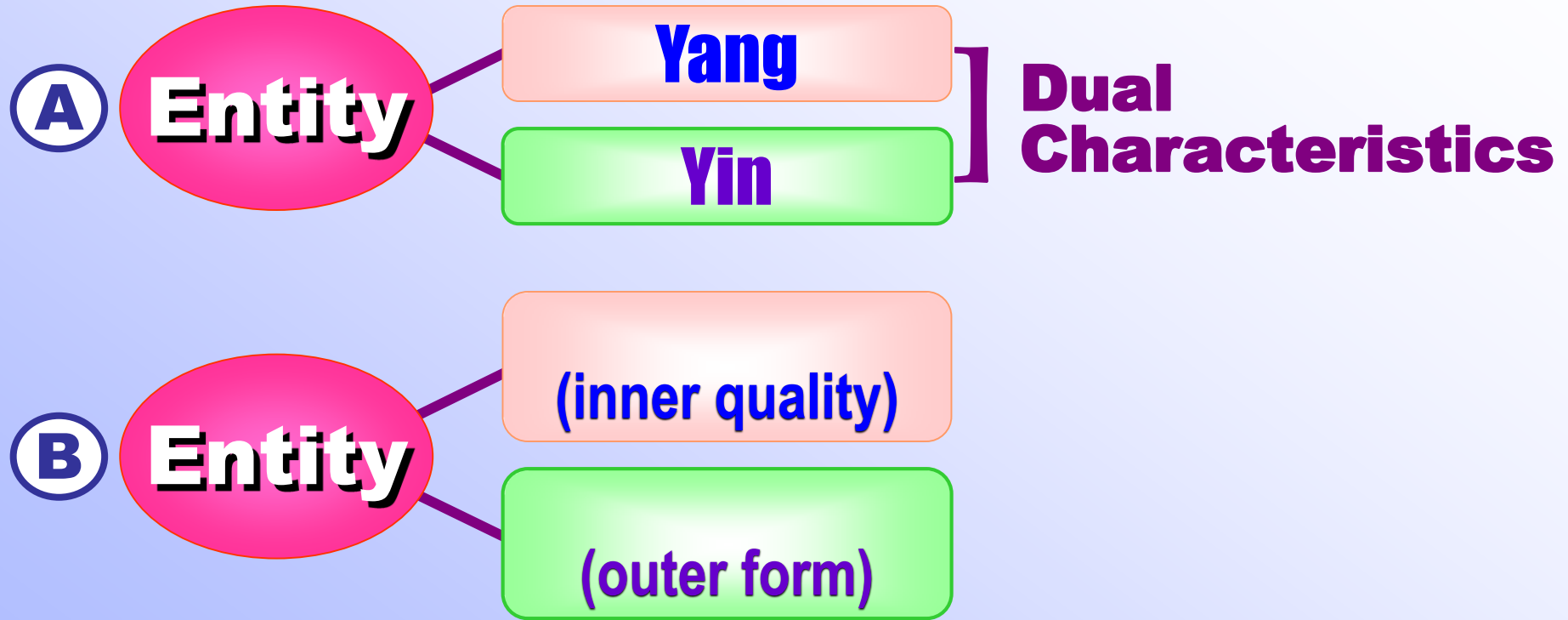
## (2) Common elements in the natural world



- A** Every entity, both within the entity and between it and other entities, possesses dual characteristics of yang and yin.

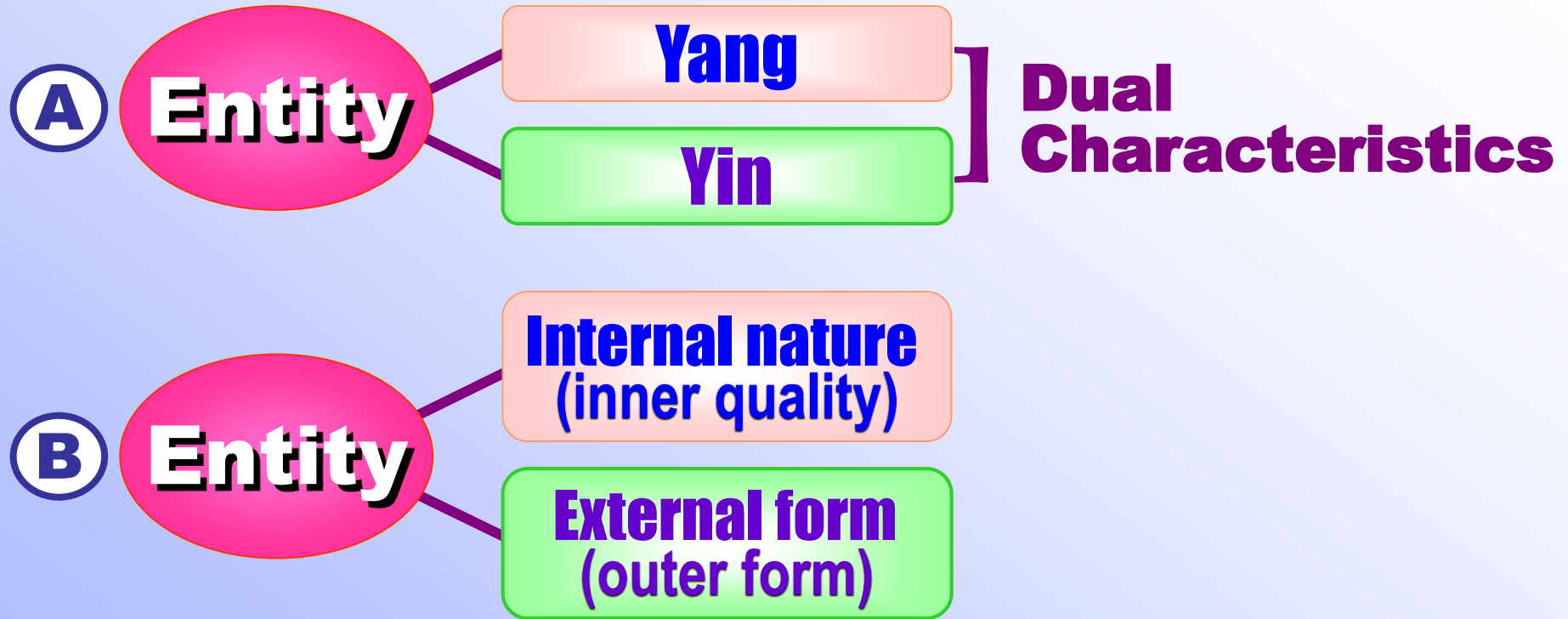


## (2) Common elements in the natural world



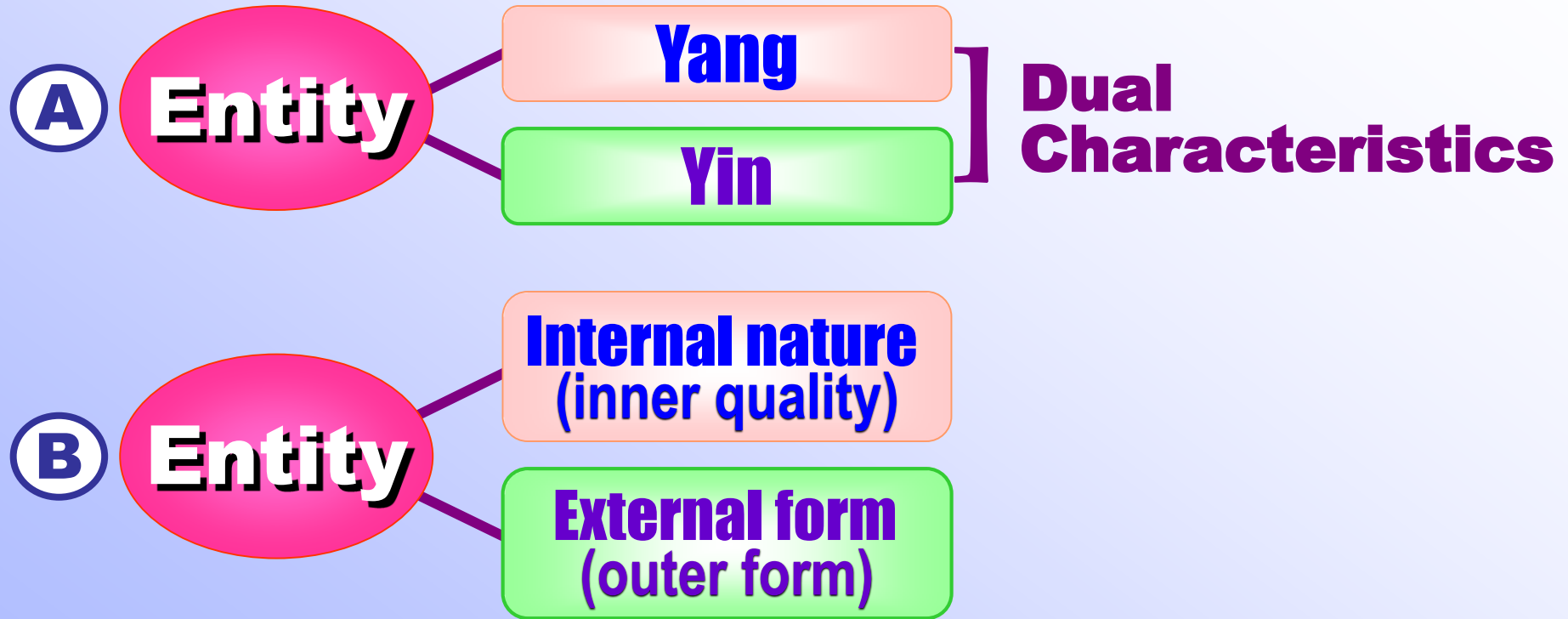
**B** More fundamentally, every **entity** possesses both an outer form and inner quality. The visible outer form resembles the invisible inner quality.

## (2) Common elements in the natural world



The inner quality is called internal nature, and the outer form or shape is called external form (p. 17).

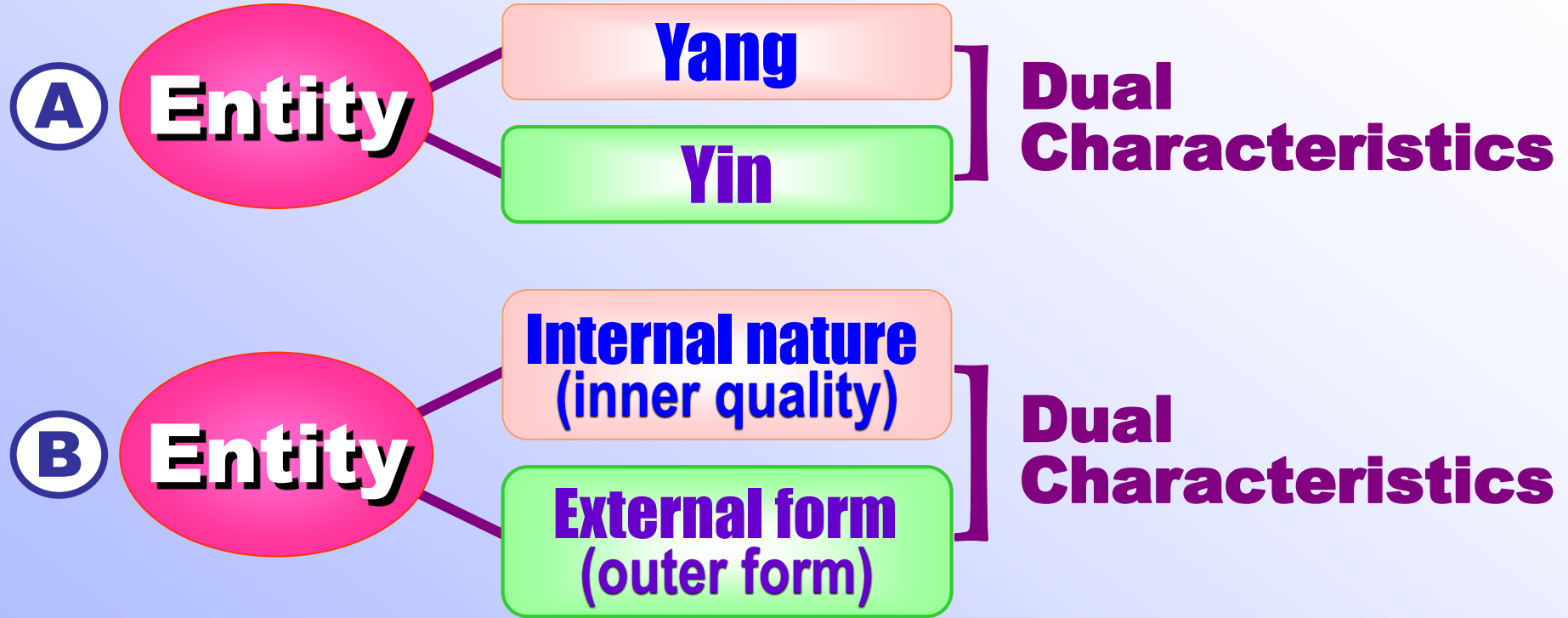
## (2) Common elements in the natural world



- Since internal nature and external form refer to corresponding inner and outer aspects of the entity, the external form may also be understood as a second internal nature.



## (2) Common elements in the natural world



Therefore, the internal nature and external form together constitute dual characteristics.



- It is only natural to surmise that God, the First Cause of all things, also exists based on the reciprocal relationship between His dual characteristics of yang and yin (p. 18).

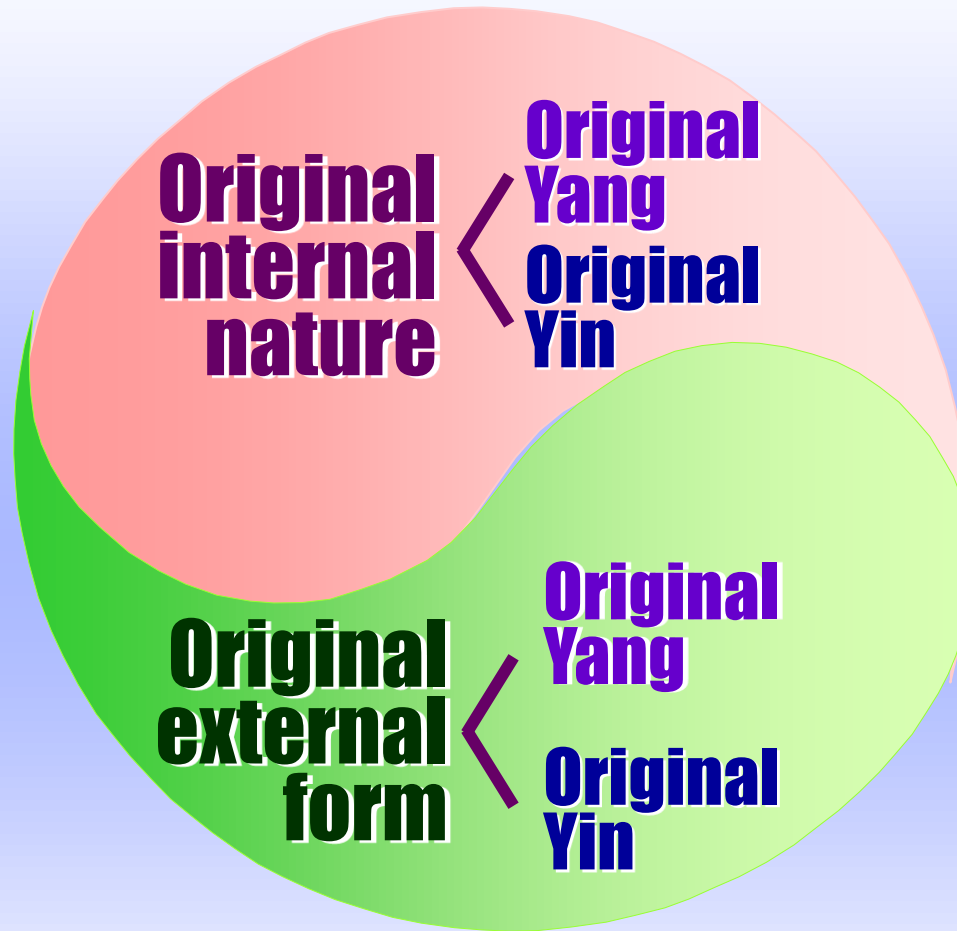


- As the First Cause, God must also possess the dual characteristics of internal nature and external form, which stand in the position of subject partner to the internal natures and external forms of all beings.



We call God's internal nature and external form the original internal nature and original external form.

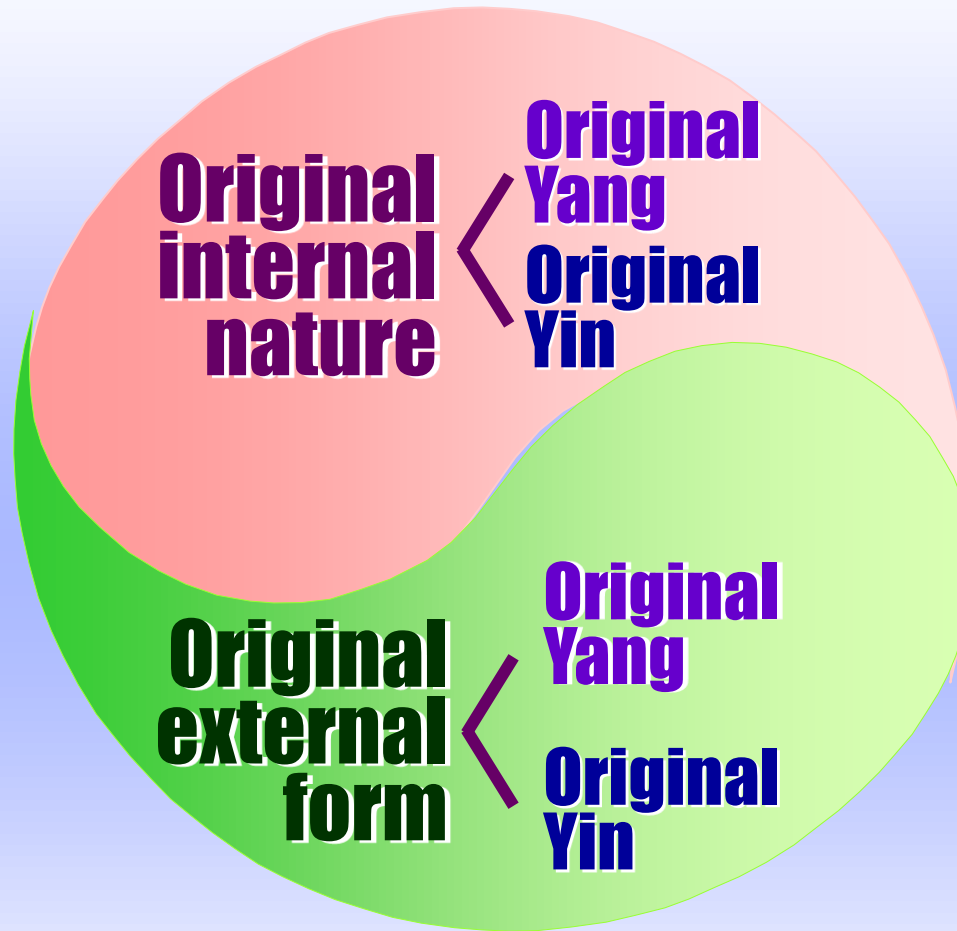
### (3) Relationship between God's original internal nature and external form, and God's original Yang and Yin



- God's original internal nature and original external form each contain the mutual relationship of original yang and original yin.



### (3) Relationship between God's original internal nature and external form, and God's original Yang and Yin



Therefore, original yang and original yin are attributes of original internal nature and original external form (p. 19).

## **(4) God is:**

- **Harmonious union of original internal nature and original external form**

- **God is the Subject and harmonious union of original internal nature and original external form.**

## **(4) God is:**

- **Harmonious union of original internal nature and original external form**
  - **Harmonious union of masculinity and femininity**
- 
- God is the harmonious union of masculinity and femininity, which manifest the qualities of original internal nature and original external form, respectively.

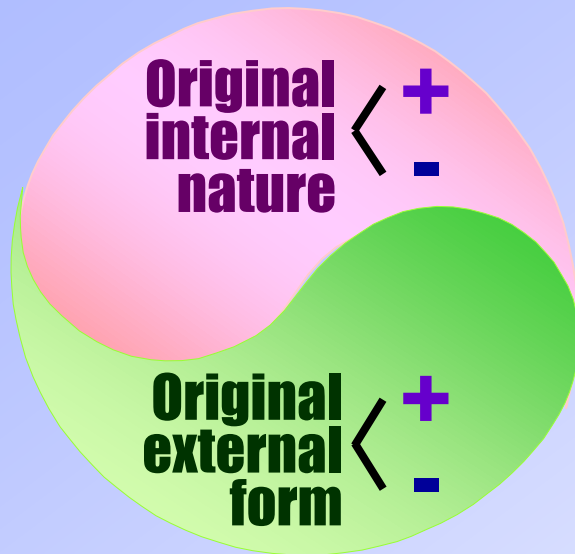
## **[4] God is:**

- **Harmonious union of original internal nature and original external form**
  - **Harmonious union of masculinity and femininity**
  - **Subject partner of internal nature and masculinity towards the universe**
- 
- God is the subject partner having qualities of internal nature and masculinity towards the universe.

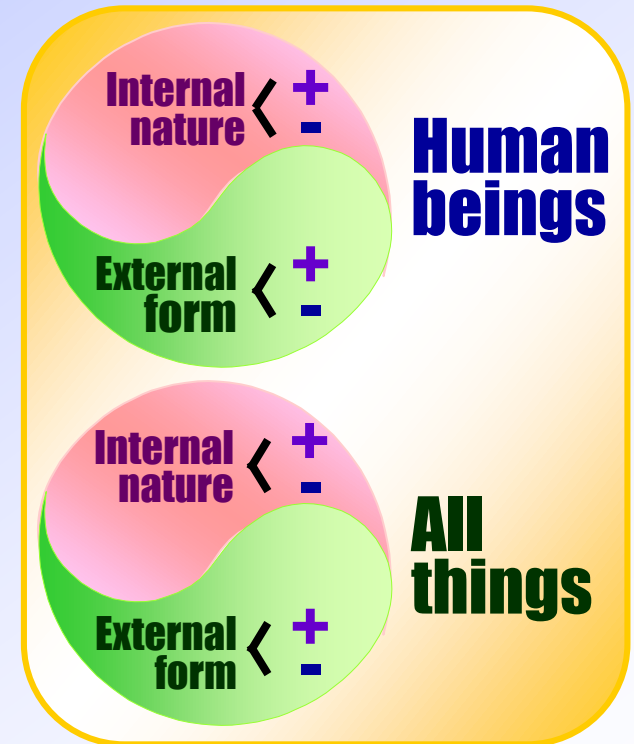


## 1.2 The Relationship between God and the Universe

# God



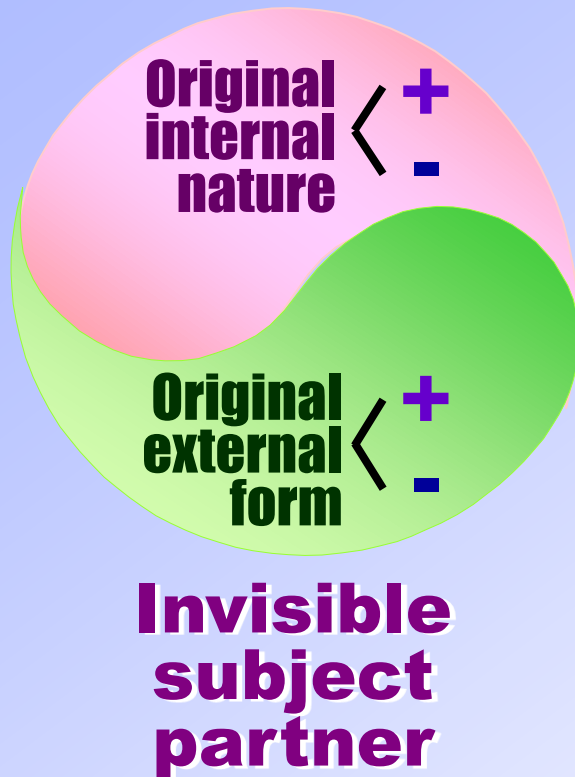
# Universe



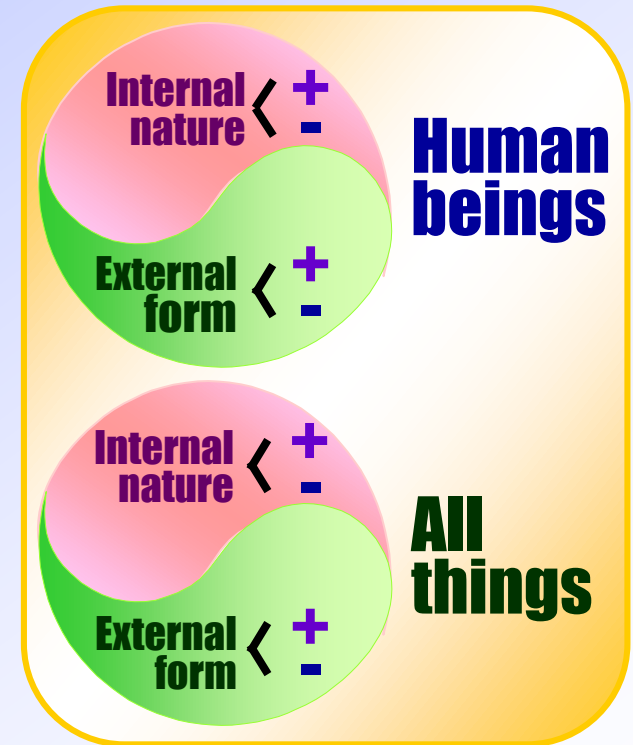
- The relationship between God and the universe can be summarized thus:

# 1.2 The Relationship between God and the Universe

## God



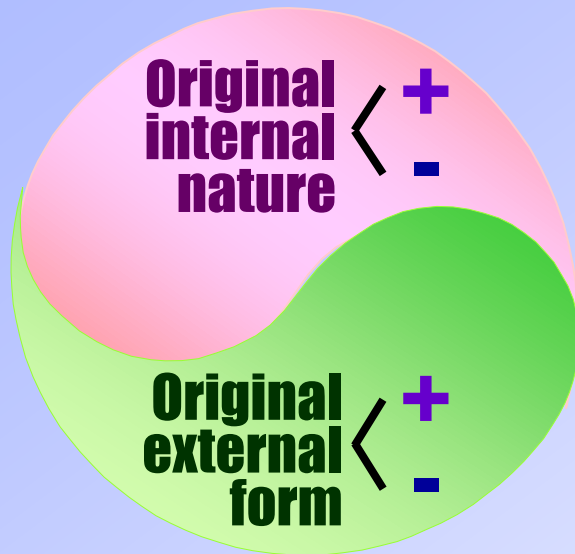
## Universe



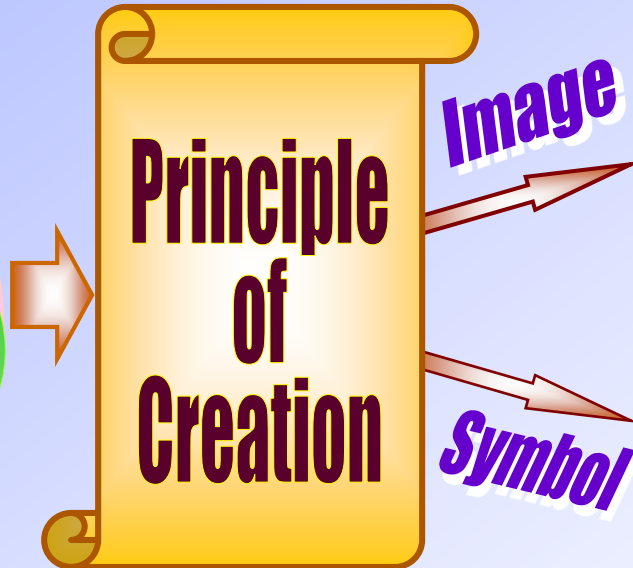
- God is the invisible subject partner, and the universe as a whole is a substantial object partner to God.

## 1.2 The Relationship between God and the Universe

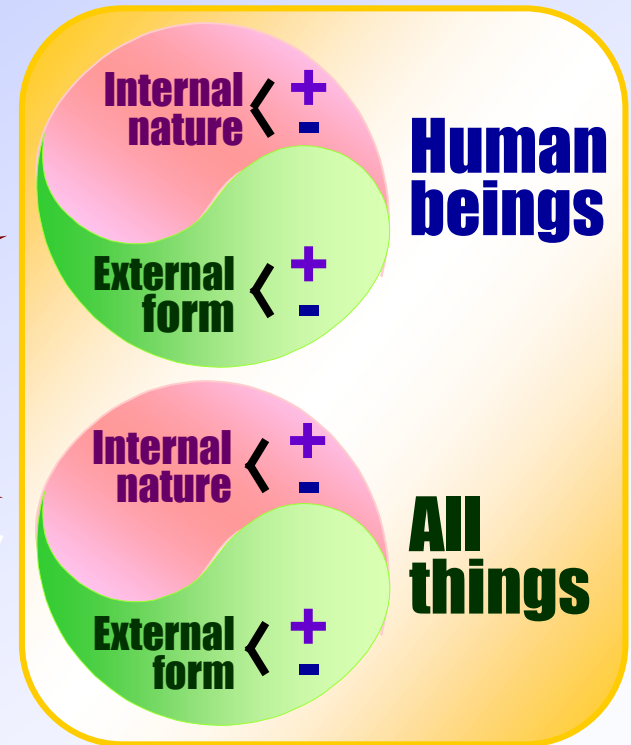
# God



**Invisible  
subject  
partner**



# Universe



**Substantial object partner**

In accordance with the Principle of Creation, God's dual characteristics manifest itself symbolically or in image as individual embodiments of truth, which constitute the universe (p. 20).



# Section 2

**Universal Prime Energy,  
Give and Take Action,  
and the Four Position  
Foundation**

# 2.1 Universal Prime Energy



- **Creator**
- **Absolute reality**
- **Eternal**
- **Self-existent**
- **Transcendent**

- God, the Creator of all things, is the absolute reality, eternal, self-existent and transcendent of time and space (p. 21).



# 2.1 Universal Prime Energy



- **Creator**
- **Absolute reality**
- **Eternal**
- **Self-existent**
- **Transcendent**

**Fundamental  
energy**

**Eternal  
Self-existent  
Absolute**

- The fundamental energy of God's being is also eternal, self-existent and absolute.

# 2.1 Universal Prime Energy



- **Creator**
- **Absolute reality**
- **Eternal**
- **Self-existent**
- **Transcendent**

**Fundamental  
energy**

**Eternal**

**Self-  
existent**

**Absolute**

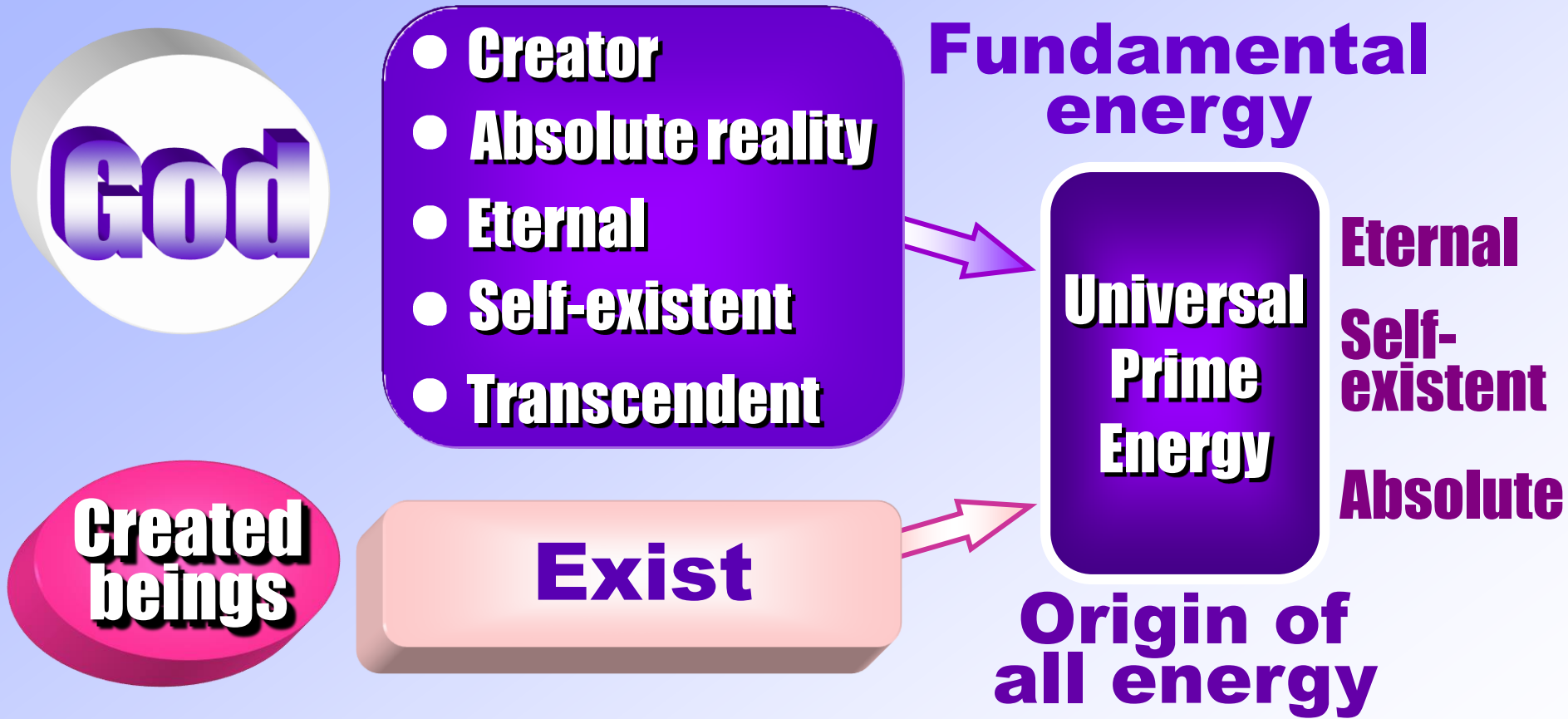
**Created  
beings**

**Exist**

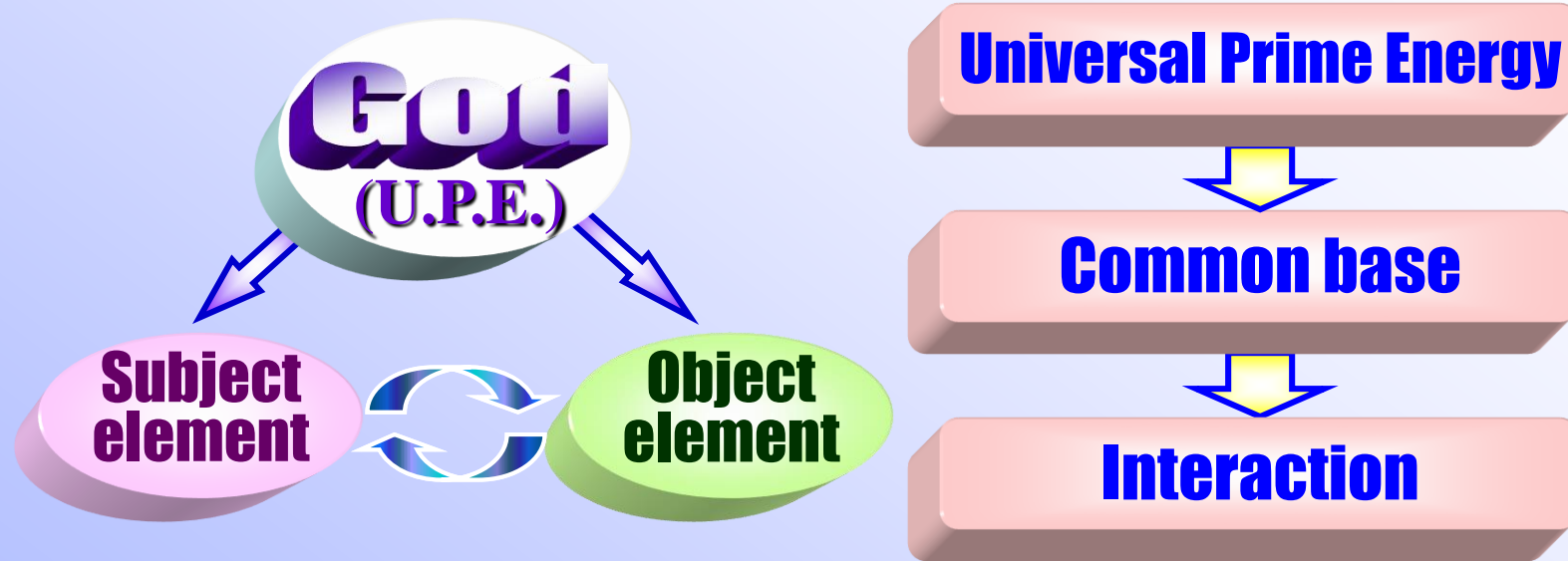
**Origin of  
all energy**

- It is the origin of all energies and forces that allow created beings to exist.

# 2.1 Universal Prime Energy

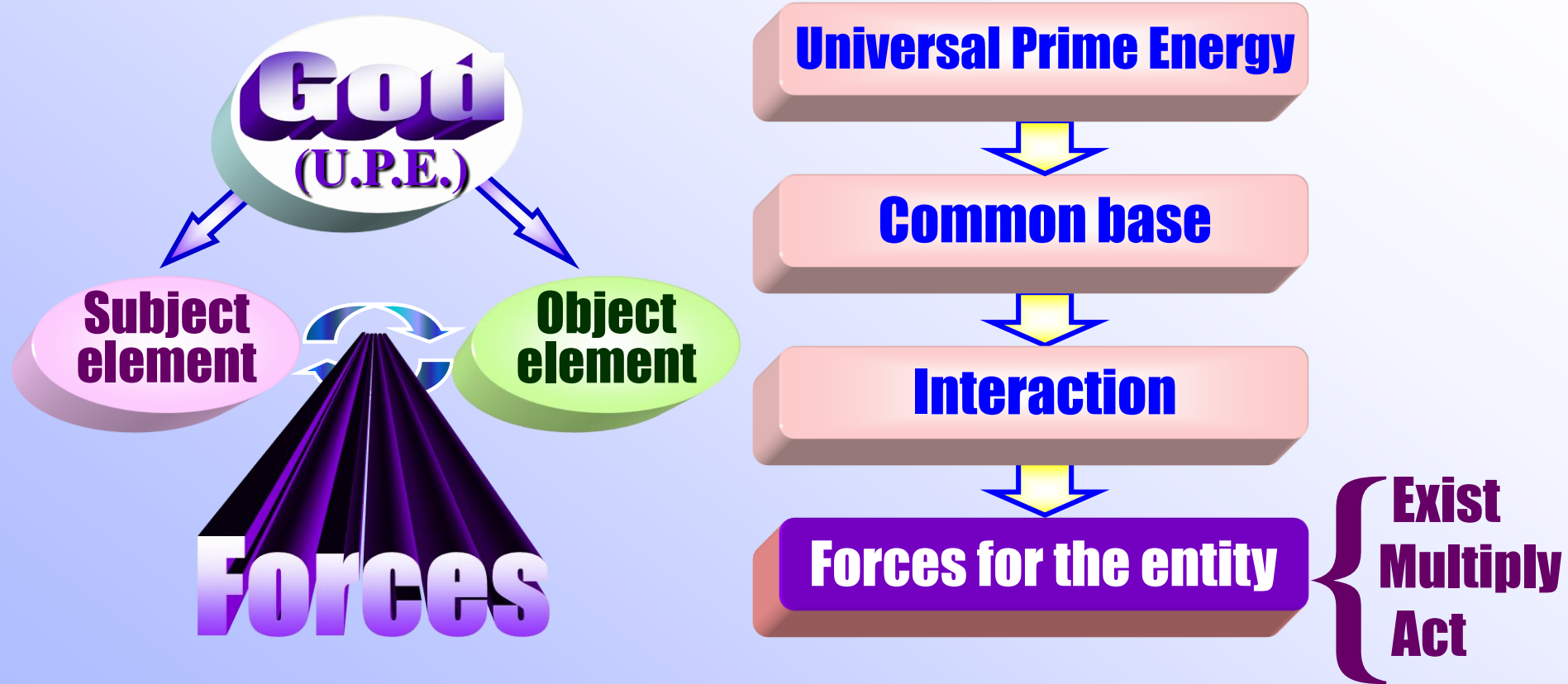


## 2.2 Give and Take Action



- Through the agency of universal prime energy, the subject and object elements of every entity form a common base and enter into interaction.

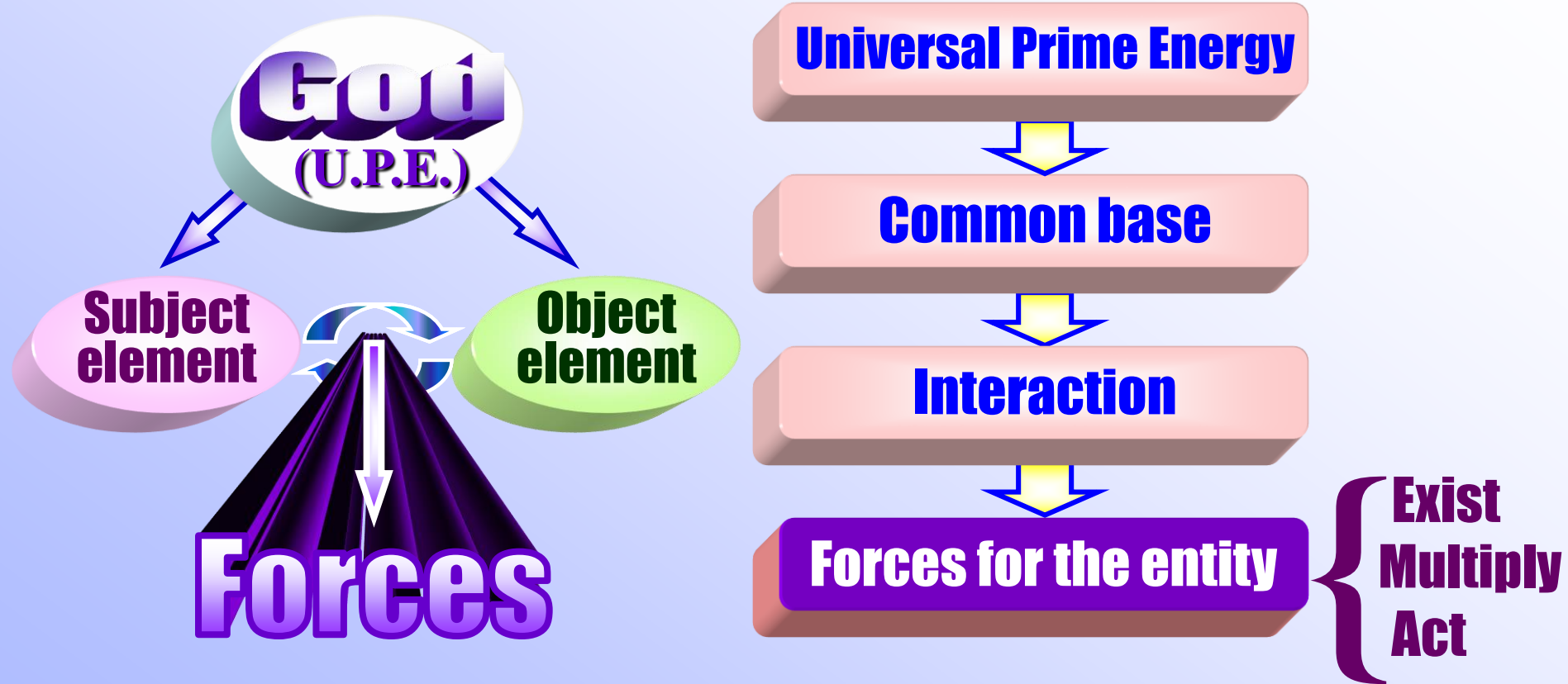
## 2.2 Give and Take Action



This interaction, in turn, generates all the forces the entity needs for existence, multiplication and action (p. 22).



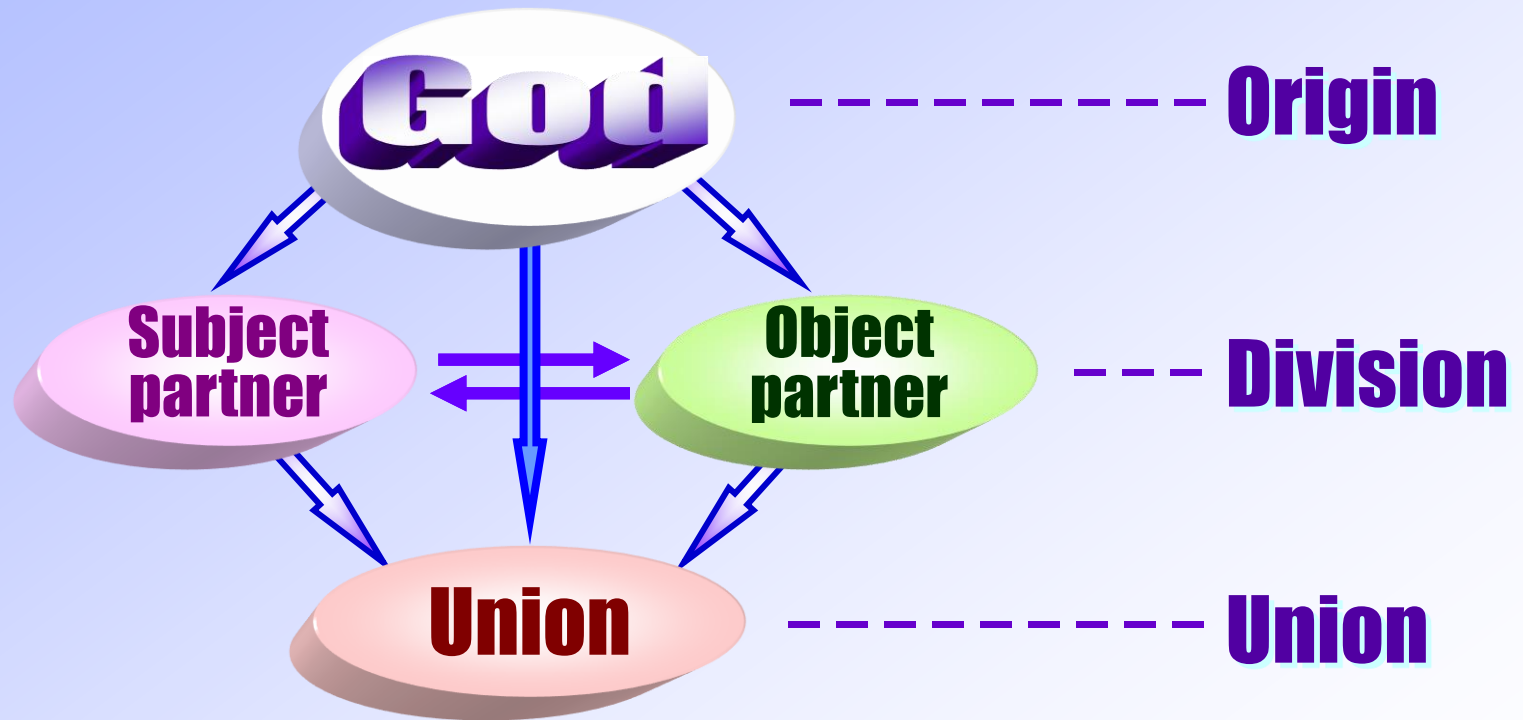
## 2.2 Give and Take Action



- The interaction generating these **forces** through this process is called give and take action.

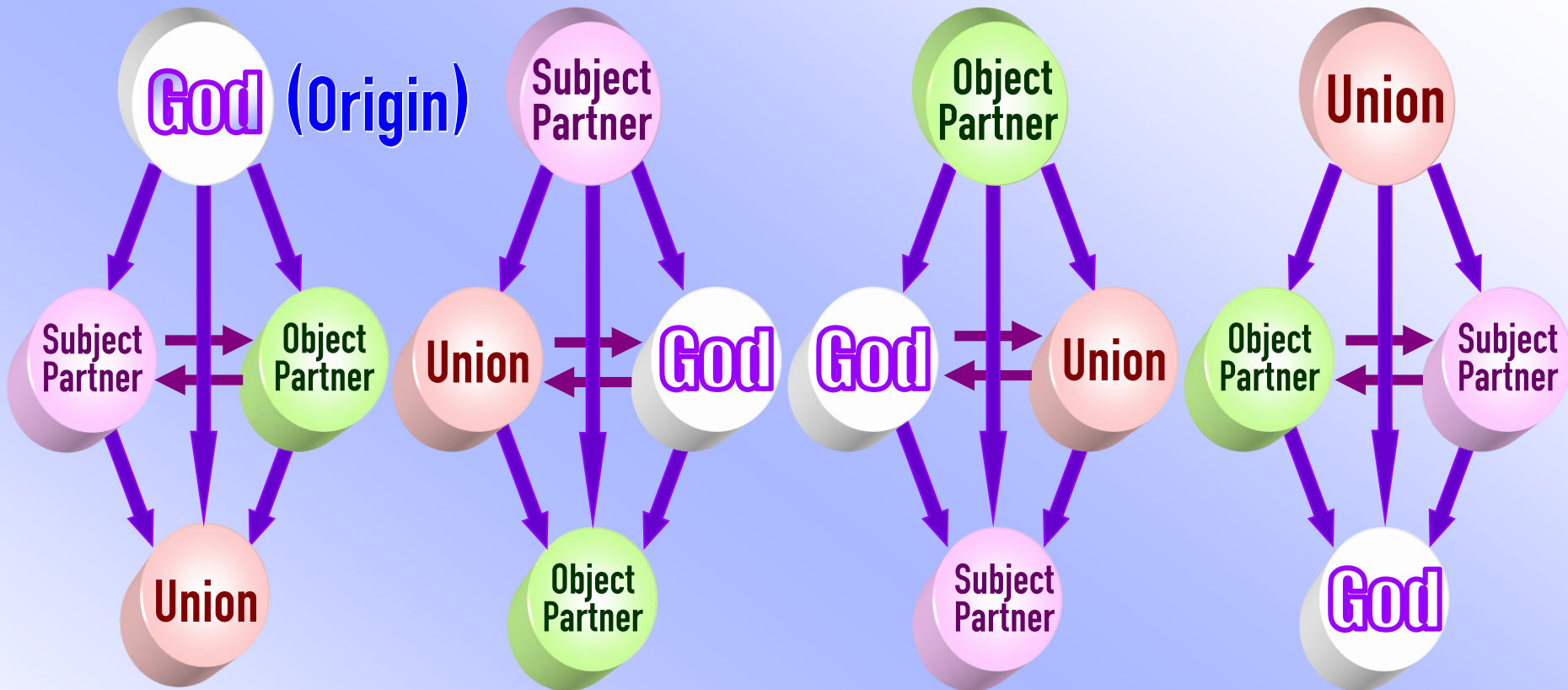
## 2.3 The Four Position Foundation Which Realizes the Three Object Purpose through Origin-Division-Union Action

### 2.3.1 Origin-Division-Union-Action



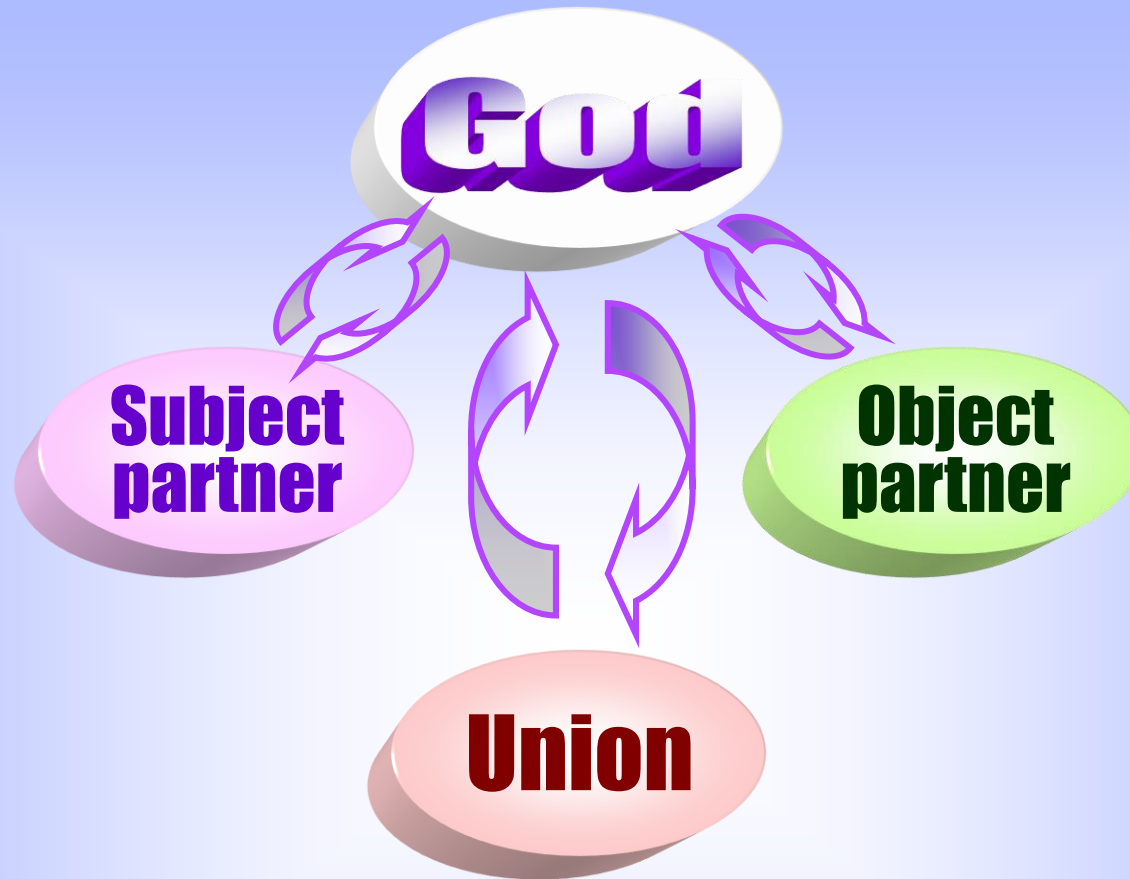
- The process in which out of God, the Origin, two entities are separately manifested and reunited in oneness is called origin – division – union action (p. 24).

## 2.3.2 Three Object Purpose

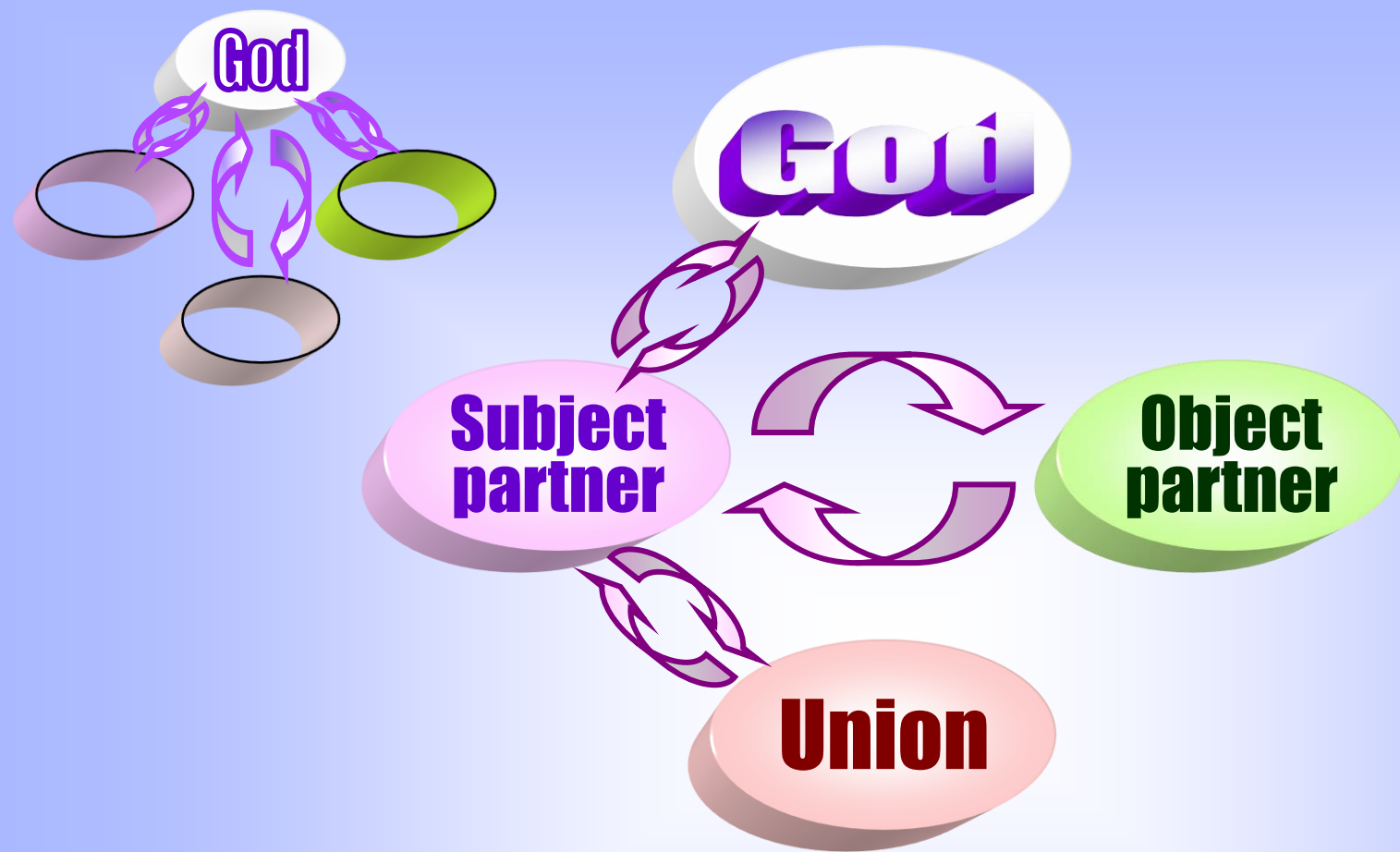


### Communion of three object partners

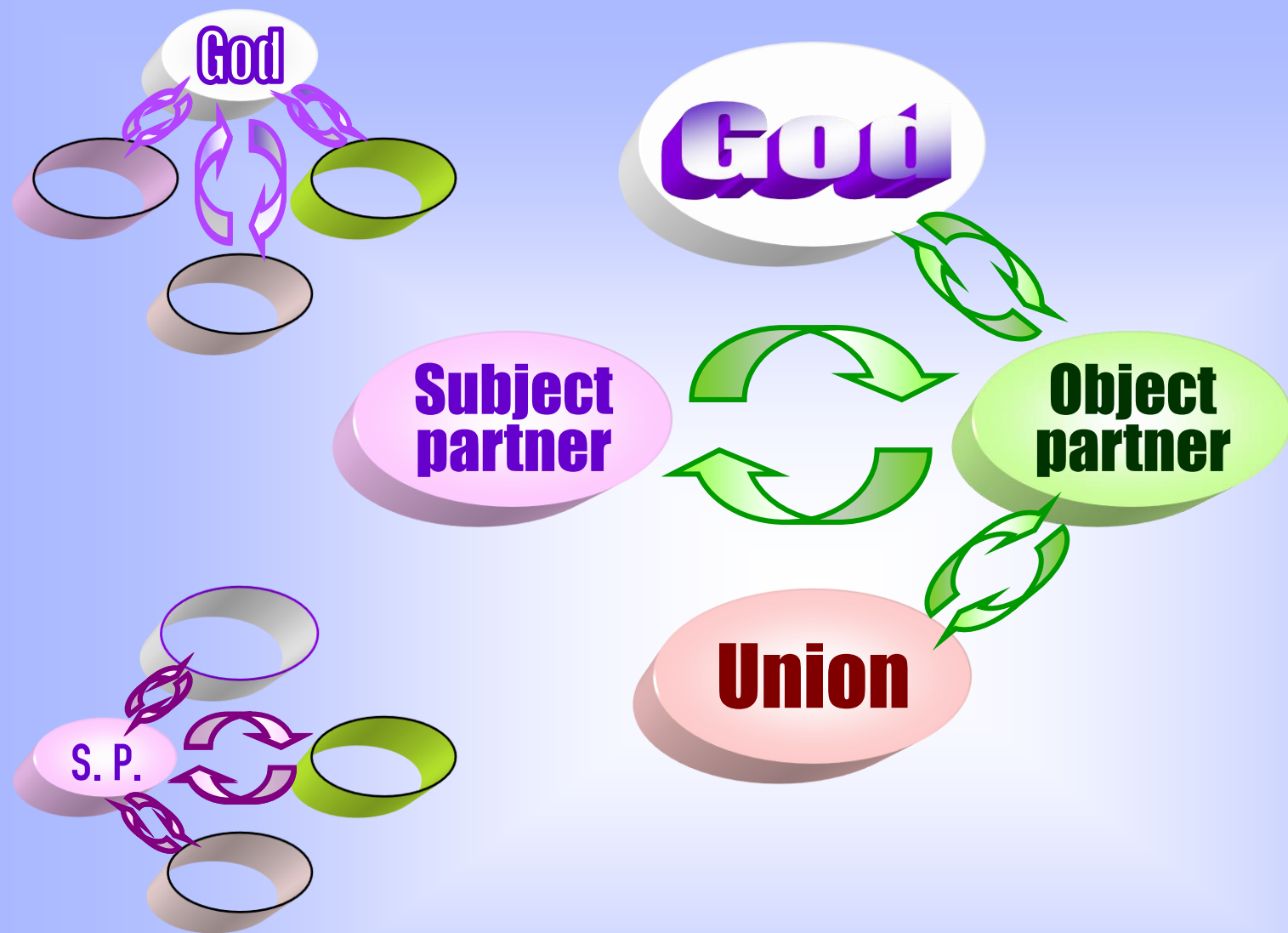
- Any of the four positions resulting from the origin-division-union action, namely, the origin, subject partner and object partner, and their union, may assume the position of subject partner and engage the other three as its **object partners**, forming a communion of three object partners (p. 25).



- When each of the **four** then acts as the subject partner and enters into give and take **with** the other three, they fulfill the three object purpose.

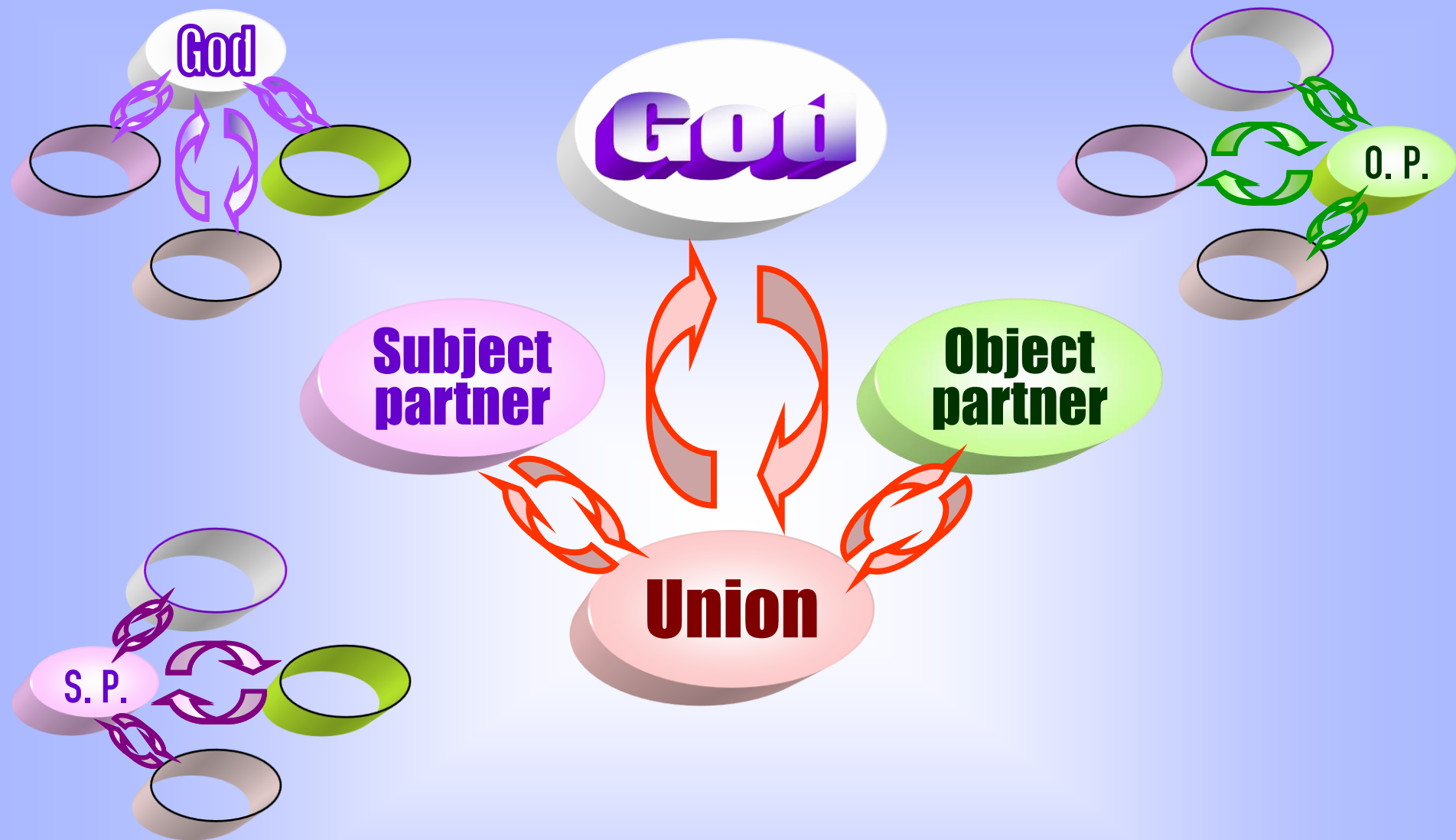


- When each of the **four** then acts as the subject partner and enters into give and take **with** the other three, they fulfill the three object purpose.

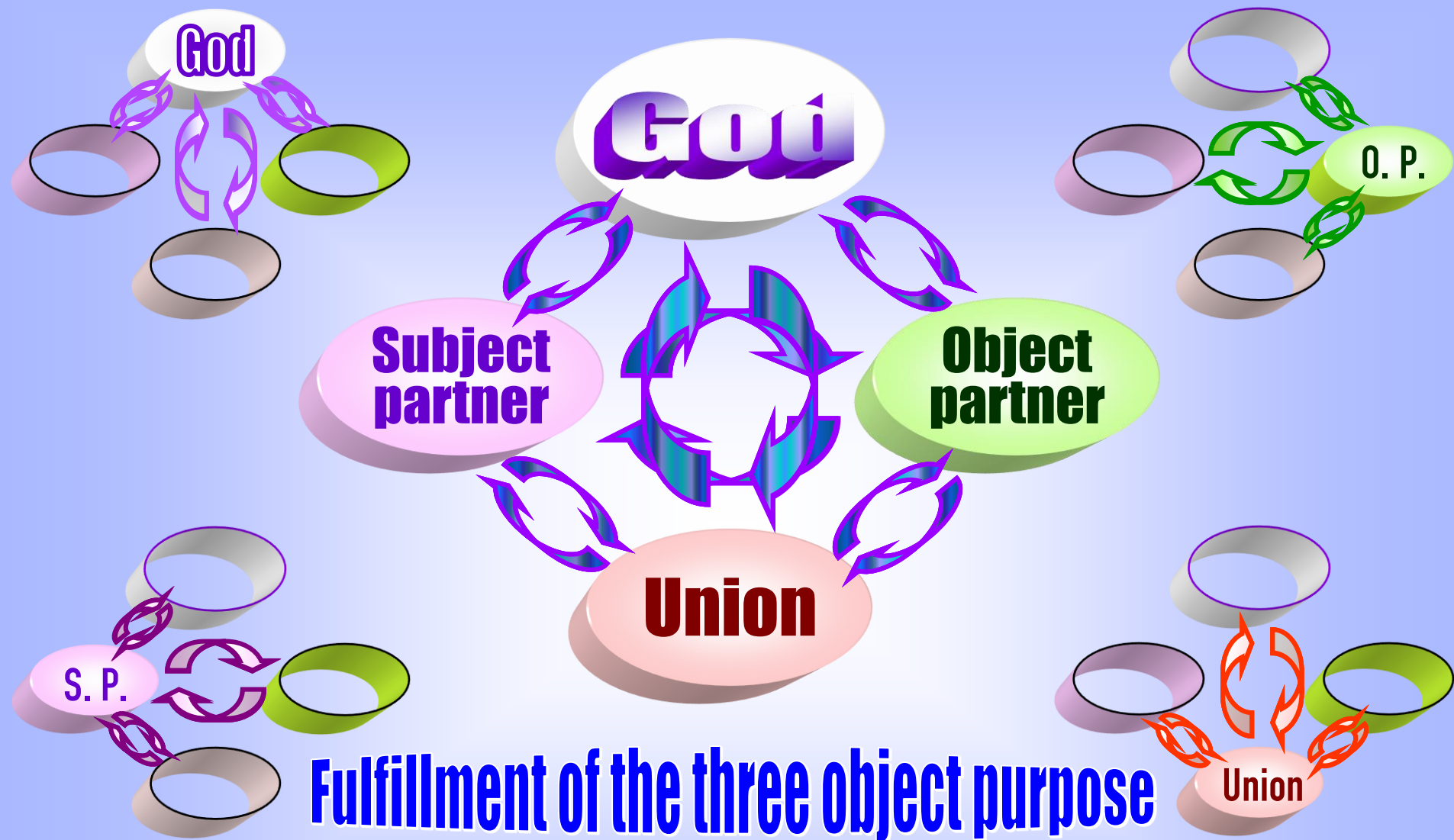


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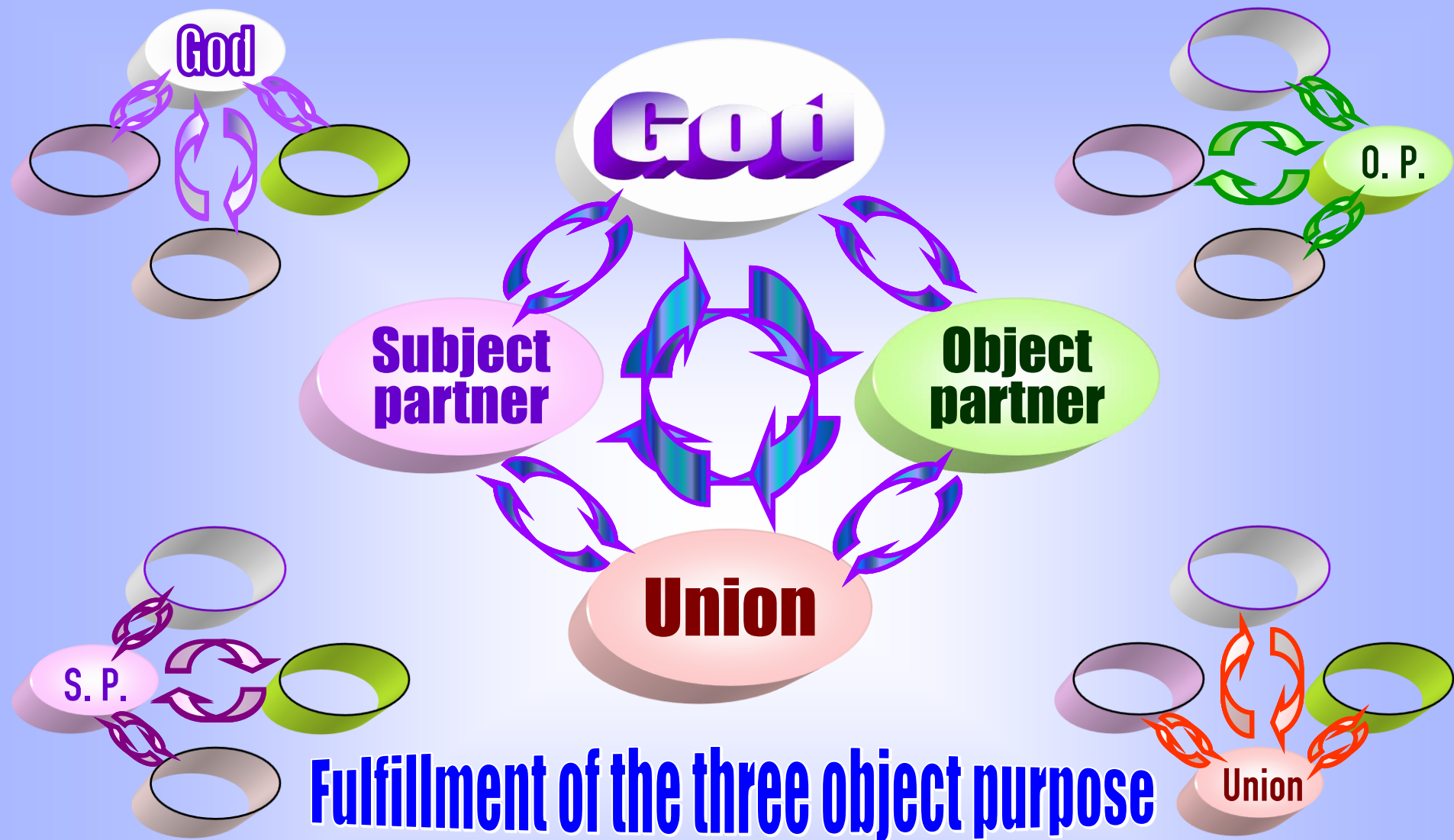




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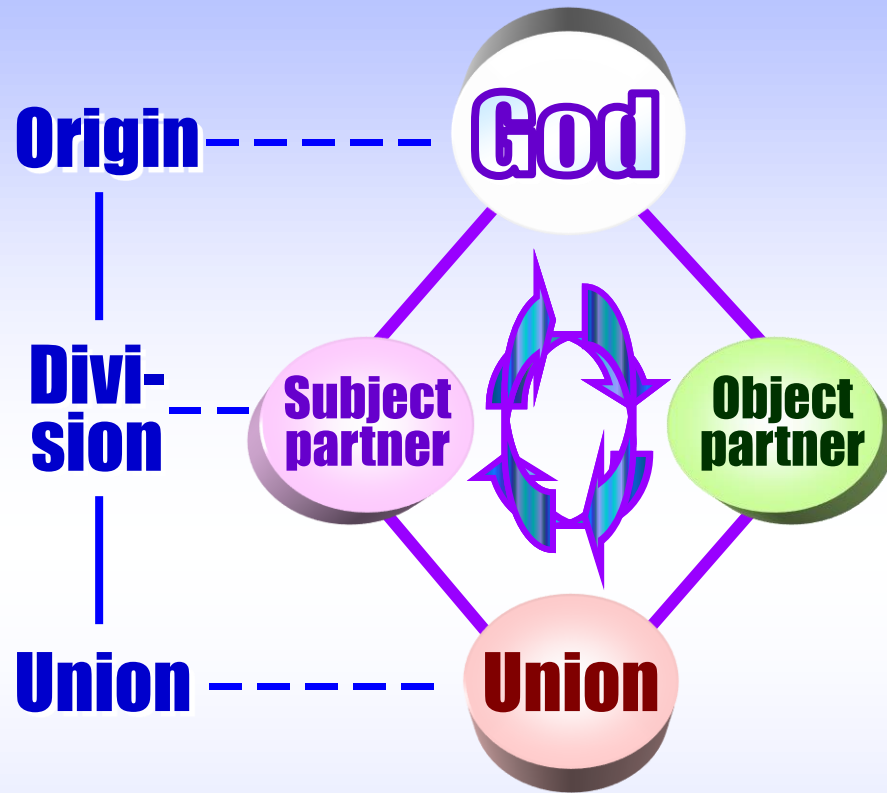


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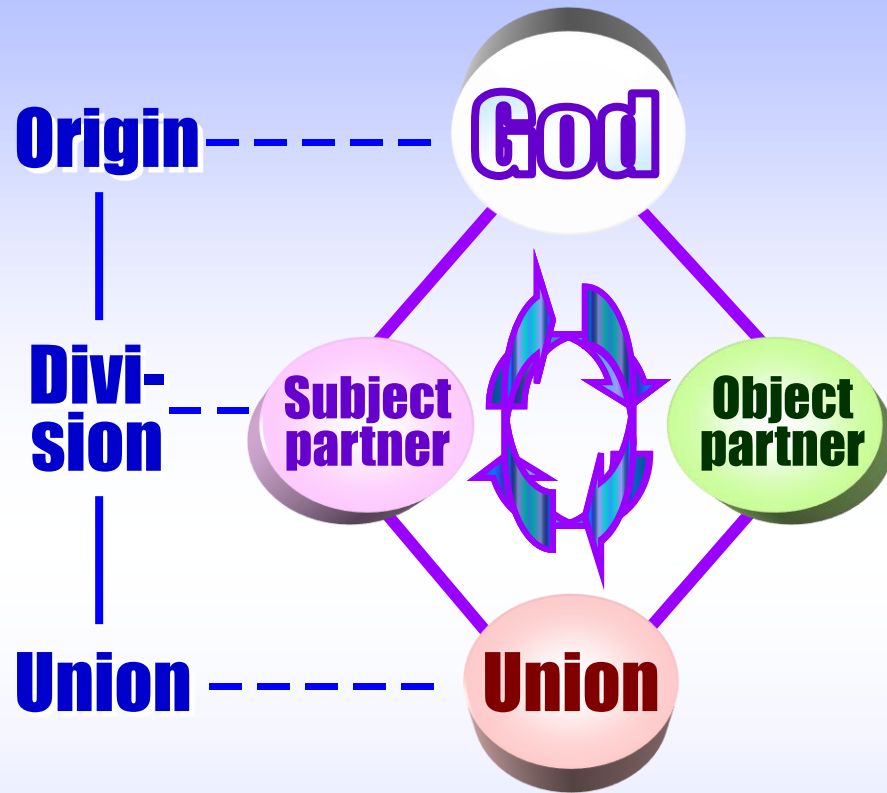
- When each of the **four** then acts as the subject partner and enters into give and take **with** the other three, they fulfill the three object purpose.

## 2.3.3 The Four Position Foundation



- When the origin, the subject partner and object partner and their union all fulfill the three object purpose, the **four** position foundation is established.

## 2.3.3 The Four Position Foundation

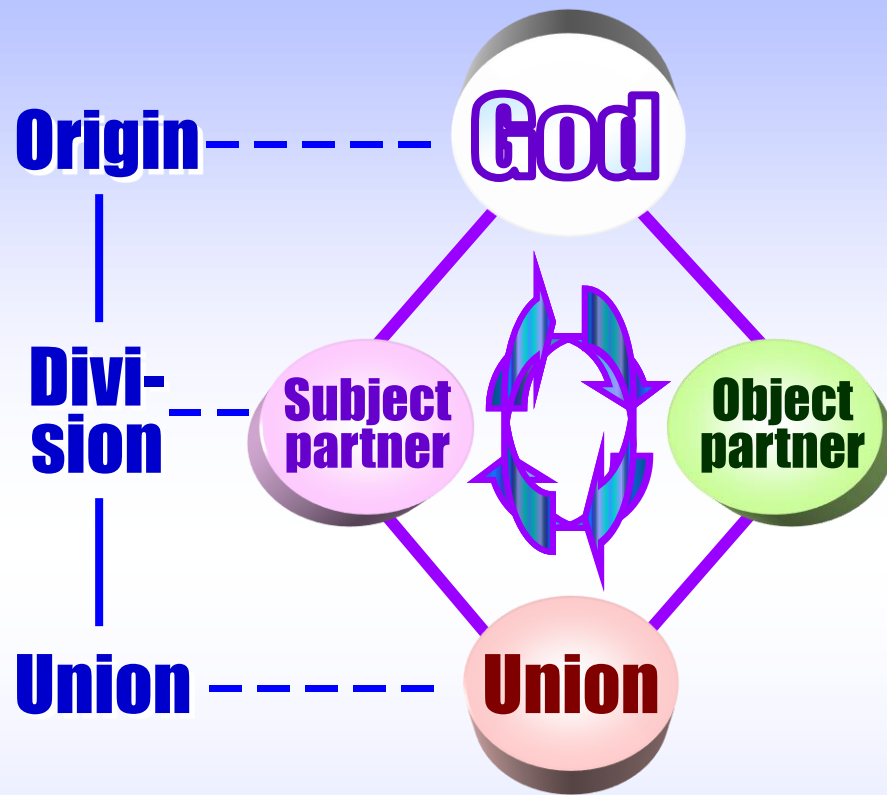


① Root of the principle of three stages

- This foundation is:

- ① Root of the principle of three stages because it involves three stages of God, husband and wife, and children.

## 2.3.3 The Four Position Foundation



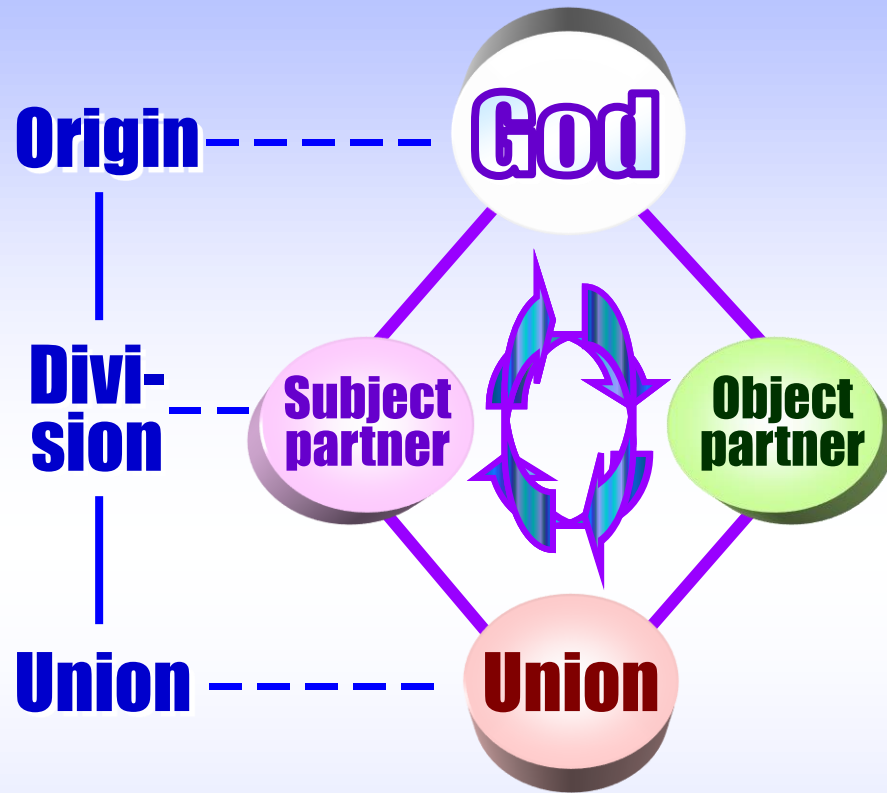
- ① Root of the principle of three stages
- ② Root of the number twelve

- This foundation is:

- ② Root of the number twelve because as each of the four takes on three object partners, twelve object partners are created.



## 2.3.3 The Four Position Foundation

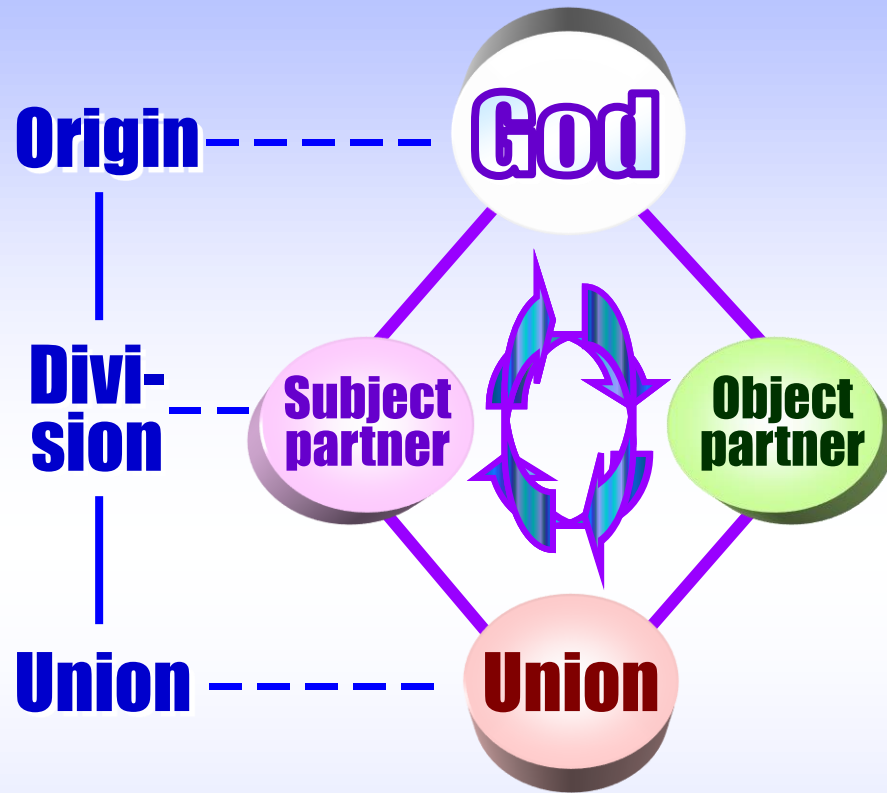


- ① Root of the principle of three stages
- ② Root of the number twelve
- ③ Fundamental foundation of goodness

● This foundation is:

- ③ Fundamental foundation of goodness and realization of God's purpose of creation.

## 2.3.3 The Four Position Foundation

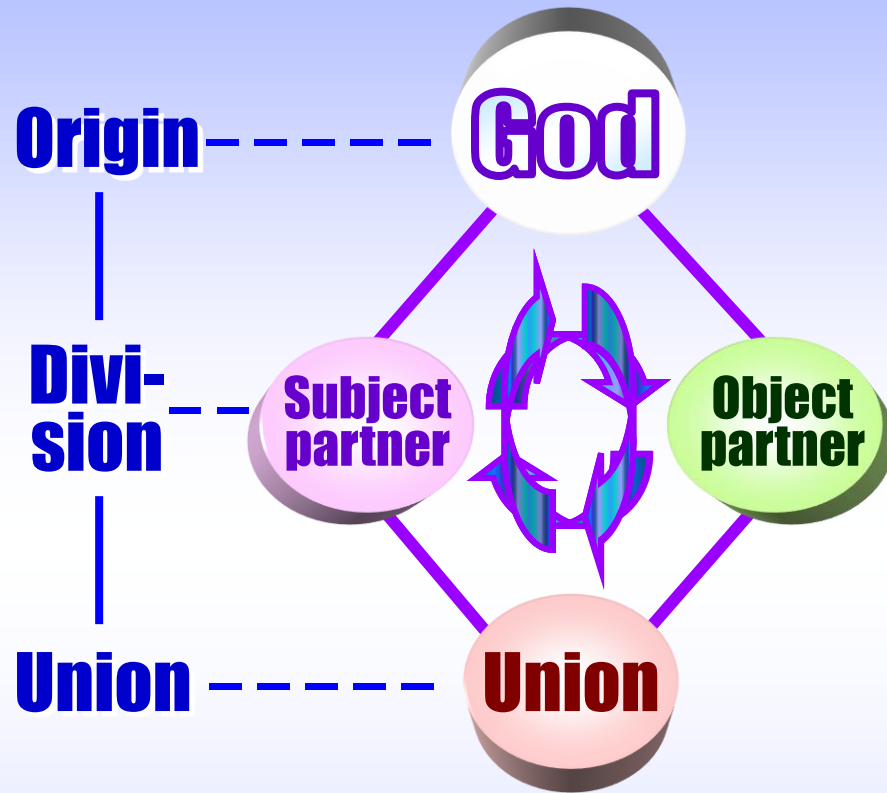


- ① Root of the principle of three stages
- ② Root of the number twelve
- ③ Fundamental foundation of goodness
- ④ Fundamental foundation for life

● This foundation is:

- ④ Fundamental foundation for the life of all beings, providing all the forces necessary for their existence.

## 2.3.3 The Four Position Foundation



- ① Root of the principle of three stages
  - ② Root of the number twelve
  - ③ Fundamental foundation of goodness
  - ④ Fundamental foundation for life
- Eternal purpose of creation

- The four position foundation is God's eternal purpose of creation.



# Section 3

## The Purpose of Creation

# 3.1 The Purpose of the Creation of the Universe

Gen. 1:4-31



- After God completed each day of creation, He saw that it was good (Gen. 1:4-31)(p. 32).



# 3.1 The Purpose of the Creation of the Universe

Gen. 1:4-31



- God wanted His creations to be object partners embodying goodness that He might take delight in them.



# 3.1 The Purpose of the Creation of the Universe

Gen. 1:4-31



- Therefore, the ultimate purpose of the universe, with human beings at its center, is to return joy to God (p. 33).



## 3.2 Good Object Partners for the Joy of God

**Subject  
Partner**



- Joy is not produced by an individual alone.

## 3.2 Good Object Partners for the Joy of God

**Subject  
Partner**



**Subject  
Partner**



**Object  
Partner**



**(Intangible • substantial)**

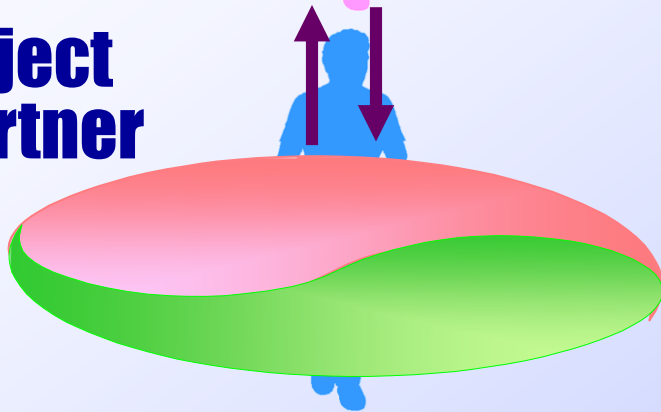
- Joy arises when we have an object partner, whether intangible or substantial, in which our internal nature and external form are **reflected** and developed. Our object partner **stimulates** us and helps us to feel our own internal nature and external form.

## 3.2 Good Object Partners for the Joy of God

**Subject  
Partner**



**Object  
Partner**



**(Intangible • substantial)**

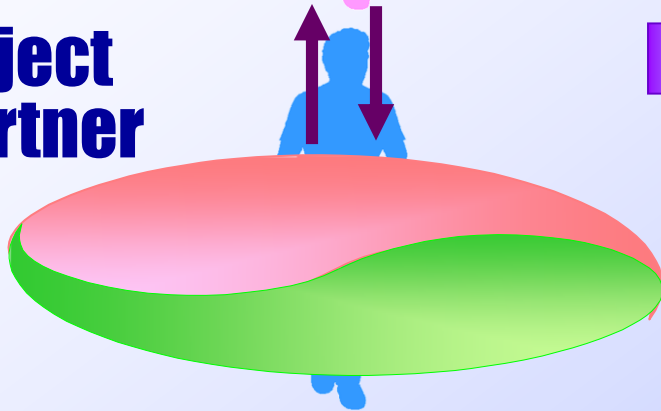
- Joy arises when we have an object partner, whether intangible or substantial, in which our internal nature and external form are reflected and developed. Our object partner **stimulates** us and helps us to feel our own internal nature and external form.

## 3.2 Good Object Partners for the Joy of God

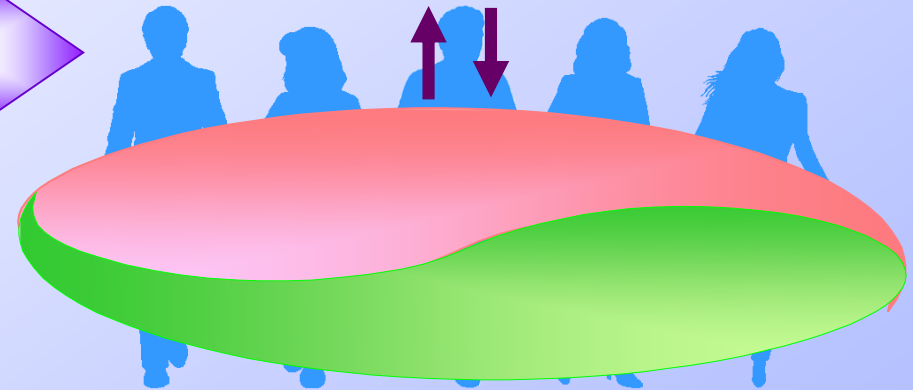
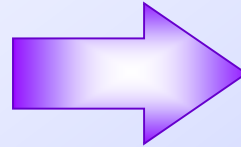
**Subject  
Partner**



**Object  
Partner**



**God**



**(Intangible • substantial)**

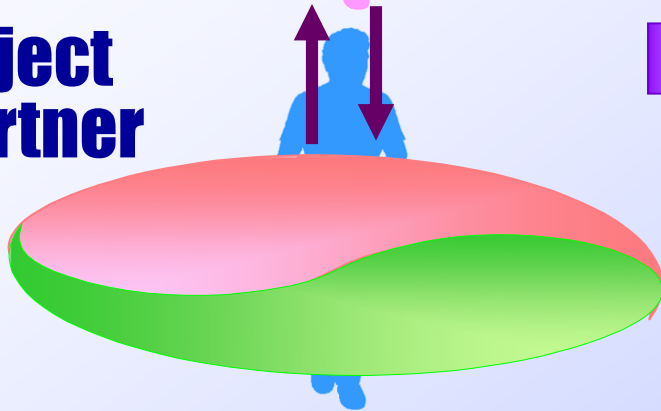
- God feels the fullness of joy when He is stimulated by His substantial **object partners** to feel His original internal nature and original external form through them.

## 3.2 Good Object Partners for the Joy of God

**Subject  
Partner**

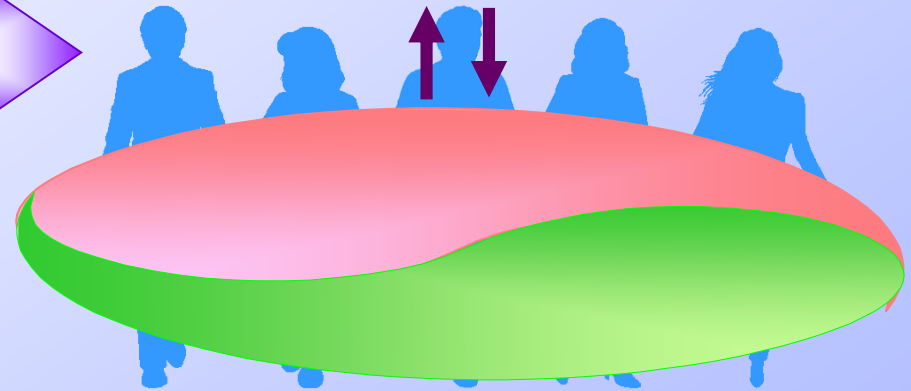
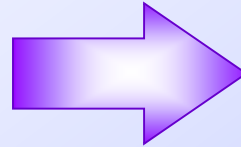


**Object  
Partner**



**(Intangible • substantial)**

**God**



**Kingdom of Heaven :  
Good Object Partner**

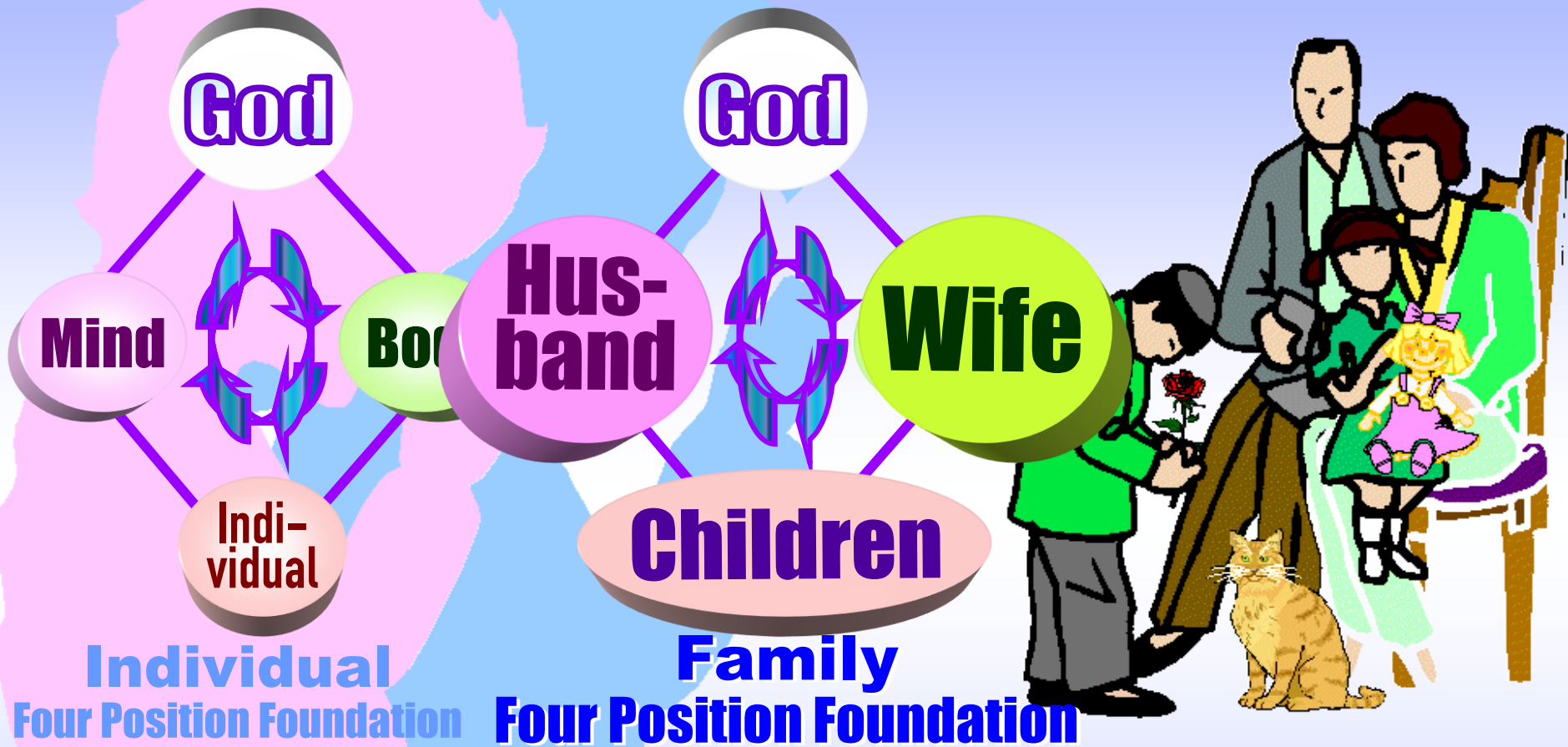
- When the Kingdom of Heaven is realized – through the fulfillment of the three great blessings and the establishment of the four position foundation – it becomes the good object partner that gives joy to God.

# God's three blessings



- The key to God's first blessing is the perfection of individual character; for this, one should form a God-centered individual four position foundation whereby his mind and body become one.

# God's three blessings



- In fulfilling God's second blessing, individually perfected Adam and Eve should construct a God-centered family four position foundation by joining in loving oneness as husband and wife and raising children (p. 34).



# God's three blessings

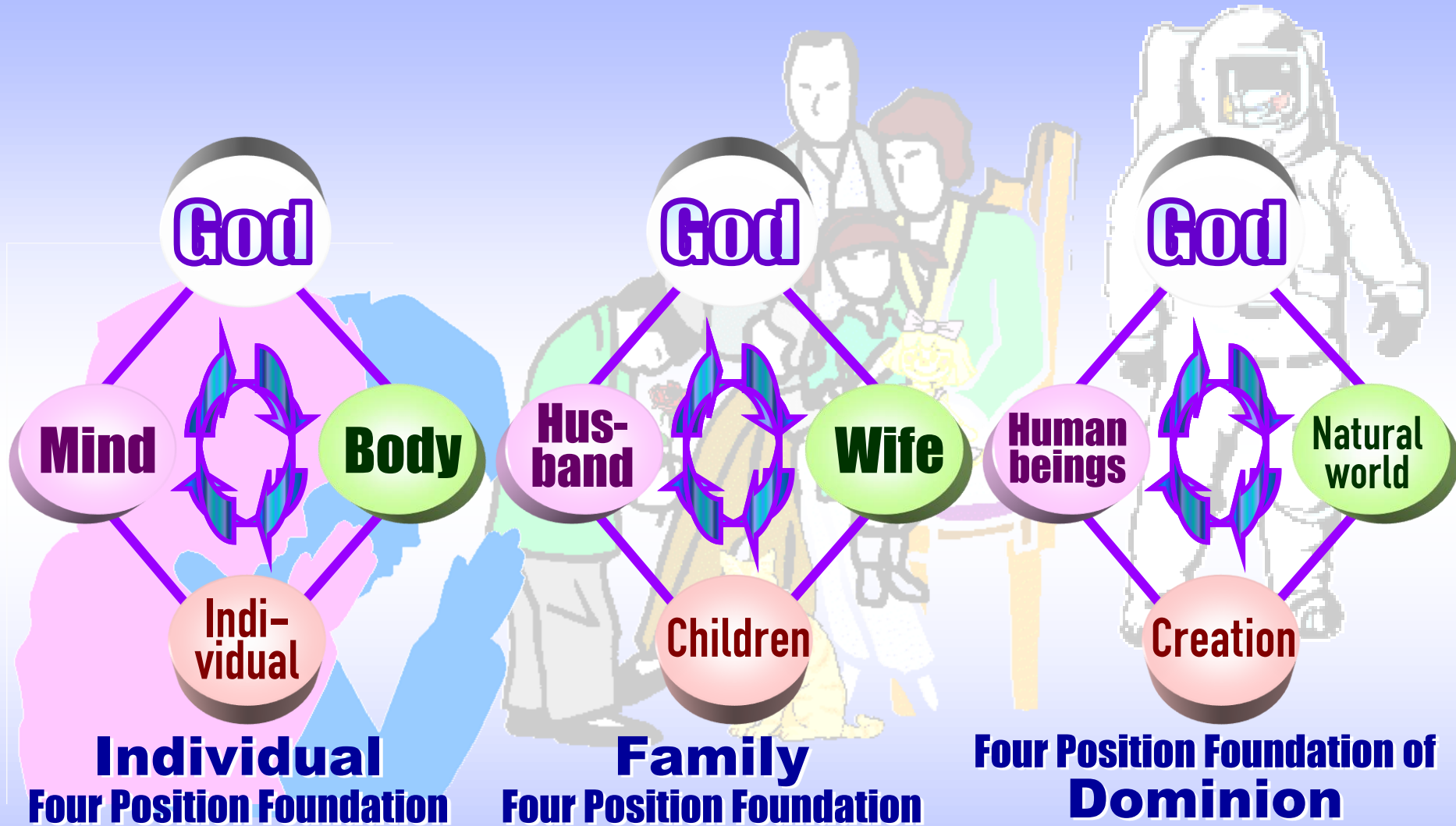


## Four Position Foundation of Dominion



- God's third blessing means the perfection of a human being's dominion over the natural world; for this, a God-centered four position foundation of dominion must be established through human beings and the natural world's becoming completely one (p. 35).

# God's three blessings

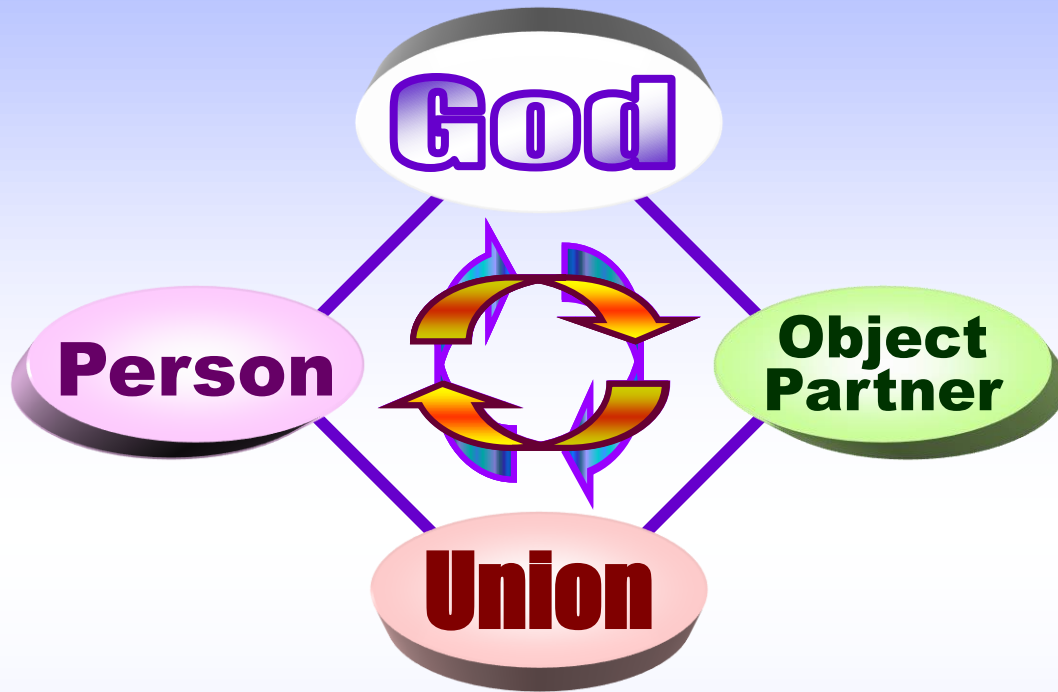




# Section 4

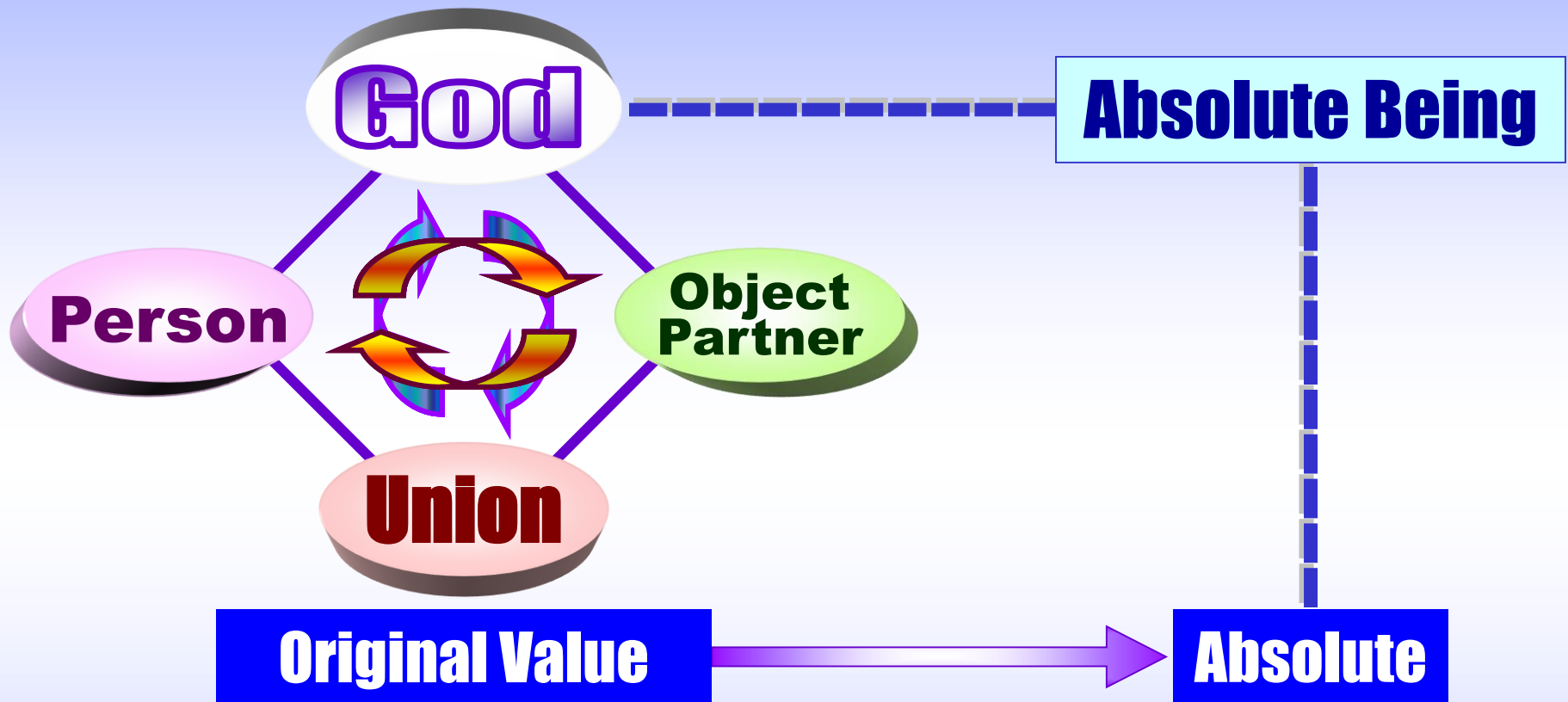
## Original Value

## 4.1 The Process and Standard for the Determination of Original Value



- The original value of an entity is determined when it participates as an object partner in a God-centered four position foundation by relating with a person as its subject partner (p. 36).

## 4.1 The Process and Standard for the Determination of Original Value



- Since the center of this four position foundation is God, it is God who sets the standard for its value. Since God is absolute, the original value of an object partner determined in relation to this standard must also be absolute.

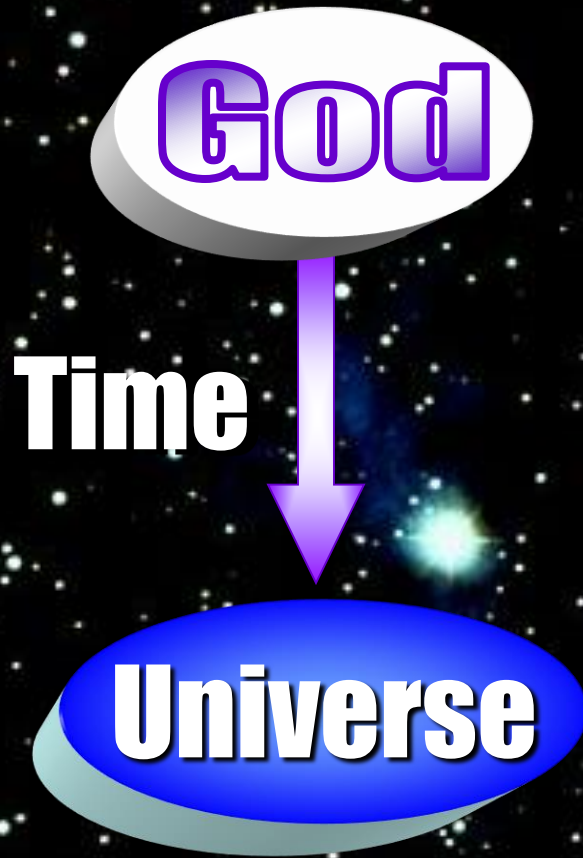


# Section 5

The Process of the Creation  
of the Universe  
and Its Growing Period



# 5.1 The Process of the Creation of the Universe



- The universe did not suddenly spring forth complete. In fact, its origin and development took an enormous length of **time** (p. 40).

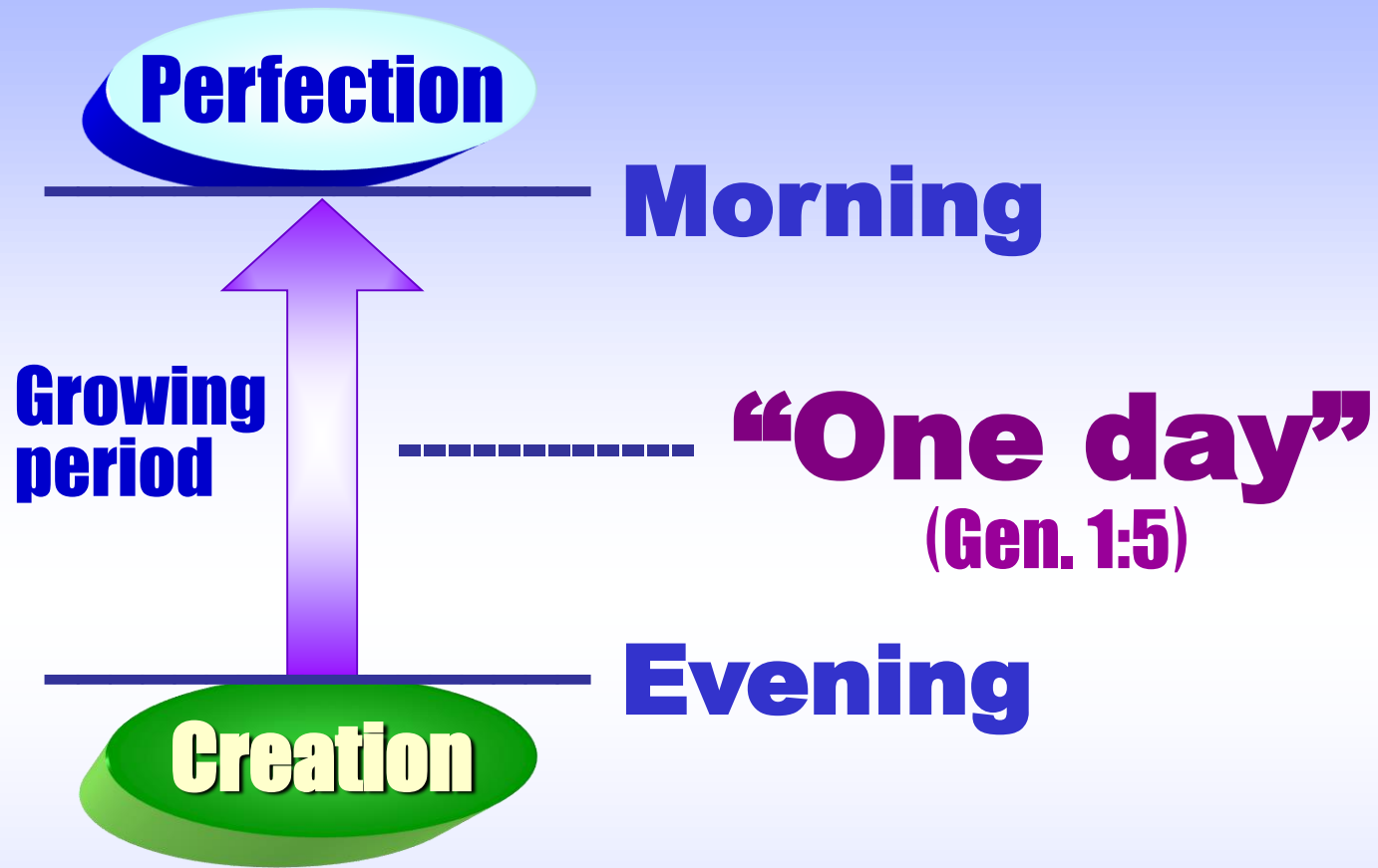


# 5.1 The Process of the Creation of the Universe



- The biblical period of six days for the completion of the universe is not to be reckoned by the number of literal sunrises and sunsets. It symbolizes six ordered periods of time in the creation process.

## 5.2 The Growing Period for the Creation



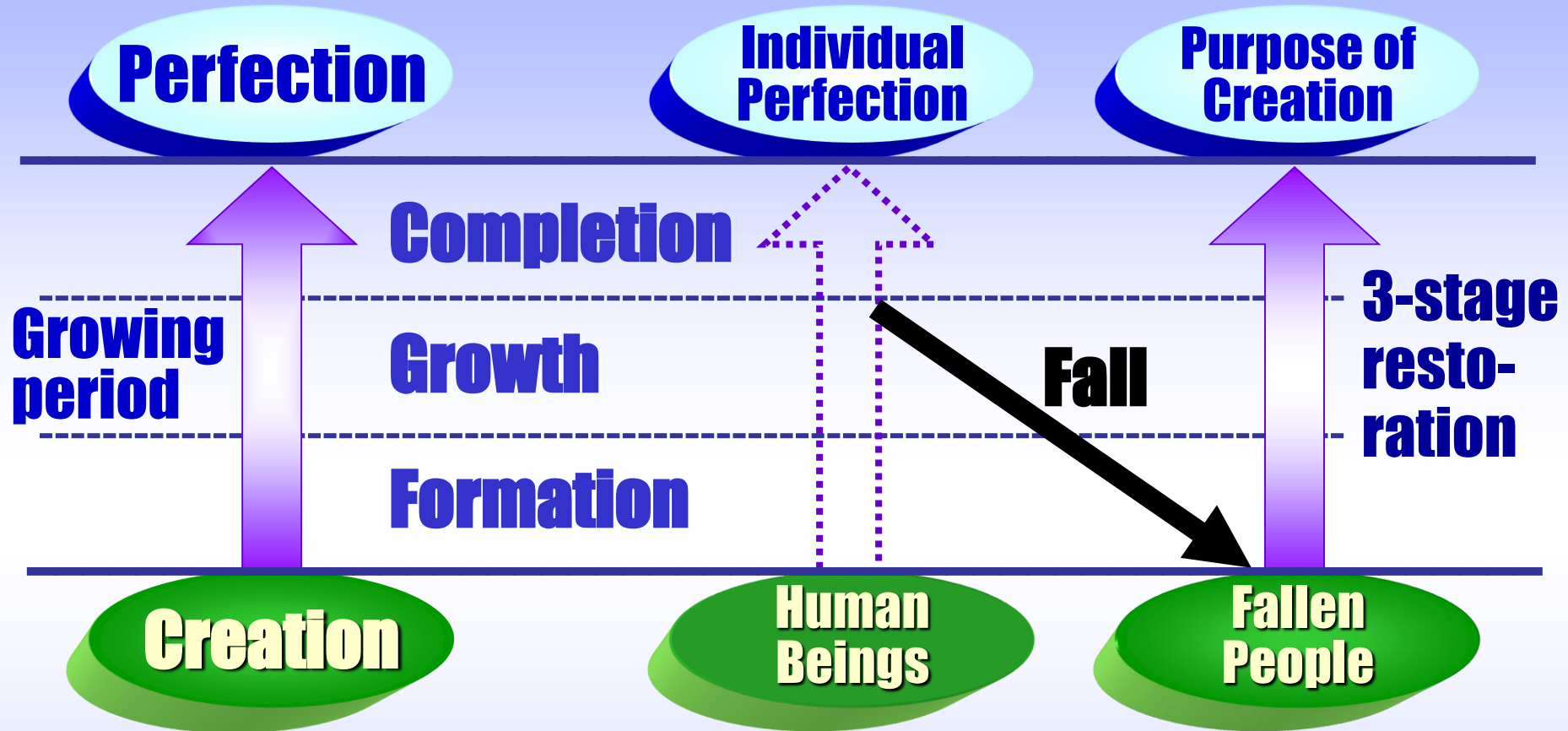
- When the first day of creation was completed, the Bible states, “There was evening and there was morning, one day.” (Gen. 1:5) This is because all creation are designed to reach perfection only after passing through a set growing period (p. 41).

## 5.2.1 The Three Ordered Stages of the Growing Period



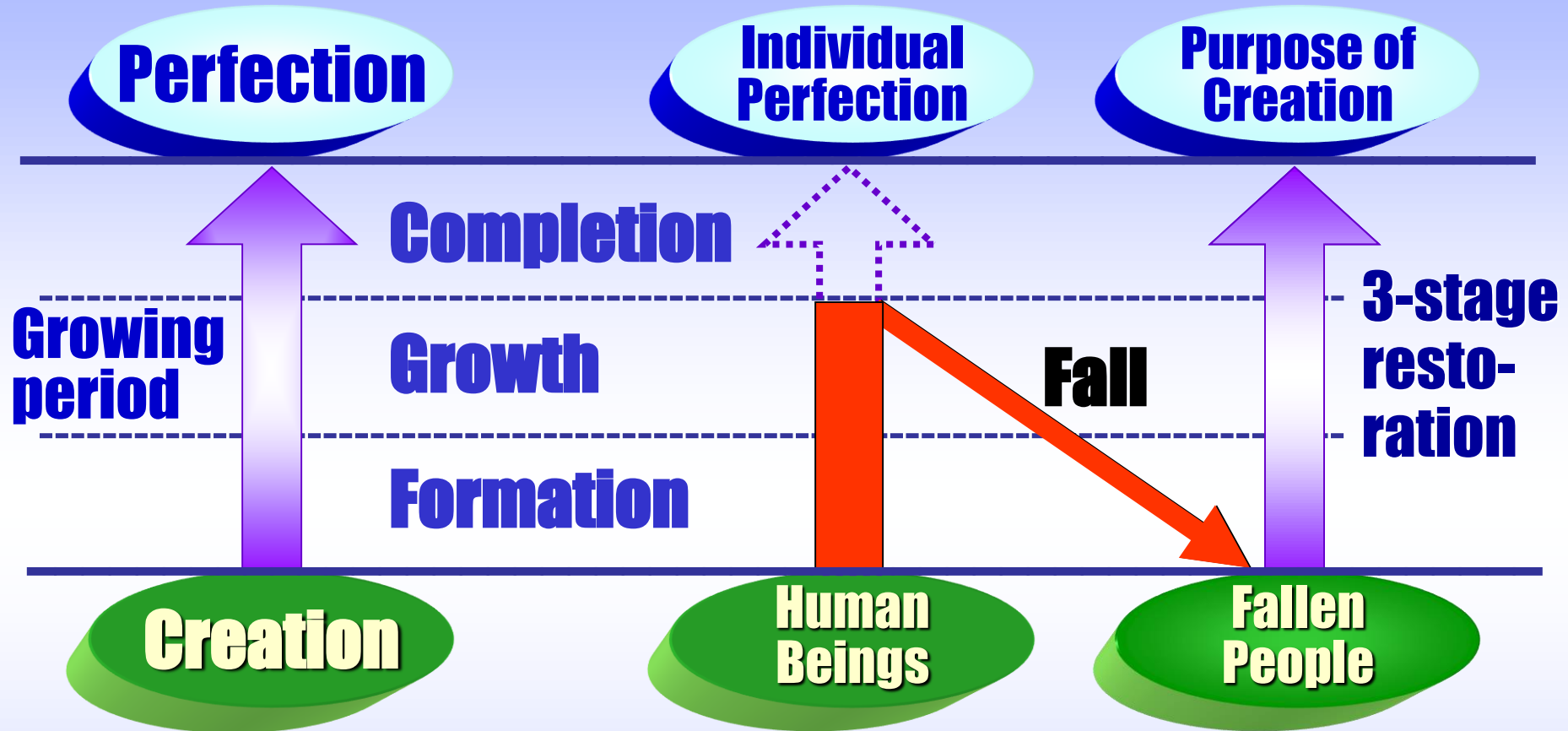
- All creation reach perfection by passing through three ordered stages of growth: the formation stage, the growth stage and the completion stage.

## 5.2.1 The Three Ordered Stages of the Growing Period



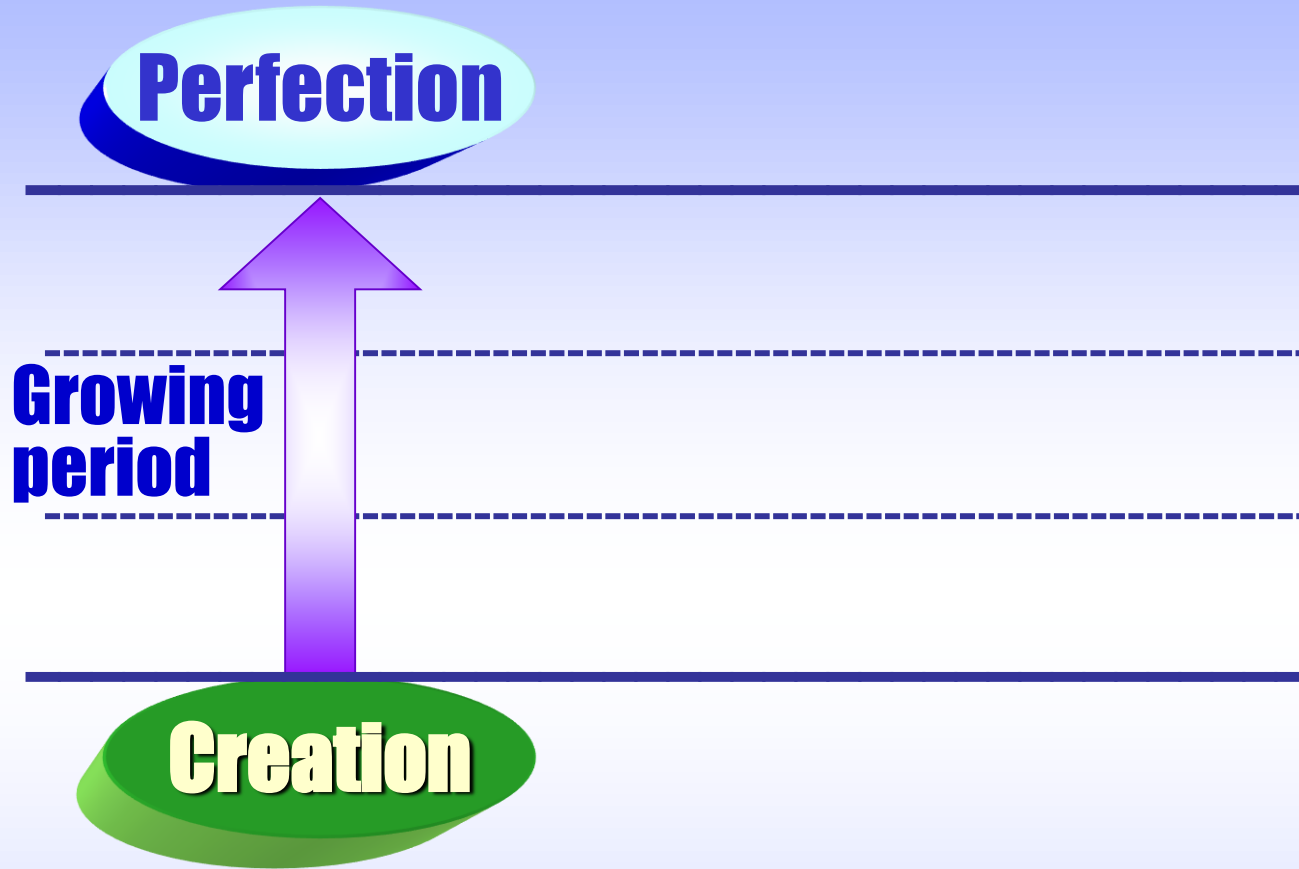
- Human beings fell without completing the three stages of the growing period. Hence, in realizing the purpose of creation, they must pass through these three stages for the restoration (p. 42).

## 5.2.1 The Three Ordered Stages of the Growing Period



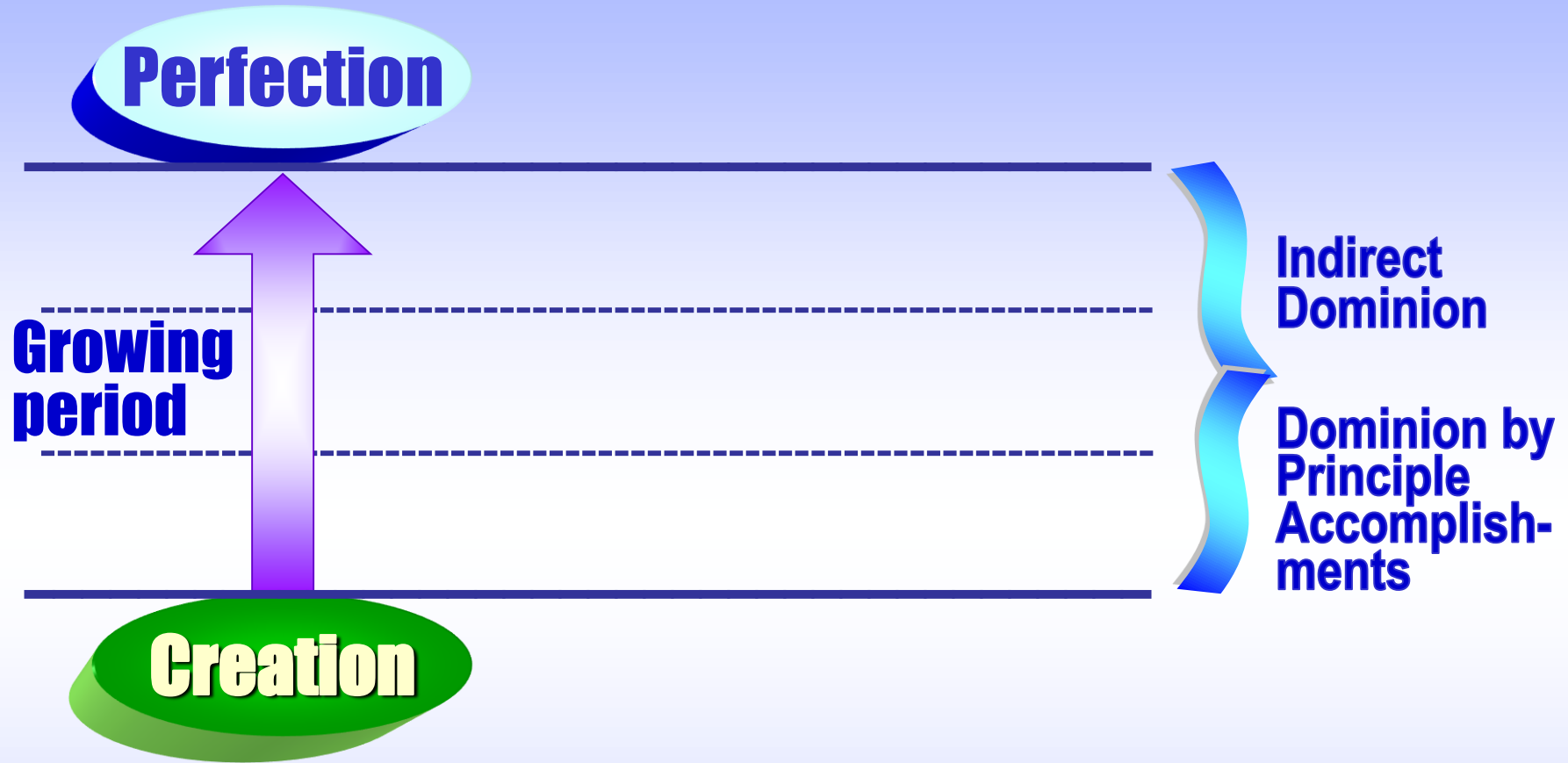
- The first human ancestors fell at the top of the growth stage.

## 5.2.2 The Realm of Indirect Dominion



- When created beings are in the growing period, God has regard only for the fruits of their growth which are based on the Principle. In this way, He governs all things indirectly.

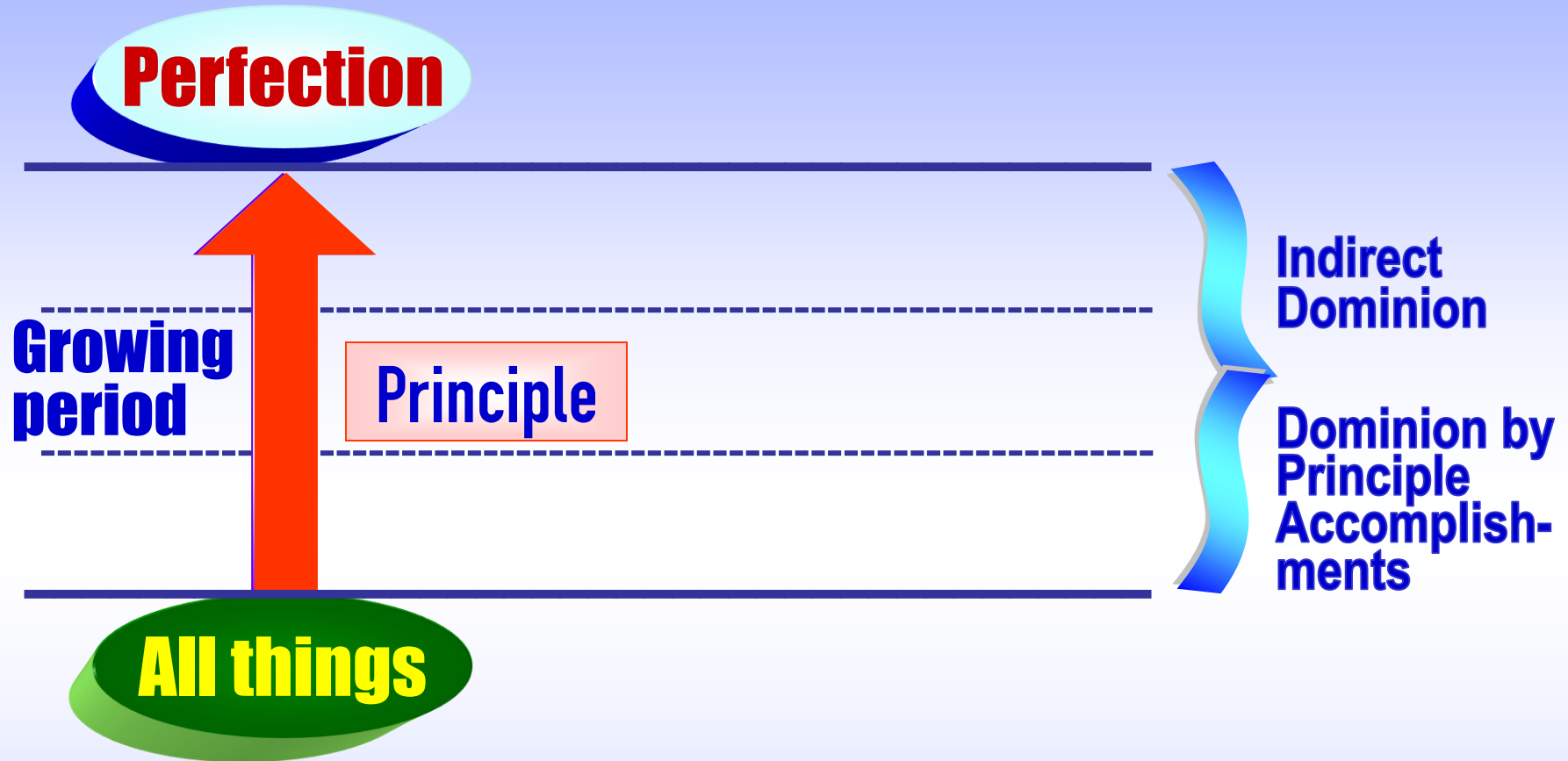
## 5.2.2 The Realm of Indirect Dominion



We call this growing period the realm of God's indirect dominion or the realm of dominion based on accomplishments through the Principle (p. 43).

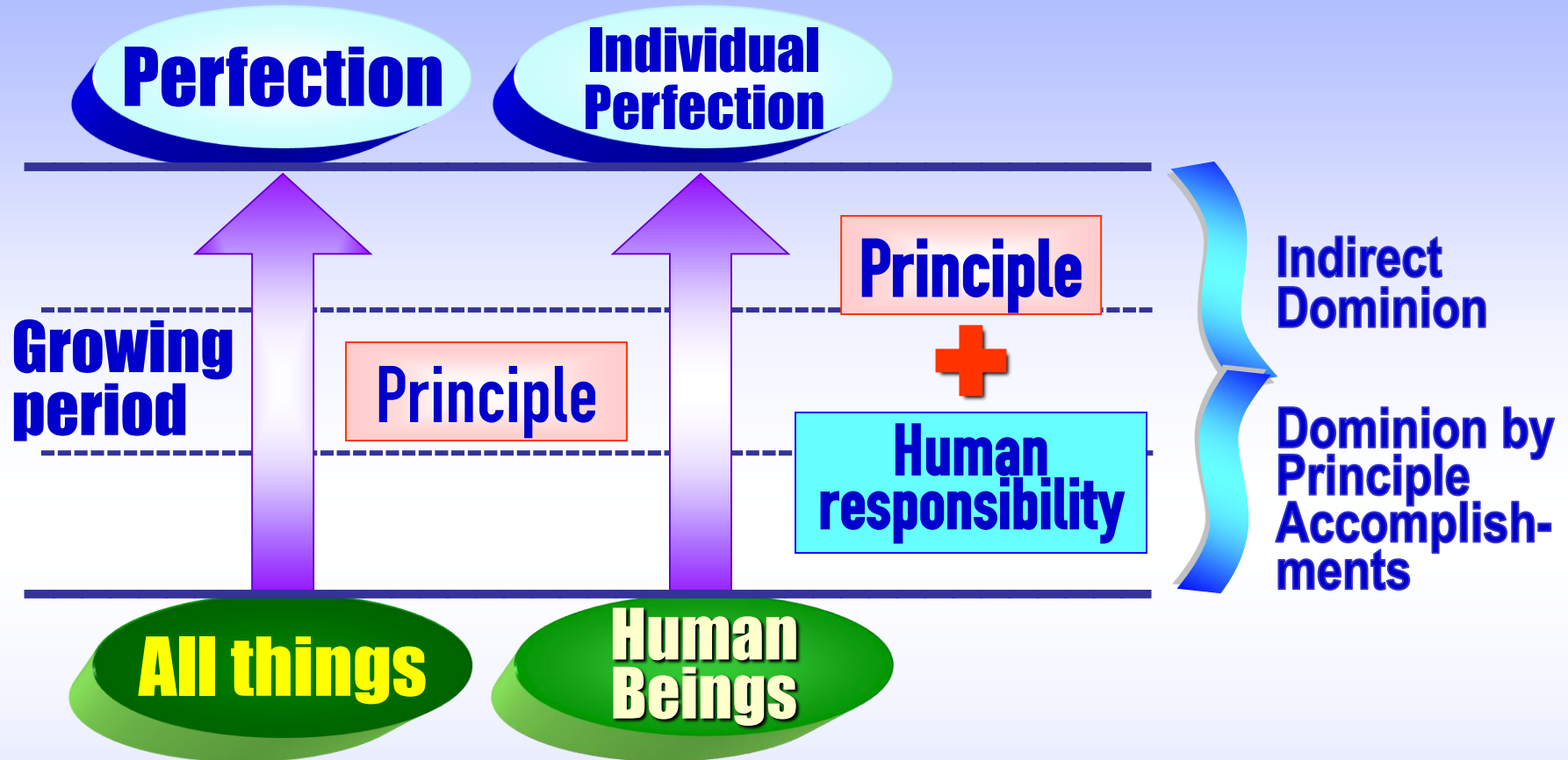


## 5.2.2 The Realm of Indirect Dominion



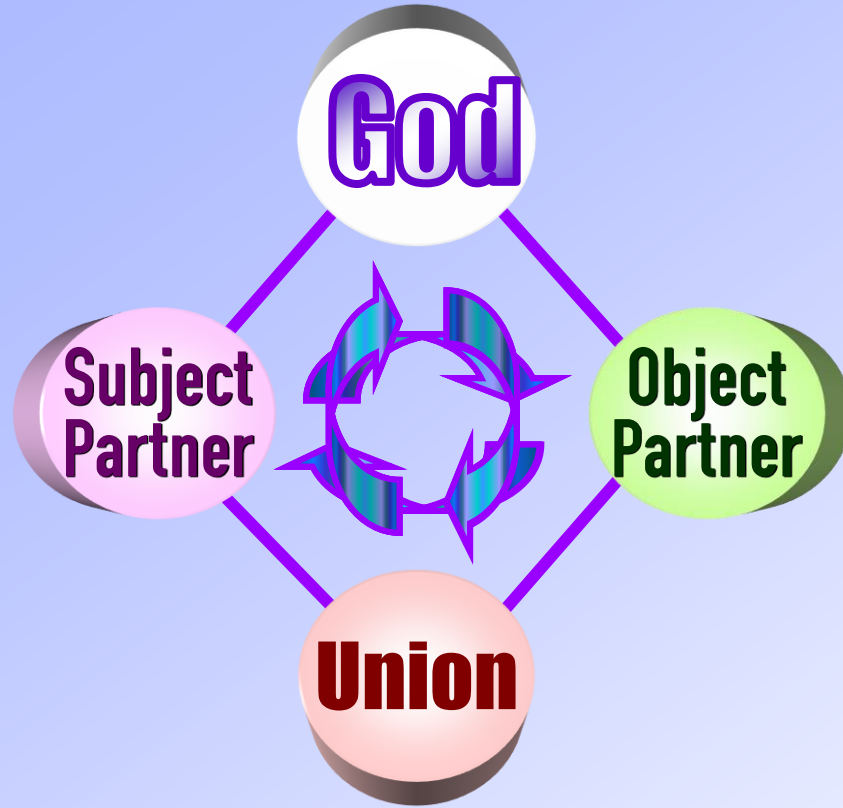
- All things reach perfection after passing through the growing period by virtue of the autonomy and governance given by God's Principle.

## 5.2.2 The Realm of Indirect Dominion



- Human beings, however, pass through the growing period and reach perfection by fulfilling their own portion of responsibility, in addition to the guidance provided by the Principle.

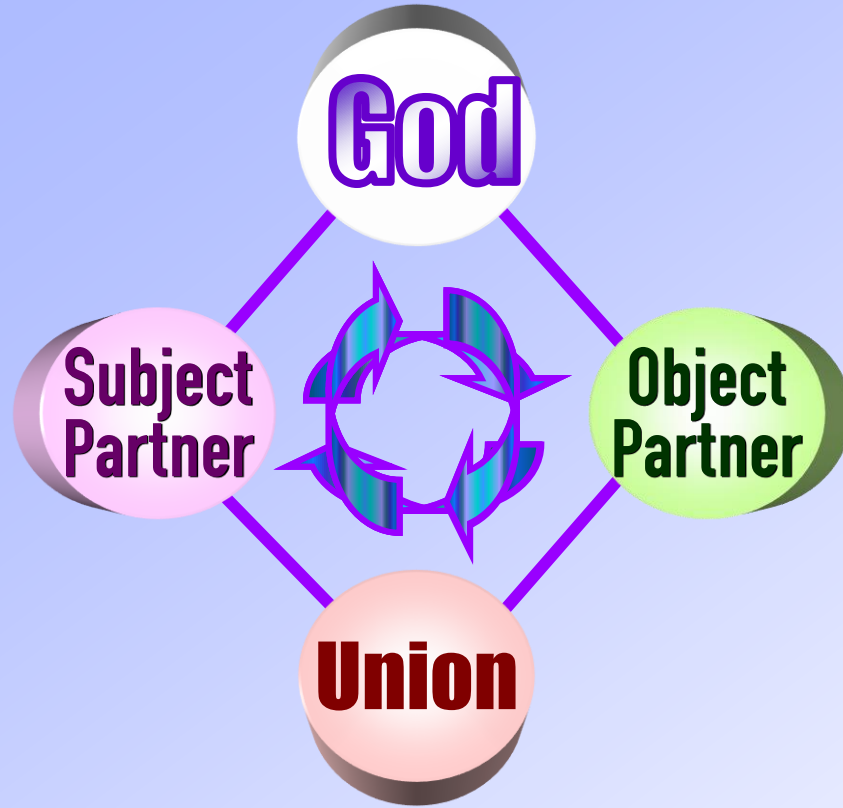
## 5.2.3 The Realm of Direct Dominion



**Direct dominion:**

- Human beings abide in the realm of direct dominion when as subject partner and object partner, they unite in the love of God to form a four position foundation and become one in heart with God.

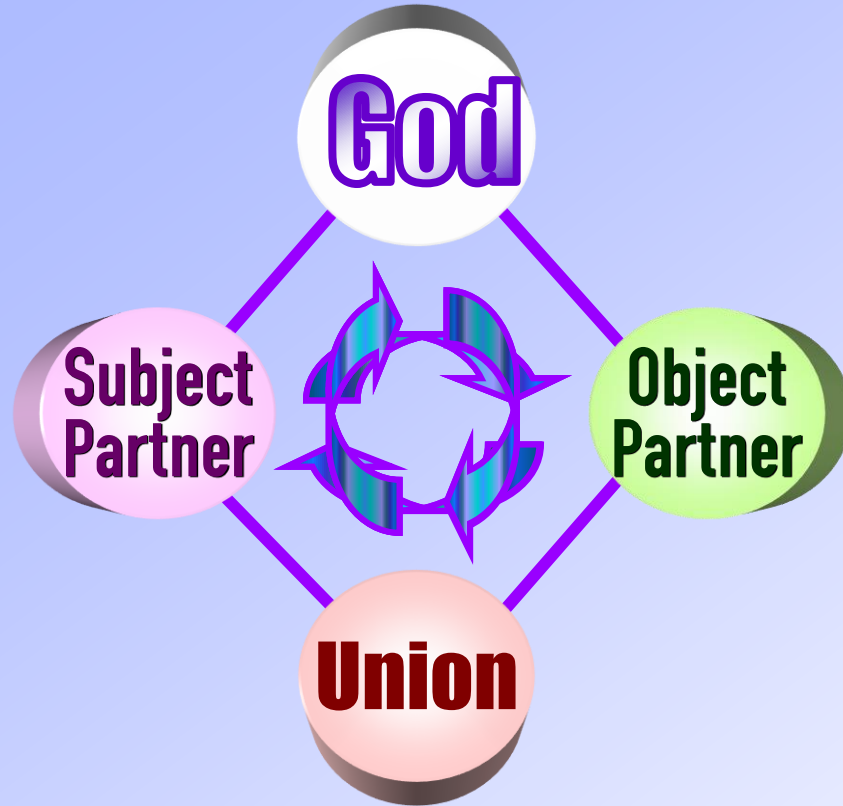
## 5.2.3 The Realm of Direct Dominion



**Direct dominion:  
Purpose of  
goodness realized**

In this realm, they freely and fully share love and beauty according to the will of the subject partner, thus realizing the purpose of goodness (p. 46).

## 5.2.3 The Realm of Direct Dominion



**Direct dominion:  
Purpose of  
goodness realized**

**Realm of perfection**

- Hence, the realm of direct dominion is the realm of perfection.



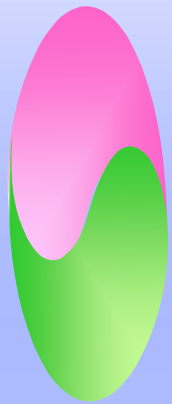
# Section 6

The Incorporeal World  
and the Corporeal World  
Whose Center is Human Beings



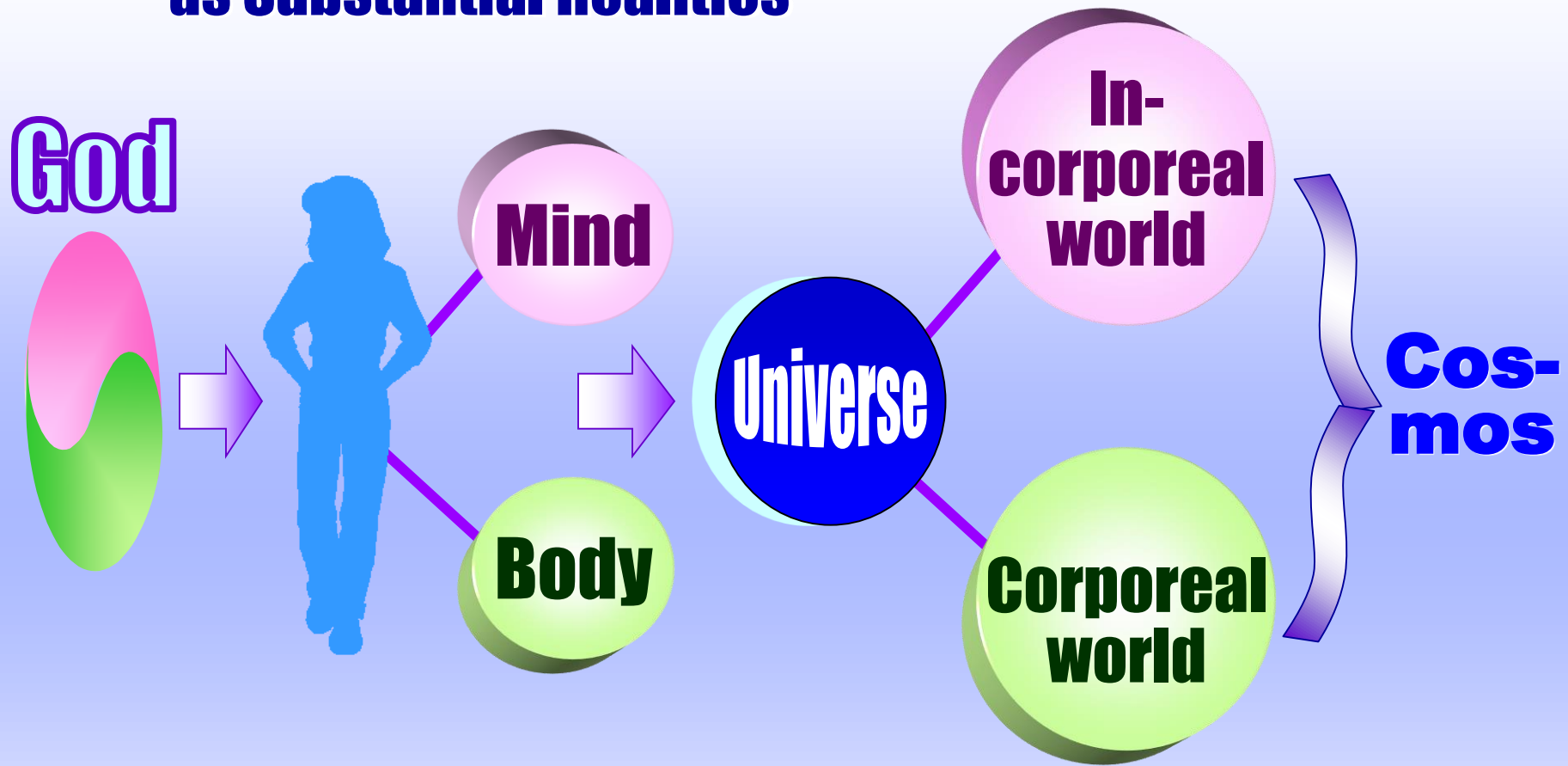
## 6.1 The Incorporeal World and the Corporeal World as Substantial Realities

God



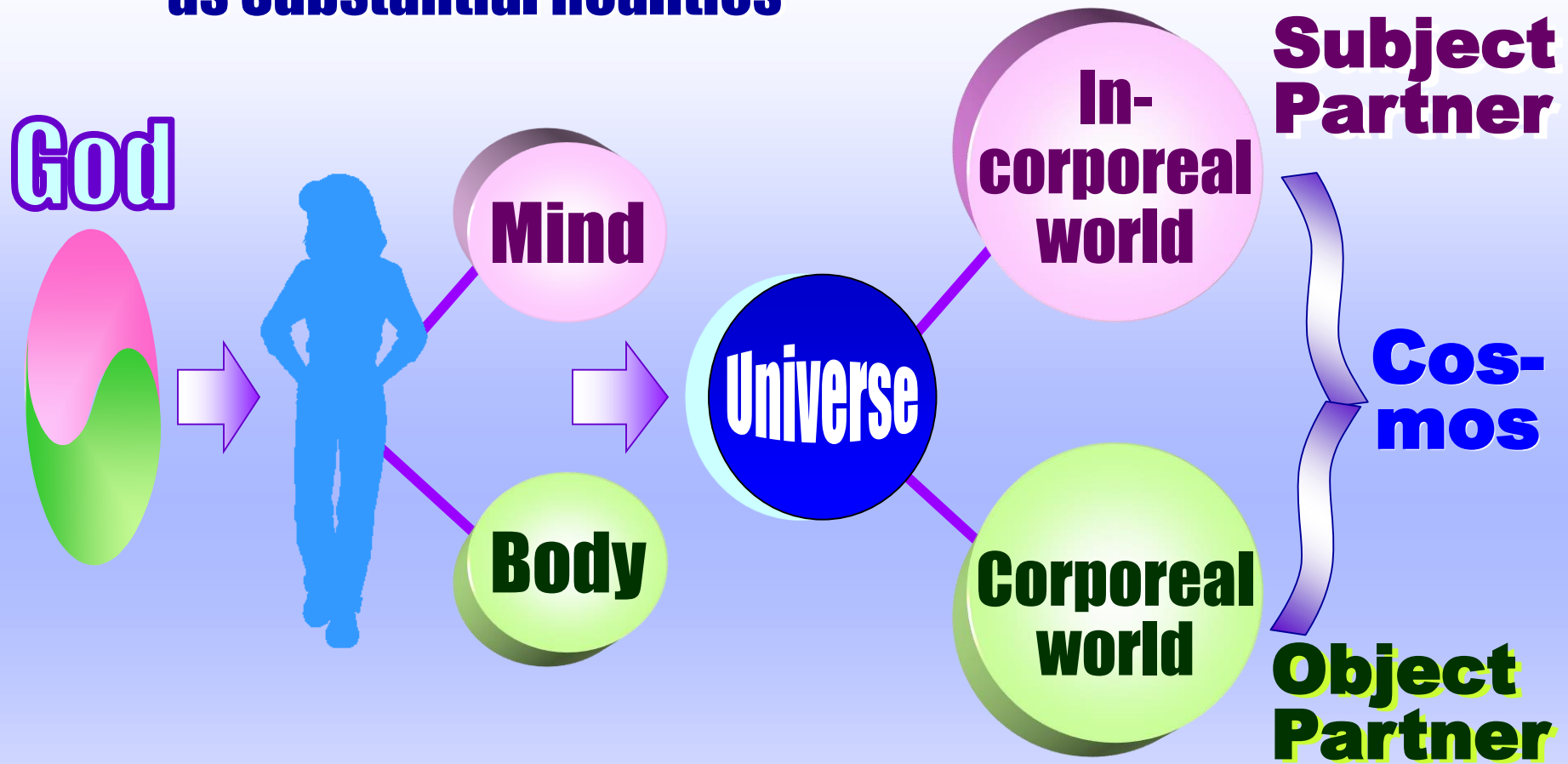
- The universe was created after the pattern of a human being, who is in the image of God's dual characteristics (p. 45).

## 6.1 The Incorporeal World and the Corporeal World as Substantial Realities



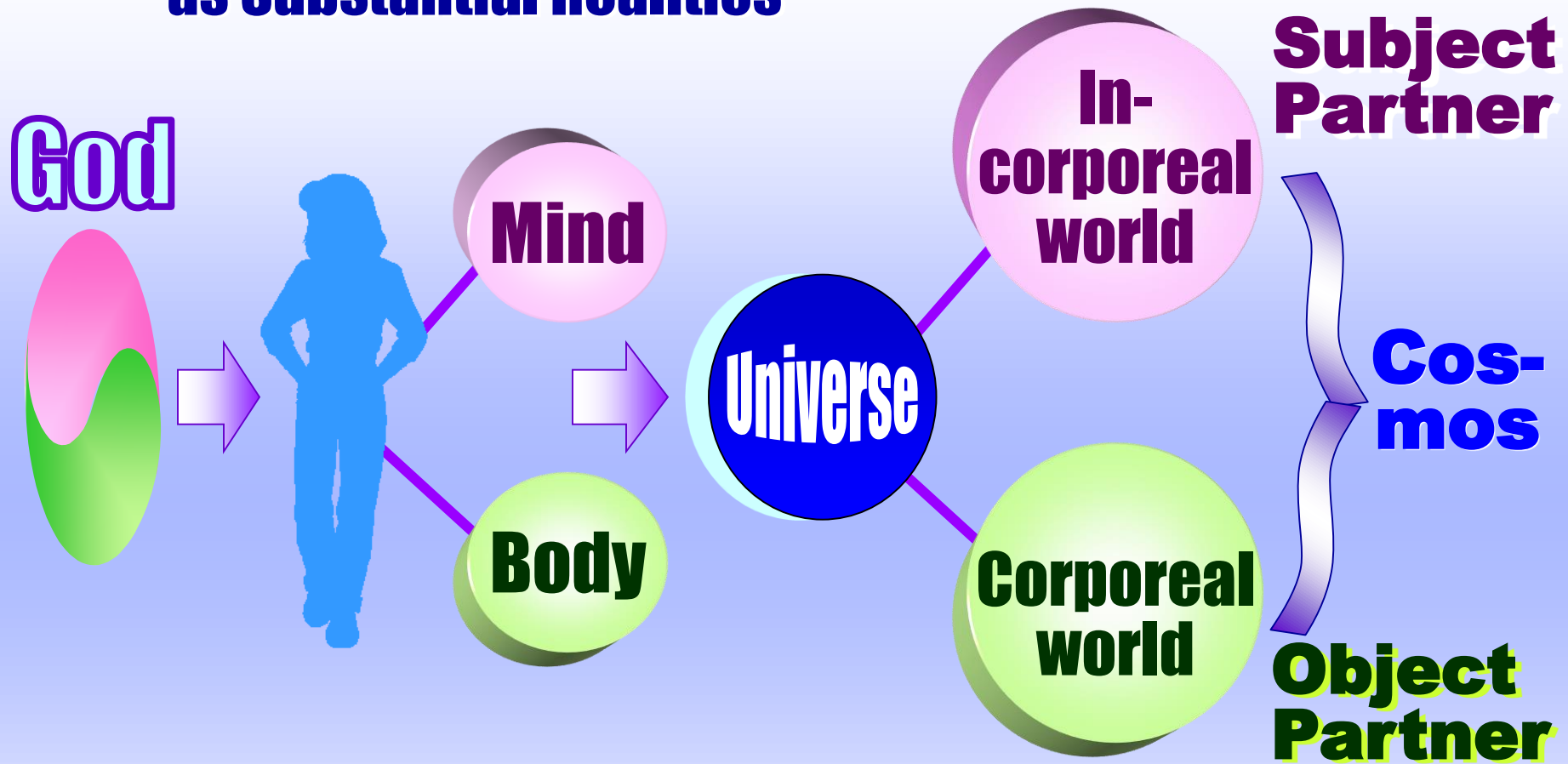
- Corresponding to the human mind and body, the universe consists of the incorporeal world and the corporeal world both of which are real and substantial. The two worlds together form the cosmos.

## 6.1 The Incorporeal World and the Corporeal World as Substantial Realities



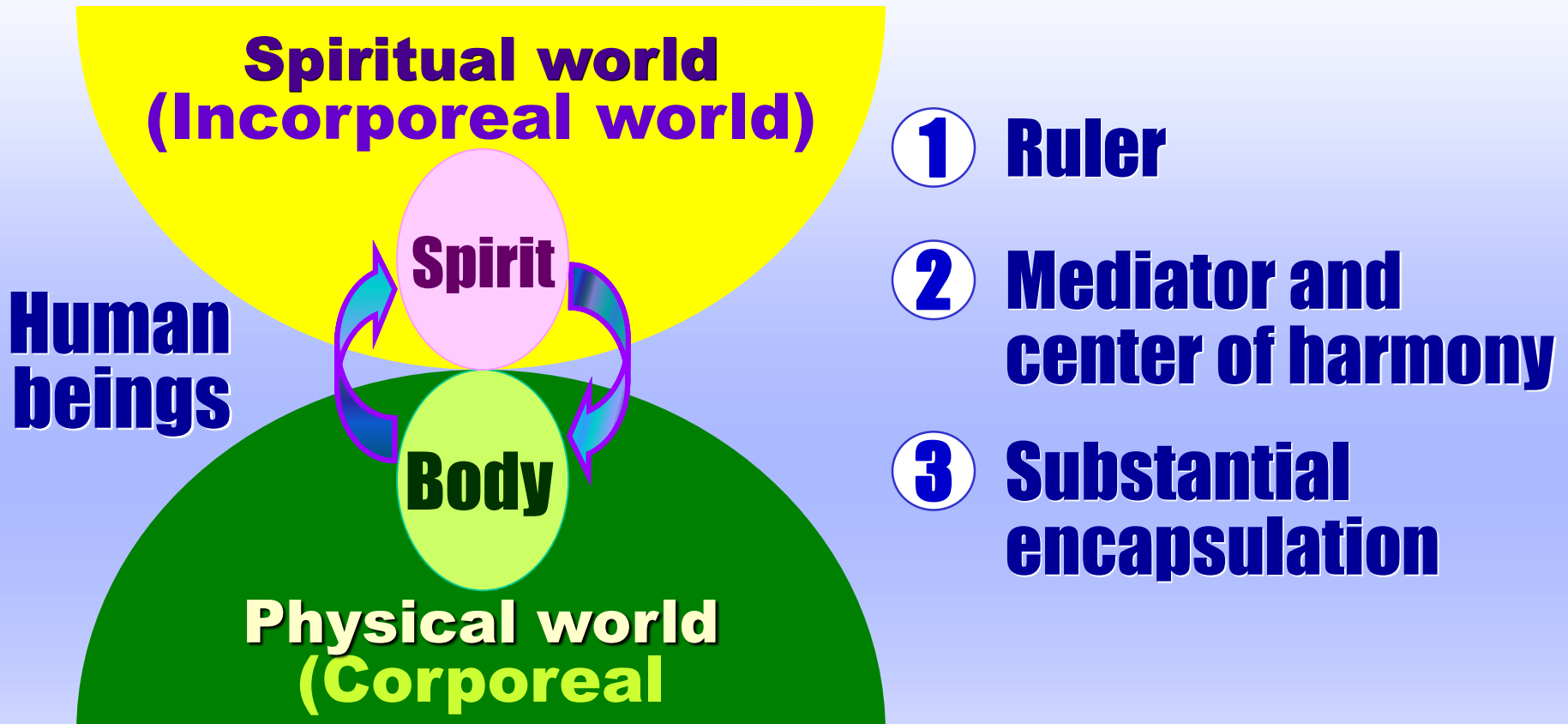
- The incorporeal world is in the position of **subject** partner, and the corporeal world in the position of **object** partner. The latter is like a shadow of the former (p. 46).

## 6.1 The Incorporeal World and the Corporeal World as Substantial Realities



- When we shed our physical bodies, we enter the incorporeal world as spirits and live there for eternity.

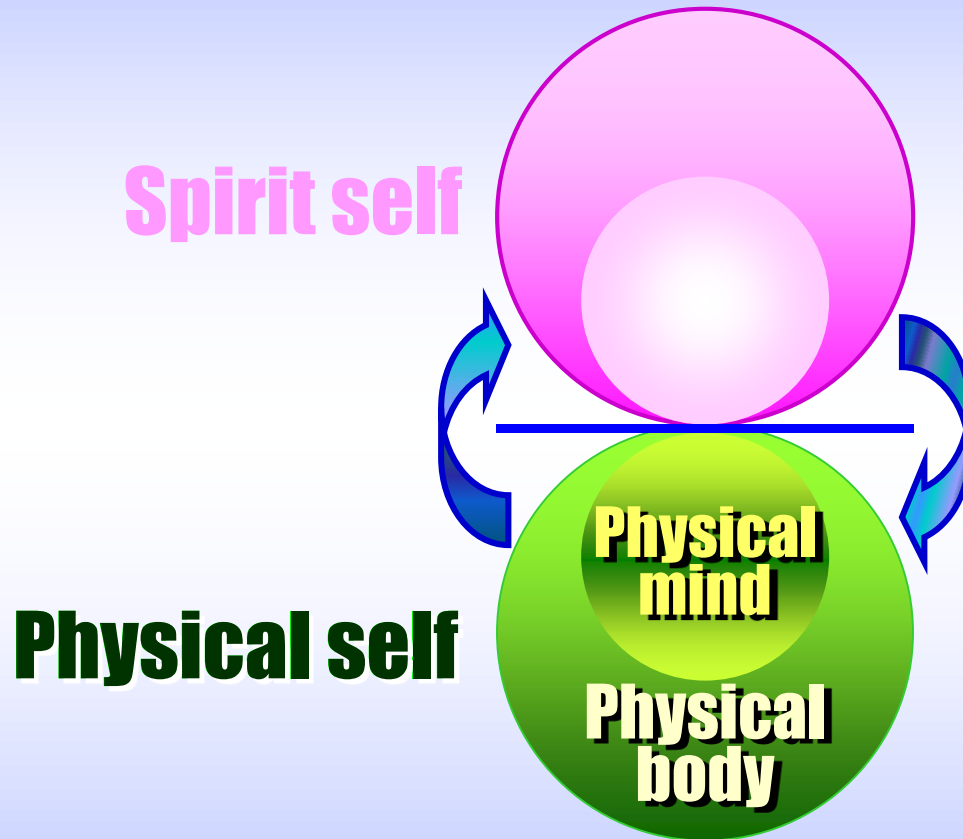
## 6.2 The Position of Human Beings in the Cosmos



- ① God created human beings to be rulers of the universe,
- ② Mediator and center of harmony of the cosmos, and an
- ③ Encapsulation, in a substantial form, of the essence of everything in the cosmos (microcosm) (p. 47).

## 6.3 The Reciprocal Relationship between the Physical Self and the Spirit Self

### 6.3.1 The Structure and Functions of the Physical Self

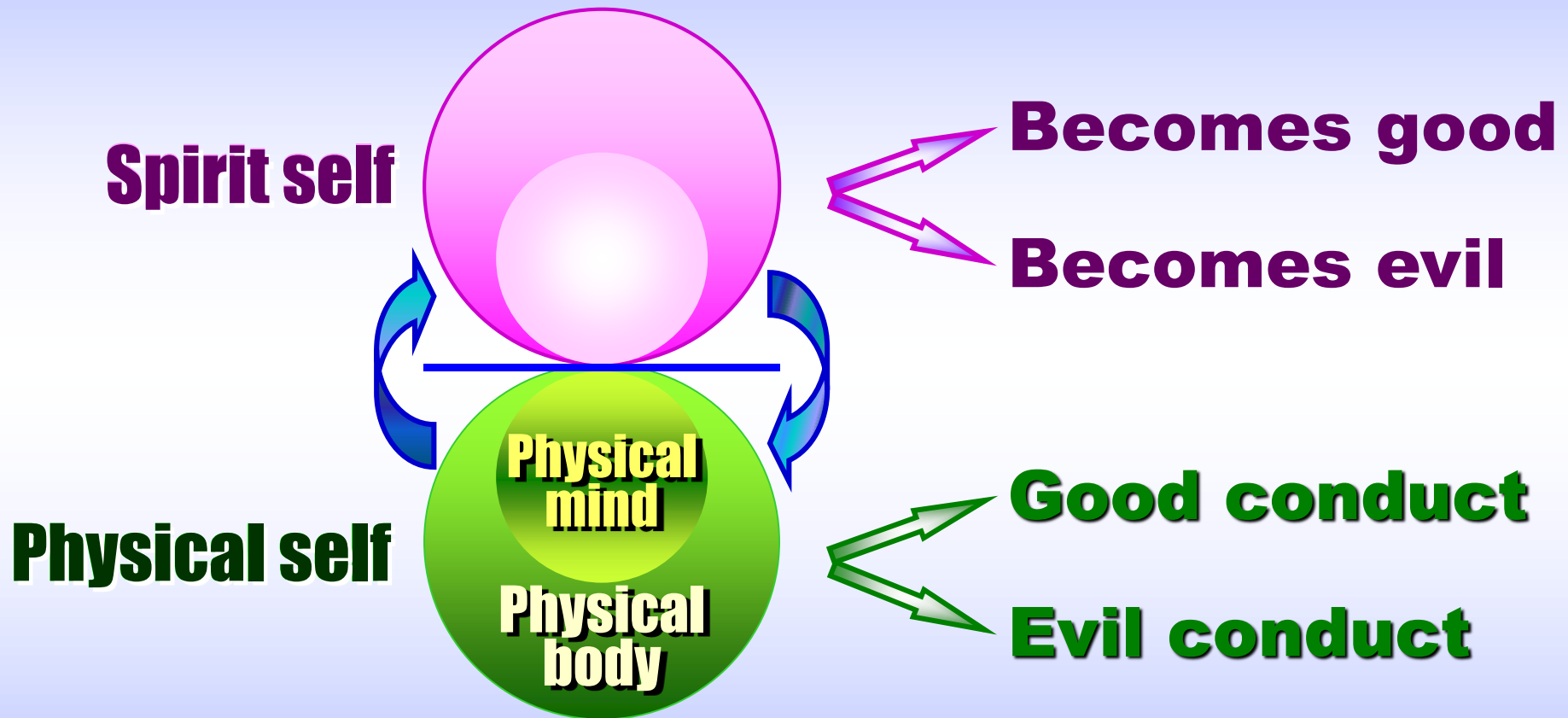


- The physical self consists of the dual characteristics of the physical mind and the physical body.



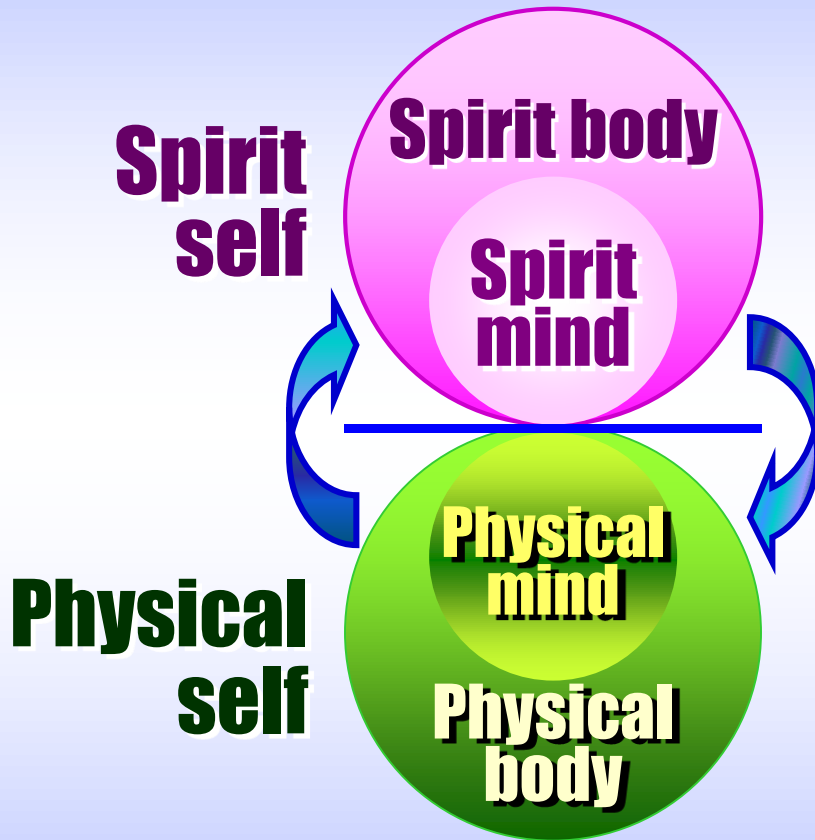
## **6.3 The Reciprocal Relationship between the Physical Self and the Spirit Self**

### **6.3.1 The Structure and Functions of the Physical Self**



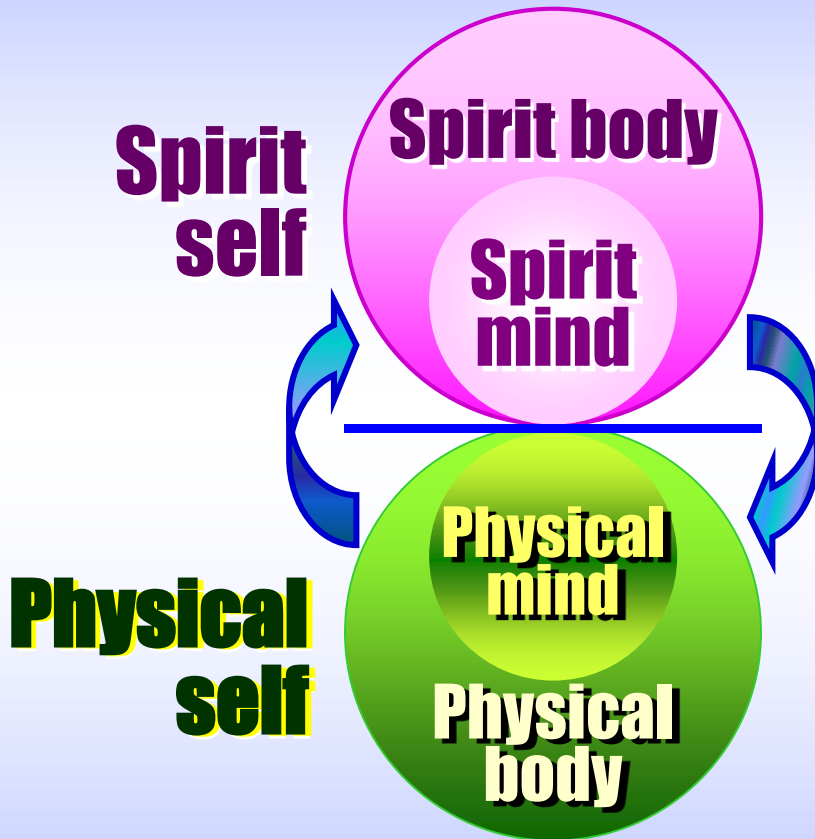
- Good or evil in the conduct of the physical self is the main determinant of whether the spirit self becomes good or evil.

## 6.3.2 The Structure and Functions of the Spirit Self



- Our spirit self consists of the dual characteristics of spirit mind and spirit body (p. 48).

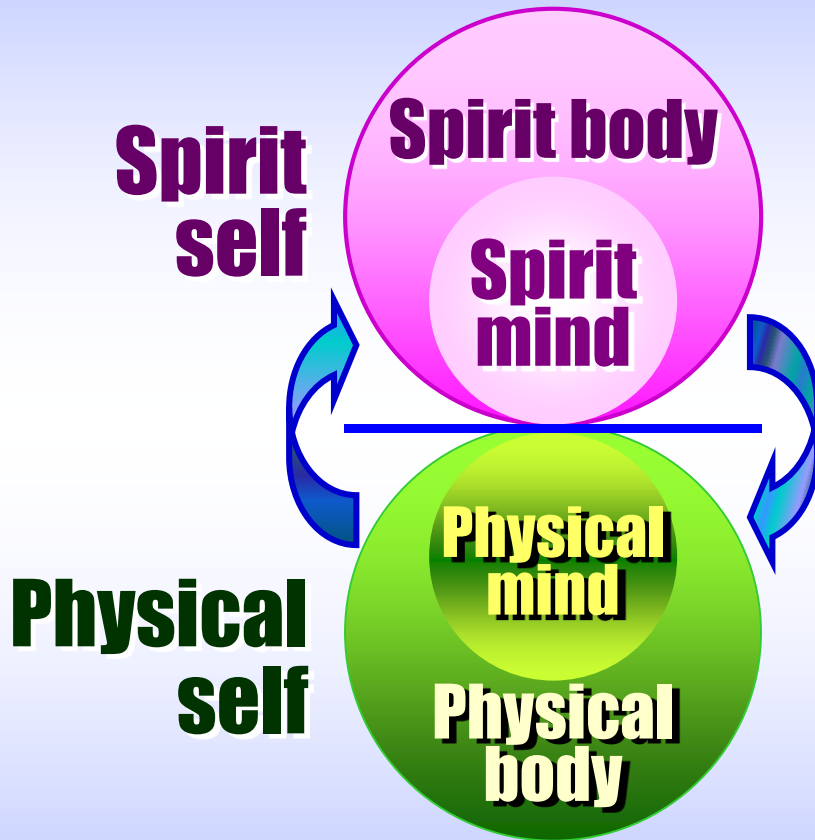
## 6.3.2 The Structure and Functions of the Spirit Self



● **Grows and reaches perfection**

- The spirit can grow and reach perfection only while it abides in the body.

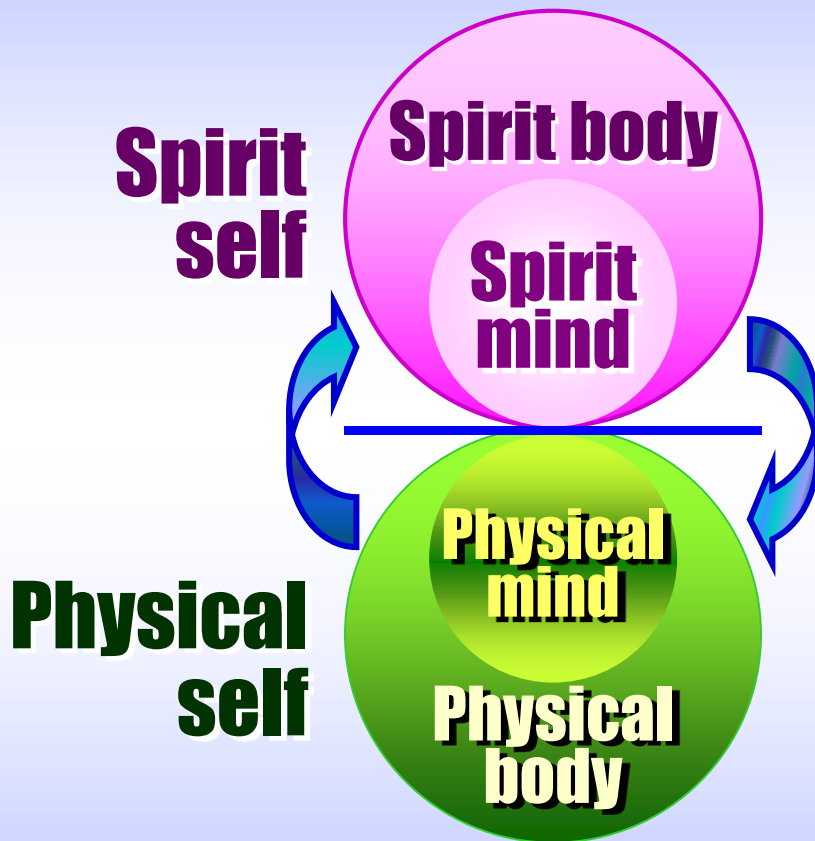
## 6.3.2 The Structure and Functions of the Spirit Self



- Grows and reaches perfection
- Becomes good

- The spirit becomes good only through the redemption of sins granted during earthly life (p. 49).

## 6.3.2 The Structure and Functions of the Spirit Self



- **Grows and reaches perfection**
- **Becomes good**
- **Decides own heaven and hell**

- It is not God who decides whether a person's spirit enters heaven or hell upon his death; it is decided by the spirit himself (p. 50).

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our website**

**<http://www.unificationstudy.com>**