


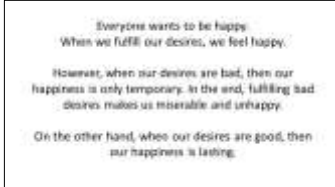
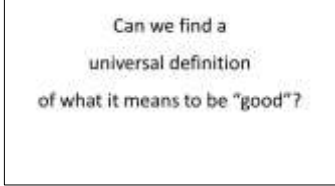


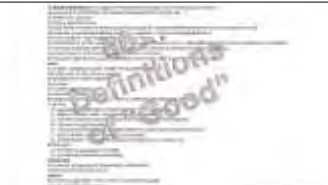
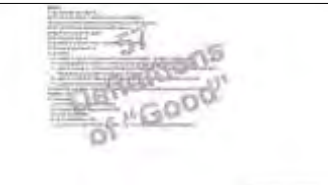







Chapter 1
What Does It Mean To Be “Good”?

This lesson will:


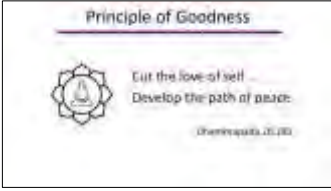
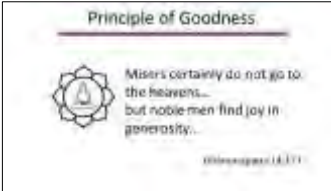
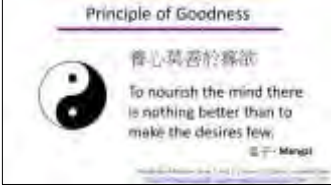
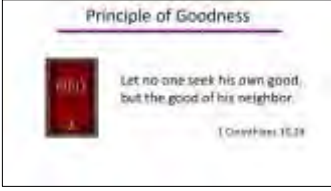

- Explain why being good makes us happy and being bad makes us unhappy.
- Define being “good” and show that it means to “live for the sake of others.”
- Show that this definition of being good is universal and is found in all religions.
- Encourage students to be good, starting from today.

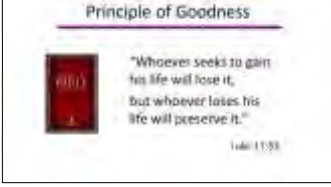

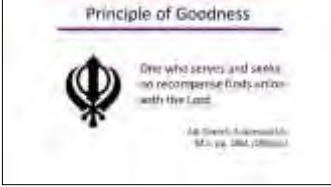


No.	Slide	Narrative
1.		<p><i>PUBLISHER’S NOTE TO PRESENTERS:</i></p> <p><i>This is an exposition of the main themes of a true love character education curriculum. It is a blueprint for subjects and positions educators should use in presenting these themes in a way appropriate to the target age group.</i></p>
2.		<p>Our class is about building good character and loving families. It is based on four loves learned in the family. They are:</p> <ol style="list-style-type: none"> 1. Children's Love 2. Siblings' Love 3. Conjugal Love 4. Parental Love <p>This presentation is the first of three lessons on Children’s Love.</p>
3.		<p>It is often said the family is the school of love. In reality, is more like a school, university and post-graduate institution combined. The development of heart, our ability to love, is a lifelong journey and every step centers on the family.</p> <p>So how do we start this journey? We start with something we all want—we all want to be happy.</p>
4.		<p>Everyone wants to be happy. When we fulfill our desires, we feel happy.</p> <p>However, when our desires are bad, then our happiness is only temporary. In the end, fulfilling bad desires makes us miserable and unhappy.</p> <p>On the other hand, when our desires are good, then our happiness is lasting.</p> <p>Therefore, to achieve lasting happiness, the first step is to answer a simple question: What does it mean to be “good?”</p>
5.		<p>Can we find a universal definition of what it means to be “good”?</p> <p>This is very important. Our eternal happiness depends on this. So does our ability to work together as one human family for a goal that we all share in common.</p>



No.	Slide	Narrative
6.		<p>There are books about what makes a “good” society. The UN uses the term “good” when it calls for “good” governance. We are happy when we are with a “good” friend, or when someone thinks our ideas are “good,” or we are doing a “good” job.</p> <p>So clearly we all have a desire to be good. It makes us feel valued and gives meaning to our lives.</p> <p>But what does it really mean to be “good?” Can we define specifically what “good” means?</p>
7.		<p>At dictionary.com there are 57 definitions of “good.” Here are the first 34 definitions.</p>
8.		<p>Here are the next 16 definitions of “good.”</p>
9.		<p>This completes the entire list. There are 57 definitions of “good.” This may be more confusing than helpful.</p> <p>Even further, this dictionary covers just one culture. Various cultures also differ on what it means to be “good.”</p> <p>Some say it is good to ask teachers questions, others think that questioning teachers is bad or disrespectful.</p> <p>Some say it is good for teenagers to date, other say it’s bad. What is “good” in one culture may not be “good” in another.</p>
10.	<p>Can we find a universal definition of what it means to be good?</p>	<p>If our definitions of “good” differ, then we will not be able to get along. This is because we would all insist we are “good,” but in different ways. Others might think we are “bad,” when we think we are “good.” We would tend to judge each other and, sad to say, fight with each other out of the conviction that we are doing “good” by fighting evil.</p> <p>So can we find a universal definition of what it means to be good, one that we all agree on?</p>
11.	<p>Activity #1: Please write down, in one sentence, what you think it means to be “good.” “Being good means ...”</p>	<p>Activity #1 Ask the students to define “good” in one sentence. Complete this sentence, “Being “good” means...”</p> <p><i>[Students can share with one another, in small groups or with the whole class.]</i></p>

No.	Slide	Narrative
12.	<p>Who will teach us to be “good?”</p> <p>Who will decide on the universal definition of “goodness”?</p>	<p>Who will teach us to be “good?”</p> <p>Who will decide on the universal definition of “goodness”?</p> <p>The one who has the most military power, financial influence, political clout, public relations skill or legal expertise?</p>
13.	<p>Religious scriptures are the best teachers of what it means to be good.</p> 	<p>Religious scriptures are the best teachers of what it means to be good.</p> <p>In every culture and period of history, people seek and find goodness through religion.</p>
14.	<p><i>Amazingly, we find that all religions agree about the concept of what it means to be “good.”</i></p>  <p>World Scripture published 1991.</p>	<p><i>Amazingly, we find that all religions agree about the concept of “good.”</i></p> <p>As True Parents, Father and Mother Moon honor and respect all religions. In fact, they commissioned a book highlighting the core teachings of all the world’s religions. It is entitled, <i>World Scripture</i>.¹ This book gives us the principle of being “good” with which all the Holy Books agree.</p>
15.	<p>Principle of Goodness</p>  <p>“Live for the sake of others.”</p> <p>Father and Mother Moon</p>	<p>That definition of “good” is the motto of Rev. and Mrs. Moon’s life: “Live for the sake of others.”</p> <p>If we look at the major religions, we will see how this principle really is universal. Let’s go through them starting with the oldest.</p>
16.	<p>Principle of Goodness</p>  <p>The sacrifice performed... by those who desire no reward, this is the nature of goodness.</p> <p>(Bhagavad Gita 17:11)</p>	<p>Hinduism teaches:</p> <p>Of sacrifices, the sacrifice performed... by those who desire no reward, is the nature of goodness. (Bhagavad Gita 17:11)</p> <p>Here goodness means to sacrifice for the benefit of someone else, not for oneself. In this way, we become good by living for others.</p>
17.	<p>Principle of Goodness</p>  <p>All men are responsible for one another.</p> <p>(Talmud, Sanhedrin 27b)</p>	<p>In the Jewish scriptures it says:</p> <p>All men are responsible for one another. (Talmud, Sanhedrin 27b)</p> <p>We are responsible not just for ourselves, to gain things that benefit us, but responsible for others, to give benefit upon others.</p>

¹ *World Scripture* contains over 4,000 scriptural passages from 268 sacred texts and 55 oral traditions. It is organized in terms of 164 different themes common to all traditions. This text is the result of a five-year project involving the collaboration of an international team of 40 recognized scholars representing all the major religions of the world.

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18.		<p>In Jainism, founded by Mahavira in India, followers are told:</p> <p style="text-align: center;">Rendering help to another is the function of all human beings. (Tattvarthasutra 5.21)</p> <p>In essence, the purpose of life is to help others.</p>
19.		<p>Buddhism teaches:</p> <p style="text-align: center;">Cut the love of self ... Develop the path of peace. (Dhammapada 20:285)</p> <p>One of the main obstacles in finding peace is that we love ourselves too much. When we have too much self-love, then we are not willing to live for others and, therefore, cannot experience peace.</p>
20.		<p>Buddha also taught:</p> <p style="text-align: center;">Misers certainly do not go to the heavens... but noble men find joy in generosity... (Dhammapada 13:177)</p> <p>“Joy in generosity” means joy in giving, joy in helping others and making them happy. Stingy, selfish people (misers) do not go to heaven because they are unwilling to give.</p>
21.		<p>Confucius taught:</p> <p style="text-align: center;">To nourish the mind there is nothing better than to make the desires few. (Mengzi, Book 7, Part 2, Chapter 35: Tsin Sin)</p> <p>A well-nourished mind is unselfish because it has few personal desires. On the contrary, a mind with many selfish desires is unhealthy.</p>
22.		<p>Christians are instructed:</p> <p style="text-align: center;">Let no one seek his own good, but the good of his neighbor. (1 Corinthians 10.24)</p> <p>True goodness is helping your neighbor. Don't just seek your own benefit, your own good.</p>
23.		<p>In the Bible it also says:</p> <p style="text-align: center;">Do nothing from selfishness or conceit, but in humility count others better than yourselves. (Philippians 2.3-4)</p> <p>Do not act out of selfish desires and think of yourself as better than others. Following that way makes it very difficult to serve others. On the other hand, when we are humble we naturally respect others, which means we care for and serve them.</p>

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24.	<p>Principle of Goodness</p> 	<p>This is one of Father Moon's favorite Bible verses:</p> <p style="text-align: center;">Whoever seeks to gain his life will lose it, But whoever loses his life will preserve it. (Luke 17:33)</p> <p>This is a paradox: by taking we do not gain; we lose. This means selfishness, "to gain our life," is spiritual death.</p> <p>But when we "lose our life" by living for others, we will find our life. Ironically, when we are willing to lose our life and help others, we actually gain the most important things in life. We gain things like love, trust, honor, friendship and respect. These are even more valuable than life itself.</p>
25.	<p>Principle of Goodness</p> 	<p>Islam teaches:</p> <p style="text-align: center;">Do not expect, in giving, any increase for yourself! (Quran 74:6)</p> <p>Even when we give, we should do so without any selfish interest. There should not be an ulterior egoistic motive for self-profit or personal gain.</p>
26.	<p>Principle of Goodness</p> 	<p>In Sikhism, followers of Guru Nanak are told:</p> <p style="text-align: center;">One who serves and seeks no recompense finds union with the Lord. (Adi Granth, Sukhmani 18, M.5, pp. 286f.)</p> <p>This means God blesses the ones who serves without expecting payment.</p>
27.	<p>Principle of Goodness</p> 	<p>The Book of Mormon instructs that:</p> <p style="text-align: center;">When you are in the service of your fellow beings you are only in the service of your God. (Book of Mormon, Mosiah 2:17, The Church of Jesus Christ of Latter-day Saints)</p> <p>This shows us the right attitude. By serving others, we are actually serving God because God's spirit is in all people.</p>
28.	<p>Principle of Goodness</p> <p>Delayed Gratification: (Impulse Control)</p> <p>an important component of emotional intelligence and maturity.</p>  <p>Sigmund Freud Founder of Psychoanalysis</p>	<p>By living for others, we set aside personal gain. Sigmund Freud, the founder of modern psychoanalysis, called this "delayed gratification."</p> <p>In other words, a mature person thinks more about the benefit of others than about personal pleasure or gain. Freud called this "impulse control" and said it was "an important component of emotional intelligence and maturity."</p>

No.	Slide	Narrative
29.	<p>"Living for the Sake of Others"</p> <ul style="list-style-type: none"> • Sacrifice without reward • Be responsible for one another • Render help to others • Joy in generosity • Make your desires few • Seek the good of your neighbor • Give without expectation • Serve without payment • Delayed personal gratification 	<p>Let's summarize. All religions, and even psychologists, teach the same concept, the same principle, that of living for the sake of others.</p> <ul style="list-style-type: none"> • Sacrifice without reward • Be responsible for one another • Render help to others • Joy in generosity • Make your desires few • Seek the good of your neighbor • Give without expectation of a return • Serve without payment • Delay personal gratification
30.	<p>Principle of Goodness</p> <p>"The most profound decisions about justice are not made by individuals as such, but by individuals thinking... on behalf of institutions."</p> 	<p>The same standard of goodness applies to societies as a whole. In <i>The Good Society</i>, sociologist Robert Bellah finds:</p> <p style="text-align: center;">"The most profound decisions about justice are not made by individuals as such, but by individuals thinking... on behalf of institutions."²</p> <p>When we think on behalf of institutions, then we naturally seek justice for everyone. This is done because the interest of the whole is placed above the individual. Having the right priority by putting the public interest above self-interest creates justice.</p>
31.	<p>Principle of Goodness</p>  <p>"Live for the sake of others."</p>	<p>Father Moon summarizes all of these teachings with the unifying principle of goodness that can be simply stated, "Live for the sake of others."</p>
32.	<p>Principle of Goodness</p> <p>"Live for the sake of others."</p> <p>What we learn:</p> <ol style="list-style-type: none"> 1. The religious definition of goodness is universal. 2. It is consistent with psychology and sociology. 	<p>From this definition of goodness, we can draw three conclusions:</p> <ol style="list-style-type: none"> 1) We have discovered a definition of goodness that is universal and is taught by all the world's religions. 2) In addition, this definition is consistent with psychology and is reiterated by sociologists who want to establish good societies.
33.	<p>Principle of Goodness</p> <p>"Live for the sake of others."</p> <p>We also learn:</p> <ol style="list-style-type: none"> 3. The root of goodness is being only for myself and sacrificing others for my benefit. 	<ol style="list-style-type: none"> 3) The opposite of goodness is living only for myself and sacrificing others for my benefit. <p>Selfishness is the root of almost all our personal and social problems.</p>

² Bellah, R. N., et al. (1992). *The Good Society*. New York, NY: Vantage Books, a Division of Random House, Inc., pg. 13.

No.	Slide	Narrative
34.		<p>You don't need to change your religion to be good! Why? As we have seen, this principle is already within every religion. It is universal. Based on this principle of goodness, religions can work together. This is very, very important.</p> <p>Although we do not need to change our religion, we still need to change somethings: our priorities, attitudes, behaviors and character. By doing this, we can change the culture which is often confusing and misleading.</p> <p>Put simply: We need to find the way to be a better Buddhist, Hindu, Muslim, Christian, Confucianist, or Jew. We need to find the way to be better people and, on that foundation, make a better world. It is not easy at first, but we need to live for the sake of others more and more. Gradually, this should become a personal habit and collective culture.</p>
35.		<p>In summary, Father Moon emphasizes that:</p> <p>A true life is a life in which we abandon our private desires and live for the public good. This is a truth taught by all major religious leaders past and present, East and West... (As a Peace-Loving Global Citizen, pg. 226)</p>
36.		<p>Thank you.</p>
37.	<p>Activity #2: How can you be good today? List three things you will do today to be a good person. Post it on the bulletin board, tell a friend, a fellow student, teacher or parent. Making your commitment public helps you to be more serious and committed.</p>	<p>Activity #2: How can you be good today? List three things you will do <u>today</u> to be a good person. Post it on the bulletin board, tell a friend, a fellow student, teacher or parent. Making your commitment public helps you to be more serious and committed.</p>
38.	<p>Activity #3: Write a note to yourself about how you felt after doing those three things. Was it a good day? Did you feel good about yourself? Can you see how goodness leads to happiness?</p>	<p>Activity #3: Write a note to yourself about how you felt after doing those three things. Was it a good day? Did you feel good about yourself? Can you see how goodness leads to happiness?</p>