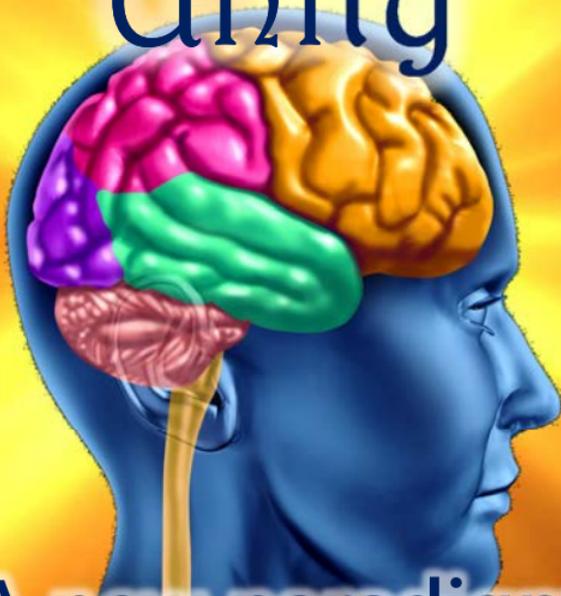


Mind-Body Unity



A new paradigm
of compassion

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D. Michael Hentrich

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Mind–Body Unity

A new paradigm of compassion

1. Background

Why do people struggle with mind-body unity? It seems that all other creatures naturally develop and mature in a harmonized and balanced way. What's the problem with humans? We don't seem to naturally and automatically become harmonized and balanced in terms of mind and body. We need to make focused and sincere effort to do it. Most people

never achieve it. Was this imbalance of mind and body part of man's original design? Are we inherently flawed? People for thousands of years have struggled to resolve this problem.

Traditional approaches have been very difficult to apply and have not been suitable for all people. Those most committed to resolving this problem have been people who exercised extreme self-discipline to achieve inner peace and harmony in their lives. But, is this what God, the designer of life, intended? Maybe not. Now a new understanding, based on compassion, has emerged. This approach is based on the original design of man and applies to all people. Let's briefly explore this approach.

2. The Original Design of Man

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

People also have two inherent purposes; a purpose to serve the whole and a purpose of the individual, or self. In serving the whole we pursue dreams, ambitions, social and political endeavors, we sacrifice, give, love, explore, procreate, join together for the greater good, etc.

In fulfilling the purpose of the individual, or self, we also seek self-preservation and comfort.

In an ideal world, there would not be conflict or contradiction between these two purposes. In an ideal world, there would not be a purpose of the individual that does not recognize, support and contribute to the purpose of the whole, nor would there be a purpose of the whole which does not recognize, support and contribute to the purpose of the individual. For this reason, people are created with a mind which addresses both of these areas: the purpose of the whole and also the purpose of the individual, or self. Let's take a closer look at this "mind."

3. Spiritual Mind or Brain

There's an abundance of evidence that human thinking occurs beyond the human brain, even though the evidence is largely ignored by psychology and medicine. They tend to deny the existence of the human spirit and our eternal spiritual mind. Hopefully you are familiar with this and accept it as a reality, since we will not spend time trying to prove it here in this little booklet.

While many faithful people do believe in the existence of an eternal human spirit, too many still believe the spirit is just something that goes to heaven when we die. Many are unsure about how the eternal spirit and the body relate with each other while we are living physically here on earth.

When people talk about “mind-body unity”, they often think it refers to the relationship between a person’s mind and their rebellious “flesh and bones,” as if the flesh and bones have a will of their own and stubbornly refuse to cooperate with the mind. This irrational concept is then seen as the culprit, or cause, behind laziness, insincerity, inconsistency, hypocrisy, social ineffectiveness, etc..

For example, we may sincerely feel we care about a person or thing, but then we sometimes think our body is just too lazy and uncooperative to act on it. *“I value a healthy lawn and I care about how it looks, but my body is just dragging me down and putting that lawn mower out of reach.”* Or, we may take responsibility for something *one day*, but not the next, and again blame our inconsistency on our lazy fleshly

body. Even though many faithful religious people have lofty personal and social intentions and goals, when their efforts are not so successful they sometimes blame the problem on a “weakness of the flesh”.



Others have believed that mind-body unity means becoming a person of integrity, where your words match your deeds. But, mind-body

unity is far more profound and consequential than simply referring to the unity of one's words and deeds, or integrity.

In reality, this is not what's going on. Your arm or leg does *not* have a mind and will of its own. Good thing; you would have a hard time walking the dog, riding a bicycle or driving a car. What many people don't recognize is that the thinking, creative human mind is a *spiritual* mind that expresses itself through its host, the physical brain. The mind is spiritual and eternal, and lives on after the physical body and brain waste away in the grave. And, our spiritual mind is composed of two primary parts with two distinct functions.

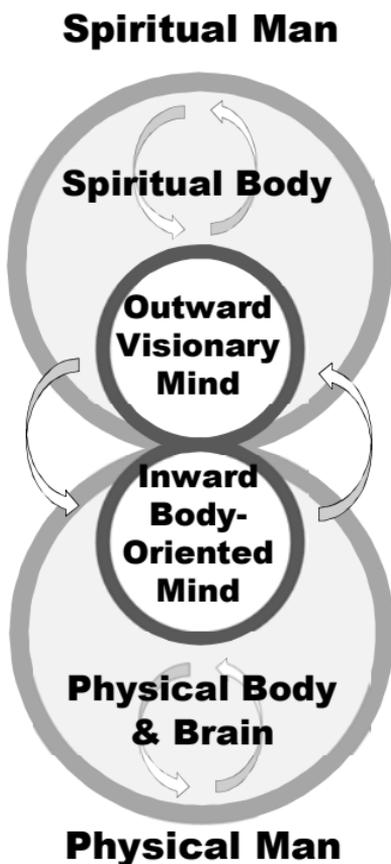
The two primary parts of our spiritual mind are the outward visionary mind (the outward mind) and the inward body-oriented mind (the

inward mind). The outward visionary mind serves the purpose of the whole, or the greater good, while the inward body-oriented mind serves the purpose of the individual, or self. In serving the purpose of the whole, the outward visionary mind is concerned with such things as altruism, friendship, compassion, exploration, dreams, aspirations, truth, beauty, goodness, creativity, etc. In serving the purpose of the self, the inward body-oriented mind is concerned with self-preservation and comfort. Obviously, uniting and harmonizing these two minds is going to be critically important if we want to be truly peaceful, happy and productive people.

But, as you can see by this graph from *Unification Thought*, based on *The Divine Principle*, a person's spiritual self and physical self are not united by somehow improving the relationship between the brain and the body.

They are also *not* united through the relationship between the spiritual mind and the fleshly body.

Instead, the spiritual self, which is controlled by the outward mind, and the physical self, which is controlled by the inward mind, are fundamentally harmonized in the relationship between the outward mind and the inward mind.¹ The question



¹ *Unification Thought*, p. 154-155

has always been, how can the inward body-oriented mind harmonize and unite with the outward visionary mind when the inward mind is primarily focused on concerns “of the self”?

4. Mind-Body Unity and Harmony

Just as with all other living things, the natural harmony and unity of our mind and body was part of our original intended design by God. It has always been a primary end goal of our human growing process, from the very beginning. Severe damage resulted from the misguided actions of the first human beings (called in the Abrahamic Faith traditions, the “Fall of Man”) causing such problems as fear, greed, selfishness and other “fallen natures.”

However, it did not create the need for mind-body unity and harmony. The need to develop mind-body unity and harmony was there, even before the Fall. According to the teachings of the late Dr. Sun Myung Moon (1920-2012), had there been no Fall, the unity and harmony of everyone's mind and body would have taken place naturally and automatically, together with the development of our heart and conscience.

Whether or not you believe in a “Fall of Man”, we universally recognize that we all struggle more or less with fear, greed, selfishness and other “fallen natures”. Then you might wonder: Do we struggle with fear, greed, selfishness and other fallen natures *because* our minds and bodies are not united, or are our minds and bodies not united *because* we struggle with fear, greed, selfishness and other fallen

natures? What if the answer is neither? Are they even related, and if so, how?

5. Integration

People have traditionally thought that the inward mind is that part of the mind which focuses on *external, material* “concerns of the self”, such as food, shelter, procreation and physical and material comforts. However, this idea is incomplete and has crippled our ability to fully understand mind-body unity. In reality, the inward body-oriented mind is focused not only on physical and material comforts, but also on internal, psychological, emotional and spiritual comforts which are also “concerns of the self”. Personal internal comforts can include people I

avoid or choose to be close to, my food preferences, size of home, style of clothing, or brand of makeup. Consider the following:

- *“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 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.”*
- *“I avoid righteous arguments and positions in my life 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 just a few common examples of a person’s desire for internal, psychological, emotional and spiritual comforts. When we consider all of the possible “concerns of the self”, they will involve nearly every area of human life. We cannot fully understand mind-body unity

and the function of the inward mind unless we take into account internal, psychological, emotional and spiritual comforts.

Both the outward mind and the inward mind simultaneously interact with and evaluate every experience, thought or feeling we have, but from their different points of view. The outward mind evaluates an experience, thought or feeling from the point of view of concerns “beyond the self”, while the inward mind evaluates the same experience, thought or feeling from the point of view of concerns “of the self”. While it might seem impossible to reconcile these two perspectives, we will later see there’s a natural way in which both are to harmonize and unite.

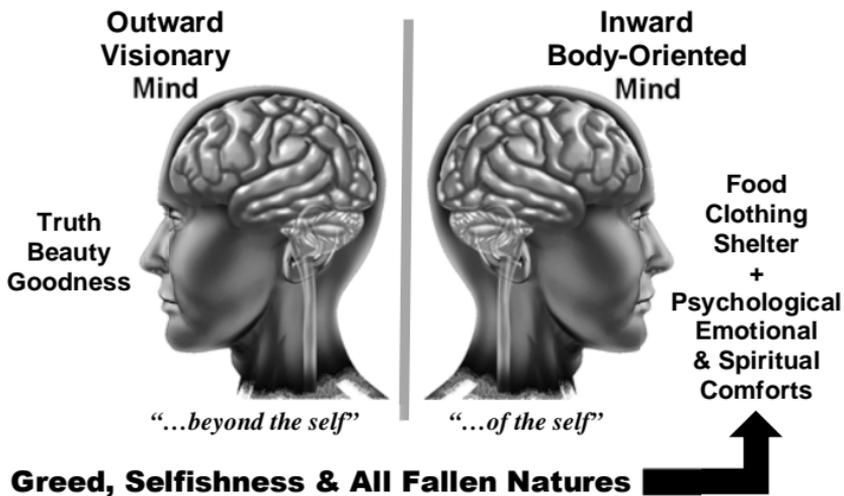
6. Bridge to Fallen Natures

Including internal, psychological, emotional and spiritual comforts as concerns of the inward mind opens up a huge doorway for greed, selfishness and other fallen natures. Let's look, one-by-one, at four primary characteristics of what are called in *The Divine Principle*, "fallen natures".

The first characteristic of such fallen natures is our inability to see from God's own viewpoint, or the viewpoint of universal unconditional parental love or compassion. If God's essence is true love or compassion, then his viewpoint must be that of true love or compassion. People usually think from a self-centered point of view, often regarding themselves first, even at the expense of others.

“I can’t be happy around you unless your opinions, values, tastes and beliefs agree with mine.” If the inward mind is focused on concerns of the self, including internal, psychological, emotional and spiritual comforts, then it is obvious that this will be a huge doorway for experiencing life from a self-centered egotistical perspective, rather than God’s unconditional parental love perspective.

A second characteristic of fallen natures is the tendency to leave one’s position. People often find themselves in uncomfortable situations. How we deal with our discomforts determines whether we grow such virtues as patience, humility, respect, honesty, tolerance, etc., or degrade our spiritual life with impatience, arrogance, dishonesty, intolerance, complaining, negativity and irresponsibility, etc.



“My husband has some issues I can’t stand. I will leave him and find someone else.” Those who choose to resolve their discomforts when they are in such situations will grow their virtues. Those who choose to abandon their responsibilities and avoid uncomfortable situations will degrade their spiritual lives.

Since the inward mind is not only focused on external, material things, such as shelter, food, procreation, clothing, etc., but, also internal, psychological, emotional and spiritual comforts, then the inward mind's focus on concerns of the self will determine whether a person chooses to be irresponsible and leave their sometimes-uncomfortable position, or whether they will be responsible and grow their virtues in the process.

A third characteristic of fallen natures is the tendency to reverse dominion. Sometimes because of our own limitations, we can feel uncomfortable under the authority of others. This is not material, external, discomfort but rather internal, psychological, emotional and spiritual discomfort. "*My parents are stupid. I will make them do things my way.*" Here again, the inward mind will be the natural staging area

for rebellion, insurrection and our inability to be happy in the role of an object to even a good and virtuous subject person.

Finally, a fourth characteristic of fallen natures is the tendency to multiply our imperfections. Why would a person feel a desire to pull others into his own bad behavior, except that it soothes his unprincipled conscience and makes him more comfortable with the wrong he is doing? “*Call all your friends. Let’s go burn and loot the downtown!*” A fallen person multiplies his imperfections because he once again seeks comfort through association. Clearly, this would be important among the concerns of the self.

7. The World of Fear

Had human beings developed a harmonious relationship between their outward visionary mind and their inward body-oriented mind, motivated by love, then people would grow up experiencing a world of hope, compassion, joy, harmony and peace. That was God's original plan for us, and it would be our everyday reality, in all areas of our lives.

However, many people's experience of compassion is often overwhelmed by their cravings for inward comfort, and this drives them into a world of fear and insecurity. People are typically afraid of so many things. They are afraid of death, going to hell, not having enough money, and of not being loved. They are afraid of not getting enough of the right education,

losing their job, not being beautiful enough, or being a victim of crime. They are afraid of being rejected, of not being happy, of being punished, and of being out-of-control. They are afraid of the food and water, of war, of human relationships, and of commitments. They are afraid of disappointing their parents and friends, and on and on and on.

This life of fear creates stress, diseases, nervous breakdowns, aggression, depression, cancers, heart attacks, and eventually... more fear. It's a vicious circle. We are even afraid of being afraid. Getting rid of all of our human desires and ambitions is not the solution.

8. Bridge to Spiritual Influences

Not only are fear, greed, selfishness and other fallen natures facilitated by our cravings for comfort, but additional influences can also be attracted to us, both good and bad. For example, spiritual influences on earthly people can come from angels, ancestors or other spirit persons in the spirit world. They are attracted to and relate with earthly human beings through something they share in common, called a common base. For instance, if a musician on earth passionately enjoys playing or composing a certain kind of music, then he or she will likely attract the partnership and influence of like-minded musical spirit persons in the spirit world who share a passion for that same kind of music. These spirit people can help empower and inspire their earthly partners. Resonance is

comfortable and magnetically pulls people together; dissonance is uncomfortable and pushes people apart, no matter whether it is good or bad, helpful or harmful. In this way, spirits can also find a common base of relationship through the inward mind's focus on internal, psychological, emotional and spiritual comforts.

There are lots of negative potential common bases, from suicidal tendencies, phobias, racial prejudices, juvenile delinquencies, to hate crimes, fears and various non-chemical addictions, etc. Through this doorway, spirits can find a common base with actions related to the inward mind. Why? Could it be because the spirits simply lack a



physical body of their own, or perhaps for a different reason? The answer can be found in a deeper look at the nature of life after death.

9. The Inward Body-Oriented Mind and Eternal Life

In our eternal life after death, we will continue to have both our spiritual mind and our spiritual body. Not only that, but we will continue to seek comforts, which are concerns of the self. After our death, we will still want compatible friendship, tasty food, good music, nice clothes and other comforts. If the inward body-oriented 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 inward mind would cease to exist or be unimportant. It will be serving the needs and comforts of the *spiritual* body now, instead of the *physical* body it served before we died.

If the inward mind does not disappear when we die, then its harmony and unity with its counterpart, the eternal outward mind, must continue. Therefore, mind-body unity will be eternally important for our happiness and fulfillment, and is not something we leave behind when we die.

This is one reason the spirit world has been historically divided up into realms by human spirits because of their prejudices. People created a Buddhist realm in the spirit world, a Confucian realm, a Christian realm, a Jewish realm, humanist realm, etc. Spirits in each realm

do not want to relate with spirits who live in the other realms because of their racial, religious and cultural prejudices. This is a perfect example of the desire for internal, psychological, emotional and spiritual personal comforts, which are concerns of the self, and which will continue to be managed by our inward mind, even after we die.

10. Resolution

What can be done about this problem? All human experiences, thoughts and feelings are evaluated and processed by both minds, and each person makes his or her decisions and choices based on how these two minds perceive and evaluate them. People who have developed

a compassionate heart which motivates their outward mind sometimes agonize that their inward body-oriented mind is not motivated by this same compassion. The inward mind has usually been motivated by self-interest, rather than compassion.

Even faithful, religious people passionately seeking oneness with God through their faith and spiritual disciplines like fasting, prayer and meditation find that their inward mind continues to oppose them. They often try to completely repress or deny their inward mind. This internal struggle and conflict clouds a person's sincere efforts to live a virtuous life of faith which God can embrace. So, is repression and denial of the inward mind the answer?

11. The Elimination/Repression Model vs Altruism

Traditionally, repression and denial of the inward body-oriented mind have been the tools used to try to achieve mind-body unity. The result, in extreme cases of asceticism, is a person who has basically rejected their own humanity. They deny their ambitions, desires, passions, spouse, family, sexuality, prosperity, etc., seeking a kind of inner peace and harmony. However, we should recall that God made man's inward body-oriented mind as well as his outward visionary mind. Is one mind useful and the other a mistake in our design? Are we defective, self-destructive and contradictory creatures? Perhaps we just don't know how to successfully unite them. Shouldn't it be natural for all of our internal systems, including both of

these minds, to ultimately find fulfillment and satisfaction in a fully mature person, rather than through repression and denial of one over the other?

In fact, people do need to practice some self-denial, self-discipline and repression during the early stages of their maturing process so that virtues can begin to take root. For example, deferred gratification is an essential quality to learn early in life. Unless our outward visionary mind becomes more influential and dominant than the inward body-oriented mind by strengthening the outward mind and/or disciplining the inward mind, we will not develop virtues.

However, virtues are just the first step. They are supposed to grow and blossom and evolve into unconditional true love or true compassion.

This will first develop in the outward mind. but then begin to cross-pollinate and infect the inward mind, as well. As the inward mind becomes more and more motivated by compassion, this will eventually replace the need for self-denial or repression. When both minds have fully matured in being motivated by true compassion, the end result will be a complete person, both in mind and body, fully motivated and guided by unconditional true love or true compassion rather than a conflicted person compromised by self-denial and repression.

The motivation of true love or true compassion will give freedom and natural fulfillment to not only the outward mind, but also the inward mind, as well. The outward mind and the inward mind will be totally united upon

the same motivating force of true love or true compassion, and be harmonized and working

**Outward
Visionary
Mind**



“I want to live for the sake of others, so I need to take care of myself.”



**Inward
Body-
Oriented
Mind**



“I want to take care of myself so I can live for the sake of others.”



100% to move your entire spiritual mind in the same direction, with the same purpose, which is to live life for the sake of others. As shown in

the diagram, the motivation of the outward visionary mind will then be, *“I want to live for the sake of others, so I need to take care of myself,”* and the motivation of the inward body-oriented mind will be, *“I want to take care of myself so I can live for the sake of others.”*

While impressive results can be achieved through repression and self-denial, it was not the intention of God in his original design of man, and it was not the model advocated by Dr. Moon. In contrast, the model he advocated was one of purging self-centeredness and fully developing all of man’s natural faculties, including all of his good ambitions, desires, passions, dreams, etc. through fully matured true love or true compassion, i.e., universally living for the sake of others.

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

For example:

"I am at peace because my wife and children are healthy and at peace." With a heart of true love or true compassion, 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 or True compassion, 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 perfect opportunities for fear, greed, selfishness and other fallen natures, but on the foundation of True love or True compassion, they are each harmonized with the outward mind in its focus on concerns beyond the self. Thus, with True love or True compassion, the unity

and harmony of the mind and body is to develop naturally.

Therefore, Dr. Moon said: “*Had there been no fall in Eden, the body and mind would not have been divided.*”² Why? Because as true love or true compassion naturally developed and fully matured in Adam and Eve and all of their descendants, both the outward mind and the inward mind would have been focused in tandem on sincerely and genuinely living for the sake of others. As these two minds simultaneously evaluated and analyzed experiences and feelings, they would have come to harmonious conclusions. There would have been no separation of mind and body. This can also be seen in Dr. Moon’s statement which follows:

² *Cheon Seong Gyeong*, 1st ed., Book 10, p.1053

“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 (outward mind) and the (inward mind) move forward with a single purpose, love rushes along in the same direction, toward the same destination.... Therefore, in order to be happy, your (inward) mind and (outward mind) must resonate with each other. If you do not attain that resonance, love does not emerge.”³

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

³ Cheon Seong Gyeong, 2nd ed., p.1313

Dr. 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.”⁴

“Unity comes when the body serves the mind as much as the mind serves the body.”⁵

⁴ Cheon Seong Gyeong, 2nd ed., p.861

⁵ Cheon Seong Gyeong, 2nd ed., p. 342.

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

“I am hungry, but I have no interest in eating until my children are fed.”

“I cannot seek comfort until I help the 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.”

12. Unconditional Love vs Conditional Love

True love or true compassion is certainly related to unconditional love. Unconditional love is love without restriction or limitation. With unconditional love, the love of the outward mind is no longer opposed, limited, restricted, offset nor dampened by the influences of the inward mind. Therefore, the experience and expression of unconditional love must be based on the unity of the outward mind and the inward mind in that both are motivated and directed by true love. Unconditional love cannot be freely experienced or expressed if it is opposed by the inward mind and self-centered desires for comfort.

Conditional love, on the other hand, is not based on true love, but rather on some kind of immature love. Also, the inward body-oriented mind may very well be, and would likely be, restricting, limiting, opposing, dampening, or offsetting the desire of the outward mind to convey its love. Conditional love is always compromised in this way.

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

Therefore, mind-body unity is a natural requirement for man's ultimate eternal happiness and fulfillment, and is not a luxury or option available to only a select few. When

pursued according to the original design of man by God, it can and will be achieved by everyone, if not in their physical lifetime, then eventually in their eternal life.

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