

*What is the deepest motivation driving my thoughts and actions?
(What kind of motivation will lead me to lasting happiness?)*

“The most precious philosophy is to live for the sake of others.” – Sun Myung Moon

All too often, people’s self-love overrides their consciences. The little prompting to sweep the neighbor’s walk, to help the lady with the groceries in the rain, to give more money to the underprivileged, all get buried as self-concern holds its sway. “I’d be too embarrassed to do that,” “I don’t have time,” “I need that money for my own kids” become a person’s self-talk, and the conscience is overridden. Love and concern for the neighbor is subsumed by love and concern for the self—misdirected love—and the good deeds never get done.¹

Because distortions and misperceptions layer over the heart, our consciousness of others and even of ourselves is limited and often skewed. We see “through a glass darkly” so to speak, through the filter of our own needs, wants, fears, hopes, selfishness, and insecurities.¹

It is hard to give things up that are in a person’s own self-interest. Yet when a person does so to serve others, a window seems to open in the heart. It is a window through which the warm sunlight, gentle breezes, and the pure oxygen of the love of God may be seen and felt. For a moment, heaven comes to earth, and the whole world breathes a little easier.¹

Walter, a retired cook, found little motivation to prepare his favorite dishes just for himself, so he often made quantities of soups and stews and brought them across the street to a younger family. This was a good arrangement for both. The older man found it satisfying to cook for someone who appreciated it; and the younger family, low on time and money, benefitted too. The children of the family would always return the cleaned and polished pot or pan to Walter with a warm “Thank you” note inside and sometimes a little handmade gift. These visits and notes and gifts, he said, “make my days.”¹

The heart is at the center of a person’s character. From the heart issues our fundamental impulse to seek joy through loving. It is the conscience that then directs our love to be unselfish and conform to the principles that are reflected in all the great spiritual and moral traditions.

Psychologist M. Scott Peck concurs. He says, “Love is a strangely circular process. For the process of extending one’s self is an evolutionary process. When one has successfully extended one’s limits, one has grown into a larger state of being.”¹

Reverend Moon says, “What is the path for us to live a true life? As we go on the path, the main thing we should keep in mind is to live for the sake of others. Confucius, Jesus, Muhammad and Buddha all affirm this truth. Living for the sake of others is the

Sources:

1- Educating for True Love (International Education Foundation)

2- World Scriptures (Universal Peace Federation)

universal principle that defines the way we should live our lives—the one law of the true way of life.”²

The Dalai Lama recommends that people practice “a radical reorientation away from our habitual preoccupation with self” that does not result in self-immolation but which rather leads to the enhancement, enrichment, and revealing of the Godly self.

Living for the sake of others does not mean obviation of the self—far from it. People who live for others become more truly themselves. Reverend Moon says, “Where do you think you can find your true self? You find it by practicing a life of true love, always living for the sake of others.”²

The impulse to love is the core motivation of the human being. The things we do are either expressions of love, aspirations toward love, preparations to be able to love, or actions taken out of exasperation at not being able to give or receive love properly in relationship to others.¹

Living a life of love for others gives one constant peace, refreshment, vitality, and joy. Fully at ease with the universe, truly loving people can say, as Gandhi did, amidst his labors: “I am always on vacation.” Reverend Moon assures that, with total involvement in living for the sake of others, people come to live in a state of oneness with the universe and with God. In such a life, people are bathed in, soaked in, steeped in love. The truly loving person’s world is a world pulsating with the sensibilities of the heart. The person is intoxicated—“convulsed with joy” in a life of love.¹

Principle #3
We mature our individual character
when our thoughts and actions are motivated
by the happiness and benefit of others.

Discussion:

1. What part of this reading did you resonate with? What is your life experience relating to this principle?
2. What does society usually say about this topic? Why so?
3. Envisioning the week: How do you hope to see this principle in your attitude/thoughts/actions in this next week?

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Mother Teresa could not have overcome her natural revulsion at the sights and smells of the diseased and dying in Calcutta had she not believed that the image of Christ was alive in each person. When she saw filthy people being gnawed on by rats in the gutters, it did not cause her to turn away, leaving them to the trash pile. Instead, she saw them as Jesus in a “distressing disguise” and asserted their eternal value as children of God. Adherence to a strong belief system enables a life of true love. (EFTL)

The mind refers to the inner self, the heart and conscience, the moral and spiritual dimension. The body refers to the outer self, the instincts and practical sense, the material dimension. It functions to preserve and maintain the individual’s personal wellbeing and has a here-and-now focus.

The person’s relationship with him- or herself is a disharmonious and uncomfortable one, often leading to strife in relationships with others. Mature character is a prerequisite for joy and peace. Only those of mature and virtuous characters are able to enjoy and share fully the fruits of true love.

Reverend Moon said, “It is when the divine soul or mind becomes the master of the human body that a person’s love can become God-centered. It is as if God’s mind were coming to dwell within that person.”⁵ Reverend Moon calls this state of character maturity “mind and body unity.” Such integrity is the ultimate requirement for true love to flow.

Jesus was an example of someone who has fulfilled the First Blessing. His actions were so well-integrated with the highest promptings of his mind that he existed in a relationship of oneness with God.

The essence of this training is self-discipline—the fruit of continuous practice of good deeds by curbing the more body-centered desires to conform to those of the mind.

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The mental and physical aspects of animals are in natural harmony, with the inner instinctive impulses directing the body's behavior towards purposeful action. Thus, we admire the dignified beauty and elegant efficacy of even the simple housecat; nary a single movement lacks grace or in any other way betrays its essential and God-given feline nature. Does an oak tree have even an inch—in its trunk, branches, roots, leaves, acorns, bark—that is not true to its own nature? We rely on this absolute integrity of the created world as part of our fundamental security.

Humans of course can also manifest this kind of integrity, and when they do, we see both authentic humanity and a likeness of divinity. The government official who speaks out against a tyrant even though she may be killed, the Oxford graduate who sets up his medical practice in a slum, the middle-class couple who adopts three orphaned siblings with disabilities even though they have several children of their own—these are persons acting in a way that is true to their deepest heart and conscience. This is the unity of mind and body in service to love. For Reverend Moon, this mind and body unity is a prerequisite to altruistic loving. Thus it comprises a principle of true love. But people can quite readily be found out of integrity, living lives of deceit, aggression and degradation that betray their essential nature. How can mind and body unity be better understood? How can it be cultivated?

It is first necessary to review what is meant by mind and body. The mind is also that part of us which is more receptive to the Creator and His inspiration. The mind has a sense of enlightened self-interest; it wisely understands the need for the lesser to sacrifice itself for the greater, because for example, if the nation prevails, the individual citizens prevail too. On the other hand,

What is obviously more challenging and rare is moral dominion of the mind over the body. Such perfection is simply the result of the conscience being given free rein, unimpeded by selfishness. This is moral and spiritual freedom. Like the pleasure of the practiced musician who can play any tune that comes into her head, so the individual who has attained this kind of mind and body unity has the joy of being able to readily act upon any worthy inspiration coming from his heart and conscience. He is free to let true love move and use him. Most people have had at least a temporary experience of this. “She kept on thanking me for caring for her child,” relates Marisa, about the mother who collapsed with illness on the sidewalk, leaving her young son crying. Marisa, a bystander, had offered to take care of the child for a few days. “But I’m a mother myself—how could I not respond the way I did? It was nothing really.” “Nothing” is how automatic it is

Yet Sometimes people can be generous and kind; at other times they are self-absorbed and uncaring. A mother who cares the world for her children may suddenly erupt in anger at the slightest provocation after a long day. Under the stress of losing a key account, a usually kind and friendly boss may take out his frustration on his employees.³

The human experience is that people are disunited in mind and body—that is, they do many things they know they should not do and immediately regret them. They also do not do the many

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good things they know they should do, and they experience the regret and chagrin this brings about. This is a state of mind and body disunity, which prompted even the great Saint Paul to say that there was a war going on between his mind and his “members” or body (see Chapter 9). People seeking moral maturity have traditionally had to go a path of self-denial and sacrifice in order to restore a right relationship between mind and body.

and the extensions of the body—the groups to which they belong, including established social institutions. **No sense of “myself” or “my own” hinders the person from striving for absolute love, truth, and justice for all.** He or she has become willing to take whatever actions are necessary to bring a universal community of true love into being, knowing that ultimately all that she loves will be included in that community of true love. **Reverend Moon says, “You must become a totally selfless person, making yourself a living sacrifice.**

Babies are inherently self-centered. Their world revolves around their bodily needs. As they grow, so does their consciousness of the world around them. They begin to have relationships with others, especially their parents, and in so doing, they learn that they must take responsibility. They must obey. They must learn to control themselves—in basic things like impulse control, control of bodily functions, control of the “me first” impulse that keeps them from sharing and taking turns, expanding to respect for others and property. Immature people continue to focus on their own needs, especially bodily ones, like very small children. They do not learn selfcontrol, impulse control, or to postpone bodily needs, comforts, and desires for the sake of others. They are irresponsible. Marriage therapist Lori Gordon says such people are “emotionally infants” and their hallmark is that they are self-centered: “They expect to be taken care of and to get what they want when they want it, without having to give in return. They know only what they need, see others primarily as objects to meet their needs and are incapable of empathizing with the needs of others.”¹¹ Predictably, this state of immaturity affects their marriages and other relationships adversely.

The body is an integral part of the self; it has legitimate needs and desires. Still, it plays a supportive role to the human mind, which guides it in purposeful activity. The challenge of character development is to set up the appropriate order between mind and body, so that both can function optimally. **In a person of mature character, the inner self directs the outer self. They work in concert, inner and outer, the mind seeking value and the body realizing value substantially. The focus of their partnership is the higher purpose toward which they move.**

The person who lacks a mature character spends many hours of dissatisfaction and inner struggle. The person’s relationship with him- or herself is a disharmonious and uncomfortable one, often leading to strife in relationships with others. Mature character is a prerequisite for joy and peace. Only those of mature and virtuous characters are able to enjoy and share fully the fruits of true love. Reverend Moon said, “It is when the divine soul or mind becomes the master of the human body that a person’s love can become God-centered. It is as if God’s mind were

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coming to dwell within that person.”⁵ Reverend Moon calls this state of character maturity “mind and body unity.” Such integrity is the ultimate requirement for true love to flow.

Jesus was an example of someone who has fulfilled the First Blessing. His actions were so well-integrated with the highest promptings of his mind that he existed in a relationship of oneness with God. “I am in the Father and the Father is in me,” he said. (John 14.11) Jesus partook of the nature of God in his own nature, inheriting His wisdom and love and reflecting His heart and character perfectly. In a similar way, Muhammad once stated, “Who ever sees me has seen God,” (Hadith of Bukhari and Muslim)¹¹ and Buddha said, “He who sees me sees the Dharma” (Samyutta Nikaya iii.120).¹²

What does maturity look like? The state of maturity is a well-integrated human being who is centered on his or her moral faculties. The foremost moral faculty—the heart— is the wellspring of love. Its auxiliary—the conscience—directs the heart’s loving impulses according to right and wrong. A person who lives by the directives of the heart and conscience exercises responsibility—for him or herself, for others, and for the environment.

Self-discipline requires faith, perseverance, and courage. It is the moral directing of the will. Moral will is required for the man to admit to his wife his attraction to his co-worker, for the young woman to run door-to-door in the burning dorm to alert fellow students to the danger, for the teenage boy to publicly denounce the bigotry being practiced in his neighborhood.

Strengthening the Power of the Mind At the same time the body is subdued, the mind needs to be boosted in strength. The essence of strengthening the mind is toughening the moral will. This, like muscle fiber, is built up by daily habit, by the constant small choices to do the right thing despite fear, distress or fatigue. In this regard, individuals need challenges— either given or self-sought—that allow them to encounter adversity as occasions to toughen their moral fiber and develop inner strength of will.

If your body does something wrong, even late into the night, your conscience will stay awake and say, "Stop it, you rascal!" More than that, if you even think about doing something wrong, you immediately feel pangs of conscience. That is why I say, "Before trying to govern the universe, you must first govern yourself' If you don't, your body is the enemy of the universe.

Originally the mind and body were meant to be inseparable, in total oneness.

Looking at human beings, we can see that the mind and body are at war. The mind is important, and the body is important, but most important of all is that you attain the realm where the mind and body are united. That is vital. Even if the entire world were united, if you had not attained unity between your mind and body, you would be disconsolate. A person torn by this sorrowful struggle would not find a place in the united world, but would be rejected. He or she would be repelled. So before we strive to unite the world, before we strive to achieve the ideal vision of a

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new world, we have to discover within ourselves the ability to resolve the conflict between mind and body and set them in harmony. On the foundation of mind-body unity, there will emerge free and peaceful individuals, free and peaceful families, tribes, peoples, nations, and a world of peace and freedom. (CSG)

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