

The Ethics of Healing and the Healing of Ethics: Reconciling Eastern and Western Perspectives

Dr. David A. Carlson
Unification Theological Seminary, USA

I . Introduction

We live in a time of unprecedented change. The ways in which people think, feel, and act are all changing. We discern through the mass media some of the changes taking place, symbolized perhaps, by the "internet." We observe with stunned fascination the sheer volume of information available and we grow dizzy at the magnitude and the rate of change. One area in which dramatic change is taking place is the field of health, healing and medicine. New perspectives and new paradigms are emerging which challenge the ways in which we have traditionally approached the whole realm of medicine, health, and the phenomenon of disease.

Perspectives on health and healing have always been of great interest to me. When I first encountered the *Divine Principle*¹⁾ in 1972 I felt it offered me deeper insights into health and healing than I had had before. The *Divine Principle* has been systematized philosophically as *Unification Thought*²⁾ and this serves as my major source for this paper. There are a number of principles in *Unification Thought* which are directly relevant to health and healing and I will be drawing our attention to these.

In this paper I will address what might be called the philosophy of healing. The notion of "healing" in its broadest sense encompasses the physical, the emotional, and the spiritual, all of which can be seen to be related. I will speak both about the ethics of healing and the healing of ethics. The ethics of healing concerns the influence

which a healer (doctor, parent, friend, etc.) has on the one who is healed, in virtue of the relationship existing between the two. A loving personal, warm, caring, familial, encouraging, and compassionate attitude on the part of the healer often carries enormous healing potential whereas a detached, cold, clinical, formal, matter-of-fact approach, may work but have limited effect, far less than what it might have. The ethics of healing thus must address some very important issues, not the least of which must include the quality of the interpersonal relationships existing between people as a real vehicle of healing. The healing of ethics, on the other hand, concerns the phenomena of healing which can manifest, often almost miraculously, in the one to be healed, and which can occur in the context of such loving, personal and compassionate attention on the part of the healer. The healing of ethics thus also concerns the interpersonal relationships between people. Furthermore, it concerns the prevailing mental state and the mind-body relationship of the person to be healed. In both the ethics of healing and the healing of ethics, such qualities of mind as faith, love, hope, trust, compassion, confidence and caring are essential. Certain ethical and moral kinds of behavior, certain beliefs, attitudes and values, bring optimal results in both cases. The mind/body connection is, as will be argued below, of great importance.

I am not a medical doctor, although I have studied some of the medical sciences (biology, chemistry, physiology, anatomy, etc.). Nevertheless, I am convinced that any intelligent person should be capable not only of understanding important principles concerning health and healing, especially in regard to their mind, their body, and the relationship between them, but should also be capable of applying these same principles in their life.

I . The Non-Scientific Dimension: The New Factor in Health

It is becoming almost an axiom that attitudes of love, faith, belief, caring, trust, compassion, etc. promote healing. "Numerous studies have shown that attitude may be a mechanism of profound importance in determining the course of some cancers."³⁾ Consider the following:

There was a lady of my tribe who became seriously ill and bedridden... She slept all the time and didn't seem to have any appetite — she was just wasting away. Some doctors thought it might be

tuberculosis but they could not get a correct diagnosis.... This lady had taken in a young boy who was her nephew, but she was raising him as her own son and he loved her very much. He was not a medicine man... He was just an ordinary boy. But one thing he did have was love for this woman, whom he looked upon as his mother, and he decided to stay with her around the clock. All he had to offer her was running errands, getting her water, and changing the bedding. On the fourth day of his vigil she awakened from the deep trancelike state that she had been in and her strength started to return... One of our elders said, "It was the power of his love that caused her healing to take place."⁴⁾

I consider such a phenomenon as very significant, even though it might seem, on the surface, so "casual." What is going on under the surface? Is such a phenomenon necessarily contrary to the realms of Western scientific medicine? Is there a lesson to be learned here, especially for Western doctors? The above account is taken from a Native American spirituality. It has often been noted that healing can be promoted, if not completely effected through adherence to a religious/spiritual worldview: "Patients cited their belief in their doctors, in medical science, and in God. The key factor was that they had strong faith in something that prevented them from feeling helpless. There are countless such examples of the mind's power over the body."⁵⁾ It is in a religious/spiritual worldview that one inevitably finds promoted such qualities as love, faith, hope, compassion, etc. "... all the patients completely and sincerely committed themselves to the will of God."⁶⁾ Thus, Borysenko states that:

We are entering a new level in the the scientific understanding of mechanisms by which faith, belief, and imagination can actually unlock the mysteries of healing.⁷⁾

In *Unification Thought* the importance of the mind/body relationship as well as of faith and belief are clearly asserted as will be more fully elaborated below.

III. Western and Eastern Health Perspectives

To create a new culture in our age of the global village will take much effort. Many of our cities today are very polluted and it will

inevitably be some time before we have a pure, clean, and unpolluted environment. Until the time that we do have a clean and unpolluted environment health, and the means to best protect and maintain our health, will continue as important considerations. Let us consider views of health/healing as they are held in the West and the East.

Western medicine has experienced tremendous success. It has lengthened our life span and alleviated, if not eliminated, many of the diseases and illnesses which have plagued humanity for most of its history on this planet. However, there are now indications that some of these may be returning to haunt us. More resistant strains of disease agents have been documented. The achievements of Western medical expertise and sophisticated technology have saved innumerable lives. Its techniques are often life-saving, especially in emergency situations. There is much to be said in praise of Western medicine in this regard. At the same time, tremendous strides are being made in the "non-traditional" ways of healing. Homeopathy, herbs, chiropractic, massage, naturalistic medicine, flower essences, Eastern techniques such as shiatsu, Reiki and acupuncture, and meditation, just to name a few, are all becoming very popular and have many success stories. We have come a long way since the time of the "Yellow Emperor."⁸⁾

Presently, along with its great successes Western medicine is beset by certain problems. Medical costs and insurance are high and many people, especially the elderly, cannot afford the quality of care they may need. Often the system itself becomes corrupted. Doctors must worry about malpractice insurance. But these are external problems and not really the focus of this paper. A more troubling problem, as I see it, is the underlying scientific/materialistic and analytical perspective which grounds the very approach taken by most doctors trained in the West, especially concerning the nature of disease, and the way to restore one back to health, to the point where they are free from disease. This perspective has little room for the important internal qualities mentioned previously. Such a perspective might be called the "biomedical model." In the words of a doctor, "...the biomedical model discounts or entirely writes off the importance of the mind, looking instead for purely physical causes of changes in health and illness."⁹⁾ Many people are convinced that in our time such a perspective is too limited, since it cannot account for many of the healing phenomena which have occurred. One modern approach, beyond the traditional view, is that of "transpersonal healing," or healing that can be effected even from a distance. This kind of healing goes for beyond the bounds of traditional Western healing perspectives. In such a

phenomenon as transpersonal healing, the more internal attitudes of love, care, compassion, etc. are essential and apparently very effective. With the newer models of healing, one's mind, body, and their relationship, are all important. The body and mind are not at all separate as the new field of Psycho-Neuro-Immunology (PNI) has begun to show. "... our minds have the ability to spin out endless imaginings that are quite real to the body, imaginings that unleash the hormones and neuropeptides that tell the body what to do."¹⁰ A Harvard psychiatrist reports "that mental health is the most important predictor of physical health."¹¹ The body, itself, has its own innate intelligence which is able to effect profound healing when allowed free rein, and not inhibited (for example, by depression or drugs). "The mind can heal itself. It can do so because it has a healing system."¹² The mind has incredible healing power over one's own body, and even at a distance one can influence another person's physical well-being wherein the mind/body connection serves as a channel of healing. This kind of phenomenon certainly should expand our perspective on healing considerably. We must begin to consider realms beyond the purely physical, i.e., the emotional and spiritual realms. Energy fields, which can be detected scientifically by means of Kirlian photography, are constituent elements of these realms and open up new vistas for Western science and medicine. These are the realms dealt with in religious and spiritual paths.

There are many books now being offered on healing.¹³ Some of these are written by Western medical doctors,¹⁴ some of whom have been trained in the traditional Western perspective. These doctors will sometimes offer small criticisms of Western medicine, and ask for more flexible and open-minded attitudes, especially on the part of their Western colleagues. Andrew Weil writes:

Most of the treatments I had learned in four years at Harvard Medical School... did not get to the root disease processes and promote healing but rather suppressed those processes or merely counteracted the visible symptoms of disease. I had learned almost nothing about health and its maintenance, about how to prevent illness ... I was looking for insight into the source of healing power, and the interconnectedness of magic, religion, and science. I wanted to understand how the mind interacts with the body... My medical training made me want to flee from the world of invasive, technological treatment toward a romantic ideal of natural healing... I would not want to be treated the way I had been taught to treat others, unless there were no alternative.¹⁵

Often these books on alternative methods of healing contain

numerous testimonies of people who have been helped by means of Eastern views of healing, to which they turned once all the Western ways had failed to help. Of course, in many cases people would turn to the Eastern ways only "as a last resort." This is probably a wrong attitude. Each approach has its advantages and a balance is necessary; Eastern and Western can best function in a complementary fashion. Eastern ways can serve to preserve and maintain health; Western ways can often help in a crisis or emergency. We must use wisdom in regard to how we balance them in our own life. As one doctor has expressed it:

Do not seek help from a conventional doctor for a condition that conventional medicine can not treat, and do not rely on an alternative provider for a condition that conventional medicine can manage well.¹⁶

As the Eastern and non-traditional perspectives, with their internal dimensions, become more and more popular, increasingly called into question are the philosophy and underlying assumptions of Western medicine, which, with its focus on external things, and scientific and materialistic in its approach wherein it sees the body as a machine with no meaningful connection with the mind, appear to be limited. There is, on the part of some, a desire for some kind of unity of Western and Eastern perspectives, but no one has a basis for it, a philosophical view or rationale that might allow one to combine the two in a natural and logical way in which it can be seen how they naturally, indeed inevitably, work in tandem.

Many still hold Western healing to be superior and claim that it can do everything. With its antibiotics, pills, and prescriptions, it has become the golden calf in some ways. They scoff at the Eastern ways because of the Western technological miracles (heart transplants, brain surgery, antibiotics etc.) in contrast with the Eastern methods (meditation, "superstition, magic, hocus-pocus"). Especially is this true in our time, when there exists no rationale for complementarity or unity. There is a philosophical and practical tension between the viewpoint/philosophy and practice of traditional Western medicine and the viewpoint/philosophy and practice of non-traditional Eastern medical views. Andrew Weil states how the two different philosophies lead to very different courses of practice:

In the West, a major focus of scientific medicine has been the identification of external agents of disease and the development

of weapons against them... In the East, especially in China, medicine has had quite a different focus. It has explored ways of increasing internal resistance to disease, so that, no matter what harmful substances you are exposed to, you can remain healthy.¹⁷⁾

I think that the tension is unfortunate because I believe that both views are valuable and can serve each other by working together to heal people.¹⁸⁾ The tension arises because of the gap existing between the two ways of healing. Interpretations of the nature of disease, of the nature of the healing process, and of the nature of the human being differ, and need to be brought into some kind of unity, both philosophically and practically. Can this gap be bridged? Can this tension be removed? Can the two perspectives be integrated into what Andrew Weil has described as a "healing system"?¹⁹⁾ I believe that *Unification Thought* can integrate the two philosophically and show the purpose, design, and function of the human being as a healing system, a context in which both ways find their true integration. I will elaborate somewhat on the principles within *Unification Thought* which are relevant to healing, and which can integrate Eastern and Western views.

IV. Unification Thought: A New Philosophy for Health and Healing

I believe *Unification Thought* can integrate Eastern and Western views of healing because not only does it hold the principles of science, so essential in the West, as valid (they originate in God,²⁰⁾ it is also very explicit in its reliance upon God; it is a God-centered philosophy. The most recent text opens, in fact, with the sentence "*Unification Thought* begins with God"²¹⁾ This more spiritual orientation, which validates the internal dimension of love, faith, belief, compassion, etc., is essential in the East and from what has been stated above, a belief in God, or in some type of spirituality is extremely important, if not essential, in the maintenance of good health. "Thoughts of God, when brought to the forefront, are much more powerful than when mixed into the background of daily concerns,"²²⁾ *Unification Thought* validates and harmoniously integrates both perspectives in a logical philosophical system. Furthermore,

Unification Thought is explicitly intended to solve "various realistic problems in a new dimension."²³⁾ Matters of health and healing are certainly realistic problems today. More and more people are expressing concern about health, both mental and physical. Since the mind and body were both created by God, there is a power and a system by which they are intended to function and relate with each other. This can be called a "healing system," which dramatizes the significance of *Unification Thought* because, as Andrew Weil has noted: "We already know some of the mechanisms of healing, but without the concept of a healing system, we cannot take this knowledge and put it together into any useful constructions."²⁴⁾ *Unification Thought*, I contend, is a philosophy which can underlie precisely such a healing system. Just as the body itself functions according to natural laws which have the potential and capacity to help it remain healthy, so too the mind. There are spiritual laws which influence the mind, and therefore the body. Of course, human responsibility is connected to the laws of the mind. Thus, spiritual paths always require personal discipline. Ideas about the nature of disease, the nature and mechanism of the healing process, and the psycho-physical nature of the human being are all set forth in *Unification Thought*, explicitly or implicitly. A new perspective in philosophy, a "head-wing view," it also provides a meaningful context in which to understand the role of the basic principles of physics, chemistry, and biology, as well as the principles of psychology and sociology all of which are known today to have a profound influence on one's health, and healing in general. *Unification Thought* goes beyond the hard and soft sciences, however, in even clarifying the existence of the invisible world of spirit, the world after physical death. Therefore, I believe it can embrace both the best of Western medical knowledge, and the very latest ideas in healing theory from the Orient and integrate them in a higher and comprehensive philosophy. Thus, both Western and Eastern medical perspectives can find genuine harmony, and even a new sense of purpose, in *Unification Thought*.

V. The Unification Thought Perspective on Health and Healing

Let us now consider some of the principles which are set forth in

Unification Thought in regard to health and healing, and about the human being, *Unification Thought* addresses issues on all levels: physically, from the individual cell up to the body in its relationship to the mind; human emotional and spiritual relationships with other people, and our relationship to the environment. It does not contradict the Western perspective, but rather validates it, and it resonates with the insights which are coming from the East. "According to the teacher of the Divine Principle, "The mystery of the universe is contained in a cell."²⁵⁾ The cells, tissues, organs, and organ systems of the body are all connected as "correlative elements of subject and object."²⁶⁾ All cells of the body are connected with one another because "the blood and the lymph circulate in the body, connecting the cells."²⁷⁾ Furthermore, the physical body as a whole is animated and guided by one principle, one vital force: "Life is subconsciousness existing within the cells and tissues of living beings. Life has the capacity of sensitivity, perceptiveness, and purposiveness."²⁸⁾ The importance of this is that: "the protoconsciousness senses the structure, constituents, qualities, and so on, of the cells and tissues intuitively. Furthermore, the protoconsciousness senses even changes in the situation inside the cells and tissues."²⁹⁾ It knows the healthy condition and status of the cells. Finally, "In the human body, there are functions constantly operating to receive various kinds of information from outside and from inside of the body, to process the pieces of information, and to respond to them."³⁰⁾ Of particular interest here is the fact that information from inside the body is received, processed, and responded to. In short, the body knows what and how it is, how it should be, and it wants to stay that way, that is, it wants to stay in tune (or in harmony) with the laws according to which it functions. It is true, as Andrew Weil states, that "the healing system is a functional system, not an assemblage of structures that can be neatly diagrammed like the digestive or circulatory systems."³¹⁾ The body in which the healing system is functioning at its full capacity is a healthy body. The laws, according to which the body functions, originate from God, as noted previously. The body wants to be healthy. This agrees with current thought. Andrew Weil states:

The body wants to be healthy... Healing is a natural power...
The body is a whole, and all of its parts are connected. There is no separation of mind and body.³²⁾

Let me summarize: from a *Unification Thought* perspective, the body wants to be well. There are harmonious giving-receiving

relationships on all levels of existence, from the cellular level up to the level of organ systems and beyond. All of these take place in accordance with the divine purpose of creation and are guided by the life force inherent within the body. When functioning well, this healing system will maintain our health. As Weil contends, the body wants to be healthy because health represents efficient operation of all of its systems.³³⁾

Unification Thought would add only that this is the case, not because the body is a marvelous machine, but because there is a consciousness latent in the body which is aware of the body, its purpose, design, and function, and guides the body to achieve its purpose of remaining healthy.

The lowest level of mind or intelligence (ie. in the cells and tissues) is able to manage most affairs of the physical body and maintain the body's healthy state and condition, especially when it works in tandem with higher levels of awareness. What is important to realize is that our mind and all the emotions, thoughts, and imaginations therein have an influence or impact upon our body. This is true down to the lowest level: "Outside the biologist's test tubes and flasks, DNA gets influenced by your every thought, feeling, and action."³⁴⁾

With this view of the psycho-physical nature of the human being in mind, let me address the nature of disease. According to the principles in *Unification Thought*, disease can occur when healthy (harmonious) give-receive action on any level weakens or breaks down. When the body's integrity breaks down, when its ability to resist disease decreases, when the possibility of foreign agents invading the body increases, disease can occur. The normal, healthy giving-receiving action will break down and become less efficient and this can lead to disease. Contributing factors to such a condition are manifold. Stress, emotional upset, depression, poisoning, poor exercise, poor diet, negative thoughts and feelings, even a negative imagination can have a profound impact upon the body. It is believed now that even the cell can retain some memory of the body's medical condition. "There is no biochemistry outside awareness; every cell in your body is totally aware of how you think and feel about yourself."³⁵⁾ The new field of psycho-neuro-immunology or PNI has added much to our wisdom in this area. Joan Borysenko states:

The effect of mind on immunity is a research interest ... The immune system, the body's front line of defense against disease; the cardiovascular system; the brain and nervous system — all have been explored independently. In recent years, however,

neuroscientists working with psychologists and immunologists have forged a new scientific discipline with the tongue-twisting name of psycho-neuro-immunology, or PNI, a field that explores the body's most subtle interconnections ... What we see ... is a rich and intricate two-way communication system linking the mind, the immune system, and potentially all other systems, a pathway through which our emotions — our hopes and fears — can affect the body's ability to defend itself.³⁶⁾

Each person is a psycho-physical unity, with a close and intimate relationship between the mind and body. There are relationships on every level of existence, even within the cells.

It is believed by some today that most diseases break down into a small number of distinct categories of causes and that if these causes were addressed, many of the diseases which afflict us could be prevented or eliminated. Actually, there are "germs" and harmful bacteria all around us, in our environment. Most of the time, our body and its immune system are able to protect us from these disease agents. However, upon occasion, when our "resistance" is lessened we can get sick. If we were able to maintain our immune system at a high level of efficiency so that it had a sufficient level of resistance, we might never get sick. One common danger to our health is stress and how we handle it.

Borysenko has described the "stress-hardy personality" as including the attitudes of commitment, control, and challenge.³⁷⁾ These are the qualities one will find emphasized in the Unification lifestyle: a commitment to God and spirituality, control of one's life as opposed to feelings of helplessness, and challenge which is an important part of personal growth.

Once the body's ability of healing is decreased to a critical point, other complications may occur, leading to more serious health situations. One problem is that our environment is highly toxic from air pollution, contaminated water, toxins in food, drugs, cosmetics, and other sources of toxins, including energy.³⁸⁾ Noise pollution and mental pollution (negative emotional energy, etc.) also assail us. It apparently does not take much for an average person to get sick, especially when their immune system is weak. Surely creating a clean environment (spiritually, emotionally, and physically) is an important aspect of creating a new culture in the age of the global village.³⁹⁾

Interestingly enough, at this time in South America, the Reverend and Mrs. Sun Myung Moon are making efforts to create a new

community and Rev. Moon has commented on the clean air and water of the region, in contrast with the dirty air and water in many places globally, especially in large cities. He has cautioned that in the future people may come to the point of conflict in their search for clean water and air.⁴⁰⁾

VI. Conclusion: Basic Human Wisdom Concerning Health and Healing

Unification Thought teaches that people properly should naturally acquire the wisdom to know how to live in order to stay well. Such wisdom is an important dimension of the education people should receive as they grow. Man is naturally endowed with dominion and creativity; yet in order to develop them, he needs to practice and make effort ... In order for man to perfect his dominion and creativity, he needs also to be in good health and in good physical fitness.⁴¹⁾

Also a person's "physical strength must be built up."⁴²⁾ A person should gain through education the wisdom pertaining to a healthy and health-promoting lifestyle. One needs to learn how to maintain good hygiene, to eat well, to exercise properly, and must have sufficient fresh air and sunlight, sleep and rest, etc. Deepak Chopra, a popular new age doctor says we need fresh food, pure water and air, sunlight, moderate exercise, balanced, refined breath, nonviolent behavior and a reverence for life, and love, positive emotions and free expression of emotion.⁴³⁾ *Unification Thought* concurs. Unfortunately, human beings lost such wisdom because of what is called in religious terms the Fall of man.⁴⁴⁾ Because of the fall, human beings became separated from their origin and creator, and so they lost the wisdom they should have quite naturally achieved as they grew. Such wisdom was lost to us in the beginning, and the history of medicine and medical advancements illustrates what a long restoration path has been necessary for us to get back to our originally intended situation. Now, however, we are living in a time when much traditional wisdom is being restored to us and we are gaining insights into health and healing. People are beginning to see, to feel, to seek, and to know what to do to gain better and better health. There is abundant literature at present which documents the many ways people are now finding to improve their health, physically, emotionally, and spiritually. This concern for overall health and well-being is an indication that many

people are now coming to the point where a return to our original health is a possibility.

What will make a difference is for people to recognize the importance of holding a "healing" philosophy and living according to it. To be connected intimately to the source of all life and health, that is, God. People will benefit from making what Andrew Weil calls a "mental shift," in making which they can find "the master key that unlocks healing."⁴⁵ *Unification Thought* is such a "healing" philosophy. It embraces the human being in every dimension of life, the physical, emotional, and spiritual, and can promote healing in all of them. This is one aspect of creating a new culture in the global village.

Endnotes

- 1) HSA-UWC, *Divine Principle*, New York: HSA-UWC, 1973.
- 2) UTI, *Essentials of Unification Thought*, Japan: UTI, 1992. This is the most recent edition of the text. There have been previous editions entitled *Unification Thought* (1973), *Explaining Unification Thought* (1981), and *Fundamentals of Unification Thought* (1991).
- 3) Joan Borysenko, *Minding the Body, Mending the Mind, Reading, Massachusetts: Addison-Wesley Publishing, 1987, p.11.*
- 4) Bear Heart, *The Wind is My Mother: The Life and Teachings of a Native American Shaman*, New York: Clarkson Potter, 1996, pp. 156-57.
- 5) Borysenko, p. 12.
- 6) *Ibid.*, p. 11.
- 7) *Ibid.*, p. 10.
- 8) Ilza Veith, transl., *The Yellow Emperor's Classic of Internal Medicine*, Berkeley, Calif.: University of California Press, 1970.
- 9) Andrew Weil, *Spontaneous Healing*, New York: Alfred A. Knopf, 1995, p. 65.
- 10) Borysenko, p. 17.
- 11) Quoted in Borysenko, p. 25.
- 12) Weil, p. 6.
- 13) See, for example, Paavo Airola, *How to Get Well*, Phoenix, Arizona: Health Plus Publishers, 1974; Joan Borysenko, *Minding the Body, Mending the Mind, Reading, Mass.: Addison-Wesley Publishing, 1987*; Deepak Chopra, *Ageless Body, Timeless Mind*, New York: Harmony Books, 1993; Andrew Weil, *Spontaneous Healing*, New York: Alfred A. Knopf, 1995; Diane Stein, *Essential*

Reiki: A Complete Guide to an Ancient Healing Art, Freedom, Calif.: The Crossing Press, 1996, to list just a few of the many titles available, at present. Many more are appearing each month.

14) For example, Andrew Weil, author of *Spontaneous Healing* and a graduate of Harvard Medical School is seeking new perspectives.

15) Weil, pp. 13-14.

16) *Ibid.*, p. 226.

17) *Ibid.*, p. 4.

18) This is actually the case at Ishiin Hospital in Japan where a number of healing methods are utilized in an integrated manner. Its success in curing cancer is notable.

19) Weil, p. 65.

20) "The laws that exist within God are original laws. When original laws manifest themselves in the created world, they appear in two aspects... the norms in human society, such as ethics and morality... [and] the laws of the natural world." Quote taken from UTI, *Essentials of Unification Thought*, New York: UTI, 1992, p. 5. These laws of the natural world would, of course, include all the laws of physics, chemistry, biology, and so forth.

21) *Essentials*, p. 1.

22) Borysenko, p. 41.

23) UTI, *Unification Thought*, New York: 1973, p. xv.

24) Weil, p. 65.

25) *Unification Thought*, p. 32.

26) *Essentials*, p. 54.

27) *Ibid.*, p. 76.

28) *Ibid.*, p. 323.

29) *Ibid.*, p. 324.

30) *Ibid.*, p. 341.

31) Weil, p. 65.

32) *Ibid.*, pp. 36-8.

33) *Ibid.*, p. 129.

34) Deepak Chopra, *Ageless Body, Timeless Mind*, New York: Harmony Books, 1993, p. 223.

35) *Ibid.*, p. 24.

36) Borysenko, pp. 12-13.

37) *Ibid.*, p. 24.

38) Weil, pp. 157-70.

39) See, in this regard, UTI, *Essentials of Unification Thought*, Japan, 1992, sections on Axiology, pp. 131-166, Education, pp. 167-201; and Ethics, pp. 203-201. These sections set forth the