

# THE ERA OF HUMAN COMPLETION

Boas J. Yu

# THE ERA OF HUMAN COMPLETION

Boas J. Yu

# THE ERA OF HUMAN COMPLETION

The Era of Human Completion

by Boas J. Yu

Boas J. Yu

Copyright © 2013 Boas J. Yu All rights reserved.

Permissions to reprint texts and poems of Woo Myung in this book were granted to the author by Cham Publishing in South Korea.

## About the author

Dr. Boas J. Yu received her Doctor of Education (EdD) from Teachers College, Columbia University, New York; and is certified by American Nurse Credentialing Center as a Gerontological Clinical Nurse Specialist and a Family Nurse Practitioner; and also certified by National League of Nursing as a Nurse Educator.

She received her Master's degree in nursing from the College of New Jersey and Post-Masters certificate from University of Massachusetts at Boston. Her Bachelor's degrees in psychology, sociology, and nursing were completed at Rutgers University and Fairleigh Dickinson University, New Jersey. She is currently teaching at School of Nursing and Allied Health Professions, Holy Family University, Philadelphia, PA as an associate professor.

## Table of Contents

Acknowledgments

Foreword

### Chapter 1.

#### **Introduction to the Human Completion**

Introduction to the Human Completion 14

The Creator and Man 16

Are Human Beings Incomplete? 18

What Is the Human Completion? 21

A Complete World 25

Woo Myung 27

### Chapter 2.

#### **The Human Mind**

The Human Mind 32

What Is the Mind? 35

The Human Mind: the False Mind 38

Negative Mind vs. Positive Mind 41

The Human Sin 43

Suffering and Burden 47

Dead Consciousness 50

Mara 53

True Resurrection and Salvation 55

Do you Know Where You Will Go After You Die? 57

The Human Soul 59

Heaven 61

## Chapter 3.

### **The Universe Mind**

- The Universe Mind 64
- The Universe Mind: the True Mind 66
- Where Do You Live? 71
- Perfect Truth 73
- Wisdom 75
- The True Existence of the Divinity 77

## Chapter 4.

### **The Maum Method to Cleanse the Mind**

- The Maum Method to Cleanse the Mind 82
- The Subtraction Formula 84
- The Path to Sainthood 87
- Faith 89
- The Future of Mankind 92
- The Dawning of a New World 97

## Chapter 5.

### **Educating for the Human Completion**

- Educating for the Human Completion 102
- The Subtraction as an Emphasis for New Human Education 106

## Chapter 6.

### **Scientific Research Studies on the Maum Method** 112

## References 118

## Qualitative Research Article

“Seeking the Unknowing: A Phenomenological Study on Maum Meditation in Korean-Americans” 124

## Appendix A

“How to Become Truth and Why One Must Not Fail to Reach Truth” in Heaven’s Formula for Saving the World (Woo, 2013, p. 29 - 38) 152

## Appendix B

“Only People Who Go to Heaven While Living Can Live in Heaven” from The Way to Become a Person in Heaven While Living(Woo, 2009, p. 137 – 141) 164

## Appendix C

Selected Poems of Woo Myung 170

## Appendix D

Time Line 188

## Appendix E

A Curricular Syllabus Example: “Pursuing the Origin of Human and Recovering the Origin of Human,” from Korea Advanced Institute of Science and Technology (KAIST), South Korea 198

A Curricular Syllabus Example: “Now is the Turning-point in my Life,” from Korea Advanced Institute of Science and Tech-

nology (KAIST), South Korea 203

A Curricular Syllabus Example: “Maum Meditation,” from  
Dongshin University, South Korea 208

## Appendix F:

The Locations of Maum Meditation Centers 218

## Acknowledgments

I would like to express my most sincere gratitude to the Holy Trinity, the Divine who made everything possible in this world. For without the Truth, the world both seen and unseen by human eyes, could not have existed. There had been no beginning and no end; it was just the Universe as it always was.

I humbly thank the Truth to know what exists and what does not exist. I am grateful to recognize the world of the Truth; and understand the infinite and vast blessings bestowed upon the world and its beings.

## Foreword

The dawning of new era of human completion has begun. This time period is marked by achievement of what was previously unreachable for human beings; anyone can know and become the Truth.

We had always been searching for answers to questions: Where does man come from? Where does man go after death? Why do we live? What is the purpose of our human existence? These fundamental questions have eluded us since the very early ages of humankind. Many philosophers, thinkers, scholars, and scientists alike throughout the times had been pondering, exploring, and examining these seemingly unsolvable puzzles. We still didn't seem to be any closer to finding answers to these questions, despite of the fact that related philosophies, ideologies, and theories had existed abundantly and actively taught and debated upon.

The writings and teachings of Woo Myung, however, are bringing hopes and very real possibilities to reach the Truth – for anyone. The Maum method was developed to cleanse away the human mind, which is the key to becoming the Truth. Through the method, the change of the human mind into the Universe mind occurs and this results in a miraculous transformation of

non-existence into existence.

This book will explore many writings and teachings of Woo Myung, who founded Maum Meditation in 1996, in hopes of bringing people to the life of the Truth through enlightenments of the mind. His revolutionary vision is to awaken people of this world to the true consciousness by discarding the falseness that exists in each individual. The creation of a path to the true world where anyone can enter into the sainthood, with great peace, freedom, liberation, and happiness, is the ultimate goal he had been working toward ever since.

Chapter 1.

# Introduction to the Human Completion



# Introduction to the Human Completion

“It is the age of man because man is the master and it is when man lives that everything in the world becomes complete.” (Woo, 2013, p. 205).

Since ancient times, many thinkers, scientists, and philosophers throughout the ages have pondered the idea of God and His connection to humankind. Quite often, this usually stems from most basic and fundamental questions such as “Is there a God?” and “Why do human beings exist?” The typical scholarly approach of development of theories, models, and principles are merely attempts of deep contemplation on these inquiries, hoping answers would be found somewhere and somehow along the way.

As scientific and logical as modern scientists and researchers try to be, these types of questions are still vexing and seemingly unsolvable. In *A Brief History of Time: From the Big Bang to Black Holes*, Stephen Hawking (1988) stated; “What is it that breathes fire into the equations and makes a universe for them

to describe? The usual approach of science of constructing a mathematical model cannot answer the question of why there should be a universe for the model to describe.” (p.174). There is something that is undercurrent in all things that simply cannot be negated by the modern sciences and philosophies (Barr, 2003; Spitzer, 2010). That which is undercurrent, can presumed to be God or a higher being.

# The Creator and Man

Woo Myung (2005; 2012) writes that the original foundation is the Creator; this existence created the world and all things within it. It is a living, non-material existence which exists divinely with omniscience, omnipresence, and omnipotence. This Creator is the body and mind of the Universe, also known as the great Soul and Spirit, which created the stars, the sun, the moon, the earth, all creations, and mankind.

The original Creator does not have form and shape, but all things that exist are the Creator and the children of the Creator. The Creator which created all things, created the world into existence from non-existence – from conditions that are the “cause” to existence that is the “result” – by the harmony and balance of nature which is the natural order of the Universe. Likewise, man will also live according to the natural order of the Universe. (Woo, 2012, p. 94).

All things within the world are His children, created and given form; they are this very existence itself. The origin is the

master; all material things come from the origin and return to it. Because all material things have a lifespan, there is nothing that is everlasting. This is the way of the world. No matter how hard a man would try to attempt immortality, he cannot exist forever.

Only the Creator can make the man’s *mind* become the world. And the world will live forever in the land of the Truth, when the man’s mind is being born with the body and mind of the Truth. This spiritual creation is rebirth of a man through the word of God, the master of the world of Truth. The word *eternal* only applies to the land of Truth, which does not disappear. The soul that has been reborn in this eternal land of Truth will live forever.

## Are Human Beings Incomplete?

The Bible states man was made in an image of God; that is a higher being, perfect and complete. Yet many religions of this earth teach people need to be saved, so that they may enter heaven upon death. This means that people are not perfect or complete, since they need to seek salvation and absolution of their sins from God. In *Stop Living in This Land, Go to the Everlasting World of Happiness, Live There Forever* (2012), Woo Myung wrote:

When the Creator created man, he was made to resemble him. However, man made his own self-centered world by copying what is in the Creator's world. He lost his original nature and began to lead a selfish life, but it enabled civilization to progress; man's greed enabled the population of the world to multiply rapidly and without it, mankind would have died out naturally. The Creator will come to the world to save mankind at a time in the world when it is populated to capacity. Human life, like the life of a mayfly, is meaningless, yet at the same time, it is the will of the Creator to "harvest" man when the human population is at the its densest – that

is, it is the Creator's will to save people when there are as many people living in the world as possible. Now is the time of that harvest. We should live forever in the land of God by becoming one with the mind of God instead of dying meaninglessly with resentments and regrets. The reason and purpose man is born into the world is to live forever. (p. 24-25).

According to Woo Myung (2012), a human being is incomplete due to his self-created mind world that is self-centered. Because he is incomplete and imperfect, he is a sinner. Through repentance and penitence, he may cleanse his mind and enter heaven.

Man is incomplete because he is false and fake; he lives in his own world made by taking pictures of the world, of the land of Truth. He is dead and a sinner because he betrays the original master, the master of the world and the origin; he copies the master's world and makes it his own world. Emptying and discarding this mind world is repentance and penitence. If one has completely destroyed his world and his self also no longer exists, he is able to go to the world of the master. Being born and living in the heaven amongst heavens, which is the master, is the land of the true heaven. The place where this is accomplished is the place where the ultimate purpose of all religions is realized. Instead of being bound to one's wrongful preconceptions, he who comes to the place

where one can actually become the Truth and repents, will live. (Woo, 2012, p. 60-61).

One can become complete and perfect by cleansing his human mind that is full of greed, regrets, wants, inferiority, and inadequacy. “Rather than learning how to possess more... learning how not to possess is the way to become complete and live a better life...a mind full of greed is always anguished; and a life lived following one’s anguish is without action; it is a life with thoughts leading only to more thoughts.” (Woo, 2012, p.79).

## What Is the Human Completion?

“Now is the time of human completion, the age of Universal order, and it is the time for the world to become one. It is a time when everyone can become the mind of God, of one mind, the righteous mind. It is the time to live a life of Universal order.” (Woo, 2012, p. 23).

When one has succeeded over one’s self by discarding and cleansing his own human mind, then he becomes a complete being. “To be complete is to be without death, and the world that lives eternally is the complete world.” (Woo, 2012, p. 39). The human completion can be achieved by applying a method to cleanse oneself to arrive at such results. This method will be discussed in chapter four. When one’s mind and body is reborn as the great Soul and Spirit itself, he is reborn as the child of God. This is resurrection. This is eternal, everlasting life, where one becomes the Truth itself. Woo Myung (2012) defines human completion:

Human completion is becoming God's mind by subtracting all of one's own minds. One will then be able to live well for he will have wisdom and his mind that is the Soul and Spirit will live eternally. Subtracting all human mind – all the mind one has, that he has “eaten” – is completion. (p.80).

Often, people do not understand why they need to be one with the Universe. It is because one needs to discover and become his original self, or True Self, in order to fulfill his human potential. He must successfully achieve this state during his present lifetime while he still has his body. There is no guarantee of a second chance at this.

So then, it is vital that everyone has this chance to accomplish his full potential. The method developed by Woo Myung provides this opportunity. Each of the eight levels would lead to enlightenments in succession. For example, when a student masters the first level of the meditation, he would be awakened to his True Self, which is his original nature. The eight levels of this method will be introduced in chapter four of this book.

Woo Myung, through timely development of his method, is establishing this era as the time when all people can become the Truth and live forever in the true world; thus bringing forth the era of human completion, where elevation of the human mind to a much higher level of existence, the level of the divinity, could occur. He further illustrates this in his poem, “*The Time*

*for Completion has Come” in The Living Eternal World (2013):*

To be complete means to be,  
or more specifically,  
to be the Truth.

When one becomes the Truth,  
one will have no confrontations,  
nor will he be hung up on anything.  
Therefore, everything he does would be the Truth  
and would be righteous,  
for which such righteous deeds would accumulate.  
The whole of this world will become righteous  
and such righteousness will be accumulated in the one Land;  
thus those blessings would be great.

Now is the age in which  
true Paradise will be fulfilled on earth -  
this earth will be Heaven, itself.  
Man will have this Heaven-on-earth inside him,  
and God – the Soul and Spirit – in him will live forever.

Therefore, this world and that world are not separate  
but are the one Land.

This Land is the place of completion,

and this age is the age of completion.

To be complete means to become the Truth.

To be complete means

to become the Truth and to live as the Truth. (p. 128).

For centuries, many religions spoke of the day when the human completion would be possible. Buddhist monks have spoken of the need to “empty the mind” to become one with the Universe, but were unable to provide exactly what was that human mind. Quite often, the practices of meditation employed certain methods to calm and “settle” the mind, rather than effectively emptying one’s mind at its roots. In chapter two, the human mind will be defined to assist readers in understanding exactly what will have to be cleansed or discarded away.

## A Complete World

When people are complete by cleansing their minds, the world will be complete. This world becomes a paradise, a world of complete Truth. As Woo Myung stated (2012):

In Buddhism, it is said that someday this world will become paradise and in Christianity, they pray for God’s will to be done on earth as it is in heaven. These words refer to the world becoming one and complete – a world of complete Truth. The world, however, is already complete.

Only man is dead within his mind world so when man is saved, this world becomes paradise; when man is saved the will of God will have been done in this world just as it is in heaven. In other words, the world will become complete and true. For this to happen, man must escape from his mind world which is non-existent and false, and come out into the world that is true. The mind world is a tomb, made by pictures. It is hell and a world of death. Only when one is reborn from the mind world into the true world can the world become complete.

Completion is when everything has been fulfilled and there is an eternity without death. Even though this world is the complete world, man does not live in the world. Therefore he will be reborn when his false self and mind world no longer exists. (p.60).

## Woo Myung

Since childhood, Woo Myung had been searching for answers to questions: Where does man come from? Why is man here? Where does man go after death? But there was no way to find answers to these questions. In a continued search for answers, Woo Myung meditated in Mt. Gaya at the end of 1995 through the beginning of 1996. As he meditated to eliminate his past life experiences, he realized he was the greatest sinner of all. Hence, he mercilessly and completely killed himself in his mind. Finally, the Truth was revealed and he realized that he has become the Truth to teach all of the mankind the way to become the Truth themselves.

He developed a Maum method, (maum means “mind” or “heart” in Korean) through which people can achieve progressive enlightenments through eight levels. A main meditation center with capacity of approximately 2,000 people in Nonsan, South Korea, was built in 2001 to instruct people using the Maum method. The center, composed of many campuses of lecture halls, residential areas, cafeterias, holistic health services,

markets and shops, is a non-profit organization registered and certified by the South Korean government as a lifetime educational institution. There are also many other non-profit regional and local Maum branches in South Korea and around the world, numbering approximately 350 branch centers in 37 different countries as of 2012, to continue to educate people on the ways of the Truth. Currently, there are well over 300,000 people who are practicing the Maum Meditation throughout the world; many of these practitioners have become the Truth and are living the life of the Truth without stress, conflict, and suffering that often accompany human existence.

He was awarded the Mahatma Gandhi Peace Prize by the UN-NGO, International Association of Educators for World Peace (IAEWP) in 2002 for his efforts to lead people to the life of Truth. Woo Myung has also been appointed as World Peace Ambassador by IAEWP for his outstanding contribution and service to the humanity.

To date, Woo Myung has written 10 books, such as *Nature's Flow*, *World beyond World*, *Mind, Truth, and Book of Wisdom*. Five of the ten books were ranked as bestsellers in South Korea. His latest book, *Stop Living in This Land, Go to the Everlasting World of Happiness, Live There Forever*, was published in English and released worldwide in 2012. This book reached a number one status on a bestseller list in 10 categories such as self-help,

mental health, philosophy, and meditation on Amazon.com; and was also listed in the *Top 100 Bestsellers of 2012* for the Amazon.com bookstore.

In addition, this book received many accolades: a winner of 2013 Independent Publisher Book Award; 2013 National Indie Excellence Award; 2013 International Book Award; and 2012 eLit Book Award with 3 Gold Medals for each area of 'inspirational/spiritual', 'new age/body, mind and spirit', and 'self-help'. Woo Myung's book was also a finalist and first runner up for e-book non-fiction category of Eric Hoffer Award; a finalist for Montaigne Medal; and a finalist for 2 categories for the Indie Book Awards. Please see reference section of this book for a complete listing of his writings.



Chapter 2.

# The Human Mind

# The Human Mind

In *Human Being: A Philosophical Anthropology*, Langan (2009) contemplated on the foundations of human beings and believed human beings form multiples of worlds where various aspects of cosmic reality are “taken up into consciousness, processed following the normal, healthy biophysiological and psychic structures...motivated by his cares and desires...and further formed through his responses to his encounters with others.” (p. 47).

Woo Myung (2005), however, stated human beings live in a dream-like mind. Whether that person is at 40 or 90 years of age, he will continue to live with whatever mind he has accumulated. The mind that the person has would be based on his life experiences. Woo Myung also stated that such mind is not only a dream, but a hell which one has built himself. It is an illusion; the person lives in an illusion just as dreams exist but dreams are illusions that never exist in reality. He explains this in an example:

Last night I dreamt I was in a battlefield. Gunfire was coming from all directions and all our troops were killed. I knew I must run to the mountain 50 miles away to escape the enemy. Having been shot in the left leg, I struggled to run. Not realizing I was in a dream, the sufferings I was feeling seemed real. All night long, I dreamt of running in the battlefield under a shower of never-ending gunfire. Just as I had reached the mountain, the enemy opened fire upon me. At that moment I woke up and realized that I was not in the battlefield, there was no gunfire, and I had not been shot. The dream was an illusion. Although dreams exist, they are not reality but illusions. Dreams exist, but at the same time they do not exist because they are illusions, false reality. Like the dream that appears to be real, man lives as the shadow of his memories which is the experience of his past life, his self-centered attached mind. The life of man is a dream. (2005, P.21).

When one wakes up from a dream, he would know it was just a dream; but while he is actively dreaming, he will not know that he is in a dream. In a typical dream, a person is born and his parents gives him a name that he learns to identify as the self; grows up to go to kindergarten, elementary, middle, and high school; after graduating from a college, he gets a job to make money; finds a girl to get married and have children; grows older and retires from his job; and he dies at 70 or 80 years of age. Now, he would have also experienced many other things over the years

in addition to what was described here - some he would perceive as good or neutral and some as bad. He would label and store his many experiences as happy, sad, disappointing, frustrating, etc. as he accumulates them in his mind. He would reminisce from time to time, taking out the stored memories like an album.

Whether the memories were good or bad, and sad or happy, a dream is a dream; it is not a reality. The only way to know the reality is to stop dreaming and awake from a dream.

## What is the Mind?

There are over six billion people in the world, but no minds are exactly same and alike. All people who have not cleansed their minds have false minds. Woo Myung (2005) stated there are two types of minds; “false mind” and “true mind.” The false mind is the mind of a person, consisting of past memories accumulated through life experiences while living his life and also the person’s body stores these past memories in each cell. “The mind man has is the image of one’s self – the silhouette or outline of his self. This self image is falseness itself. A person who is false does not know he is false...” (Woo, 2013, p. 133). Additionally, Woo Myung wrote:

He is born with the mind of his form, and he acquires further minds of attachment and self-centeredness through the life he lives. The human mind is the sum of these things.

Man’s mind consists of the mind that he was born with, given to him by his parents, the minds he learned from his parents, as well as the minds he learned from his childhood, schools,

other educational institutions, society and marriage. The minds he acquires through his experiences collectively forms a “self,” a strong mind of attachment. Man believes that this is him. The shadows of past illusionary memories become him, and he lives out his life holding onto them.

It is because man has this mind that people’s opinions, values, standards and judgments differ. Within the self-centered framework of “self” that is the human mind, man has put in his ideas of right and wrong. He lives according to this mind. There is a Korean saying that one lives according to the minds that he has “eaten.” This means that the way that one lives is no more and no less than the minds that he has within him. . . .

This mind is one that should be discarded for man is an entity that speaks and behaves according to what this illusionary mind orders him to do. Man believes that he is this mind.

However, he is merely living, having become this framework of “self” formed from false delusions of past memories. Man suffers and is burdened because he can only speak, behave and live according to what he has in his mind. . . .

Man’s body and mind are separate from each other, while a true person’s body and mind are united – they are one. (2013, p. 231-233).

The true mind, on the other hand, is the Truth, Buddha, God,

our true nature, or Haneolnim (which means mind and body of the Universe, or God in Korean). It is the original, pure state or nature before the existing Universe. The true mind will be discussed in chapter three.

## The Human Mind: the False Mind

“Falseness is to be a slave in one’s mind. To his mind as big as his shape, to the extent of how much he has learned, which is not real.” (Woo, 2009, p.131). In his writings, Woo Myung identified the human mind is made of life experiences, or “pictures” of memories. These pictures of memories are made by the five senses of self: vision, hearing, touch, smell, and taste. One continues to record what he experiences in pictures as his life is lived.

Consider an example of a person sitting down to a meal in a restaurant. First, let’s think about sensory inputs received by the person’s senses of taste and smell, as he is chewing down his meal. There will be a myriad of different pieces of information being processed, such as smooth or rough texture, soft or hard consistency, and salty or spicy seasoning of the meal he is consuming. There will also be other sensory inputs from the environment in terms of various happenings around him, such as music and noise level in the restaurant, quality of services perceived to be rendered to him during his meal, and various

other perceived environmental nuances. When one recalls of his experience at the restaurant later on, he will be able to remember many things that occurred in this experience, such as a waiter’s face, what was said in verbal exchanges with the waiter, quality of such encounters and so on. Along with these “recordings” are the person’s emotions, thoughts, as well as any other sensory information also remembered from the experience. The memories of experiences are what Woo Myung simply calls “pictures”; and each and every picture of these moments contains many memorized perceptions in terms of thoughts, emotions, ideologies, values, beliefs, judgments, discernments, etc.

So then, the pictures include the memories of one’s past, such as childhood, family life, school, marriage, job, or career. Whatever that was experienced is stored in his mind and this creates his own mind world, which is a copy of real world with his own perceptions, interpretations, and others added on to it. The mind world that one self-creates with those pictures overlap the real world; and he perceives and judges the world around him in his own self-centered view. Without enlightenments to be awakened, one does not know he is living in his own mind world, which is an illusion or a dream.

Woo Myung (2012) stated that the human mind, which is a mere copy of the real world, is false and nonexistent. “Man is

born with a mind that wants to possess, so he seeks satisfaction and happiness through possession. However, there is no end to such means; ultimately, he cannot be satisfied or happy. All greed arises from his mind of inferiority and when he is not able to have or achieve what he wants, this turns into feelings of regret and bitterness. Only when he discards his greed, will those feelings of regret and bitterness truly disappear.” (p. 79).

In addition to providing the definition of the human mind, Woo Myung developed the method to clean the human mind, which would enable the individual to obtain the state of original, pure mind, which will be discussed in more detail later on in chapter four.

He further defined the human mind as the mind of negativity, stress and suffering. With the falseness of the human mind, one cannot truly understand the Bible or Buddhist Sutras. There is no full understanding of where a person came from, why he is living and where he is headed after death. When one has the false mind, he tends to have an unhealthy physical body. Since the mind is false, the body is false as well. When stress and suffering build up in one’s mind, this also impacts the physical body negatively.

More importantly, through the Maum method, one would find that the false disappears when cleansed and thrown away; the human mind disappears when cleansed, because it is false.

## Negative Mind vs. Positive Mind

The human mind is a self-centered mind and it is negativity itself: “It only knows and cares about itself so it is negative about anything that is outside of what it knows. Only things that exist within it are regarded as being correct; anything it does not know or have, are thought to be wrong. The human mind is negative – it insists that only it is right and is not able to acknowledge and accept *all* things.” (Woo, 2012, p. 91).

The human mind is the mind of non-acceptance where one can easily make and hold enemies in the mind. If someone said something unflattering or unpleasant in regard to you and if you started to think of that person as your ‘enemy,’ that is because you weren’t able to accept what was said by the person. “One cannot love his enemies just because he is told to do so, even if he is told numerous times. This is only possible when enemies do not exist in his mind.” (Woo, 2012, p. 125).

On the other hand, a positive person has a “big” mind where he could accept *all and everything*. Using above example, even if unpleasant comments were said, one with the Universe mind

will not have any of those words remaining in the mind. “A person with a positive mind is one who does not possess his own individual mind. He is someone who has become the mind of the Universe. Everyone in the world believes that they are great – they are unable to accept and acknowledge others because they do not have the positive mind of God, the mind of the Universe.” (Woo, 2012, p. 92).

Woo Myung’s poem, “*Rise from the Grave*” in *World Beyond World* (2005) depicted the self-centered human mind as a grave:

He who follows the clouds lives in the clouds  
He who follows the winds lives in the winds  
He who follows religion lives in religion  
Because man lacks wisdom  
He continues to live in his environment  
He is caged in it  
That is where hell is  
That is where man dies  
That is his grave  
Man must come out of it to know what the Truth is  
And be free of his burden of pain  
It is the greatest freedom of all to live eternally as it is. (p. 200).

## The Human Sin

According to Woo Myung (2013), “Man’s sins did not originally exist, but as his self-centered self with attachments formed, he was not able to become one with Truth.” (p.158). He stated that the human sin is not being one with the Truth. “... people have to repent their sins in order to go to heaven because they are dead within their delusions. There is only one sin that exists in the world – the sin of not becoming one with Truth. In other words, one who does not or cannot become one with Truth is dead and therefore, he is a sinner.” (2013, p. 90).

Through his eyes, nose, ears, mouth and body he copies into his mind world everything in the world – all that he has seen, heard, smelled, spoken and sensed with his body as well as everything he has experienced. He puts the world and all that belongs to the world in his mind, and he believes that he is living in the real world because his mind world overlaps the real world. In the same way a video is produced, the human mind duplicates the world and everything that belongs to the world into his mind and lives within it. This is the reason

man is a sinner; why he lives with karma. (Woo, 2012, p. 68).

The human sin consists of original sin and personal sin. (Woo, 2005). The original sin is inherited from birth. The false minds of one's ancestors give rise to descendants' false minds. It means that sins of the ancestors are birthed in the descendants, making them sinners as well. This is the original sin and the sin of inheritance; whereas, the personal sin is the life one lived as a sinner in one's own mind world.

Succinctly put, the original sin provides a background shell or frame of the false mind with a particular tendency and pattern of each individual; all picture worlds or life lived by each of his ancestors are inherited or "recorded" in each cell of his body. The personal sin occurs when one accumulates his life experiences against this backdrop of inherited mind and body. The mind worlds built by each individual are all different, even within a same family or household. Even if same events are experienced, their perceptions and interpretations of the events or "how they take pictures" of the events are different.

Consider a simple case of two people walking into an amusement park and taking a roller coaster ride. After the ride, one person could respond that the ride was too scary and terrible; the other person could respond that it was greatest ride ever and want to experience it again. The differences in the

responses are due to each person's interpretations or perceptions of the event. It is based on how each individual "saw" the event. For the same experience, there are two very different reactions; and this is due to the different mind worlds owned by these two people, which are self-centered. Everything is seen and experienced from the individual's own perspective. It is possible that one can attempt, try, and assume to understand and account for the others' perspectives, but can one truly understand what is really perceived in the other person?

Woo Myung (2005) wrote that both the original and personal sin create the unclean, dark mind that one has while living out his life in his own mind world. Only God or Buddha, who is the Truth within, can redeem one from sins.

In his poem is why his mind is his, "*Man's Mind Is Full of Self-Centered Attachments, Which Is Why His Mind Is His Karma, Habit, and Sin*", from *The Living Eternal World* (2013), he wrote:

Man lives life with the mind he has.  
He lives self-centeredly;  
he lives protecting his self;  
he lives only for his selfish being.  
He is greedy  
and thinks with an attachment-filled mind  
that is no bigger than his own image,



which is why he is only able to act according to his image.

We have such attachment-filled minds  
that are narrow due to greed  
and so we are dead, bound within ourselves.  
We must repent and thus become free of our shackles of sin  
so that we may return to perfection. (p. 196)

Woo Myung (2005) wrote that one must repent of the human mind that he possesses, full of self-centeredness, attachments, and greed. Releasing or letting go of the human mind requires one to practice meditation, which is considered a form of prayer. The act of meditation itself is the act of becoming one with God; and this means one would be absolved from the sin one has accumulated while living his life.

He also stated that the more one is absolved from sin, the more one will be able to be intuned to God. When God replies, one would be reborn into the kingdom of heaven while living.

## Suffering and Burden

In today's world, which has become very fast-paced with increasing demands, many people experience stress and its related manifestations. It is often expressed physically and psychologically in people, but it is also manifested as social symptoms, such as high divorce rates in married couples, and increasing disharmony and conflicts between colleagues at work. Even criminal acts such as murder and robbery are expressions of one's stress about many things - money, betrayal, love, etc.

Worrying is one of the main symptoms of stress. Woo Myung (2012) wrote: "They live worrying about various things, but these worries are falseness itself. They are meaningless and they do not prevent events from happening. It is the way of the world that *cause* brings *effect*, and that one reaps what he sows. Worries do not disappear just because one is told not to worry; they disappear when the mind of worry is discarded. It is then that things will happen according to the natural order of the Universe. A person who has done this will be able to live a better life because he will be realistic instead of having overblown

dreams.” (p. 125-126).

The human beings have tendencies for discontents because they want the world to suit them, and not the other way around. One should learn to adjust to the world and its surroundings, but when he is unable to accept, he suffers. Having lost something that he wanted to keep, he grieves; whether this is a person, material things, or a status such as a job and a social position.

Wanting to live the good life, a life of comfort, is the desire and state of mind of people living in the world. They live for this purpose but the further they go down this path, the more hopeless and wretched they become. This kind of life only brings suffering and burden.

Man suffers because he tries to make the world adjust to him. He does this because he lives with a mind of the past, which is formed by storing the experiences of his life in his mind. However, this is an act of betrayal against the world. He lives in a non-existent world, which is made by copying everything in heaven and earth – the real world. He suffers because he tries to make the world and the things in the world suit him.

Although man believes he is living in the world, he is actually living in the mind he made by taking pictures of the things in the world. Man cannot live in the true world, because he lives a life of his conceptions and habits. Such a life is in itself false and a non-existent picture. It therefore follows that man’s

politics, learning and everything in his life are all false. . . .

Man becomes righteous only when he destroys this picture world and is reborn in the true world. Only when he is born in this world will he stop speaking about illusions and instead speak of Truth. Then he will live a life without conflict, a life of universal order. He will have no self and live harmoniously with the people of the world.

This is *haewonsangsaeng* – the resolution of all human bitterness and regret, and living for others – and this is the only way to love one’s enemies, have great wisdom and great freedom and liberation. This is the only way to live in the complete world. (Woo, 2012, p. 109-110).

# Dead Consciousness

If a person does not have the Universe consciousness, the person is dead. Because the Universe is the eternal Soul and Spirit that is the energy and light itself, without the Universe consciousness, the person is dead. From a human perspective, the ability to feel, think, and move are thought to be signs of being alive; but from the Universe perspective, the person is not alive. The person without the Universe consciousness is imprisoned and caught in his own mind world, which does not exist and has no life.

These self-created mind worlds are where people live. People who are not one with the Truth have never seen the True world and have never been out of their false mind worlds. Woo Myung (2013) explained:

Everyone living in the world is dead because people are tied to the conceptions and habits of their lives and to their shape and form. Many people believe that they are living true lives and that they have not committed sins. But a person who believes that he is the worst person in the world is at least

able to repent, and is therefore relatively wise. The people of the world live deluding themselves that they have not done wrong; that they are “good” and other people are “bad.”

If one repents and takes a good look at himself, he will be able to discover that there is no one who is worse than he is. His self, a false delusion, has so many layers, he is unable to become one with the Creator of the Universe, the Energy and Light and he is therefore dead. Due to the fact that all people are dead, no one knows what it is to be alive. They know neither what death is nor what life is. It is natural that they do not know because they - their consciousnesses - are dead and not alive.

One can live only when he becomes the eternal and never-changing Energy and Light that is Truth. People do not know heaven and they live with the foolish belief that they will somehow get to heaven if they believe in it. But it is not possible to get to heaven unless one is reborn as the child of the Creator, because the world of the Creator is heaven and eternal life.

Only Truth, the energy and Light of the Creator, can live forever. One must completely cleanse his unclean mind of illusions and be reborn as this existence itself. He cannot live forever unless he becomes this existence. . . .

Everyone is bound within himself, so there is no one who is

alive. Only a person who has become Truth is alive. (p. 78-79)

In page 83 of the same book, *Heaven's Formula for Saving the World* (2013), Woo Myung explained more:

It is because man is dead that he does not realize that he is dead and not alive. He is dead because his self is a false illusion that is far from God.

A consciousness that is alive is when there is only Truth that is the great Universe's Soul and Spirit. Man is dead because of the delusions of his individual self. One can live when he changes his dead soul to the living Soul and Spirit of Truth. In other words, he must get rid of his dead self and be reborn as the living Soul and Spirit of Truth. This is resurrection, eternal life and the way to heaven.

Heaven is the world of Truth and the Creator. Jesus told us that there is no righteous person in the world, but the world of Truth is where only righteous people, those who have transformed into the Soul and Spirit of the Universe, Truth and Creator, can live.

This world is eternal and never-dying; it is the living land of Truth that is life itself.

## Mara

According to Woo Myung (2013), a mara or a demon is a person who has turned against the Truth; whoever that has not become the Truth and therefore, has not been reborn in the true world, is a demon. A self-centered mind is the worst mind a person can have. All people who have not cleansed their minds have such self-centered minds; but, they do not know that they indeed have these selfish minds (Woo, 2013):

The word demon is used to denote an evil existence. ...People should realize that a person who has not become Truth is a demon.

Very few people in the world believe that they have lived wrongly; most people blame the world and other people. In actuality, nothing is the fault of other people or the world – everything is one's own fault because he is living wrongly. Those who know this are wise.

The worst person in the world is one's own self, who lives with the worst kind of mind – a self-centered mind. This

mind leads him to believe others are right only when they behave in a way that suits him. This belief hurts everybody around him.

In other words, even though we are not aware of it, we cause harm to people because we behave in a delusional way. One's greed, his selfish mind, is the demon. No righteous person exists in the world; therefore all people in the world are demons.

A person who has become one with Truth lives with the mind of nature, according to the laws of nature. Therefore, he is able to live a life of nature's flow. Demons are all those who live with a selfish perspective because of their minds of pictures acquired from living in the world.

Only a person who has been born as Truth is not a demon. The only sin that exists in the world is the sin of not becoming Truth.

If we knew that we were grotesque demons, we would not be able to hold our heads up for shame. We should all realize that a person who has not become Truth is a demon.

We should be resurrected as Truth as quickly as we can, and cast off our demon masks. (p. 128-129).

## True Resurrection and Salvation

What is resurrection and what exactly does it mean for us? We often think that once we have died a physical death and if we arise from the death, we are resurrected. But resurrection is when dead consciousness becomes the Universe consciousness. Only when a person fully cleanses oneself of the unclean false mind through repentance, true resurrection is possible. As Woo Myung (2013) wrote, "Resurrection means that one has been reborn; and rebirth means one has been born again as Truth and he is no longer his past self. True resurrection is the death of one's individual body and mind and his rebirth as the Soul and Spirit of the Creator." (p. 99).

Salvation is the most crucial goal of many religions and it is thought that upon death, if people believed faithfully in religious ways, they will enter heaven and live there forever. However, Woo Myung (2013) wrote:

Salvation is making people able to become Truth. If someone has become Truth, he has been saved. He is saved when

his delusional soul is reborn as the Soul of Truth; when his delusional soul is reborn as the body and mind of the Universe's origin: *Jung* and *Shin*, *Sambhogakaya* and *Dharmakaya*, the Holy Ghost and Holy Father, or Energy and Light itself. Without becoming the existence of Truth himself, eternal life and heaven cannot exist for him; it is death.

Salvation is to live; salvation is to become Truth; and salvation is to be reborn as the never-changing Energy and Light. It is living forever in the land of Energy and Light that is Truth. (p. 241).

Both resurrection and salvation have the same meaning; they are the same words to describe the achievement of the Truth. Being resurrected means being saved; when one has been resurrected through cleansing of his mind and the body that contains it, then he has been saved. Although his physical body will disappear eventually, his true soul that has been saved will live on in the kingdom of God.

## Do You Know Where You Will Go After You Die?

This is one of the fundamental questions to which man has no answers to. People like to believe that they will go to heaven after they die. But who knows if they really do? Woo Myung (2012) wrote: “What happens when your body disappears?... Those who live inside their mind worlds – which are illusions and pictures that overlap the real world – will go to their mind worlds because it is all they have. ...The self-made non-existent world that one traps himself into of his own accord is hell. Just as everyone lives according to what they have in their minds, a person who has this illusionary world in his mind mistakenly believes that he is alive. Everyone who dies, without exception, goes to hell that is death itself. ...When one who has a “self” physically dies, he will go to hell that is true death.” (p. 62).

*Samsara* is the eternal cycle of birth, death and rebirth which “exists because the incomplete human mind world contains tens of thousands of incomplete minds. When man dies, he roams around and around his mind world – an illusionary world of pictures. This is *samsara*. *Samsara* is wandering trapped inside

the world one has made with the innumerable minds he has. From the viewpoint of Truth, this illusion does not exist, and man also does not exist because he lives within the illusion.” (Woo, 2012, p. 64).

Woo Myung (2012) stated one can escape samsara if one “destroys one’s mind world that is illusion and hell and be reborn in the true world. He who is born in the true world has no samsara – he is an eternal, never-dying, divine entity and will live forever with freedom and liberation.” (p.64).

## The Human Soul

Do human beings have souls? Since the human beings have false minds and are therefore caught in the dead consciousness, Woo Myung wrote that the concept of soul which man commonly knows and thinks about, is an illusion:

The soul that man speaks of is false for it is an illusion that his false self mistakenly believes to exist in his own false mind. Therefore it is not really a soul. Those who say that man has a soul are those who have been born into a false world and they are those who speak as if they know things out of the ordinary. However, these people are dead, because the world they think they have been born into, is their own mind world.

Only a person who has the mind of Truth and is reborn in the kingdom of Truth has a soul that is alive; and only such a person has an everlasting soul. The human soul does not exist because man is a false image that does not exist in the world. However, those who have souls will live, because they are reborn as the material of the origin that is the world. (Woo,

2012, p. 52).

He stated that only if the human being has become the Truth and therefore, saved – only then he has the true soul. Without the salvation, from the Universe perspective, the human being does not have a soul. It is the utmost importance, then, to cleanse the human mind and transform the false mind into the Universe mind to escape the true death of having no soul. If one dies without cleansing his mind, he is truly dead with no hope of salvation.

## Heaven

Heaven is what exists within oneself when one is cleansed. People tend to think the heaven is somewhere above us among the clouds. In fact, the heaven is a place created by God. The Universe, including the earth, is what God created. By cleaning one's mind, he will find heaven within himself as he becomes the Universe. If one's mind is full of falsehood that is non-existent, then it is a hell world where he is living. Once the mind was cleaned, where he will live would be the true world that exists forever without the beginning or end. The heaven's will is to save people, who alone out of all beings, are caught in the dead consciousness; and the heaven saves people without having the mind of saving people. This is the heaven's will without being the will, for the heaven does without having done it. As Woo Myung (2013) explained:

Heaven or the sky is Truth. The sky, or heaven is the mother and father of all creations.



Heaven does not have a will or purpose, yet at the same time it does. This is the true will of heaven.

Heaven would not have any meaning if only the heaven of non-existence existed. Therefore, it is heaven's will to save all creations in the world of light. The heaven of Truth creates and saves everything without the mind that it does so. It can be said that everyone lives according to the silent will of heaven. Furthermore, when heaven comes as a person to the world by heaven's will, this existence will make people become heaven and live in heaven. These things are all the will of heaven.

When one sees from the viewpoint of heaven, all creations in the Universe are heaven and the sky. And as such, they are all alive.

Heaven has no beginning or end. Thus, a person who has become heaven does not die even if his individual self exists because his individual self has become one with heaven. A person who has become heaven is the master of the world. In the land of heaven, the whole world is alive except for man. Only man is dead because he has not become one with heaven, and a person who is heaven itself must come to the world to save mankind because heaven does not have meaning if man does not exist there. Heaven is alive in this way. The true will of heaven is to save people. (p. 125-126)

# The Universe Mind

they come from and where they go; and, enables them to attain the insight to know their ultimate purpose, affirm the spiritual dimensions and become the Truth.

Woo Myung (2009) also defined the true mind: “when the mind is the cleanest, the widest and the largest, the lowest and the highest, it is true.” (p.131). The true mind is the pure Universe mind. Such pure mind is a mind without stress, conflict or suffering.

“People only understand as much as they already hold in their minds. And just as they live their lives according to what their minds hold, as much Truth as they have in their minds, they understand exactly that much...Enlightenment is what one’s mind comes to know and becomes certain of. It also shows how much he has gone towards Truth.” (Woo, 2013, p. 201).

Throwing out those “pictures” of the human mind would lead to the state of original mind, where oneness with all occurs. The enlightenment to the Universe mind liberates people from hopelessness, stress, death, age, disease, loneliness, suffering, regrets, enemies, attachments, judgments, and all other afflictions of the human mind; allows them to obtain true wisdom to know the order of the world including where

## The Universe Mind: the True Mind

“The Soul and Spirit of the great Universe is Truth, and this is the true mind.” (Woo, 2013, p. 242).

The Universe mind, as opposed to the human mind, is true. It is the positive mind of happiness, joy, great freedom, and liberation where there is an everlasting life. The Bible and Buddhist Sutras had spoken of this mind. With the Universe mind, one can truly understand the Bible and Sutras; and fully know where he came from, why he is living, and where he is headed after death. This understanding is possible because of true wisdom that is the Universe itself; the true wisdom is revealed as one cleanses his human mind. One can know and live in the true world *forever* with the Universe mind. Further, since he has no false human mind, his status of physical condition tends to be much healthier; there would be no blockages or impediments on physical energy flow, also known as chi or qi, within the body caused by the false mind.

In *Heaven's Formula for Saving the World*, Woo Myung (2013)

teaches the pure emptiness, the Universe before the infinite Universe, is the Truth; this emptiness has existed forever without beginning and end, and lives forever and ever. He wrote: “Truth is the existence that never changes, and it is life itself. Not only did it create all things in the world, it is the master of all creations. This existence is the Universe that existed prior to the current Universe; it is the existence that created it. It is the great Soul and Spirit of the Universe.” (p.189).

Although God of the Universe exists within, one cannot see the God, because of his self-centered attachments. Because the man is confined to his own shape or form, he can never see the great Soul and Spirit that is the mind and body of the Universe.

Woo Myung further states that the way to become this great Soul and Spirit is to throw away one's own shape or form, which is the self-centered human mind and also the human body that contains it; one must continue to throw away the “self” until only the great Soul and Spirit remains. Thusly, when one's mind and body is reborn as the great Soul and Spirit itself, then he is reborn as the child of God. This is resurrection. This is eternal and everlasting life. He describes the true mind in poem, “*The mind of God*” from *The Living Eternal World* (2013):

The mind of God is non-existent

Even the non-existence of God's mind is non-existent

But it is God who knows everything  
The mind of God is one that is cut off from everything  
God's mind is the state in which there is no knowing  
The mind of God has no discernments  
The mind of God simply exists as it is and lives as it is  
The mind of God is the Truth, which is why  
even though it knows nothing  
and even though there is nothing for it to know,  
it is perfection itself  
God is non-existent, yet this God exists  
Likewise, the mind of God is non-existent,  
yet this mind exists.

The land of God is the divine land  
The land of God is a living land  
That it is divine means it is alive,  
and is able to bring forth creation.  
It is the omniscient and omnipotent place,  
for it is alive.  
It is the place of God  
Perfection is the state  
that is cut off from all kleshas and knowing  
This state is the land where Divinity lives,  
and because that Divinity is alive,

creation is possible  
Thus divineness is a strange and wondrous thing;  
like a magic hat, it puts forth creation,  
which is why it is indeed divine  
God is alive, eternal, and unchanging  
Thus the mind of God is one that is  
Cut off from everything  
but has no mind of being so. (p. 263-264).

One must cleanse “self” to reveal the original mind, which is the energy and light of Truth, the Universe before the infinite Universe. “This existence existed an eternity ago, and it will exist an eternity later. It is the very essence of an eternal and never-dying immortal. All creations in the world are the representations of this existence. All creations in the world are this existence. The origin of the things in the world is this great Soul and Spirit of the Universe, which is the Creator, the sky before the sky and the Universe before the Universe. It is the mother and father of all things, it is our origin, and it is our original mind.” (Woo, 2013, p. 237).

One would live forever as the eternal God because the whole is the individual and the individual is the whole. One becomes the energy and light of the Universe itself, which is the everlasting Truth. When he is reborn and becomes this

great Soul and Spirit of the Universe, he has heaven and can live forever in the heaven. This is human completion and creation of the perfect being - all religions have spoken of this for ages in the Bible, the Buddhist Sutras, and other scriptures.

## Where do you Live?

Consider then, if one is not complete and one does not live in heaven, then where does he live? Woo Myung (2005) wrote:

The difference between heaven and hell is that heaven is the world where the great Soul and Spirit of the Universe live, and hell is where one lives knowing only what he has experienced from the past, where life is limited to that of the shadow of memories... .Man lives in a dream-like mind... .Like the dream that appears to be real, man lives as the shadow of his memories which is the experiences of his past life, his self-centered attached mind. (p.21-22).

In *Heaven's Formula for Saving the World* (Woo, 2013), he further clarified:

Hell is the place where one has made a self from the shadows of his past memories, and where this delusion lives – in false delusions that are not Truth. . .and hell is the world that does not exist in reality.

A dream exists while one is dreaming, but when he wakes up

he realizes it was not real. Living in an illusion, which like a dream seemingly exists and yet it does not, is hell.

It is death if a person goes to hell that does not exist after his body dies, while a person who has gone to the land of Truth is a person who is truly alive. (p. 127).

Woo Myung urges all to abandon the self-centered attachments, only then the human beings can be one with the God and live in the heaven within. The eight levels of method he teaches all over the world leads people toward progressive enlightenments. The method allows people to be reborn in the perfect kingdom of heaven by receiving the Seal from the God on the forehead and throughout the whole body. The Maum method levels one and two exist to cleanse one's mind; levels three and four exist to clean one's body; levels five and six exist to enable one to see and know the body and mind of the Universe and the kingdom of heaven; and the final levels seven and eight exist to enable one to be reborn as the body and mind of the Universe and receive the Seal from the God.

## Perfect Truth

What is the perfect being that is the Truth? The perfect being is a celestial being that is enlightened to the world of heaven and has the true mind where everything has ceased. The true mind is the mind that exists without a past or a future, without discrimination or discernment, without curiosity, doubts, and suspicions, and without "self." The perfect being will not have 'knowing' in his mind; but at the same time, this being is omniscient and omnipotent. What we know and consider as 'knowledge' is human-made and not of the heaven, therefore it does not exist in the heaven. However, this being will come to know all that has to do with the Truth, which is everything.

Woo Myung (2013) explained:

Perfect Truth is the place where all knowing has ceased. It is the place where there is absolutely nothing that one knows, there are no questions, doubts or suspicions. Such a person lives without false minds, and he does not store anything he does in his mind. His is the mind of God, so he just lives.

The way to Truth can only be reached if one discards all of his questions, his need to know, and knowledge itself. He must cast off these delusions and only when he discards even the curiosity of knowing, can Truth be the only existence remaining. When there is absolutely nothing in his mind, when his mind is the state where everything has ceased, there is no knowledge in his mind but at the same time, a person who has become Truth will know all Truth. (p. 24).

## Wisdom

From a perspective of human being, the accumulation, memorization, and application of vast human knowledge and information seemed to be what is considered as having 'wisdom'. This is what is generally accepted in our society. But since people's words and behaviors take place within their own mind worlds that are self-created against the Universe, all of their words and behaviors are not true, but false. They have no wisdom; no matter how 'smart' and 'wise' they appear to be.

Wisdom is knowing the ways of Truth. Regardless of how articulate one speaks or how well he preaches, if he does so inside an illusion it is not true, but false. Only the Creator that is Truth has wisdom. Man can also become wisdom itself if his human body and mind are reborn as the true body and mind of the Universe. One must change his individual conceptions and habits and see from the perspective of the Universe in order to see truly.

True wisdom is knowing the ways of the world once one has become the viewpoint of the Universe that is God, or in

other words, once one has become the consciousness of the Universe. The Bible, the Buddhist sutras and other scriptures are Truth and were all written from the consciousness of the Universe... .Only the consciousness of the Universe, which is God and the whole, has wisdom and knows all the ways of the world. (Woo, 2012, 78-79).

## The True Existence of the Divinity

Throughout the ages, the humankind had endeavored to know God, a higher power or being. Depending on what religion or belief system one was accustomed to, God is called using these various names; the Creator, the Divine, the Truth, Allah, Buddha, and others. Although these names are different, all of these names point to the same true existence. As Leloup (2009) questioned, “How can we fail to see the affinity between the words of Siddhartha Gautama, the Buddha and those of Yeshua of Nazareth, the Christ?” (p. 41). Whether we are Buddhists, Christians, Muslims, or a part of any other religions, we are all on our paths to search for the Truth and for an awakening to the reality of oneness. Woo Myung (2009) stated;

There is no existence greater than the existence of the Truth and only this existence is omniscient, omnipotent, and perfect. It is the living existence without death. This existence created the material universe and only this existence is capable of spiritually waking the Universe. It is the self-existing light and energy of the Universe, the true existence.



This existence is the body and mind of the Universe; it is the Universe before the Universe, the sky before the sky, the place before the material existence and the place of the soul and spirit. In Korea, people have called this place Haneolim, which is Jung and Shin. Christians call this place God, which is the Holy Father and Holy Ghost. In Buddhism, it is called Buddha, which is Dharmakaya and Sambhogakaya. Even though the names are different, they all refer to the same existence – the Truth. (p. 126)

The Truth is where heaven exists; it is the world of the Holy Trinity, where the Holy Ghost, Holy Father, and Holy Son are one. By getting rid of karma or falsehood of the human mind, one can be reborn as this existence and enter into the kingdom of this existence.

“The existence of Truth is the emptiness which existed before the emptiness of the infinite Universe. This existence does not ever disappear, not in an eternal fire or when bashed by an iron plate that is infinitely wide. The existence of Truth always just exists. An existence that does not ever disappear no matter how one tried to destroy it – the existence that is always eternal and never-changing – is Truth. It is without a beginning or end, and it is an existence that exists of and by itself.” (Woo, 2013, p. 223).

When one’s mind becomes the body and mind of the

Universe, he can have the new heaven and new earth, which is the new world. With only the original Creator remaining in the mind, he can have only the widest, the largest, the lowest, and the highest mind to have the eternal life without death. As Woo Myung (2009) stated in an untitled poem in *The Way to Become a Person in Heaven while Living*:

One whose mind becomes the world  
And whose mind is as big as the world  
Knows the laws of the Universe  
Knows the will of the Universe  
Because man has a mind that is  
Limited to the size and shape of his body  
He speaks only of himself  
From his narrow mind of preconceptions  
Not knowing that what he says is daft  
Now knowing that what he says is dead and not true  
The new world is a living world  
When one is in it  
Everything one speaks or does is the Truth, is living  
They are words of the Truth and deeds of the Truth. (p. 130).

Chapter 4.

# The Maum Method to Cleanse the Mind

## The Maum Method to Cleanse the Mind

The false human mind must be cleansed. Without cleansing of the false human mind, the salvation is not possible. One would stay imprisoned in the dead consciousness forever, if the false mind is not cleansed while the human body is living. The dead consciousness is a hell world that is self-created in one's human mind, which is false.

The human mind has to be reborn as the Truth in order to enter heaven. Through the Maum method, which consists of a total of eight levels, one can achieve a progressive enlightenment in each level as he advances in meditation practice. One would be enlightened when one knows by the mind within; one "knows from within because that mind is true and is God or Buddha itself. This knowing in the true mind is the same as hearing from God or Buddha." (Woo, 2005, p 44).

In the level 1, one would eliminate all of the past life experiences lived and this would result in enlightenment of the True Self, the Universe, God, or Buddha. Further cleansing of the false mind occurs in the level 2, where one would be freed

from one's own ideas of his mind and know that no such mind exists within. The enlightenment reached with the level 2 is that the inside and outside of oneself is same and one, meaning that the Universe and the self is one.

Starting with the level 3, the practice focuses on the false body as well as any remnants of the false mind remaining. One cleanses his body in this level where he would be enlightened to the fact that the Universe exists within the self. The level 4 is a continuum of the level 3 after such enlightenment is reached. Here at the level 4, one would be enlightened to the body and mind of the Universe, which is the body of God or Buddha and the mind of God or Buddha, or the Holy Spirit and Holy Father.

The level 5 reaches the enlightenment where one is becoming the body and mind of the Universe; in the level 6, one is enlightened to the eternal and everlasting heaven; and in the level 7, the self is continued to be eliminated and he become the Universe itself. The last level 8 is when one lives the life of heavenly bliss, which is the Universe.

Woo Myung (2005) stated that in order to enlighten in each level, one must receive the answer from God. He explained that a prayer is something a person offers in order to become one with God or Buddha. Cleansing of the unclean, false mind is such prayer; it is the offering up of one's stored past experiences which are recordings of one's life. "This cleansing is the absolution of sin." (p. 39).

## The Subtraction Formula

The formula that Woo Myung teaches is simple: eliminate all that is false within to reveal the Truth which had been there all along. The Truth is the pure emptiness that remains after subtracting one's recorded life experiences stored in the individual's mind and body. This pure emptiness is the great Soul and Spirit of the Universe.

“Freedom comes when the ‘self’ no longer exists and one has become God. True liberation also comes when the ‘self’ no longer exists and one has become God. Freedom and liberation are for those who are set free from their delusional thoughts and have become one with the one God.” (Woo, p. 53, 2005).

Resurrection or rebirth occurs when one is reborn as God. “Man must be absolved of his sins to be reborn as God. He, who has been completely absolved of sins and reborn as God, and therefore born into heaven, has been fully resurrected. The secret of rebirth is to be reborn as God without self. The key to this secret is absolution of sin. Only those who are absolved can be reborn. True resurrection is when God acknowledges that all our

sins are gone.” (Woo, p. 52, 2005).

Woo Myung wrote about the path everyone must take in order to enter heaven in his poem, “*The Ultimate Path*” from *Mind*, a collection of poems written in 2001 in Korean; translated later into English in 2012:

What is meant by the path  
is the journey to the complete and eternal world.  
The true and right path  
is being without any greed at all.  
From an age of greed  
Where everyone tried to possess more,  
it will become a world  
where everyone is one and without self.  
It will become a complete world  
Only when ideologies, religions,  
and philosophies all become one.  
  
Being without minds is the great path;  
The path of yin and yang is the ultimate path;  
the ultimate path is one step beyond non-existence  
into existence,  
And just as the whole world is made of yin and yang,  
the disappearance of death and life

is the path of yin and yang – the ultimate path.

It is through the Truth that all things are born into the world completely and remain complete. (p. 135).

## The Path to Sainthood

It is not easy to become the Truth and many people give up along the way because instead of throwing away their selves and mind worlds, their false selves try to achieve the Truth. The falseness cannot achieve the Truth, no matter how much one desires. If one is thankful to the method to discard the false self and if he actually does follow the method to throw away the false self and its mind world, he can then be born in the land of Truth and become the Truth.

The Maum method only focuses on discarding and eliminating of the falsehood. Casting off all of one's karma and sins is the way of the Maum method. When one's mind world and self do not exist, only the Universe remains. When one is resurrected as the body and mind of the Universe, he will be complete and become the Truth:

Those whose false selves try to achieve Truth will fail while those who recognize that their selves are ultimately useless and cast it off will be able to achieve Truth. The Bible tells us

to deny ourselves and follow Christ. It tells us that those who try to die will live whereas those who try to live will die. The Buddhist scriptures also tell us the way to completion is death and that the true world exists only when you die without anything remaining. Both of these scriptures are telling us that when one discards his false self, he will be reborn as Truth. (Woo, 2012, p. 41).

## Faith

“Each religion seeks Truth, praises the existence of Truth, speaks of and listens to words of Truth. However, doing these things cannot make Truth theirs. In order for Truth to really become one’s own, he must become enlightened. Enlightenment is what one comes to know when his consciousness grows bigger on this journey toward the infinite Energy and Light of the Universe which is the existence of Truth.” (Woo, 2013, p.220).

The ultimate goal of all religions, despite expressing it in different ways, is to know God and to be saved by God, a salvation. In order to be saved, one is often told about faith. What is *faith*? Does one have faith just because a person regularly attends a place of worship – a church, a temple, or a mosque, or reads and memorizes some religious scriptures? What exactly are the criteria of faith? Many people claim to be faithful because they believe in their idea of God or holy beings as interpreted and taught by certain religious sectors or institutions.

Woo Myung stated that “the word faith means to become one.” (2013, p. 88). It is to become one with God-existence

itself; not merely saying or thinking that they believe based on religious teachings they had received. He stated:

We come to truly believe in something when we can acknowledge it fully with our minds. What we are certain of, what exists in our hearts, does not change. Therefore, we must believe something with our hearts, in order to say we truly believe something.

True faith is enlightenment. When one is enlightened, Truth that is the Creator exists in his mind and because he is this existence itself. . .it is possible for him to have faith. Faith is what one has in his mind, and he has as much in his mind as he has been enlightened and as much as he has become Truth.

Faith is one's mind becoming Truth itself;  
faith is one's mind acknowledging and being certain;  
and faith is enlightenment.

Faith in *Shakyamuni*, Jesus Christ and the other saints is to become *Shakyamuni*, Jesus Christ and the other saints who are the existence of Truth. In order to become this existence, one must have enlightenment; that is, he must acknowledge this existence and be certain, and in doing so, host Truth in his mind. Such is what faith is.

It is said that if one has faith, he will go to heaven. This means if one has Truth inside him, he does not die because

he is Truth itself, and as such he lives in the land of Truth; therefore he "goes" to heaven.

There is another saying that the world is already enlightened, which means this world is the land of the Creator and Truth, and the land of the Creator is already complete....If one believes in Christ who is God, it is possible to go to heaven and enter the land of the Lord.

Only when one's mind becomes one with God who is Truth, does he truly believe. Put in another way, one must be reborn as God who is Truth to have true faith, and only then can he be born and live in heaven – the complete land of God. Having faith in Christ is to be reborn as God and Truth. Such a person is the mind of Truth itself, he is God and Truth, and therefore he is born in heaven and lives in heaven. (Woo, 2013, p. 89-90).

# The Future of Mankind

Up to this point, there had been many wars and conflicts due to differing of opinions and points of views. As Woo Myung (2013) wrote:

Mankind makes enemies of those whose opinions differ from theirs and they fight until there is a winner. This happens because man does not know what it is to be complete; he only knows his own point of view. The way for all wars to cease, the way for mankind to become one and for all religions, philosophies and ideologies to become one is for all people to be resurrected with the complete consciousness of Truth. If all people become complete, they may all have different shapes and forms but they will become one because they will be of one mind. Moreover, religions, philosophies and ideologies will become one because instead of being viewed from one's individual standpoint, they will be viewed from the standpoint of Truth that is complete. (p. 207).

When oneness occurs with all beings in the Universe, the perspective will be from the complete Truth. There will still be

individual differences, but the viewpoints and opinions will be from the views of the Truth. Henceforth, as more and more people become complete beings in the future, mankind will prosper. About the future of mankind, Woo Myung (2005) stated thusly:

The future of mankind is truly heaven on earth. Heaven on earth is the place where everybody is free and liberated because this world lives according to the nature's flow. Therefore, everyone lives for others without self, rejoicing in the happiness of others. Everyone is one. Because the false mind has ceased to exist, everyone is good and there will be no thieves. Everyone will know that life and death are one, and so no one will mourn. With the resolution of the conflicts within us and between us, we will live happily together. People will have wisdom, thus science will be highly advanced. The rejoicing of mankind will never cease. Because self no longer exists, everyone will live equally, and it will be a paradise on earth for all. Even though our bodies may disappear, people will know we live eternally as it is. Hence, funerals will be held with smiles. It will truly be heaven. Man, having been freed from his sins, will build a great nation of 'oneness' where you, I and everyone will all be one. We will live a life of nature's flow without a need for laws. (p. 48).

When everyone's false minds are cleansed, they will have the true mind. There will be oneness with all beings. Even though



the beings are different in terms of the shape, size, and form, what exists within are all the same and one. For human beings, there will be no conflicts or struggles, no wars or battles, or no caste systems or classes; even if we seemed to differ in terms of race, ethnicity, gender, educational and personal background, cultures, religions, nationalities, political systems, languages spoken, and others - we will be all one. We have always been one and will continue to be one. It is the individual's discerning, self-centered mind that interprets and perceives others as different and separate from the self. Especially, many religions of the world and their conflicts, struggles, infightings, and wars are due to various beliefs, ideologies, as well as philosophies, as he stated thusly:

“...this is the solution for all religions to become one. To go beyond religion, to transcend religion, everyone must become complete, and when they do, all religious infighting and wars will come to an end. The way to transcend religion is for man to repent his original and actual sins and become resurrected by the Soul and Spirit of the infinite Creator and Truth. Then, religions, ideologies, and philosophies can all become one. We can all live as one without conceptions of *your* country and *my* country and divisions between nations.” (Woo, 2013, p.71-72).

We had always been one, but because of the false human mind which overlapped the true mind within; up to now, this

had not been realized by many. By practicing the Maum method, however, the false human mind can be cleansed to reveal the Truth within. One person at a time, oneness will be realized. Through the practice of changing the false human mind to the Universe mind, true peace in the world can be achieved this way.

“Coexist”

(unpublished poem by @)

I, who do not possess, am beautiful.

I, who can give everything, am beautiful.

You, who do not possess, are beautiful.

You, who can give everything, are beautiful.

We, who do not seek from each other, are beautiful.

We, who help each other, are beautiful.

We are always together, we are beautiful.

We can do together, we are beautiful.

We, who transform pain to happiness, are beautiful.

We, who transform impure to pure, are beautiful.

We, who believe in each other, are beautiful.

We, who love nature, are beautiful.

We, who transform from incompleteness to completion, are beautiful.

People are beautiful.

Nature is beautiful.

The Universe is beautiful.

Coexistence is heaven.

## The Dawning of a New World

“Man must be saved for both man and the world to live.”  
(Woo, 2012, p. 94).

Many religions speak about apocalypse and an emergence of the new world and this is interpreted in many different ways. People often misinterpret what this could mean; they also have no idea what the end of world and salvation truly means. Through some type of natural disasters or massive wars, people often believe the end of world may come. According to Woo Myung (2013), “...the end of the world is only the end for those who are dead, while it signals the beginning of a new world for those who are living.” (p. 193). The end of world is a beginning of a new age when minds or consciousness have become one with God. Those who achieve oneness with God will live; while those who do not will die (Woo, 2013):

Whether people live or die depends on whether or not their minds have changed to the mind of God. Those whose minds

have changed to the mind of God will live forever in the new world, but those who are trapped inside their delusions are dead because their delusions are false; like a dream, they do not exist though they may seem to exist. Such a state is death itself and hell.

A person with a pure mind will know that the true way is to cleanse this mind and become Truth. However, a person with a dark mind will not know that at this time of the world's end, cleansing his mind will decide whether he lives or dies. He will not know because such a person is self-oriented and greedy, concerned only with his current life such as acquiring more possessions or bettering his circumstances... It is the end of the world for those who do not become Truth. Those who are Truth will live eternally in the new world. Even after their bodies disappear, their Souls and Spirits will live in the land of Truth. For a dead person, it is the end of the world.

The end of the world exists for all those whose consciousnesses have not been born as Truth... For those who do not have Truth within them, it is death and the end of the world. The end of the world does not exist for those who have eliminated all creations in heaven and earth and have been reborn in the new heaven and new earth – in the land of the Creator that is Truth. (p. 47-48).

Woo Myung stated that the true meaning of a new world is that the world – heaven and earth – will reopen. However,

“reopening” of the world does not mean that such heaven and earth will change. “What it means is that whereas previously heaven, earth and man existed separately, the heaven and earth will exist in man, and that man will become the master of heaven and earth.” (2013, p. 52).

The new world is a new consciousness, because our minds and bodies, which are our Souls and Spirits, are reborn; the heaven and earth which had existed separately will become one and exist within man. It is a world without self where one becomes the Creator's consciousness itself. When the illusionary heaven and earth that existed within the man's mind is completely destroyed and eliminated, he is able to be reborn in this land.

Woo Myung (2013) also describes this new age as *wonshibanbon* which means “return to the origin, to the beginning.” (p. 63). When one has returned to the origin, he is resurrected as the Truth. The age of *wonshibanbon* is the time when the method is available to make the return to the origin possible. Now is the time. This method to the Truth is the Maum method, which was developed to cleanse away the false human mind. Through this method, the transformation from the human mind to the Universe, original mind is possible.

A poem, “*The Dawn of the New World*” from *Mind* (Woo, 2012):

When the day dawns,  
the wisdom of all people will become bright,  
and people will know right from wrong;  
they will not agonize or think while living life,  
they will have no selves at all;  
they will not be constrained or restricted by anything.

When the day dawns,  
all people will gain complete freedom,  
and all thing will come to light, in thorough detail.

When the new world dawns, all things will open. (p. 180).

## Chapter 5.

# Educating for the Human Completion

# Educating for the Human Completion

“The age of incompleteness was a time of only speaking of Truth. The age of completion is a time when anyone can achieve Truth, that is, one can become Truth.” (Woo, 2013, p. 230).

In our human history, the main educational goals, curriculums, and educational research efforts were aimed at developing, cultivating, and enhancing quality of human beings who would ultimately contribute to the wellbeing of the societies, countries, or nations of which they are participants. The education efforts were directed at full development of the human character and potential; and it is often assumed by most of us that if an individual has obtained some higher levels of education and training, the person's character and potential have somehow developed more than others who may have not achieved such levels of education.

Woo Myung's (2012) concept of a complete person is a whole person whose true soul never dies. He stated, through cleansing and eliminating one's false self and mind, one needs to become a

complete person first. When oneness with the Truth occurs, one will gain wisdom of the Truth and fully understand the ways of the world.

In order to become a complete person, a whole person, one must start subtracting from his mind, to which until now, he has always added. Only then can he walk the path to human completion. Truth is revealed to the extent the pictures, which are false, have been discarded. Completion is when a man who is false becomes true. Until now people have always added more and more in their lives. However, when one subtracts the pictures inside his false mind world and discards his self that is living in that false world, he can become complete and recover his original nature... .

Currently, education focuses on the knowledge and skills needed to make a living. If one first becomes a whole person, a complete person, he will know all the ways of the world; consequently he will be even better at his studies and live a better life. (Woo, 2012, p. 226-227).

Historically, the human learning had been mainly focused on cumulative learning, where progressive or consistent “adding” of various knowledge or information had been the main emphasis. This build up of cumulative knowledge is considered conventional norm and mostly accepted in terms of learning today. Standard and proficient acquirement of massive quantity

of “added” knowledge and information is measured and reflected on exam scores or grade point averages in schools and colleges. The advancement in one’s achievement was also centered on the type of college degree obtained, such as a doctorate and master’s degree, to demonstrate mastery in subjects. Further, many disciplines are abundant in our society with more and more subspecialties being created; and related new knowledge with specialty-specific theories, models, jargons, and languages being added within a discipline.

This “ever-adding” conventional education is what is seemed “normal” to us and therefore acceptable. Even with recent advancement of technologies in the last century, our human learning still continues to be focused on what is relatively easily seen, measured, and evaluated. In addition, the “norm” of the society seemed to warrant more and more accumulation of knowledge, in order to be considered smart and skilled; and therefore, competitive enough to be able to survive. However, as Woo Myung (2012) wrote:

A true complete person is a person who is true; a whole and complete person is one who is real. Although there is a great emphasis on being educated and there are many educational institutions, there is no place that offers the education to truly become a complete person... .

More than anything, educators who are in the front lines of education need to become complete people, and educating people to become complete should be the first priority. Only then can the education be a proper one. Put in another way, the world will become brighter when man first becomes a true person before studying a specialization. If man lives for others, knowing the values of life and the reason he is born in the world, he will be able to live a joy-filled life.

Until now, we have lived only for ourselves. We need to think at least once about what we have achieved by living in this way. If one wants to become an educator who can hold his head up high, he himself needs to become complete, and help his colleagues, family and students to become complete people.

Man can become true when he discards his human mind world and his false self that is living inside that mind. When he discards it all, only Truth remains and he will be reborn as a true, complete person. (p. 102-103).

## The Subtraction as an Emphasis for New Human Education

The completed human beings, from the social perspective, are accomplished individuals in terms of physical, intellectual, psychological, and social wholeness. While the culmination of knowledge is necessary for us to subsist in our modern society, such should not be the main emphasis of our human education. When one has achieved higher education, such as a medical doctor degree and therefore a good career and social position, and he or she may seem to be an accomplished person from a society's point of view - but if the mind is full of falsehood with its related afflictions – how truly good is his or her life?

Using Woo Myung's concept of human completion, the educative purpose should be to arrive at the making of complete human beings by putting emphasis on discarding and emptying of the human mind, thereby allowing transformation of the human mind into the original Universe mind. He stated that only such true mind could lead to true wisdom to live the life of nature's flow. The proposed educational curriculum for human completion will require a revolutionary change

in our educational system. Instead of solely emphasizing the accumulation of knowledge, the curriculum should incorporate the emptying of the human mind to recover the True Self for each individual student. There are many universities which accentuate spiritual training as well as the conventional ways of learning. Several universities in South Korea offer their curricular courses incorporating the Maum method such as Korea Advanced Institute of Science and Technology (KAIST), Dongshin University, Sungshin Women's University and Kangwon National University. There are examples of course syllabus from Korea Advanced Institute of Science and Technology (KAIST) and Dongshin University, South Korea (courtesies of Dr. Duk-Joo Lee and Professor Yu-dae Park) in Appendix E.

The education for the complete human beings requires throwing away of the false self. Through such subtraction of the false self, the full potential as human beings will be realized. This change has already started to take place - the previous period of incompleteness has now ended to allow for the new era of human completion. There already are many human beings who are complete and have achieved oneness with the Universe mind.

The Universe mind is an empty mind; but filled with the wisdom of Universe instead of the falsehood of human mind. It is the mind of great freedom and liberation. By escaping the

human mind with its karma and sin, one would be a saint. Woo Myung (2012) wrote:

A saint is someone who has the mind of the Creator, Buddha and God, and not the mind of his own self. Furthermore, a true, living saint is one who has been born in the kingdom of Truth – one who has become an eternal, never-dying immortal. Such a person has repented and been absolved of all his sins and therefore he is a person without sin. He has been absolved of his karma and is without karma. He is one who has completely eliminated his false self and his illusionary self of sins and karma; one who has won over his false self and eliminated the world of illusion.

If one becomes a saint while he is living, this land, here, is paradise and heaven. Therefore even when his material body disappears, he is an eternal never-dying God in this land of the Soul and Spirit. As saint is without self; he is one who has become Truth. He builds the land of righteousness and enables people to become righteous. He destroys the world where the devil and ghosts live, and makes the ghosts of the world surrender.

A saint does not live for his self, but lives for the people of the world. He saves the dead, false ghosts that live in the ghost world. This world is already the world of the saint and is saved, but a ghost that has self does not live in the saint's world, the true righteous world. Therefore, a ghost needs

salvation in order to live.

Now is the time when everybody can live forever in heaven, by changing this land, the ghost world, into the true land through repentance and penitence. It is the era of the saint.

A saint has the righteous kingdom within him. He also has God, Buddha, and Allah within him. This land is the heaven amongst heavens, where only forever-living and never-dying immortals live and it is the master of this land who enables one to be born into this land. One who is born into this land is a saint and a complete person. He is one who has become Truth. (p. 209-210).



Chapter 6.

Scientific Research Studies  
on the Maum Method

## Scientific Research Studies on the Maum Method

Many research studies to date have examined the effect of the Maum method on different variables, such as wellbeing and stress. Korea Association of Statistics and Information (2008) surveyed 473 students in the third and fourth level of the Maum Meditation which showed 97.7% respondents reporting reduction in stress; 94% reported feeling happier, with their minds at ease; 93.4% stated their relationship with others improved; 94.2% reported attaining enlightenment and increased self-reflection; 83.1% stated their health status improved; 92.1% reported their minds seemed to be empty; 93% felt relieved from worries and anxiety; and, 91.9% reported diminished anger and irritation.

Kim (2009) explored depression, stress, anxiety and self-esteem in 79 college students who participated in the Maum program. She found a significant decrease in depression, stress, and anxiety scores and also observed improvements in self-esteem scores. Yun, Yoo, Choi and Kim (2012) examined the effect of Maum Meditation on 58 adults with mental illness

diagnoses and found that following the Meditation classes, 88.3% were reporting lessening of such symptoms as depression, tension, anger, and anxiety; and increasing of positive emotions, such as satisfaction, interpersonal relationships, and happiness. Interestingly, 44.1% of adults reported complete cessation of taking psychiatric prescription drugs and 3.2% reported reducing the dosage or number of psychiatric drugs as a result of this Meditation.

Yoo and Lee (2013) reported statistically significant improvement on 50 children's self-esteem and school adjustment in primary school setting when applying the Maum method to the school curriculum. Lee (2010) studied self-esteem of 10 middle and high school students taking the Maum Meditation classes as a part of the Maum youth camp; and the investigator found statistically significant increase in self-esteem scores as well as positive changes in interpersonal relations, appreciation, self-identity, self-reflection, etc. Kim (2012) studied the effects of a Maum Meditation program on depression, anxiety, and self-esteem of 467 children and the juveniles who participated in the Maum Meditation program. After the program, the scores of depression and anxiety in the children were significantly decreased; and the scores of self-esteem were significantly increased. Particularly, after the program, the depression scores in the middle school students

were significantly decreased and the scores of self-esteem of the middle and high school students were increased.

Lee (2009) reported reduction in aggression in 41 middle school students who participated in Maum Meditation classes as a part of school curricular activities. Kim, Yoo, Lee and Son (2013) also found aggression scores were decreased and scores of autonomy increased in the experimental group as compared to the control group in a total of 31 children and juveniles. The authors recommended the Maum Meditation program could be effective in lessening aggression and enhancing autonomy in children and juveniles. Kim (2010) examined friendship and awareness of necessity of the Meditation in 30 elementary school students who participated in bibliotherapy as well as the Maum Meditation classes. There was a significant increase in the awareness of necessity of the Maum Meditation and also a slight increase in the friendship scores.

Lee (2010) examined the effect of Maum Meditation on stress, depression, and quality of life for 108 teachers who participated in the Meditation program for teachers. The researcher found statistically significant decrease in stress and depression scores and increase in quality of life scores. Lee and Kim (2011) explored anxiety, self-esteem, and self-actualization for 108 teachers participating in the Maum Meditation program. The investigators found statistically significant results where

the scores for anxiety decreased and the scores for the self-esteem and self-actualization were much improved after the program. Lee (2012) examined the mental health status (anxiety, depression, fear, etc.) in 149 teachers who participated in the Maum program for teachers in South Korea. She also found some significant improvements; and recommended the Maum method as an effective way to promote mental health.

Yu, Hayes, and Eggleston (2012, unpublished presentation) examined the effect of the Maum Meditation program on power and wellbeing in faculty, students and staff (N=99) of a catholic university in Philadelphia, PA. The researchers reported the scores of wellbeing and power for the experimental group were significantly improved after 8 weeks of the Meditation sessions given at the university Meditation program in the United States. Kim (2012) conducted a study on 31 nursing students and compared the stress scores before and after the Maum Meditation sessions. Kim also noted a significant decrease in the stress scores and concluded the Meditation could be beneficial in stress management for the nursing students.

The brief synopses of research studies found all seemed to speak to some effectiveness and benefits of the Maum method when utilized in various settings, such as school curriculums and other programs. Please see the attached reference page which lists the research articles used in this section.

## References

# References

## [Books]

- Barr, S. M. (2003). *Modern physics and ancient faith*. Notre Dame, Indiana: University of Notre Dame Press.
- Hawking, S. W. (1988). *A brief history of time: from the big bang to black holes*. New York: Bantam Books.
- Langan, T. D. (2009). *Human being: a philosophical anthropology*. A. Calcagno (Ed.). Columbia, Missouri: University of Missouri Press.
- Leloup, J. (2009). *Compassion and meditation: the spiritual dynamic between Buddhism and Christianity*. Toronto, Canada: Inner Traditions.
- Spitzer, R. J. (2010). *New proofs for the existence of God; contributions of contemporary physics and philosophy*. Grand Rapids, Michigan: Eerdmans Publishing.

## [List of Research Articles]

- Kim, J. (2010). Development of the Maum Meditation program

applying bibliotherapy and the effect of the program. *Journal of Human Completion*, 2, 187-221.

- Kim, M. (2009). The effects of the Maum Meditation program on depression, stress, anxiety and self-esteem in college students. *Journal of Human Completion*, 1, 93-112.

- Kim, M. (2012). Comparison of the effect of Maum Meditation program on the depression, anxiety and self-esteem of the children and the juveniles. *Journal of the Korea Contents Association*, 12(4), 338-348.

- Kim, M. (2012). The effect of Maum Meditation program on the clinical stress of the nursing college student. *Journal of Human Completion*, 4, 59-81.

- Kim, M., Yoo, Y. G., Lee, E. J., & Son, M. K. (2013). The effect of Maum Meditation program on the aggression and autonomy of the children and the juveniles. *Journal of Emotional & Behavioral Disorders*. 29(1), 145-171.

- Korea Association of Statistics and Information. (2008). Survey of the Maum Meditation. *Korea Association of Statistics and Information*.

- Lee, E. (2009). The reduction of aggression through the practice of Maum Meditation. *Journal of Human Completion*, 1, 113-142.

- Lee, I. (2010). The effects of Maum Meditation on stress, depression and quality of life for teachers. *Journal of*

*Human Completion*, 2, 49-72.

Lee, I. (2012). The effects of Maum Meditation levels on mental health. *Journal of Human Completion*, 4, 5-27.

Lee, I. & Kim, J. (2011). The effect of Maum Meditation on anxiety, self-esteem and self-actualization in teachers. *Journal of the Korea Academia-Industrial Cooperation Society*, 12(12), 5722-5730.

Lee, S. (2010). A study in the effects of Maum Meditation program on self-esteem of students in middle and high schools - focusing on the Maum Meditation youth camp. *Journal of Human Completion*, 2, 87-126.

Yoo, Y. & Lee, I. (2013). The effect of school-based Maum Meditation program on self-esteem and school adjustment in primary school students. *Global Journal of Health Science*, 5(4), 14-27.

Yu, B., Hayes, K. & Eggleston, B. (2012, unpublished presentation). The effect of Maum Meditation on power and wellbeing; presented at American Public Health Association (APHA) Conference, San Francisco, CA; October 2012  
<https://apha.confex.com/apha/140am/webprogram/Paper263450.html>

Yun, M., Yoo, Y., Choi, E. & Kim, K. (2012). The effects of Maum Meditation to mental health of adults with mental

illness. *Journal of Human Completion*, 4, 103-134.

#### **[List of Books by Woo Myung]**

##### English Editions (in chronological order):

Woo, M. (2005). *World beyond world. (English ed.)*. Seoul, Korea: Cham Publishing.

Woo, M. (2009). *The way to become a person in heaven while living. (English ed.)*. Seoul, Korea: Cham Publishing.

Woo, M. (2012). *Nature's flow. (English ed.)*. Sunnyvale, CA: Cham Books.

Woo, M. (2012). *Mind. (English ed.)*. Sunnyvale, CA: Cham Books.

Woo, M. (2012). *Where you become true is the place of truth. (English ed.)*. Sunnyvale, CA: Cham Books.

Woo, M. (2012). *Stop living in this land. Go to the everlasting world of happiness. Live there forever. (English ed.)*. Sunnyvale, CA: Cham Books.

Woo, M. (2013). *Heaven's formula for saving the world. (English ed.)*. Sunnyvale, CA: Cham Books.

Woo, M. (2013). *The living eternal world. (English ed.)*. Sunnyvale, CA: Cham Books.

Korean Editions (in chronological order):

- Woo, M. (2001). *Nature's flow. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2001). *Mind. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2001). *The book of wisdom. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2001). *The enlightened world. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2003). *World beyond world. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2004). *The living eternal world. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2005). *Heaven's formula for saving the world. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2006). *The way to become a person in heaven while living. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2008). *Where you become true is the place of truth. (Korean ed.)*. Seoul, Korea: Cham Publishing.
- Woo, M. (2011). *Stop living in this land. Go to the everlasting world of happiness. Live there forever. (Korean ed.)*. Seoul, Korea: Cham Publishing.

Qualitative Research Article

# Seeking the Unknowing: A Phenomenological Study on Maum Meditation in Korean-Americans

# Seeking the Unknowing: A Phenomenological Study on Maum Meditation in Korean-Americans

Boas J. Yu, EdD, RN, GCNS-BC, FNP-BC, CNE

## [Abstract]

**Purpose:** The purpose of this research study was to explore phenomenon of Maum Meditation in Korean-Americans.

**Design:** A qualitative study with phenomenological approach, asking research questions: what is the phenomenon of Maum Meditation? and, what is the lived experience and meaning of Maum Meditation?

**Methods:** Six Korean-American participants consisting of five females and a male with age ranging from 30 to 65 years were interviewed. Semi-structured interviews were conducted in Korean, with the length of data collection for a period of 3 months. Prolonged engagement in the field, maintaining a journal, and participant feedbacks were also utilized.

**Findings:** The findings consisted of 3 main themes: *the practice toward human completion*, *becoming Truth*, and *benefits from Maum Meditation*. Throughout all themes permeate “*Soon-Li*” – the life-force of natural order and sequence. Under

the first theme, *the practice toward human completion*, several subthemes emerged: 1) progression of levels, 2) emergence of the Truth, 3) expansion of consciousness, 4) enlightenment, 5) appreciation of the method, 6) sense of gratitude. Under second theme, *becoming the Truth*, subthemes were: 1) being reborn as Universe: the Origin, 2) one with all: wholeness and being complete, 3) “Dae-jung” (great love) and 4) “Soo-yong” (full acceptance). The third theme, *benefits from Maum Meditation*, included the subthemes of: 1) sense of being free, 2) reduction of stress and anxiety, 3) increased energy, 4) improvement in health and 5) gaining insights (through self-reflection, self-awareness, objective view of self and openness).

**Conclusions:** With technological advances, human beings seem to discover and utilize more knowledge with leaps and bounds. But we always seem to be looking outside of ourselves. Perhaps it is time to look within to discover what is being truly human. Finding one’s True Self and returning to the Origin may be the true and only purpose in human life.



## **Purpose**

The purpose of this research study was to explore human issues and concerns leading to the description and understanding of the meanings of Maum Meditation in Korean-Americans.

## **Background**

Kabat-Zin (1990), who developed Mindfulness Based Stress Reduction (MBSR), described meditation as an emphasis on being where you are now and not trying to get somewhere else. Based on Eastern philosophy, meditation is a part of complementary and alternative medicine (CAM), which is now widely available and has increased in use in recent decades (Moss, Monti, & Newberg, 2011).

According to the National Center for Complementary and Alternative Medicine (2002, 2007), increasing numbers of people are using some form of complementary and alternative medicine (CAM). Therapies of CAM with significant increases in recent years include meditation, massage, and yoga (NCCAM, 2007). Among them, meditation is one of the most commonly used CAM therapies used to help treat and prevent disease and enhance quality of life.

Increased usage in CAM reflects more availability and acceptance by the public. Perspectives on CAM in clinical settings are also changing: Goyal, et al. (2010) assessed patient

interest in intensive meditation training for chronic symptoms and found patients with persistent pain or stress are more likely to be interested in intensive meditation; and Jones, et al. (2007) found favorable views regarding the CAM modalities in prostate cancer survivors. There was also a greater belief in the benefits of meditation as a legitimate health care practice in healthcare providers (Schoenberger, Matheis, Shiflett, & Cotter, 2002). In this study by Schoenberger et al. (2002), nurses and occupational therapists responded more positively toward meditation than did physicians and physical therapists.

## **Related Literature**

A review of studies on meditation revealed that meditation in general contributed to improvements in symptoms, signs of illness, and quality of life. This was shown in a number of research studies that have used mindfulness-based stress reduction approach (Carmody, et al, 2011; Pipe et al, 2009; Matchim, Armer, & Stewart, 2008; Bedard et al., 2003; Gross et al., 2004; Majumdar, et al., 2002; Tacon, et al., 2003). Other similar studies were on Zen meditation (Chuan-Yi, Ching-Chuan, Pei-Chen, 2009); Chakra meditation (Kim, Park, & Kim, 2008); Qi Gong meditation (Koar, 1995); progressive muscle relaxation (Ghoncheh & Smith, 2004); and, transcendental meditation (Wenneberg et al., 1997).

Ospina et al. (2008) investigated four hundred clinical trials on meditation in which 72% were described as randomized studies (publication years 1956–2005). Five broad categories of meditation practices were identified: mantra meditation, mindfulness meditation, yoga, tai chi, and qigong. The three most studied clinical conditions were hypertension, cardiovascular diseases, and substance abuse. Psychosocial measures were the most frequently reported outcomes. Most clinical trials on meditation practices are generally characterized by poor methodological quality with significant threats to validity.

A ten-year systematic review on relaxation training, which included meditation, showed consistent and significant efficacy in reducing anxiety (Manzoni, Paginini, Castelnovo, & Molinari, 2008). In other systematic reviews, the researchers investigated the effectiveness of meditation therapy in treating anxiety disorders (Krisanaprakornkit, Sriraj, Piyavhatkul, & Laopaiboon, 2006) and ADHD (Krisanaprakornkit, Ngamjarus, Witoonchart, & Piyavhatkul, 2010); but, they found that there were insufficient studies available to draw any conclusions in its effectiveness.

Yang, Su and Huang (2009) examined the effect of meditation on physical and mental health in college students in a quasi-experimental study. The results showed the experimental group

was lower in physical and mental symptoms than those in the control group. In a similar study using nursing students (Kang et al., 2009), the researchers reported that a stress coping program based on mindfulness meditation was an effective intervention for nursing students to decrease their stress and anxiety, and could be used to manage stress in student nurses.

### **Maum Meditation**

Maum Meditation is a relatively new form of meditation which was started in 1996 by the founder, Woo Myung (2003). There are eight levels of this meditation which guide the practitioners through different levels of enlightenment progression. Enlightenment is “the direct experience of one’s true nature” (Loori, 1992, p. 263). Woo Myung (2004; 2005) states that the human mind is composed of one’s life experiences which are stored in the form of images taken from the five senses, such as sight, smell, taste, hearing, and touch. Woo Myung contends these images are false copies of the real world; therefore, images are illusions that must be subtracted. These illusions create continuous conflict and stress in people. Maum Meditation (Woo, 2006; 2008) is the unique method to cleanse the mind of false images that entrap and enslave us to the past experiences, enabling the practitioners to live stress-free.

The levels of Maum Meditation are as follows:

Level 1: Subtracting the remembered thoughts

Level 2: Subtracting the images of myself and images of my human relationships and myself

Level 3: Subtracting the images of my body

Level 4 and 5: Subtracting the images of my body and the Universe

Level 6: The self disappears by subtraction and “I” become the Universe

Level 7: Subtracting the illusionary world of pictures and myself that lives inside that world

Level 8: Chamna, “ True Self”

### **Research Studies on Maum Meditation**

Some research studies on Maum Meditation were conducted in Korea, which is the birthplace of Maum Meditation. A survey by the Korea Association of Statistics and Information (2008) reported a significant reduction in stress, anxiety, worries, anger, and irritation in 473 Maum Meditation students attending level 3 and 4 sessions. The findings also reported a significant increase in perceptions of happiness, improved health, and relationships as well as the ability to self-reflect and attain enlightenment. The findings from other studies also demonstrated various improvements and benefits: positive effects on stress, depression, and quality of life for teachers (Lee, 2010); improved

self-respect and self-confidence in children (Yi, 2009); improved self-esteem in children, (Lee, 2010); reduction in aggression with adolescent children (Yi, 2009); and beneficial effects of Maum Meditation with university students (Jung, 2009; Kim, 2009).

### **Theoretical Framework**

Munhall (1993) identified unknowing as a fifth pattern of knowing. The unknowing is “an awareness that the nurse does not and cannot know or understand the client when they first meet and by recognizing this unknowing, the nurse remains alert to the client’s perspective of the situation” (Heath, 1998, p. 1056). This unknowing as a pattern of knowledge is being sought in this qualitative study. An interpretative or hermeneutic phenomenology approach (Heidegger, 1962; van Manen, 1990) is also used in this study, and it is concerned with human experience and the meaning of “being.” This hermeneutic type of study is a qualitative form of research that studies phenomena that are perceived or experienced (Flood, 2010). This type of approach offers means by which to identify the essences of the experiences - “a study of text with the goal of describing the phenomena that manifest themselves in the text and of elucidating their meanings” (Spichiger, 2009, p. 333); further, it illuminates “what it meant to be human” (Nicholls,

2009, p. 587). A central concern for the study is with “a return to embodied, experiential meaning, to seek fresh, complex, vivid descriptions of a phenomenon (human experiences in all its complexity) as it is concretely lived” (Finlay, 2009, p. 474).

Finlay (2009) described capturing lived experience in four facets of phenomenology:

1)The focus on lived experience which are subjective, “insider” meanings and what the lived experience feels like for individuals; an exploration of “lifeworld” in “intertwining of person and world” – the world as directly and subjectively experienced in everyday life, as distinguished from the objective physical world of the sciences – this directs our attention to people’s lived situation (where we do things and relate to others in the world) rather than some inner world of subjective feelings (Merleau-Ponty, 1968; van Manen, 1990);

2)The phenomenological attitude which relates to the process of intuiting; being open and meeting the phenomenon in as fresh a way as possible;

3)Rich description of experiences through use of metaphors, or creative media to capture layers of complexity; and

4)Transformative relational process that can go beyond findings and outcomes; just engaging in research itself can be transforming for participants and researcher.

## **Research questions**

The author investigated the following two questions: what is the phenomenon of Maum Meditation? and what is the lived experience and meaning of Maum Meditation in the Korean-American meditation practitioners?

## **Sample and Setting**

Six Korean-American participants at three Maum Meditation Centers located in Pennsylvania, New Jersey, and Virginia were recruited for this study. The Korean-American participants consisted of five females and a male with age ranging from 30 to 65 years. All were immigrants from Korea and had lived within the States for 2 to 30 years with the majority of participants having lived five years or less in the US. Their meditation levels ranged from 6th to 8th, with a length of practice from four to eight years. Five of the practitioners had previously practiced Maum Meditation in Korea.

## **Method**

Semi-structured interviews were conducted in Korean with six participants; each participant was interviewed twice at about one hour each time. The length of data collection was for a period of 3 months. To enhance the rigor of phenomenological study, prolonged engagement in the field, maintaining a journal,

and participant feedback were utilized (Bradbury-Jones, Irvine & Sambrook, 2010).

### Data Analysis

Flood (2010) described three steps into entering the “hermeneutic circle” which were: 1) naïve reading to grasp its meanings; 2) structural analysis in which themes conveying essential meaning of the lived experience emerge; and 3) comprehensive understanding or interpreted whole in which all found themes are summarized in subthemes and main themes, and then reflected upon. Results were presented in everyday language as close to the lived experience as possible.

### Findings

The findings consisted of 3 themes: ***the practice toward human completion, becoming the Truth, and benefits from Maum Meditation***. Throughout all themes permeate “Soon-Li” – the life-force of natural order and sequence.

Under the first theme, ***the practice toward human completion***, several subthemes emerged: 1) progression of levels, 2) emergence of the Truth, 3) expansion of consciousness, 4) enlightenment, 5) appreciation of the method, and 6) sense of gratitude.

One of the participants spoke about her level progression in a

sense of accomplishment toward a goal of human completion:

*When I started this meditation, it was because of my life stresses, trying to adjust to my life in America. I wanted to feel better. But as I progressed on to higher levels, I understood then that this was much more. It was about becoming a complete human being, being my True Self.*

*Sometimes it’s a struggle, trying to “get there” – to advance to higher levels of meditation. I know this takes time, patience, and perseverance. ...I try to apply the practice to my every day life*

About enlightenment experiences, one spoke thusly:

*I thought enlightenment was something like a thunder and lightning kind of experience. I have found through this practice that enlightenment is an understanding, an awareness of something that comes up to the surface of consciousness.*

Under second theme, ***becoming the Truth***, subthemes were: 1) being reborn as the Universe: the Origin, 2) oneness with all: wholeness and being complete, 3) “Dae-jung” (great love) and 4) “Soo-yong” (full acceptance).

One participant spoke of the experience of being one with all:

*I had always thought that I am who I am and others are whoever they think they are. But as my consciousness expanded more and more, I now understand that others are really me and I am really them. We are the Universe; all of us come from that and we are to return to that. Unfortunately, if your mind is full of*

*illusions, you cannot return to the Origin. You must throw away your illusionary minds in order to return home.*

In regard to “Soo-yong” (full acceptance):

*Accepting my life as it was had been a very difficult thing for me. Accepting others’ conflicting views and opinions were even more difficult. Through this practice, I had found that I can fully accept people and things as they are. This is very different from a mere tolerance. It is a very active kind of acceptance, without any judgment.*

The third theme, **benefits from Maum Meditation**, included the subthemes of: 1) sense of being free, 2) reduction of stress and anxiety, 3) increased energy, 4) improvement in health and 5) gaining insights (through self-reflection, self-awareness, objective view of self, and openness).

Of the five subthemes, gaining insights were one of most beneficial aspects of the meditation practice:

*As I meditated, I started to see how I had lived my life. When “bad” things occurred, I blamed other people; when “good” things occurred, I credited myself. I am now able to see myself objectively, sort of stand outside of myself and really see me.*

## **Discussion**

The findings attempted to illuminate the lived experience of Maum meditators who were Korean-American immigrants.

The findings of other qualitative studies exploring various CAM therapies were compared to the present study for similarities. A small group of 10 clinical social workers who were long-term Zen meditation practitioners were interviewed for another qualitative study (Brenner, 2009). Awareness was found to be central to these six aspects: being present, primacy of experience (experiential understanding of others), having a systemic view, no discrimination between self and other, suspension of hypotheses (“not knowing”), and groundedness. In regard to “not knowing,” the participants were voicing that this meant that they were able to keep an open mind about their clients (not hypothesizing) and further, were allowed to be comfortable with not having the answer and not knowing how to respond to their clients. The author suggested that Zen meditation has direct application to clinical social work in three areas identified: cultivating awareness, enhancing acceptance, and nurturing responsibility.

Unknowing or not knowing is being open and unbounded by thoughts, ideas, feelings, or preconceptions from previous experiences. Unknowing occurs when one is fully present with the here and now, without any judgments or distinctions that separate self from others. This unknowing is similar to non-duality (Suzuki, 1986); but even in non-duality, “a sole reliance on non-duality is inherently dualistic in nature” (Brenner,

2009, p. 467). Unknowing is an absolute state of openness and acceptance that may be achieved only by seeking within, not outside of self, for answers.

In a study using phenomenological approach, Cohen, Laskowski, and Rambur (2008) explored the experience of Gurjieff/Bennett movement meditation in its potential for health and healing. Their findings from five participants in Northeast Italy were reflected in three fundamental elements: a) an in-the-moment experience which included calmness and clarity of senses, b) outcome of movement meditation and c) metathemes which included change in time perception (different awareness of time) and rhythmic paradoxes (focusing attention while letting go). In particular to the outcomes of meditation, the authors reported transcending (of self and increased spiritual connection to others); enlightening (an increased self awareness of who they were as individuals); and transformation/recreation (in a form of greater understanding and intuitive awareness, harmony within oneself, a greater centeredness, and new found confidence and courage).

Using a grounded theory method with dimensional analysis, Alperson (2008) found that through Tai Chi, 23 practitioners in the study stated that they were able to increase their capacity to live in the present moment, incorporating the practice of moving meditation into their daily lives. The themes of finding

natural wholeness, stillness in motion, living in the present, and experiencing a sense of wellbeing were identified. In addition, the practitioners reported the experience of Tai Chi as a process that is integral to their life journey with an increased sense of spiritual and social connectedness.

Richards, Oman, Hedberg, Thoresen and Bowden (2006) qualitatively examined the use of Easwaran's Eight Point Program (EPP), which is a meditation based program that provides spiritual self-management tools. After regularly practicing EPP, 12 female nurses reported that they experienced an increased ability to focus on the tasks at hand; a renewed sense of enjoyment for their work; better emotional balance with less frustration and anger; and an increased ability to experience compassion and empathy. In a phenomenological study, Raingruber and Robinson (2007) reported nurses' responses after participation in a self-care program consisting of yoga, tai chi, meditation, and reiki included: (a) noticing sensations of warmth, tingling, and pulsation which were relaxing, (b) becoming aware of an enhanced problem solving ability, and (c) noticing an increased ability to focus on patient needs.

McCullum and Gehart (2010) reported that during mindfulness meditation practice, the participants reported "being present," which according to the authors, meant being able to attend to inner experiences and being aware of what



happens and acting from that awareness. Other findings in the study were also related to effects of meditation in which the participants reported being calmer, being able to slow down and manage the inner chatter; mode shifting from “doing to being”; and having compassion and acceptance toward self and others with a sense of shared humanity.

More qualitative studies (Mackenzie, Carlson, Munoz, & Speca, 2006; Kerr, Josyula, & Littenberg, 2010; Smith, Graham, & Senthinathan, 2006) using mindfulness-based stress reduction (MBSR) found similar themes. Mackenzie, Carlson, Munoz and Speca, (2006) reported their findings in themes, such as opening to change, self-control, shared experience, personal growth, and spirituality. Kerr, Josyula, and Littenberg (2010) used grounded theory approach to analyze MBSR clinical trial meditation diaries and found that all participants by the end of the clinical trial were demonstrating more clarity and detail in their descriptions of their experiences with improved affect and emergence of an observing self (observing and witnessing attitudes towards their own distress). Smith, Graham, and Senthinathan (2006) explored mindfulness-based cognitive therapy (MBCT) in 23 elderly patients with depression. The identified themes included: more awareness, control and acceptance, better coping, changes (in lifestyle, in identity, and in relating to self), enjoyment, relaxation, calmness, and feeling

more energetic.

### **Conclusions**

As human beings endeavor and seek to know truth to gain deeper knowledge, it is hard to grasp the concept of unknowing as a pattern of knowledge. The seeking of unknowing in knowledge is a rather paradoxical phrase. However, as Averill and Clements (2010) state, unknowing “represents the idea of openness, of qualitative receptivity to what may be learned and of acceptance that not all the important questions have been asked and that many answers to both scientific and philosophical questions remain elusive” (p. 395); the pattern of unknowing is utilized “to focus attention on the need to remain open to possibilities and change.” (p. 390).

With technological advances, human beings seem to discover and utilize more knowledge with leaps and bounds. But we always seem to be looking outside of ourselves. Perhaps it is time to look within to discover what being truly human is. Finding one’s True Self and returning to the Origin may be the true and only purpose in human life.



## [References]

- Alperson, S. Y. (2010). *Transformations with Tai Chi: The experience of community-dwelling Tai Chi practitioners*. Dissertation Abstracts International: Section B: The Science and Engineering, 70(7B), 4079.
- Averill, J. B., & Clements, P. T. (2010). Patterns of knowing as a foundation for action-sensitive pedagogy. *Qualitative Health Research*, 17(3), 386-399.
- Bedard, M., Felteau, M., Mazmainian, D., Dedyk, K., Klein, R., & Richardson, J. (2003). Pilot evaluation of a mindfulness-based intervention to improve quality of life among individuals who sustained traumatic brain injuries. *Disability and Rehabilitation*, 25, 722-731.
- Bradbury-Jones, C., Irvine, F., & Sambrook, S (2010). Phenomenology and participant feedback: Convention or contention. *Nurse Researcher*, 17(2), 25-33.
- Brenner, M. J. (2009). Zen practice: A training method to enhance the skills of clinical *social workers*. *Social Work in Health Care*, 48, 462-470.
- Carmody, J. F., Crawford, S., Salmoirago-Blotcher, E., Leung, K., Churchill, L., & Olendzki, N. (2011). Mindfulness training for coping with hot flashes. *Menopause*, 18(6), 611-620.
- Chuan-Yi, L., Ching-Chuan, W., & Pei-Chen, L. (2009). Variation analysis of sphygmogram to assess cardiovascular system under meditation. *Evidence Based Complementary Alternative Medicine*, 6(1), 107-112.
- Cohen, J. A., Laskowski, C., & Rambur, B. A. (2008). The experience of movement meditation: A dance of rhythmic paradox and time. *International Journal of Human Caring*, 12(3), 65-73.
- Finlay, L. (2009). Exploring lived experience: Principles and practice of phenomenological research. *International Journal of Therapy and Rehabilitation*, 16(9), 474-481.
- Flood, A. (2010). Understanding phenomenology. *Nurse Researcher*, 17(2), 7-15.
- Ghoncheh, S., & Smith, J. C. (2004). Progressive muscle relaxation, yoga stretching, and ABC relaxation theory. *Journal of Clinical Psychology*, 60, 131-136.
- Goyal, M., Haythornthwaite, J., Levine, D., Becker, D., Vaidya, D., Hill-Briggs, F. & Ford, D. (2010). Intensive meditation for refractory pain and symptoms. *Journal of Alternative and Complementary Medicine*. 16(6), 627-631.
- Gross, C. R., Kreitzer, M. J., Russas, V., Treesak, C. Frazier, P. A., & Hertz, M. I. (2004). Mindfulness meditation to reduce symptoms after organ transplant: A pilot study. *Alternative Therapies in Health and Medicine*, 10(3), 58-66.

- Heath, H. (1998). Reflection and patterns of knowing in nursing. *Journal of Advanced Nursing*, 27, 1054-1059.
- Heidegger, M (1962). *Being and time*. Blackwell, Oxford.
- Jones, R. A., Taylor, A. G., Bourguignon, C., Steeves, R., Frasier, G., Lippert, M., Theodorescu, D., Mathews, H., & Kilbridge, K. L, (2007). Complementary and alternative medicine modality use and beliefs among African American prostate cancer survivors. *Oncology Nursing Forum*, 34(2), 359-364.
- Jung, G. (2009). The analysis of effect of Maum Meditation courses on college students. *Junin-gyoyook*, Fall, 51-84.
- Kabat-Zin, J. (1990). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. New York: Dell.
- Kang, Y. S., Choi, S. Y., & Ryu, E. (2009). The effectiveness of a stress coping program based on mindfulness meditation on the stress, anxiety, and depression experienced by nursing students in Korea. *Nurse Education Today*, 29(5), 538-43.
- Kerr, C. E., Joysyula, K., & Littenberg, R. (2011) Developing an observing attitude: An analysis of meditation diaries in an MBSR clinical trial. *Clinical Psychology and Psychotherapy*, 18, 80-93.
- Kim, M. (2009). The effect of Maum Meditation camp on the level of stress, depression, anxiety and self-esteem of college students. *Junin-gyoyook*, Spring, 69-81.
- Kim, T. S., Park, J. S., & Kim, M. A. (2008). The relation of meditation to power and well-being. *Nursing Science Quarterly*, 21(1), 49-58.
- Koar, W. H. (1995). Meditation, T-cells, anxiety, depression and HIV infection. *Subtle Energies*, 6(1), 89-97.
- Korea Association of Statistics & Information (2008). *Survey of the Maum Meditation*. Korea Association of Statistics & Information.
- Krisanaprakornkit T, Ngamjarus C, Witoonchart C., & Piyavhatkul N. (2010). Meditation therapies for attention deficit/hyperactivity disorder (ADHD). Cochrane Database of Systematic Reviews.
- Krisanaprakornkit, T., Sriraj, W., Piyavhatkul, N., & Laopaiboon M. (2006). Meditation therapy for anxiety disorders. Cochrane Database of Systematic Reviews.
- Lee, I. S. (2010). The effects of Maum Meditation on stress, depression and quality of life for teachers. *Journal of Human Completion*, 2, 49-71.
- Lee, S. K. (2010). A Study on the effects of Maum Meditation program on self-esteem of students in middle and high schools: Focusing on the Maum Meditation youth camp. *Journal of Human Completion*, 2, 87-123.

- Loori, J. D. (1992). *The eight gates of Zen; Spiritual training in an American Zen monastery*. New York: Dharma Communications.
- Mackenzie, M. J., Carlson, L. E., Munoz, M., & Speca, M. (2007). A qualitative study of self-perceived effects of mindfulness-based stress reduction (MBSR) in a psychosocial oncology setting. *Stress and Health, 23*, 59-69.
- Majumdar, M., Grossman, P., Dietz-Waschkowski, B., Kersic, S., & Walach, H. (2002). Does mindfulness meditation contribute to health? Outcome evaluation of a German sample. *The Journal of Alternative and Complementary Medicine, 8*, 719-730.
- Matchim, Y., Armer, J. M., & Stewart, B. R. (2008). IOS new scholar paper: A qualitative study of participants' perceptions of the effect of mindfulness meditation practice on self-care and overall well-being. *Self-care, Dependent-care & Nursing, 16*(20), 46-53.
- McCollum, E. E. & Gehart, D. R. (2010). Using mindfulness meditation to teach beginning therapists therapeutic presence: A qualitative study. *Journal of Marital and Family Therapy, 36*(3), 347-360.
- Merleau-Ponty, M. (1962). *Phenomenology of perception*. Routledge and Keegan-Paul, London.
- Moss, A. S., Monti, D., & Newberg, A. B. (2011). Complementary and alternative medicine therapies in mood disorders. *Expert Review Neurotherapy, 11*(7), 1049-1056.
- Munhall, P. (1993). Unknowing: Toward another patterns of knowing in nursing. *Nursing Outlook, 41*(3), 125-128.
- Nicholls, D. (2009). Qualitative research: part two-methodologies. *International Journal of Therapy and Rehabilitation, 16*(11), 586-592.
- Ospina, M. B., Bod, K., Karkjaneh, M., Buscemi, N., Dryden, D. M., Barnes, V., Carlson, L. E., Dusek, J. A., & Shannahoff-Khalsa, D. (2008). Clinical trials of meditation practices in health care: Characteristics and quality. *Journal of Alternative & Complementary Medicine, 14*(10), 1199-1213.
- Pipe, T. B., Bortz, J. J., Dueck, A., Pendergast, D., Buchda, V., & Summers, J. (2009). Nurse leader mindfulness meditation program for stress management. *Journal of Nursing Administration, 39*(3), 130-137.
- Raingruber, B., & Robinson, C. (2007). The effectiveness of tai chi, yoga, meditation and reiki healing sessions in promoting health and enhancing problem solving abilities of registered nurses. *Issues in Mental Health Nursing 28*(10), 1141-55.
- Richards, T. A., Oman, D., Hedberg, J., Thoresen, C. E., &

- Bowden, J. (2006). A qualitative examination of a spirituality-based intervention and self-management in the workplace. *Nurse Science Quarterly*, 19, 231-239.
- Schoenberger, N. E., Matheis, R., J., Shiflett, S. C., & Cotter, A. C. (2002). Opinions and practices of medical rehabilitation professionals regarding prayer and meditation. *Journal of Alternative & Complementary Medicine*, 8(1) 59-69.
- Smith, A., Graham, L., & Senthinathan, S. (2007). Mindfulness-based cognitive therapy for recurring depression in older people: A qualitative study. *Aging & Mental Health*, 11(3), 346-357.
- Spichiger, E. (2009). Family experiences of hospital tend-of-life care in Switzerland: An interpretive phenomenological study. *International Journal of Palliative Nursing*. 15(7), 332-337.
- Suzuki, S. (1986). *Zen mind, beginner's mind*. New York: Weatherhill.
- Tacon , A. M., McComb, J., Caldera, Y., & Randolph, P. (2003). Mindfulness meditation, anxiety reduction, and heart disease: A pilot study. *Family and Community Health*, 26(1), 25-33.
- van Manen, M. (1990). *Researching lived experience: Human science for an action sensitive pedagogy*. State University of new York Press, New York.
- Wenneberg, S. R., Schneider, R. H., Walton, K. G., MacClean, C. R. K., Levitsky, D. K., Salerno, J. W. (1997). A controlled study of the effects of the transcendental meditation program on cardiovascular reactivity and ambulatory blood pressure. *International Journal of Neuroscience*, 89, 15-28.
- Woo, M. (2003). *World beyond world*. Seoul, Korea: Cham Publishing.
- Woo, M. (2004). *The living eternal world*. Seoul, Korea: Cham Publishing.
- Woo, M. (2005). *Heaven's formula for saving the world*. Seoul, Korea: Cham Publishing.
- Woo, M. (2006). *The way to become a person in heaven while living*. Seoul, Korea: Cham Publishing.
- Woo, M. (2008). *Where you become true is the place of truth*. Seoul, Korea: Cham Publishing.
- Yang, K., Su, W. & Huang, C. (2009). The effect of meditation on physical and mental health in junior college students: A quasi-experimental study. *Journal of Nursing Research*, 17(4), 261-9.
- Yi, E. (2009). The effect of Maum Meditation on aggression in adolescents. *Junin-gyoyook*, Spring, 25-43.
- Yi, S. (2009). The effect of Maum Meditation on the level of self-confidence and self-esteem in children. *Junin-gyoyook*, Fall, 5-34.

APPENDIX A:

How to Become Truth and  
Why One Must Not Fail to  
Reach Truth

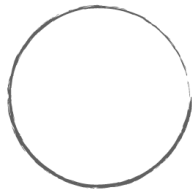
# How to Become Truth and Why One Must Not Fail to Reach Truth



How can one become Truth?

And why must one succeed in reaching Truth?

First, we must understand what Truth is. What is Truth? We have learned that Truth is everlasting and never-changing. So then, what is this eternal and never-changing existence? Let's begin by thinking about the Universe. The Universe is infinite so it cannot be drawn but let's represent it in this way.

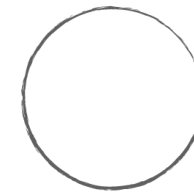


The sky - the Universe - contains the stars, sun, moon and Earth; and on the Earth there are people. What you see and hear, everything just as it exists, is Truth; thus, what you see here is everything that exists in the Universe.

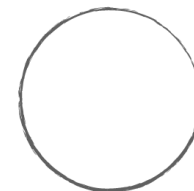


In the Universe, there are stars, the sun, the moon and the Earth. Let us try thinking about things in the following way:

Imagine we, along with the stars, sun, moon, and Earth, went back in time to an eternity ago. Scientists tell us that the life-span of a star ranges from 5 to 14 billion years. The life-spans of stars, sun, moon, Earth, and man are like a split second compared with eternity. Therefore we would have all disappeared with the passing of time, so that now, at the present time, nothing would remain but the pure emptiness.



Now imagine that a fire burned this emptiness at 100 billion degrees Celsius for an eternity, to the present. This existence - the emptiness - would still just exist.

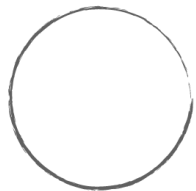


This emptiness, which is the Universe before the infinite Universe, is Truth. Without a beginning or an end, it is a living existence that existed an eternity ago and will continue

to exist for an eternity after.

Just as we have bodies and minds, this infinite Universe or sky also has a body and mind. Its body is the complete emptiness, and its mind is the sole God who is omnipresent throughout the entire Universe.

The reason we cannot see God of the Universe is man has self-centered attachments, a mind that is the same shape and form as his body. Because of his mind, he cannot see, know or become the great Soul and Spirit, which is the body and mind of the Universe. One must become this great Soul and Spirit in order to see, know and become it. Man cannot become one with Truth because of his self-centered attachments, which are his sins.

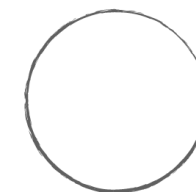


This great Soul and Spirit is the Creator. It is this huge Soul and Spirit that created the stars in the sky, the sun, the moon, the Earth, all creations and mankind.

In science class, we learned that the stars, the sun, the moon, and the Earth came from the Universe, as we also did. This is the Soul and Spirit of Truth. Unless man returns to this existence of

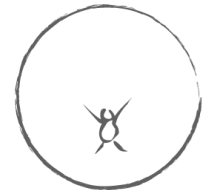
Truth - the Soul and Spirit - he cannot live forever.

The way to become this existence itself, the great Soul and Spirit, is to discard the self-centered human mind as well as the body that contains it.



And when one's delusional Universe is also discarded, only this existence remains. When one's mind becomes this existence and he is reborn, he is reborn as the child of God. This is resurrection and eternal life. This Soul and Spirit is him; and he is Truth itself.

When one is reborn as this existence, he lives as the immortal Truth, because the whole is him, the individual; and the individual is the whole.



Heaven only exists for a person who has become Truth, the great Soul and Spirit of the Universe. Man's mind is only as big as his body; when it becomes as big as the great Soul and Spirit of the Universe, he lives forever in heaven. But in



order for this to happen, he must discard his body, mind and even the Universe through the Maum Meditation method and become Truth, the great Soul and Spirit of the Universe which is eternal and immortal. Only then has he achieved human completion. It is from this place that the Bible, the Buddhist scriptures and all other scriptures were written.

Now that we understand what Truth is, I will explain heaven and hell.

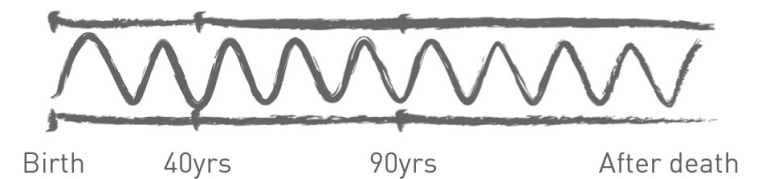
The difference between heaven and hell is as follows: heaven is the place where the great Soul and Spirit of the Universe, Truth, lives; whereas hell is the place where one only knows what he has experienced in his life, and where he lives enslaved to the mind of those shadows.

Last night, I dreamt I was in a battlefield. Gunfire was coming from all directions and all of my fellow soldiers were killed. I decided to flee and hide, but in order to do so I had to run to the mountains fifty miles up ahead. Having been shot in the left leg, I began limping towards my destination. Not realizing I was dreaming, the pain I felt seemed so real - all night long, I dreamt of running around, limping in the battlefield under a shower of

never-ending gunfire. As I finally reached the mountains, I was shot by the enemy. At that moment, I woke up from my sleep and realized that I was not in the battlefield; there had been no gunfire, and I had not been shot. The dream was an illusion.

Although dreams exist, they are not real - they are illusions that do not actually exist. Man's life is like the dream he dreams at night during which he believes it to be real. Man lives in the shadow of his memories - self-centered attachments he has in his mind - which are the experiences he has gained from the life he has lived. In other words, man's life is a dream, and thus he lives in a dream-like state of mind.

Suppose one has been living his life, and that at this moment, he is forty years old. Even if he continues to live to the age of ninety, he will continue to live with the same mind he has had until now. Furthermore, he will live on with that same mind even after death.

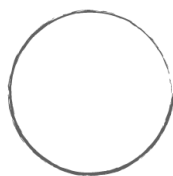




That mind is a dream. That mind is hell. It is a dream that exists and yet does not because like all illusions, it is not real. And it is here, in such an illusion, that man lives due to his mind. Man cannot live as Truth unless he is reborn as the infinite Soul and Spirit that created the Universe, the everlasting Truth. Maum Meditation's eight levels allow one to achieve this.



The false world



The origin

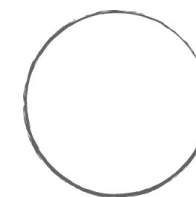


The true world



In order to be reborn as both Energy and Light, which are the eternal and never-changing Soul and Spirit of the infinite Universe:

One must first eliminate his body, mind, and even the Universe.



Then, only the great Soul and Spirit remains. It is when the great Soul and Spirit becomes him that he is born again.



And so he is Truth; he, himself, is the stars, the sun, the moon, the Earth, all creations and mankind. Therefore, everything and everyone becomes Truth and lives forever. This place, this state of being, is heaven.

These are the eight levels of Maum Meditation. Simply put:



When you subtract your body and mind from the Universe, and the delusional Universe also disappears, pure emptiness

Level 1	Level 2	Level 3	Level 4	Level 5	Level 6	Level 7	Level 8
The level of knowing one is the Universe	The level of knowing there are no human minds	The level of knowing the Universe exists within oneself	The level of knowing the body and mind of the Universe	The level of seeing and knowing the infinite Universe consists of the original body and mind	The level of seeing and knowing heaven	Becoming the original body and mind	Being born in complete heaven; having the consciousness of heaven thereby being sealed on the forehead and becoming the body of light and knowing that one is complete
Mind (Karma)	Body (Habit)	The level of seeing and knowing		The level of achieving			

remains. When you are born again as the emptiness, which is the great Soul and Spirit of the Universe, it is heaven and eternal life. Even if, at this very moment, an earthquake split the ground under your feet and you fell into the lava below, the Universe would still just exist. Therefore, so long as you have completely become the Universe, you who have become the Universe will live forever.

This is the way to human completion, and the way to transcend all religions. It is man becoming God and thus becoming complete. Such a world is the world beyond; it is the perfect, religion-transcending solution for the future. Then the whole of mankind would become one; everyone would regard others as oneself and would live for others. They would live eternally without death because they would be the great Soul and Spirit itself - the Energy and Light of the Universe. The reason man is born into the world is to be reborn as this existence.

God originally created a complete world but man is dead because of his own delusions. Maum Meditation allows one to become free from this and return to the Creator that is complete. The Soul and Spirit of the Universe is alive so if one becomes the wisdom of the great Soul and Spirit itself, he will be able to

see and know the world as it truly is. All people would become saints and live forever in the true world of Truth.

All religions will become complete when man abandons his self. Furthermore, it is when he abandons his self and becomes Truth that he becomes complete. One must discard his sinful self instead of blaming other people, and he must become Truth so that he can live in heaven. Now is the moment we must seize, for it is the period of the Universe when those who have become complete may live in heaven.

If one does not become Truth, he is dead inside a non-existent illusion that is just like a dream. But if he does become Truth, his self that has become Truth lives forever in the land of Truth. So therefore, deciding whether or not to do this practice of the mind places a person at the crossroads of life and death. Is there anything more important than living? There is nothing more urgent than this.

It is absurd to believe that a person who is not reborn in heaven while he is alive can go to heaven after he is dead. Simply put, he cannot. When one's consciousness becomes one with the great Soul and Spirit of the Universe while he is alive, the world in which he lives is both heaven as well as eternal life, itself. That

is why it makes no sense to say that a person who is not reborn in heaven while living could possibly enter heaven after death.

They say it is through faith that one may enter heaven. However, it is only when heaven exists in one's mind that he truly has faith.

APPENDIX B:

## Only People Who Go to Heaven While Living Can Live in Heaven

## Only People Who Go to Heaven While Living Can Live in Heaven

People whose consciousness is living will live and those whose consciousness is dead will die.

In general it is accepted that we go to heaven or hell after death, but if we do not become Truth now, we already live in hell.

When we watch a movie we become involved in it. We must follow the movie as it is written in the script. The way we live is the same as this in the sense that we live following the script written in our minds as we would if we were watching a movie. Just as the movie is not real, neither is the script in our minds. People live according to this false script of the mind not only while they live in this world but also after they die.

What is on film is not actually visible. However when it is projected, what is on the film becomes visible. Likewise, people's minds, invisible at first, can be seen when projected, for which the way one lives and one's shape are projections of one's individual mind. People's destinies are limited to the script of their minds. The life which they have been living makes their

shape now, and the way they are living now will determine their future.

People's minds are the same as their shape. People store in their shape the minds of what they see, hear and feel throughout their life. People have anguish and desires because they are controlled by the countless different minds they have. Thoughts are the human mind which is in fact anguish and desires. In Buddhism, this is called the mind of 'desire, anger, and ignorance' and 'seven feelings and five desires.'

The root of this mind is the life one has lived. We must pull it out, and when that entire mind is discarded, it will disappear. The body and mind are not separate, but one. Even the shapes of the cells in our bodies are the same as our minds. This is because everything that is in our minds is embedded in every single cell of our bodies. This is why even after cleansing the mind we must cleanse our habits that are stored in our cells. One's mind is the life he has lived, which is karma, and the body is where the mind dwells. One's mind is his body itself. The body is one's habits.

Karma and habits are the conceptions and behaviors of the mind and when one discards them, he will see the place of Truth. One's conceptions are the way he sees things. One's behaviors and habits are the embedded desires of what he sees. People only know that which they have come to experience through their lives. If one is asked to speak the language of Uzbekistan,

for which he is uneducated in, he will not be able to speak it, nor can anyone speak Malay if they have not learned it. People store their experiences in their minds. Such minds make judgments and people live as slaves to those judgments. They live only for their narrow self-centered minds which consists of what they have seen and felt. When this world is destroyed, when this false world of hell is destroyed, only the world of the Creator exists. This is heaven, the place of Truth.

Generally speaking, people say heaven exists; some best-selling authors go so far as to say they have been to heaven. However, there is such a thing as the heaven of the false mind, the heaven of hell; this is a delusion. Even though one says that he can see heaven through the opening of one's spiritual eyes, it does not necessarily mean that he himself can go to heaven. Such a heaven is not real but is a self-centered delusion.

Real heaven is the land of complete Truth. It can only be seen by those who become complete Truth. True righteousness is to know with wisdom rather than simply seeing heaven. Knowing with wisdom only comes by being reborn as the body and mind of the universe, the Creator of the infinite universe.

One must be free of his individual conceptions and habits, and become the originally-existing Truth in order to go to heaven and the world of Truth. In this world there is no individual and there is no whole. Each individual is the whole and the whole is

the individual. This is the world where only Truth, which is one, exists.

When a person has his body he lives by the energy from food, and lives in his delusional mind. When he stops eating and his body dies, he who has a delusional mind will completely die. That delusional mind is false. One's past memories are his mind, and thus, he dies for that mind which is false and not true. He will live in the false world, which is not true. The false world is the mind that each individual has and it is embedded even in one's cells. Therefore one's body is not Truth, and he will live forever in the false world which is non-existent like a dream. He will live continuously being reincarnated in the false world forever; he lives in a dream which he can never wake from. This is hell.

In other words, since one is reborn as the soul and spirit of the universe, Truth, he no longer has death and lives forever. Thus, heaven is a place where he who no longer has his individual mind – he who is complete – lives. Heaven is not a place one goes to after death but the place where people are reborn and become Truth while living. Heaven is not a place where somebody, be that a savior, can take a person to after death. Only people, who are reborn from their narrow, limited, individual minds to the infinite, widest, biggest mind of the Creator, can live in heaven. Only Truth can live in heaven. Falseness cannot live in heaven.

Those who become true while they are still alive can go to heaven. Those who have heaven while they are still alive can go there.

## APPENDIX C:

# Selected Poems of Woo Myung

- “Human Completion”* from *The Living Eternal World*  
(2013, p. 241-242).
- “Abandon”* from *Nature’s Flow* (2012, p. 220-222).
- “Truth Is Not Something One Must Know but Something One Must Become”* from *The Living Eternal World*  
(2013, p. 104 – 105).
- “Among the Ordinary There Is the Extraordinary”* from *The Way to Become a Person in Heaven While Living*  
(2009, p. 40-42).
- “The Road II”* from *Mind* (2012, p. 190).
- “The Meaning of Humility”* from *The Living Eternal World*  
(2013, p. 293 -294).
- “Rite for the Dead”* from *Nature’s Flow* (2012, p. 55).

# Human Completion

Man cannot be complete  
unless he becomes Truth.  
Depending on its degree of enlightenment,  
a mind is filled with Truth.  
Depending on how much it has become awakened,  
a consciousness is occupied by Truth.  
Truth is the living Creator,  
and unless one becomes the Creator  
human completion is a thing that cannot be achieved.  
Man must repent for all of his sins  
and transmute into the living Creator.

Only those who have been  
marked by the Creator with a seal on the forehead will live.  
To have been marked with the seal means that  
the Creator, who is Truth,  
must enter into one's cluster of thought-mass -  
into the sum of one's mind that is within.

The marked are alive;  
they are Truth, itself.  
They are the ones whose sins have been completely absolved.  
They are the ones whose minds have been completely cleansed.  
They are the ones who have been born into  
the Kingdom of Heaven  
while they are alive.  
They are those who have been born into eternal Heaven  
while they are alive.  
They are going to Heaven.  
They are those whose consciousnesses  
have become wholly one with the Creator.  
They will live in Heaven;  
they have reached human completion,  
will build Heaven,  
and go to that eternal Land.  
When a person dies,  
his image is as empty as the day he was born.  
But he who has become Truth will live in the Land of Truth  
with as many blessings as he has accumulated,  
and those blessings that he has accumulated are his own.  
A person who has reached human completion is one  
who builds a heavenly life  
while he is alive.

# Abandon

It is with great earnest that I say to you,  
abandon your attachments;  
abandon your discernments;  
abandon what you know;  
abandon your pride;  
abandon anything and everything in your subconscious  
that moves you;  
completely remove the fundamental roots  
of all of your thoughts.

You will not die if you abandon them.  
You will not lose if you abandon them.  
You will gain something greater.  
If you do not abandon them  
you will never reach enlightenment,  
nor find your self that is at peace.  
You will be Buddha if you reach enlightenment,  
so why is it that you do not abandon them?

You lived creating enough kleshas in your mind,  
those futile delusions.

What good have they done you?

Why are you unable to let go of them  
when they provide no aid or benefit?

Let them go immediately.

Do you intend to continue fighting your kleshas?

Be simple and innocent.

Be like a child.

Be a person that knows nothing.

Abandon your curiosity.

Do not be cunning.

Abandon wealth and prosperity.

Such things are what sicken you;  
they are your worst enemies.

There are steps that must be taken for all things.

Thus if you wish to reach enlightenment,  
you must take action

by abandoning the things you have,

for unless you do, you will never reach it.

If you still do not wish to let go of them,  
let us consider



the countless people who have departed before you:

Are the heroes of the times or the eternal saints still  
alive now?

Is there anything that is indeed eternal?

They are all futile dreams of the past.

So truly let go of all that is yours –

those pointless things –

right now.

Once you do, you will find your eternal self,

which is a priceless treasure you must indeed find

while you are alive as a human being.

This is something that cannot be done

unless you are a human being,

and opportunities do not come often.

If you do not let go now

you will lose this chance for all eternity.

Time will not wait for you:

Who will you blame when you are without

enlightenment?

## Truth Is Not Something One Must Know but Something One Must Become

There are countless different places in this world  
where Truth is spoken of.

Though it may be called many a different name,  
the existence that each and every religion calls out to is  
the one and only Truth.

Many different religions have spoken of  
the existence that is Truth;

in every religion, the existence that is Truth  
came in the image of a human being

and established each religion -

Jesus in the case of Christianity,

Gautama Buddha in the case of Buddhism,

as well as all other countless religions.

The reason man cannot understand

the religious texts of Christianity, Buddhism,

or any other religion is

he has never been able to be what the texts said

and has thus been unable to understand Truth with his narrow

mind.

Understanding Truth is an utterly impossible task  
unless one becomes Truth, itself.

What would be the point in having memorized  
all those religious texts -  
what would be the point in having memorized Truth, itself -  
if one has not actually become Truth?

It is because man has yet to be Truth,  
or in other words, true life,  
that he is dead.

In order to become Truth,  
one must cleanse both his body and mind;  
in other words, he must repent his sins.

One's sins consist of original sin and personal sins.

He who has repented all of his sins is  
a person who has become one with Truth;  
he is a person who has become Truth -  
the eternal and never-changing Energy and Light -  
while he is alive  
and thus lives reborn.

A person who has entered into eternal Heaven while he is alive  
will live there as he is even after he dies,  
for he has the almighty existence, Truth, inside him  
and will thus remain as this existence even after he dies.

## Among the Ordinary There Is the Extraordinary

Just as there are no trees  
In places that are too high,  
People who believe they are the greatest  
Are like high mountains where trees cannot grow  
For they have no one around them.  
One who has a large open mind without self  
Can accept everything.  
One who is Truth without self  
Achieves ultimate love and intimacy with people.  
He loves all.  
Has great mercy and compassion  
And treats others with great love.  
With that great love,  
And without even the mind of having done so, he saves people.  
Accepting everything with the original mind,  
Without discernment or judgment,  
Everything lives within him.

Among the ordinary there is the extraordinary.  
A distinguished person thinks only he is excellent and supreme.  
But the ordinary person can accept everything  
With the greatest mind  
And lives.  
With the extraordinary and remarkable wisdom of the Creator,  
He who lives in harmony  
With the people in the world  
With true love  
Is the extraordinary one.

But no one knows this man is extraordinary.  
One who enjoys being exalted  
Cannot live in harmony for only he is excellent.  
He is the foolish one,  
For he lives with his own standards of  
What is good and what is bad.  
An extraordinary person is one who is reborn as Truth.  
A foolish person is one who is not reborn as Truth.  
To live well means to be reborn as Truth and to live as Truth.  
To live poorly means to die.  
All is one.  
He who is liked by everyone,  
He who has no thorns, no ill will, in his mind,

He who sees everything as it is,  
He who sees others just as they are even with all their faults,  
And he who has no mind of his self  
Is the extraordinary one.

Among the ordinary is the extraordinary.  
The ordinary is  
The greatest, the most distinguished, and sublime perfection.  
But no one knows this,  
For there is no one who is truly ordinary.  
One who is ordinary can accept everything  
For he has a large, open mind.

## The Road II

the life you live will become light itself.

Your mind, my mind -  
you are me  
so your load is to guide the people of the world.  
It may be a heavy burden  
but live without a shred of disappointment  
because you are a person  
who knows the road you must travel.  
Was there anything special in human life?  
The path of living for others is indeed,  
good and beautiful  
but it is a difficult path for anyone  
to live as a light that shines for the world.  
But you have that load,  
and if anything can be called happiness or a blessing  
isn't this the blessing of blessings?  
When all those who come  
and all those who go become one,  
and all people are enlightened of existing Truth

# The Meaning of Humility

Humility is the absence of one's self.

Because one does not exist, one is able to be humble.

Because one does not exist, one can accept.

Because one does not exist, one can lower himself.

True humility is accepting.

Truly humble are the deeds one does

in the absence of one's self.

Be humble.

Be loving.

Be wise.

Let not your left hand know what your right hand is doing.

Be merciful.

Love your enemies.

Love your neighbors as you love yourself.

Such are not words one can become

by merely speaking them.

These are things that one will naturally become

once the Creator dwells within.

Man is incapable of

keeping his left hand ignorant of what his right hand is doing,

for the deed remains in his mind.

# Rite for the Dead

Rites are performed  
in order to send dead souls to Heaven.  
Dead souls live here on the earth  
unable to pass on into the other world  
due to the karma they had gained while they were alive.  
They still live on with worries, regrets, unfulfilled  
desires, and greed -  
those poor, senseless dead souls!  
Allowing them to let go of everything  
and then sending them to Heaven  
is what a rite for the dead is about.  
They lived ignorant of what was what  
while they were alive,  
and even after having died,  
they know not what death is;  
they just continue to think that  
they are still their living selves -  
such poor souls!

Thus they are sent to the new Heaven through the rite.  
Truly blessed are the souls that enter into Heaven,  
for their unclean minds have been cleansed by  
the divine beings.  
Before, they did not know where Heaven was,  
but those born as ancestors  
who were lucky enough to meet the right descendents  
are now off to Heaven,  
and thus their happiness knows no bounds.  
“ Thank you, thank you! For my pain is no more!  
I will pray for you.  
I will pray that you may receive the blessings of Heaven.  
Here is where the new Heaven is,  
and it is a wonderful place to live indeed.  
Raising you has been very rewarding.  
So please be well my descendant!  
Please be well!”

APPENDIX D:

Time Line

# Time Line

**1952-1996      A Truth seeker becomes a Master of the Truth**

April 6<sup>th</sup> 1952      Born in Euisong, Kyungbook

1960      At age 9, loses his father and begins to ponder fundamental questions about life and death.

1970's      Completes his study at a college

1980's      Deep introspections and questions about life begin in his thirties.

1990's      Owns and manages a successful college preparatory academy in his forties.

Dec. 1995      Sets off for Gaya Mountain in Korea with his wife in search of the Truth and begins meditation.

Jan. 3<sup>rd</sup> 1996      At age 45, he achieves a full enlightenment of the complete Truth

Feb. - July 1996      Focuses on putting the ways of the world

into writing.

Aug. 1996      Puts together a book from a collection of discourses from journalists' questions. The first Korean edition of *The Book of Wisdom* is published.

Nov. 1996      At an inn in Sun-yoo-dong, Moon-gyung of Korea, a group of 10 people gather to learn his meditation method. First session of meditation begins.

Dec. 1996      Second meditation session is taught to a group of 50 people in Un-yang, Kyung-nam of Korea.

**1997-2001      Opens the Age for Mass Education of the Maum Meditation**

Jan. 1997      Third meditation session begins in Moon-gyung-sae-jae, Korea.

Feb. 1997      Begins the fourth session of meditation at a student dormitory in Gaya Mountain.

Jan. – June 1997      The second level method is taught.

July 1997      The second method of meditation officially becomes Level 2 of the meditation.



Oct. 1997	The Level 2 meditation begins in Hajam, Korea and carries on through to March 1998.		<i>dong-nae</i> , is established.
1997	Poetry collections of first Korean editions of <i>True Poems</i> , <i>True Words I</i> , and <i>True Words II</i> are published.	Sept. 2001	The poetry collection, <i>True Words I</i> , is revised and published as <i>Paradise</i> .
March – Sept. 1997	Meditation teaching sessions continue in Hajam, Korea.	Sept. 2001	The poetry collection, <i>True Words II</i> , is revised and published as <i>Nature's Flow</i> .
March 1998	Level 3 begins.	Sept. 2001	The poetry collection, <i>True Poems</i> is revised and published as <i>Mind</i> .
Sept. 1998	Level 4 begins.		
1999	Begins to teach Level 4 students action meditation techniques.	<b>2002–2007</b>	<b>The Way to World Peace</b>
Nov. 1999	Action meditation for Level 4 students begins in earnest on the first Saturday of November.	Sept. 3 <sup>rd</sup> 2002	Meets with the 58th United Nations Chairman Seung-soo Han to discuss the way to world peace in New York, U.S.A.
Jan. 2000	First session of the Maum Meditation Youth Camp begins.	Sept. 6 <sup>th</sup> -9 <sup>th</sup> 2002	Visits Huntsville, Alabama, U.S.A. Receives Mahatma Gandhi Peace Prize and recognition as an Ambassador of Peace from the International Educators for World Peace Association for his work towards the peace and harmony of the world.
June 2000	Guides Level 4 students on maintaining and deepening their enlightenments.	Sept. 10 <sup>th</sup> 2002	Attends the Millenium World Religious and Spiritual Leaders Summit headquarters in New York, U.S.A.
Sept. 2000	Writes and composes the lyrics and music for 22 songs compiled in a collection called <i>The Songs of Heaven</i> .		Gives a talk on world peace to clergymen in
2001	A revised edition of <i>The Book of Wisdom</i> is published.		
Sept. 2001	A meditation farming community, <i>Sae-</i>		

Sept. 2003	Georgia, U.S.A. The first Korean edition of <i>World Beyond World</i> is published.	2007	Koans (currently Level 7 check questions) for enlightenment are taught.
Jan. – Feb. 2004	Holds talks and seminars in Japan, Hong Kong, Australia and New Zealand.	<b>2007-present</b>	<b>The Era of Human Completion</b>
May 2004	The first Korean edition of <i>The Eternal Living World</i> is published.	Dec. 2007	Seminar tour begin in South America and Chamna Nagi (Rebirth of the True Self) education is started.
Apr. 2005	The first Korean edition of <i>Heaven's Formula for saving the World</i> is published.	July – Sept. 2008	First, second and third Chamna Nagi teaching sessions are held in the U.S.A. Fourth and fifth sessions are held in Oita, Japan.
May 2005	Level 6 of Maum Meditation begins.	Aug. 2008	The first Korean edition of <i>Where you Become Truth is the Place of Truth</i> is published.
Jan. – Feb. 2005	Seminars and teaching sessions are held in Japan, Hong Kong, Australia, and New Zealand.	Jan. 2009	Chamna Doe-Gi (Becoming the True Self) teaching sessions begin.
May 2005	The English edition of <i>World Beyond World</i> is published.	Mar. 2009	Chamna Doe-Gi teaching sessions are held in Miyazaki, Japan.
June 24 <sup>th</sup> 2005	Level 7 of Maum Meditation begins. Seminar tours begin in Europe.	May 2009	The English edition of <i>The Way to Become a Person in Heaven While Living</i> is published.
End of 2005	The first and second Level 7 teaching sessions are held in Phoenix, U.S.A.	June 2011	The first Korean edition of <i>Stop Living in</i>
Jul. – Aug. 2006	Teaching sessions are held in Phoenix for upper level students.		
Oct. 2006	The first Korean edition of <i>How to Become a Person in Heaven While Living</i> is published.		

	<i>This Land, Go to the Everlasting World of Happiness, Live There Forever</i> is published.	Jan. 2013	The English edition of <i>The Living Eternal World</i> is published.
End of 2011	Europe and Asia seminar tours begin.	Jan. – Mar. 2013	Seminars and teaching sessions are held in New York, Dallas, San Jose, and Phoenix.
Jan. 2012	Chamna teaching sessions are held in Miyazaki, Japan; and Japan seminar tour begins.	2013	Wins three gold medals in 2012 eLit Awards in categories of {Inspiration/Spirituality}, {New Age/Mind, Body, and Spirit}, and {Self-Help}.
Feb. 2012	South Asia and Oceania seminar tours begin.		
Mar. 2012	Chamna teaching sessions are held in Mendoza, Argentina.	2013	Award-winner of 2013 National Indie Excellence Awards in the category of {Philosophy/Spirituality}.
April 2012	Writes and composes the lyrics and music to <i>Dance the Feet Dance</i> .		
July 2012	The book, <i>Where You Become Truth Is the Place of Truth</i> is published in English. <i>Nature's Flow</i> is published in English.	2013	Award-winner of 2013 International Book Awards in the category of {Poetry: Inspirational}.
July – Aug. 2012	Completion teaching sessions are held in Miyazaki, Japan, where 2,529 people become complete.	2013	Gold medalist of 17th IPPY Awards (The Independent Publisher Book Awards) in the category of {Inspirational/Spiritual}.
Aug. 2012	Seminars held in Osaka, Kyoto, Tokyo, and Yokohama in Japan.	May 2013	Seminar tours begin in Latin America including Mexico, Guatemala, Colombia, Brazil, Paraguay, Argentina, and Chile.
Aug. 2012	Seminars held in Seattle, U.S.A.		
Oct. 2012	<i>Mind</i> is published in English.	May - Aug. 2013	Completion teaching sessions are held in Mendoza, Argentina.
Dec. 2012	Nominated as a Bestselling Author on the online bookstore, Amazon.com and was ranked No. 1 in ten categories.	June 2013	The English edition of <i>Heaven's Formula for Saving the World</i> is published.

APPENDIX E:

## Selected Syllabus Examples

“Pursuing the Origin of Human and Recovering the Origin of Human,”  
from Korea Advanced Institute of Science and  
Technology (KAIST), Daejun, South Korea

<http://www.kaist.edu/edu.html>

**Syllabus**

Classification	Selective
Course Code	MAE 492
Course Name	Korean 항공우주공학특강 (인간본성 탐구와 인간본성 회복)
	English Special Lectures (Pursuing the Origin of Human and Recovering the Origin of Human)
Professor	Duck-Joo Lee, Ph.D, KAIST
Lecture: Exp: Credit	3 : 0 : 3
Mutually Recognized Course (BS/MS) : (O) Term : (Spring)	

Descriptions  
of Course

The aim of this course is to live without stress through pursuing the origin of human nature and recovering of the original self. Having lost their original nature, most human beings are captivated by old, repetitive patterns of thinking and living. The students of engineering and science of this University are offered this opportunity in explore the origin of self. Some perspectives of original nature of human from well-known scientists, philosophers and scholars are incorporated in this course. The origin of human beings is recovered by subtracting the pattern of people’s fixed idea. Invited lectures from diverse areas of philosophy, psychology, neuroscience and cultural arts will be integrated in this course to assist students in learning to live with wisdom and without stress.

**Weekly Lecture Schedules**

Week	Topics	Remarks
1	Course Overview / Introduction	
2	Origin of Human	
3	Human Mind and Universe Mind; Power of Ten	
4	Scientists’ View of Human Origins; Nobel Museum	

- 5 Scholars' View of Science in Humanity and Society
  - 6 Wisdom, Lessons Learned from Whale
  - 7 Stress, Lessons Learned from Elephant
  - 8 Subtracting My Fixed Idea, Power of Speech, King's Speech
  - 9 Subtracting My Stress
  - 10 Recovering of Human Origin
  - 11 Positive Thinking
  - 12 Complete Life
  - 13 Happy Life
  - 14 Summary
- 

### **1. Course**

MAE 492 Special Course for Aerospace Engineering Students:  
Exploration of the Origin of Human Beings and Recovery of  
Original Self (3 Credits)

Monday and Wednesday, 2:30 to 4:00PM

### **2. Participants**

Undergraduate students from Department of Aerospace Engineering or any graduate level students from KAIST

### **3. Course Objectives**

The objectives of this course are to explore the origin of human nature and recovery of original self; and to heighten the quality of life and progress in scientific technology through such exploration. This course is especially designed for engineering specialty students to inquire and develop knowledge related to fundamental human questions. Using comparative perspectives of well-known scientists, scholars in humanity and social sciences, the original self of human beings will be comprehensively and objectively explored. Self-recovery of the original human nature will be the focus through lectures, discussions and practices. The origin of self, which are veiled though individual's fixed and repetitive thoughts and actions, can be recovered though breaking the idea of self. As much as the original self is revealed and recovered, the person will be able to maximize his potential, achieve a direction toward a complete life and live without stress. This course will incorporate guest lecturers from diverse disciplines, such as philosophy, psychology, neuroscience and engineering, to assist in gaining life-wisdom.

#### 4. Topical Outlines

The original human nature

The human mind and the Universe mind

The human brain

The Nobel Museum

Perspectives of scientist on the origin of human beings

Perspectives of scholars of humanity and social science

The wisdom of human beings; the True Self

The human energy, power of words, King's speech

The frame of human mind; human habits

The eradication of stress

Perspectives of human; perspectives of the Universe

The recovery of True Self

A complete life

## “Now is the Turning-point in my Life,”

from Korea Advanced Institute of Science and Technology (KAIST), Daejeon, South Korea

<http://www.kaist.edu/edu.html>

### Syllabus

Classification	Selective
Course Code	MAE 492
Course Name	Korean 항공우주공학특강 (지금이 내 인생의 Turning-Point)
	English Special Lectures (Now Is the Turning-Point in My Life)
Professor	Duck-Joo Lee, PhD, KAIST
Lecture: Exp: Credit	3 : 0 : 3
Mutually Recognized Course (BS/MS) : (O) Term : (Spring)	

---

Descriptions  
of Course

The aims of this course are to relieve the stress, which have been accumulated from the childhood up to now and also to live a happy life. What you have experienced in your life are the causes of stress. By subtracting the negative mind, you will have the positive mind and you can concentrate well on the present life. During the course, students will learn and practice the method how to recall your previous life and how to subtract the false mind. Examples from nature and air vehicles etc. are also used to show the direction of how to live.

---

**Weekly Lecture Schedules**

---

Week	Topics	Remarks
1(9/05)	Course Overview / Introduction	
2	Inertia Law of Mass, Trajectory of Airplane	
3	Principle of Habit, Health and Mind, Brain	
4	Space and Human, Scientific Mind	
5	Recalling My Previous Life, My Fixed Idea	
6	Wall of Idiot, Main Stream of Philosopher	
7	Method of Subtraction	

- 
- 8 Subtracting My Negative Mind
  - 9 Subtracting My Future Anxiety
  - 10 Airplane Wing Loading, Stress and Strain
  - 11 Subtracting My Stress
  - 12 Power of Ten, Gravity
  - 13 Changing My Mind and Body
  - 14 Summary
- 

**1. Course**

MAE 492 Special Course for Aerospace Engineering Students:  
Now is the Turning-Point in My Life (3 Credits)  
Monday and Wednesday, 1:00 – 2:30PM

**2. Participants**

Undergraduate students from Department of Aerospace Engineering or any graduate level students from KAIST

**3. Course Objectives**

The objective of this course is to assist students to apply wisdom when thinking and living to lead a happy life. Because



the students have all come from different environments, there often are many conflicts and struggles. Through this course, the students will be able to change own fixed ideas and thoughts which create conflicts and to relieve the stress and suffering. Without worrying about the future or regretting the past, the students can find ways to self-transform to live positively and enthusiastically in the present moment.

During lectures, explanations about stress and thought process as well as practices of subtracting of mind will be taught. Through the practice of the method, the students will self-discover own transformations. By reflecting on one's past experiences and throwing away of his or her negative mind, the students will recover their True Self and also will understand the logic of the world. Through many examples of nature as well as machines such as airplanes, the students will explore the ways to live. The course will also incorporate guest lecturers from diverse disciplines.

#### **4. Topical Outlines**

The origin of habits and laws of inertia

Nature and all matters, human beings and the Universe,  
scientific mind

The mind and health, brain

Philosophers, the walls of mind, the walls of idiot

The start is already half-finished, Power of 10

The CT of my mind, seeing and knowing my fixed ideas and thoughts

Rising above the past experiences, eliminating worries about the future

Stress and strain, wings of airplane

The subtraction of stress

Escaping the gravity, the changing of thoughts and actions

Knowing own self-transformation

“Maum Meditation,”  
from Dongshin University, South Korea

<http://www.dsu.ac.kr/>

<b>Registered year</b>	<b>2013</b>	<b>Semester</b>	<b>One semester</b>	
Instructor	Instructor	Professor Park, Yu-dae	Lecture hall	Joong-ang library B05-C
담당 교수	Instructor's Office	041-731-1133	Additional contact	
	Students	Any students at Dongshin University	E-MAIL	jude0625@hanmail.net
Instruction method	Class format	Group		

수업 방법	Lecture format	Lecture and practice						
Course	Course number	ZQN06-02	Classification	General elective				
교과목	Course title	Maum Meditation	Appointments	After class				
	Credits	2 credits	Class duration	2 hours				
	Lecture	1 hour	Practice	1 hour				
Grade Evaluations	Evaluation	40%	Exam		As-signments	30%	At-ten-dance	30%
성적평가 방법	Lab		Pre-senta-tion		Oth-ers			

**Course Objectives:**

Where do I come from, why do I live, and where do I go?

We always have issues of <money, love, future, employment,

career>, <loneliness, exhaustion, powerlessness, depression, irritation, blaming> and where do they come from?

What is the mind and who am I? Through this course, the students will be able to comprehend seemingly difficult and unclear subject of the origin of mind. The students will break away from their own mind worlds and accompanying confusions and meaningless waste of time due to not understanding one's mind; in one semester, through a simple, systematic and scientific method, suffering mind will be thrown away to be able to lead joyful, fun, lively and exciting life.

Since 2008, approximately 1600 students have taken this course and experienced the cleansing of their minds. Through this course's method of the mind-subtraction, a typical busy mind full of stress due to worries about grades, relationships, money problems, career, conflicts with parents and family members, and anxiety about future will be alleviated without memorizations, additions of knowledge, or examinations.

**Course Content:**

Definition of the mind

Practice of the mind-subtraction through a systematic method to eliminate:

1. Hurtful memories from childhood, pride, inferiority

2. Family, friends, lovers, relationships with others (conflict, hurt feelings, worries)

3. Love, loneliness, nervousness, fear, irritation, hatred, anger, greed, desires, attachments

4. Worries about present (family environment, grades, appearance, relationships)

5. Future uncertainty and worries (grades, career, employment, etc)

**Course Method:**

1. Lecture (1 hour): the reasons to empty the mind (explanations about true and false, the false world, and the mind world)

2. The emptying of the mind (1 hour): emptying of the mind through systematic method of subtraction

3. Guest lecturers with expertise in Maum Meditation, and viewing of movies to assist in understanding the meditation

**Required Texts and Resources:**

Textbook:

Stop Living in This Land, Go to the Everlasting World of Happiness, Live There Forever (Woo Myung, 2011, Cham Publishing)

Resources:

Documentaries from KBS “Brain”; MBC “The secret of birth, old age, sickness, and death”; EBS “Delusion”

Websites: [www.maum.org](http://www.maum.org), [univ.maum.org](http://univ.maum.org)

## **Weekly Class Schedule**

### **Week 1. What is Maum Meditation?**

- Introduction to class
- What is Maum Meditation and how to do Maum Meditation?

### **Week 2. Lecture (1 hour): The human mind world (self-centered world)**

- The emptying of the mind (1 hour): Explanations on the method to empty the mind and practice

### **Week 3. Lecture (1 hour): What is true and what is false (the reason for loneliness and futility)**

- The emptying of the mind (1 hour): Hurtful memories from childhood, pride, inferiority (1)

### **Week 4. Lecture (1 hour): The picture world (the roots of stress)**

- The emptying of the mind (1 hour): Hurtful memories from childhood, pride, inferiority (2)

### **Week 5. Invited college students: finding exciting life with Maum Meditation**

- Sharing of stories and testimonials
- Introduction to Maum Meditation student clubs and student organizations throughout Korea

### **Week 6. Lecture (1 hour): The true world and the false world (the prison you made by yourself)**

- The emptying of the mind (1 hour): Family, friends, lovers, relationships with others (conflict, hurt feelings, worries) (1)

### **Week 7. Lecture (1 hour): The dream world (the world of despair and hopelessness)**

- The emptying of the mind (1 hour): Family, friends, lovers, relationships with others (conflict, hurt feelings, worries) (2)

### **Week 8. Lecture (1 hour): The video tape world (the scripted world that doesn't work the way you want)**

- The emptying of the mind (1 hour): Love, loneliness, nervousness, fear, irritation, hatred, anger, greed, desires, attachments (1)

### **Week 9. Viewing movies to assist in understanding of the meditation**

-Screen viewing (2 hours)

**Week 10. Lecture (1 hour): The True mind and the false mind (self-made world of suffering and burden)**

-The emptying of the mind (1 hour): Love, loneliness, nervousness, fear, irritation, hatred, anger, greed, desires, attachments (2)

**Week 11. Lecture (1 hour): The True and the false (great freedom and liberation anyone can find)**

-The emptying of the mind (1 hour): Worries about present (family environment, grades, appearance, relationships)

**Week 12. Lecture (1 hour): Instead of asking for blessings, one must accumulate own blessings (the world of joy and happiness)**

-The emptying of the mind (1 hour): Future uncertainty and worries (grades, career, employment, etc) (1)

**Week 13. Lecture (1 hour): Guest lecture**

-Special lecture on mental health and Maum Meditation

**Week 14. Lecture (1 hour): Acceptance and optimism (the life of wisdom)**

-The emptying of the mind (1 hour): Future uncertainty and worries (grades, career, employment, etc) (2)

**Week 15. Summary of Maum Meditation and recommendations for future directions**

-The emptying of the mind: necessary ingredient for the True life

-Summary of the Maum Meditation course and evaluations

APPENDIX F:

## The Locations of Maum Meditation Centers

Please visit [www.maum.org](http://www.maum.org) for a full list of addresses, phone and fax numbers, as well as the locations and contact details of over 240 South Korean regional centers, as of August 2013.

**[South Korea]**

Nonsan Main Center  
82-41-731-1114

**[Argentina]**

Almagro 54-11-4862-5691  
Flores 54-11-4633-6598  
Floresta 54-11-3533-7544

**[Australia]**

Perth (Mandurah) 61-8-9586-2070  
Perth (Vic Park) 61-8-9355-4114  
Sydney 61-2-9804-6340

**[Brazil]**

Aclimacao 55-11-2537-5725  
Brasilia 55-61-3877-7420  
Sao Paulo 55-11-3326-0656

**[Cambodia]**

Phnom Penh 855-78-901-434

**[Canada]**

Mississauga 1-289-232-3776  
Montreal 1-514-507-7659  
Toronto 1-416-730-1949  
Vancouver 1-604-516-0709

**[Chile]**

Santiago 56-2-2813-9657

**[Colombia]**

Batan 57-1-487-4680  
Medellin 57-4-230-5001  
Palermo 57-1-474-5202

**[England]**

London 44-208-715-1601

**[France]**

Paris 33-1-4766-2997

**[Germany]**

Berlin 49-30-2100-5344

**[Guatemala]**

Guatemala City 502-2360-6081

**[Hong Kong]**

852-2572-0107

**[Hungary]**

Budapest 36-1-950-9974

**[India]**

Gurgaon 91-97178-63915

**[Indonesia]**

Tangerang 62-21-5421-1699

**[Italy]**

Genova 39-349-364-2607  
Milan 39-2-3940-0932

**[Japan]**

Fukuoka 81-92-406-7588  
Kyoto 81-75-708-2302  
Osaka 81-6-6777-7312  
Saitama (Omiya) 81-48-729-5787  
Sendai 81-22-762-9462  
Tokyo(Machiya) 81-3-6806-6898  
Tokyo(Shinjuku) 81-3-3356-1810  
Yokohama 81-45-228-9926

**[Kazakhstan]**

Almaty 7-775-651-98-34

**[Kenya]**

Nairobi 254-20-520-3346

**[Laos]**

Vientian 856-20-2817-2400

**[Madagascar]**

Antananarivo 261-34-9120-308

**[Malaysia]**

Johor Bahru 60-7-361-4900  
Kuala Lumpur 60-12-920-2792

**[Mexico]**

Mexico City 52-55-5533-3925  
Tijuana 52-664-380-8109

**[Myanmar]**

Yangon 95-94-2113-9996

**[New Zealand]**

Auckland 64-9-480-7245  
Christchurch 64-3-358-7247

**[Paraguay]**

Asuncion 595-21-234-237

**[Philippines]**

Clark 63-45-624-7858  
Manila 63-2-687-1294

**[Republic of South Africa]**

Pretoria 27-12-991-4986

**[Russia]**

Moscow 7-495-331-0660

**[Singapore]**

Marine Parade 65-6440-0323  
Tanjong Pagar 65-6222-4171

**[Sweden]**

Stockholm 46-76-804-6806

**[Taiwan]**

Taipei 886-989-763-445

**[Thailand]**

Bangkok 66-2-261-2570

**[U.S.A.]**

AK  
Anchorage 1-907-865-5954  
CA  
Berkeley 1-510-526-5121  
Diamond Bar 1-909-861-6888  
Irvine 1-949-502-5337  
L.A. (Downtown) 1-213-484-9888  
L.A. (Koreatown) 1-213-908-5151  
Long Beach 1-562-912-7400  
Orange 1-714-521-0325  
San Diego 1-858-886-7363  
San Fernando Valley  
1-818-831-9888  
San Francisco 1-650-301-3012  
San Jose 1-408-615-0435  
CO  
Denver 1-303-481-8844  
FL  
Miami 1-954-379-6394  
GA  
Atlanta(Sandy Springs)  
1-678-683-4677  
Atlanta(Smyrna) 1-678-608-7271

HI

Honolulu 1-808-533-2875

IL

Chicago 1-888-979-6286

MA

Boston 1-617-272-6358

MD

Ellicott City 1-410-730-6604

NC

Raleigh 1-919-771-3808

NJ

Palisades Park 1-201-592-9988

Teaneck 1-201-801-0011

NV

Las Vegas 1-702-254-5484

NY

Bayside 1-718-225-3472

Flushing 1-718-353-6678

Manhattan 1-212-510-7052

Plainview 1-516-644-5231

PA

Elkins Park 1-215-366-1023

TX

Austin 1-512-585-6987

Dallas 1-469-522-1229

Fort Worth 1-817-581-6286

Houston 1-832-541-3523

Plano 1-972-599-1623

VA

Arlington 1-703-354-8071

Centreville 1-703-815-2075

WA

Federal Way 1-253-520-2080

Lynnwood 1-425-336-0754

## [Vietnam]

Hanoi 84-12-7365-8097

Ho Chi Minh City 84-8-5412-4989

## [Uganda]

Kampala 256-784-820-724



The writings and teachings of Woo Myung, however, are bringing hopes and very real possibilities to reach the Truth – for anyone. The Maum method was developed to cleanse away the human mind, which is the key to becoming the Truth. Through the method, the change of the human mind into the Universe mind occurs and this results in a miraculous transformation of non-existence into existence.

- An excerpt from *The Era of Human Completion*