

Pearls beyond religion

by Dr. D. Michael Hentrich



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Introduction

This book is for ambitious people who have a burning desire to achieve their human potential in one area or another. But if you're looking for a 'get-it-quick-and-easy' formula or magic pill, I suggest you check out the books next to Harry Potter in the fiction aisle. This book contains some revolutionary pearls of wisdom and truth, including spiritual ones. But, these pearls go way beyond any religion or organized church.

I'm not an atheist and I'm not persuaded by absolute materialism, but I also recognize that we need to keep both feet firmly on the ground. While main stream media hasn't considered it newsworthy yet, we need to be big enough people to recognize that cutting-edge science is beginning to find serious evidence for the existence of an intelligent designer behind our amazing universe and also a human afterlife.¹ Therefore, I will not lie to you and exclude them from our discussion.

The 'pearls' in this book are ground-breaking insights, wisdom, perspectives, ideas, guidance and precious gems which have the potential to seriously improve the everyday lives of people. By 'religion' we're referring to the institutions, organizations, leadership, structures, policies and rituals that create the structure of belief and practice of a religious group. As such, religion does not have a corner on truth.

This won't be a 2,000-page compendium of all historical insights and wisdom. Such a study would be full of overlap and duplication, with each individual gem being re-expressed in dozens of different ways by different cultures and traditions. The truths about life that we all need are relatively few and fundamentally simple. That doesn't mean they're easy to accept and live by. Most are not. Specifically, this is a down-to-earth look at a few practical aspects of the legacy of two contemporary visionaries, Sun Myung Moon (1920-2012) and Hak Ja Han Moon (aka Father and Mother Moon or the True Parents).

Tens-of-thousands of followers cherished them as the returning Messiah or Christ; many passionately. A few were truth-seekers who had gone from library-to-library and sect-to-sect in their search. Others were hungry for family and community. All were looking for real, practical change in their lives and in the world. Some of their children followed suit.

You would be correct to point out that this visionary man created a new religion or church. But, he also made it clear that he did not originally intend to do that, not only because religion was never part of the original plan, but he also knew that religions are typically plagued by the same problems every other human association is plagued by; namely selfishness, greed and corruption, etc.

So, what if he had stuck to his original intention and didn't use his insights and pearls of wisdom to create another church or religion? What would his legacy look like then? For those who are somewhat averse to religion, as many are today, this question is *very* important. They want to know: *“What does he offer ME, as a secular person? Of what practical value are he and his ideas to me on a daily basis?”*

If these two visionaries are really who so many believe them to be, then we should be able to find some powerful and useful insights beyond the mysterious worlds of church and religion. We should find valuable gems even for the less-religious younger generation in this rapidly changing new era and culture. Truth-seekers can be happy curled up next to the fireplace with a good theology or philosophy book. But what about the rest of us? What *practical* benefit(s) for our everyday lives will we find, if any? That's what this book is all about. We'll be addressing the theme: "*How can we achieve our human potential?*" and we'll look at it within a variety of topics.

So *WHAT IS* our human potential? Some would say it lies in our intellectual abilities and IQ. Earning three PhDs, gorging ourselves on books, facts and information, and investing in cutting-edge research; that's the path. After all, medical science tells us that most people use but a small fraction of their total cranial abilities.

Others may see their human potential in self-discipline and training, such as in sports and fitness. For still others, it's financial success and freedom. For still others it's emotional tranquility and inner peace. Plus, there are those who feel it means successfully raising a happy family.

The medical arts, at their best, seek ways to enable us to live healthier, longer lives. Centuries ago it was the discovery of herbal treatments, acupuncture and the Eastern Mystics which offered hope of a longer, healthier life. In the West, medicines like penicillin and countless others have made once-serious diseases treatable, while psychologists and neurologists have been trying to figure out how our mind ticks and how to keep it healthy. Naturopaths help us get back to nature and avoid synthetic chemistry, dietitians seek the ideal balance of foods, and sincere environmentalists are trying to find our healthy, sustainable balance with nature. Agriculturalists are

constantly trying to improve our ability to feed everyone, now with organic farming methods and more health-conscious consumers, fitness experts try to offset our overly-sedate lifestyle by developing new and easier ways to get and keep our bodies in shape, and now neural implants are being developed to try to enhance human thinking, perception and reflexes.

The roadblock:

All of these and other efforts are great news for humanity as long as they're not misdirected or misused. But, while these people may be trying to help us achieve our human potential in one way or another, they're all restrained and repressed by elusive fundamental factors that frustrate or even block virtually every one of these areas of our lives, every moment of every day. Few people understand these factors, even among those who profess to believe in them. You'll have a useful understanding of them by the time you finish reading this short book.

We'll explore some of the more important ones with you. These are critical keys to unleashing our human potential to an extent far beyond what most people have even imagined possible. Frankly, there's a lot more that could and should be written, but this is a great place to start. Let's go...

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1. Unlocking Your Money Fortune, and others

Financial Fortune:

Money. How can I get enough to be happy with the least amount of effort? That's the question. I had a friend named Robert who knocked himself out working hard. He made good money but he just couldn't keep it. No matter how much he made, he was always broke. His wife finally left him over it. Another friend, Chelsea, was always busy selling something, running like a hamster in a wheel. She tried every MLM out there. She was sharp. But, no matter how hard she tried, she could never do more than just barely get by. And then there was my childhood buddy David who could do the stupidest things and always bring home a lot of money doing them. He never worried about money. It just came to him like he was a magnet for it.

You've seen it all. What's going on? It doesn't seem fair. Where's the justice in all this?

Well, if you're like me, you've already checked out the endless list of "*Get Rich Quick*" books on Amazon. Certainly, most of them contain important wisdom that should help anyone climb the ladder of financial success. Get a business degree. Learn to manage people. Learn to predict the market trends. Balance our own life, etc., etc. It's all helpful and important stuff. But there's a critical and fundamental dimension to this that few people have written about.

Let me share my personal testimony about it and then I'll explain the back-office story and how it can help others, including you.

I grew up with caring and responsible parents who were financially just getting by, and even *that* took a little help from my grandparents. My grandma once gave me a \$25 US Savings Bond. I quickly locked it up in my little tin safe and tied it with some twine to the foot of my bed. There was no frivolous or extra money laying around my home. My parents couldn't afford a new bicycle for me when I was a teenager (this was before credit cards), so I went door-to-door selling boxes of Christmas cards and earned a nice new 3-speed Schwinn for myself.

Years later, when I was married, with two kids plus all the normal associated bills, I suddenly lost my meager salary. There were few jobs available to me in that small Wyoming town that paid more than minimum wage, or about \$5 an hour. Well, long story short, I trained to be a Debt Counselor with a noble upstart company and gave it my best for more than two years. It was a great service but I just couldn't sell it, no matter what I tried to do. Because I knew how to save people a lot of interest money on their mortgages and loans, the local banks tried to run me out of business. I depleted our kids' college money and didn't know where to turn next. Then, my wife told me a truth which I can never forget. She said to me: "*Of course you can't make money. Your ancestors were probably a bunch of monks who didn't care about money.*"

I didn't know who my ancestors were but I could feel deep in my soul that there was probably some truth in her words. She could see that I had no real financial ambition, and honestly, I really never did. Sure, I dreamed of living in a big home and driving an expensive car like many other people, but as for getting the money to have those things, well that just wasn't in my blood.

A good friend told me that an investment company in town might hire and train me based on my many socio-political contacts, so I checked it out. I trained and began working as a Financial Planner, this time helping people to invest and manage their money rather than just get out of debt. Then one day a totally unexpected thing happened which is the point of my sharing this story.

After investing my heart in sincerely trying to help other people with their financial lives, one day my own financial fortune suddenly flipped. All of a sudden, doing nothing different, and not because of any know-how or skills I had learned along the way, money started coming to me. It was abrupt. The change was permanent. It's still there today, even though I've long-since retired.

What happened? No, it wasn't luck. It wasn't something the company did. It wasn't "*The Secret*". It wasn't that the universe somehow fulfilled my wishes. There was no practical reason. It was totally unexpected.

The answer had to do with my inherited ancestral fortune, as my perceptive wife had said. If we could get to know our ancestors of the various family lines that connect to us through our two parents and four grandparents, etc., we would see what kind of people they were and what kind of lives they lived. The key point is, they still influence our life today, whether we like it or not; whether we believe it or not. It didn't matter whether I went to Church or not, believed in God or not, or whether or not any of my ancestors were religious. It's just a spiritual dynamic that's at work in the lives of everyone; with or without our awareness or permission.

Among my ancestors, some may have been selfish and greedy. Others may have been generous and caring. Those of the most recent

generations going back in history are exerting the most influence on each one of us.

Things get sticky, however, if one or more of those ancestors violated the norm and stole money or caused financial harm to others but didn't get caught or make restitution for it. A spiritual problem remains after they die which negatively influences one or more of their descendants (me) until restitution has been made. This is one primary reason good people sometimes suffer for no apparent reason and also why some selfish and greedy people experience a better life than they really deserve. Back to my story...

By sincerely investing myself for a period of time in trying to help other people with their money situations, I brought healing to whatever negative inherited fates had been dragging me down all my life, plus I attracted the attention and cooperation of those generous and caring people in my ancestry until their good fortunes tipped the scales in my favor. There was a point, and one day the tables turned on my money fortune. It was abrupt and totally surprising. Anyone could see it. Check my tax records.

Addictions:

But money fortune is only one area of our life subject to this universal dynamic. A similar phenomenon plays out in the case of addictions. They can be addictions to alcohol, cigarettes, drugs, sex, porn, you name it. Smokers attract smoker-ancestors; drinkers attract drinker-ancestors and alcoholics. Thus, such addictions and others become next-to-impossible to overcome because the living addict is dragging around the added addictions of who-knows-how-many other people in the spirit world. Resistance is futile.

A victim of this problem can fight it all they like but the only effective way to break out of this trap is to change their own mind. This may not be easy. It may not be quick. But, it can and must be done. When their own sincere interest changes from what they were addicted to to something else, then their spirit partners will shift places. Over time, many of those clinging to them for their past addiction will leave them. New faces will show up who share their new interest. The control is in their own hands. It was *always* in their own hands. This real-life game is interactive.

But let's say we don't have any idea what kind of ancestors we have or how they lived. Some people can form a reasonable guess by looking at themselves and their relatives who are still living today. But in any case, it's no problem. All difficulties stem from a lack of love, care and virtue. Selfishness has many faces but some form of it, and the damage it has caused, is at the root of all human problems. Therefore, the remedy for all negative spiritual influences we may be affected by is generally the same: live a sincerely virtuous, caring and loving life; live for others. All ills will fade and eventually be healed.

Now this needs a critical bit of explanation. This does **NOT** mean if we make the effort to be a 'do-gooder' our fortune will change. NO. It does not mean if we help other people with their financial lives, our financial fortune will improve. NO. Why? We might just be helping others so we can have better money fortune for ourself. That would actually be selfish and therefore would not work. No one can fake a spiritual life. Helping others so we will receive benefits is not going to work.

Notice I said "*sincerely*" several times. If we're not totally sincere in our heart's desire to help others, we will not change our

destiny and fortune. But, if we're really sincere, it *will* work – every time. No one can fake it. Don't waste your precious time trying.

The reason an ancestor or spirit is attracted to us is because we have something in common. The more we enjoy our alcohol, the more we will be a magnet for alcoholics in the spirit world. They want to share their cravings with us while at the same time, some of them will be hoping to be liberated from them. In any case, we'll be smothered with the addictions of perhaps dozens of other alcoholics. Again, break the habit? Not easy. The same for drugs, porn, or any other addiction.

So how are we in control? If we can change our mind (our own habits, interests and cravings), then those troublesome spirits will leave us and look for someone else to attach themselves to; someone who is more like themselves.

Looking at still another level, why does *anything* happen in our life? Some attribute personal fortune to education and the socio-political environment. However, some very successful people have emerged from the worst of environments. Norman Vincent Peale attributed it to *The Power of Positive Thinking*. Habits, diet, chemistry or just plain luck; take your pick. They all play a part. And don't forget IQ and EQ. No one can deny that hard work and dedication can help produce any kind of success you're looking for.

The overarching influence of spiritual or ancestral fortune is just beginning to be understood. Many spiritual seers such as Philip Hill, Emmanuel Swedenborg and others have written about how our common human experiences can be invisibly but clearly influenced by those in the spirit world.² Our lives can be helped or made worse by these spiritual influences.

Relationship Fortune:

“Seems like every guy I’ve been with has had the same problems. Why do I always get these losers? Why can’t I find a good man? Is there something wrong with me?”

Maybe not, but that doesn’t mean you can’t fix it.

Certainly there are many factors that come into play in such a situation, but people with this experience sometimes have ancestors who were in a similar relationship with the same kind of person. Those relationships may have been toxic and even abusive, and may have left a lot of guilt or regret in the heart of the woman. She may feel a need to fix her mistakes in the relationship by giving the love she was unable to give during her life with the man. Perhaps she feels she wasn’t able to understand him or appreciate him and his love for her, no matter how misguided it may have been. In any case, such an ancestor and others like her sometimes push a living descendant in this life to relate with the same kind of man so that through her, she (they) can hopefully love him as they should have before and release their guilt and shame.

If the earthly woman gives up on the man and leaves him, another will certainly show up, one who curiously resembles the one she just left. The resolution is clear: the living descendant needs to break through the old failed limitations and love that type of man more than their ancestors were able to. Now I’m not suggesting that anyone should tolerate violent abuse in a relationship. But within reason, we need to learn to love those who seem unlovable. Love those who don’t deserve it. Once this deeper feeling of love has taken root in the living descendant, the recurring pattern of relationships will stop. The same kind of man will not show up again. The task

will be accomplished. The suffering women in the spirit world will be set free. The same can happen in a man's life.

In another example: spiritualist and author Philip Hill shares a testimony about another woman's relationship. It's taken from Hill's, *A Life That Never Ends, Volume 3* (Testimony 4)

As I enter your spirit realm I observe many of your ancestors standing close to you. They are women who represent various ages of history. Some were married but most of them were single, with strong religious outlooks on life.

One of these ancestors is a young girl who lived in the 13th century with her parents. She watched day-in and day-out her father abusing her mother, both verbally and physically. She grew to hate all men and the effect this had on her emotionally has been passed down through the generations. The result was that she avoided living in society altogether and instead joined a convent. She lived a pure vertical life, happy to be among women, but her frustration towards men has been passed on. I observe her whispering into your ear. You listen unconsciously, unaware of this happening, and then assume these thoughts are your own!

I also see a few married female ancestors who were highly educated and practiced good moral values. But sadly, their husbands caused many marital problems for them when they were together in their earthly lives, leaving those women wishing that they had never married. All these emotions which are not really yours, need to be restored. If not, they will be passed on to your daughters. Your ancestors are in a 'spiritual prison,' having these fixed ideas that all men are bad. Being

influenced to feel and think like this on earth means that when you enter into the spirit world you will take all those emotions with you and end up in a realm where there are only women who had similar experiences and who feel and think the same as you. Your ancestors show that they are frustrated with the state they are in.

It's more common than most people think for a woman to feel totally light and carefree until she marries. Once she ties the knot and becomes a wife, several of her female ancestors may show up who suffered abuse or neglect at the hands of their spouses, or perhaps from in-laws. They may represent lifetimes of pain and regret, and sometimes hold feelings of revenge.

All of a sudden, the once-carefree single woman finds herself burdened with angry, negative, revengeful feelings toward the spouse she loves or her new in-laws, and for no logical reason. But, the feelings are real. They're not her own but she feels them nonetheless. She feels the emotions of several of these women in her past and eventually suffers an emotional breakdown or divorce.

Sometimes a couple who lived together happily for years decides to tie the knot and get married. Sadly, their relationship crumbles and falls apart. Why? Now you know one reason this can happen. That doesn't mean people should avoid getting married. If people realize what's going on, they can more effectively manage it and overcome it. After all, they love each other. It's just one example of the potential influence of ancestors and other spirits on us. But again, it's a real and common example.

Suicidal Tendencies:

We can see a similar phenomena in the case of a family in which a teenage son decides to commit suicide. When the boy dies and enters the spirit world, the despair, anger, pain or whatever feelings caused him to want to kill himself remain with him. He just finds that somehow he's still alive. So, he tries over and over again to kill himself, but he can't because he's already physically dead. He's trapped with his feelings and has no way to get rid of them.

In desperation, he connects with his younger brother, hoping the sibling can somehow help him. But, the only thing the dead elder brother can do is convey his own dark suicidal feelings to his younger brother because that's all he can feel. The younger brother begins to have suicidal thoughts which he never had before. He feels pushed to the brink. He finds himself at a crossroads. The dead brother is hoping his younger brother can overcome and resolve the suicidal feelings that he now feels so the elder brother can experience the resolution together with him. It's up to the younger brother to either be strong enough or wise enough to resolve and overcome the intense feelings or to give in to them and kill himself, too.

Imagine, there might be several suicidal people in the spirit world ganging up on the living person. Every time someone succumbs to such temptations, the feelings get amplified. If you meet someone who tells you they've seriously thought about suicide, ask them if they know anyone else who killed themselves. Chances are pretty high they'll say yes. It's another common example of how spirit world can affect our destiny and fortune and block us from reaching our human potential.

We might inherit the hot temper of another ancestor, or their racial prejudices, etc.. Someone in our past may have committed a

serious crime but was never caught or paid for their wrong-doing in their lifetime. Now we find ourself framed and thrown in jail for seemingly no reason at all. Why? Now we are beginning to understand why. The wrong remains until restitution is made. Mystics have long spoken about this spiritual law.³ We just didn't want to hear it.

It all sounds wrong and unfair, for sure. But, if we were the troubled person or criminal who was never caught and who later found ourselves trapped in a bad situation in our eternal spiritual life, we would be desperately seeking someone who could help us to be liberated.

We who are still alive can't do anything about the wrong-doing of our ancestors except to wish they would go away, or help them. But it also serves as a warning to us to be careful of what *we* might burden our children and grandchildren with due to the way we live *our own* lives. We need to take responsibility for ourself. There are countless other examples we could cite, but you get the idea.

This dynamic between the living and the dead is not necessarily a bad thing. Such influences can also be beneficial. We may have an amazing talent for music or art, even without any formal training at all. If we research our ancestors, we will likely find that one or more of them had the same gift when they were alive and are now sharing it with us, their living partner. We might have very successful entrepreneurial ancestors or generous benefactors in our past who influence us to also be successful or prosperous beyond what we personally deserve. We might have proud military veterans in our background and find ourself drawn to a patriotic military life.

The fundamental lesson here is, if we want an easier, happier life, we need to form healthy habits and become a caring and loving

person. Then, we will attract ancestors and spirits like ourself and we will find a friendly breeze under our wings and good fortune. It's just how we were meant to live anyway.

Of course, we all know so-and-so who's a saint but they've lived a tragic and painful life full of misfortune. What about that? Yes, the problem is, we can't see anyone's spiritual balance sheet. We don't know who our ancestors were or what they were like beyond one or two generations. We may have a few really virtuous ancestors and a whole bunch of difficult ones. Or, we may have a few difficult ones and a whole lot of saintly ones. Or, they might be pretty evenly divided and balanced.

What can we do? Even if we have no clue as to what our ancestors were like, one thing we can be sure of is this: the negative influences are rooted in a *lack* of God's love in one form or another, and the positive influences stem from the *experience* of God's love in one form or another. The medicine for negative problems is always the same: live a sincere life of God's love as much as we can and live for the sake of others. By living this way, we'll gradually heal and clean up whatever baggage we're carrying around with us from our ancestors and other spirits. That's the medicine they're looking for and need. Not only us, but those who went before us want to achieve their human potential. As we realize more and more our own human potential, we'll help them do it, too.

2. Raising Kids and Dogs

Of course we don't feel qualified to raise kids, or even a dog. That's because we weren't born with the skills or the heart to do so. That leads many people to think they shouldn't have kids or even a dog. However, this is jumping to the wrong conclusion. The fact is, that's why you *should* have kids and a dog. We started out by saying this book is generally about achieving our human potential. There's actually no way to do that without having and raising kids and a dog (or other pet)

I'm certainly not an expert dog trainer or owner. I recall years ago when we had a beautiful German Shepherd, I decided it needed a lot better training than what I was giving it. I found a dog training school and brought "Rambo" to try it out. Well, after our first hour, I realized that the trainers were not teaching my dog anything. Their routines were trying to teach *me* how to train the dog. I was looking for the lazy way out but I didn't find it there. I really needed that education but I didn't get it. The big losers were both me and Rambo.

Working with other people's children is a great substitute for having children of our own, but it's still not quite the same. There will always be precious exceptions, but generally other people's kids are just not connected in heart to us as much as our own would be and should be. It's not just chemical or genetic. I'm talking about non-material things here. There's nothing to put under a microscope and look at. It's a feeling. Also, the responsibility is not the same, based on heart.

But people don't long to have children because they want more personal responsibility. They long to have and raise children for the joy it can bring. Of course it's not always joyful, but there are times which can't be traded for any other experience. Almost any parent will confirm this.

Not only that, but children need their parents. It's not because they're hungry or lonely or anything like that. They need their parents because their parents are their spiritual connection to eternity; to God. I know... I can hear it now: "*My dad was a deadbeat and a drunk and my mom was too busy to care for us, etc. How can you say they were my spiritual connection to God?*" I know. The reality of the family is far, far from what it could and should be. But, even at that, even broken parents grow in some way through their children and children can still learn something positive from their broken parents.

The key factor is how each person processes their experiences, good or bad. Some historical social leaders emerged from very difficult family circumstances. The point is, parents can grow themselves in ways otherwise impossible because of their children, and children can build a successful life in spite of very compromised parents. Extreme examples of these will of course end in disaster. We're talking generally about more common situations between the extremes.

For the dogs, the owner likely feels genuine compassion for the animal. Loving a pet seems to be easier than loving people, generally speaking, since the animal may be cute, responsive, fun, somewhat intelligent, and needy of our care. However, there are plenty of dog owners who appear to have little real affection for their animals. Perhaps they own it because it's the thing to do, or it's better than

having no one around the apartment. Such a poor creature is being starved of the love it wants and needs.

Few adult humans excel in all those qualities the dog expresses to us every day. The question is: *How much do I really love my dog or pet or do I just think of it as another 'thing' in my life? How can I express love for it more effectively for the benefit of both of us?*

Take a few minutes of quality time every day with your pet. Hold it; cuddle with it; look into its eyes. Ponder how it is that this creature can have compassion for you. Compassion is not a chemical, instinctual, genetic or mechanical action. Pure material doesn't care for others. Pure material doesn't love. AI will never have real compassion; it can only imitate it. It can't be explained by random accidental genetic mutations and survival of the fittest. Compassion is special. Consider it a gift from heaven to you. Without this kind of relationship, the dog can continue to be just another *thing* in our life.

There are countless books, videos, YouTubes, and training schools that can show us how to express the love and care for our furry friend. Do the homework. Do much better than I did with Rambo. The point here is: There's no way to fake a spiritual life or relationship, even with a dog. They're more perceptive than we may think. Genuine, sincere, heartfelt compassion for the creature will go a long way in bringing happiness to both the animal and us. There's no substitute. Daily walks and the best quality pet food money can buy will not substitute for the love. They're not machines, and even machines need to be loved.

Back to the raising of kids, there are tons of resources out there to show parents how to apply best practices in the relationship. Know-how is available. I would not even try to summarize the fruits

of their efforts. What's important to bring out here is the heart. Kids are not tax benefits or "*someone that will love me*" in a cold and heartless world. Kids will have only as much compassion *for* their parent(s) as they grow up *receiving from* their parent(s). Thus, if we feel we don't have enough selfless love to give a child, perhaps that's because the same could be said about *our own* parents. Left to itself, it's a repeating endless loop. The way to address this problem is not to throw in the towel and not have kids. The way to address it is to raise the bar one or two notches and do better than our parents did for us. After two or three generations, our grandkids can get out of the ditch.

The children can't be expected to magically grow up with superior love. It has to be done by the adults. We have to step out and step up and decide to grow our hearts of parental love. And how do we do that? By parenting. There's no alternative or shortcut. Sure, there will be bruises along the way, both for the parents and the kids, but there's no way to avoid that. We can all heal and come out better for the effort.

Society needs to make a concerted and major intentional effort to upgrade the quality of adults who will become parents. We have lots of know-how out there, but it looks like little real effort is being made to apply it. That has to change or we'll continue sinking into this abyss of failure. Schools don't focus on it. Social media certainly doesn't either. Neither do movies, online or off. As a whole, we're not making a serious effort to fix this problem.

We're living our lives to experience happiness but somehow we forget the connection between love and happiness. The more love we can experience and the more love we can give others, the more happiness we will experience in our lives. If we really believe that,

then investing in the gymnasium of life should not be a deterrent to us. “*No pain, no gain.*” It’s not for just a few warm, loving couples to experience the joy that comes with raising a family. Everyone can experience that.

This is not to say that children are the Guinea pigs for the parents’ heartistic growth. Both the parents and the children grow and benefit together, in spite of any collateral damage. That’s how it’s intended to work. The only thing that keeps it from working is our not doing it. If it’s working poorly, get help. It can be improved, except for the most extreme cases. It’s really what life’s all about. Happiness through love; love through family.

Have the kids. Raise them the best you can. Get coaching materials. Find a formal or informal coach. There are lots of them. Do better than your parents did for you. That’s a reasonable goal for each of us. A better future is guaranteed if we do that. We can never hope to achieve our human potential without addressing this problem head-on.

3. A New Renaissance of Beauty, Art and Music

Creative people often want to achieve their human potential, at least in one area or another. Even if they just enjoy decorating their apartment or expanding their wardrobe, they're a creative person. Read on.

How do we know if we're creating beauty that will inspire people or if we're just embarrassing ourselves and making a mess? It's not such an easy question to answer. We might be talking about creating music, art, painting murals, writing a book, building a website, dance, fashion, nails, hair styling, whatever. The concept of beauty and art we're going to explore will take us far beyond music and paintings. We'll look at a fresh, new perspective by which we can finally make sense of it all.

Personally, I got my first wake-up call when I was a middle-school student. I had a little knack for artistic expression as a budding designer so when my school offered a class in 'The Philosophy of Art,' I jumped at the chance, expecting to learn what art and beauty were. I was shocked and disappointed when, in the first few moments of the very first class period, the teacher announced that there was no consensus as to what art and beauty were, so if we turned in a good quality paper, we would get an 'A' in his class.

Needless to say, I felt totally betrayed and said to myself, "*What a waste of time, taking this class. Is that all he can tell us?*" I later

confirmed that what the teacher had said was true. There are literally dozens of definitions for what art and beauty are. Anyway, it sure took some wind out of my youthful sails.

Years later I discovered a radically new explanation of art and beauty in a philosophy book based on and developed from Father Moon's teachings.⁴ It knocked me off my chair. I felt it was light years ahead of any of the theories I had previously encountered. It seemed to encompass all the many issues and questions related to art and beauty and wrap them all up into one neat little package.

Eventually, I tried to summarize the scholarly text and presented my simplified version to an old philosophy professor I met. He had been teaching a similar course for years. After reading my summary the professor was speechless, confronting me with: "*Where did you get THIS?*" My summary of that chapter of *New Essentials of Unification Thought* can be found in Appendix II (p.93) of this book. If you're a musician or artist in any genre, or just a lover of good art, I strongly encourage you to read it. I think you might find it thought-provoking, at least.

What follows in this chapter is an even more simplified explanation for the general reader. This is a God-affirming perspective that traces the roots of our ability to create and appreciate art and beauty back to our experiences in the nuclear family and its various extensions.

The depth and breadth of a person's family experiences of heart and character – or the lack of such experiences – play a huge role in developing their sensitivity to and ability to express and appreciate art and beauty. To a sociologist or psychologist, that may seem obvious on the level of an individual person. But when this idea is expanded and applied to the entire vast world of art and beauty, it

opens the doors to a whole new renaissance, the likes of which the world has never seen.

Very simply stated, a person's experience of love for a small child will affect their love and appreciation for other small or simple things in life, such as insects, pets, flowers, etc., and vice versa. A person's experience of love for a grandparent will likewise affect their love and appreciation for other older things in life, such as ancient redwood trees, antiquity, history, heirlooms or other historical things.

These are just two of at least a dozen dimensions of heart and love that can ideally be experienced and nurtured in the human nuclear family. All of them, plus many nuances, contribute to (or without such experiences, detract from) a person's ability to experience and express beauty and related emotions.

What do we mean by beauty and related emotions? For example, a perception of beauty translates into an experience of joy when I perceive some aspect of myself in the thing I'm relating with. I might feel joy relating with my dog or with a work of art, music or a novel. It could be a good or bad trait that I find in common. I could feel happy seeing a dog that is generally very unfriendly and very territorial if that's the kind of personality I have, also. The depth and breadth of my experience of beauty are shaped by my past experiences of heart and character in the nuclear family and in other relationships. If such experiences are lacking or negative, then my ability to perceive beauty and feel emotion will reflect that. And, my own unique life experiences shape my perception of everything, making what I consider beauty particular to me.

The bottom line is, our own unique heart and character which have been greatly affected by and ideally grounded in our early and

later life experiences in the nuclear family, have everything to do with our experiences of art and beauty in life and our ability to express and appreciate them.

Beyond the necessary talents and skill sets, in order to create a world of amazing art and beauty, we need to elevate the quality of compassion and character in our families. We're not talking about a small improvement; we're talking about a BIG improvement. How? Primarily through a revolution in formal and informal education.

What can we expect as the outcome? Movies will not only be thrilling and action-packed, but they will penetrate deeply into our hearts and elicit beautiful and intense emotions far beyond what we're used to. Music will not only tickle our ears or pound our chests with bass but will caress us with inspiring and profound messages of the heart. Dance will move all of our senses through 3-D interaction connected to the highest human experiences of heart and love. Authors will take us on journeys of the heart to places we may have never been before. Game designers will create intense and spell-binding entertainment but not necessarily based on killing and destroying everything. We're talking about something AI will never be able to produce. It comes from the heart. It'll all be spontaneous. It'll be unstoppable. It won't be just a passing fad. It'll be worth our investment in growing our hearts and families. We're talking about realizing our human potential in the most inspiring and exciting ways.

We're told that creativity, art and beauty will be an even bigger part of our experience in our afterlife. Some spiritualists have said that in the spirit world, even sound and music have beautiful form; You can *see* them and not just hear them.

What's to lose? If the way to a man's heart can be through his stomach, perhaps the way to a new artistic renaissance is through the heart and family.

4. Surgical Removal of Toxic Personality Traits

A few years ago I was teaching many young people in 40-day workshops. Every day we would go together to the dining room to have lunch. One day I noticed that I was annoying to everybody I spoke to, making people cut off our conversations and walk away. I thought, “*What’s wrong with you that you keep driving people away?*” As I tried to listen to myself with one ear and figure out the problem, I realized that when I engaged in conversation with someone, I was always talking about *myself*. Wow. What a revelation. I thought, “*Are you so lonely or neglected that you have to talk about yourself all the time?*” That was a wake-up call. After years of working on my personality, trying to weed out toxic personality traits, I found still one more to uproot.

There are probably a few others of us who have something in our personality that annoys other people or pushes people’s buttons. More importantly, these things derail our own character development and block us from experiencing greater happiness in our lives. They absolutely prevent us from achieving our human potential.

Of course, there are those who think they don’t have any toxic personality traits, or who just can’t see them when they look in the mirror. It may be that they really are flawless people, but more likely it’s just one more toxic personality trait – another pothole. We can’t

fix what we don't see. The real question is, what can we do about them?

We might think psychologists have the answer. Certainly they can help people resolve certain phobias, concepts, habits, etc.. But, the real root cause of all of the personality traits we're talking about is some form of selfishness, and selfishness is not generally seen in psychology as a sickness or problem that can be remedied. It's generally considered "human nature" to be selfish. Therefore, on that basis, there's no real way to resolve the human plight of immoral and unethical human behavior nor many of the toxic personality traits we're talking about here through psychology. Even if every human being had their own personal psychologist to help them clean up their personality, we would still find that we have a world full of selfish, self-centered people with toxic personality traits. We have to dig deeper.

Selfishness, self-centeredness and some other personality traits that psychologists consider "human nature" are actually toxic distortions that create countless potholes and even brick walls, preventing people from achieving their human potential. They dramatically affect our whole life. We'll briefly describe them and offer effective tools with which to resolve them.

Self-centeredness:

The most fundamental personality problems we all face are rooted in our viewpoint. This, in turn, affects our hearts and our ability to give love and receive love. Due to our limited heart of love for others and for our environment, we tend to put ourselves at the center of life and relationships. *"What's in it for me?" "How can*

this situation serve me?” “How can I get what I need?” For most people, life has become more or less about themselves; *“me, myself and I”*. For many people, friendships, marriage, social affiliations, business and politics have become primarily about serving themselves. Neither individuals nor society can ever be fulfilled and happy like that. What can we do about it?

There’s a clear and practical prescription. No, it’s not a small, colored pill to swallow. Such an easy route doesn’t exist. Haven’t we already tried them all? The *‘natural’*, original plan was for people to grow up experiencing a more profound grooming of the heart and character. As with our basis to appreciate and express art and beauty, it was to start at a young age. By the time people reach their mid-twenties, they ideally should be living a happy and sincere life of mature love for others rather than a life of self-centered duty and obligation based upon shame, guilt and fear. The original plan was for this to happen naturally, starting in the nuclear family.

You might say that’s all just ‘pie-in-the-sky’ idealism. I get it. However, we think that way because we’re so broken and we’ve never seen the kind of families were talking about; only in movies. To sum it up as simply as possible, we have to become people who sincerely *“Live for the sake of others.”* Easy to say, but look at our world. We’re being barraged 24/7 with messages of *“Live for yourself”* and every other conceivable self-centered idea. We live in the Matrix. So how can we change ourselves? We’ll give you some practical tools later in this chapter.

We must transform our thinking. How can we do that? We are what we eat, literally and figuratively. If we listen to self-centered talk all day, ingest self-centered thinking all day and read self-centered propaganda all day we’ll never be able to transform

ourselves. We need to change our diet and feed ourselves with expressions of a higher viewpoint. That means we need to ingest something closer to God's way of thinking on a daily basis. I'm not talking about religious dogmas and doctrines. God's truth can be seen in a dandelion growing by the side of the road. It's expressed everywhere. I'm talking about simple truth. In terms of human, social life, it's sincere love and virtue. What we eat, we become. We need to grow in our ability to love all kinds of people. Stretch ourselves. Try living for the sake of others. Add a spiritual diet and spiritual supplements to your pantry full of caplets and organic foods.

But "*living for the sake of others*" needs explanation. Most have taken it to mean, "*Live a life of doing good things.*" or "*Be a do-gooder.*" No, that's not at all what it means. The phrase "*...for the sake of...*" is talking about why we do something. It's about WHY we're thinking, feeling and doing anything. A person can live a life filled with noble deeds and service to others, but they still may be doing everything, at least to some extent, for their own self-benefit. They may inwardly think they're appeasing God, avoiding hell, earning their way to heaven, or just plain doing what they SHOULD do to be a good person in the eyes of their parents, leaders or society at large. I call it "self-centered public-mindedness".

All of these are better than nothing, to be sure. They're NOT BAD. But a person can never achieve their human potential that way. We're designed in such a way that we fill up with brightness, inspiration and happiness NOT when we do things selfishly or out of duty and obligation, but when our sincere heart of love motivates us to think, feel or do things *purely* for the sake of others. Whatever we do becomes a gift; an offering of the heart. In the physical universe, giving out always produces a net loss of energy. However, in the spiritual dimension, sincerely giving out returns a net gain of

energy and life; not a loss. Our spirit is richly nourished and also healed by such a life. Our life should be one of endless gifts of the heart rather than empty obligations.

One friend shared with me that her sister fell into a deep pit of depression a few years ago. Nothing seemed to help. She could hardly get herself out of bed. My friend tried talking with her, sending her to counselors, psychiatrists, etc. Nothing helped. Then, she encouraged her sister to do *something*, even a small thing, for someone else once each day for the next 40 days. After her 40-day exercise, she snapped out of it and got her life back. Living for others is a very powerful dynamic.

Our personal lives and society as a whole would be radically transformed by this simple internal change. It's a matter of character and heart education based on how and what we think. As crazy as it may sound, it was always the plan that a mature person would naturally think in a similar way to how God seems to think; always living for others. It should be natural. So, wrong thinking is the first toxic personality trait, absolutely blocking us from achieving our human potential.

Irresponsibility:

A second destructive personality trait, and one that also prevents us from achieving our human potential, is irresponsibility. This trait is rooted in the previous one and can be understood in a variety of ways. Whether we're talking about walking away from a loved one, spouse, family or job, it always boils down to making ourselves our top priority, even at the expense of others; the complete opposite of what we just described as the original plan.

First of all, the concepts of responsibility and irresponsibility imply that we're not alone in this life. Responsibility requires a relationship with *someone* or *something*. We're always in a relationship with someone or something. It could be our relationship to nature, to our family, to a friend, to our boss or company, to God, to anything.

Some say it's the parents' job to fix the problem of irresponsibility through proper upbringing. That sounds right, but in reality the family's in bad shape. That upbringing is not happening. School teachers can help, but they grew up in the Matrix, too, and are self-centered in some way or another like everyone else. Even if they're exceptionally gifted as teachers, it's usually not enough to overshadow the upbringing the children should have gotten at home plus the enormous influence of their peers. The adults who are not able to deliver the upbringing that God intended are the same ones who are creating the social media, teaching in schools and colleges, making the movies, writing the laws and many of the other cultural influences that affect the youth, whether inside or outside the home. Humanity is stuck. Then how will we raise up a more responsible generation and future?

There seems to be no choice but to invest as much effort and care as necessary to reform families, schools and cultural media. Based on what? The rudder of the boat seems to be the problem; it's missing. The rudder is compassion and virtue. If we dismiss virtue as something religious, old-fashioned, or to be decided subjectively by each individual, then the current epidemic of irresponsibility will only get worse until chaos is all that is left. A large number of adults must be groomed to be masters of compassion and virtue who can effectively impart these to their children and others. These adults need to ingest God's perspective daily, and aggressively transform

their character and heart into a compassionate and virtuous one resembling God's own. That's the foundation for responsibility; not laws, rules and threats of punishment. No amount of money or federal programs will resolve this problem. As difficult as it may sound, it is the only real solution.

It may take more than one generation to accomplish. Then we will be empowered to effectively and successfully raise children who can come closer to achieving their human potential. Of course, the greater environment cannot be forgotten. As we've heard so many times, it takes a village to raise a child. A community of such families must work together to be truly successful.

Bullying:

A third toxic personality trait we need to clean out of our persona is the tendency to force others to conform to ourselves. This, again, is rooted in the same first problem above, namely wrong thinking, and also related to irresponsibility. This third toxic trait is a complex problem that may involve such things as jealousy, fear, insecurity, an inability to influence others by compassion and virtue, narcissism, etc.

In any case, some people knowingly or unknowingly insist that others conform to themselves; their tastes, opinions, beliefs, needs, values, etc.. When the others don't comply, they often try to compel them to conform, in desperation. This leads to domestic violence, bullying, prejudices, extreme jealousy, violent or subversive political change, fascism, rape, murder, etc. It's a sad consequence of a sick humanity. People cannot possibly reach their human potential in this environment and situation. Taking the viewpoint of

virtue and love, plus living for others, is the way it's supposed to work according to the original plan. Once again, the same remedies apply as before.

Justification:

Finally, we acquired at least one more major personality trait that we need to purge from ourselves, which is the tendency to justify and console ourselves by recruiting others to share in our own shortcomings and wrongdoings. It sadly gives us comfort to have others join us in our guilt. After all, "*they did it, too.*"

Recognizing toxic personality traits is the first huge step to resolving them. They're certainly common, but they're not 'natural' as some psychologists might tell us. They're absolutely blocking us and those around us from achieving our human potential. We can apply all the wisdom we can glean from all the "self-realization" books we can find, but now we can see why all of the factors we've just talked about will be brick walls in our path. It's time to talk about tools.

The Tools:

Think for a moment how many laws have been written to counteract the social effects of what we've been talking about. How much money has been thrown at these problems? How many people are trying to remedy them? How much of our everyday life is wasted dealing with them? It actually consumes most of our life's energy. Obviously, whatever society is throwing at this problem is not working very well.

First of all, good old-fashioned virtues are often the opposite of these caustic personality traits that are destroying our interpersonal lives. We need them, and more of them. The way we deal with our moment-to-moment, everyday discomforts determines whether we grow virtues such as patience, humility, respect, honesty, tolerance, etc., or whether we degrade ourselves with impatience, arrogance, dishonesty, intolerance, complaining, blaming, negativity and irresponsibility, etc.

“My husband has some issues I can’t stand. I’m gonna leave him and find somebody else.” Those who choose to listen only to their self-centered mind and abandon their responsibilities, justify themselves to others and encourage them to do the same, or worse yet, beat their partner into submission, will *not* be able to grow their virtues. In fact, they will become increasingly sick.

Some people escape society and isolate themselves trying to satisfy their need for security and comfort. The hippy culture of the 60’s was based in part on this approach. Others try to find comfort and security in money or power or other things. *What’s to worry about if you have more money than you know what to do with?* Yet none of these approaches help us move closer to achieving our own human potential. None of these approaches will lead to a happier society and world. Conflict, divorce and loneliness will continue to flourish.

We can bypass the limitations of the damaged nuclear family by role-playing to recreate the needed learning experiences. We’re talking about safe, stealthy, invisible role-playing. Each person can do it all by themselves. No one will even suspect that they’re doing it.

The roles are those of parent and child. To give myself the opportunity to rise above the maturity I’ve already achieved, I need

to put myself in the role of a parent figure with everyone I meet. It doesn't matter their age. I practice this when relating to my own father. Take a parental role to them. Practice giving them all the love and wisdom we can. Consider them as being like our own child. Try to give them something that might elevate them in terms of love and character. Try to represent God to them as best as we can.

This is a lifelong effort; even beyond. Make it a new way of life. Learning and growing never end. Always keep in mind that the one we're helping the most is ourself. Over time, we'll see our own virtues and compassion grow rich. That's intentional. That's the plan and where we need to go.

The other role we need to secretly practice with everyone we meet is the role of a child. Try to be humble and learn from everyone you meet. Even if our real parents were far from ideal, consider everyone we meet as being like or better than our own parent, with something precious to give us. Practice being sincerely respectful and receive from them whatever they have to give. We can learn something from everyone; even from a small child or an old person. It doesn't matter their age. Even if we find ourself sitting in front of a terribly incompetent school teacher, instead of complaining and crying, "*Why ME!*", we can smile and learn HOW NOT TO TEACH from them. Try being innocent and open as a child, even in the face of someone far younger than you. It's a great exercise. If we do this simple, but effective, secret role-playing for the rest of our life, we'll be truly amazed at how much our character will grow, spiritually and heartistically. We'll see our toxic personality traits fade away.

But, how can we assume the roles of both a parent and also a child with the same person? I get it. It works something like a ballroom dance. One moment we're secretly practicing the role of a

parent figure; the next moment we're secretly practicing the role of a child – with the same person. We can switch the roles as often and as many times as is comfortable. The other person doesn't need to know anything about our spiritual dance with them. But, we'll find they'll be mysteriously attracted to us, the better we get at this.

A close friend of mine lost her mother when she was just 22. She suffered for decades with anger and guilt. She was angry at her mother for dying before she could receive more mothering from her, and my friend also felt guilty because she wasn't able to love her mother as much as she wanted to. Finally, many years later, she made an effort to role play, even in her own mind, continuing her relationship with her mother as a daughter, but also taking a mother's perspective toward her deceased mom and looking at her with a mother's heart herself. As a result, my friend came to a deep sense of appreciation, forgiveness, love and peace with her mother and she now looks forward to meeting her in the afterlife and picking up and continuing their actual relationship again. She experienced real healing, even though her mother wasn't actually even there to role-play with.

Again, even with real, live people, no one needs to know you're doing it. You wouldn't say anything different than before. You wouldn't say, "*Now I'm relating to you as a parent, grandpa.*" No. You wouldn't say, "*I'm going to pretend I'm your daughter now.*" No. Even when you simply say, "*Hi. How are you today?*" you'll do it either from a parent's heart and perspective or from a child's heart and perspective. Only *you* know what you're doing, and you're growing yourself a lot by doing it.

However, once again there's a critical thing we must remember: We have to be totally sincere. This is not a game. It's effectively

reliving our childhood. It's augmenting our past growth or making up for the lack of it. It's our chance to heal the scars we've incurred from past mistakes, even those from long ago. It's a process of healing and love. We'll feel the spiritual energy and brightness growing inside of us, day by day. It's the thing we all need to do in preparation for our eternal life beyond this earth. Try it. You'll see. But don't give up. Make it a way of life. We all have a lot of growing and healing to do. Without doing this, we'll never really reach our human potential.

In the near future, there will be those who put their hopes in cranial augmentation through computer implants which could be programmed to enhance or alter a person's personality. The unfortunate news is that, while this might boost the senses, reflexes and thinking of soldiers and technicians, in other ways it's shortsighted and will cause more harm than good.

Someone with a "virtue chip" in their onboard processor may think and behave more selflessly during their earthly life, but when they die and begin their eternal spiritual life, their implant will not be there as a crutch to help them. The virtue chip will be buried with their decomposing body (or retrieved for use by someone else) and the deceased person may find that their own native personality has not actually progressed. What will be gained? Their sole opportunity to grow and mature in preparation for their eternal life will have been wasted, taking two steps forward and three steps backward, so to speak.

Of course, no one wants to consider such things, especially when an implant would seem to offer an effortless and attractive alternative to actual spiritual growth and development through natural learning. It would be so much simpler to just download the

latest app into our on-board processor to not only learn a new foreign language or fly a helicopter, but even to love those who seem unlovable. But, there's no substitute for reality and we can't fake a spiritual life.

Many people have used these tools and are on this path. They can tell you how powerfully it works. Maybe we and our descendants will be the next.

5. Sustainable Love and Relationships

From the very beginning of everything, one principle has been at work at the very foundation of all that exists. That's the principle of relationship. We call it give-and-take action (or give-and-receive action). Well, everyone recognizes it as a matter of fact. It's so basic it's taken for granted by everyone on some level. We might think no one even thinks about it, and yet as commonplace as it is, it's a wildly hot topic.

Physicists are spending enormous amounts of money and effort studying subatomic particle and energy interaction all the time, trying to understand more deeply how and why it works as it does. Medical science is grappling constantly with the interrelationships between and among molecules, proteins and DNA, etc. Astrophysicists are trying to pin down the dynamics of the universe by analyzing the give-and-take action between black holes, stars, galaxies, dark matter, neutrinos, gravitational waves, etc. Environmentalists are trying to understand and manage the relationships between humans and the rest of nature. Advertising and marketing agencies are totally consumed with managing and manipulating it. And, psychologists and sociologists have always been trying to figure out how to understand and improve the relationships between people on all levels of society. I'm sure I left someone out.

Relationalism is something that's ubiquitous; it's everywhere. There are no exceptions to be found anywhere. But, to say we're doing a dismal job of managing relationships on the human social level would be a gross understatement.

Because we've not understood the problem of the *unnatural* nature of our toxic personality traits, our social engineers have basically thrown up their hands in the face of human interrelationships. Abnormal has been assumed to be normal and even redefined as such. Therefore, we are truly stuck in the mud.

We will focus on two problems in our understanding of social relationships. First, we've been conditioned to cut short the process of development and reconciliation in our interpersonal relations. Second, we've been giving little more than lip service to the fundamental problem of quality. Both of these are killing our ability to achieve our human potential. Let's take them one at a time.

Truncating the Dynamics:

What does it mean to cut short the process of development and reconciliation in our interpersonal relations? It means we've conditioned ourselves to 'draw the line' and too easily throw in the towel on other people and situations. We've bought into the idea that it's socially acceptable, politically correct, appropriate, normal, wise, mature, sensible, etc., to give of ourselves to others but only in a very controlled way and only to a very limited, predetermined extent. "*I'll be there for you, unless...*" "*I'll help you, but if...*" Of course there are a few exceptions to point to. But for the most part, when that point is reached we back off, cut off, divorce, run away, or otherwise end the relationship. Aside from extreme, justifiable cases, this is a

fatal mistake.⁵ Of course we feel pain in relationships that are toxic or unproductive and unfulfilling and we don't like pain. We don't know what to do to remedy the situation, so we terminate the job, friendship, marriage, family, etc.

When I was in college, I met someone I can still describe as my "soul mate." I mean I was sure we were born for each other. I seriously doubt there is a more profound feeling of love that a person can have for someone than what I felt for her. I would have given anything to make her happy. But, this intense relationship ended as fast as it began. The ability of people to walk away from such intense love still amazes me. I'm not here to blame anyone. I must not have impressed her as having whatever she was looking for. My point is, we don't seem to feel the immense value and power of making relationships last. We give up; sometimes too easily.

We might dream of lasting and happy relationships. We might like to read novels and watch movies about them. But, without the commitment to make it happen, we may never experience what a lasting and fulfilling human relationship feels like. It's literally worth fighting for. The default of easily quitting simply spells death to what was possible. We do this so much that our life typically becomes a long string of casual, truncated, half-hearted efforts. "*Well, I tried,*" becomes our feel-good, default mantra. And, because we seldom if ever break through and succeed, we waste much of our life's potential for growth and happiness. Then, when we look around at our friends and neighbors who are doing the same thing, we call it normal and resign ourselves to a life of predestined failures. This has to end. It's another brick wall on the path to achieving our human potential.

Knowing that there's always a process of healing involved, both for the persons involved in the relationship and also for those ancestors who are influencing them 24/7, we need to find the heart to give and give and forget what we have given, and then continue to give again. In other words, we need to break the habit of easily drawing the line on a relationship and giving up.

Those who stretch themselves beyond their old limitations will usually find that the unresponsive person will eventually be moved by the heartfelt giving and will reciprocate in some way. One is reminded of the popular movie *Le Miserables* and the transformative effect which the priest's merciful actions had on the man who stole the gold objects from the church. It may have been just a movie, but the message was correct.

When the relationship involves love, such as in a marriage and/or family, it's well to ponder the nature of love. I'm talking about heart-felt, deeply moving love. I'm talking about the kind of love that makes you laugh and cry with the other person. It's all good. The lyrics of a popular song come to mind: "*If love isn't forever, then what's forever for?*"⁶ The song raises an important and sobering question.

Quality in Relationships:

We're not suggesting that people just persevere with each other in suffering. Many would consider it masochism to keep on going in a challenging relationship. But, it's empowering to understand the second topic of this chapter which is about *quality*. The meaning of this is simple. The richly satisfying and energizing outcome of

human relationships depends upon the quality of the subject and the quality of the object. What does that mean?

The subject is the initiator, or giver, in some sense. The object is the one who's responding to the subject or receiving. Everything hinges on the quality of these two. Again, we might think this is overly simplistic and something everybody recognizes. But, if that were the case, then why are we investing so little in it? Outside of marriage and family counseling used for crisis intervention, very little is being done. A person is lucky indeed if their parents effectively educated them in interpersonal manners, ethics, morals, sensitivity, empathy, tolerance, patience, respect, compassion, etc.; all critical for successful relationships. Don't think for a minute that this kind of education is occurring in the schools, aside from perhaps a few private ones. The absence of it is screaming at us, especially in contemporary American society. Attention to these areas is not even *allowed* in most schools. In a sense, we're locking ourselves into the Matrix and guaranteeing that no one will get out.

More important than studying facts and information is the desperate need to learn how to be an effective and virtuous subject and an effective and virtuous object in human relationships. It need not be a choice of either/or. There should be plenty of time to learn relationship skills and also facts and information. But, what are our priorities? A person may not learn how to count out change as a cashier, but they absolutely need to know how to create and manage a successful relationship with another person. Certainly, it's important to invest time in health, biology and sex education, but common sense would tell us that learning how to build happy and successful human relationships should take top priority over these. Such skills are needed in literally every facet of human life.

Consider the consequences of overlooking this kind of education. Divorce has been an epidemic problem in itself, but even marriage is now considered old-fashioned and unnecessary. Rather than experiencing the joys of raising children, many young couples are choosing rather to give their parental love to a dog. Why? We might say life today is difficult and ugly, raising a child is costly, parenting requires maturity and selflessness, plus dozens of other rational reasons. Escape hatches proliferate, such as drugs and porn. Man-woman relationships have become so difficult that people are embracing every conceivable way out. We could go on and on with this subject but suffice to say it's a train wreck of gigantic proportions. It's not working and there's no future in it. We have to deal with the underlying fundamental issues and bring healing to a broken humanity. It's NOT normal. But the good news is, it absolutely *can* be healed.

Schools are the key if they can embrace the fact that virtues must be taught at all age levels. Early American one-room schoolhouses saw youth of all ages learning to read, for example, using books full of ethical, moral and virtuous stories. The teachers were supportive of these messages and the children were growing and maturing their character. It served to equip and prepare young people to create happier marriages, families and culture. I know I'm painting with a broad brush here. Certainly we can name plenty of exceptions and examples of those who fell through the cracks. But, in general, that's what was going on.

Many people want to believe that the old, traditional way of doing things is outdated, irrelevant, and ineffective. But, the reality is, children are becoming like un-watered, un-cared for dry house plants by stripping this kind of character education from our schools. It's unsustainable. There's no future in it. We're only preparing them

for a life of radical individualism, and even that will be miserable in the environment we are creating. Too many people don't even care anymore. That's how bad it has become.

So, what are the key factors here? Virtue and compassion should be groomed from birth. Not only in the families and schools but the culture must support this and not go in the opposite direction. Garbage in – garbage out. One of the main priorities of education must be to raise up children who develop mastery in being a virtuous subject and a virtuous object in social relationships. It will determine their success and happiness every day of the rest of their life.

Then, they need to learn the value of seldom or very reluctantly drawing the line on a relationship. Go beyond what society says they deserve. Give compassion, regardless. Keep giving from the heart with sincerity. That doesn't mean being stupid and letting oneself be abused. There are wise ways to apply these things. That's part of the necessary education people need to receive. Children need to learn HOW to be great subjects and objects in every kind of situation. The education needs to be practical and street-smart, but compassionate and effective. That will be going a long way toward achieving one's human potential.

At the end of the day, "*Live for the sake of others*" is again the end goal. If I were part of a group of 12 people in which each person was living primarily for themselves, even at the expense of the others, then only one person would be concerned with my well-being – me. If, on the other hand, I were part of a group of 12 people in which each person was sincerely concerned more about the well-being of the others than about themselves, then there would be 11 or 12 people concerned about my well-being. Which one will I choose? The answer is obvious. Is this just another impossible dream? Not at

all, but we have to create the situation. Imagine how much simpler, easier and happier life would be if we decided to do it. The vast majority of our everyday time and resources are wasted trying to deal with a world that is NOT this way. The decision is before us.

Love:

Love! We've been talking about upgrading our character and compassion as a big part of achieving our human potential. It's about love. But love's a word that can mean almost anything, while some people say it's used so loosely now it means almost nothing. What is it? How many books have been written about it? How many movies have tried to portray it? Yet, it seems love is whatever you want it to be.

Some people have had a truly loving mother and father. For others, the experience of having parents was more like painful memories or empty promises, at best. Too many people experienced love as just egotistical power trips. For others, it was nothing beyond sex and physical stimulation. Then there are those who wince from the memories of abusive addiction and outright slavery when they hear the word love.

We've made love into literally everything imaginable under the sun except the awesome thing it was intended to be. Deep in our innermost self, we feel that love is supposed to be something extremely special. Tragically, that kind of love seems so hard to find or create.

The idea of selfless love is nothing new. What's new is the idea of *sustainable* selfless love without those toxic personality traits. Not only that, but God had hoped to literally participate in the love

relationships we share with one another, even in our most intimate moments. Wow! We thought God was so high and almighty. Why would he lower himself to participate in human interactions of love?

The answer is profound. God's a singularity. He's 'one'. That's his big handicap, if you will. In that primordial state, before the Big Bang, he couldn't experience even the simplest of relationships that we take for granted every minute of every day. He could only imagine what it would be like to kiss someone, hold a newborn baby, hug someone, smell a flower, or make love to someone. God was all-in-one. Not good. Therefore, he projected and expressed himself in the universe as complementary pairs and other combinations for an infinite variety of interactions. Plus, he intended male and female together to ideally produce not only ultimate love and joy, but within that context, another new expression of himself in a new child.

The very purpose of the universe is the creation of love, and the purpose of our own lives is the creation and experience of love. It's all about love, literally. It's not a cliché. If that resonates with you, then you can also realize how far away the world is from the original plan. It's almost unrecognizable.

That's why the most urgent task at hand is not the discovery of more facts, information and knowledge. We're way ahead of the game on that note. What will we do with more facts, information and knowledge? More of the same? What humanity needs to make a high priority is the maturing of our hearts and characters.

So how could human love be upgraded? Well, more churches and religions may or may not help, but the original plan for individuals, families and the environment needs to be embraced at all ages. As explained before, educational systems need to immerse youth in an environment conducive to the grooming of adults who

live for the sake of others. Social media needs to be built upon the same model. Every aspect of social life eventually needs to be transformed.



It will take time to produce families, communities and societies which grow up naturally living for the sake of others, but the alternative is to continue in the same rut we've been in for millennia. That's our choice.

I've yet to meet anyone who doesn't want more love in their life. Therefore, we have to make the collective decision to work on it. Of all living things, humans are to be the kings and queens and masters of love. Everything will fall into place when we do that. It's our unrealized human potential. It's just waiting for us to achieve. Once a few people, couples, families and communities achieve it, more and more people will believe in it and the revolution will snowball. Once someone breaks through and sets a new world record at something – anything – then lots more people find they're able to do it, too.

6. Balanced Environmentalism and Caring for Cars

After I graduated from college I set out to explore the Western U.S. in search of where I could live a happy life as a designer. My own hometown was just too small. I rode my Honda 450 south on I-25, passing through the heart of Denver. Having come from a small Midwest community with clean air, I was stunned when I saw the dark haze hovering over downtown Denver. I said to myself, “*On to Albuquerque. No reason to even stop here.*”

Most people today are aware that the environment has been suffering at the hands of human beings. Many aspects of nature have been unnecessarily damaged. One question is, why? Is man just intrinsically a badly-evolved organism; a noxious weed in the garden? Is the problem technology? Technologically advanced countries are now even littering outer space with junk. And, while space is vast, it’s becoming a real problem. Is the culprit capitalism? Certainly, capitalist countries contribute their share of the world’s pollution. After all, that’s where most of the industry is. But some communist countries are among the world’s worst polluters.⁷ Here in the United States even our roads, streets and trails are littered with trash. People seem to have lost their cultural pride, dignity and sense of social responsibility.

So what can be done? Is the answer to throw more tax dollars at it and hire more people to clean it up? Should we treat the symptoms or fix the cause? Is the answer to isolate man from nature or at least strictly limit his interaction with it? Can nature no longer be entrusted to the care and ownership of private individuals and families? Does most of the world need to be designated as a sanctuary from humans? Are people not a legitimate part of the environment? There are those who sincerely believe that relief can only come by dramatically reducing the number of people on the earth so nature can have a chance to achieve a sustainable balance and be happy.

Those who've tried to estimate the size of a human population that might harmonize with the natural environment suggest some pretty small numbers. Are these calculations measuring the *number* of human beings or actually reflecting the *quality* of people's hearts? In other words, are they actually suggesting that very few human beings with a relatively small love footprint can sustainably coexist with nature? If we read the data differently, perhaps it also says that countless human beings with big hearts of love for nature could sustainably coexist with it and even help it to thrive and flourish.

Who will shear this poor sheep? Will it be happy if it's left alone, lugging around this truckload of wool through the hot summers; wool which the animal has no use for? Is it better to let trees die of old age, bug infestation or lightning strikes than to repurpose them for human benefit while responsibly planting more seedlings in their place?



Too many people just don't seem to care about nature when they pollute the air and water, scatter non-biodegradable waste, and let pesticides and toxic chemicals seep into the soil and water. Perhaps the real solution is not to exterminate the majority of people so that the bugs and rabbits can be happy. Perhaps the real solution is to upgrade human compassion. An upgrade of love; that's what's really needed, both for our personal and social well-being and also for the well-being of nature. Is it just another pipe dream; more fantasy and dreamy idealism?



The world seems filled with environmental experts and activists, some of whom are advocating radical approaches. Yet the estimated benefits of such approaches are so small they cannot be measured. Some new technologies seem to offer real solutions in the realms of energy production and removal of the plastics from the oceans, etc. Cost-effective breakthroughs in accessing deep thermal energy from the earth, new smaller, safer and waste-free nuclear energy plants, cars that can run on water, etc. are all in the developmental stages today. But, such solutions appear to be unwelcome to some people who are bent on political change as the answer. An approach is needed that can be embraced by everyone.

You might have figured out by now that we need to love nature more. Many people have advocated that already. But, unlike other people, it's not the solution we're advocating because it feels warm and fuzzy or even because it makes logical sense. We're advocating it because it was an essential part of the original plan. It's more than just being "good stewards" of nature. The plan starts with the

maturation of individual people, followed by spreading and multiplying our mature hearts and character, and concluding with embracing and caring for the natural environment as if it were our own body.

Many religious people see nature as just something that God gave people to use. But, far from just being something for people to use for their own benefit, man and nature are meant to be in a three-way interdependent love relationship with God.

While nature is a ruthless ecosystem and creatures eat one another to survive, nature also serves as a textbook for people to learn love from. Nature is imbued with God's love. It was intended to be a symphony of love and beauty; nothing like what it has tragically become.

Caring for Cars:

Back in the day, my teenage aunt was gifted her first car from some generous relatives. It was a like-new 1957 Chevy with less than 25K miles on it. Many people today consider it a classic. There were 2 layers of seat covers on the white front bench seat. I know because she gave the car to me after she finished with it. The tragedy was, the engine was worn out and smoking after only 25K miles because my dear aunt didn't know she needed to change the oil. What a shame. Perhaps it was simply a problem of practical education. Someone assumed she knew better, but she didn't.

The memory of this event always flashes through my mind when I see people slam car doors, hoods and trunks, and otherwise take out their anger and frustrations on their ride and treat it like a punching bag. I've been around the block buying my own used cars and helping others to do the same. I see how people treat their cars. I

always buy classic powder puffs. I look at the details; the seats, interior controls and buttons; the signs of loving care or the evidence of the lack of it.

Not only that, but I've always been pretty intuitive. I can literally feel the spirit of living things and even material things, such as cars. I can tell by listening to my inner voice and feelings whether a car has been loved or not. If a car tells me it's not been loved by its owner, I'm not an interested buyer. Of course we may say it needs love, so I should buy it and love it. I understand. But, my experience is usually that it's been scarred and damaged already and may no longer be able to give me a reliable ride. We can usually tell even if we're not so intuitive, just by observing the details.

Certainly, it helps to know how to care for a major investment such as a car, but I really don't think know-how is the key. There are lube and maintenance shops everywhere. The key is to care. The key is in our hearts. It's common sense, but who's taking it seriously and doing anything about it? If we feel sincere love for something, we have the spiritual right to own it. If not, we don't.

One can often see a big difference between renters and homeowners. We can't paint this with a broad brush because some renters take meticulous care of their homes and some homeowners trash their own properties. It's case-by-case, of course. But those who own rental property will tell you that many people who rent simply don't care for the apartments they live in; they just don't love them. It's a crime.

That doesn't mean people should slight their spouses and families while they spend hours in the garage, polishing and servicing their cars every night. No. Balance is always the key. Even things need love. That's the point. Just as painful experiments have

proven that human infants need human love to survive and not just milk, etc.,⁸ grown humans also need love to be healthy, spiritually and even physically. So too, the things of nature and even the things we create need love.

I've noticed that the cars that I loved and cared for lasted many years and stayed in great shape and trouble-free, mechanically and externally. I also noticed that when I handed those vehicles off to someone who didn't love and care for them as much, both in their hearts and in practice, those same cars quickly fell apart.

Not only that, but if we sincerely love something, it will remain with us in our afterlife. It's our love that makes it eternal. Not only will our beloved cat or dog remain with us after we die, but our cherished favorite dress, outfit, car, shoes, house or other personal belongings will stay with us because we love it, which makes it part of our eternal reality. Never underestimate the power of love, in terms of the living environment and even in terms of inanimate things. We can never even get close to achieving our human potential without it. It should be the very fabric of our being.

7. Mind-Body Unity Made Relevant and Achievable

When I was young, I remember my mother scolding my dad for not taking care of things around the house. She said his mind was willing but his flesh was weak. She said his mind and body were not united. But, he seemed to have plenty of energy when he was doing the things he *liked* to do, like fishing or working on the car.

When I got older, I decided to learn to play the piano. It was difficult but I felt it was a good discipline for me and I liked the music. I told myself I was developing that mind-body unity that my mom said my dad didn't have. But, after a few years of playing, I realized I had trained my hands to express what was in my mind pretty well, but beyond that, I really had no more mind-body unity than anyone else. It was really depressing.

Probably the most significant hill to climb in achieving our human potential is mind-body unity. For centuries mind-body unity has been a goal of many Eastern and Hindu mystics and others, but the process has been grossly misunderstood until now because we've been living in the Matrix. It's supposed to be a totally natural process and intrinsic to the development and maturation of any normal human being.

Mind-body unity refers to the state of being in which the body of a person is perfectly united with their mind. In this state, a person

should feel no contradiction or inner conflict or resistance around their ambitions, desires, dreams, passions, responsibilities, needs, wants, etc.. Such inner conflict or contradiction is thought to be the cause of laziness, irresponsibility, ineffectiveness, selfishness, abusiveness, etc. People have theorized that the body's desires have overridden those of the mind. What Eastern mystics call Nirvana is similar in concept to mind-body unity, and they strive to achieve that ideal state through radical self-denial.

Is such a problem unique to humans? Other creatures appear to naturally develop and mature in a harmonized way. The dumpster squirrels in my backyard do not appear to be struggling with inner conflict, nor are any other creatures that I see. What is it with humans? Do we struggle because we have more developed minds, creative thinking, or more subjective influence over our lives than simple instinct? Even if we make focused and serious effort to unite our minds and bodies, few people, if any, ever seem to really achieve it. Was this conflict between our mind and body part of the original plan? Are we just an inherently flawed creature? It seems for all of recorded history people have wrestled with this problem.

Asceticism:

Mind-body unity has long been considered the serious pursuit of only ascetic-type people. But, the German sociologist Max Weber described two kinds of asceticism: “*worldly asceticism*” and “*inner asceticism*”.⁹ In worldly asceticism, people discipline themselves to live what they consider a holy life, but they don't withdraw from society and ‘the world’. This kind of “*worldly asceticism*” is certainly helpful but doesn't seem to have produced people who have achieved their human potential. The other type of asceticism, “*inner*

asceticism”, requires the practice of extreme self-denial and is therefore suited to only a tiny subculture of people.

For example, some Christians submit themselves to a strict, “*inner ascetic*” life in a monastery or convent, to become a nun,



monk or priest. Such a person must deny all worldly pleasures such as marriage, family, prosperity, ambition, internal and external desires, etc. They basically deny their humanity, resigning themselves to a life of study, meditation, service and prayer. Some members of strict Christian Orders even vow to never speak for the rest of

their lives, or to never come out of their monastery or convent. Buddhist monks have likewise subscribed to a life of extreme “*inner asceticism*” for the complete eradication of the ‘self’. These efforts can be seen as gaining control by *minimizing* one’s humanity. In contrast, we will explain mind-body unity as being essential to the process of *maximizing* one’s humanity, rather than *minimizing* it.

This unique explanation is based on compassion. It’s relevant and applicable to everyone; not just extreme ascetics. In order to understand this approach, we need to lay a little groundwork. We first need to take a step back and look at purpose.

Purpose:

When we look at nature, all living things seem to have two intrinsic purposes; one being a purpose of the whole and the other

being a purpose of the individual, or self. For example, a bee lives and dies to reproduce its species, for cross-pollination of plant life, and for support of the ecosystem through directly or indirectly becoming food for other living things. On the other hand, it also seeks nourishment for itself, comfort and self-preservation.

Human beings likewise have two intrinsic purposes; a purpose to serve the whole and a purpose of the individual, or self. In serving the whole we might pursue dreams, ambitions, and social and political endeavors. We might sacrifice, teach, conduct research, give, love, explore, procreate, join together for the greater good, etc. In fulfilling the purpose of the individual, or self, we similarly seek value, comfort and self-preservation.



According to the original plan and our own common sense, mature adults should not suffer inner conflict or contradiction between these two purposes in their lives. They're both necessary. As with other creatures, there should not be a purpose of the individual that does not recognize, support and contribute to the purpose of the whole, nor should there be a purpose of the whole which does not recognize, support and contribute to the purpose of the individual. For this reason, every person has a part of their mind which addresses both of these areas: the purpose of the whole and also the purpose of the individual, or self. Just as with other creatures, we must assume that the natural harmony and unity of these two purposes, and of our mind and body, was part of the original plan. Something inside of us seems to drive us toward this elusive end goal of our human growing process. By the time we finish this book, we'll see why it's always been 'out-of-reach'.

Mind-Body Unity is Non-Material:

Now, back to mind-body unity. Mind-body unity is not actually referring to the material brain as the “mind”. You may also be surprised to learn that mind-body unity does NOT directly involve the physical body, either. We need to make a major shift in our thinking and realize that most of the struggles that we all experience on a daily basis, including those we think of as mind-body disunity, are happening solely in our mind and not in our flesh and bones.

Common sense should tell us that our arms and legs do *not* have a mind and will of their own. It’s a good thing. We’d have a hard time walking the dog, riding a bicycle or driving a car. These struggles and conflicts are happening between different parts of our mind. That’s why we find difficulty harmonizing our two intrinsic purposes: the purpose of the whole and the purpose of the self. Eastern mystics have tried to resolve this conflict by totally eradicating the ‘self’. But that’s not the natural and relatively easy way.

Before we proceed, we’re not here to deny medical science. Certainly we see electro-chemical activity in the brain corresponding to a person’s thinking, feeling and activity. However, a growing number of scientists and medical experts now suspect that thinking may occur outside of the material brain¹⁰ while still evidenced by the electro-chemical activity that we measure in the brain tissues. The thinking, creative, human mind is actually a non-material mind that expresses itself through its host, the material brain, as long as it’s alive. Thus, the root source of our creative thinking and feeling – our spiritual mind – continues to function after our physical body and brain tissues waste away in the grave or are cremated.

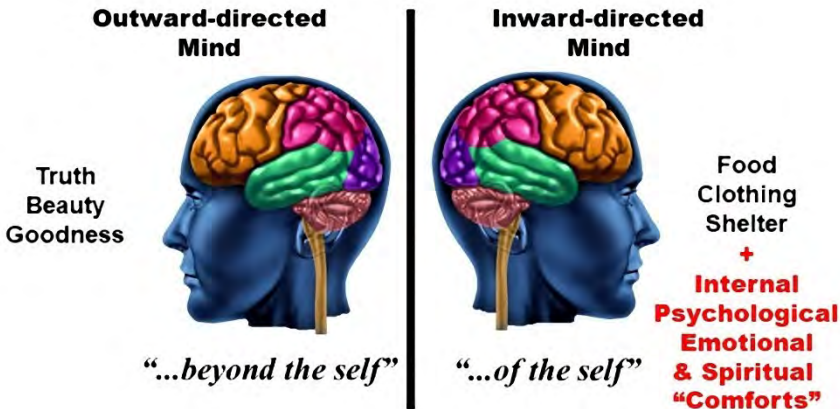
Most people may doubt the existence of such a spiritual mind, but research is starting to uncover it,¹¹ even though the evidence is still largely ignored by psychiatry and medicine today. For the moment it's not important whether we believe thinking happens inside or outside of our brain tissues, but we'll be coming back to it later in this chapter.

Two Minds

Like the material brain, our mind is also composed of several functional parts, two of which will be our focus here. They are the outward-directed mind (the outward mind) and the inward-directed mind (the inward mind). The outward mind addresses the purpose of the whole, or the greater good, focusing on concerns *beyond the self*, while the inward mind addresses the purpose of the individual, or concerns *of the self*.

In serving the purpose of the whole, the outward mind is concerned with such things as altruism, friendship, sharing, compassion, exploration, dreams, aspirations, truth, beauty, goodness, creativity, etc. The outward mind is easy to identify with and understand. It's the reason some people seek to find cures for diseases that they don't even have. It causes others to work hard to build successful businesses or become champions at their favorite sport. It causes us to climb the highest mountain peaks or help hurting people by serving in third-world countries or in soup kitchens. In the phrase "mind-body unity", it's what we refer to as the "mind".

In serving the purpose of the self, the inward mind is concerned with the many aspects of self-preservation and comfort. These are commonly thought of as such things as food, clothing, shelter and procreation, i.e., *material “concerns of the self”*. However, if we limit our definition of the *inward mind* to that part that focuses only on these physical and material comforts, it would be a huge mistake. The inward mind is focused not only on such physical and material comforts, but also on internal, psychological, emotional and spiritual



comforts which are also important “*concerns of the self*”.

Personal internal comforts can be such things as the people we avoid or choose to be friends with, our musical preferences, our style of clothing, or type of makeup, etc. Thus, while the inward mind has commonly been thought of as focused on concerns of the “body”, this is incomplete and misleading. It’s more accurate to say it’s focused on concerns of the ‘self’. Thus, it makes sense that Hindu mystics have focused their attention on the eradication of the ‘self’.

The following might be some common expressions of internal comforts:

- *“I hate crowds.”*
- *“I can’t take being told “no”.*
- *“I can’t stand to drive the speed limit. It’s just too slow.”*
- *“I play my music loud at all hours of the day and night, regardless of what the neighbors might think, because it makes me feel good.”*
- *“I blame others for everything that goes wrong in my life because I can’t live with the guilt of being wrong about anything.”*
- *“I avoid taking a stand on anything because I can’t handle controversy and personal rejection.”*
- *“I avoid people that I don’t easily harmonize with. They annoy me and I’m uncomfortable being around them.”*
- *“I divorced my husband because he had habits that I just couldn’t get used to.”*
- *“I always look for the easiest way in life. Let others do the hard work. I just get by.”*
- *“It would feel so good to get revenge on the people who cheated me.”*

These are just a few common expressions of a person’s desire for internal, psychological, emotional and spiritual comforts. As you can see, if we consider all the possible *“concerns of the self”*, they will involve nearly every area of our life. We can never fully understand mind-body unity and the function of the inward mind unless we take into account such internal comforts because they’re among our most important *“concerns of the self.”*

The dynamic relationship between the outward-directed mind (or **“mind”**) and the inward-directed mind (or **“body”**) is where the *“mind-body”* struggle is actually happening; between these two parts of our mind. Obviously, uniting and harmonizing these two parts of our mind is going to be critical if we want to harmonize our two

intrinsic purposes and achieve our human potential in virtually any area.

Both the outward mind and the inward mind simultaneously interact with and evaluate every experience, thought or feeling we have, but from their different points of view. The outward mind evaluates an experience, thought or feeling from the point of view of concerns “*beyond the self*”, while the inward mind evaluates the same experience, thought or feeling from the point of view of concerns “*of the self*”. While at first glance it might seem like these are contradictory and irreconcilable, but we’ll see there’s a natural way they were intended to harmonize and unite.

Insecurity and Fear:

In the distorted world we live in, many people’s experience of compassion is often overwhelmed by their needs and cravings for personal comforts. This drives them into a world of conflict, fear and insecurity. People are typically afraid of so many things. They’re afraid of death, not having enough money and of not being loved. They’re afraid of not getting enough of the right education, losing their job, not being beautiful enough, or being a victim of crime. They’re afraid of being rejected, of not being happy, of being punished, and of being out of control. They’re afraid of the food and water, of war, of human relationships, and of commitments. They’re afraid of disappointing their parents and friends, and on and on and on.

This life of fear creates stress, diseases, nervous breakdowns, aggression, depression, cancers, heart attacks, and eventually... more fear. It’s a vicious circle. We’re even afraid of being afraid.

Practicing inner asceticism and striving to achieve nirvana in the traditional sense of mind-body unity – i.e., trying to rid ourselves of all forms of ‘self’ – is not the solution.

Had human beings matured naturally and normally as planned, a harmonious relationship between our outward mind and our inward mind, grounded in love and compassion, would have naturally resulted. We would have grown up in an entirely different world than the one we have created. That was the original plan and it would have been our everyday reality, in all areas of our life.

All human experiences, thoughts and feelings are evaluated and processed by both minds, and each person makes his or her decisions and choices based on how these two minds perceive and evaluate them. People who have developed a compassionate heart which motivates their outward mind sometimes agonize that their inward mind is not cooperating or even opposing them. Our inward mind is usually motivated by self-interest rather than compassion and we usually default to the inward mind’s craving for comfort and security.

For example, everyone wants friends; at least one or two. I’m not talking about acquaintances. I’m talking about real friends; someone we can share your heart with, whom we can trust with our innermost feelings and secrets. A friend is someone we both laugh with and cry with. A friend is someone who cares about us even when the going gets tough. I’m not referring to handouts and material things. I’m talking about our heart.

But how many of us find it difficult to make such relationships with another person? It requires us to be vulnerable to betrayal and disappointment. We have to get outside of our ‘comfort’ zone. Fears of all kinds set in and some people talk themselves out of the effort before they even start. It’s common. We may feel strongly attracted

to a certain person and really want to make a relationship with them, but we just can't overcome our needs for comfort and security.

We need to remember that God gave us both an inward mind as well as an outward mind. Is one mind useful and the other a mistake? Are we defective, self-destructive, contradictory creatures? Shouldn't it be natural for all of our internal systems, including both of these minds, to ultimately find harmony, fulfillment and satisfaction in a mature person, rather than a need to repress and deny one over the other?

In all fairness, people do need to practice some limited self-denial, self-discipline and repression during the early stages of their maturing process to help kickstart the development of their virtues. For example, a sense of deferred gratification is an essential quality to develop early in life. Waiting for that "*must-have*" toy at Walmart may be a traumatic experience for a young child, but parents need to enforce it. The seeds of virtue must be watered and nurtured or they'll be starved by the weeds and die. The same can be said regarding honesty, patience, humility, etc. However, such virtues are just the first step. Only upon the foundation of these can we hope to grow mature compassion and love. No one will believe our claim to have mature, unconditional love if they also perceive us to be an arrogant, psychopathic liar with zero patience.

Dual Altruism:

According to the original plan, as the outward mind grows and begins to mature in terms of compassion, it will eventually begin to cross-pollinate the inward mind, as well. As the inward mind becomes more and more infected by the outward mind's mature

compassion, it will gradually replace the need for self-denial or repression. When both of these minds have matured in being motivated by mature compassion, the end result will be a complete person fully motivated and guided by mature compassion or unconditional love; not a conflicted person compromised and stifled by fears, insecurities, self-denial and repression. The diagrams in this chapter make it easy to understand.

The motivation of mature compassion will give freedom and natural fulfillment to not only the outward mind, but also to the inward mind. The outward mind and the inward mind will be totally united upon the same motivating force of mature compassion and be harmonized and working 100% to move our entire spiritual mind in the same direction, with the same purpose, which is to live life for the sake of others. We might be compared to a tomato – red all the way through – instead of like an apple which is red only on the outside.

As shown in the diagram below, the motivation of the outward mind will then be, *“I want to live for the sake of others so I need to take care of myself,”* and the motivation of the inward mind will be, *“I want to take care of myself so I can live for the sake of others.”*

While impressive results can be achieved through repression and self-denial, such a path also effectively blocks us from achieving our human potential. In contrast, the model described here is one of purging self-centeredness rather than ‘self’ and developing all of our natural faculties, including all of our good ambitions, desires, passions, dreams, etc. through mature compassion and universally living for the sake of others.

We might call this dual altruism, where both the outward mind and the inward mind are motivated and directed by compassion and both live for the sake of others. With a heart of such love and compassion, one's need for internal, psychological comfort would make its evaluations based on love and concern for *"the other,"* rather than only for the self.

A common expression might be: *"I'm happy because my wife and children are healthy and happy."* With a heart of mature love or mature compassion, one's need for emotional comfort would likewise make its assessments based on *"the other,"* rather than on the self.

**Outward-
directed
Mind**



*"I want to Live for the sake of others
so I need to take care of myself"*

**Inward-
directed
Mind**

*"I want to take care of myself so I can
Live for the sake of others"*

Being *"happy"* as in the above example would be a perfect opportunity for greed and selfishness, etc., but on the foundation of compassion, it harmonizes with the outward mind in its focus on concerns beyond the self. Thus, with compassion the unity and harmony of the so-called **"mind and body"** is to develop naturally.

Unconditional vs. Conditional Love:

Let's look at unconditional love for a moment. Unconditional love is love without restriction or limitation. With unconditional love,

the love of the outward mind is no longer opposed, limited, restricted, offset nor dampened by the influences of the inward mind. Therefore, unconditional love can only be based on the unity of the outward mind and the inward mind in that both are motivated and directed by mature love. Unconditional love cannot be freely experienced, expressed or even exist if it's opposed by the inward mind and self-centered desires for security and comfort.

Conditional love, on the other hand, is not based on mature love but rather on some kind of immature love. With conditional love, the inward mind is restricting, limiting, opposing, dampening, or offsetting the desire of the outward mind to express its love for someone or something. Conditional love is always compromised in some way by insecurities, fears, discomforts and/or other concerns of the self. Selfishness and the 'self' prevail. Is this not what we see all around us and experience every day of our lives?

Therefore, living for the sake of others, as an expression of unconditional love, could only be lived on the basis of the unity and harmony of the outward mind and the inward mind, or mind-body unity based on mature love and compassion for the other, even at the expense of oneself.

As we can see, mind-body unity is a natural requirement for achieving our human potential. It's not a luxury or option for only a select few. The day will come when it can and will be achieved by everyone.

Mind-Body Unity in the Afterlife:

Now, as I promised earlier, I must come back to one more vast dimension of mind-body unity. Mind-body unity does not apply only to this mortal life on earth. It applies just as importantly to our eternal life after we die. But, there's much more to it than that. It directly affects each one of us in our everyday life, today.

As mentioned in the previous chapter, a growing number of open-minded scientists and researchers are beginning to suspect that human creative thinking is somehow not confined to our material brain tissues.¹² One neural surgeon and researcher recently made headlines after literally severing the connection between the left brain and right brain in several patients, only to find that such radical division of the material brain caused no noticeable change in his patients' personalities.¹³

Others are finding evidence that seems to support the age-old belief that there's an invisible mind that can indeed separate from the physical brain and still be conscious.¹⁴ Hundreds of people have proven through experience that the mind can continue to function even when the physical brain is measurably 'flat-lined' and clinically dead.¹⁵ It can even journey great distances from its physical host, traverse time and space, and return. Researchers have barely begun to understand it. The future will bring many more such stunning discoveries.

Not only does this non-material mind live on after our physical death, but it does so together with our non-material form, or body. Taken together we're talking about our spiritual 'self'.

The simplest way to understand it is to imagine that I have separated from my brain and flesh and bones but I am still ME. Thus, my outward-directed mind still functions as before; i.e., I still have

concerns beyond the self. I still have my same friends, loves, ambitions, desires, dreams, passions, goals, and a desire to help others and live for the whole purpose. On the other hand, my inward-directed mind is also still functional and focused on concerns of the self. I still want the same foods, music, fashions and other personal comforts, even if I technically don't need them anymore. More importantly, I still have the same need for security, and the same fears, prejudices, and psychological, emotional and spiritual concerns that I had before. The only difference is, my body is no longer material. Thus, we can see that mind-body unity, i.e., uniting our outward-directed mind and our inward-directed mind, will be just as important in our eternal life as it is in this life.

So what does this have to do with my life today? Plenty. When the day comes that we're living in the spiritual world, we will naturally be drawn to and influence people still on earth. Who and why? People we have something in common with. It could be our spouse, children, friends, relatives or just someone who is similar to us in some way. The resemblance may be a good or bad one.

It both of us have an appreciation for the same music or art, that's great. However, if we're both addicted to drugs, alcohol or anything else, it will be bad for both of us. What if I'm physically alive and well, but seriously struggling with suicidal thoughts? I will attract people in the spirit world who committed suicide and they will influence me in a negative way. Those in the spirit world effectively *amplify* the feelings of their partner in the physical world. That means more intense love of music or more intense addictions, making them nearly impossible to overcome.

Not only that, but it's thought that people on Earth are typically surrounded by and being influenced by several thousand spirit

people at the same time. We can now begin to see the situation. Some believe up to 85% of our everyday personality is the result of these invisible spiritual influences.¹⁶

This should bring us to two final conclusions. First of all, it's extremely important to unite our mind and body (outward-directed mind and inward-directed mind) while we live in the physical world



so we become attractive to only the most mature people in the spirit world and not deeply troubled people who can only make our life more difficult. And second, if our goal is to achieve our human potential, we have to resolve the spiritual baggage that each one of us carries around plus do something about the added influence of our invisible friends.

What can we do? When we grow our mature love and compassion and live for the sake of others with both our outward-directed mind as well as with our inward-directed mind – becoming tomatoes instead of apples – then all of the personality problems that we and those invisible partners around us are burdened by will be gradually healed. As the water rises, all boats rise together. Recall that we discussed these things in the chapter on improving our fortune.

We can ignore all of this if we want to, but we'll have to accept that if we keep doing what we've always been doing, we'll keep getting the same results we've always been getting. So, if love is the

medicine, then what's to lose? It's what everyone, living or dead, needs in order to heal and grow and mature their hearts and souls. We've been in the ditch far too long and we can't possibly achieve our human potential as long as we stay there. It's time to get up, get out and start walking.

8. Life's Purpose

When I was working as a Financial Planner I had a client who was so excited about life. Actually, he was not as excited about life as he was about his upcoming retirement. He and his beloved wife had a small camper trailer parked in front of their home, waiting for the day when the two of them could “take off”. He was counting the days. He had worked hard every day of his life. He was proud of his work and he did his best. He was ready for his reward.

Then, just before his retirement kicked in, his precious wife died suddenly of a brain tumor. He was devastated both at losing his wife and also at losing the purpose of his life...his retirement. “*What was it all for?*” he wondered. I’ve made my point already, but the rest of this man’s story is even worse. He soon remarried, but his new wife died two years later. He was destroyed. Literally. The purpose of his life was ripped out from under his feet; twice.

Rick Warren helped wake the world up to the importance of purpose in life with his fabulously successful series of books on that subject. We all know it feels good to have a purpose in life. Without a purpose, we feel we have less value or even no value. Why is that? A purpose gives us meaning and direction. It gives us a goal to strive for. It actually creates energy because when there’s an active relationship between any two things, energy is generated. Thus, when we think of where we are, qualitatively and quantitatively together with a purpose or goal, the synergy between the two creates

energy. If we have no purpose, goal or vision for ourselves, there's only our current situation, and therefore no secondary point to create synergy with. Therefore, we lose what power we have and feel lifeless. Our purpose is a vision of who we could be, where we could be or should be or want to be. If our purpose is just "to be", then we can't generate very much synergistic energy around that.

Where does our purpose come from? Well, as we explained in the previous chapter, there are two intrinsic purposes to all living things; a purpose of the whole and a purpose of the self. Some people dismiss the purpose of the whole and just try to live only for themselves. That makes for a miserable society and world. Most people think there's nothing we can do about it. Some people don't even care.

Others try to live for the whole purpose and dismiss their own lives as unimportant. That might be better than total selfishness, but it doesn't work either. The self must be cared for in order to serve the whole. There simply has to be a healthy balance. Of course the ultimate purpose of life is joy, and such a healthy balance is the best and only way to get there.

Then, there's a purpose you give to yourself. It's totally discretionary. You can choose to be a bricklayer, teacher, car mechanic, you name it. The synergy we develop between where we are currently and our chosen purpose can be powerful, even all-consuming. Unmanaged, it can ruin the rest of our life and our relationships with others. How many people have lost their loved ones, marriages and families because they focused too much on their careers or hobbies? Again, a healthy balance is critical.

Then, there's a cosmic purpose that God had in mind for us. Some people think their purpose before God is to obey his

commandments or to appeal to his mercy. Others think it's to accept Jesus and be forgiven so they can someday go to heaven. Still others think it's to take care of nature. We're not here to deny any of these things, but there's a bigger picture; one which is balanced, relevant and realistic.

Everyone has a three-stage innate purpose. This three-stage purpose also happens to encompass the purpose of the whole as well as the purpose of the self. The first stage is to grow and mature our character and heart to resemble and even resonate with God's own character and heart. That sounds impossible to us today but don't give up yet. It was actually supposed to be accomplished totally naturally and effortlessly according to the original plan. Learning from parents, siblings and nature, we were supposed to naturally develop incredible compassion such that living for the sake of others was to be a natural outcome. Living selfishly and harming others and nature was to be unthinkable. Mind-body unity was also to develop naturally and result in a person who was 100% living for others but also caring for themselves. That would be the natural fulfillment of the goal of resembling and even resonating with God's heart and character.

On that foundation of personal maturity, men and women were to create families that were not full of the brokenness that we now take for granted, but rather real, functional and happy families with love soaked through and through. It's nearly impossible to find families like that today, but we're talking about the original plan. If there was such an original plan, then we must be capable of doing it, despite our multitude of difficulties today and despite how impossible it looks. That kind of family and society is still waiting for us to create.

As you recall, the third and final stage was to spread all of that mature compassion to the natural environment. There would obviously be a happy and sustainable relationship between humans and the rest of nature.

It should all be effortless; natural. Think of what we could do with our time and energy if we didn't need all the hundreds of thousands of pages of laws and regulations that lawmakers come up with to try to force us to treat one another and nature with compassion and respect. We're supposed to have it all, automatically.

Sound too good to be true? Something for dreamers? That's because we're so damaged and far away from the original plan. We lost touch with who we really are. It's become hard for some people to see the difference between a human being and an insect or cow.

The neat thing about the original plan is that our own personal purpose for our life not only fits into it, but it would amplify the outcome of our own chosen purpose beyond our wildest dreams. Our personal chosen purpose may look like a baseball bunt, whereas within the context of the original plan, it would become a home run out of the park. Imagine becoming a movie maker but with God's heart and character. Our movies would bring people to tears, far more than anything we've seen to date. The same with cleaning office buildings or designing furniture, etc..

I doubt that a person with no purpose in their mind and heart would be reading this book in the first place. Achieving our human potential in one area or another is a purpose in itself. It will take a lot of energy to achieve one's human potential and striving for a purpose is the natural way to generate all the energy that it will take. A world is waiting for us that's beyond our wildest dreams. We've tried

literally every other purpose imaginable. How about trying the original plan and purpose? What do we have to lose?

9. Getting out of the Matrix

While online and physical bookstores are packed with the writings of self-help and self-realization gurus, there's one factor that no one talks about but which has hijacked everyone's efforts to achieve their human potential. Borrowing the term from the popular movie, I've been calling it the 'Matrix'. No one even understands the necessity of getting out of this so-called 'Matrix', let alone offers a way to do so. But without this step, no one will even come close to achieving their human potential, as you will see.

No, we're not part of some gigantic digital program that is being manipulated by a sinister group of people somewhere. But on the other hand, all of humanity has effectively been held captive in a dark room with a low ceiling, the windows covered with heavy curtains, and no way to get out. No, it's not capitalism, socialism or communism. It's a spiritual room; more of a prison.

People have been spiritually trapped through a seditious claim of joint ownership over us. Both God and the managers of the Matrix claim to be our father. We're caught in the middle and no one is exempt. It doesn't matter whether we believe it or not. In fact, our hijackers prefer that we *don't* believe it and consider it all just nonsense. It gives them much more latitude to mess up our life.

Of course we can't point to empirical evidence of this Matrix, such as genetic markers or blood tests, but such is the case with spiritual things. Likewise, there's no empirical evidence that it

doesn't exist, either. We need to rely on deductive reasoning, which is also a valid scientific method. Many feel that deductive evidence is abundant. Consider that we haven't found even a tiny pocket of isolated people in the history of the world who achieved their human potential. Why? It's because no one has escaped the Matrix.

Our human progenitors fell into a spiritual trap, infecting all of their descendants.¹⁷ As a result, we all face invisible yet insurmountable walls in our lives, limitations and toxic character traits that block our progress. It's as if someone has a leash on us and they keep yanking it whenever we try to excel.

What's the mysterious and elusive key to get out? How much would someone pay to get it? The cryptic key is to somehow cancel the seditious claim of joint ownership over us and cut the leash. Father and Mother Moon were the only ones who could give us the key. It's a totally unexpected process culminating in what's called the Blessing Marriage.

Now, before you jump to conclusions, be reminded that the managers of the Matrix have done everything imaginable to cripple people's ability to have a truly successful and happy marriage and family life. They've been so successful that many people no longer believe in marriage and family at all today, considering it old-fashioned and even unnatural. Of course some people have done better than others, but virtually every marriage has been compromised. As a result, every child born into those marriages has been compromised; those who will be the parents of the next generation. The room is sealed tight. It would be nice if we could get out of this Matrix just by taking the right-colored pill, but it's not that simple.

There *is* a process, however. It's a process of reversal involving love and life and sex and the authority of God, untangling the convoluted mess that lies at the very root of our obstructed ability to love and thereby removing the walls to achieving our human potential. Sound too good to be true? Of course it does. We've lived so long in the Matrix, we think this broken life is normal.

Far from it. If we could catch a glimpse of what human life was intended to be, our knees would literally collapse. We've wallowed in the mud and sickness for too long. We can no longer even imagine our human potential.

And liberating our obstructed ability to love; well that's rooted in the family experience as we learned in a previous chapter. Psychologists tell us that a person's character and values are largely determined by their experiences during the early years of their life – long before they become teenagers.¹⁸ But even the powerful tools we learned about – tools to clean up our toxic personality traits – will not do the job unless we get out of the Matrix. Upon the foundation of getting out of the Matrix through the processes of the Blessing Marriage, the door is opened wide for us to step-by-step create a successful family experience and environment in which children can grow and mature their hearts of love. We would be lying to pretend that many people haven't crashed and burned while making this effort, but it can be done successfully.

The Blessing Marriage is way beyond religion. It's not a church sacrament. It's a prescription for healing. It's to be received by literally everyone in the world, regardless of their spirituality or religiousness.

You might say, "*I don't need that. I have love. Love is love. Any kind of love is good.*" Many people have accepted that idea. The

future will tell us whether any kind of love is good or if some kinds can be unhealthy and even toxic. Experience suggests I place my bet on the latter. Looks to me like marriages and families run best on high-octane love which is in very short supply. Regular unleaded just doesn't seem to cut it.

What does the process of the Blessing Marriage accomplish? For those who sincerely invest themselves in it, the false claim of dual ownership by the forces that manage the Matrix is nullified and our original position solely as a child of God is fully recovered. You might say, well I already have that status. Some may believe that Jesus accomplished that for us by dying on the cross. However, not only common sense, but a more careful reading of the Bible confirms that this is not the case.¹⁹ An eyeful of the nightly news will likewise confirm that this is not the case, whether inside the churches or outside. The forces that manage the Matrix are alive and well, exerting some measure of influence on each one of us. There's no one who is totally exempt.

But, even the process of the Blessing Marriage does not magically shield anyone from residual influence by the managers of the Matrix. Our habitual tendencies to relate with them are deep and hard to break. The secret is this: Those who sincerely invest in the processes of the Blessing Marriage can break free from their influence. It's a process. Our children and grandchildren can become totally free, even if the journey is too much of a stretch for us. Realistically, generations of influence cannot be washed away overnight. But, it can be done. That's the unbelievable, revolutionary good news.

Life is seldom a piece of cake for anyone. We can limit our investment to the normal, mundane goals in life, or we can invest in

real, heartistic, character-shaping progress. Everyone will benefit, especially our children. We have everything to gain and nothing to lose.

So what are the steps and processes of this Blessing Marriage? It starts with an understanding of the historical, systematic background of God's work to fix humanity. This step requires the examination of a book called *The Divine Principle*. With that will come a more clear awareness of what achieving our human potential really means. Then the process of fixing the spiritual ownership problem can proceed. As a result, God will become the sole owner and an intimate participant in the marriage in every way.

God originally wanted to experience the marriage relationship as only human beings can experience it. He wasn't able to alone so he created us to be his love partners. But God took a big risk. He needed people to achieve their human potential of heart and character and become resonant with his own heart, mind and spirit. They were then to pass this natural, fully-developed maturity on to their children, generation after generation. As it turned out, humans didn't mature as he expected and intended.

There are several steps in mending and upgrading the relationships between a man, a woman and God. The process of the Blessing Marriage includes a fast, the precisely orchestrated sharing of special Holy Wine between the husband and wife, and a ceremony of remedially and properly initiating the sexual life of the newlyweds. These, plus a few other important steps, complete the process.

This is not a new religious ceremony but rather a cleansing and fixing of the damaged love relationships and roles in the marriage. It's an antidote for the spiritual poison that has sickened us all. Many who have sincerely invested in this process have testified of how much it affected their life in totally unexpected ways, of course for

the better. Obviously, this is such an intimate and personal process with God at the center, it can't be truly understood or appreciated without experiencing it, first-hand. Words just can't convey it.

Upon the foundation of the Blessing Marriage, the powerful tools we learned about in chapter four can be fully effective. Various forms of self-centeredness are the culprit and we can effectively resolve all of them by ourselves. But, they're like stubborn weeds. Their roots can only be removed on the foundation of the Blessing Marriage. That's why we've never seen people achieve their human potential yet. They were not standing on the foundation of the Blessing Marriage; still hard-wired into the Matrix; captive in the dark room.

So whether our definition of achieving our human potential is financial, intellectual, physical, emotional, spiritual, or otherwise, this is where we have to start. Jesus taught a lesson once about a house built on sand.²⁰ In a real-life sense, this is the same thing. Our hijacked spiritual foundation has blocked virtually everyone's efforts to become fully human. So, constructing a new, bedrock foundation with God alone is the only way to resolve that and open the doorway to where we're all trying to go.

One might be tempted to utilize some of the tips and tools outlined in this book but stop short of extricating themselves from the Matrix through the Blessing Marriage. Of course, anything is better than nothing and it's all taking a step in the right direction. But, the effectiveness of all these tools rests on the premise of getting out of the Matrix. Without doing that, our future will be pretty much the same as our past. Once we get out of the Matrix, we can clean ourselves up and become fully human and even divine in a human sense of the word.

10. A Useful Definition of Right and Wrong

Now we'll tackle one of the most problematic questions of all time: "*What is good and bad?*" "*What is right and wrong?*" "*What is good and evil?*"

I once hired a contractor to raise the foundation of my house where it had been sinking. He explained why the simpler and cheaper method of fixing it was not good and that he would use a more difficult, proper way which would cost twice as much money. I agreed and signed his work agreement. When the work was finished, I realized that he had done it the simpler and cheaper way while still charging me for the more expensive, agreed-upon work. I took him to court, but the Judge declared that because his work agreement did not specifically indicate that the agreed-upon method would be used, I had no grounds to challenge him and what the contractor did was okay, even though the work was not what we verbally agreed upon. What was considered "right" was the detail of the law; not what was actually honest and true. There are countless examples like this one. How can people ever achieve their human potential in this environment?

What is right and wrong; good and evil? Where do we go to find the answer? Each religion will point to its book of revealed truth, be it the Torah, the Holy Bible, Holy Quran, Book of Mormon, etc.. If we ask a devout Jewish person, they'll tell us there are 613 Mosaic laws that must be obeyed. If we adhere to them, we'll be blessed; if

we don't, we'll be cursed. For Christians, the 613 have been consolidated into two laws.²¹ Observance of these, plus a belief in Jesus, makes one good. Virtually every religion and even every denomination or sect interprets its Holy Scriptures differently, forming its own definition of what is good and evil.

Not only that, but there are a variety of Christians. Some of them believe it's critical to take the Bible very strictly and seriously and those who don't will suffer in hell. Other Christians think the Bible is outdated and feel perfectly comfortable revising or ignoring it. Some think abortion is compassionate and Christlike, while others say it's heartless and evil. It goes on and on. If we want to hold on to our personal definition of right and wrong, good and evil and also be a good Christian, we just need to search for the right denomination or church. It may sound convenient, but in the birds-eye view of things, it's a moral and ethical mess for society.

Then there are the local, state and federal governments which have their own rules and laws dictating what is right and wrong, so to speak. And let's not forget the United Nations. They have theirs, too. So, the world is a moral and ethical mess where we can't agree at all as to whether what we're doing is right or wrong. It seems hopeless.

Some educators think we just have to leave the decision up to each individual to decide. But how can that improve the situation? The results can only be far worse, making civilization virtually impossible. It's just one more consequence of the Matrix.

Good or evil can sometimes appear very similar on the surface. Therefore, it's critical that a definition be clear and simple enough to apply in everyday life. As one might expect, there *is* a definition

that is simple, universal and intrinsic to the original plan. We will spell it out later in this chapter.

Technically, the determination of good and evil depends upon the motivation, direction and purpose of our thoughts or actions. If all three are in sync with God's cosmic purpose, then it could be considered good. If, however, only one or two of the three are going the right way, then it wouldn't be considered good. But, how can everyone know God's purpose at any given point in time? This is obviously a complicated definition, but let's look at an example so we can better understand it. Don't worry! A much simpler definition will follow...

For example, an intelligent young man may have a family and a so-so job, just making ends meet. He finds that his new neighbor is making three times as much working as a car mechanic at a local garage. He loves his family and decides he should be a more responsible husband and father and increase his income, too. His motivation is his love for his family, which is good. His purpose is to provide them with the support they need and deserve from him, which is also good. However, he decides that the fastest and easiest way to accomplish that would be to become a hard drug dealer. He starts selling meth and deadly fentanyl. Ten people die from his drugs before he's caught and put in jail. While his motivation and purpose were good, his direction was not. Therefore, by the complicated definition given, we can see that what he did could not fit the purpose of a loving God and therefore must be wrong or evil.

The logic makes sense, but imagine how much time it would take to consider all the variables and calculate whether or not your moment-by-moment thoughts, feelings or actions were good or evil. It would just be too slow to use in everyday life. It might take up all of the processor resources of your onboard cranial implant in the future.

However, a far simpler tool to use to determine good or evil is this: if what you're thinking, feeling or doing is primarily for yourself and even at the expense of others, then it can be considered bad or evil. On the other hand, if what you're thinking, feeling or doing is primarily for others, even at your own expense, then it can be considered good. To further simplify even that, "*Live for the sake of others.*"

Does that mean I can't do anything for myself? Is it bad if I just want to stop and get a dish of ice cream at my favorite sweet shop on the way home from work? Of course not. But let's compare two people. One enjoys the ice cream purely out of a craving for sweets, with no one else in mind. My dog does the same. There's nothing wrong with it. However, the other stops for the ice cream because they've been pushing themselves a lot that day and they deserve a little reward before going home to the family. The treat will make them feel lighter and more energized and happy so they can give more to their loved ones at home. If we're so exhausted that we don't have much life, love and happiness in ourselves, we can't give much to others. Thus, the second person is actually united in mind and body (outward mind and inward mind) and 100% living for the sake of others while finishing off their favorite banana split.

As you recall, we already explained in a previous chapter what it means to "*Live for the sake of others,*" but what does the "*others*" refer to? Most common answers to that question come from the influence of the Matrix. People usually say it means their friends, next-door neighbors, the people in their poker club, or at least one person in their life. Totally wrong.

"Others" means ALL others. That means anything outside of myself. It includes those cited above; certainly friends and family. But, it also includes those I can't stand, those I avoid, and those I

haven't met yet. It includes nature. It even includes God. That's what it means to "*Live for the sake of others.*"

Some may think this book is just full of pie-in-the-sky idealism. Actually, it's very serious. God is certainly an idealist, but at the same time, he seems to be very practical. Perhaps he's a practical idealist. More than anyone, he desperately wants to see people like us achieve our human potential.

Appendix I

Mind-body unity... Some of Sun Myung Moon's statements regarding it. Keep in mind that he sometimes used different terms to refer to mind and body. I suspect that the Korean language does not have the specific words to describe this phenomenon, nor does English. That is why I had to create the terms "Inward-Directed Mind" and "Outward-Directed Mind". I believe Father Moon and/or his translators were searching for the terms to use to convey this idea but since there were none, they used familiar ones such as we see below:

“Love strives to bring the mind and body into perfect resonance so they can move forward together in oneness. Love does not go toward only one side. When the conscience (outward mind) and the physical mind (inward mind) move forward with a single purpose, love rushes along in the same direction, toward the same destination... Therefore, in order to be happy, your physical mind (inward mind) and conscience (outward mind) must resonate with each other. If you do not attain that resonance, love does not emerge.”²²

Interpretation: The outward mind and the inward mind will move forward with a single purpose and direction when both of them are living for the sake of others.

He also said:

*“Love is essential for the unity of **mind and body**. When parents come to love their children, they willingly endure hunger, hard work, ragged garments and going places they don’t want to go. While walking the path of such love, the **mind and body** take the same unifying direction. It is the only way to unity, the only means to unity.”²³*

*We create unity when we strive over and over again with our **mind and body** to live for the sake of others, centered on God’s love. Unity comes when the body serves the mind as much as the mind serves the body.²⁴*

In this new paradigm of compassion, the maturing of love results in the harmony of the outward visionary mind and the inward body-oriented mind because they both become motivated and directed by the same love. Even though the inward mind is focused on concerns of the self, it addresses these concerns motivated and directed by, and within the context of, a love for the other. For example.:

“I will get up early and grab a bite to eat, not because I’m hungry but so I have the energy to get my children and husband off to school and work.”

“As a professor, I push myself to stay up late and read many books, not so I can impress my boss or get more pay, but so I can give my students the best education that I can.”

“As a soldier, I risk my life every day, not so I will be praised, but because I love my country and my fellow man.”

“As a surgeon, I try to eat healthily and get regular exercise, not so I can work more hours and get more money, but so I can focus on the operating table and save another life.”

Father Moon also said, *“If the earliest human beings had matured properly, the body and mind would not have been divided.”*²⁵ Why? Because as compassion naturally developed and fully matured in the human progenitors and all of their descendants, both the outward mind and the inward mind would have been focused in tandem on sincerely and genuinely living for the sake of others. As these two minds simultaneously evaluated and analyzed experiences and feelings, they would have come to harmonious conclusions. There would have been no separation of mind and body.

Appendix II

Love, Beauty and Art

Interpreted from the text of *New Essentials of Unification Thought*,
pp 301-330.

NOTE: The following is philosophical writing. No effort was invested to make it enjoyable for the casual reader.

Art can be defined as activities to express meaning and beauty. The ultimate purpose of art is to experience emotion from the meaning and beauty, ideally joy. Joy is experienced when the internal character and external form of the artist or observer resemble the internal character and external form of the expressed object. We could be talking about music, painting, sculpture, cinema, drawing, personal appearance, character or even social relationships, etc.

Art can be seen as an essential aspect of human life. It can be called the “technique of experiencing joy”. If God made human beings in his own image and likeness, then it would infer that God’s own purpose in creating the universe was also to experience joy. God created man for his own joy and the joy of man together, and he created all things of the universe to bring joy to man. Therefore, we could say that our world is intended to be a world of art.

The first important foundation for artistic expression is a clear purpose. It may be any purpose, even if just to make a statement, but

the potential is there for much higher purpose. Other foundations for artistic expression are heart, thought, concepts, individuality and culture. The most important of these is heart. Also, the desire to create joy for others, or even joy for the artist him- or herself, is based on the foundation of heart (love).

Beauty is a quality sensed in an emotional relationship with an object when the relationship gives joy to the subject, or observer. The object itself may or may not possess heart. It may be visible and tangible or invisible and intangible such as a dream, vision or goal. In any case, beauty is a quality of an object that has been perceived subjectively and emotionally by the observer.

Until an emotional relationship exists between the observer and the object, we can say beauty stays dormant in the object. When the potential beauty in the object is drawn out, evaluated, and judged by the observer, then beauty can be realized and experienced.

People also have an innate desire to express and experience value. We desire to give both value and joy to our social and natural environment, such as to our friends, family, society, nation, nature and even to God. This desire is people's 'value-giving' desire and an expression of our outward-directed mind. We also experience joy when we feel our own value, which is an experience of our inward-directed mind. People can give an infinite variety and amount of value and joy. We experience joy when we create and give value to others. People hunger to experience this joy through creating and giving value.

The main motivation for artistic expression is this same desire to create some kind of value, which produces joy. As the scope of the observer(s) or audience expands, the value of the work of art

increases. In order to expand the scope of the observer(s) or audience, the artist or creator should feel within themselves a purpose for the larger whole (to bring joy to a family, society, or nation) and a desire to bring joy to that larger whole. In this vein, the ultimate aim of an artist's object-consciousness to bring value and joy to the greatest possible whole would be a desire to please God. This would result in an eternal source of enthusiasm in artistic expression.

Then art can be seen as the expression of meaning and beauty which gives value, and consequently the experience of joy. Again, joy is experienced when some aspect of our own character and form are reflected back to us by an object.

Nature is not alien but familiar to human beings in character and form. We can identify with the shapes, patterns, sounds, etc. in nature because the design of people and the designs of nature originated in the same mind of God. Consequently, when a person perceives in his mind and heart such a similarity between himself and an object in nature, that person naturally feels joy.

To fully perceive the potential beauty of an object, and thereby experience joy, purity of heart is the ideal receptor and superconductor. If the heart is pure, the kinship of design comes to mind richly and intuitively. If the heart is clouded with emotional scars and negative or prejudicial concepts, the kinship of design may not be readily apparent to the observer, diminishing the potential to perceive beauty and experience joy with nature.

A heartistic and virtuous environment is also conducive to the expression and experience of beauty and art, and thereby joy. By experiencing many dimensions of heart in a virtuous environment, the perception of meaning, value, beauty and kinship of design

become more easily recognizable and thereby joy becomes more easily experienced.

The kinship of design of an observer and object in terms of character means resemblance of thought, concept, taste, culture and heart. The most important of these are thought and heart. When an observer discovers in the object the same thought as their own, the observer finds the object beautiful. If the thought is rich and deep, the resultant experience of joy will be broader and more profound. It's important to have deep thought in perceiving beauty.

The form includes all the aspects of the object that can be sensed, such as the shape, color, sound, smell, taste, etc. When these aspects of the object (artwork) are perceived to resemble some aspect(s) of the observer and excite their emotions, joy is experienced.

Like a desk and a chair, two beings become a perfect union by completing or complementing each other. This is the value of complementarity in terms of subject and object. The observer experiences joy by finding in the object a feature that they lack. For example, a man receives joy when he experiences in a woman a softness and beauty that he himself lacks. An individual person may be considered incomplete because each is a unique expression of God expressed as either male or female plus infinite individualities. By re-uniting complements again, we form a more complete resemblance to God's original combined oneness. A man and woman are such that when they are united and harmonized, they form a more complete whole which more nearly resembles the singular source of both, which is God. When, through interaction with others, a person experiences beauty through perceiving what they lack, the person experiences joy. This aspect of beauty is

called ‘complementarity’.

Complementarity assumes a foundation of ‘community’ at a some deeper level. A mere difference between two things without the dynamics of a community may not result in complementarity and may not result in an experience of beauty and joy.

As we have seen, beauty and art include the two sides of expression and appreciation. Appreciation is not simply a passive reflection, but includes a process of personalizing the particular beauty which the observer senses by projecting and adding their own subjectivity (unique character) to the work of art. In this way, the observer not only senses what is contained in the work of art (purpose, heart, individuality of the artist, historical background, etc.), but also projects positively into the work of art their own view of life and their own thought.

For this reason, not only is beauty greatly affected by the conditions of the object of art, but also by the conditions of the subject, or observer. This could mean a harmony of character and form within the person who observes the work of art. It may refer to their thought, concepts, individuality, taste, culture and heart. The form of the observer would include the physical well-being and five senses of the subject, which should not only be functional, but sensitized to the elements of the work of art.

Once the purpose has been established, then harmony must be created among the various corresponding aspects of the work. Within the artist or creator there should be harmony between their heart and character (thought, content and purpose).

The form which is composed of different elements or materials must be determined and harmonized. In the case of a symphony, for example, there should be harmony (and contrast)

among all the elements, including combinations of high and low, long and short, strong and weak tones, etc., and also of sounds having different qualities (strings, horns, percussion, etc.), as well as the harmony of rhythms which are slow or rapid, etc.. These give form and depth to all genres and schools of classical, romantic, and realistic schools of art, as well as the “art-for-art’s-sake” school.

As much as the observer experiences harmony in life, the harmony of elements in the object will also help the observer to experience joy. When all the aspects of the object (artwork) are harmonized, the joy experienced by the observer can be maximized. This harmony may include all aspects of space, color, positions, distances, tones, pitches of sounds, beat, high and low speeds of actions, etc. We can call this the harmony of diversity.

There should also be harmony between the artist’s individuality and purpose for creating the artwork. In addition, the style of the work of art and the content and form should also be in harmonious union. For beauty to be experienced, there should also be harmony between the purpose of the object and the medium used to create it.

Effective techniques of expression are also important for excellent art. These may include, for example, sentence composition, musical composition, balance, symmetry, texture, etc.. By learning such techniques of expression thoroughly, the artist can demonstrate his unique creativity with an excellent work of art. Thus, artistic education is essential for exceptional art. Such education can be formal, informal or self-taught.

The perceived beauty of a work of art as appreciated by the observer is also greatly affected by subjective conditions, such as the degree to which the observer has loved and understood the work of

art and also its background. The degree of beauty and joy which the observer experiences depends upon the degree of mutual resemblance and complementarily perceived between the work of art and the character and form of the observer. Of primary importance for the observer is a sympathy and empathy for the purpose and specific objective for the creation of the artwork, as well as for the concept and background behind it.

Just as the creation of a work of art is accompanied by an appreciation of the work, similarly appreciation includes subjective action on the part of the observer which parallels the creation of the work of art. We look at a work of art from various angles, make a guess as to the intention of the artist, and investigate the historical background of the work and of the life of the artist. This similarity of creation and appreciation shows the correspondence between the two.

Other conditions being equal, the deeper the love, respect, and enthusiasm of the observer towards the work of art, the richer will be the beauty sensed from the work. If the work of art has historical content, and if the observer has an understanding of such historical background in appreciating the work of art, its beauty will be experienced more deeply and poignantly.

How is the judgment of beauty formed by the observer? The objective conditions of the work of art, its purpose and the harmony of its perceivable aspects are common criteria of judgment that can be appreciated by everyone. Besides these, there are particular criteria of judgment unique to the observer.

Love and beauty are interrelated and inseparable. Beauty is born from love and love is generated by beauty. If beauty is intensified and multiplied, love also will be intensified and multiplied

accordingly, and when love increases, beauty is enhanced.

For instance, if a child is beautiful, internally and/or externally, its parents will love him or her more, and this will stimulate the child to become even more beautiful. This is a relationship of action and reaction. Both the action of love and the reaction of beauty are forces emerging from the hearts of parent and child. The sending side expresses the heart in the form of love, and the receiving side reflects that love in the form of beauty.

The artist or creator must also consider how to bring joy to the observer. A work of art should be created from the motivation, ideally of love, to bring joy to others and to the greater whole in the form of beauty. Art should never rest on a primary motivation of some self-centered desire for personal gain. Appreciation should also be made on the basis of love and gratitude from the observer to the artist. In this way, reciprocal action between love and beauty can occur.

We experience many kinds of love. There is the love of parents, the love of a couple, the love of children, the love of friends, the love of nature and the love of things.

Parents' love includes father's love and mother's love. The love of a couple includes husband's love and wife's love. The love of children includes love for parents and love for brothers and sisters. These three basic types of love are all ideally experienced in the nuclear family. When these basic types of love are combined, transformed and multiplied in different ways, broader forms of love, such as love for humanity, etc., are developed.

Basic kinds of beauty are based on these basic kinds of love. We can point to a father's beauty, a mother's beauty, a couple's beauty,

children's beauty, a brother's beauty, and a sister's beauty, etc.

In the most ideal circumstances, and corresponding to a father's love, a father's beauty elicits a deep sense of respect in which the bearer of deep love is sensed. It ideally is the beauty of dependable authority, of justice that is firm towards an offender, and the beauty of a norm. These could ideally be some aspects of beauty derived from a father's love.

Again, in the most ideal circumstances, and corresponding to a mother's love, a mother's beauty might be a peaceful beauty that is full of mercy and warm like spring, a magnanimous beauty that is like the sea embracing everything without a limit, an emotional beauty which forgives, believes in, and takes good care of everything. It may be the bright and sublime beauty that people sense when they look at the statue of the Virgin Mary. These could be some of the aspects of beauty derived from a mother's love.

Once again, in the most ideal circumstances, and corresponding to a couple's love, a couple's beauty might be how we feel when we look at nature and want to rely upon it or be embraced by it. It could be the beautiful feeling towards a loved one; the sense of longing. These kinds of feelings would be the transformation of a couple's beauty; the beauty which a married couple, or lovers, feel toward each other.

In the most ideal circumstances, as children grow from one to two to three years of age, children's beauty gradually changes. When transferred to the natural world, children's beauty may be expressed as sweet beauty toward young animals and small buds. When a grown person looks at these natural things, he or she senses the quality of beauty felt when looking at children. The love for pet

animals is a transformation of a parent's love for their children or an elder child's love for a younger sibling. Corresponding to a child's love, this is the sweet and comic beauty that we feel towards children.

In conclusion, the basic kinds of beauty find their root origins in family love. When this family love changes form, and these new forms are mixed among themselves, infinite kinds of beauty are born. When a person's experience of family love becomes more and more profound, their ability to express and experience love and beauty is naturally enhanced and expanded. Thus, as individuals and families grow to experience a more profound experience of compassion, a natural consequence will be a dramatic new renaissance of art and beauty, such as the world has never before seen.

Thank you for reading this book. I do hope it was a valuable use of your time and enhanced your life and perspective. If so, would you do me a favor and write a very short review for this book on Amazon.com? Together, you and I can help someone else to experience what you did in your reading. Thank you.

Dr. D. Michael Hentrich

A few more of Dr. Hentrich's books that you might find interesting...

- *Angelic DNA*
- *The God Your Parents Totally Missed*
- *God Doesn't Want to be God Anymore*

My Author's Page:



ENDNOTES

¹ This refers in general to Quantum Physics and also to the many recent scientific findings documented by the Discovery Institute and other organizations.

² Philip Hill, *A Life That Never Ends, Vols 1-3*
Emanuel Swedenborg, *Heaven and Hell*

³ Exodus 20:5; Jeremiah 32:18; Matthew 5:26

⁴ *New Essentials of Unification Thought*

⁵ Matthew 18:22

⁶ “What’s Forever For?” by Michael Martin Murphey

⁷ <https://blog.education.nationalgeographic.org/2017/11/06/just-10-rivers-contribute-up-to-95-of-river-based-ocean-pollution/>

90% of all the plastic pollution in the world’s oceans come from 10 rivers, eight of which are in China and India. And, China’s air pollution is among the worst, as they build more coal-fired power plants every year.

⁸ <https://evergreenpsychotherapycenter.com/importance-touch/>
<https://www.popsci.com/1950s-experiments-attachment-unethical/>
<https://www.linkedin.com/pulse/without-touch-we-die-fredericks-experiment-alan-walsh>

⁹ Max Weber, *Economy and Society; an outline of interpretive sociology*

¹⁰ Raymond A. Moody, Jr., *Life After Life*

¹¹ <https://collective-spark.xyz/invisible-brain-concept-gives-hope-to-brain-revival-and-regeneration/>

¹² <https://collective-spark.xyz/invisible-brain-concept-gives-hope-to-brain-revival-and-regeneration/>

¹³ <https://www.sciencedaily.com/releases/2017/01/170125093823.htm>

<https://collective-spark.xyz/invisible-brain-concept-gives-hope-to-brain-revival-and-regeneration/>

¹⁴ Pat Kubis & Mark Macy, *Conversations Beyond the Light*

¹⁵ Raymond A. Moody, Jr., *Life After Life*

Raymond A. Moody, Jr., *Life in the World Unseen*

Philip Hill, *A Life that Never Ends*

¹⁶ Eye-witness testimony by the author

¹⁷ <https://www.newscientist.com/article/dn23240-the-father-of-all-men-is-340000-years-old/>

https://en.wikipedia.org/wiki/Mitochondrial_Eve

¹⁸ http://changingminds.org/explanations/values/values_development.htm
https://greatergood.berkeley.edu/article/item/how_parents_influence_early_moral_development

¹⁹ The Holy Bible, Acts 5:3; 26:18; Romans 16:20; 1Corinthians 5:5; 7:5; 2Corinthians 2:11; 11:14; 12:7; 1Thessalonians 2:18; 2Thessalonians 2:9; 1Timothy 1:20; 5:15; Revelation 12:13; 2:24; 3:9; 12:9; 20:2,7

²⁰ Matthew 7:26

²¹ Matthew 22:36-39

²² Cheon Seong Gyeong, 2nd ed., p.1313

²³ Cheon Seong Gyeong, 2nd ed., p.861

²⁴ *Cheon Seong Gyeong*, 2nd ed., p. 342

²⁵ *Cheon Seong Gyeong*, 1st ed., Book 10, p.1053