



40 DAYS
JOY GIVING
CAMPAIGN

40 days Joy Giving campaign - Booklet 4 - Hoon Dok Hae
Matthew Huish - February 4, 2018



PREFACE

Everyone is struggling to attain happiness. It sounds quite obvious, but it's true. What if a group of people dedicated an amount of time to make that struggle a little less struggling? Imagine if a group of campaigners exerted themselves on a daily basis to help another individual experience joy, what kind of impact would that have? I think it would be quite infectious. As a campaign, it would be quite simple to do; a campaign to give joy to another person every day.


It could involve small, random acts of kindness: Like connecting with a stranger with a smile and a greeting as you walk past each other on the street. It could be more ambitious: Like babysitting your friend's children one evening so that he or she can go out on a date with his or her spouse for the first time in forever.

It could be life-changing: Like teaching resurrecting guidance to someone with a hunger for spiritual truth.

But every campaigner would do it every day, for 40 days.

Great things happen when a large number of people work together with a clear common goal and a shared strategy. Like many cogs and gears rotating in relation to one another within a working machine, a small input of power can be multiplied to release a great effect. Whenever people have created the right conditions, God has delivered miraculous results.

With that in mind, I want to invite you to join a Joy Giving Campaign. Starting on Sunday 7th January and ending on Thursday 15th February, I invite every single member of our FFWPU community in the UK to spend 40 days giving joy to others. It's something we can all do, and we can tailor our activities to fit into our character and



circumstances. From a 7-year old child to a 70-year old retiree; from those attempting entry-level spirituality to kingdom-building zen-masters; from stay-at-home parents to back-packing travellers; this is something we can all commit to do, if we want to do it, in our own meaningful way.

What is the goal of this 40-day campaign? Simply to make others happy. If we can give a taste of happiness - or even a full course meal of happiness - to one person a day for forty days, we will spread a lot of joy. If we can find 1000 people to join this campaign, each of us giving joy to a different person every day, we will make a difference - whether great or small - to 40,000 people. And our joy will simply be in giving joy to others.

I will be sharing every day, through social media, my own experiences of the Joy Giving Campaign. I encourage you too to journal your daily experiences, documenting your inspirations and difficulties, as well as reporting your accomplishments. Of course, the humblest and sincerest form of Joy Giving would keep quiet about what we do - just give and forget and give again without thought - but by sharing about our daily experiences, my hope is that we will not only be able to encourage each other with great examples of acts we can emulate, but that we will even be able to inspire others to join the campaign as well. Who's to say that this campaign won't become a national phenomenon, where folks up and down the country are participating - with varying degrees of connection to the spiritual core - but are able to make an impact because it's a good thing to do.

Joyfully yours,
Matthew Huish
FFWPU UK National Director



HOW TO USE THIS BOOKLET


This booklet of daily scripture readings has been compiled so that every family and every individual can study and discuss the same content as all the other campaigners every day. This should provide the spiritual nourishment and inspiration for our efforts.

Each daily reading is around 4-6 pages long, and consists of the same structure:

- short excerpts of reading material
- suggested discussion questions
- a suggested activity for that day
- notes for personal reflection, note-taking or journaling

The readings are taken from a variety of sources, but primarily from the words of Sun Myung Moon and also the holy scriptures of a variety of different faith communities. Each reading is kept intentionally short. You might want to read a daily reading once through and then read it again, but pausing at certain point for reflection. There are a number of suggested discussion questions at the end of each reading, although you do not need to answer them. It is hoped that these readings will be studied in the company of others, so please spend time discussing in your families or in your home group or with a small group of friends. Nevertheless, reading it alone can also be meaningful.

The suggested activities (“Today, why not try...”) are simply suggestions; you do not have to try the suggested activity that day, or indeed any day during the 40-day campaign. But do feel welcome to consider each day’s suggestion as a challenge for that day or any other day.



Please make use of the space for written notes. If this is your own copy of the Joy Giving Campaign Booklet, then feel free to scribble anywhere you like, but ample space has been provided to allow you to write down questions, thoughts or other notes. You might wish to set a goal each day and make a written record of it, in order to hold yourself accountable to it, or simply just to remind yourself what it is. You could also spend time at the end of each day writing a diary of your experiences that day.

I would encourage folks to offer daily prayer as an exercise in reporting our intentions to our Heavenly Parent, and subsequently reporting our results. Ultimately, however, this campaign will be about action. It will be a challenge we all eagerly accept to do something every day that gives joy to others. This booklet has been designed to support you in that journey of activism. I hope it gives you significant inspiration.

BEATITUDES – POVERTY IN SPIRIT

Reading

Matthew 5:3 (Christianity)

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

From World Scripture II: World Scripture and the Teachings of Sun Myung Moon, pp.302-3

Kisa Gotami had an only son, and he died. In her grief she carried the dead child to all her neighbours, asking them for medicine, and the people said, “She has lost her senses. The boy is dead.”

At length Kisa Gotami met a man who replied to her request, “I cannot give you medicine for your child, but I know a physician who can. Go to Sakyamuni, the Buddha.”

Kisa Gotami repaired to the Buddha and cried, “Lord and Master, give me the medicine that will cure my boy.”

The Buddha answered, “I want a handful of mustard seed.” And when the girl in her joy promised to procure it, the Buddha

added, “The mustard seed must be taken from a house where no one has lost a child, husband, parent, or friend.”

Beatitudes - Poor Kisa Gotami now went from house to house, and the people pitied her and said, “Here is the mustard seed, take it!” But when she asked, “Did a son or daughter, a father or mother, die in your family?” they answered her, “Alas! the living are few, but the dead are many. Do not remind us of our deepest grief.” And there was no house but some beloved one had died in it.

Kisa Gotami became weary and hopeless, and sat down at the way-side, watching the lights of the city as they flickered up and were extinguished again. At last the darkness of night reigned everywhere. And she considered the fate of men, that their lives flicker up and are extinguished. And she thought to herself, “How selfish am I in my grief! Death is common to all; yet in this valley of desolation there is a path that leads him to immortality who has surrendered all selfishness.”

Putting away the selfishness of her affection for her child, Kisa Gotami had the dead body buried in the forest. Returning to the Buddha, she took refuge in him and found comfort in the Dharma.

*Parable of the Mustard Seed
Buddhaghosa, (Buddhism)*

Adam and Eve and certainly God shed tears over their fall. Adam and Eve wept for themselves. God also shed tears, but for whom? The Father of mankind shed tears for His children, who faced expulsion from the Garden of Eden due to their violation



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of the heavenly law. God wept not for Himself, but for His children. Those tears themselves were tragic. Human history began in tears, and for God also, history began with tears.

Human beings live in misery, but so does God. Humans truly deserved to shed tears for their sin, but God does not deserve to shed tears.

The history of tears that began with the first human ancestors has expanded down through the generations to all mankind throughout the world. Human history is stained with repeated tears, of suffering and struggle and broken-heartedness. People hurt each other and suffer oppression by those above them. No one has been able to put a stop to the tears of history.

People ordinarily grieve for their own misfortunes. Nevertheless, more than for ourselves, or for our family's misfortunes, or our nation's misfortunes, we should grieve for the world's pain... Everyone has been grieving over his or her own misery, or at best over their family's sorrows or their nation's suffering, but what they should focus on is the sorrow of the world. For this, we have to change and reverse the purpose of tears. We still grieve but for a different purpose. We need a reorientation to the other kind of tears—the tears that God sheds when He weeps in sorrow over the situation of humankind. God's eyes are always filled with tears, but His tears are for others, never for Himself.

Where can we truly find happiness? First, we should find a way to overcome our own tears; then we should overcome the conditions over which God sheds tears. Then we can find

happiness. Why? The history of tears for both God and humans began as a result of the Human Fall; therefore we should return to the time before the Fall when there were no tears...

It is our destiny to go over these two hills of sorrowful tears—human tears and God’s tears. Those who are travelling the road of truth should climb these two hills of tears. We should shed tears over the misery of humanity and taste many situations of human suffering. While others may live in blissful ignorance, we should grieve over the problems of human life, from fundamental questions down to the prevailing conditions of society. Some young people in particular agonise about such things; those who do not have such experiences cannot live a true life.

While we overcome our own sorrows, we should also seek ways to alleviate the suffering of the world. Nevertheless, grappling with the suffering and misery of human life is not sufficient to bring a lasting solution. We must go deeper and uproot the fundamental cause of tears. This means reversing the initial tragedy that caused God and human beings to shed tears. Yet no one could comprehend a method for doing this.

The tears we shed for ourselves or for our nation, on the human level alone, cannot be helpful for reaching the ideal world. They are still within the realm of selfishness, being merely the continuation of the tears that fallen Adam and Eve shed for themselves.

What, then, should we do? We should discover another realm of tears, the tears of God’s sorrow. We should deeply experience their taste then surmount them. Otherwise we cannot establish



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the basis for human happiness. This means learning how to shed tears that transcend our own suffering. First we should discover God and experience His tears; then we should willingly walk the path to alleviate God's suffering.

Sun Myung Moon (October 16, 1977)

Questions for Discussion

- *How can we avoid thinking more highly of ourselves than we ought? How is self-centeredness the opposite of being poor in spirit? Why does self-centeredness make us unhappy instead of happy?*
- *Have you experienced the liberation of cathartic tears, shed for your own spiritual poverty, or for the spiritual poverty of others?*

Today, why not try:

Praying with someone who has experienced some burden or challenge, in order to offer the spiritual poverty to God and invite divine comfort.

Notes

A series of 20 horizontal dotted lines for writing notes.

BEATITUDES – MOURNING

Reading

Matthew 5:4 (Christianity)

Blessed are those who mourn, for they will be comforted.

*From World Scripture II: World Scripture and the Teachings
of Sun Myung Moon, pp.865-9*

The Noble Truth of Suffering (Dukkha) is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief, and despair are suffering; association with the unpleasant is suffering; dissociation from the pleasant is suffering; not to get what one wants is suffering - in brief, the five aggregates of attachment are suffering.

Samyutta Nikaya 56:11 (Buddhism)

Affliction does not come from the dust,
nor does trouble sprout from the ground;
but man is born to trouble
as the sparks fly upward.

Job 5:6-7 (Judaism and Christianity)

This world, become ablaze, by touch of sense afflicted, utters its own lament. Whatever conceit one has, therein is instability. Becoming other, bound to becoming, yet in becoming it rejoices. Delight therein is fear, and what it fears is ill.

Udana 32 (Buddhism)

Brothers, all is burning. And what is the all that is burning? Brothers, the eye is burning, visible forms are burning, visual consciousness is burning, visual impression is burning, also whatever sensation, pleasant or painful or neither-painful-nor-pleasant, arises on account of the visual impression, that too is burning. Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

The ear is burning, sounds are burning, auditory consciousness is burning... Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains, with griefs, with despairs.

The nose is burning, odours are burning...

The tongue is burning, flavours are burning...

The body is burning, tangible things are burning, tactile consciousness is burning...

The mind is burning, thoughts are burning...

Burning with what? Burning with the fire of lust, with the fire of hate, with the fire of delusion; I say it is burning with birth, aging, and death, with sorrows, with lamentations, with pains,



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with griefs, with despairs.

*Samyutta Nikaya 35:28
The Fire Sermon (Buddhism)*

Farid, I thought I alone had sorrow;
Sorrow is spread all over the whole world.
From my roof-top I saw
Every home engulfed in sorrow's flames.

Adi Granth, Shalok, Farid, p. 1382 (Sikhism)

Humanity lost the original garden and fell into the world of death. There, we struggle against the darkness. We live in the midst of lamentation and hopelessness, entrapped in the power of the enemy. Still, in our conscience, the remnant of the original mind, we long for the original homeland.

Sun Myung Moon (June 14, 1959)

Questions for Discussion

- *Have you recently experienced some form of bereavement? (e.g. loss of a loved one, a job, or an object dear to you; a miscarriage; a broken dream; a disability or illness; moving house etc.) How does this bereavement make you feel?*
- *Have you ever tried to comfort someone who is mourning? How was your support received?*

Today, why not try:

Volunteering with an organisation (e.g. the Samaritans) that offers to listen to those mourning with grief.



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BEATITUDES – MEEKNESS

Reading

Matthew 5:5 (Christianity)

Blessed are the meek, for they will inherit the earth.


*From World Scripture II: World Scripture and the Teachings
of Sun Myung Moon, pp.881-3*

You have heard that it was said, “An eye for an eye and a tooth for a tooth.” But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles.

Matthew 5:38-41 (Christianity)

Those who are insulted but do not insult others in revenge, who hear themselves reproached without replying, who perform good work out of the love of the Lord and rejoice in their sufferings... are “as the sun when it goes forth in its might.”

Talmud, Yoma 23a (Judaism)

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Brethren, if outsiders should speak against me, or against the Doctrine, or against the Order, you should not on that account either bear malice, or suffer resentment, or feel ill will. If you, on that account, should feel angry and hurt, that would stand in the way of your own self-conquest.

Digha Nikaya 1:3 (Buddhism)

Those who beat you with fists,
Do not pay them in the same coin,
But go to their house and kiss their feet.

Adi Granth, Shalok, Farid, p. 1378 (Sikhism)

There should be neither harming nor reciprocating harm.

Forty Hadith of an-Nawawi 32 (Islam)

Victory breeds hatred, for the defeated live in pain. Happily live the peaceful, giving up victory and defeat.

Dhammapada 201 (Buddhism)

He who, without anger, endures reproach, flogging and punishments, whose power and potent army is patience—him I call a Brahmin.

Dhammapada 399 (Buddhism)

No one is more patient over injury which he hears than God.

Hadith of Bukhari and Muslim (Islam)

The Lord... is forbearing toward you, not wishing that any should perish, but that all should reach repentance.

2 Peter 3:9 (Christianity)

Monks, even as low-down thieves might be carving you limb from limb with a two-handed saw, even then whoever sets his mind at enmity is not a doer of my teaching. Monks, you should train yourselves thus, “Our minds shall not be perverted, we will not utter evil words, we shall abide cherishing thoughts of good, with minds full of goodwill and with no hatred in our heart. Beginning with that thief, we shall abide suffusing the whole world with thoughts of goodwill that are extensive, exalted, and immeasurable, without hostility and malevolence.” If you, monks, were to attend repeatedly to this exhortation on the parable of the saw, would you see any form of ridicule, subtle or gross, that you could not endure?

Majjhima Nikaya 1:129 (Buddhism)

Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, “Vengeance is mine, I will repay, says the Lord.” No, “if your enemy is hungry, feed him; if he is thirsty, give him drink; for by doing so you will heap burning coals upon his head.”

Romans 12:19-20 (Christianity)

If an evil man, on hearing of what is good, comes and creates a disturbance, you should hold your peace. You must not angrily upbraid him; then he who has come to curse you will merely harm himself.

Sutra of Forty-two Sections 7 (Buddhism)

To our most bitter opponents we say, “We shall match your capacity to inflict suffering by our capacity to endure suffering. We shall meet your physical force with soul force. Do to us what



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you will, and we shall continue to love you... Throw us in jail, and we shall still love you. Send your hooded perpetrators of violence into our community at the midnight hour and beat us and leave us half dead, and we shall still love you... We shall so appeal to your heart and conscience that we shall win you in the process, and our victory will be a double victory.”

Martin Luther King, Jr., Strength to Love (Christianity)

Never pray like this: “O Lord, send a legion of angels to attack the people opposing me, so they cannot oppose me anymore.” You should rather pray, “O Lord, please save my enemies, for they are in need of Thy mercy and Thy blessings.” Why? They are in the position of Cain, and as Abel it is your responsibility to love and embrace Cain. Once you achieve oneness between Cain and Abel, you will prosper and not decline. The New York Times and The Washington Post oppose me and slander me, yet whenever I need to take out a newspaper advertisement I instruct my people to give them my advertising dollars. It may seem strange, but I always maintain the magnanimous position of Abel. We do not really have enemies. Even though people insult us, we patiently endure them and keep advancing. We have no need to avenge ourselves, because God will take care of everything.

Sun Myung Moon (October 4, 1976)

When two boys are fighting, one yields to the other with a heart of tolerance. Though he may want to fight to the finish out of anger, he yields because he thinks that someday they might become friends. If God were to judge between the two boys, He would decide in favour of the boy who forgives and embraces

the other with tolerance.

Sun Myung Moon (October 8, 1978)

Questions for Discussion

- *Why is it important that we be quick to listen and slow to speak? Why are angry words counterproductive? In what way are they the opposite of meekness?*
- *Have you ever disarmed a provocateur with meek behaviour? Was it easy to keep your cool?*

Today, why not try:

Giving a gift to a bully or a grumpy neighbour, without any feeling of victory or defeat.



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BEATITUDES – APPETITE FOR RIGHTEOUSNESS

Reading

Matthew 5:6 (Christianity)

Blessed are those who hunger and thirst for righteousness, for they will be filled.

From World Scripture II: World Scripture and the Teachings of Sun Myung Moon, pp.1015-16

Thus says the Lord, “Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the alien, the fatherless, and the widow, nor shed innocent blood.”

Jeremiah 22:3 (Judaism and Christianity)

O ye who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it concerns rich or poor: for God can best protect both. Follow not the lusts of your hearts lest you swerve, and if you distort justice or decline to do justice, verily God is well acquainted with all that you do.

Qur'an 4:135 (Islam)



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Whoever of you sees something of which God disapproves, then let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is faith of the weakest kind.

Forty Hadith of an-Nawawi 34 (Islam)

Take away from me the noise of your songs;
To the melody of your harps I will not listen.
But let justice roll down like waters,
and righteousness like an ever-flowing stream.

Amos 5:23-24 (Judaism and Christianity)

Beware of the plea of the oppressed, for he asks God Most High only for his due, and God does not keep the one who has a right from receiving what is due.

Hadith of Baihaqi (Islam)

God said, “O My servants, I have forbidden wickedness for Myself and have made it forbidden among you, so do not do injustice to one another.”

Forty Hadith of an-Nawawi 24 (Islam)

The Lord said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the Lord, Let my people go.’”

Exodus 8:1 (Judaism and Christianity)

All that is necessary for evil to triumph is for good people to do nothing.

Edmund Burke

To come to the relief of the distressed and to help the oppressed, act as amends and expiation of many sins.

Nahjul Balagha, Saying 22 (Shiite Islam)

If you are neutral in a situation of injustice, you have chosen the side of the oppressor. If an elephant has his tail on the foot of a mouse, and you say you are neutral, the mouse will not appreciate your neutrality.

Desmond Tutu (Christianity)

Upon seeing someone else committing a sin or following a way which is not good, it is a commandment to return him to doing good and to make it known to him that he is sinning against himself, for it is written, “You shall definitely rebuke your fellow.” When rebuking someone, whether in matters between him and others or between him and God, one should do so in private, speak to him in repose and soft tones, and make sure that he understands that one is speaking to him for his own good, and [thereby] to bring him to life in the World to Come.

Maimonides, Mishneh Torah (Judaism)

Justice is conscience, not a personal conscience but the conscience of the whole of humanity. Those who clearly recognise the voice of their own conscience usually recognise also the voice of justice.

Alexander Solzhenitsyn

Someone said, “What do you say concerning the principle that injury should be recompensed with kindness?” The Master said, “With what will you then recompense kindness? Recompense

injury with justice, and recompense kindness with kindness.”

Analects 14:36 (Confucianism)

According to Anas ibn Malik, the Prophet said, “Help your brother whether he is oppressor or oppressed.” Anas replied to him, “O Messenger of God, a man who is oppressed I am ready to help, but how does one help an oppressor?” “By hindering him doing wrong,” he said.

Hadith of Bukhari (Islam)

No man can put a chain around the ankle of his fellow man without at last finding the other end fastened about his own neck.

Frederick Douglass

While women weep, as they do now, I will fight. While men go to prison, in and out, in and out, as they do now, I will fight. While there is a drunkard left, where there is a poor lost girl upon the streets, where there remains one dark and without the light of God, I’ll fight. I’ll fight to the very end.

William Booth (Christianity)

Questions for Discussion

- *When was the last time you were really hungry or thirsty? Was anything else more important than eating or drinking at that time?*
- *Have you ever been approached by someone who wanted to expose your personal unrighteousness? Did they do so in a loving and correcting way, or did you feel accused and attacked?*

Today, why not try:

Gently correcting, with patience and compassion, someone who knows and trusts you for a bad habit they have or for a mistake they have recently made.



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BEATITUDES – MERCY

Reading

Matthew 5:7 (Christianity)

Blessed are the merciful, for they will be shown mercy.

From World Scripture: A Comparative Anthology of Sacred Texts, pp. 701-2

Subvert anger by forgiveness.

Samanasuttam 136 (Jainism)

The best deed of a great man is to forgive and forget.

Nahjul Balagha, Saying 201 (Islam - Shiite)

You shall not take vengeance or bear any grudge against the sons of your own people, but you shall love your neighbour as yourself: I am the Lord.

Leviticus 19:18 (Judaism and Christianity)

Where there is forgiveness, there is God Himself.

Adi Granth, Shalok, Kabir, p. 1372 (Sikhism)

If you efface and overlook and forgive, then lo! God is



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forgiving, merciful.

Qur'an 64:14 (Islam)

The superior man tends to forgive wrongs and deals leniently with crimes.

I Ching 40: Release (Confucianism)

If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift.

Matthew 5:23-24 (Christianity)

The Day of Atonement atones for sins against God, not for sins against man, unless the injured person has been appeased.

Mishnah, Yoma 8.9 (Judaism)

Show endurance in humiliation and bear no grudge.

Treatise on Response and Retribution (Taoism)

Who takes vengeance or bears a grudge acts like one who, having cut one hand while handling a knife, avenges himself by stabbing the other hand.

Jerusalem Talmud, Nedarim 9:4 (Judaism)

Moses son of Imran said, "My Lord, who is the greatest of Thy servants in Thy estimation?" and received the reply, "The one who forgives when he is in a position of power."

Hadith of Baihaqi (Islam)

Better and more rewarding is God's reward to those who believe and put their trust in Him: who avoid gross sins and indecencies

and, when angered, are willing to forgive... Let evil be rewarded by like evil, but he who forgives and seeks reconciliation shall be rewarded by God. He does not love the wrongdoers.... True constancy lies in forgiveness and patient forbearance.

Qur'an 42:36-43 (Islam)

In reconciling a great injury,
Some injury is sure to remain.

How can this be good?

Therefore the sage holds the left-hand tally [obligation] of a contract;

He does not blame others.

The person of virtue attends to the obligation;

The person without virtue attends to the exactions.

Tao Te Ching 79 (Taoism)

Then Peter came up and said to him, "Lord, how often shall my brother sin against me, and I forgive him? As many as seven times?" Jesus said to him, "I do not say to you seven times, but seventy times seven."

"Therefore the kingdom of Heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, the lord ordered him to be sold, and his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay



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what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

Matthew 18:21-35 (Christianity)

When Jesus was crucified, Roman soldiers pierced him. And Jesus prayed for his enemies: "Father, forgive them; for they know not what they do." [Luke 23:34] Even at the moment of death on the cross, Jesus was so earnest in forgiving. His very last act was motivated by his love for his enemies. He was the supreme form of giving - a paragon of love. The example of Jesus Christ is the absolute standard for all mankind. Just imagine an entire nation composed of Jesus-like men. What would you call it? The Kingdom of Heaven on earth - it could be nothing less.

Sun Myung Moon, (October 20th, 1973)

Questions for Discussion

- *When have you received mercy? How did it feel?*
- *When have you shown mercy? How did it feel?*

Today, why not try:

Saying the words, "I forgive you." You can say these words alone, just for practice, or tell these words to someone who needs your forgiveness and has asked for it.



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BEATITUDES – PURITY

Reading

Matthew 5:8 (Christianity)

Blessed are the pure in heart, for they will see God.

*From World Scripture II: World Scripture and the Teachings
of Sun Myung Moon, pp.825-6*

A man becomes pure through sincerity of intellect; thereupon,
in meditation, he beholds Him who is without parts.

Mundaka Upanishad 3.1.8 (Hinduism)

Who shall ascend the hill of the Lord?
and who shall stand in his holy place?
He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully.
He will receive blessing from the Lord,
and vindication from the God of his salvation.
Such is the generation of those who seek thee,
who seek the face of the God of Jacob.

Psalms 24:3-6 (Judaism and Christianity)



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All you who come before me, hoping to attain the accomplishment of your desires, pray with hearts pure from falsehood, clean within and without, reflecting the truth like a mirror.

Oracle of Temmangu (Shinto)

Though I had nothing to eat but a red-hot ball of iron, I will never accept even the most savoury food offered by a person with an impure mind. Though I were sitting upon a blazing fire hot enough to melt copper, I will never go to visit the place of a person with a polluted mind.

Oracle of the Kami Hachiman (Shinto)

O my brother! A pure heart is as a mirror; cleanse it with the burnish of love and severance from all save God, that the true sun may shine within it and the eternal morning dawn.

Seven Valleys and the Four Valleys (Baha'i Faith)

Sincerity (ihsan): You should worship God as if you saw Him; for although you do not see Him, He sees you.

Forty Hadith of an-Nawawi 2 (Islam)

Sincerity (makoto) is the mind of the kami. Accordingly, when serving the kami in worship, if one has a mind of sincerity, the kami will surely respond.

Ekken Kiabara, Divine Injunctions (Shinto)

A man who makes efforts to cleave to God has no time to think of unimportant matters; when he constantly serves the Creator he has no time to be vain.

Israel Baal Shem Tov (Judaism)

I know your works: you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth.

Revelation 3:15-16 (Christianity)

God does not work where utmost sincerity is lacking.

Sun Myung Moon (Way of God's Will 1.1.1)

God's heart is the home of eternal blessing. Prepare within yourself a place where God's heart can abide; then His blessing will flow through you.

Sun Myung Moon (Way of God's Will 2.3)

Guide us not to be sons and daughters who live for ourselves and keep Christ at a distance.

Sun Myung Moon (June 30, 1957)

We cannot overcome with tricks or by talent, but only with a sincere heart. The question is how much sincerity you invest in loving and serving God, with how much sincerity you long for Him, with how much sincerity you seek to know His inmost feelings, and through these experiences how much you can restore a father-son relationship with Him.

Sun Myung Moon (March 14, 1971)

Regardless of whether anyone is watching, you should fulfil your responsibility. You should keep your promise with God.

Sun Myung Moon (April 15, 1979)

True sons and daughters should show sincerity, not mainly about the practical things of everyday life, but rather sincerity of hope in God, sincerity to glorify God, sincerity in their filial



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piety to our Heavenly Father, and sincerity in submission to God's will. If you practice all these forms of sincerity, then heaven will become your heaven and Heavenly Father will become your Heavenly Father.

Sun Myung Moon (January 29, 1967)

Some people forsake everything for a doctrine or abandon their own views for the sake of an ideology, but if they are not doing it to find the truth that can elevate their minds, then they cannot make a worthy relationship with Heaven. What must we do to enter the nucleus of the divine mind and cleanse our defiled minds that have inherited our ancestors' lineage of sin from the beginning of history? We must give our utmost; as Jesus said, "Love the Lord God with all your heart, and with all your soul, and with all your mind."

Sun Myung Moon (May 19, 1957)

Questions for Discussion

- *Do you ever behave with sarcasm, cynicism or insincerity? How do you feel when others are sarcastic, cynical or insincere?*
- *Have you ever tried to look at yourself in the way God would view you? What would your Heavenly Parent want to see?*

Today, why not try:

Informing someone who is insincere that there is goodness in their heart, and encouraging them to cleanse their mind so that they can recognise and cultivate it.



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BEATITUDES – PEACEMAKERS

Reading

Matthew 5:9 (Christianity)

Blessed are the peacemakers, for they will be called children of God.

From World Scripture II: World Scripture and the Teachings of Sun Myung Moon, pp.1081-3

If two parties of believers fall to fighting, then make peace between them. And if one party of them does wrong to the other, fight that wrong-doer until it returns to the ordinance of God; then, if it returns, make peace between them justly, and act equitably. Lo! God loves the equitable.

Qur'an 49:9 (Islam)

He brings together those who are divided, he encourages those who are friendly; he is a peacemaker, a lover of peace, impassioned for peace, a speaker of words that make for peace.

Digha Nikaya 13:75, Tevigga Sutta (Buddhism)

During the short eons of swords,
They meditate on love,

Introducing to nonviolence
Hundreds of millions of living beings.
In the midst of great battles
They remain impartial to both sides;
For bodhisattvas of great strength
Delight in reconciliation of conflict.

Holy Teaching of Vimalakirti 8 (Buddhism)

Rabbi Baruqa of Huza often went to the marketplace at Lapet. One day, the prophet Elijah appeared to him there, and Rabbi Baruqa asked him, “Is there anyone among all these people who will have a share in the World to Come?” Elijah answered... “Those two will have a share in the World to Come!” Rabbi Baruqa asked the newcomers, “What is your occupation?” They replied, “We are clowns. When we see someone who is sad, we cheer him up. When we see two people quarrelling, we try to make peace between them.”

Talmud, Ta’anit 22a (Judaism)

After all the kings had been seated and perfect silence had ensued, Krishna, possessing fine teeth and having a voice as deep as that of a drum, began to speak, “In order that, O Bharata, peace may be established between the Kurus and the Pandavas without a slaughter of the heroes, I have come hither. Besides this, O king, I have no other beneficial words to utter... Know, O thou of Kuru’s race, that those wicked sons of thine, headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards their foremost kinsmen. The terrible danger [of universal slaughter thus] has its origin in the conduct of the Kurus. If you become indifferent to it, it will then produce a universal slaughter. If, O Bharata, you are

willing, you may be able to allay that danger even yet, for peace, I think, is not difficult of acquisition. The establishment of peace, O king, depends on you and me. Set right your sons, and I will set the Pandavas right.”

Mahabharata, Udyoga Parva 95 (Hinduism)

I have nothing new to teach the world. Truth and Non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scale as I could.

Mohandas K. Gandhi (Hinduism)

We are asking the nations of Europe between whom rivers of blood have flowed to forget the feuds of a thousand years.

Winston Churchill

How patient is God, who has been enduring for millions of years? We, too, need to possess His patience. I'm not saying that we should never fight. But there is a right time to fight: when we can fight for the benefit of both sides. We should not fight those who oppose us seeking their destruction. We should fight to educate both sides and bring them together in harmony. We should educate each side to no longer regard the other as the enemy.

Sun Myung Moon (March 25, 1979)

I have the mission to prevent racial conflict and make peace between the races, especially between blacks and whites. The best way to accomplish this is to inspire white people to humble themselves voluntarily and serve black people.

Sun Myung Moon (February 27, 1983)



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Responsible Christian leaders could not resolve the problems in the Persian Gulf, so as a safeguard [against a full-scale religious war] I am convening a dialogue between prominent Christian and Muslim leaders. Most Koreans would say, “What has it got to do with me if Iraqis die or a nuclear bomb falls there?” But I know humanity’s dismal path, and I want to steer the world to avoid its hidden reefs. Hence, even though I am insulted and ridiculed, I am striving to save humanity through diplomatic efforts, even spending my own money. I am trying to get America and the Soviet Union aligned for this purpose. I have also worked for reconciliation between China and Taiwan, and recently I began efforts to reconcile Israel and the Arab world.

Sun Myung Moon (December 30, 1990)

I have reached the advanced age of eighty-five, by the Korean way of counting. But I will continue to work harder than anyone else until the day the Earth overflows with God’s true families, guns in the Middle East fall silent and give way to fireworks of peace and joy, and shouts of “Mansei” celebrating the unification of my homeland Korea echo across the Pacific and are heard in America.

Sun Myung Moon (March 23, 2004)

Questions for Discussion

- *Did you ever regard some person or some group as an enemy? To what extent have you been able to digest such enmity?*
- *What challenges have you experienced - or could you anticipate experiencing - when attempting to bring two parties to reconciliation?*

Today, why not try:

Organising an event with representatives of two different groups with the intention of making a symbolic reconciliation between them. (e.g. North Koreans and South Koreans; Arabs and Israelis; Christians and Muslims; black people and white people; etc.)



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PERSECUTION FOR RIGHTEOUSNESS

Reading

Matthew 5:10-11 (Christianity)

Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.

From World Scripture II: World Scripture and the Teachings of Sun Myung Moon, pp.865-9

Assuredly you will be tried in your property and in your persons, and you will hear much wrong from those who were given the Scripture before you and from the idolaters. But if you persevere and ward off [evil], then that is the steadfast heart of things.

Qur'an 3:186 (Islam)

The Israelites do not return to righteousness except through suffering.

Talmud, Menahot 53b (Judaism)

In Ch'en, supplies ran short and his followers became so weak that they could not drag themselves onto their feet. Tzu-lu came to the Master and said indignantly, "Is it right that even gentlemen should be reduced to such straits?" The Master said, "A gentleman can withstand hardships; it is only the small man who, when submitted to them, is swept off his feet."

Analects 15:1 (Confucianism)

We rejoice in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts.

Romans 5:3-5 (Christianity)

Do men imagine that they will be left at ease because they say, "We believe," and will not be tested with affliction? Lo! We tested those who were before you. Thus God knows those who are sincere, and knows those who feign.

Qur'an 29:2-3 (Islam)

If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, "A servant is not greater than his master."

John 15:18-20 (Christianity)

The right attitude for the seeker of truth on this lofty Path is, "Let my people look askance; let my wife and children forsake me; let men deride; let kings punish; but I shall be steadfast, O Supreme Deity; I shall serve and ever serve Thee with mind,

speech, body, and act; I shall not leave Thy Law.”

Kularnava Tantra 2 (Hinduism)

Monks, this is the meanest of callings, this of an almsman. A term of abuse in the world is this, to say “You scrap-gatherer! With bowl in hand you roam about!” Yet this is the calling entered on by those clansmen who are bent on the good because of good, not led thereto by fear.

Itivuttaka 89 (Buddhism)

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written,

For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered. [Ps. 44:22]

No, in all these things we are more than conquerors through him who loved us.

Romans 8:35-37 (Christianity)

Or do you think that you shall enter the Garden without such trials as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, “When will come the help of God?” Ah! Verily the help of God is always near!

Qur’an 2:214 (Islam)

They will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name’s sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will



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give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake.

Luke 21:12-17 (Christianity)

After the Buddha's extinction,
In the last dread evil age,
We will proclaim this sutra.
Though many ignorant men
Will with evil mouth abuse us,
And beat us with swords and staves,
We will endure it all.
Monks in that evil age,
Heretical, warped, suspicious,
Crying "attained" when they have not,
Will have minds full of arrogance...
Abounding in fear and dread,
Devils will take possession of them
To curse, abuse, and insult us.
But we, reverently believing Buddha,
Will wear the armour of long-suffering;
For the sake of preaching this sutra
Every hard thing we will endure.
We will not love body nor life,
But care only for the Supreme Way.

Lotus Sutra 13 (Buddhism)

The Lord God has given me the tongue of those who are taught,
that I may know how to sustain with a word him that is weary.
Morning by morning he wakens, he wakens my ear to hear as

as those who are taught. The Lord God has opened my ear, and I was not rebellious, I turned not backward. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. For the Lord God helps me; therefore I have not been confounded; therefore I have set my face like a flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who is my adversary? Let him come near to me. Behold, the Lord God helps me; who will declare me guilty? Behold, all of them will wear out like a garment; the moth will eat them up.

Isaiah 50:4-9 (Judaism and Christianity)

As the elephant in the battlefield withstands the arrows shot from a bow, even so will I endure abuse; verily most people are lacking in virtue.

Dhammapada 320 (Buddhism)

You have to pass through hell in order to reach the Kingdom of Heaven.

Sun Myung Moon (Way of God's Will 1.8)

Persecution is God's strategic expedient to recover the ownership of the satanic world. If you understand this principle, it becomes self-evident why true religions prosper under persecution. The founders of the major religions of the world - Jesus, Buddha, Confucius, and Mohammed - all were persecuted. Yet, because of this principle, these persecuted people became saints. History progresses following this principle; therefore, with the flow of time they were naturally destined to become the victors.

Sun Myung Moon (April 6, 1989)



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Just as religions developed the most when they struggled under the threat of martyrdom, we are free of corruption when under persecution.

Sun Myung Moon (Way of God's Will 3.4)

True people of faith accept persecution and trials as nutrition for their spiritual growth, rather than as a source of resentment against those who persecute them.

Sun Myung Moon (November 25, 1983)

Questions for Discussion

- *What does it feel like to be attacked for doing the right thing? Has your motivation been brought into question? Have you been brought to doubt your cause?*
- *Have you ever been tempted to give up a campaign just to please people? Or have you been afraid that people close to you might be hurt by your involvement in a particular project?*

Today, why not try:

Getting involved in a conversation, in real life or on social media, in which you defend a cause you support against a someone who disagrees, not necessarily to change their mind, but aim to fortify a friendship through a shared journey of mutual appreciation.

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A CULTURE OF FREEDOM, PEACE AND JOY

Reading

*From World Scripture II: World Scripture and the Teachings
of Sun Myung Moon, pp.1101-03*

O mankind! We created you from a single pair of a male and a female and made you into nations and tribes, that you might know each other [not that you might despise each other].

Qur'an 49:13 (Islam)

For the development of a peaceful, friendly human family of nations with a rich variety of faith and political and economic systems, each of us has the responsibility to strive towards such harmony. There is no alternative.

Tenzin Gyatso, The Fourteenth Dalai Lama (Buddhism)

Peace is not something that you and I or a few great souls can create at once, by command. Even a million Christs or Krishnas could not do it. Try as he would, Lord Krishna could not prevent the great war between the Pandavas and Kauravas which is described in the Mahabharata. All humanity has to become Christ-like to bring peace on earth. When each one of us shapes his life according to the wisdom and example of a Christ, a Krishna, a Buddha, we can have peace here; not before... So

long as God's children differentiate, "We are Indians and you are Americans; we are Germans, you are English," so long will they be bound by delusion and the world divided. Much war and suffering and destruction will be prevented if we cease to emphasise differences and learn to love all without distinction or prejudice. Be more proud that you are made in the image of God than that you are of a certain nationality; for "American" and "Indian" and all the other nationalities are just outer coats, which in time will be discarded. But you are a child of God throughout eternity. Isn't it better to teach that ideal to your children? It is the only way to peace: Establish the true ideals of peace in the schools, and live peace in your own life.

Paramahansa Yogananda (Hinduism)

Let there be a small country with a few inhabitants. Though there be labour-saving contrivances, the people would not use them. Let the people mind death and not migrate far. Though there be boats and carriages, there would be no occasion to ride in them. Though there be armour and weapons, there would be no occasion to display them. Let people revert to the practice of knotting ropes [instead of writing], and be contented with their food, pleased with their clothing, satisfied with their houses, and happy with their customs. Though there be a neighbouring country in sight, and the people hear each other's cocks crowing and dogs barking, they would grow old and die without having anything to do with each other.

Tao Te Ching 80 (Taoism)

When the eighty-four thousand kings of the eighty-four thousand cities of India are contented with their own territories and with their own kingly state and their own hoards of treasure,

they will not attack one another or raise mutual strife. They will gain their thrones by the due accumulation of the merit of their former deeds; they will be satisfied with their own royal state, and will not destroy one another nor show their mettle by laying waste whole provinces. When all the eighty-four thousand kings of the eighty-four thousand capital cities of India think of their mutual welfare and feel mutual affection and joy... contented in their own domains... India will be prosperous, well-fed, pleasant, and populous.

Golden Light Sutra (Buddhism)

In that day there will be a highway from Egypt to Assyria, and the Assyrian will come into Egypt, and the Egyptian into Assyria, and the Egyptians will worship with the Assyrians. In that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth, whom the Lord of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage."

Isaiah 19:23-25 (Judaism and Christianity)

In the 21st century, people will not be able to exercise dominion on the earth, or even exist there, while disregarding the ultimate principle of the Creator. The future of humanity will require closer relationships among people. In the future people will have no choice but to live very closely together, transcending their region, nationality and race. In other words, the vision of global family will become a reality. People will not only have to understand others who have different religions, cultures, traditions and lifestyles; they will have to accept them and inter-relate with them. No individual or group will be able to selfishly

maintain its own sanctuary.

Sun Myung Moon (August 24, 1991)

World peace is inconceivable unless the world's leaders come to recognise the interdependence in itself demands the abandonment of the politics of blocs, the sacrifice of all forms of economic, military or political imperialism, and the transformation of mutual distrust into collaboration. This is precisely the act proper to solidarity among individuals and nations.

Pope John Paul II, Sollicitudo Rei Socialis (Christianity)

Once true love is perfected in the human world, what possible political, economic, cultural, or environmental problems could persist? In the world of true love, every problem can be solved. It is a world of freedom, peace and happiness, replete with joy. It is the world of God's ideal. It is a world where joy and happiness are magnified infinitely and eternally, and where everyone has the right to equal position, equal participation, and equal inheritance.

Sun Myung Moon (June 11, 1998)



————— *Questions for Discussion* —————

- *Have you observed yourself becoming more peaceful since the start of the Joy Giving Campaign? Are others around you more peaceful?*
- *Is it possible to force someone else to become peaceful or joyful? What has this Joy Giving Campaign revealed to you about the power of culture to move people's hearts?*

————— *Today, why not try:* —————

Saying a blessing to someone, that they may be blessed with a culture of freedom, peace and happiness. You can do the same for your home, your neighbourhood, your town, or your nation.

OFFERING THE VICTORY

Reading

*From World Scripture II: World Scripture and the Teachings
of Sun Myung Moon, pp.818-9*

Whatever you do, do all to the glory of God.

1 Corinthians 10:31 (Christianity)

Let all your deeds be done for the sake of Heaven.

Mishnah, Avot 2.17 (Judaism)

The most excellent action is love for God's sake and hatred for God's sake.

Hadith of Abu Dawud (Islam)

He is the Living One; there is no god but He: call upon Him, giving Him sincere devotion.

Qur'an 40:65 (Islam)

You shall love the Lord your God with all your heart, with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and

when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them upon the doorposts of your house and upon your gates.

Deuteronomy 6:5-9 (Judaism and Christianity)

Whatever I am offered in devotion with a pure heart - a leaf, a flower, fruit, or water - I partake of that love offering. Whatever you do, make it an offering to me - the food that you eat, the sacrifices that you make, the help you give, even your suffering. In this way you will be freed from the bondage of karma.

Bhagavad-Gita 9:26-27 (Hinduism)

Holy is the man of devotion;
Through thoughts and words and deed
And through his conscience he increases Righteousness;
The Wise Lord as Good Mind gives the dominion.
For this good reward I pray.

Avesta, Yasna 51:21 (Zoroastrianism)

The spirit of loyalty, filial piety and integrity, which stands as straight as the pine or bamboo, will be the central thought and spirit of the Kingdom of God on earth that is to be established. We must be loyal to heaven because heaven is God's country. We must offer eternal filial devotion to God because He is the Father of humankind.

Sun Myung Moon (October 19, 1978)



————— *Questions for Discussion* —————

- *How have you grown over the last 40 days? What were your most memorable experiences?*
- *Would you do this campaign for 40 days again next year? Or will you continue giving joy to others every day from now on?*

————— *Today, why not try:* —————

Going to a place of worship to make an offering of devotion that represents the successful conclusion of this campaign.

——— *“ Happiness grows the more we share it. ———
You need to take responsibility for the
blessings you receive. They are not yours only;
you can share them with your neighbours,
other people, and the world.”*

(Hak Ja Han Moon, 11th Nov 2017)