

NOTE to readers: A slightly altered version of this paper was presented at the 2016 Unification Thought Symposium in Tokyo, Japan, under the title:

“Educating and Raising Leaders with a Mature and Applicable Understanding of the Principle - Redefining the Function of the Physical Mind and Interrelating Mind-Body Unity with Fallen Natures”

Mind-Body Unity – A New Paradigm

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I. Premise

The *Exposition of the Divine Principle* describes in three distinct passages¹ the literal mind and body of human beings as being fully integrated and inseparable. The text states: “*Just as every part of the body spontaneously moves in response to the subtle directions of the mind...*” and “*The body cannot act apart from its relationship with the mind...*” and “*the body is the substantial object partner to the mind, resembles the mind and acts in oneness with the mind...*”. Rev. Moon, himself, is quoted as saying, “*What is the center of a person’s body? It is the mind. The body revolves around the mind and moves according to its commands. When the mind directs the body to go east, it must do so, and likewise in the opposite direction. The body cannot move at its own whims and fancies.*”²

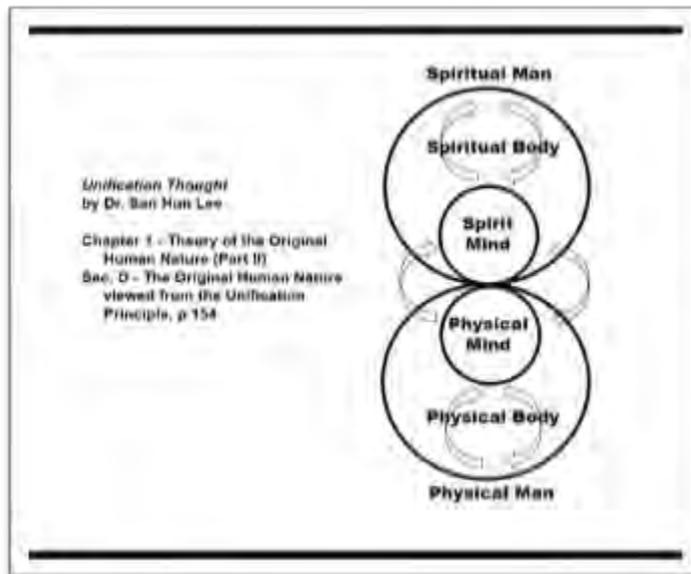
Yet, it unfortunately remains the common belief among many Unificationists, that the expression “mind and body unity” refers to the quality of the interrelationship between a person’s literal “flesh and bones” and his somehow disjointed thinking mind, as if the flesh and bones indeed have a distinct mind and will of their own. Logically, then, this is also commonly perceived to be, at least partially, the cause of such things as insincerity, inconsistency, hypocrisy, and social ineffectiveness.

For example, it is commonly believed that if there is a poor correlation between a person’s mind and body, then their actions may not fully express the sincere feelings of their mind. In like manner, if there is a poor correlation

¹ *Exposition of the Divine Principle*, cf. pp 45, 167

² Cheon Seong Gyeong 1st ed. P.555

between a person's mind and body, they may behave fully in accord with their mind's desires *today*, but not *tomorrow*, manifesting inconsistent behavior. They may speak of altruism, but live very self-centeredly. Then, when any or all of these three scenarios are played out in a social context, they can result in social ineffectiveness, as we sometimes see in the lofty social promises of faithful religious people compared with their often meager sociological impact.



Unification Thought, based on *Divine Principle*, offers a clear explanation of mind and body unity in man wherein, through the relationship of man's spirit mind and physical mind, the spiritual man (directed by the spirit mind) and the physical man (directed by the physical mind) can thereby harmonize and

resonate with each other.³ Both the spirit mind and the physical mind are two aspects of the natural mind of man. This acknowledgment that man's flesh and bones do not, in actuality, have their own separate "mind" - a view consistent with even common sense - is a major step forward. However, I suggest that there still remains yet another serious and consequential gap in the current definition and understanding of the "physical mind" which greatly affects its role in relation to mind and body unity.

According to *Unification Thought*,⁴ "the physical mind is the part of the mind where the instincts for maintaining the individual and tribe are controlled and where man's interest in his daily life or sex are located." A following passage states that these "daily life" matters include "life of food, clothing and shelter".⁵ Another passage from *Unification Thought* states: "In the third view, which sees

³ *Unification Thought*, p. 154-155

⁴ *Ibid* p154

⁵ *Ibid* p154

man as a being of duality, both spiritual and physical, the spirit man is the Sung Sang and all the physical aspects belong to his Hyung Sang. Accordingly, in this case, the spiritual mind is Sung Sang, whereas the physical mind belongs to Hyung Sang."⁶ Thus, it would seem fair to say that the physical mind's area of concern lies in what is valuable and important to the "self". It is not clear in what way the tribe is related to the other specified concerns of the physical mind, unless by way of a personal sense of security within the social context of the tribe, wherein "daily life" occurs.

In *New Essentials of Unification Thought*, it is similarly stated: "*Unity between the spirit mind and the physical mind refers to a way of life in which one places priority on living a life of truth, goodness and beauty, and makes the life of food, clothing and shelter secondary, through having the physical mind subservient to the spirit mind. However, due to the fall, human beings have come to lead a self-centered, material life in which their physical mind dominates their spirit mind, and it is from this that all the pains, suffering, and unhappiness of human beings has come into being.*"⁷ The mention of "*self-centered, material life*" and "*the life of food, clothing and shelter*" again shows that the understanding is that the focus of the physical mind is on material concerns "of the self".

In contrast, the spirit mind would seem to be generally concerned with things "beyond the self". Concerns "beyond the self" might include not only "*truth, goodness and beauty*", but also sincere and genuine compassion for others, seeking for God and virtues, a desire to explore, create, support, encourage, entertain, etc., if these are not motivated by self-centered thought and emotion. Thus, harmonizing these two minds and their related concerns (concerns "beyond the self" and concerns "of the self") would obviously be of paramount importance in the life of any person.

II. The Problem

It is understood that mind and body unity would still have been a requirement of human beings, even if the Fall of man had never occurred. It is a necessary and integral part of the perfection process for human beings. However, according to

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⁷ *New Essentials of Unification Thought*, p.180

Rev. Moon's teachings, apart from the fall, the unity of the mind and body of man would have taken place naturally and automatically, simultaneously with the development of the heart and conscience.⁸

However, taken the current explanation of mind and body unity within *Unification Thought*, as noted above, one is left to wonder whether fallen man suffers primarily because of lack of mind and body unity, and secondarily because of sin and fallen natures, or if fallen man suffers primarily because of sin and fallen natures and secondarily because of lack of mind and body unity. What is the relationship between the two, if any? How might they interact with each other? Do we have fallen natures because we suffer from mind and body disunity, or vice versa?

Rev. Moon many times said that the only way to unite the mind and body is through True Love.⁹ In contrast, Rev. Moon taught that removing or resolving the fallen natures could be accomplished by several mechanisms, including through exercise of the Cain-Abel relationship,¹⁰ removal of evil spirits, living a life of sacrifice and public service, etc. So, are mind and body unity and fallen natures categorically separate aspects of man's internal nature which may have some interrelationship with each other? Is the physical mind solely concerned with the material needs and comforts of man, or might it encompass other "concerns of the self" which may go far beyond the material to the internal well-being of man, i.e., internal concerns of the self?

III. Integration

I would posit that the physical mind is that part of the mind which is indeed focused on the external, material needs and comforts which are customarily considered "concerns of the self" but that it is also focused on internal, psychological, emotional and spiritual comforts which are also "concerns of the self". When our definition of "personal comforts" is expanded to not only refer to physical or biological comforts, such as "*daily life*" concerns for "*food, clothing*

⁸ *Cheon Seong Gyeong*, Book 10, Chapter 2, 29, p.1053

⁹ *Ibid*, 23, p. 1051

¹⁰ *Exposition of the Divine Principle*, cf. part II, sec 1

and shelter”, and even my taste in ice cream or my preferences of fruits and vegetables, size of home, style of clothing, or brand of makeup, but is moreover enlarged to include internal comforts, it will extend to nearly every area and remote corner of human existence. Indeed, taken altogether, the physical mind can be seen as that aspect of the spirit mind which relates to and serves the purpose of the self, or individual, while the spirit mind relates to and serves the purpose of the whole.¹¹

In this context, both the spiritual mind and the physical mind may simultaneously interact with and evaluate every experience, thought or feeling which human beings experience, albeit from their different points of view. Thus, as Rev. Moon said, *“Had there been no fall in Eden, the body and mind would not have been divided.”*¹² The spiritual mind evaluates an experience, thought or feeling from the point of view of concerns “beyond the self”, while the physical mind evaluates the same experience, thought or feeling from the point of view of concerns “of the self”. This, I posit, is a huge missing bridge which accommodates the interrelationship of fallen natures with the mind and heart of fallen man.

What do we mean by “internal, psychological, emotional and spiritual comforts”? Some common expressions of these might be:

- *“I’m not comfortable around black people.”*
- *“I don’t want to give birth to this baby that I’m pregnant with. There is no room in my life and heart for it.”*
- *“I’m not comfortable in crowds.”*
- *“I can’t take being told “no”.*
- *“I can’t stand to drive the speed limit. It’s just too slow.”*
- *“I’ve had one boyfriend after another, being intimate with each of them, because even though I know it’s a sin, but it’s what I need.”*
- *“I play my music very loud at all hours of the day and night, regardless of what the neighbors might think, because it makes me feel good.”*
- *“I blame others for everything that goes wrong in my life because I can’t live with the guilt of being wrong, about anything.”*

¹¹ *Unification Thought*, p. 31

¹² *Cheon Seong Gyeong*, Book 10, Chapter 2, 29, p. 1053.

- *“I avoid righteous arguments and positions in my life (including witnessing to my faith) because I can’t handle controversy and personal rejection.”*
- *“I avoid people that I don’t easily harmonize with. They annoy me and I’m uncomfortable being around them.”*
- *“I divorced my husband because he had habits that I just couldn’t get used to.”*
- *“I always look for the easiest way in life. Let others do the hard work. I just get by.”*
- *“I avoid talking to people of other religious beliefs because I fear becoming confused and because I know I am right, anyway.”*
- *“It would feel so good to get revenge on the people who cheated me.”*

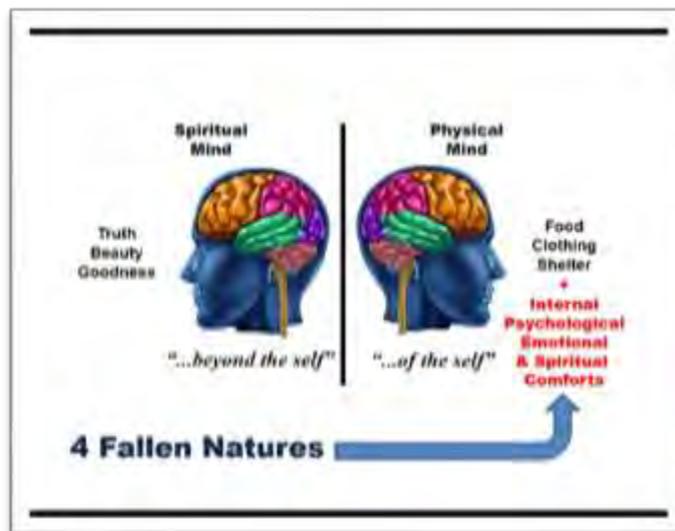
These are but a few possible examples from everyday life which might be generated by a person’s desire for internal, psychological, emotional and spiritual comforts. Each commonplace expression is related to matters “of the self” as opposed to matters “beyond the self”. Thus, I would posit that they are expressions of the physical mind of man, as opposed to the spiritual mind of man. Thus, without considering internal, psychological, emotional and spiritual comforts as a formal category of the function of the physical mind, we effectively overlook a huge doorway through which fallen natures enter and operate in the mind of fallen man.

Of course, it may already have been acknowledged that many other internal factors could and should be added to the list of things the physical mind is concerned with besides food, shelter and sex, but it is the proposition herein that an entire missing category needs to be included in the definition of the function of the physical mind that will help to integrate both human perfection and also the processes of restoration with mind and body unity. That missing category would be: “internal, psychological, emotional and spiritual comforts”. When we add this category to the area of concerns of the physical mind, then this serves to integrate human perfection and restoration processes with mind and body unity.

IV. Bridge to Fallen Natures

As we can see, this bridge of internal, psychological, emotional and spiritual comforts as an attribute of the physical mind opens a huge direct doorway for the influx of fallen natures. Otherwise, without this huge direct doorway, the conventional thought simply provides for ineffectiveness, inconsistency and hypocrisy as the consequences of the lack of mind and body unity. Let us look, one-by-one, at the four primary characteristics of the fallen natures.¹³

The first primary characteristic of the fallen natures, namely the failure to see from God's viewpoint, is basic and the foundation for all of the other fallen natures. Failure to see from God's viewpoint is integral with our failure to have True Love as the basis of our ability to process sensory cognition and reasoning. Since God's essence is True Love, then His viewpoint is that of True Love. Fallen man experiences life from a self-centered point of view, often regarding himself at



the expense of others. It is tempting to oversimplify it, but for the purposes of this paper, it is my hope that this simple definition will suffice for the sake of argument. If the physical mind is focused on concerns of the self, and this specifically includes not only external and

physical concerns, but also internal, psychological, emotional and spiritual comforts, then it is obvious that this is the “digital server” or “platform”, if you will, of fallen natures of the first category. The physical mind will be the platform from which the first fallen nature is accessed upon demand to process reasoning and cognitions in a self-centered manner. Why? Because it is in the interest of the self to be comfortable, and comforts are sought externally, physically, materially, but also internally, psychologically, emotionally and spiritually.

¹³ *Exposition of the Divine Principle*, p. 72

The second primary characteristic of the fallen natures, namely the tendency to leave one's proper position, is based fundamentally upon the first fallen nature, but also stands on its own. The physical world is the larger, extended womb and training ground for the maturation of the human spirit in terms of virtue and love. Thus, circumstances frequently result in people being in uncomfortable positions. How people resolve their discomforts determines whether they grow such virtues as patience, humility, respect, honesty and tolerance, etc., or degrade their spiritual life into impatience, arrogance, dishonesty, intolerance, complaining, negativity and irresponsibility, etc. The lack of such virtues might have little to do with the question of mind and body unity if the physical mind is only focused on concerns of an external, material type, such as shelter, food, sex, clothing, etc. But, if the physical mind is also concerned with comforts of an internal, psychological, emotional and spiritual nature, then the physical mind's focus on concerns of the self will again be decisive in determining whether a person chooses to be irresponsible and leave his uncomfortable proper position, or whether he will follow his Principled conscience and grow his or her virtues in the process.

The third primary characteristic of the fallen natures, namely the tendency to reverse dominion, is also based fundamentally upon the first fallen nature, but also stands on its own. The argument is similar to the previous one for leaving one's proper position. Because of our lack of virtues, fallen man often feels great discomfort in the role of Cain, being subservient to the authority of others, to state the point simply. This is not material, external, discomfort. It may have nothing to do with food, shelter or sex. However, if the physical mind is also concerned with the comforts of an internal, psychological, emotional and spiritual nature, then the physical mind will be the staging area and instigator for rebellion, insurrection and inability to be a happy, virtuous object in the face of even a good and virtuous subject.

Finally, the fourth primary characteristic of the fallen natures, namely the tendency to multiply evil, is similarly based upon the first fallen nature, but also stands on its own. Why would a person feel a desire to pull others into his own iniquity, except that it salves his unprincipled conscience and makes him more comfortable with the wrong he is doing? Clearly, this is not an external, material matter. However, it would be important among the concerns of the self. The fallen person multiplies evil because he seeks comfort, not only externally but internally,

including in the concerns of the self. If the physical mind is focused on concerns of the self, and if this includes internal, psychological, emotional and spiritual comforts, then manifestation of the fourth fallen nature will involve the physical mind.

In all four of these scenarios, the function of the physical mind becomes integral with what we call “mind and body unity” where the actions of the physical mind and actions of the spirit mind (which is focused on concerns beyond the self) must harmonize.

V. Bridge to Spiritual Influences

Not only do fallen natures find a huge direct doorway into our lives through the physical mind’s desire for internal, psychological, emotional and spiritual comforts, but the influence of spiritual entities can also find their needed common base through this avenue. As we know from the *Divine Principle*, spiritual beings are attracted by, and can be empowered by, earthly people with whom they choose to associate with and resonate with, i.e., have a common base with. (see the chapter on *Returning Resurrection*) Conversely, such spirit people can empower earthly people with whom they find a common base to interact. Whether they be ancestors, angels, or friendly or unfriendly spirits, the physical mind of earthly hosts may offer far more common bases than simply in the areas of food, shelter and sex. It is commonly understood that physical people often make a common base with spirits through internal, psychological, emotional and spiritual elements, but the integration of this with the physical mind as it relates to mind and body unity has been missing. When considering internal, psychological, emotional and spiritual discomforts as such common bases for physical people and spirits, a plethora of potential common bases emerge, from suicidal tendencies, racial prejudices, juvenile delinquencies, to hate crimes, fears and phobia’s, various non-chemical addictions, etc. It would imply that spirit people and angels would be making a common base with things related to the physical mind. Would that be only because the spirits lack a physical body of their own, or for a different reason?

VI. Physical Mind and Eternal Life

If the physical mind is focused on concerns of the self, and if the concerns of the self include internal, psychological, emotional and spiritual comforts, then there is no reason to believe that the physical mind would cease to be needed or function when the physical body expires at death. In the eternal spiritual existence after death, a person retains his spirit body. As *Unification Thought* says: “*This spirit man itself is an individual truth body with both Sung Sang and Hyung Sang attributes. The spirit mind is its Sung Sang, whereas the spirit body is its Hyung Sang.*”¹⁴ In addition, and more importantly, the spirit man after death continues to seek comforts, which are concerns of the self. While it is commonly understood that comforts which might relate to the physical body of an earthly person may be more easily accessible, by thought or wish, in the spirit world after death, such as clothing or food and shelter, the desires for such comforts may still persist. More importantly, if internal comforts of a psychological, emotional or spiritual nature are still sought after by the spirit person after physical death, then the action of the physical mind of the spirit person would continue to be important to the spirit person as the means to address those concerns, and mind and body unity would continue to be important to human perfection, even after one’s physical death.

If both the spirit mind and the physical mind are aspects of the eternal natural mind of man, then there is no reason to think that one of these aspects will disappear with physical death. If the physical mind does not disappear at death, but remains an aspect of the eternal spirit of a person, residing in the eternal natural mind of man, then its harmonious and balanced function with its counterpart, the eternal spirit mind, must be important and must continue for eternity. Thus, there should be mind and body unity between the eternal spirit mind and the eternal physical mind as they eternally relate to and guide the eternal natural mind and eternal spirit body of man.

This may be the very reason that Rev. Moon taught that the spirit world has historically been compartmentalized by fallen people due to their prejudices, such as cultural prejudices, racism or nationalism, etc.¹⁵ He described a Buddhist realm in the spirit world, a Confucian realm, a Christian realm, etc., wherein those spirits

¹⁴ *Unification Thought*, p. 38

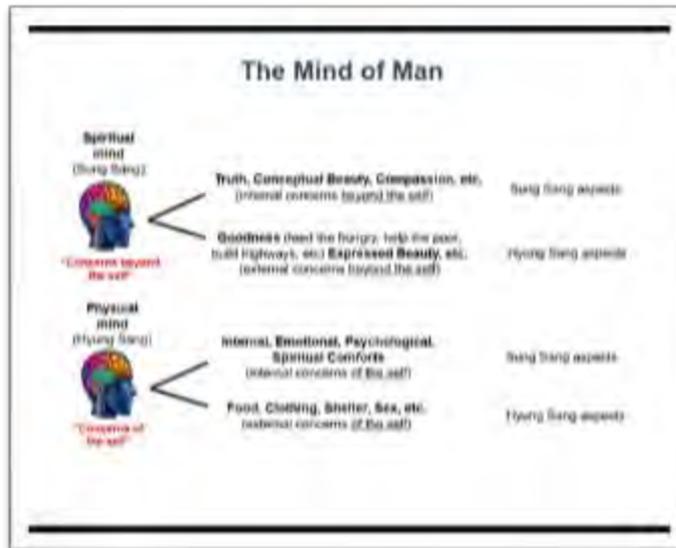
¹⁵ *Cheong Seon Gyeong* (1st ed.) Book 6, Ch.2. Sec.2.3. p. 885

who live separately in each realm do not want to relate with spirits who live in the other realms because of their religious and cultural prejudices. This would be a perfect example of the desire for psychological, emotional and spiritual personal comforts, which are concerns of the self. Thus, the international, intercultural Marriage Blessing of the Unification Movement was instituted, in part, to blend such realms together into one family of mankind under God, both on earth and in the spirit world and contribute to rectifying negative effects of the comfort-seeking physical minds of fallen spirit people which are functioning based on such prejudices.

VII. Resolution

I propose that the interrelationship of mind and body unity with fallen natures,¹⁶ (as well as in other related areas in defining the nature of man in *Unification Thought*) requires a revision to the definition and/or understanding of man's physical mind. The definition and/or understanding of the physical mind should be crafted to encompass concerns of both the material comfort and well-being of the external self, including such areas as food, shelter, sex, clothing, etc., plus concerns of the internal, psychological, emotional and spiritual comforts of the internal self. The spirit mind remains that part of man's mind which is focused on concerns "beyond the self". All experiences, thoughts and feelings are evaluated and processed by both minds, and each person makes his decisions and choices based on how these two minds perceive and evaluate the input. In fallen man, these two minds cannot harmonize because True Love is not the basis for the evaluations of either the physical mind or the spiritual mind. Even faithful, religious people ardently seeking God and virtues through religious faith and spiritual disciplines like fasting and prayer will not necessarily impact the motivation of the physical mind to seek the internal, psychological, emotional and spiritual comforts which are "concerns of the self". Spiritual arrogance, self-righteousness, intolerance, closed-mindedness, etc., can still be strongly supported by the physical mind's desire for personal comfort and cloud a person's ardent efforts to live a life of faith which God would embrace.

¹⁶ NOT only the four primary characteristic of the fallen natures, but including fallen natures altogether.



Indeed, the natural mind of man can be understood to be composed of the spirit mind (sung sang aspect) and the physical mind (hyung sang aspect), with the spirit mind composed of a sung sang aspect which deals with such

internal things as truth, conceptual beauty, compassion, etc., and a hyung sang aspect which deals with such external things as expressed goodness and external expressions of beauty, etc.

The physical mind, likewise, may be understood to be composed of a sung sang aspect which deals with internal, emotional, psychological and spiritual comforts, which are internal concerns of the self, as well as a hyung sang aspect which deals with external concerns of the self, such as food, shelter, clothing, sex, etc.

VIII. The Elimination/Repression Model vs Altruism

As stated before, Rev. Moon has repeatedly said that the only way to unite the mind and body is through True Love. Before going any further, we must recognize that he also spoke of the need to strengthen the spiritual mind and repress the physical mind in the process of uniting mind and body.¹⁷ How might we reconcile these two expressions? The answer appears naturally when reflecting on the growing processes of man. God made man's physical mind as well as his spiritual mind. Therefore, one would expect that both should ultimately find fulfillment and satisfaction in man in his maturity, rather than repression and denial. As explained in the *New Essentials of Unification Thought*,¹⁸ man needs to practice self-discipline during the internal growing process. However, as he

¹⁷ Cheong Seon Gyeong (1st ed.) Book 8, Ch. 4. Sec. 6, p. 1225

¹⁸ New Essentials of Unification Thought, Chapter 5, sec. I.B., p. 270-280.

matures and develops true love, the guiding force of true love will replace the need for self-discipline. Similarly, and perhaps integral with self-discipline, repression of the desires of the physical mind is needed during the disciplined growing process, but only until one develops true love, which will enable the mind and body to unite, and give freedom and fulfillment even to the physical mind, in place of repression and denial.

Unless the spiritual mind becomes dominant over the physical mind, whether by strengthening it and/or repressing the physical mind's desires, the person will not be able to develop altruism. Building upon altruism, the heart and mind of true love must blossom and grow. Once true love blossoms and grows in a person, this true love will then motivate and empower the physical mind to also live for others and be directed by the same true love as the spiritual mind. In this way, based upon true love, the mind and body will be able to unite, and give freedom and fulfillment even to the physical mind, in place of repression and denial.

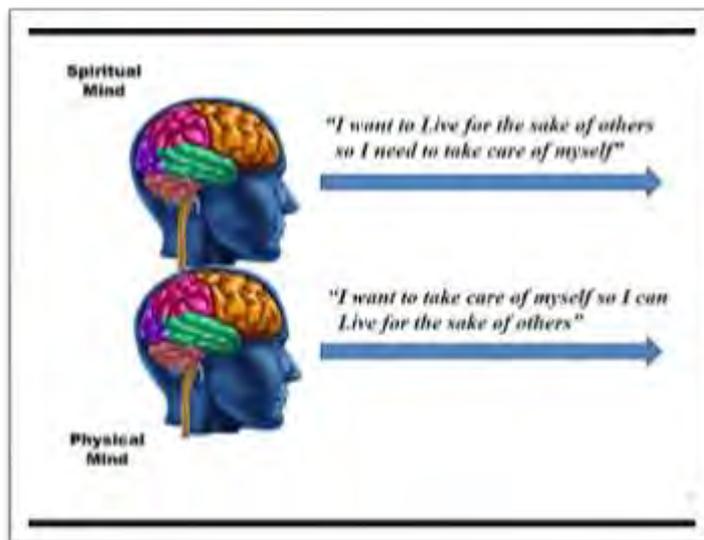
In some other models of mind and body unity, the physical mind's desires and ambitions are repressed or eliminated through meditation and various disciplines. This is done so that one can find peace and happiness through the vertical spiritual mind in even the most simple of ways. While impressive results can be achieved through this model, it is not the model advocated by Rev. Moon. In contrast, the model that he is advocating is one of eliminating self-centeredness and developing all of man's natural faculties, including his ambitions, desires, etc. through fulfilling the Biblical Three Great Blessings (Be fruitful, multiply and have dominion) based on True Love, or universally living for the sake of others. We might call this dual altruism, wherein both the vertical spiritual mind and the physical mind are motivated and directed by true love and jointly live for the sake of others.

Are we just dressing up, or re-characterizing the traditional paradigm of repression with the facade of joint altruism? Are they really just the same thing? It seems not. While repression of the physical mind will be necessary during the growing process, so that altruism can take root in the vertical spiritual mind of man, leading to the development of true love, this repression will give way to the true love which ultimately settles in the spiritual mind. Once true love flows over and motivates the physical mind, as well as the spiritual mind, repression and

denial of the physical mind will no longer apply, and the physical mind, created by God, can settle into its own natural fulfillment, directed by true love

We find no instance of Rev. Moon stating that mind and body unity will be achieved when the physical mind is fully repressed or eliminated. On the contrary, we can cite his statements which indicate that both the spiritual mind and the physical mind should ultimately move in the same direction and have the same purpose, based on true love. Thus, it would seem that the evidence points to a distinction between the traditional paradigm and the new, and supports the new paradigm over the old.

How might this be understood, in practical terms? With the proposed revision to the understanding of the physical mind in the mind and body relationship, this unification becomes understandable. Rev. Moon said that “True Love is love for the sake of others.”¹⁹ If a person has True Love, then it is clear that their spirit mind, which is focused on concerns “beyond the self”, would be the ideal and primary vehicle for the expression and experience of True Love. Sincere altruism,



generosity, patriotism, loyalty, filial piety, faith, truth, beauty and goodness, etc., would be natural expressions of the spirit mind based on and motivated by True Love. The question has always been, how can the physical mind harmonize and unify with the spirit

mind when it is primarily focused on concerns “of the self”?

We can now understand that, with a heart of True Love as a foundation, the physical mind’s pursuit of personal comforts will operate parallel to the spirit mind. With a heart of True Love, one’s need for psychological comfort would make its assessments based on “the other”, rather than on the self. “I am at peace because my wife and children are healthy and at peace.” With a heart of True

¹⁹ Cheon Seong Gyeong, Book 3, Chapter 1, 30, p. 269.

Love, one's need for emotional comfort would likewise make its assessments based on "the other", rather than on the self. "Even though you are attacking and persecuting me, I am comfortable because I love you as a son of God and I see the goodness behind your actions." With a heart of True Love, one's need for spiritual comfort would also make its assessments based on "the other", rather than on the self. "Even though God does not answer my prayers as I wish Him to, I perceive Him so richly in the world all around me that I am at peace knowing He is a God of love and I am His son, as are all other people as my brothers and sisters."

These internal "concerns of the self" would all be prime opportunities for the manifestation of fallen natures, but on the foundation of True Love, they are each harmonized with the spirit mind in its focus on concerns "beyond the self". Thus, with True Love, the unity and harmony of what Rev. Moon has been calling the "mind and body" is to be a natural occurrence. Thus, Rev. Moon said: "*Had there been no fall in Eden, the body and mind would not have been divided.*"²⁰ Why? Because as True Love developed in Adam and Eve and all of his descendants, both the spirit mind and the physical mind would have been focused in tandem on sincerely and genuinely living for the sake of the other, as Rev. Moon teaches us to do today. As these two minds simultaneously evaluated and analyzed experiences and feelings, they would have come to harmonious conclusions. There would have been no separation. This can be seen in Rev. Moon's statement which follows:

"Love strives to bring the mind and body into perfect resonance so they can move forward together in oneness. Love does not go toward only one side. When the conscience and the physical mind move forward with a single purpose, love rushes along in the same direction, toward the same destination.... Therefore, in order to be happy, your physical mind and conscience must resonate with each other. If you do not attain that resonance, love does not emerge. Thus, we need to pay attention to whether the conscience and the physical mind stand within the eternal realm of resonance." (CSG – 2nd ed., p.1313. No. 11)

The conscience and the physical mind will move forward with a single purpose and direction when both of them are living for the sake of others.

²⁰ Cheon Seong Gyeong, Book 10, Chapter 2, 29, p.1053

“After having reached the state where the mind and body resonated centering on true love, everything became clear. I could experience God fully.”

(CSG – 1st ed., p.843)

Rev. Moon also said: *“Love is essential for the unity of mind and body. When parents come to love their children, they willingly endure hunger, hard work, ragged garments and going places they don’t want to go. While walking the path of such love, the mind and body take the same unifying direction. It is the only way to unity, the only means to unity. If you take this as the standard for daily life and for your entire life, you will not perish. This I guarantee.”* (CSG – 2nd ed., p.861. No. 2)

Rev. Moon also said: *“We create unity when we strive over and over again with our mind and body to live for the sake of others, centered on God’s love. Unity comes when the body serves the mind as much as the mind serves the body.”*²¹

This is in contrast to the explanation given in *Unification Thought*,²² wherein the act of uniting the mind and body serves as the mechanism through which such public-minded lifestyle, or True Love, is expressed. The text states: *“For example, man’s highest purpose is to act for the whole or God and to offer joy to the whole (God). When man, centering on this purpose, creates harmony through the G-T action between his spiritual mind (Sung Sang) and physical mind (Hyung Sang), or when he carries on a life of harmony through the give-and-take action with others (for example, brothers or friends), in Unification Thought this harmony is regarded as the essence of value of human beings.”*

Here, the creation of harmony between the spiritual mind and physical mind is separate from a person’s purpose, and the action of living for the sake of others. The ideal desired result would be accomplished through a combination of acting for the whole plus uniting one’s mind and body. However, in the model proposed above, the maturation of True Love results in the harmonization of the spiritual mind and the physical mind because they both thereby become motivated and directed by the same love. Even though the physical mind is focused on concerns of the self, it addresses these concerns motivated and directed by, and within a

²¹ *Cheon Seong Gyeong*, 2nd ed., Book 3, Chapter 3, No. 33, p. 342.

²² *Unification Thought*, p. 217

context of, a love for the other. ex.: *“I am hungry, but I have no interest in eating until my children are fed.” “I cannot feel comfortable when I see so many suffering people around me.” “As a professor, I push myself to stay up late and read many books, not so I can impress my boss or get more pay, but so I can give my students the best education that I can.” “As a soldier, I risk my life every day, not so I will be praised, but because I love my country and my fellow man.” “As a surgeon, I try to eat healthily and get regular exercise, not so I can work more hours and get more money, but so I can focus on the operating table and save another life.”*

IX. Unconditional Love vs Conditional Love

As stated previously, according to Rev. Moon’s teachings, mind and body unity can only be achieved through True Love. True Love must certainly be an expression of unconditional love, albeit other additional elements may be required to consider it fully True Love. Conditional love cannot be an element of True Love. If one considers the nature of unconditional love, it is apparent that it is love without restriction or caveat. In the case of unconditional love, the love of the spirit mind can no longer be opposed nor limited nor restricted nor offset nor dampened by the influences of the physical mind. Thus, the experience and expression of unconditional love must be based on the unity of the spirit mind and the physical mind wherein both are motivated and directed by love for the object. Unconditional love cannot be explained and built upon a repression of the physical mind and its desires for comfort.

Conditional love, on the other hand, does not require that the spirit mind be motivated and directed by True Love, but by any level and maturity of love for the object. The physical mind, however, may very well be, and would likely be imparting some kind of restriction, limitation, opposition, dampening, offset or caveat upon the desire of the spirit mind to convey the love it wishes to convey.

Thus, in the same vein, living for the sake of others, being an extension of unconditional love but universally applied, could only be manifested on the basis of the unity of the spirit mind and physical mind both being motivated and directed by true love for the other.

Which comes first: True Love or mind-body unity? Perhaps they develop together, simultaneously, and manifest as two sides of the same coin. In fact, to repeat a previous citation, Rev. Moon taught that, “apart from the fall, the unity of the mind and body of man would have taken place naturally and automatically, simultaneously with the development of the heart and conscience.”²³

X. Educating and Raising Leaders of Cheon IL Guk

Rev. Moon has said: “*People whose mind and body are in conflict cannot be citizens of Cheon Il Guk.*”²⁴ He also said: “*Each person must unite his or her mind and body. We must strive to reach that state. Anyone who does not attain such unity will not be able to enter Heaven.*”²⁵

Thus, if we are educating and raising leaders who still believe that the problem of mind and body unity lies in a disconnection between their bones and flesh and their mind, we should not wonder why no one yet claims that they have succeeded in uniting their mind and body. We may be educating them to operate upon a confused and incorrect understanding of what the mind and body conflict really is, and what Rev. Moon really meant by it, making it impossible for them to resolve it. The consequence could be stagnation of people’s spiritual lives, and the result would be no one who is thereby qualified to become a citizen of Cheon IL Guk, nor a person able to enter Heaven, as Rev. Moon said. That would not be training leaders. That would be ensuring defeat.

Thus, establishing Cheon IL Guk and the Vision of 2020 requires mature and effective leadership, and leadership education and training which is implementable in a person’s everyday life. If a clearer understanding of mind and body unity can be taught, one which more accurately conveys what Rev. Moon meant, and that is implementable and achievable, then we can have new hope on a personal level in the realization of Cheon IL Guk in our own lives.

²³ *Cheon Seong Gyeong*, Book 10, Chapter 2, 29, p.1053

²⁴ *Cheon Seong Gyeong*, Book 15, Chapter 4, p. 2305.

²⁵ *Cheon Seong Gyeong*, Book 15, Chapter 2, p. 2267.

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