

Chapter 9

Mind and Body Unity

True love appears where mind and body are united.

—Sun Myung Moon

“As high as the mountains and as deep as the sea,” is a metaphor used in countless songs and poems to describe a lover’s affection. This is a beautiful pledge of undying devotion, comparing it to the vastness but more importantly, implying also the steadfastness and reliability of the created world. To be as “faithful as those hills,” as “right as rain” and so forth is to exemplify the perfect integrity of all things in the universe, their oneness of purpose and expression, character and form. In human terms, this is harmony of word and deed, mind and body—a necessary precondition for true and enduring love.

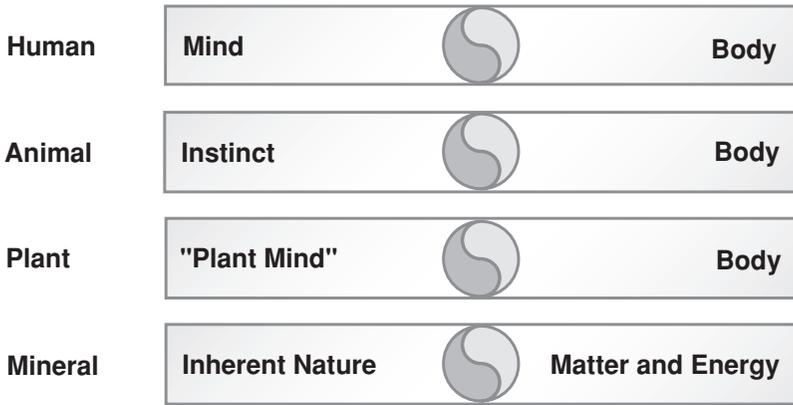
A pervasive duality of inner and outer natures characterizes all beings. Animals move their bodies according to their instinctive mind. Plants likewise exhibit sensitivity and responsiveness to their environment by virtue of the invisible life within them. Inanimate things also behave according to their inherent physicochemical natures. Aristotle termed these two dimensions idea and matter. Indian philosophy calls them spirit (purusha) and matter-energy (prakriti). The inner nature of a being gives it its purpose and direction and commands its outer form. These inner and outer natures are so inextricably connected, so inseparable—indeed, one cannot exist without the other—that we scarcely notice them.

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

The absolute integrity within the creation is a reflection of its Creator. St. Paul speaks of God's "eternal power and divine nature" expressed in the created world (Romans 1.20). This "divine nature" represents His character while His "power" represents His manifestation in the world, like inner and outer in the created world. Another way of saying this is that the divine Word and His deeds are one; "What I have said, that I will bring about;" the Lord proclaims in the Hebrew scriptures, "what I have planned, that I will do" (Isaiah 46.11). God is the ultimate example of harmony of word and deed, character and expression, the equivalent of mind and body unity.

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

But people can quite readily be found out of integrity, living lives of deceit, aggression and degradation that betray their essential nature. How can mind and body unity be better understood? How can it be cultivated?



Complementarity of Character and Form Pervades the Universe

Inner and Outer Self

It is first necessary to review what is meant by mind and body. The mind refers to the inner self, the heart and conscience, the moral and spiritual dimension. This is that which is oriented towards purposes beyond the self and prefers the needs of the others, one's family, the community, the nation, the world and God. The mind is also that part of us which is more receptive to the Creator and His inspiration. The mind has a sense of enlightened self-interest; it wisely understands the need for the lesser to sacrifice itself for the greater, because for example, if the nation prevails, the individual citizens prevail too. On the other hand, the body refers to the outer self, the instincts and practical sense, the material dimension. It functions to preserve and maintain the individual's personal well-being and has a here-and-now focus. The body allows us to participate in the richness of the physical world.

Mind and body both have their legitimate concerns to be respected. They are of course meant to be interdependent and complementary. They are neither isolated nor opposing entities, con-

trary to certain traditional Western notions that assume a radical split between flesh and spirit, the physical and the metaphysical. In all things, the inner and outer aspects contain some part of the other that allows them to interact. Physics is recognizing for instance that even matter has its own kind of primitive volition at the sub-atomic level.¹

For its own part, the mind possesses inner sight and intuition that complement the body's five senses. The Chinese yin-yang symbol pictures this duality well: within the yin is a spot of yang, and within the yang is a spot of yin, showing that they inhere within each other. Western medicine is more and more affirming the inseparable nature of mind and body.

In mature and loving individuals, the inner self directs the outer person in this natural and wholesome balance. They work in partnership towards one goal, the mind seeking value and the body realizing value. Their practices match their promises, their deeds correspond to their words, and their life manifests their ideals. Persons of such integrity are universally prized.

Contrasting Characteristics of Mind and Body

<i>Mind</i>	<i>Body</i>
Inner self	Outer self
Heart and conscience	Instincts and practical sense
Moral and spiritual dimension	Material dimension
Orientation towards eternity	Here-and-now focus
Orientation to higher purpose	Orientation to self purpose

The Experience of Inner Unity

Most people have experienced some moments of mind and body unity, and it is exhilarating. The simplest kind is where the body is trained such that it obeys and fulfills a particular goal of the mind, as in the grace and speed of an accomplished athlete or artist or performer. They are “in the zone,” as sports psychologists call it, or experiencing what psychologist Mihaly Csikszentmihalyi

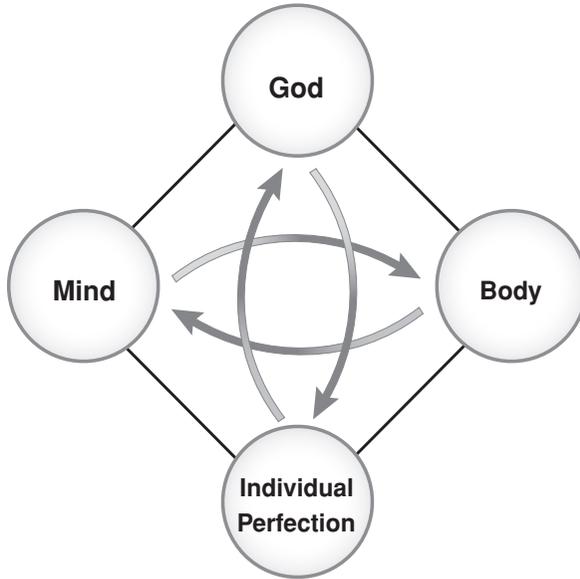
terms “flow,” or having one type of “peak experience,” where there is a rush of joy, heightened awareness, greater clarity of perception and thinking and top performance. “Once I get warmed up, it feels like something takes me over,” says a professional singer. “I surprise myself later on when I listen to the recording. ‘Who’s that?’ I ask myself.” Psychologists include this among their list of altered states of consciousness, in which there is great calm, focus, confidence, a sense of well-being and a sense of what is occurring all around the individual. Other kinds of control over the body—from drug-free pain reduction to control of heartbeat and other aspects of the autonomic nervous system—can be attained through conditioning, biofeedback techniques and meditation.

But this kind of mind and body unity is what is called an instrumental virtue, morally neutral. Thieves, safecrackers and assassins often have remarkable control over their nerves and considerable skill in executing their craft. What is obviously more challenging and rare is moral dominion of the mind over the body.

Moral and Spiritual Integrity

Completely attaining this is what spiritual traditions have called spiritual maturity or perfection (see Chapter 6). Perfection in this sense is not some unobtainable ideal, a state of knowing how to do anything without learning, never making a miscalculation and living without need for food or sleep. The authentic kind of perfection means to be unfailingly true and sincere, able to give one’s physical energies to the right priorities of love, as Jesus asserts:

You have heard that it was said, “Love your neighbor and hate your enemy.” But I tell you: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven If you love those who love you, what reward will you get? . . . Be perfect, therefore, as your heavenly Father is perfect (Matthew 5.43-48).



Perfect Unity

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

When this becomes the dominant mode of living, a person becomes a window of the divine heart and character. “The Supreme Reality stands revealed in the consciousness of those who have conquered themselves,” states the Bhagavad Gita (6.7-9).² Likewise, Jesus declared, “Anyone who has seen me has seen the Father” (John 14.9). More than just a window, such a person is where God also wants to reside. Where he or she is, Heaven and Earth intersect.

The War Within

Yet the human experience is that mind and body are usually at odds. Sometimes people can be generous and kind; at other times they are self-absorbed and uncaring. A mother who cares the world for her children may suddenly erupt in anger at the slightest provocation after a long day. Under the stress of losing a key account, a usually kind and friendly boss may take out his frustration on his employees. In the deepest part of themselves they wish to take the long view and act good and loving, but this innate good sense can be overwhelmed by negative passions and desires. “Our selfish desires and moral capacities are at war with one another,” states ethicist James Q. Wilson, “and often the former triumphs over the latter.”³

Christians call it the battle between flesh and spirit; Jews, between the good and evil inclinations. The body’s narrow preoccupation with immediate self-interest tends to overpower the unselfish proclivity of the mind. Individuals find themselves acting in ways they believe they should not—and not practicing what they should. They regret too many things they have done. St Paul spoke directly to this when he confessed, “I do not understand what I do. For what I want to do I do not do, but what I hate I do” (Romans 7.15).

How often do people find themselves saying the most hurtful things to the ones they love the most? Or letting their selfishness ruin an important relationship? “She was the girl next door, we loved each other; we were thinking of getting married once we graduated from high school,” recalls a middle-aged man of his high

school sweetheart. “We had only kissed and hugged, but the guys were always pushing me to go for more. One night in senior year I had a few beers and tried to get real physical with my girlfriend and wouldn’t let up. She got really upset with me, it was never the same again. I messed up a real good thing.” This self-contradictory and often self-destructive state is what religious traditions call that of sin. The mind or conscience suffers under the oppression of the selfish instincts of the body, its desires relentlessly frustrated. St. Paul ends his confession of self-contradiction with his question, “Who will deliver me from this body of death?”

People have adopted many perspectives towards this tension between body and mind. Some demonize the body and deny it as much as possible, seeking to escape into their mind and wait for death to release their spirit. Yet the body is essential for spiritual growth (see Chapter 9) and having both an inner and outer nature is part of God’s order. Others deem the capitulation to the flesh to be fitting for us as animals; we are simply following the ways of nature. Yet nothing in nature is as self-destructive and unreliable in realizing its potential as human beings. In other words, for adult human beings, surrendering to selfishness is actually unnatural, that is, contrary to our original design.

Repels God and invites evil

Because within God there is no conflict, no betrayal of His nature of true love, He cannot intimately connect to those whose mind and body are at war. He cannot readily find His image in them, so He cannot fully delight in His children. Moreover, He cannot manifest through His children as He would want so He cannot trust them. Consider the Heavenly Father’s many expressions of pleasure in the obedient Moses—“I am pleased with you and know you by name” (Exodus 33.17). Yet when Moses disobeys Him and yields to his own anger, He forbids him to lead the people into the Promised Land (Numbers 20.12).

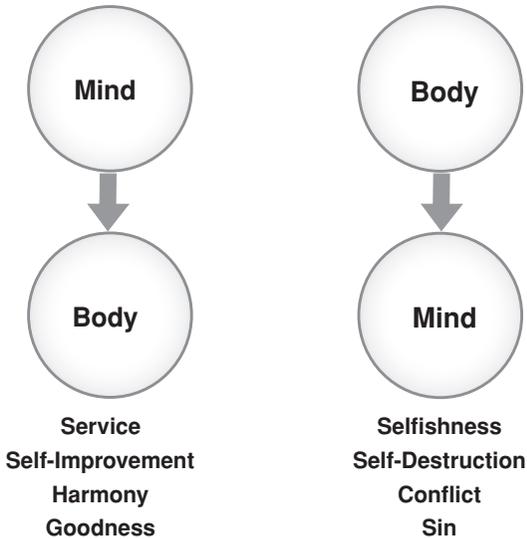
Because of this inner contradiction, we have a hard time seeing

divinity in each other as well. Indeed, the face of depravity is often easier to discern. This is because the reversal of the proper order, the body oppressing the mind, is the very definition of immorality and evil. It means that the awesome powers of both worlds—such as power, wealth and sexuality on one hand, and intellect, imagination and love on the other—are too often in service to small-mindedness, short-sightedness and self-centeredness. Instead of the individual living to serve others, others are sacrificed for oneself. Thus, every kind of pathology and iniquity is possible. Mind and body disunity is a fundamental condition for evil to manifest itself within the individual. It makes true love impossible.

The Challenge of Self-Discipline

Because of the power of the body over the mind, people must struggle mightily to restore their proper inner relationship. The essence of this training is self-discipline—the fruit of continuous practice of good deeds by curbing the more body-centered desires to conform to those of the mind. Theodore Roosevelt once said, “With self-discipline most anything is possible.” Self-discipline is fundamental to character growth, which in turn is fundamental to the capacity to give unchanging love.

“Before you desire to control the universe,” Reverend Moon has said, “you must first be able to completely control yourself.”⁴ Such a thought has echoes throughout the world religions. “Who is strong? He who controls his passions,” states the Jewish Mishnah (Abot 4.1).⁵ The Sikhs have a saying, “With the conquest of my mind, I have conquered the whole world” (Adi Granth, Japuji 28, M.1).⁶ In the Hindu Upanishads, the self is described as a rider, the body as a chariot, the intellect as the charioteer and the mind as the reins. The physical senses are likened to the power of the horses thundering down the mazes of desire (Katha Upanishad 1.3.3-6).⁷ This image shows that unless self-discipline is strong, the desires of the flesh enslave a person.



Mind and Body Unity

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

The key to reaching any goal

The will to suppress the body's impulses, resist unhealthy attractions, and delay gratification is crucial to realizing even practical goals.⁸ In a revealing study, preschoolers were given a choice of eating one marshmallow right away or holding out for fifteen minutes in order to get two marshmallows. Some youngsters ate the treat right away. Others distracted themselves to control their bodies from grabbing the treat. They were duly rewarded with two marshmallows. A follow-up study was conducted years later when the children graduated from high school. It found that those who had

displayed the ability to delay gratification even at that young age grew up to be more confident, persevering, trustworthy, and had better social skills; while the grabbers were more troubled, resentful, jealous, anxious and easily upset.⁹ Thus, even a modicum of self-control at an early age sets up a pattern that leads to greater self-mastery. Other research confirms that adolescents who have learned self-discipline enjoy increased self-confidence, affording them greater resistance to the appeal of negative peer groups. These teenagers are less likely to cut classes, abuse drugs or alcohol or get involved in sex. They have less anxiety and depression and perform better in school.¹⁰ Certainly they are also in a better position to be responsible sons and daughters, loyal friends, faithful spouses and sacrificial parents.

The practice of self-discipline also leads to respect for legitimate authority. "In self-discipline one makes a 'disciple' of oneself," writes William Bennett. "One is one's own teacher, trainer, coach and 'disciplinarian.'"¹¹ When a person has some degree of mind and body unity then he or she has less need for and yet more appreciation of the necessity for social control. The very concept of democracy was predicated upon a citizenry that was self-governed by the power of religion and education. The founder of the Boston settlement in America, Robert C. Winthrop, stated, "The less [societies] may have stringent state government, the more they must have individual self-government Men, in a word, must necessarily be controlled either by a power within them, or by a power without them" A self-controlled individual then is a better neighbor and citizen.

Fostering Mind and Body Unity

Contemporary society's fondness for maximum individual freedom and autonomy presents challenges to those who would discipline themselves, and who would strengthen the moral will of those under their care. On one hand, society imposes far less external controls on individual behavior than traditionally; social expect-

tations are quite lax on every matter from etiquette to sexual behavior. This would suggest that the locus of control must reside within the individual as never before. On the other hand, there has probably never been less social support for individual self-control. Western consumer-oriented society exalts comfort and self-indulgence and scorns restraint and discipline. To instill self-control in oneself or others goes against the cultural tide.

Yet it is an essential task. "To conquer the realm of the body is an awesome responsibility which every person must undertake," asserts Reverend Moon.¹² The religious traditions are clear in their recommendations of the path to mind and body unity. There are two basic means. One is to weaken the influence of the body by denying its desires. "Offer your bodies as living sacrifices, holy and pleasing to God," exhorts St. Paul (Romans 12.1). The other is to reinforce the strength of the mind through various methods, including prayer, study, respect for parents and other well-known measures (see Chapters 5 and 6).

The struggle for control of the appetites and passions does not have to lead to anti-physical, otherworldly excess. The challenge is to set up the appropriate order between mind and body, so that both can function in the best way.

Weakening the Power of the Body

1. Deprivations
2. Obedience and self-denial
3. Living simply

Weakening the Power of the Body

The first method is to reduce the influence of the body. This consists of deliberately choosing to rein in or even disregard the body's preoccupation with comfort and control.

1. Deprivations

One basic means is through fasting and other deprivations. These blunt the usual control of the body and material environment over the spiritual and moral desires to make it easier for the mind to assert itself. Meditation, prayer and reflection come more clearly and readily. “The first week of Ramadan is really hard,” reports a university student. “I am just tired and really hungry by nightfall. But after that, I start feeling light and really good, and don’t miss eating. I am more in touch with myself, more aware of other people, more sensitive to God’s blessings in my life.” Such moments of deep joy and liberation were the motivation behind the sometimes extreme practices of the medieval ascetics.

One of the secondary effects of fasting is to bring out other self-centered impulses that exert too much control—like complaint, anger, impatience or jealousy—that may be habitually suppressed by reliance on physical distractions.¹³ Overcoming these along with the physical discomfort develops spiritual strength.

Besides fasting, there are other ways to undermine the power of the body. Cutting back on sleep by rising early for morning devotions is a common way. Enduring discomfort is another, such as subjecting oneself to cold showers or hard physical labor. Combating any unproductive habit is a simple way to stay in charge of oneself. “I quit smoking two years ago,” declares a restaurant manager, “and now I watch out for something getting a hold of me even in a small way. Like I stopped watching the news for a few weeks one time, and I skip my morning coffee once in a while, just to show myself I can live without it.” The practice of chastity is a potent means of keeping the strength of the flesh in balance.

2. Obedience and self-denial

Another means of weakening the body is through a life of active obedience and submission to a higher authority, whether it be to a moral or spiritual principle, God or country or something else. This involves self-denial—overcoming the tendency towards self-assertion

and rebelliousness for their own sakes and immature attitudes like egotistical pride. The military is the obvious example of training in obedience. Members of the armed services learn to subdue their own selfish tendencies to become part of an effective group and be reliably responsive to orders. Team sports is another avenue of such training. Members are expected to deny their desire for personal glory and give their best for the sake of the team.

3. Living simply

Simplicity in lifestyle can be compared to avoiding material idolatry. It is the choice to maintain a spiritual emphasis and rational approach in relation to property. The glut of material goods and constant marketing pressure to consume more and acquire more fosters a self-indulgent way of life where comfort and amusement take on undue importance. Simplicity resists this and helps to maintain a proper balance of mind and body.

Adopting a certain austerity in possessions means the preference of substance over style and remembering the difference between needs and desires. Simplicity avoids debt as an oppressive burden that saps peace of mind and constrains the ability to give. Like the Israelites in the wilderness who were instructed to take only of the manna and quail that they needed for the day, simplicity means resisting the temptation to hoard and trusting in tomorrow's provision. "Do not worry about your life, what you will eat or drink, or about your body, what you shall wear," Jesus declared. "Is not life more important than food, and the body more than clothes?" (Matthew 6.25). He is giving a reminder that Heavenly Father is better able to care for those who keep priority of the spirit over the flesh. "Seek first his kingdom and his righteousness," and material needs will be taken care of as well (Matthew 6.33). Implicit in living simply is a reliance upon treasures of the heart to bring happiness rather than pleasures of the body, a faith that real wealth is in love and spiritual growth, not in an abundance of things. It recognizes that God is the real source of material prosperity and security.

Strengthening the Power of the Mind

1. Determining and realizing goals
2. True love as motivation
3. Acting on faith
4. Service
5. Connection with God

Strengthening the Power of the Mind

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

1. Determining and realizing goals

A most basic course to strengthen the will and foster self-discipline is making determinations to oneself and God and achieving them. These can be as simple as phoning a distressed relative before enjoying a book or as involved as deciding to change careers to be of greater service to humanity. Even more challenging is to set goals that rely mainly on spiritual power, fueled by prayer, study of spiritual truth and acts of love. "Twelve years ago when I first came to Mountainview High," recalls a physics teacher in a rural school in the American Midwest, "I swore that I would bring the white and Native American students and faculty together in a tangible way. I prayed about it every day, stuck my neck out more than a few times, got misunderstood a lot and once almost lost my job. But now in the faculty there are cross-cultural friendships developing and this year the president of the student council is a Native American boy." To make promises to God and fulfill them is sig-

nificant to reverse the history of betrayal between the Creator and humanity, not to mention how it builds self-respect and faith in oneself. As such it is perhaps the most powerful way to attract divine support. The one who can always be counted on to fulfill their promises and carry out their responsibilities is noticed not only by other people but also and especially by Heaven.

2. True Love as Motivation

Motivation empowers the will to go beyond discomfort. In turn, that motivation depends upon meaningful purposes that make the sacrifices involved worthwhile. The strongest motivation is true love; “love is the key to unification of mind and body,” states Reverend Moon. This power of love is familiar to parents. Dick Hoyt, 62, has raced in every Boston Marathon for over 20 years pushing his paralyzed adult son, Rick, in a wheelchair. In 1999 they became the first team ever to finish the Ironman Triathlon World Championship. It began when teenage Rick asked his father to push him in a local race. When they finished, the boy excitedly declared, “It was as if I wasn’t handicapped.” That was enough to move his father to challenge his every physical limitation to give him that experience over and over ever since.¹⁴

The power of love is behind the heroic sacrifices of religious and national lore. Many of the first Pilgrim settlers in North America starved to death while the group resisted eating their grain—intended for planting—during their first miserable winter out of love and hope for the next generation to build a community where they could worship freely. Christians recall how St. Peter faced his painful execution by crucifixion upside-down gratefully out of love for God and his Savior. Whether of legendary proportions or just small everyday acts of unselfishness, true love is the strongest means of subduing the body.

3. *Acting on faith*

People can mobilize tremendous powers of self-control when they can sustain their vision for the future despite the obstacles right before them. Debi Faris is a woman who knows what it is like to heed the call of her heart and conscience in faith. A wife and mother of three teenagers, she heard of an abandoned baby found dead in her town of Calimesa, California, and arranged to give the child a proper funeral and burial. One child led to three and her middle-class family committed to the costs, ultimately \$27,000, despite other pressing expenses. “I remember praying, ‘I don’t think I can do this, God. I don’t think I have the courage,’” she recalls. “I stayed quiet for a while until I sensed that what we were doing was right. It was an act of love, and at that moment I made a commitment to offer it to any child who needed it.” She has since organized the funds and volunteers to found a cemetery for abandoned babies, the Garden of Angels, and is fighting for legislation to help prevent such tragedies.¹⁵ Whether it is believing in one’s own gifts or the inevitability of the triumph of truth and goodness, those who have cultivated the power of faith and hope—who are “sure of what we hope for and certain of what we do not see,” in the Bible’s words (Hebrews 11.1)—have a priceless advantage enabling them to marshal their strongest resources to unite mind and body.

4. *Service*

Physical service to others—massaging the back of an elderly person, preparing basins of salad for a homeless shelter, picking up bagfuls of trash on a neighborhood street—is an especially helpful practice for training the moral will since it inculcates humility. “We made a point of just showing up ready to do whatever work was needed, no fanfare,” recalls a man of his group of comrades from a service club. “The staff at the rehab center were surprised to see middle-aged men willing to just set up the party, serve the boys soda and food and take down and mop up afterwards. And it didn’t do this CEO big shot any harm either to do grunt work for a bunch of not-too-grateful teenagers. I think I learned a few things.”

5. *Connection with God*

Ultimately all of these methods of empowering the moral will support the greatest prescription for mind and body unity: through the connection to the divine Source. “The first step is for your mind to become one with God,” says Reverend Moon, “and then your body will become one with your mind.”¹⁶ Prayer, worship, study of scripture, supporting one’s spiritual community, acting on faith, fulfilling determinations, practicing submission and offering service—these are all time-honored ways to access the Heavenly Parent and tremendous resources of strength. “Live by the Spirit, and you will not gratify the desires of the sinful nature,” promises St. Paul (Galatians 5.16). The stronger the bond, the more readily the mind can conquer the body.

Corrie Ten Boom was an elderly watchmaker who became a brave Holocaust rescuer of Jews and was sent to a concentration camp because of it. After the war, Corrie lectured about God’s love, forgiveness, and healing of the wounds of war. After one of her lectures, she saw a former S.S. guard from the concentration camp she had been at waiting in the back of the room.

Instantly, her mind flashed back to the times she and her sister had been forced to walk naked in front of the male guards on the way to the showers—ill, cold, hungry, elderly, and in pain, to be mocked sexually by them. She remembered her sister’s face, blanched with pain, bearing the humiliation in front of this very guard. Her sister had died at the concentration camp. This former guard now came up to Corrie, acknowledged God’s forgiveness in his life, and asked for hers. He held out his hand for hers.

“I tried to smile, I struggled to raise my hand. I could not. I felt nothing, not the slightest spark of warmth or charity,” Corrie said.¹⁷ Yet her religious beliefs told her she must forgive him. She breathed a prayer to give her the strength to do the right thing and resolutely took his hand in hers, matching her deeds to her highest ideals and loftiest words.

Then, “As I took his hand the most incredible thing happened.

From my shoulder along my arm and through my hand a current seemed to pass from me to him, while into my heart sprang a love for this stranger that almost overwhelmed me." Corrie cried out to him that he was her brother and assured him of her forgiveness. Her willingness to act upon her beliefs unleashed the flow of true love, liberating both persecutor and persecuted.

To love even when it is difficult requires the capability of the mind to assert itself over the demands of the body. Through efforts to reduce the pull of the flesh while enhancing our moral and spiritual strength, the mind and body can be brought into unity. The heart is thus liberated to give of itself freely and unselfishly, and reap the rich rewards thereof.

Seven Principles for Loving Relationships

Mind and Body Unity then is a principle that fosters and furthers true love. It is one of seven such principles described in this volume. Principles underpin both the natural and human worlds. "There is not a single thing that lacks an inherent principle," writes the Confucian philosopher Chu Hsi (*The Great Learning* 5).¹⁸ Such an observation is behind the idea of natural law, that there are invariable principles that govern the nature of each existence. Though human beings have free will and may choose to live in accordance with their own natures or not, the principles of the natural world and human world have many parallels to one another. This is because they both have a single origin, God. From a different perspective, these principles also reveal much about the Creator to us:

Since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made (*Romans* 1.19-20).

This is Reverend Moon's insight, that the principles for true love not only have counterparts in the created world, but that they

also tell us much about God. The following chart summarizes all of the principles, first by briefly defining them and then describing the general principle active within the larger universe.

Principles for True Love

1. Maturing Through Responsibility

Each person grows into the fullness of humanity as he or she fulfills the responsibility to give true love (See Chapter 6).

All things in the universe automatically reach maturity except for humans. A person's mind reaches its potential only through the individual's exercise of his responsibility.

2. Mind and Body Unity

Mind and body unity—the mind leading the body—permits a person to give true love.

All things are composed of external and internal dimensions, with the external following the internal. In the case of humans, the body is to obey the mind.

3. Giving and Receiving

True love is generated and sustained by give and take. Initiating giving, investing continually and receiving well facilitate this (see Chapter 10).

In the universe, all new forces and things arise from two entities forming a relationship and solidifying it through giving and receiving elements of themselves.

4. Subject and Object Partnership

True love flows when a person respects his role in a relationship—either initiating or responding, leading or supporting (see Chapter 11).

Such relative positions are established in the course of every interaction in the universe.

5. Masculine and Feminine Harmony

Men and women need one another for support. Their harmony creates a context for true love to develop and deepen (see Chapter 12).

All entities in nature exist in a paired structure—male and female or positively and negatively charged—and each attracts its complementary opposite to form productive relationships.

6. Investing Towards Oneness

Trusting in the innate potential for unity between complementary partners facilitates the effort needed to realize true love (see Chapter 12).

Complementarities like male and female begin as separate beings in the world but are drawn into oneness.

7. Unity Around a Higher Purpose

Unity between people based on a higher purpose is a basic context for true love (see Chapter 13).

Entities manifest purpose in hierarchies, with individual purposes serving the whole. All beings also tend towards unity, based upon shared purposes.