

Searching for Life's True Purpose

PERSPECTIVES ON MORALITY AND ETHICS

Universal Principles and Life Goals



INTERNATIONAL EDUCATIONAL FOUNDATION

3

Third in a Series

SEARCHING FOR LIFE'S TRUE PURPOSE

Perspectives on Morality and Ethics

Universal Principles and Life Goals

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Preface

Questions about love, happiness and the purpose of life are among the most profound and significant of human mysteries. Yet few of us are able to take the time to ponder these questions and to clarify our own beliefs. Even if we have a clear personal understanding, it is easy for the busyness of everyday concerns to distract us from this most important dimension of our lives.

At intervals throughout our life, it is a valuable exercise to stop and take stock of who we are and how we are measuring up to our own expectations and standards. What is the secret to human happiness? Now can we find fulfillment and the true joy that we are all seeking?

This presentation invites you to take the time to think about your life, your family, your friends and your community, to reflect on ways in which your life and the lives of those around you may be enhanced. We will explore the deep meaning of true love and how to find true happiness.

Virtually every nation is facing the challenge of how best to maintain or recover a moral and ethical perspective while benefiting from technological and economic advancements. In an increasingly materialistic world, how can we impart values in a manner that will appeal to and stimulate the idealism of our young people?

As a parent, I too have pondered these questions and found inspiration in the teachings of Dr. and Mrs. Sun Myung Moon, the founders of the International Educational Foundation (IEF). I believe that their profound message, emphasizing the family and unselfish love, offers hope for restoring the balance of spiritual and material values. It is that message which forms the foundation of IEF's presentations.

The content of this presentation is the product of IEF's involvement in hundreds of conferences, beginning in the former Soviet Union and then expanding to China and other countries. Our organization has been working with educators and other professionals in response to the moral and ethical challenges that have accompanied the rapid economic and social transformations in those countries. At the conclusion of each of these important events, the team of lecturers and writers reviewed each presentation and offered proposals for improvement. That process of development continues.

Therefore, the volume that you now hold in your hands is more of a beginning than an end.

This is the first volume released in the series, *Searching for Life's True Purpose: Perspectives on Morality and Ethics*. Topics covered in other volumes will include:

- The need to educate for heart and character
- The spiritual foundations of education
- The family as the school of love
- Teaching values to youth in an age of moral relativism
- Preparing youth for marriage
- The role of sexuality in marriage
- Causes and resolution of conflict
- Drug abuse prevention

This volume was designed to fulfill several functions: as a manual for lecturers, as a resource for people wishing to deepen their understanding of the topic, and as a general introduction to IEF's perspectives on morality and ethics. The content set apart in boxes supplements the text, while the appendices offer additional resources for lecturers and readers. The colored rectangles in the text mark a change in slides.

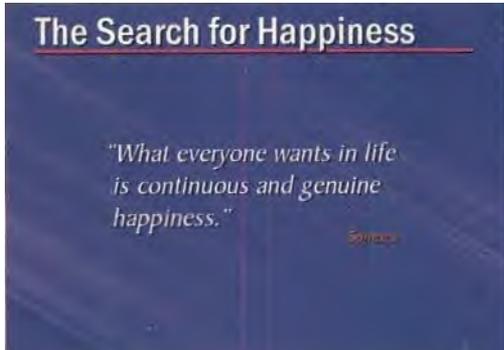
I would like to gratefully acknowledge the meaningful guidance and inspiration for this project provided by Hyun Jin Moon, president of World CARP. Furthermore, I would like to take this opportunity to recognize the sincere investment of heart and effort by all of the writers, researchers, presenters, artists and organizers who have cooperated in this endeavor. The writers of the present volume: Ittetsu Aoki, Robert Beebe, Jack Corley, Tony Devine, Alice Huang, Hui Chen Liu, Jacques Marion and Thomas Phillips have imparted lessons gained from their extensive experience presenting these ideas in countries all over the world. This project was further enhanced by the contribution of our researchers, Gareth Davies and Laurent Ladouce, and our copyeditor, Joy Pople. In the course of this project, they have collaborated with their colleagues in the United States, who graciously offered their expertise and fruits of their ongoing research. Thus, special gratitude is given to Josephine Hauer, Alan Saunders, June Saunders, John R. Williams, and Andrew Wilson. Many others provided invaluable support for this project. Istvan Sleder, Prince Tambi and Mike Wang created the beautiful slides that enhance IEF's presentations, and Jennifer Fleischman created the cover design. Special recognition is due to all the donors

who provided valuable financial support. While it is impossible to name everyone who contributed, nevertheless, their efforts are duly noted and appreciated.

Through this presentation, audiences all over the world have found a profound understanding of why we should lead a moral life and have gained confidence to practice universal principles in their daily life. I hope that in the course of this presentation, you too will find renewed inspiration as we consider together life's most fundamental purposes.

Dr. Joon Ho Seuk
Director of the writers' team
President, IEF International

Introduction- The Search for Happiness



The fundamental desire of all human beings is for happiness. For thousands of years, struggles for food and shelter ruled human existence. As civilizations evolved, people began looking for higher levels of fulfillment rather than just survival. The Dutch philosopher Baruch Spinoza expressed this universal human desire when he wrote: "What everyone wants in life is continuous and genuine happiness."

However, happiness does not appear by itself; it occurs when we come in contact with objects that stimulate our desires and we allow these desires to be satisfied. We may identify two fundamental types of human desires that are seeking for objects:



- (1) The desire to satisfy our physical needs and appetites is linked to material values. We seek food, drink, clothing, and shelter. We want to live in a comfortable environment and enjoy pleasurable sensations.
- (2) The desire to satisfy our spiritual needs and aspirations is linked to spiritual values. Thus, truth stimulates our intellectual desires, beauty stimulates our aesthetic desires, and goodness stimulates our moral desires.

Complete happiness would be experienced through the harmonious union between the physical well-being that results from satisfying our physical desires and the spiritual fulfillment that comes from fulfilling our spiritual desires.

Deep joy is experienced when our whole being (our mind and our body) resonates with the spiritual and physical dimensions of an object partner. For example, to enjoy music means to completely embrace the melody in all its subtle variations, as well as the emotions and thoughts it conveys. To enjoy a good meal is to enjoy its taste and the heart and culture it contains, as well as the company of other people around the table.

Many people focus on meeting their material needs, hoping to find a deep, lasting satisfaction. However, the satisfaction brought by physical well-being alone can be only temporary. This way of life ultimately results in disappointment and frustration.

The material pursuits in life—such as money, leisure and security—are essentially means to an end. However, many people consider them the ultimate goals, and they measure others by their material possessions. To find inner satisfaction, people need clear goals and a deeper understanding of life's meaning and purpose.



Confusion about Values

In modern times, pragmatism and materialism have become the primary avenues through which many people seek happiness. Taken to the extreme, this may lead to selfish individualism and the pursuit of instant gratification. Moral relativism, which promotes the idea that no set of values is either right or wrong, has permeated many modern societies. When all values are subjective, relative and personal, people become disoriented and lose sight of the larger picture.

For example, people may lack clarity about the distinction

between animals and humans. Animals are driven by instincts to seek immediate physical pleasure. Because of this, they cannot escape natural determinism. In contrast, human beings aspire to lasting happiness and are able to look beyond their desires of the moment. The Greek philosopher Aristotle connected happiness with the pursuit of goodness. The German philosopher Immanuel Kant defined the sovereign good as a synthesis of happiness and virtue. Goodness belongs to the realm of values, and at our essence human beings are oriented towards values.

People sometimes allow self-centered desires to set the standard in life. Instead of focusing on how to advance their immediate personal interests, it is wiser to pursue other-centered desires embodied in lasting values that promote the greater good.

In proposing a new view of value, Dr. Sun Myung Moon, the founder of IEF, has stated, "The central value is true love, which can be described by the teaching, Live for the sake of others.."

Sun Myung Moon, "Absolute Values and the New World Order," 19th International Conference on the Unity of the Sciences, August 20, 1992.

People achieve little in life if they do not make goals and set priorities. Achievement of worthwhile goals produces a sense of fulfillment and happiness.

Research done by Harvard University Business School has discovered that:

- 87% of people do not have clear goals for their lives.
- 13% of people have goals.
- 3% of those who have goals put them in writing.
- Those who put their goals in writing achieve 50 to 100 times more than those do not.'

Purposes Achieved through Goals-Setting

Top 3% of achievers commit to written goals

✦ Achieve 50-100 times more

Source: Harvard Business School

The Foundation for Universal Values

Human beings have dual desires, dual purposes, dual values. At our best, we aspire to truth, beauty, goodness and love—for the inner satisfaction of others as well as ourselves. At our best, we desire money, leisure, and resources—for the well-being of others as well as for ourselves. A complete understanding of values embraces both our spiritual and physical desires, and recognizes both our selfless and self-affirming aspirations.

In many modern societies the goal of public policy has been to free people from social and economic constraints. The assumption

has been that the "unconstrained" person would choose a rewarding and functional life that would be good for everyone. But if there is no sense of moral responsibility, this ideal remains empty. Social norms, community standards, and customs and manners guide civilizations. The modern tendency is to focus on freedom and rights rather than the true human values of truth, beauty, goodness and love.

As American moralist Bruce Frohnen says, "The material ends of life—money, leisure, and security—have tended to become the sole criteria by which lives, and justice itself, are judged." In other words,

many people pursue wealth and power as though they were the ultimate goals of life and the standard for all other values. This represents a reversal of the proper order of material and spiritual values.

We all face the challenge of balancing the inner world of subjective desire and the outer world of objective reality. We can rejoice only when our desires are legitimate and can be realized in the real world, bringing tangible benefits to others as well as satisfaction to ourselves.

Bruce P. Frohnen, "Individual Character and the Utility of the Family." *The World and I*. November 1990, p. 537.

Basic Life Goals for Inner Satisfaction



- ✦ Mature character
- ✦ Loving relationships & family
- ✦ Contribution to society

Here we propose that there are three basic life goals that, if achieved, lead to inner satisfaction: mature character, loving relationships and family, and contributing to society through creativity and mastery.

People set tangible goals relating to money, career, position, health, etc., and work hard to attain them. However, once people have achieved these goals they may find themselves still struggling with an inner hunger. They long for personal integrity and loving relationships with others.

American business consultant Stephen R. Covey recounts a typical complaint of successful people: "I've set and met my career goals and I'm having tremendous professional success. But it's cost me my personal and family life. I don't know my wife and children any more. I'm not even sure I know myself and what's really important to me. I've had to ask myself, 'Is it worth it?'"²

There are three basic life goals common to people all over the world:

- (1) We want to become mature individuals by pursuing truth, goodness and beauty. This forms the foundation of our character and reveals the depth of our life.

- (2) We want to love others. Our central task in mastering the art of loving is to build a family. Loving relationships with others define the breadth of our life.
- (3) We want to make a contribution to society through creativity and mastery of our environment. This legacy determines the height of our life.

The desire to achieve these goals is latent in human nature. Although these goals seem self-evident, not everyone pursues them with the same intensity or in the same manner. We experience lasting happiness according to the degree that we achieve these basic life goals.

The three basic life goals are connected with true love. We work towards these goals in order to satisfy our spiritual desires for truth, beauty, goodness and love. As we work towards these goals, our capacity to love increases, bringing a deep sense of inner joy. Therefore, we first need to study the basis of true love and the principles that govern its development.

¹ Deb A. Brown, *Lessons from the Rocking Chair* (Chapel Hill, NC: Character Development Group, 1997), p. 23.

= Stephen R. Covey, *The Seven Habits of Highly Effective People* (New York: Simon & Schuster, 1990), p. 15



Meaning in Life

Questions about meaning and purpose have been the focus of the philosophical school of existentialism. German philosopher Martin Heidegger defined man as a "being-thrown-into-the-world" and as a "being-towards-death." French philosopher Jean-Paul Sartre denied that life had any a priori meaning, and stated: "Existence precedes essence." According to him, people decide what they will be through the process of living. Because such a choice is theirs alone, people feel existential anguish.

In reality, however, people who grow up in a loving atmosphere, connected by bonds of love to parents, relatives, and friends, have

a stronger foundation of support.

A more optimistic Austrian existentialist, Viktor Frankl, defined human beings as oriented towards meaning and values. He created a system called logotherapy (healing through meaning), and tried to help people grasp the meaning of their life through their own conscience. This is a constructive approach. Psychological studies have found a correlation between an awareness of meaning in life and a positive outlook on life, while meaninglessness leads to pathological outcomes.¹

People who cannot understand and internalize the meaning of life may become prey to their passions and addictive behaviors. People

who have difficulty relating with others may excessively immerse themselves in video games, television, or other diversions. Russian author Fyodor Dostoyevski described how the passions for gambling, power and sex may be rooted in a fundamental distortion of heart. Counselors often help people to overcome addictions by showing how substances such as alcohol can serve as a substitute for love and can distract them from developing mature character and loving relationships.

W.M. Phillips, "Purpose in Life, Depression, and Locus of Control," *Journal of Clinical Psychology* 36 (1980), pp. 661-67; Gary T. Reker, "The Purpose-in-Life Test in an Inmate Population: An Empirical Investigation," *Journal of Clinical Psychology* 33 (1977), pp. 688-93.

PART 1: The Moral Basis of True Love



Heart is the impulse to love and to be united with the beloved. It is more than infatuation or sentimental emotion. Heart is the source of love.

Heart is the core of the person. It is deeper and more internal than emotion, intellect or will. Heart is the central driving force in human life and all human endeavor. It is the most fundamental aspect of our nature.

Dr. Moon refers to heart as "The irrepressible impulse to find joy in loving an object and being united with the beloved." We seek to experience joy through loving and being loved. When this desire is satisfied, our life takes on profound meaning.

Our heart yearns for harmonious and loving relationships. To create such relationships requires learning to let go of selfishness, focusing on what is best for our partner, observing the proper standards of relationship, and living up to our commitments. Through loving others we find our true self.

In summary:

- (1) Heart is the irresistible impulse to find joy through loving and being loved (why we live).
- (2) Joy is the purpose of life (what we live for).
- (3) Love is the way heart can reach its goal (how we live).
- (4) Ethical norms guide the focus of our love (for whom we live).

Heart as the Center of Our Being

The ancient Chinese philosopher, Mencius, regarded the center of morality as the heart of concern for others:

"What is the foundation of natural human feelings for others?

The heart that sympathizes with pain.

What is the foundation of a commitment to righteousness?

The heart that is repelled by vice. What is the foundation of respect for social and religious forms?

The heart that is willing to defer. And what is the foundation for a liberal education?

The heart that can tell true from false.

People have these four foundations like they have four limbs."

Mencius gave the example of a child who is about to fall into a well. A passerby cannot help but be moved by anxiety over the child's safety and rush to the rescue, whether or not the child is a relative. This is because people have the kind of heart that feels pain when they see another person suffering or in danger.

Heart as the Center of Our Being (cont'd)

We are using heart in a particular sense here, meaning the center of our being, our point of equilibrium, and our chief executive:

(1) The center means the core. The life with heart first implies a life with deep internal content, as opposed to a superficial life. Heart is the core of our personality. It is the place within us that animates our identity and shapes our awareness of who we are. Our experience is not limited to what we are thinking (our intellect), feeling (our emotion), or doing (our will). Heart is the holistic force that integrates our intellectual and emotional landscape. Deeper than emotion, intellect or will, heart is the most profound motivation for all human endeavor. When impulses for material things overwhelm the core desires of our heart, we act irresponsibly and

unjustly. People who close off the depths of their heart experience confusion and ultimately despair.

(2) The center refers to the midpoint (as in geometry) or the point of equilibrium (as in physics). The center of a circle is equidistant from each point on the perimeter. In the circular movement around an axis, an object finds balance between centripetal and centrifugal forces. The life with heart means a balanced life. We strive for a well-rounded personality and a spherical existence, without being driven in extreme directions. The mature heart has a sense of equidistance and of equilibrium. The noble ideals of right thinking, right feeling, and right action can be achieved through the life of heart.

(3) The center is the decisional and responsible agent. Heart represents

the chief executive officer within our life. The heart finds joy in being with others, working together, eating together, and sharing life's experiences. However, if we do not act responsibly, we cannot create harmonious relationships with those around us. Therefore, leadership should be exercised by those who show the deepest and the most balanced heart. Heroic leaders such as Abraham Lincoln in the United States, Winston Churchill in the United Kingdom, Charles de Gaulle in France, Vaclav Havel in the Czech Republic, Sun Yat Sen in China, and Nelson Mandela in South Africa are admired for embodying such a heart. They tried to think, feel and act as teachers, parents and leaders for their nations.

¹ Mencius II.A.6.

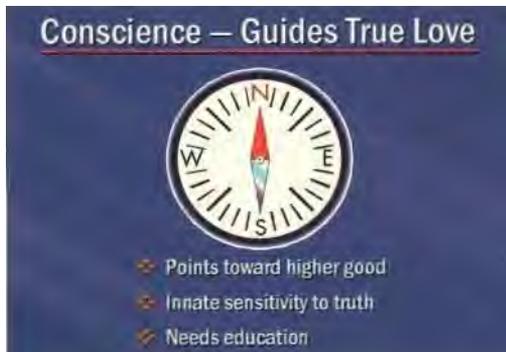
When people have a mature, cultivated heart, their desires focus more on the well-being of others than on their own comfort. People who have been educated in heart experience great joy through expressing love; vices have no appeal to them. However, when the body's desires are undisciplined and self-centered, the heart remains uncultivated.

The highest focus of education and the core of culture is the development, or cultivation, of heart. The cultivation of heart is set in motion by early experiences with parents and caregivers. Numerous studies have shown that the warm, responsible love of parents nurtures the child's moral center.¹ Parents cultivate their child's heart through feeding and



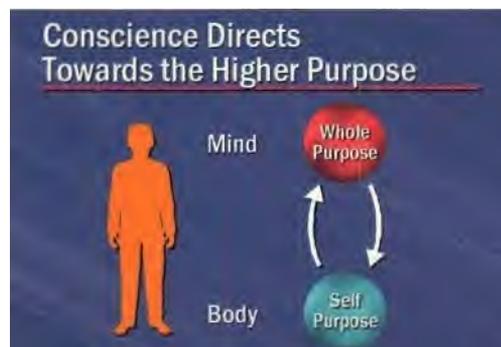
caring for the child's physical needs. With their eyes, voice, hands and entire body, parents reach out in love to their child and stimulate the child's response.

People whose childhood was lacking in love and trust may express themselves in immature and selfish ways. Their self-centered desires may be destructive to themselves and society.



We all have an inner mechanism that aligns our heart with the standard of goodness. This is the guidance of our conscience. Our conscience acts as our moral compass by guiding us in the direction of true love.

Like heart, the conscience is innate. It is naturally responsive to truth. It is also cultivated and shaped through education, first by parents and then by teachers and other people in a position of influence.



Our conscience urges us to place priority on our commitments and responsibilities to others rather than focusing on our selfish desires. It points us towards the highest good. The good person is dedicated to serving the community, the patriot responds to the needs of the nation, and the world citizen lives for humankind. It is the conscience that issues this call to a higher duty and responsibility and urges us to use our talents and energies for the benefit of all.

When we think, speak and act for the benefit of ourselves at the expense of others, our conscience sounds a warning. If we repeatedly ignore our conscience, we become less sensitive to its voice. Those who never experienced nurturing and guidance may pursue desires that are destructive both to themselves and society. Social norms, community standards, and laws set boundaries in an attempt to limit such destructiveness.

Conscience as Our Moral Sense

Among the diverse theories about human nature, there is a consensus that human beings have a fundamental moral sense. This has been variously described as reason, conscience, categorical imperative or moral intuition. Our moral sense is fundamentally rational, according to Immanuel Kant, who defined its core as the categorical imperative.

Our heart provides the subjective impulse to take sovereign action, like an executive organ. Our reason formulates general laws to serve as an objective and practical framework for our actions, like a legislative organ. Our conscience is a mediator between the subjective heart and the objective reason, and also acts

as the judiciary, evaluating the righteousness of our ways.

Efforts to cultivate moral character and establish a civil society are evidence of the judicial functioning of the conscience in producing social change. Conscience gravitates toward goodness and truth and warns us against destructive tendencies. It also punishes us through causing feelings of guilt, if we break our inner contract.

For example, married people may feel attracted to someone other than their spouse. Powerful urges can threaten one's commitment to marriage and family. People may have an affair, but the momentary pleasure of yielding to lust fades in comparison with the pangs of conscience that can last a lifetime.

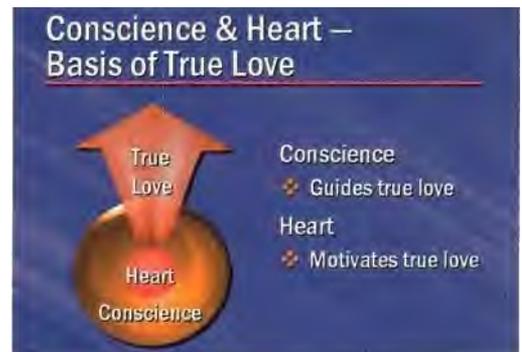
Of course, not everyone experiences these pangs of conscience, because, just as the conscience can be strengthened when its voice is followed, so too it can be weakened when it is constantly ignored. As the Russian educator V. A. Sukhomlinsky warned in his pedagogy for moral education: "To suppress the voice of your conscience is very dangerous." He said, "If you are accustomed to not responding to the pangs of your conscience in a certain matter, soon you will not pay attention to any of the urges of your conscience."

¹ V.A. Sukhomlinsky, *Letters to a Son*, (Moscow: Provescheniye [Enlightenment], 1987), p. 11.

Heart and conscience are intimately related to each other, and they join forces in the pursuit of true love. Heart is like an emotional and intuitive propeller, while conscience is like a rational and instinctive rudder. Heart motivates us to relate to others with true love, while conscience steers a safe course through expanding circles of connections with others.

When parents look upon their children's actions with love, they tend to see truth, goodness and beauty in them because of their love, even when the children's actions may not have been intended to demonstrate those values. Thus, it is possible to say that love is the basis of truth, beauty and goodness. The true love experienced in the family will generate what some people have called the "habits of the heart." These habits of the heart serve as the basis for relating to others.

Good habits rooted in early experiences of true love cultivate virtue. When loving parents care for their children,



a natural pathway for the development of the child's conscience and heart emerges. People raised in an atmosphere of true love know that they exist for the community, for the nation, for the world. A study of people who rescued Jews from death in Nazi Europe found that they were motivated by strong values of caring and inclusiveness. These values were mainly transmitted to them through early childhood experiences of bonding with their parents.'

Since love is so important for establishing our value, when it becomes corrupted or self-centered, it distorts our natural inclination to embody virtue. The bad habits that are rooted in selfish and immature love develop into vices. Therefore, we see that the way to realize true love is not random, but it is shaped by our habits and guided by universal principles.

As discussed earlier, full happiness comes through the satisfaction of both physical and spiritual desires. These desires find their harmony through a higher principle, which is true love. True love is used in our presentations to indicate the moral and ethical dimensions of love.

Love is the emotional attraction, through which subject and object partners unite and feel joy. The attraction of love is neutral and can take various directions. True love is the proper direction, cultivated through family ethics. Love that is not true takes the wrong or unethical direction. True love seeks complete, lasting and all-encompassing joy. When the heart strives for such a joy, its efforts are manifested as true love.

It is not always easy to distinguish between true love and love that is not true. Unethical love can be highly charming. What is the bottom line of true love? The Golden Rule expresses it: "Treat others as one would want to be treated." This starts in the family and extends gradually to the nation and the world. True love is other-centered, serving, sacrificial.

- . Love that is not true takes an unethical direction. It:
- is self-centered and manipulative; it seeks its own benefit at the sacrifice of other people.
- often expresses a vain heart that seeks the attention of others.
- devalues others and neglects its own values.
- ignores positions, and tends to equalize everything.

Self-Centered Love — Source of Corruption

Basis of vices

- ❖ Exploitation
- ❖ Irresponsibility
- ❖ Dishonesty

Cause of
Decay and Ruin

True Love



- ❖ Other-centered
- ❖ Committed
- ❖ Sacrificial
- ❖ Ethical
- ❖ Forgiving

Love That Is Not True



- ❖ Self-centered
- ❖ Uncommitted
- ❖ Conditional
- ❖ Unethical
- ❖ Holds grudges

Characteristics of True Love

As we all seek true love, we know more or less what it is. But the power of love that is not true may interfere and blind us. To maintain the direction of true love, we should apply the following guidelines:

True Love is heart-motivated. Heart is the subjective origin of love. Being deeper than intellect, emotion and will, heart motivates the loving subject to think, feel and act for the happiness of the beloved object.

True Love is value-oriented. To love others is to promote their well-being, truth, beauty and goodness. The way to seek values in others is to realize them in our lives. Therefore, an exemplary life induces a virtuous circle.

True Love is regulated. Being reciprocal, love creates high and

low pressure areas between the heart of the subject partner and the values of the object partner; true love always seeks balance and fairness, and it checks that the right quantity and quality of love flows between partners. Parents want their children to excel, while remembering that each child is unique.

True Love is responsible. True love is committed even to the unlovable. Should obstacles arise on the way to joy, true love does not retreat but works to clear the way. Parents feel responsible to love difficult children. True love steadfastly keeps the door open for reciprocity but does not force the other one to step in.

True Love is lasting and unwavering. True love is not diminished by circumstances.

True Love is pure. Considerations of money, power, and fame cannot alter its direction. Guided by family ethics, it seeks completeness and perfection, and is not content with mediocre or partial results.

The way of true love is the integrating sacrificial way. Some kinds of sacrifice require the disintegration of the lower level for the sake of the higher level. This occurs when a rocket is launched into space; only the upper stage of a rocket reaches orbit, because the lower stages disintegrate and are sacrificed during the launching. In contrast, the way of true love involves an integrating sacrificial love. In true love, the value of the lower level increases as it serves the higher level.

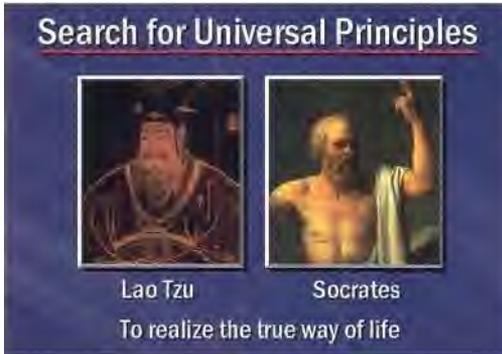
- tends to be possessive and forceful while ignoring commitment.
- does not endure.
- tends to be corrupting and corruptible. It confuses joy and pleasure, spiritual values and material values, while ignoring family ethics.

Probably most of us vacillate and find ourselves somewhere between these two extremes. Our desire is to go in the direction of true love, but in order to get to our destination, we need to map out the principles that lead to true and lasting love.

M. Berkowitz, "Fostering Goodness: Teaching Parents to Facilitate Children's Moral Development," *Journal of Moral Education*, 27, 3 (1998), pp. 371-391. D. Solomon, M. Watson, & V. Battistich, "Teaching and Schooling Effects on Moral/Prosocial Development." In Virginia Richardson (Ed.), *Handbook of Research on Teaching*, 4th edition (Washington, D.C.: American Educational Research Association [in press]).

S.P. Oliner & P.M. Oliner, *The Altruistic Personality: Rescuers of Jews in Nazi Europe* (New York: Free Press, 1988).

PART 2: The Principles of True Love

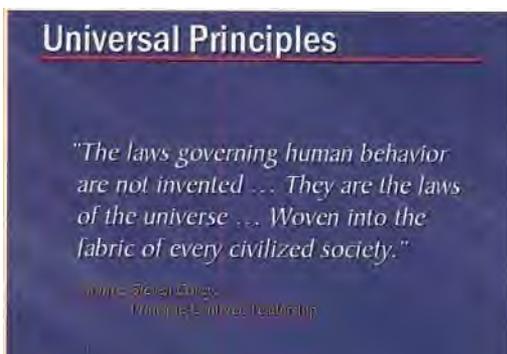


Throughout the ages, the quest of the great philosophers in both the East and the West has been for universal principles that can guide people into an authentic existence.

Socrates believed that our happiness and well-being depend on the quality of our inner life. He believed that to do wrong is to damage one's inner self, and thus to do wrong is worse than to be wronged. Virtue begins with the knowledge of the good. Socrates challenged people to search for answers deep within themselves, and he focused on definitions that illumine the universal quality of a subject. This led to the development of the concept of a universal, meaning a general quality that may be present in many individual existing beings.

Lao Tzu is best known for his ideas about the Tao, or the virtuous way and the creative principle that orders the universe. To follow the Tao means to live in a simple and honest manner, being true to oneself. Lao Tzu taught people not only to respond with goodness when others treat them well but also to respond with goodness when others cause them harm.

Likewise, Dr. Moon has taught, by word and example, that the path of goodness and love can be followed even in the most difficult circumstances. Further, he has suggested that the moral value of human beings can be measured objectively by universal principles. He advocates the development of a standard based on universal values.



Upon examining the moral principles that underlie every successful and enduring institution, from the family to all the organizations of society, Stephen R. Covey remarked, "The laws governing human behavior are not invented: they are the laws of the universe that pertain to human relationships. These principles are woven into the fabric of every civilized society."

The Mystery of Love

We have mastered many natural forces, but we have not yet mastered the power of love. The mystery of love fascinates us, and the aura of romantic love has an almost magical appeal.

Can we study the laws of love as accurately as we study the laws of nature? No. Because human beings have free will, we escape the determinism of nature. People are unpredictable. Yet, unpredictable does not mean unintelligible. The expression of love can be studied. Love seeks joy through manifesting truth, beauty and goodness. Therefore, to study the workings of love is the task of ethics.

Confucius emphasized jen (benevolence) and outlined the proper relationships between parent and child, elder brother and younger brother, husband and wife, teacher and disciple, ruler and governed. Confucius saw the essence of ethics as duty. From an objective point of view, duty means the impersonal application of rules. But seen subjectively, duty should be infused with heart. Heart seeks to perfect itself through the principles of love. Confucius believed that jen should permeate the social fabric. In other words, the moral law and ethical principles shape the social law and the political law.

The Confucian sages understood that social relationships should be cultivated according to the laws and principles inherent in the nature of things. The Great Learning declares, "The ancients wishing to cultivate their persons, first rectified their minds. Wishing to rectify their minds, they sought to be sincere in their thought. Wishing to be sincere in their thought, they achieved perfect knowledge. Such achievement of perfect knowledge lay in the investigation of things."

' The Great Learning (Ta Zue), 1.4.

A. The Principle of Duality

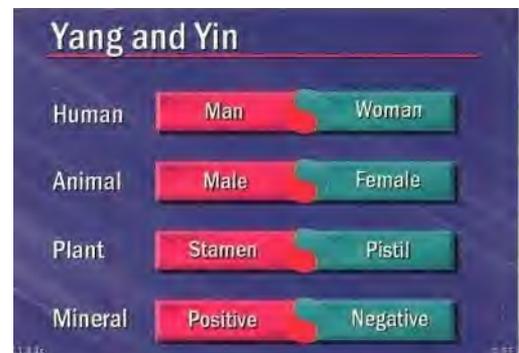
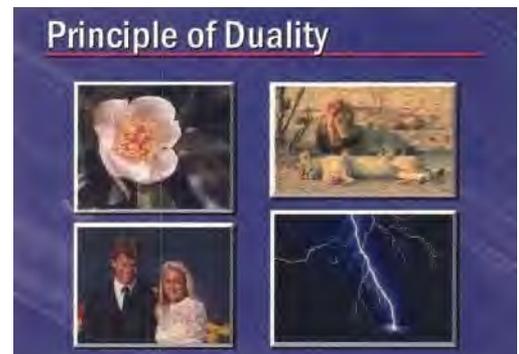
In exploring the principles of true love, we shall study the anatomy of love, which is duality, and the physiology of love, which is interaction.

Love is the art of forming a couple or a pair. This is founded on the first basic universal principle, that of duality. The universe is characterized by duality. Through the attraction of love, two beings become one, without losing their individuality by fusing. The attraction and bonding of complementary pairs gives the world energy, vitality, organization and meaning.'

In our analysis of love, the obvious duality is between complementary pairs of male and female, positivity and negativity.

The sages of ancient China based their philosophy upon the principle of yang and yin, or masculinity and femininity, which permeates the whole universe.

The philosophy that arose in the Song dynasty of China, based upon the study of the Book of Changes (Yi-jing), regarded the foundation of the universe as Ultimacy (tai'chi), from which arose yang and yin. From yang and yin came the



Five Elements (wu-xing): metal, wood, water, fire, and soil. These five elements combine to form all things' Let us examine how this duality functions.

Development occurs through the reciprocal relationships among paired yang and yin elements both within an entity and between it and other entities. The primary function of the duality of yang and yin is to extend and reproduce existence. Human life is produced from the union of man and woman. The love between a man and a woman gives meaning and radiance to life, and their union becomes the central point of family and lineage. Animals reproduce from the union of male and female, and plants from the union of stamen and pistil. Minerals are formed by the bond between cation and anion. In atoms, electrons revolve around a nucleus. The dual characteristics of yang and yin, interacting in infinite variety, account for the harmony and beauty in the universe.

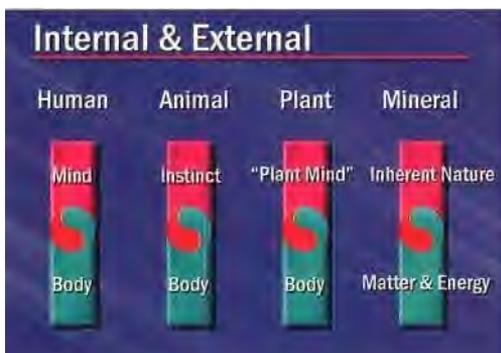
The Roles of Yang and Yin

Yang and yin make it possible for every being to interact with others. Yang and yin do not affect the value of a being. They are complementary characteristics that make it possible for two or more entities to relate with one another and create a harmonious union in which each partner is complemented through its relationship with the other. This

duality is clearly evident in the human body, which functions through the interaction of many paired parts. Human beings exist and act through the cooperation of these dualities.

As they apply to human character, yang and yin are secondary attributes. Both men and women have yang elements and yin elements, with men having more

yang than yin elements, and women having more yin than yang elements. There are variations in attributes, with some women having a rather yang character, more aggressive and outgoing, while some men have a rather yin character, more nurturing and inward-focused. As partners, husband and wife find completeness and fulfilling joy through serving each other.



ELM There is another type of duality that is more fundamental than yang and yin. This is internal nature and external form. Within each being, there is an internal nature that is invisible, and an external form that is visible. Internal nature is the cause, and external form is the result.

Internal nature gives a being purpose and direction, while the external form embodies and expresses that nature, completing the unique identity of a being. Although the internal nature is invisible, it has a certain structure that can be seen in the external form. Since the inner and outer aspects of any being correspond to each other, the external form mirrors the internal nature.

Let us consider a few examples. The human body is a visible reflection of the invisible mind. Thus, it is possible to learn something about a person's character and destiny by observing that person. Similarly, all beings possess an intangible internal nature and a tangible external form. Animals exist and move guided by instincts that communicate purpose and direction through the nervous system. Plants grow through the guidance of their internal nature, which makes them responsive to their environment. Even inorganic matter has an inherent nature that organizes the structure of atoms and molecules.

A clear understanding of the principles of duality is crucial in love. Some people think of love as merely an attraction between man's virility and woman's femininity. Yet, the basis for forming an enduring, loving attraction is the mind-body unity of each partner. A woman without great external beauty may still inspire a man's deep love and commitment, because of the balance between her mind and body and the many dimensions of harmony in her life. The same is true for a man. Education for marriage should place primary emphasis on a person's inner harmony and secondary emphasis on harmony with other people.

The primary law of love is for people to focus first on the development and unity of their mind and body, and secondarily on an ideal male-female union. Our focus is on becoming whole, in preparation for being a pair.

Examples of Internal Nature and External Form

Animal character and behaviors are shaped by the animal mind. Without instruction, birds make nests in which to lay eggs and nurture their young, salmon return to their freshwater spawning grounds to procreate after years at sea, beavers construct dams to create environments that support their families, and ants organize themselves into armies to build colonies and obtain food.

Every type of animal has its own internal nature, embodied in a unique external form.

Plants have inherent directive natures that determine their structures, their natural functions, and their responses to environmental influences. Plants can grow towards sunlight, up the sides of buildings, or away from dangerous elements. Some experiments have even suggested that they respond

positively to human affection and gentle music.

Chemical compounds possess unique qualities and react in specific ways. For example, water has properties that allow it to combine with a wide variety of different molecules to create a vast range of substances. Scientists speak of the "behavior" of molecules, atoms and particles, implying the existence of an inner nature.

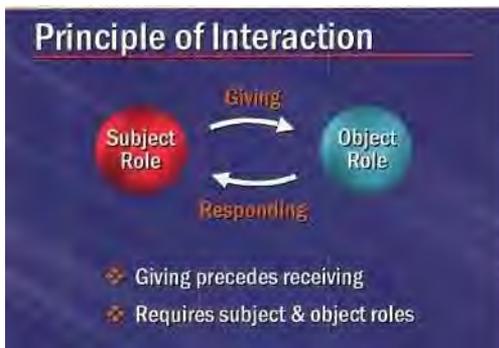
Examples of Internal Nature and External Form (cont'd)

The dual characteristics of internal nature and external form are primary attributes, since internal nature and external form are always two aspects of one being. Internal and external cannot be separated, nor can one exist without the other.

While all human beings exist as mind and body, some are male and some are female. Therefore, the dual characteristics of yang and yin are secondary attributes. Men are naturally attracted to women. Real femininity, however, is first a matter of mind-body unity.

Likewise, women are fascinated by masculinity. Real masculinity is also a duality of strength combined with self-control.

B. The Principle of Interaction



The universe is a finely-balanced system of interrelated beings which interact in an orderly fashion, guided by a unifying purpose. To generate the energy for anything to exist, act and reproduce, there must be complementary partners. One must initiate the relationship and the other respond. The initiator is the subject partner and the respondent is the object partner; one partner acts and the other reacts; one partner determines and the other adjusts. The respondent reflects what is received back to the subject partner. This giving and receiving action draws the subject and object partners together, and each finds completion through its relationship with the other. Thus, we find complementary pairs at all levels of existence.

The principle of interaction operates in the microcosm and macrocosm, from the nuclear reactions in the center of the sun to the biochemical activity in living cells. Protons, neutrons and electrons interact to form atoms; cations and anions combine to form molecules; plants generally multiply through cross-pollination between stamens and pistils; most animals multiply through mating between males and females.

Furthermore, every being exists because of subject/object relations among its component parts. In our bodies, for instance, the heart and lungs interact to bring oxygen into the blood stream, and the arteries and veins circulate blood throughout the body. The nervous system receives information from the senses and transmits instructions to the muscles.

Physicists keep searching for a unified field theory that can integrate our understanding of all physical forces. Love can be compared to a unifying electromagnetic force that

causes a mutual attraction between objects. Love at its essence is a binding power and an emotional force. Both the initiator and the respondent long to be united with each other and experience joy. The initiating partner attracts a response by investing heart. The responding partner attracts love by manifesting truth, beauty and goodness. Interaction sustains marriage, which is the shared life between husband and wife. Interaction is the dynamism of friendship and the pulse of a community.

The interaction between subject and object is dynamic, not static. It is this dynamic interaction that generates the energy of life and allows for the realization of our full potential. Cooperative effort on a shared task, for example, can actually result in increased energy, while the prolonged absence of relationship will often result in lethargy. When we are surrounded by stimulating, loving relationships with friends, family and co-workers, we are fully alive and highly productive.

In a relationship, the initiator takes the subject role, then it may change roles to receive the response from the object partner. In higher beings there are many variations in roles. In a family, for instance, parents cultivate the heart and conscience of their children, and children stimulate their parents through their innocent and spontaneous responses.

When Interaction Breaks Down

Many problems in human relationships can be traced to people's failure to take their proper role or to ignorance of their role. There are three types of breakdowns:

(1) Reversal of roles: because of the rapid advances in technology,

children may have expanded knowledge that the parents lack. Feeling inadequate, parents sometimes relinquish their authority even as a moral guide to their children.

(2) Double positive: just as two positive charges repel each other, when each side takes a subject role there is no harmony. In

such cases, little growth and development take place.

(3) Double negative: sometimes both partners in a relationship assume an object role and wait for the other to give first. Until someone takes the initiative and gives, little progress can occur.

Ethics provide guidelines for harmonious social relationships. This principle of interaction is at the heart of ethics.

In successful and enduring relationships, partners focus first on giving and then on receiving. Studies of the most successful and well-regarded people reveal that they show a fundamentally generous attitude towards other people.

Principle of Interaction in Ethics

Treat others as
one would want
to be treated

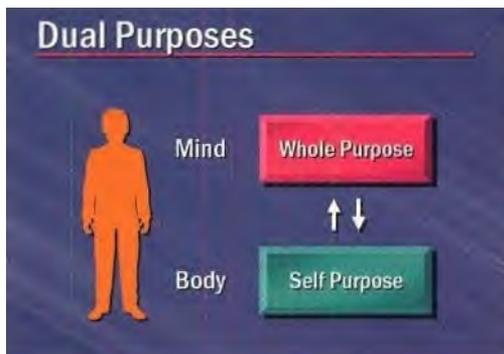
Giving creates an area of low pressure, a vacuum that begs to be filled. Thus the giver will ultimately receive.

Traditional maxims reflect this principle: "As a man sows, so shall he reap." Confucius' disciple Tsekung asked, "Is there a word that one can practice all one's life?" Confucius replied, "It is the word eshu—reciprocity. Do not do to others what you do not want them to do to you."

The Golden Rule, echoed by so many cultures, says it positively: "Treat others as one would want to be treated."

A clear understanding of the principle of interaction is crucial for success in love and marriage. The question then arises: what motivates both partners to reciprocate? This requires an understanding of the principle of a higher purpose.

C. The Principle of a Higher Purpose



All things in nature have dual purposes: (1) the self-maintaining purpose, and (2) the purpose of serving the greater whole. These dual purposes naturally support each other, for one cannot function without the other. Fulfilling our individual purpose is the foundation for pursuing the whole purpose. We need to tend to our body's concerns about self-maintenance, including food, clothing and shelter. We also need to protect our health in order to fulfill our roles in our family and society. But our primary focus embraces a higher dimension and focuses on fulfilling our spiritual desires. Successfully advancing the higher purpose also promotes the interests of the individuals who are part of the whole, and thus also guarantees the individual purpose. In return, the whole has the responsibility to safeguard the individuals.



An analogy to the human body may help clarify this concept. The human body involves many interrelated systems. None works independently, but all collaborate for the common purpose of maintaining life. A disruption in any system impairs our ability to carry out our purposes.

Similarly, human relations can be harmonious and constructive when they are based upon shared values. We gather together in conferences with the hope to learn from one another and to take back what we have learned in order to enhance our community and nation.

Our dual purposes as human beings correspond to two dimensions of desire. When we focus on the individual

purpose, we are motivated to seek spiritual and material values for our own joy. When we focus on the higher purpose, we are motivated to realize spiritual and material values for the joy of others. Inspired by the joy that comes from loving relationships and family, our heart urges us to serve and love an ever-widening range of people in order to feel greater joy. [See Appendix 2 for more thorough discussion.]

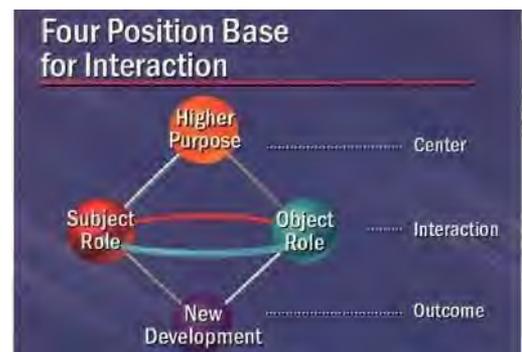
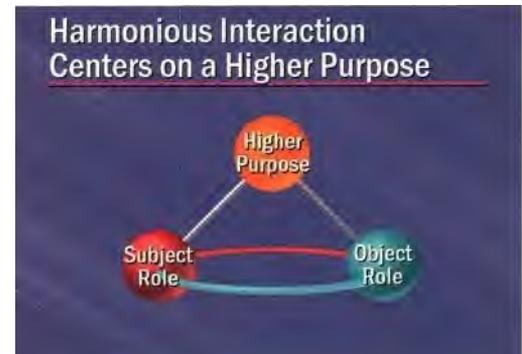
Subject and object partners willingly join in give and take relationships when there is a higher purpose that has meaning for both partners. Thus, a commitment to shared goals provides a harmonizing focus for relationships.

Drawn together by the power of love, a husband and wife become one, creating a new reality with a higher purpose—a marriage and family. Part of the adventure of marriage is the search for a common ground that brings the couple together. Sometimes a husband and wife may quarrel over a particular issue, but where there is true love, the disagreement and its resolution may result in an even stronger union. One key to success in marriage is for husband and wife to hold their marriage and family in a higher regard than their individual struggle to be right. In a relationship of true love, neither partner insists that the other come to his side; instead, they can meet in the middle centered upon true love.

D. The Principle of Orderly Development

As we have seen, all interaction depends on complementary subject and object partners coming together, based on a higher purpose which guides their interaction. From this interaction emerges a greater unity or a new reality. These four components—higher purpose, subject, object, and outcome—form a four-position base for interaction. All existence, action and multiplication are based on this model.

Loving relationships can also be described as a four-position base, involving a higher purpose, a sound interaction between partners, and an outcome which can simply be their union, or the fruits of this union. When these four elements are not clearly established, a relationship may have the external appearance of love but it lacks the substance of it.



The absence of a higher purpose, dysfunctional interaction or lack of outcome are the main symptoms showing that love has failed or love is missing.

German philosopher G.W.F. Hegel wrote: "In love man has found himself again in another. Since love is a unification of life it presupposes division, a development of life, a developed many sidedness of life." Hegel seems to suggest that the process of life tends to divide beings into separate and distinct substances, whereas the process of love has the power to reunite what was divided by life. More variations in the expression of life create more ways for unity to take place, leading to deeper experiences of love.

Furthermore, Hegel realized that a child represents the completion of love. He wrote: "What has been united (in the child) is not divided again.... Thus the process is unity, separated opposites, reunion."s

Examples of Development

When people in a subject role and an object role interact according to a higher purpose, new development takes place. This process produces the basic structures of society and accounts for the historical and geographical developments of civilization. Consider three examples:

Development of a new vaccine: When an illness causes the death of large numbers of people, concerned researchers look for patterns that can guide them in developing a vaccine that will save lives. For example, some researchers look for the disease agent and focus on isolating it and studying its behavior. Other researchers examine people who were exposed to the disease but did not become sick or people

who got sick and then recovered. Discoveries are shared through publications and conferences, stimulating further areas of research. Many life-saving vaccines have been developed through such processes.

Development in fields of education: Consider the model of the four-position base in relationship to International Educational Foundation conferences. IEF scholars have been researching the best thinking around the world in the field of moral education. Based on the common purpose of developing character, promoting youth purity, and educating for marriage (higher purpose), IEF conferences draw together scholars and social leaders throughout the world. IEF presenters, in the subject role,

share our concepts and vision through lectures to interested audiences, in the object role, while on other occasions lecturers take the object role and listen to scholars in the subject role who share deep insights from their respective fields and cultural traditions. The result (new development) has been publications on moral and ethical education, sexual health education, marriage preparation, marriage enrichment, and parenting education. On-going curriculum projects are being developed throughout the world. One project in the CIS has already been implemented in tens of thousands of schools.

Development of a unified ethics: Asian cultures have explored and codified the fundamental rules of lineage, while Western cultures

Examples of Development (cont'd)

have emphasized the horizontal bonds of love. Vertical and horizontal are cultural metaphors. People from northeast Asia write vertically and greet vertically by bowing, whereas Western people write horizontally and greet each other horizontally by shaking hands or embracing. Social graces

differ from one part of the world to another (various subject roles and object roles), but all cultures promote human relationships. The higher purpose is the development of a unified code of ethics. By working in the field of moral and ethical education in Asia and in the West, IEF hopes to be

instrumental in developing such a code. While recognizing differences in cultural norms, a unified ethics is grounded in fundamental values and supports people's efforts to attain a mature character, build loving relationships, and make a contribution to society (new development).

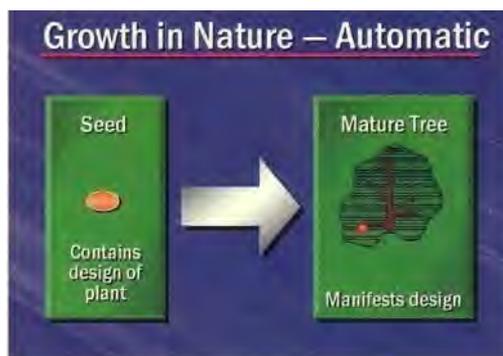
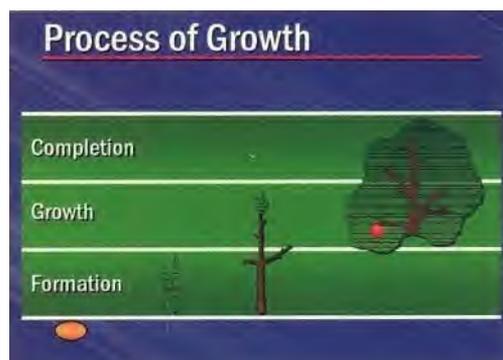
It is a universal principle that all living things go through a process of growth in order to accomplish their purpose.

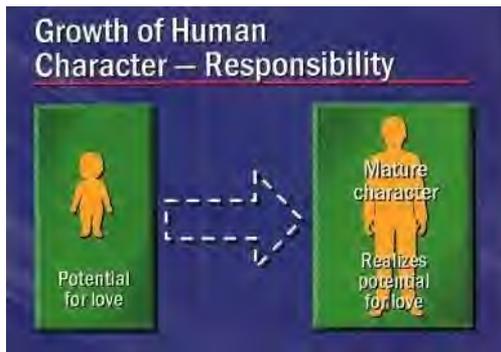
A tree starts as a seed, which germinates and becomes a sprout, a growing sapling, and finally a mature tree yielding flowers and fruit.

A human being is conceived through the meeting of sperm and egg. The embryo develops in the womb. The baby is born and grows through childhood and youth, and ultimately matures into an adult. This growth does not happen instantaneously, but occurs over time in a sequence of formation, growth, and completion.

For plants and animals, development is automatic. The design of the plant lies within the seed, and as long as the proper environment and nutrients are present, growth takes place according to the innate laws of nature.

Plants start as a seed and are anchored and nourished by roots that penetrate downwards. The visible part of the plant grows upward, producing flowers and fruit. Plants grow through the cooperation between water and minerals from the earth and light and warmth from the sun. Plants cannot flourish where the soil is poor, the climate is extremely dry, or sunlight is blocked. When the plant attains maturity, it bears fruit, manifesting the full potential that was latent in the seed. Animals likewise grow naturally to maturity, according to their genetic composition.





The human body, like plants and animals, grows according to biological law as determined by its genetic makeup. Given the necessary elements, such as sunlight and air, food and water, people grow naturally to adulthood physically. But for us, the fruit of maturity is the perfection of our character and our ability to give and receive love. Character and heart, the internal aspect of the human being, do not grow automatically.

True love is like a plant that requires careful cultivation. It needs good soil, not just shallow physical attraction or romance. Its central root is heart, which will keep it alive during dry seasons and hold it upright during storms.

Our biological roots give us our genetic heredity, and our emotional roots channel a cultural heritage. Heart begins to blossom in adolescence and bears fruits in adulthood. Our greatness of heart is determined by the fruits that we produce, not just by the roots we received.

The most important contributor to our personal development is ourselves. We are responsible for our own moral development. This is because we as human beings have free will and can, to a certain extent, be the creators of ourselves.

When we observe the great differences in character even among people of the same family, it is evident that environment and genetics are factors. Yet, it is the free choices of individuals that determine their destiny. Each person ultimately is responsible for his or her own moral development.

Role of Parents in Character Development

It is the role of parents to communicate the principles of true love to their children, through word and deed.

Mothers provide their children with a sense of security, rootedness, daily care and compassion. The mother and her baby live in symbiosis. Maternal love is similar

to earthly nourishment: it sustains the fetus in the womb and nurses the infant. From the mother gazing down at them, children learn the heart of care and compassion.

Fathers stimulate in their children challenge, ambition, idealism, and reverence. Paternal love is like sunshine. The father pulls the

children upward through his words and authority. The challenges the children receive from the father are a crucial complement to the mother's role. From the father looking upwards to attend others with loyalty, children learn the heart of reverence.

E. The Principle of Freedom through Responsibility

Much confusion exists about the relationship between human freedom and responsibility. Let us look at human nature from the viewpoint of freedom and responsibility. Unlike animals, we enjoy a certain degree of self-determination that enables us to transcend the determinism of natural law. We have the freedom to choose to develop our potential for being fully human. Furthermore, we are truly free only when we have carried out our responsibilities for our own development.

Freedom is related to the dual dimensions of human desire and the dual purposes to maintain our existence and contribute to a higher purpose. Perfect freedom can be defined as the harmonious unity of free will and free action. Free will is a function of the mind (I may do this or that) and free action is a function of the body (I can do this or that). Potentially, human beings are capable of remarkable accomplishments. A strong and well-trained swimmer can cross the channel from France to England. However, human beings are not biologically able to fly, and therefore, we have no possibility of traveling any distance in the air without artificial equipment. Our freedom is limited by the laws of physics.

Furthermore, we have responsibilities to ourselves and to the larger whole. Thus our freedom may be restricted by spiritual laws. Although we may have strong desires to do something, our conscience may not permit us to do it.

Fulfilling our responsibility helps mature our character. People who do not fulfill their responsibility to develop their character remain either overly dependent or overly independent. Realizing that our actions have consequences and that we are personally responsible for such outcomes is a critical step in the process of cultivating our character.



Freedom within Guidelines

The principles of love guide us as we develop our innate potential. Therefore, rather than limiting our freedom, mastering the principles of true love expands our potential for growth:

- Freedom is defined within rules or principles. Human beings are extremely sophisticated creatures, and it takes

years of learning to explore and maximize our potential. Those who master the basic rules of reading, writing and mathematics actually have much more freedom to accomplish things than people who never learned them.

The outcome of our actions affects the larger whole as well

as ourselves. Therefore, we are motivated by our responsibility to ourselves and others.

Furthermore, true freedom pursues substantial results that advance us on the path of accomplishing our life goals and bring increasing happiness.

Rights & Privileges Depend on Responsibility



The initial qualification for success in some of the most privileged aspects of life—marriage and parenthood—is based on the level of our maturity of character. The responsibilities and privileges of family, career, and citizenship are grounded in integrity, trust, and faithfulness. Hence, the highest use of our freedom is to make moral decisions that will bring us closer to our life goals of mature character, loving relationships and family, and making a contribution to society through creativity and mastery. We experience lasting joy and happiness to the degree that we achieve these life goals. [For further discussion see Appendix 3.]

¹ Stephen R. Covey, *Principle-centered Leadership* (New York: Simon & Schuster, 1991), p. 118.

The duality of complementary aspects in nature is not to be mistaken for the contradictory opposites posited by certain philosophical concepts of dualism, e.g., good and evil. The duality of which we speak is of a complementary kind. This is a paraphrase of the opening lines of An Explanation of the Diagram of the Great Ultimate (T'ai-chi—t'u shun) by Chou Tun-i.

Galatians 6:7.

Analects 15.23.

Luke 6:31.

G. W. F. Hegel, *Early Theological Reflections, Transl.* T. M. Knox (Chicago: University of Chicago Press, 1948), pp. 278-79.

Ibid., pp. 307-308.

PART 3: Life Goals

A. Mature Character

Rooted in heart and motivated by true love, our mind and body interact, promoting the steady development of mature character. A person who is united in thought, word and deed and consistently lives for the sake of the greater good can be said to have a mature character. When our actions correspond to our words, then we can be relied upon and trusted. Our image of ourselves and the image others have of us are congruent, because our words and actions agree.

In the West, character is often considered to be a moral force. In traditional Chinese thought, character is what makes us different from other beings and distinctly human. Human beings have the highest potential of all existence and the potential to become noble.

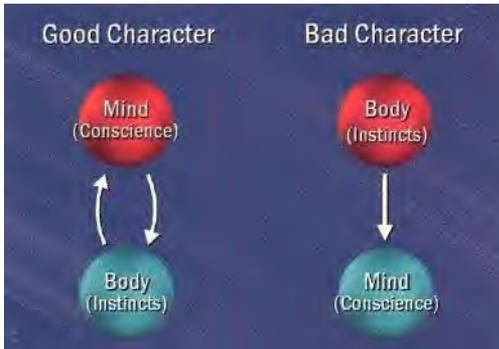
Without being authentically ourselves, we cannot rightly understand our meaning and value as human beings. Therefore, our first life goal is to cultivate a mature character. The American psychologist Abraham Maslow spoke of life as a process of "self-actualization." However, Maslow's model is based on satisfying an individual's needs, beginning with survival and continuing on to a sense of identity, belonging, and fulfillment. He focused entirely on the inner needs of the individual. Thus the standard of maturity is relative to the context and situation of the individual. We are suggesting an objective standard of maturity based upon the standards and norms within a community. This viewpoint may be closer to the "self-cultivation" taught by Confucius.

Self-cultivation begins with our heart and conscience. All of our thoughts and actions grow out of this moral center. Thus, becoming a person of mature character involves harmonizing our mind and body. This personal harmony is the foundation for moral excellence and integrity.

But what draws the mind and body together? Some people say that the center of mind-body unity is reason, and the essence of being human is to be reasonable. Others say that the center of being is duty and that to be moral means to be dutiful. Martial arts and yoga teach that a proper use of the life energies is essential to attain harmony. Yet, deeper



than reason, duty or energy, the root of the authentic and moral life lies in heart. Therefore, the highest ethical ideal that draws our mind and body into interacting and unity is true love.



Learning self-control is an essential component of mature character. Self-control is based on strengthening the power of the conscience through the continual practice of good deeds. Self-control involves curbing physical appetites and disciplining them to submit to the will of the conscience.

In a person of bad character, the mind is too weak to assume the subject position over the body, and thus it becomes a slave to the body. Lacking self-control, such people allow their physical desires to override their conscience. They fail to achieve the first goal of an authentic life. They lack the root of good character, the foundation of true love, and the axis provided by a sense of purpose and destiny in life. Such people still seek the unity of mind and body, so they look for ways to excuse, deny or cover up their actions. Thus, their mind becomes a servant of their body.

To deviate from one's axis is the beginning of immorality. Immoral people do not think of what is good for others, but only what feels good for them. Insensitivity to the needs and interests of others leads to exploitation of relationships. Such people ignore even what is ultimately beneficial to themselves for the sake of immediate gratification.

Such a life course is not always a deliberate choice. Sometimes people are misled by associating with bad friends, or confused because they absorbed false views current in the culture. Developing good character can be like rowing upstream in a cultural current that rushes to equate the "good life" with accommodating bodily desires.

People experience joy through cultivating their own character. Yet, the deeper reason for developing our character is in order to develop the capacity to love others well. The authentic life is unselfish and altruistic. Through serving others, we are spiritually uplifted and energized. We are bursting with energy and good feelings because our mind and body are united centered on the purpose of true love.



B. Loving Relationships and Family

As social beings, we realize our full humanity only in relationship with others. People who have learned the discipline of serving others are well prepared for giving and receiving love. Therefore, our value is shaped by the quality of our relationships. This leads to the second life goal.

Loving relationships are a basic requirement of a full and authentic existence. Love is the emotional power through which a subject partner and an object partner attract each other, create oneness, and feel joy. The art of loving another person involves investing all of one's heart into the relationship. In marriage, a man and a woman sacrifice part of their autonomy for the sake of opening up a new dimension of life.

Remembering to express the small acts of kindness and concern which are typically offered at the beginning of a relationship can keep a relationship alive. After the initial romantic bliss fades, husband and wife act on their commitment to build a joint life and find ways to show their care in the ups and downs of daily life. Couples in the West traditionally pledge to love each other "for better or for worse, in sickness and in health—until death do us part."

Our second life goal is to attain full joy through experiencing all the dimensions of love in the family. The family is a universal institution, and in most civilizations, the familial experiences of birth, marriage and death are the three most significant events in a person's life. The older people get, the more they tend to value family relationships.

People have referred to the family as the basic cell of society or as the essential context for reproduction. The family is unique in its mission to educate the heart through the experiences of love. More than merely transmitting values and traditions, the role of the family is to educate in heart. Love is not just some affection that comes and goes. Love is meant to develop steadily and to remain with us.



Past civilizations tended to stress the social, economic and procreative roles of the family to the exclusion of individual fulfillment and intimacy within love. In contrast, love has become the central *raison d'être* of modern marriage. Such love, however, is often an immature, selfish, and temporary emotion. True love means not only the expression of sincere feelings, but adhering to norms of behavior.



The four-position base describes the dynamics of many relationships. Yet its central expression is meant to be the family. The family is where the primal impulse to experience joy through love finds deep and long-lasting satisfaction. Moral development is essential for the commitment to others that is required in the family. When husband and wife base their relationship on true love, their union deepens their heart and character. The interaction of husband and wife produces not only their union as a couple but may also bear fruit in the form of a child.

When material concerns such as money, power, sexual gratification, security, etc., are placed in the center of the marriage, the husband and wife are less inclined to serve each other. Instead, family members focus on seeking their own private happiness.

The loving family is the foundation of the second life goal, not its end. The family is where the primal impulse to experience joy through love finds deep and lasting satisfaction. Family love expands to greater levels. Our heart is motivated to live for our community, our nation, and our world.

Therefore, the community, the nation, and the world are not just political concepts. They are also our partners of love: they are our heart-lands. The loving heart nurtured in our family motivates us to want to love our country and take pride in it. True citizenship, therefore, comes from the heart's impulse to keep expanding the sphere of love in order to experience greater happiness.

True Love Connects the Generations

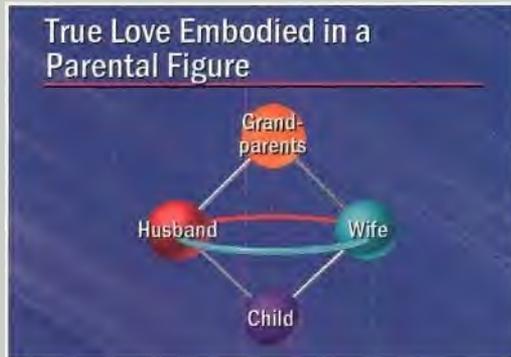
From the viewpoint of time, the four-position base is manifested in the family through three generations. Born under the same roof and from the same parental love and same lineage, brothers and sisters grow toward maturity. They look beyond the family circle for a spouse to marry and create a new family. The love and lineage that the husband

received from his parents will interact with the love and lineage received by the wife, and will be inherited by the children.

Grandparents can be a storehouse of wisdom and experience for the next generations. When children gather around their grandparents they feel warm acceptance and love, and grandparents find great joy in loving and guiding their grandchildren. When these children have sons and daughters of their own, their parents become grandparents.

In the family the grandparents, with their accumulated life experiences, represent the root of true love, and successive generations are the trunk, branches and fruit

of love. Each role—father, mother, grandparents, and children—has three types of partners to love. Ideally, love is three-dimensional. In other words, the man's responsibility is to love his parents and parents-in-law, love his wife, and love their children. The woman's responsibility is to love her parents and parents-in-law, love her husband, and love their children. In a similar manner the grandparents and children have three types of object partners. Such family dynamics enable love to be experienced to the highest degree and fullest extent. With people in each position linked to three partners of love, all positions become inseparably one.

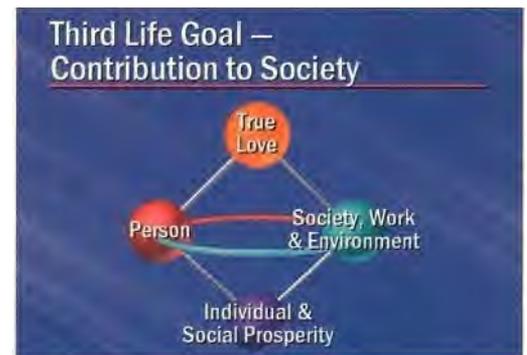


C. Contributing to Society through Creativity and Mastery

Motivated by true love, people interact with society, their work, and the environment, leading to individual and social prosperity. For the individual who has fulfilled the first two life goals, society is an extension of the family, and so the community and the environment are treated with respect and love.

The third life goal concerns the human aspiration to develop one's potential for creativity or mastery in some field of endeavor in order to leave a legacy for future generations. Contributing to society may involve not only adding to material prosperity but improving the quality of life.

Success in the third life goal needs the foundation of a mature character (first life goal) and loving relationships (second life goal). Our character can be likened to the roots of a tree, our relationships to others to the trunk and branches, and our contributions to society to the fruits.



Our mastery over the environment brings the deepest joy and satisfaction when it comes on the foundation of mastery over ourselves.

For example, Finnish composer Jean Sibelius attributed the musical genius of German composer Ludwig van Beethoven to his ability to dominate his ego as a foundation for mastering the melody.

True creativity is motivated by true love and promotes truth, beauty and goodness. True creativity springs from the heart, and the creative impulse finds joy when the result resembles our own inner nature. For example, beauty stimulates our emotional nature, truth stimulates our intellect, and goodness stimulates our moral nature.

True Love

1. Motive for service
2. Motive for creativity
3. Qualification for leadership

True love, not the quest of power, fame or social recognition, is the highest basis for service, creativity and leadership. Seeking fame, power, or profit at the expense of others places the self-maintaining purpose ahead of the higher purpose, in violation of natural law.

It may seem overly idealistic to call for human mastery over things, centered upon true love. However, research into the new field of evolutionary psychology suggests that societies that are more altruistic have been better equipped to handle challenges. People enjoy associating and working with others and become highly attuned to the opinions and influence of others, because ultimately it is in our best interests to do so.

Work Contributes to Prosperity



Work Ethic —

- ✦ Initiative
- ✦ Diligence
- ✦ Creativity
- ✦ Excellence

The daily labor of ordinary working people, farmers, artists, scientists and engineers, teachers, business people, and civil servants advances social progress. People's labor, large and small, is one of the most basic ways in which they affect the lives of others and bring innumerable benefits to humanity. Their reward is measured not only by their wages, but also by the inner satisfaction they feel from having contributed to the larger society.

The success of modern economies has been based at least in part on the discipline of the free market that encourages companies to serve the needs of the customer. Successful businesses utilize market dynamics and discover that profits increase when they put the customer first. Likewise, the best workers are motivated by more than their paycheck. They take pride in producing goods and services

that people like and in working for a company that serves the community. A job well done is a fundamental source of a person's dignity and sense of self-worth.

Creative Mastery through True Love

The third life goal is to make a contribution to society through creativity and mastery. For most people, mastering a skill or pursuing a career is a key means not only to achieve personal satisfaction and support their family but also to serve others in the community and larger society. When their training is grounded in good character and a caring heart, people act responsibly for the benefit of society. With this outlook, a professor will find joy in imparting knowledge to students as well as in

private research, and a doctor will seek to understand the human spirit as well as the human body.

However, when people lack the foundation of the previous two goals, there is no guarantee that society will benefit in full from their expertise. The professor will love his subject but not his students and may even see them as a hindrance to his work. The doctor will be cold and aloof and will not be able to reassure and comfort the sick.

The fulfillment of the first two life goals creates a foundation of

integrity and love, thus ensuring that mastery is exercised with responsibility and with care for the community and for the natural environment. When mastery is motivated by a higher purpose, creativity is sparked and a dynamic energy is generated. Those who have fulfilled the three life goals are thus responsible, caring, capable people who willingly and creatively contribute their talents to the wider community.

Some of the most meaningful contributions a person can make are at the sacrifice of personal comfort and wealth. A frail elderly parent, a handicapped spouse, or a child with special needs may require long years of devotion.

Distinguished citizens put the needs of their community ahead of their family or career advancement. People whose circle of concern extends beyond their family and immediate community will send aid to victims of a natural disaster or patriotically defend their nation in times of crisis. To transcend one's ethnic and national boundaries in order to serve others is the characteristic of a humanitarian. Those who create bridges of understanding between cultures that promote world peace become world citizens.

Dr. Sun Yat Sen, who spearheaded the democratic revolution in China in the early 20th century, promoted a morality of serving the public good. He said, "Now the civilized human beings have come to an awakening, and a new morality has emerged—that the smart and capable people should serve the public. This new morality is the new

Worth From Serving the Greater Good



trend for the world." He taught two basic rules for serving the public: (1) Do your best to serve people and not grab what they have for your personal benefit; and (2) sacrifice your own benefit without hesitation and consider service to others as a noble and joyful thing to do.



The highest human creativity and mastery harmonizes natural processes in order to enhance the beauty and productivity of nature and the quality of human life.

The environment is a total organism, with everything deeply interrelated, interconnected, and interdependent. As human beings, we are both part of nature and qualitatively distinct from it.

If we recognize that every creature has value and purpose, our creativity and mastery are guided by reverence for life. All living beings are endowed with an internal nature, which has elements of consciousness and intelligence. Our reverence is heightened by the recognition that the interdependent web of life is wonderfully self-sustaining and productive. Indian traditions emphasize reverence for life based on the ethic of ahimsa, or nonviolence toward all living beings.

Of all creatures, human beings have the widest scope of thought and action. We are uniquely capable of contributing to and enhancing the harmony and beauty of the natural world. We have the potential to protect the environment, maintain its beauty, and conserve its resources to be passed on to the following generations, without waste or mismanagement. In the words of a Kenyan proverb, we do not inherit the earth from our ancestors but only borrow it from our children.

Human beings are to be the loving, creative subject partner for the earth. Rather than use science and technology merely to extract wealth and create a comfortable artificial environment at the expense of nature, our challenge is to exercise loving, creative mastery without causing harm.



The three basic life goals are deeply intertwined with one another. First, our ability to love others and to build a loving family depends on the content of our character. On the other hand, the quality of love we experience in our family and our community influences our maturity of character. Since society is an expansion of the family, our maturity of character and loving relationships are the foundations for contributing to society.

Our motivation to strive for each of these three life goals comes from the deep desire of our heart to experience true love, and we attain these goals by practicing the principles of true love.

Consider the example of a university professor who teaches in a prestigious institution. He has access to a variety of resources, and modern technology multiplies the impact of his achievements. But a deeper joy for this professor is the opportunity to shape the future generations. Because of the investment of his heart, he inspires love from his family, his students, and his colleagues. He may receive broad acclaim. Yet, before seeking material gain and social recognition, this professor seeks recognition first by his own conscience and then by his family. He aspires to embody the dreams of his childhood. The honor of society and the benefits of wealth and influence are significant, but only as they reflect his self-image as a person of integrity.

Conclusion

Among the audience (and readers) there may be people at various stages of accomplishing these life goals. Cultivating character, building loving relationships and family, and making a contribution to society are ongoing processes.

We hope that these new insights will empower you to strive for clear goals at whatever point in life you may find yourself. Learning about basic life goals and the importance of love grounded in morals and ethics will help people find deeper meaning in life and

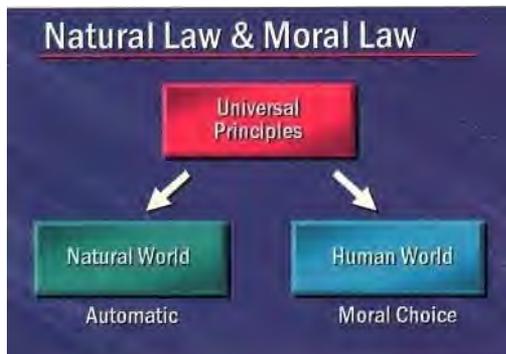
the happiness to which all of us aspire.

This presentation offers a philosophical basis to encourage the natural idealism of youth, the quest for authenticity, and the search for a way to make the world a better place. Youth should be the embodiment of hope, and they need understanding that will help protect them from the appeal of destructive pursuits. Young people worldwide have a noble mission to fulfill, and with the guidance of their elders they can achieve things beyond the dreams of their ancestors.

This presentation has established links between the wisdom of the East and the innovations of the West, between traditional and contemporary perspectives, and between spiritual and material values. These values arise from universal principles that are the common heritage of all civilizations. We hope that these insights will stimulate you to explore and practice the ethical principles of true love leading to lasting joy and happiness.

APPENDIX 1

Natural Law and Moral Law



Human beings have always tried to find order in the universe. We seem to have an innate belief in a natural, understandable order, and even the most primitive societies developed their own cosmologies offering explanations of the origins and structure of the universe. Through the centuries, science has slowly revealed the natural laws of the universe, finding great beauty in the ordered harmony of the planets and atoms alike. In the same way, we seek that order in human society. Most people want to live in a society that is ordered by rules that are fairly and equally applied to all. We can say that this desire originates in the heart which seeks true joy through a life of goodness, for it is in the ordered, harmonious society that we find an environment of trust in which love and goodness can be fully expressed.

The codes of laws that have been developed through human history are sufficient to ensure that individuals fulfill their obligations and to maintain a minimum order. But there is actually a higher calling; the person of mature character responds not only to social law but also to moral law. This is a standard that calls us to measure ourselves against a model of perfection, the ideal self. It is not enough to say that we live within the social law, as our conscience calls us to fulfill this more perfect identity.

Following and practicing moral law is not a simple task, because, unlike the natural law that regulates our bodies and the rest of the natural world, it is not automatic or mechanical but rather depends on the exercise of our free will. We, therefore, need to be educated in moral law, and this is largely accomplished through the experience of family life. It is within the family that we first come to know the responsibility, commitment, trust and love that characterize the filial, fraternal, conjugal and parental relationships that form the harmonious family. Thus, far from being a restriction on the freedom of the individual, observance of moral law results in an environment that actually allows for the full flourishing of the individual. A loving, nurturing environment allows the freedom for the full expression of the self in all of its uniqueness and creativity. We thus learn that freedom and obligation are not necessarily in contradiction, and that observance of moral law results in the benefit and happiness of all.

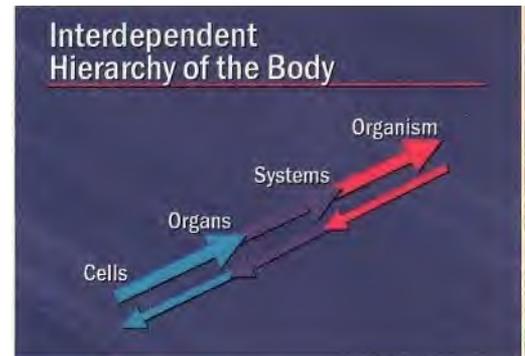
APPENDIX 2

Interdependent Hierarchy of the Body

The universe is a matrix of interdependent relationships. Consider the human body, for example. Its various elements are linked together in a hierarchy of increasingly higher purposes. Groups of specialized cells form organs, organs link up into systems, and systems cooperate for the benefit of the entire body.

Cancer is a disease in which the tumor cells cease to honor the higher purpose of the body. Cancer cells ignore the signals coming from their organ and system. Instead, they divide uncontrollably. The tumor is parasitic, feeding off the body for the sake of its own growth. In due course the cancer saps the body of its vitality, and the body dies. When the body dies, the cancer cells also die. By not supporting the higher purpose, cancer sows the seeds for its own destruction.

The individual purpose is to maintain and preserve the individual; the higher purpose is to contribute toward the preservation and development of the whole. These dual purposes naturally support each other. This principle operates automatically in nature, always urging smaller entities to form larger systems. These systems should, in turn, preserve the integrity of the individual. As the lower entities join to support the higher entities, they benefit from the care and nurture of the higher entities.



Interdependent Social Hierarchy

Humankind is more than a collection of independent persons. We are interconnected beings.

- As individuals work for the benefit of the family,
 - families work for the benefit of the community,
 - communities work for the benefit of the nation,
 - the nation works for the benefit of the world.
- ... and
- The welfare of the nation is included in the well-being of the world,
 - the welfare of the community is a result of the well-being of the nation,
 - the welfare of the family is supported by the well-being of the community,



- the welfare of the individual is rooted in the well-being of the family.

The model for interrelatedness among the various levels of society is the structure of the human body. Individuals are members of families, so their higher purpose is to support their family. Groups of families form clans and sustain communities. All kinds of organizations seek to support their nation. Progress is made toward global peace when nations work for the welfare of the world.

At every level in the social hierarchy there are dual purposes. While the higher purpose links each level together, the self-maintaining purposes ensure the integrity of the individuals, families, and smaller entities. The higher purposes and the individual purposes are not inherently contradictory. When society functions properly, the whole supports the welfare of the individual. This is wise policy, because prosperous individuals and families have more to contribute to the whole.

In contrast, giving priority to the individual purpose over the whole leads to problems in relationships, and is a primary cause of conflict. Selfish individuals are like cancer cells of a body, sapping the society of its productive energy. If numerous enough, they can cause the downfall of a civilization.

APPENDIX 3

Joy through Resemblance

We experience deep joy when we have an object partner in which our internal nature and external form are reflected and developed. The object partner into which a subject partner is projected may be either intangible or substantial. For example, an artist's object partner may be an idea in his mind, or it may be the finished painting that substantiates that idea. It gives artists great joy and satisfaction to see their internal nature and external form reflected in what they create. The artists' joy increases when people discover meaning and value in their work.

True love can, therefore, be described as a process of self-magnification. We offer ourselves as a mirror for the aspirations of others. Parents, for example, strive to pass on a legacy, with the hope that it will be inherited and magnified by their descendants. Athletes, artists, and all creative people focus on creating an example in which everybody takes delight.

The French philosopher Henri Bergson wrote: "The philosophers who speculated on the meaning of life did not sufficiently notice that nature itself has bothered to inform us about it. Nature has a sign to tell us that we have reached our destination. This sign is joy. I say joy, not pleasure. Wherever there is joy, there is creation. The richer the creation, the deeper the joy. The mother who looks at her child is joyful, because she is aware that she created it, spiritually and physically. The businessman and the entrepreneur, are they happy with the money they make or the fame they acquire? Those bring pleasures rather than joys, and the true joy that they taste is the feeling of having built a business that flourishes, of having brought something to life."

Joy through resemblance does not mean narcissistic love, or infatuation. Narcissus was a character in Greek mythology who fell in love with his own image reflected in the water. This means that he was able to see only a superficial likeness. Joy through resemblance is different. It means finding common points with different people in the real world. When we make desperate efforts to communicate with a foreigner, we practice the real joy through resemblance. People may welcome a visiting foreigner more graciously than they

receive their friends, hoping to discover some reciprocity even when there is no similarity.

Dr. Moon says that people generally want those they love to be better than themselves. This means more than just loving our neighbor as ourselves. In other words, we regard the one we love as our second self, a reflection of our self, and we invest all of our heart so that he or she can become better than we are.

Parents hope that their children will make the best use of their moral legacy. Therefore, parents will try to be a model and set a moral example for their children, with the hope that the children will improve and perfect this example. Terms such as modeling, exemplifying, and mirroring illustrate the central role of joy through resemblance as a dynamic of true love.

Three Levels of Joy

Henri Bergson identified three levels of joy:

- (1) The material level. The environment receives the imprint of my creativity.
- (2) The human and social level. Others have a good image of me and love me.
- (3) The spiritual level. The reality of my life reflects my inner ideals in the mirror of the conscience.

Similarly, IEF distinguishes three levels of joy in relationship to fulfilling life's basic goals:

- (1) The joy produced in the process of cultivating one's character can be equated to Bergson's spiritual joy. Thus, I feel happy because I am developing into a person of good character. In the mirror of my conscience I see the reflection of the self I want to become.
- (2) The joy arising from loving relationships and family can be equated with Bergson's human and social level of joy. Thus, I feel happy because I am becoming a good citizen. I am becoming the kind of person whom others can love, and I see a projection of myself in my family, my nation, and the world.
- (3) The joy produced from making a creative contribution to society can be equated with Bergson's material level of joy. Thus, I feel happy because I am leaving an imprint on my environment, through my creativity and mastery. An image of myself remains in what I have conceived and carried out.

Objectives for Presenters

During the course of the presentation, the presenter should:

- Make every effort to engage the audience. This means moving the heart as well as stimulating the intellect. As much as possible, the presentation should be a dynamic interaction between the presenter and the audience.
- Make the presentation one harmonious whole. During the course of the presentation, the audience should be able to see how each slide leads into the next. The presentation should be understood as one entity rather than a series of unconnected statements and ideas.
- Always be aware of the salient points of each slide and make those points clear. Supporting information should be concisely presented and clearly connected to the main points.
- Encourage the audience to reflect personally on the content. This presentation seeks to empower people with solid ethical principles as the basis for practicing true love in their lives and thus experiencing lasting happiness. At the conclusion of the presentation, the audience should have a deeper understanding of the meaning and purpose of life. In some cases, this understanding may even lead to a determination to become a person of integrity, establish a loving family, and leave an honorable legacy for future generations.

Before the presentation, whenever possible, the presenter should meet with members of the audience. As the presentation itself makes clear, the core of education is love and where there is a connection of heart between the teacher and the student, then the educational experience is enhanced.

Immediately prior to making the presentation, the presenter should reflect on the significance and meaning of its content. When the presenter is newly enthused about the content, then there is a greater likelihood that the audience will also respond with enthusiasm. The presenter may choose to reflect on some of these key points:

- The presentation seeks to awaken the fundamental human desire to find true love and lasting happiness. Finding happiness is not simply a matter of chance but is largely based on the realization of our innate potential. To a large extent, we decide whether our life will be happy or unhappy.
- The realization of happiness is connected to our most fundamental life goals. These goals involve becoming a person of integrity, establishing a loving family and making a lasting contribution to society.
- While morals, knowledge and "good character" are important facets of lasting happiness, it is "true love" that forms the very core.
- True love is not simply sentimental and romantic. It comprises commitment, responsibility, courage, honor and self-sacrifice. True love is more precious than life itself and it determines the ultimate meaning and value of human existence.
- The presentation seeks to inspire the confidence to practice the universal principles described. These principles are presented as a substantial road map for the realization of true love and lasting happiness.

Finally, the presenter should reflect on the nature of the audience and on those points that will be of most interest to those present.



INTERNATIONAL EDUCATIONAL
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The IEF logo represents a dynamic expansion from a vibrant center, suggesting the “leading out” that is the root meaning of the word education. The glowing red core that is the heart radiates true love, symbolized by the pink band. True love is also the unifying, magnetic force that holds the universe in balance. The swirling red and blue crescents represent the interaction of positivity and negativity, of internal nature and external form, of spiritual and physical, around the core of heart. The arrows in the outer circle suggest that all is in movement, expanding outward and drawing inward in the dynamic exchange of energy that brings harmony and unity, giving life to the world.