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**CORRESPONDENCE SYSTEMS, THEORY OF ENERGIES,  
TRIORIGIN WORLD AND SMILE MEDITATION.  
PROFESSOR PARK'S LEGACY TO MANKIND<sup>1</sup>**

ABSTRACT. Professor Park Jae Woo, during His earthly life, has addressed His research to a wide range of knowledge fields – from acupuncture to medicine, to science, to philosophy, to theology and to spiritual meditation – and has enriched each of them with original and innovative contributions, achieving excellent and proven results from which humankind is already taking advantage. The present study aims at tracing a synthesis of the Professor Park's cultural heritage.

KEYWORDS: Park, Jae Woo. Correspondence Systems. Theory of Energies. Triorigin World. Smile Meditation.

The research led by Professor Park Jae Woo (1942-2010) during His lifetime showed a very wide range of interests and covered a great deal of topics, which were developed in an original and ground-breaking way within a general framework whose working out led to include them all harmoniously, logically and coherently in a unitary system of principles and knowledge.

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The book *Triorigin World* can be considered as the ultimate synthesis He offered of the vision of the world, which began to take shape in His mind since His youth or even His childhood.

He Himself informs us to have had the intuition of the correspondence between the head and the thumb back in 1953 and that in 1974 He had already conceived a rather fair idea of the correspondence system between the hand and the human body, so that He had tried to explain it to a reserve officer during the «veterans training one day».

Nonetheless, He conceived the therapeutic system based on the correspondence between the body and the hands and feet only in 1984-85 and formally expounded it, although in a partial version, in 1987. In fact, the publication of the «Su Jok 14 Byol Meridian Chart» dates back to October 1987, followed in December of the same year by the «Su Jok Constitution Chart». Later on, in August 1988, the Author publishes the book *Su Jok Acupuncture*, which deals with the main theory of the Su Jok Acupuncture as well as with the healing systems based on the correspondence among the parts of the body and those of hands and feet and with the metaphysical principles based on such healing systems (Ten Stem Constitution, Six-Ki Constitution and Six-Ki Treatment).

Professor Park Jae Woo affirmed to have spent a considerable amount of time, however not uselessly, in «trial and errors», «wandering in philosophical confusion» before understanding the «core of acupuncture». He also reported to have come to know both the undeveloped hints of the tradition of Chinese acupuncture as to the correspondence between the body and some of its parts (as, for instance, in the article dealing with the five colours present in the *Nei Ching, Ling Shu*) and to the discovery of the Ear Acupuncture, grounded on the resemblance between the human ear and a foetus, proposed in 1956 to the Academic Congress of Acupuncture in Marseilles by Dr. Paul Nogier, and to the thesis, presented in 1975, by Yoo Tae Woo, President of the Koryo Soojichim Institute, according to whom the hand is a «micro version of the entire body» and the middle finger corresponds to the head and neck.

Proceeding in His studies, which were more and more strengthened by the therapeutic effect achieved, Professor Park Jae Woo came to a series of conclusions as to the diversification and the social use of the treatment systems He identified, trying to clarify their logical and methodological bases. In doing so, He acknowledged the necessity to go into some aspects, which were not fully clear.

«The proposition that the particular parts of the body form independent

units of correspondence is hard to scientifically justify» – He wrote –, although the correspondence system between the body and the hand and between the body and the foot is more and more evident as well as the belief that «there will be a time when the logical basis of Miniature Body Correspondence Systems come to be scientifically clarified».

In lack of a more scientifically grounded argument, Professor Park Jae Woo argued that «similar spirits live in similar shapes», so it is possible to assume that «metaphysical beings demand physical structures as their partners to embody their wills in concrete forms». The «great metaphysical spirit» of the main structure of a body, in our case of the human body, originates its own «miniature independent systems of correspondence» projecting «the metaphysical spirits of its otherselves into the particular structure which are microcosms of the whole body structures».

Assuming that miniature correspondence systems can be considered as «symbolic metaphysical manifestations of the body», directed to reveal and heal the diseases, it was not difficult for Professor Park to single out «God's Will» in such a relation, – a concept which paved the way to the grand theological-teleological idea expressed in *Tririgin World* – and to feel the need to devote Himself to the «glorious duty» of achieving «the health welfare society where

everybody can protect his own health by means of this method».

Surely, it would have been possible to find support in the fractal theory – developed by Benoît Mandelbrot, who, in his book *Les objets fractals: forme, hazard et dimension* (1975), reconsidered and systematized earlier authors' ideas and thoughts –, at least as far as internal homothety is concerned, that is for the selfsameness of the parts in which any geometrical shape can be decomposed, although this would not have mattered as to the need to find a comprehensive solution in the loving finalism of the Existence Spirit.

A similar statement may be made about Western reflexology (Fitzgerald, Bowers, Shelby Riley, Ingham and so forth) – as to which Professor Park's approach presents a meaningful difference –, as well as about Calligaris' «linear chains» (structures which however cannot be identified with the Byol meridians) and about the *Sib Sen* (the ten main energy lines) of the Thai Medicine.

Furthermore, besides finding a great deal of correspondence systems (both total and partial, primary and secondary or even just complementary) and acknowledging the importance of the «metaphysical reflector[...]» theory postulated on the symmetrical reflection of the four central axes, Professor Park Jae Woo proposed a model of a unit composed by «a central broadcasting station in the main frame and branch stations in the independent miniature

correspondence systems» to explain the communicative relation between the whole body and such systems.

Such a relation allowed to understand how independent miniature correspondence systems can decode and interpret the «encoded electric wave messages» they receive after «a short circuit of organic electric currents» occurs in the suffering body parts, and, at the same time, how they can transmit, whether adequately stimulated, appropriate electric messages able to relief such body parts or to positively influence their condition. It must not go unnoticed that any possible damage to the miniature correspondence systems, although acknowledged, does not have any consequence on the functioning of the main structure. In fact, the main structure informs the miniature correspondence systems of the appearance of a disease whilst those send electric healing waves in order to preserve the whole main structure and life continuation.

In 1991, Professor Park declared that «the hidden truths of the mysterious phenomena of the human body will gradually be uncovered with the development in various scientific fields of the principles which are at the core of the Miniature Correspondence Systems, into the 21<sup>st</sup> Century» [*Su Jok (Hand & Foot) Acupuncture*, Vol. I, Preface, 1991].

Furthermore, it was necessary to distinguish and keep separate «therapy of

miniature body correspondence» from the rest of acupuncture as it had to be considered as a «separate physical system».

In fact, the miniature correspondence system on the hands and feet can be used to apply both a «physical natural therapy» and a «metaphysical natural therapy»; in both cases the projection of the human body on hands (and, analogically, on feet) is used as a primary correspondence system.

Such a correspondence is manifest when the similarity between a human hand and the body of primates (as gorillas) standing on their arms and legs is considered: the likeness immediately emerges as the structure of the primate's legs is compared to the central (middle and ring) fingers of the human hand, when its arms are likened to the index and little finger or even when the thumb is paralleled to the head and neck of the primate. Another important similarity can be traced between the primate's back and that of the human hand as well as between the front of its body and the human palm.

Professor Park Jae Woo's discovery is of no less importance than Paul Nogier's or other ear acupuncture pioneers', not just for its intrinsic value, but also because it represents an easy way (above all to Westerners) to comprehend acupressure, moxibustion and acupuncture, allowing those who get in touch with His finding to quickly learn an efficient self healing method based on the

correct application of the principles of projection, reflection, analogy and symmetry. Moreover, being the therapy practically costless, it will free any healthcare system from the burden to pay considerable sums to grant public health.

The «physical natural therapy» can be therefore considered as a popular therapy, available to anyone in the future, whilst the «metaphysical natural therapy», as easily understandable and learnable as the former, applies traditional acupuncture on Byol (Hand and Foot) meridians, that is on the projections of corporal meridians (i.e. of their points) on fingers and toes and it must be practised by medical doctors.

Although using both methods together can lead to quicker and more efficient results, each of them can be used independently and be useful and appropriate in healing any kind of disease.

Anyway, according to Professor Park Jae Woo, the discovery of the correspondence systems on hands and feet, with the head being projected on the thumb and on the first toe respectively, is to be considered as «the great discovery of the 20<sup>th</sup> century and further the great discovery in the medical history» and it is really surprising that humankind did not notice it before.

In fact, all methods and healing systems proposed by Professor Park Jae



Woo – maybe with the only exceptions of the «Twist therapy» and, in part, of the reformulation of miniature models on the hear – use the points on Byol meridians and Byol Chakra to restore the unbalanced energy system of the human body.

Furthermore, the «Zone therapy», the last proposed among all Sujok therapies, enriched by the introduction of spiral lines and nets and by the application of the Triorigin Model, represents in some way a return to the learning and use simplicity of the miniature correspondence system in its several variants (standard, insect, root, bowling pin, mini, etc.). Moreover, although the «Zone therapy» is mainly linked to the reorientation of human body magnetic fields, it can be applied, as well as the «Seed therapy», to stimulate directly and immediately the affected region using the correspondence points of the miniature systems.

It must not go unnoticed that in human history, both when considered collectively and individually, new findings and knowledge are achieved progressively, although not always consistently and, sometimes, despite being grounded on rational bases, they disclose to the human mind through sudden enlightenment.

Something of that kind happened with the discovery of M particles which

Professor Park Jae Woo declared to have met «in early 1960» and thanks to which He managed to recover from a disease. They are «metaphysical particles that are in a Neutro-state» which can be mentioned as «Mind particles» or «Mental particles», «Mystery particles», «Magic particles», «Miracle particles» or even «Medical particles or Medicine particles» according to the circumstances. They shall be considered as energy forms with a catalysing function, able to cause «enormous changes in all different existing phenomena» adjustable and controllable by a well trained «Neutro-Mind», just like the Giant of Aladdin's Lamp. To such particles, Professor Parks devoted a booklet entitled *M Particle Theory*, published in Korea in 1988.

To Professor Park Jae Woo, as He oftentimes mentioned, happened that, being in Moscow in the autumn of 1994, one day, early in the morning, all things appeared to be «all the same», whence the immediate understanding of the existence of a productive force able to create such a «sameness» to which He immediately gave the name of «Homo».

The following morning, on the contrary, all things appeared to Him to be different from one another, whence it came the straightforward understanding of the existence of another productive force responsive for such a diversity, to which He immediately gave the name of «Hetero».

After long reflection about these two forces, their functions and their relations, in 1988, while lecturing in India, Professor Park Jae Woo had, possibly with the same straightforwardness of the preceding ones, yet another intuition of a third force, called Neutro, to which was initially attributed only the role of linkage and mediation between the other forces, although, about a year later, it was recognized as the incarnation of the Existence Spirit, that is it came to be considered the «holy incarnated force which realises HIS Will to create and maintain a harmonious existence», «as absolute existence with zero nature and as the origin of the three fundamental forces».

Finally, in the wonderful book on *Smile Meditation*, published in Moscow in 2004 but «inspired in Jaipur, India, March 2003» and «written in Polystypos, Cyprus, September 16, 2003», Professor Park Jae Woo reported that, early in the morning, while on the balcony of His room, He felt «the echo of Smile Meditation resounding all over the sky» and «a mysterious force» which focused such an echo toward Him.

Professor Park hypothesized a possible link between the rising in Him of «Smile Meditation in association with the realization of Triorigin» and the fact that, in 1998, He had sat in Varanasi, «known as the Holy City in India», to meditate in the same place where «the Enlightened Buddha» had meditated and

pronounced the sermons to relieve the world from pain. Later on, Professor Park declared that He had been able to start His «Smile Meditation» only in August 2003, «in the 1300 m highlands in Cyprus», «under two separate pairs of pine trees in a quiet forest» and that «meditation was proceeding according to the Triorigin principle and gradually the outline of smile meditation started to emerge».

Professor Park Jae Woo reported that «in total 21 days of meditation this Smile Meditation awakened in me [= in Him] new visions and many new realizations», highlighting how, in His life and in His thoughts, He had achieved to link mysticism and rationality, rational research and spiritual meditation, i.e. two pathways both oriented to achieve the utmost welfare of humankind and not just to relief pain, but also and above all to push every man's self-consciousness to reach its highest levels, so to be able to understand and appreciate the wonders of the universe and the loving Intention of the Existence Spirit. In fact, «the purpose of this World is the realization of wonder and smile».

Thanks to a series of more and more profound illuminations and reflections, Professor Park Jae Woo began His research because of His desire to relief humankind from pain – thanks to the discovery and sharing of an easily learnable healing method – but He finally came across the most complicated

philosophical and scientific problems. Nonetheless, in facing them, not only didn't He step back, but He set His mind to find adequate solutions and He ultimately succeeded in overcoming their partial or unilateral perspective to get to a cosmogonic vision permeated by a profound spirituality: in such a conception, human beings' existences are indissolubly interwoven with the divine plan not just as addressees but also and above all as collaborators.

It is therefore required to discuss, although synthetically, some of these problems such as the origin and destiny of the universe, the eternity of the soul, the problem of truth, the permission of evil, the moral question and the role of the scholar during his earthly lifetime.

Obviously, all such themes are closely interrelated so that to deal with them requires an approach which is both persuasive and coherent.

As to truth, sometimes it seems to hide or not to desire to show fully, only to suddenly reveal itself in time, through novel illuminations to those who went searching for it. As already mentioned, miniature systems were found out late in human history and, therefore, they were able to offer their beneficial effects only belatedly and it took time to acknowledge the Triorigin Model order.

Nonetheless, this does not imply that the existence of truth depends on time or that it is one of its consequences. Truth is, in fact, eternal and eternally

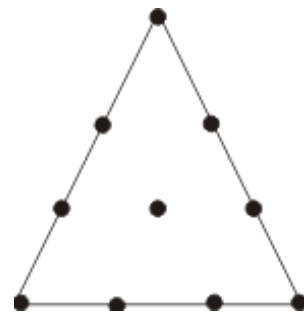
present: it is the human being who, for various reasons which will be discussed shortly, is not always capable to assume a correct sense of perspective in order to achieve a full acknowledgement of it and to consider himself as one of its part. Once this perspective is achieved, truth becomes fully manifest to consciousness and there is no chance, even if it should appear in a falsified or imperfect form, that it might be understood otherwise.

As to the origin of our universe, Professor Park Jae Woo retrieved the scientific hypothesis of the Big Bang – of a physical Big Bang, preceded by a metaphysical one – and developed the suggestive theory according to which the shadow of the Existence Spirit leaned out from the zero world through the gate of Omni Neuto and, accordingly, the expansion force (Hetero) escaped and was followed by the contraction force (Homo), these two being part, together with Neuto, of the zero nature Absolute Existence from which they stemmed.

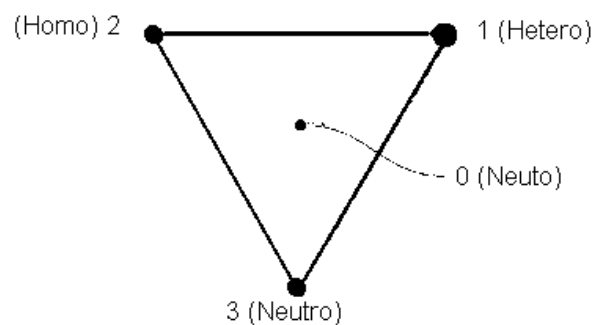
Such a representation is advanced with two purposes. The former is to give a plausible explanation to the creation of the universe from nothingness, not to be intended as *nihil negativum*, which is something auto-contradictory in itself, but rather, according to the deep meaning of the Triorigin theory, as a *productive nothingness*. The latter is to grant the intellectual tools needed to conceive a cosmogony of creativity through an immutable model – i.e. the

Triorigin Model made up of the Neuto, Hetero, Homo and Neutro forces appearing in logically structured and ordered sequences –, which characterizes both the creative and the operative order.

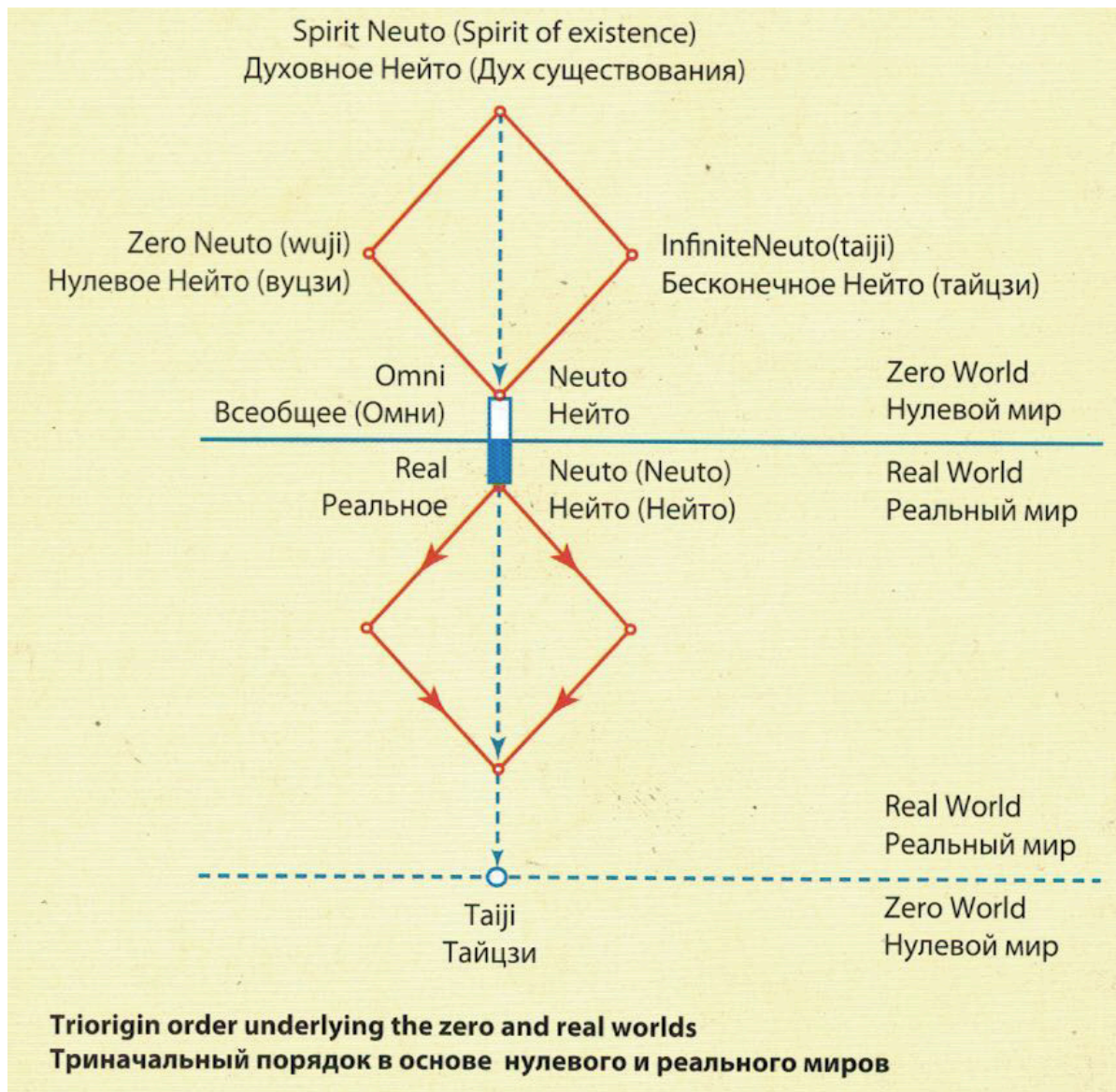
By the way, we observe that the graphic representations of the Triorigin Model proposed by Professor Park are surprisingly remindful (turned upside down or even symmetrically doubled) of the Holy Tetraktys (Mystic Tetrad) image, which symbolised to the Pythagorean School “the source and root of eternal life” [ἀενάου φύσεως ριζώματα].



Tetraktys



Triorigin Model



In fact, as Fung You-lan noticed, «striking similarities emerge when we compare the doctrines of the Pythagoreans with the Chinese “study of emblems and numbers”» in the *I Ching (Book of Changes)*, a book well known to Professor Park. But, besides these similarities, it is important to notice that the inclusion of the Tetrad in the Triorigin Model made by Professor Park



introduces a relevant innovation in the traditional triadic structure of dialectics therefore enacting an original reform from a theoretical point of view.

As to the end of the universe and of life, they are conceivable and believable only from a limited and partial point of view. It's quite evident that in the real world we experience death and destruction but this is a perspective which is to be integrated and overcome both with the understanding that in our physical world there can be no existence whose constitutive forces are in the utmost imbalance, i.e. disrespecting the «Triorigin fundamental order», and with a sound interpretation of the cessation of existence and life intended as a simple transfer of the dispersed particles belonging to the forms which exist in the real world to the zero world, where «they have to be purified by the spiritual Triorigin Model for a new start of their existences to this world».

It follows that «the existence ends in the world of Infinite Neuto», that is it returns to the creation, direction and control cycle carried out ceaselessly by the Existence Spirit working as «Operating Neutro» or Neutrur, in order to let every form of existence reach the perfection of «Infinite Neuto».

On the other hand, the eternity of the soul, forming the self together with the mind, body and life, must be acknowledged. The soul is, in fact, the essence of the self and, considering its zero nature, it is eternal from its beginning and,

furthermore, it is linked with the whole Triorigin Consciousness system from which it cannot be parted. The mind is eternal too, since it is supported by the soul and linked as well with the Triorigin Consciousness.

Only the body dies but it must be remembered that «the zero world coexists with the real world» as the two are connected by a one-to-one relationship so that it can be affirmed that «the zero world and the real world are one». Therefore, also human body is involved in the zero world and coexists with it.

When death comes, the particles deriving from the breakdown of the self «are sent to the zero world and used again for a new world». Death, nonetheless, can be interpreted as one of the many visits we pay to the zero world where we move every day while we are sleeping and where we can find shelter in many other occasions «under various greater and lesser waves of rhythm». Maybe it would be more accurate to state that, contrary to appearances, although we frequently visit the real world, our existence is essentially spent in the zero world where, among other things, the memory of what we have been is permanently guarded, although «in a phantom-like form».

Anyway, it is possible to achieve self-perfection while we are living this life through the practice of «Smile Meditation» and since «this perfect smile of the self is guided by the Origin Smile», «it finally merges with the infinite smile

world again without any expectation to return to this world». The self which has already achieved the purpose of the Existence Spirit and, through a process of profound spiritual ascension, has reached the «oneness» with His Absolute Self-consciousness should have no reason to be reborn in this world.

Also sufferings and the permission of evil find an adequate solution, without the need to conceive a theodicy able to justify the behaviour of the Author – i.e. the Existence Spirit – of the Universal Drama Scenario which takes place in the real world and of the Director – i.e. Neutror – who takes care of its execution.

As a matter of fact, there are no blames to be put on anybody. Everything occurs according to the program set by the Triorigin fundamental order and everybody plays the part he was assigned. Nonetheless, hardships exist and there are those who suffer from them and those who cause them. As with any drama, it is necessary to be able to distinguish the real person acting from the fiction role he is interpreting and above all to understand that «every self has two roles, original perfect smile role and individually assigned role with limited Triorigin consciousness».

This awareness belongs to the self (soul and mind), which is not separable from the Triorigin Consciousness system. The necessity to expand toward a

higher level of the Absolute Consciousness stems from this awareness and such an upgrading can occur thanks to a gradual process of self-elevation which is experienced during the Mind Life Cycle, in the «Upgrading Period of Mind», when the experience of love toward the sons widens the parents' consciousness to understand the love they received back in time from their own parents until it is pushed toward a full visualization of the Absolute Consciousness toward all human beings and all the universe.

This continuous spiritual self-elevation implies a deeper and deeper Triorigin Consciousness, which is followed not only by the freedom from ignorance and sufferings but also from the assignment, by the Director of the Universal Drama, of a different role based on the newly reached level.

The permission to suffering, whose idea disappears as the self approaches the Smile Perfection of the Absolute Consciousness, is now considered as a stimulus to overcome the disharmony of the conflict between the constitutive forces of the universe and, in ultimate analysis, as a sign of love.

Any effort aimed at reaching the unity with the Absolute Consciousness is not an opportunity left to the free will of the individual but primarily a moral obligation. In fact, morality, which is absolutely rooted in the zero world, is promoted by the Neutro force as man's most powerful guide in the real world

and it is the *raison d'être* of truth, since absolute truth and Absolute Consciousness are the same thing.

The inexorable necessity to be morally committed is strongly related to the level of self-consciousness and knowledge reached by the individual. The consciousness which has reached the level of the Absolute Consciousness Smile Perfection clearly sees the Creator's deep love for His creatures as well as the spirit of protection, preservation and guidance He has toward them, the light of knowledge with which He enlightens them and the welfare He wishes them.

Now that, finally, «human being has recognized His Existence and His love to all of us [...] HE is inviting all of us as His family to finalize His Dream in order to realize perfect smile world and HE is calling us to join in His works».

So to the scholar, to the enlightened man who upgraded to comprehend the great cosmogonic plan of the Absolute Consciousness there is only one possible mission left in the real world, that is to collaborate with the Existence Spirit to the «guidance of those limited consciousness people (existences) to the right direction which is His way».

Professor Park Jae Woo played very well the role of «enlightened self» to which He felt He had to and He was «ready to follow His ways and [to join] His works in order to finalize this smile world to make this world practically perfect

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state as He wishes».

Now its up to those who attended Professor Park's teaching to follow His footsteps, to carry on His work and to spread Smile Meditation and Triorigin Theory.

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<sup>2</sup> The titles of the works authored by Professor Park are all listed in English, with the indication of the different language (be it either Russian or Korean) in which they have originally been composed reported in brackets. The works which have been translated into Italian have been listed in a dedicated section.

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