

United Temple Bulletin

P.O. Box 12202



Portland, Oregon 97212

Vol. 3 - Number XXII

November 15, 1966

Our Master's Answer to The Questions

"What is the difference between the word 'Karma' in Buddhism and Hinduism and indemnity in the Principle?"

(Editor's Note: Karma means the totality of a person's actions in one of the successive states of his existence, thought of as determining his fate in the next.)

"They are much similar. For every result, there is a cause. In this sense, they are the same, but there is a difference. The re-incarnationist thinks that his present life has its cause in his previous life, whereas the Principles say that our ancestors' lives can have some effect on our present lives. What we do today can result in the quality of our future life. It can also affect the lives of our offspring. The law of 'Karma' is correct, but it does not concern the successive lives of the same individual.

"Then how can we explain little children's death at an early age and war victims?"

"It is all indemnity. In the case of a child dying, some of his ancestors must have caused something which called for his young death. If not, the child's death is indemnity for any blessing the family may receive in the future. In this case, either the child paid indemnity for the evil caused by the ancestors or he paid indemnity for the blessing his family was to receive in the future.

"The little child does not know the implication, but he doesn't lose anything because he is used as a sacrificial offering. For this he is blessed. He can be even higher by becoming the offering of indemnity than he could possibly achieve in his long life on earth.

"Many war victims were also indemnity. For instance, during the Korean war many people died in the land of Korea. They cleansed the sins of our nation and made a condition for the future blessing of our nation. Those individuals who became the victims or the sacrifice by giving their

lives for such a cause will be privileged in the spirit-world. It is better to fight and die for a good cause than to live a long life on earth."

Morning Prayer

by Marie Laux

I walk into the arms of my loved one,
Contented forever I will be.
His love lifting, lifting
My spirit to soaring heights,
Before, unknown to me.

Clouds drifting along
Making way for the heavenly morning sunrise,
With the ethereal blue skys
Light enters, doubts and fears fade away.
What is darkness but a shadow of our fears?

With such exquisite light and soaring height
It's wonders I behold.
Yet, the darkness is darker
And of greater depth
With His eternal love.

I am lifted up! Up! UP!
And to know that He
Loves and cares for me.
To me, this is indeed a miracle.
There is no greater love than this.

Happiness Can Be Cultivated and Developed

The "self image" sets the boundaries of what the individual can accomplish. Expand your self image and you can expand your capabilities, talents and turn failure into success.

There is clinical evidence in the fields of individual psychology, psychosomatic medicine and industrial psychology that there are "success-type personalities" and "failure-type personalities", "happiness-prone personalities" and "unhappiness-prone personalities", and "health-prone personalities", and "disease-prone personalities". Self image psychology gives us a better understanding of these and also explains why "the power of positive thinking" works for some individuals but does not work for others. (Positive thinking cannot "work" when it is not consistent with the self image. The self image has to be changed).

The brain and nervous system constitute a complex "goal-striving mechanism", a sort of automatic guidance system which works for your success or for your failure depending on how you, the operator, operate it and the goals you set for it.

The self image is changed by "experiencing", not by intellect or intellectual knowledge alone. You have developed your present self image by your creative experiencing in the past. You can change your self image by the same method.

We learn to function successfully by experiencing success. Memories of past successes give us self-confidence for our present job. But how can a person draw upon memories of successful experiences if he has only experienced failure?

Experimental and clinical psychologists have proved that the human nervous system cannot tell the difference between an actual experience and an experience "imagined vividly and in detail". This important discovery makes it possible for us to create experience, and control it in our minds.

All your actions, feelings, behavior and even your abilities are consistent with your self image. You will act like the sort of person you conceive yourself to be. You literally cannot act otherwise, inspite of conscious effort or will power to do so. The person who believe he is a "failure type person" will find some way to fail. The person who believes he "was meant to suffer" will invariably find circumstances to verify his opinion. Because he has this objective "proof" it doesn't occur to him that his trouble lies in his self image or his own evaluation of himself.

In order to find life satisfying, you must have an adequate and realistic self image that you can live with. You must find yourself acceptable to "you". You must have a wholesome self-esteem. You must know yourself - both your strengths and your weaknesses, and be honest with yourself about both.

Dr. Norton L. Williams, psychiatrist, recently said that modern man's anxiety and insecurity stemmed from a lack of "self-realization", and he said that inner security can only be found in finding "in oneself an individuality, uniqueness and distinctiveness that is akin to the idea of being created in the image of God". He also said that self-realization is gained by "a simple belief in one's own uniqueness as a human being, a sense of deep and wide awareness of all people and all things and a feeling of constructive influencing of others through one's own personality".

It is conscious thinking which is the "control knob" of your unconscious machine. It was by conscious thought that you developed the negative and inappropriate reaction patterns and it is only by conscious thought that these thought patterns can be changed.

The late Dr. John A. Schindler, of the Monroe Clinic, Monroe, Wisconsin said "...Regardless of the omissions and commissions of the past, a person has to start in the present to acquire some maturity so that the future may be better than the past. The present and the future depend on learning new habits and new ways of looking at old problems. ..."

It is the job of rational, conscious thought to examine and analyze thoughts, to accept those which are true and reject those which are untrue. It is the job of conscious rational thought to decide what you want, then select the goals you want to achieve and then to concentrate upon what you want and not on what you do not want.

Dr. John A. Schindler's definition of happiness is, "A state of mind in which our thinking is pleasant a good share of the time".

Happiness is not something that is earned or deserved. If you wait until you "deserve" to think pleasant thoughts, you will probably think unpleasant thoughts about your own unworthiness. "Happiness is not the reward of virtue, but virtue itself; nor do we delight in happiness because we restrain our lusts; but on the contrary, because we delight in it, therefore are we able to restrain them." (Spinoza, Ethics)

Many people feel it would be "selfish" or "wrong" to seek happiness. Unselfishness does help bring happiness because it gets our minds directed outward away from our problems (unpleasant thoughts) and enables us to express ourselves creatively. However, if we think of happiness as something to be earned as a reward for unselfishness, we are apt to feel guilty about wanting happiness. Happiness comes from being and acting unselfishly as a result of being unselfish rather than as a reward. If we are rewarded for being unselfish than we could assume that the more miserable we are, the happier we will be. This leads to the conclusion that the way to be happy is to be unhappy.

Happiness is a mental habit or attitude. If it is not learned in the present it can never be experienced. It does not come by solving some external problem. Life is a series of problems.

Dr. Matthew N. Chappell, psychologist says, "Happiness is purely internal. It is produced, not by objects, but by ideas, thoughts, and attitudes which can be developed and constructed by the individual's own activities, irrespective of the environment".

"Men are disturbed not by the things that happen, but by their opinion of the things that happen." (Epictetus)
(Source: "Psycho-Cybernetics", by Maxwell Maltz, M.D., F.I.C.S.)

Heavenly Children's Day

On Nov. 11, 1966 Heavenly Children's Day was significantly observed at the San Francisco Church, synchronizing our time with the time of observance in Seoul, Korea.

Mr. and Mrs. David Kim from Clearfield, Utah and Mr. and Mrs. Chei participated in this meaningful ceremony. They wore their blessed white robes, representing the thirty-six royal families.

At 6:00 P.M. the ceremony began with the American and Japanese families in the Bay Area participating. The Korean greeting to Our Master and Our Mother in Korean style was particularly impressive. Following this greeting to our True Parents Mr. Chei talked on the true meaning of Heavenly Children's Day. Mr. David Kim then led in a prayer of Thanksgiving. Then everyone present spoke in unison "Our Pledge No. 5". The ceremony was closed with a song.

After the ceremony a Thanksgiving dinner prepared by Mrs. Chei was served at 7:00 P.M. Entertainment followed until 9:00 P.M.

Portland, Oregon

Esther Carroll

Several members of our family were able to come to Portland for the Children's Day weekend, November 11th thru 13th.

Those present this weekend were: Marie Laux of Berkeley, California; Dianne Pitts of Seattle, Washington; David Bridges of Eugene, Oregon; Maxine Adamson, a student nurse now in Salem, Oregon; John Schmidli of St. Helens, Oregon, and Esther and Linda Carroll of Portland, Oregon.

Friday night dinner was prepared by Marie Laux. It was a delicious Korean dinner. She prepared Kimchi, bean cake, bean sprouts, a cabbage-meat dish, Chinese fortune cookies, fish sticks, spinach, onions and rice. It was also a special day because it was John Schmidli's birthday, so Marie baked a birthday cake for this occasion. It was a time of warm fellowship and sharing of Our Father's many blessings.

Saturday was spent in a relaxed schedule. In the afternoon the young people spent the time at the art museum.

Saturday night we had another big dinner and fellowship for this special time of Children's Day. A cake was bought especially for this occasion and pieces were mailed to Mr. David Kim in Clearfield, Utah; Mrs. David Kim, Joon-Soo Kim and Terre Hall of Oakland, California; Vernon Pearson of Boise, Idaho; Suzanne Pitts of Anchorage, Alaska; Galen Brooks in the army at Ft. Hood, Texas. In this way we were able to bring together the rest of the family in our

thoughts and our time of sharing Father's blessing.

After the evening meal, several of us attended an outside church meeting to hear an evangelist. I had heard this evangelist about nine years ago in California. It was from this man that I had heard the Fall of Man from the pulpit. He is quite an outspoken and controversial man.

After the meeting and because of her heavy schedule, Dianne Pitts returned to Seattle, Washington.

It was such a tremendous blessing to have Marie with us for this time. We would like to keep her with us. How wonderful it would be if we could be together with all of our family more often instead of being separated by so many miles and circumstances.

U. of C. Campus, Berkeley

Terre Hall

On November 9th and 10th Mr. David Kim and I set up the table for witnessing and distributing tracts by the south gate of the University of California campus. As usual our diagrams and free literature attracted the attention of many people. Altogether we got the names of eight people interested in hearing more about our movement, and there were many additional people who received our tracts.

In following through on these contacts, I have found each one to be sincerely seeking Truth. One young woman brought her husband to hear the lectures. He was raised in the Jewish Church and she in the Roman Catholic Church. They are now Unitarians. They are reading the Divine Principle material with real interest.

BRIEF NEWS REELS

Oakland, California

On November 9th several members of the family gathered together to help Mr. David Kim celebrate his birthday. Mrs. Kim spent a day and a half preparing a Korean meal for this occasion. This was the first time in many years that Mr. Kim has been with any of his family to celebrate his birthday.

San Francisco, California

Mr. and Mrs. Chei have a new baby daughter born November 15th at 12:45 A.M. Congratulations from all the Northwest family!

* * * * *

"'God is Love' is written upon every opening bud, upon every spire of grass. Nature testifies to our Father's deep love!"
(Source: Steps to Christ, by E. G. White)



Let's learn Korean (1)

by DAE-O SOHN

The Korean Alphabet

The Korean alphabet consists of 14 consonants and 10 vowel letters. Below are the letters and their names.

(1) Consonants

letter	name	letter	name
ㄱ	kiyək	ㅇ	ijŋ
ㅋ	niŋ	ㅈ	ʒij t
ㆁ	tikij t	ㅊ	chiŋ t
ㄷ	lij l	ㅋ	khiŋ k
ㅌ	miŋ m	ㅍ	thij t
ㄴ	oiŋ p	ㅎ	phiŋ p
ㄹ	sio t	ㅎ	hiŋ t

(2) Vowels

letter	name	letter	name
ㅏ	a	ㅜ	yo
ㅑ	ya	ㅠ	u
ㅓ	ə	ㅠ	yu
ㅕ	yə	ㅡ	i
ㅗ	o	ㅣ	i

(3) The sound values of Korean letters

In Korean letter, each letter does not stand for one and only sound, nor is each sound represented by one and only one letter.

Each letter stands for a class or group of sounds; Which actual environment in which it occurs... i. e., before and after which other sound it, Thus, e. g., represents a group of sounds : [k] and [g] : ㄱ stands for [k] at the beginning of a word, at the end of a word, but it stands for [g] between vowels or next to other voiced sounds.

(4) The Korean sound system

The sound system of Korean is different from that of English in many ways. Some of the Korean consonants, especially those of simple sound series /p, t, c, s, k/ tension sounds series /pp, tt, cc, ss, kk/ strong aspiration sounds series /ph, th, ch, kh, i/ are different from manners of articulation. Others, namely those of

nasal sounds series /m, n, ŋ/ are articulated the same as those English counterparts.

There is lateral sound /l/ which is not similar to that of English.

In vowels, the positions of the tongue for

the Korean generally is slightly higher than the corresponding English sounds. For the vowels which are made with the lip-rounding, you protrude your lip less with Korean than with English. There are ten vowel sounds in Korean.

(5) The Combination of Consonants and vowels.

가	까	거	겨	고	꼬	구	꾸	그	기
ka	kya	kə	kyə	ko	kyo	ku	kyu	kɨ	ki
나	냐	너	녀	노	뇨	누	뉴	느	니
na	nya	nə	nyə	no	nyo	nu	nyu	nɨ	ni
다	따	더	데	도	도	두	두	드	디
ta	tya	tə	tyə	to	tyo	tu	tyu	tɨ	ti
라	랴	러	려	로	료	루	류	르	리
la	lya	lə	lyə	lo	lyo	lu	lyu	lɨ	li
마	먀	머	며	모	묘	무	뮤	므	미
ma	mya	mə	myə	mo	myo	mu	myu	mɨ	mi
바	뵤	버	베	보	보	부	부	브	비
pa	pya	pə	pyə	po	pyo	pu	pyu	pɨ	pi
사	샤	서	세	소	쇼	수	슈	스	시
sa	sha	sə	syə	so	sho	su	shu	sɨ	si
아	야	어	여	오	요	우	유	으	이
a	ya	ə	yə	o	yo	u	yu	ɨ	i
자	쟈	저	제	조	조	주	쥬	즈	지
ʒa	ʒya	ʒə	ʒyə	ʒo	ʒyo	ʒu	ʒyu	ʒɨ	ʒi
차	챤	쳐	체	초	쇼	추	쥬	츠	치
cha	chya	chə	chyə	cho	chyo	chu	chyu	chɨ	chi
카	카	커	케	코	코	쿠	꾸	크	키
kha	kha	kə	khyə	kho	khyo	khɨ	khvu	khɨ	khi
타	타	터	테	토	토	투	투	트	티
tha	thya	thə	thyə	tho	thyo	thɨ	thyu	thɨ	thi
파	파	퍼	페	포	포	푸	푸	프	피
pha	phya	phə	phyə	pho	phyo	phu	phyu	phɨ	phi
하	하	허	헤	호	호	후	후	흐	히
ha	hya	hə	hyə	ho	hyo	hu	hyu	hɨ	hi

Now, If you want to speak Korean well, you should practice those combinations of consonants and vowels many times.