

## The Brain Versus The Mind : A Unificationist Perspective

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### I. Introduction

From the point of view of Unification Thought, we cannot truly discuss "the brain versus (against) the mind."<sup>1)</sup> Rather, Unification Thought discusses the concept of cooperation between the physical mind and the spirit mind and the resulting human mind. In this sense, we must see the brain as merely the material casing in which the physical mind resides and where the human mind is created.

In this paper I would like to address first the purpose and function of the physical mind, then continue with a discussion of the concept of the human spirit and the spirit mind and then conclude by introducing the Unification Thought view of the human mind. It should be noted that while this paper is divided into three sections, it cannot be said that the mind is similarly divided. Rather, the terms physical mind, spirit mind and human mind should be seen as three aspects of one mind.

### I. The Physical Mind

The primary purpose of the physical mind is to process and store information about the physical world in which the human being resides. The brain houses the physical mind and, in early childhood, actually grows and makes new brain cells to accommodate new information. This process of attaining and keeping information is

called cognition. Cognition, in Unification thought, is attained by the mutual interaction between the mind of a human being (the subject partner) and the objective world (the object partner).<sup>2)</sup> The objective world is perceived by the senses<sup>3)</sup> and was created to be cognized by human beings.

According to Unification Thought, Cognition is the action of the human subject to judge all things, which are the objects of joy, beauty, and dominion. In this connection, cognition (i.e., judgment) involves "experience," and judgment is carried out through the function of "reason." Therefore, experience and reason are both necessary. Thus, in Unification Epistemology experience and reason are both indispensable, and cognition takes place through the unified operation of the two.<sup>4)</sup>

In using the word "judgment" Dr. Lee does not mean a derogatory term that involves wrongdoing and punishment. Rather, Dr. Lee means to say "analysis," which is alluded to in the following quote:

Cognition is always accompanied by judgment, and judgment can be regarded as a kind of a measuring act. For measurement, standards (criteria) are necessary, and it is the ideas within the human mind that serve as the standards of cognition. These ideas are called "prototypes." Each prototype is an image within the mind and it is an internal object. Cognition takes place as an image within the mind (internal image) and an image coming from the object in the external world (external image) are collated.<sup>5)</sup>

According to Unification Thought, prototypes have both "elements developed prior to experience (innate elements) and element acquired through experience."<sup>6)</sup> That is, the prototypes which we are born with are "imperfect in the case of newborn because the cells, tissues, organs, nerves, sense organs, brain and so on of the infant, are not well developed yet; therefore, the infant's cognition cannot but be vague."<sup>7)</sup> Furthermore, new ideas acquired through experience are also added one by one. In this way, the prototypes grow in quality as well as in quantity, which means that there is an increase in the amount of memory and an increase in new knowledge.<sup>8)</sup>

This is because, according to Unification Thought, human beings were created as the microcosm of the *Chunju*.<sup>9)</sup> That is, all elements that exist in the *chunju* exist in the human being as well. These elements function as a "prototype" for the process of cognition. That is, within each human being exists the "standards" for everything

that exists. This is necessary in order for us to be able to form a cognition. These prototypes are in the mind as ideas<sup>10)</sup> and the created beings that we perceive exist in the physical world. In this sense Unification epistemology can be seen as "the unity of idealism and realism."<sup>11)</sup>

In order to have give-and-receive action between the subject partner and the object partner, the subject partner must 1) have prototypes, and 2) be interested or concerned about the object partner. The object partner must have content (shape, color, fragrance, etc.) and form (*sungsang, hyungsang, yang, eum*, etc.).<sup>12)</sup> In addition, it is necessary for protoconsciousness to be present as the foundation for the development of prototypes to occur. Protoconsciousness is defined in Unification thought as "the autonomy of the principle (perceptiveness and purpose) received by the cell from the cosmic consciousness of the universe."<sup>13)</sup> Protoconsciousness can be said to possess perceptiveness just as film has photosensitivity and can be understood as an innate "knowledge" that is shared with the *chunju* at the cellular level. It is intrinsic to all nature and is the foundation for all consciousness in the *chunju*. Human consciousness, then, is a higher level of consciousness than is protoconsciousness and uses protoconsciousness as its base.

Picture a steaming hot dog, smothered with mustard and relish. Can you see it? Smell it? Taste it? You can. Yet the hot dog doesn't exist. Your brain has just fired off hundreds of electrochemical impulses that opened a vast store of memories: hot dogs eaten at ballparks; hot dogs sizzling over grills. With the capacity to store billions of bits of information a composite of hot dogs you've seen, sniffed or tasted in the past. The extraordinary scope of our memory is just one of the many wonders of the human body that we often take for granted.<sup>14)</sup>

The modern science of cybernetics seems to support the Unification thought theory of cognition and offers an explanation with regard to the process of cognition. Simply put, according to cybernetics and Unification thought, the process of cognition seems to be as follows:

- ① Information from the outside world enters the human brain through the senses and gives rise to images (visual, auditory, etc.)
- ② The images are transferred to the PTP (parieto-temporo-preoccipital) area of the brain through nerve fibers where it is integrated and prepared for collation.
- ③ Prototypes are retrieved from memory storage by the memory center and sent to the PTP.

④ The image and the prototype are collated and cognition (judgment or analysis) occurs. Then,

i) the new information goes to memory to be stored in the subconscious; or,

ii) the new information goes to the frontal lobe as data for reason, will, emotion and creativity. (It is also possible to transfer data directly from memory as needed.)

This goes far beyond the concepts of remembrance and recognition. Neither of these theories can fully explain creativity or imagination. Imagination, in Unification thought, is produced by the synthesis of simple prototypes and ideas into complex ideas. This process makes possible inventiveness and creativity. The more information (prototypes, etc.) stored in the memory the richer the experience since collation may involve multiple prototypes, thus forming complex ideas. Therefore, the more we "know" the more we "see."

### III. The Spirit Mind

The one thing that separates human beings from the rest of creation is the fact that human beings have what is commonly called a spirit (or soul). It is because of this spirit that human beings are able to relate to God and the spiritual realms which include the angels and the spirits of people who have lived on the earth and have crossed over to the spiritual world.

The human spirit has the same shape, size, and appearance as the physical body of the person to whom it belongs. It lies just under the skin and projects a spiritual force which surrounds the person (commonly called the aura). It contains every aspect of the physical body within it, in spiritual form. This includes the mind, which here is referred to as the spirit mind.

The spirit relates to the individual in two ways: ① the spirit mind guides and directs the physical mind, and ② the spirit body is attached to the physical body in three ways. First, the spirit body is attached to the physical body by the "silver cord" which can be understood as the spiritual version of the umbilical cord through which a baby in the womb receives its nourishment from the mother's body. At the time of "death" this silver cord is severed and the spirit body separates from the physical body.<sup>15)</sup> Second, there are seven areas of the human body which serve as secondary points of connection between the spirit body and the physical body. These points are

commonly called *Chakras*. They are located at various points of the body from the top of the head to the base of the spine. Third, there are multiple points of connection throughout the human body which are understood by those who practice acupuncture and accupressure? the points which these two forms of healing access with a small needle or the pressure of a specialized form of massage such as *shiatsu*.

During the earthly life of a human being, in the sense of the ideal world, the spirit mind and body receives love<sup>16)</sup> and truth from God, angels, and the high realms of the spiritual world. These correspond to air and sunlight in the physical world. When the spirit mind receives inspiration from God and the physical mind and body act upon that inspiration there is give-and-receive action between the spirit being and the physical being. When a human being eats food and drinks water the physical body grows and matures. When a human being acts as the result of the inspiration given from the spirit mind elements of vitality are given to the spirit body from the physical body. These vitality elements nourish the spirit body in the same way that food and water nourish the physical body and the spirit body grows and matures.

It is this dual existence that allows human beings to relate to both the physical world and the spiritual world, and to function as the mediator between the two. Since God is wholly spirit and the physical world is wholly physical without human beings it would not be possible for God to relate to the physical world as there would be no point of commonality and *visa versa*.

#### IV. The Human Mind

In Matthew 5:48 Jesus said, "You must ... be perfect, as your heavenly Father is perfect." This means human beings are meant to resemble God's perfection. Perfection here refers to the round and harmonious nature of the mutual relationship of *sungsang* and *hyungsang*, or the unity of *sungsang* and *hyungsang*. In God, *sungsang* and *hyungsang* are in harmonious give-and-receive action in the relationship of subject and object centering on Heart and united in oneness. This state is perfection.<sup>17)</sup>

For human beings to accomplish this means that one's *sungsang* and *hyungsang* are united, centered totally on God's *Shimjung*.<sup>18)</sup> This means that a person's spirit mind (*sungsang*) and physical mind (*hyungsang*) are united based on *Shimjung*. It also means that the

values which the spirit mind seeks (such as trueness, goodness and beauty) take priority over the things that the physical mind seeks (such as food, clothing, shelter and sex). When there is total unity between the two, both needs are fully met because that unity is based on *Shimjung*, or love. When there is unity between the spirit mind and the physical mind, this united mind (human mind) becomes the *sungsang* in relationship to the human body (*hyungsang*). If the human mind is centered on God's *Shimjung* and love, then the human body can only act out of that love and do only that which is true, good, and beautiful to God.

Thus, when the spirit mind and physical mind enter into a reciprocal relationship the human mind is formed. When a person "dies" the human mind goes to the spiritual realm along with the spirit body.<sup>19)</sup>

#### IV. Conclusion

Thus we can see that the physical mind, the spirit mind and the human mind are in reality three parts of a single whole. It is also a process that begins at conception and continues until the death of the physical body. I cannot say whether or not the process continues after our "death," having never had that experience, but I can imagine that the growth of the human mind is not something that stops. It may well be that it is possible to continue the process without the physical.

#### Notes

- 1) The physical mind here does not refer to the physical brain, but rather is understood in Unification Epistemology as thoughts, ideas, etc.
- 2) Unificationism calls these positions subject partner (initiator) and object partner (responder). There is, however, no value connotation associated with these words. They simply denote relative position to other individuals involved in the relationship. The positions themselves may, and do, change with time and/or circumstances, but these are basic positions out of which all things exist, reproduce, and act.
- 3) According to Unification Thought all human beings have five



physical senses and a corresponding five spiritual senses which we call the sixth sense or spiritual openness. The physical mind deals primarily with the input from the five physical senses whereas the spirit mind processes the input from the five spiritual senses. [See *Divine Principle* (hereafter DP), Washington, D.C.: HSA-UWC, 1973, pp.57-58, 60-63 and *Exposition of the Divine Principle* (hereafter EDP), (New York, NY: HSA-UWC, 1996), pp.45-46, 47-51.]

4) *Fundamentals of Unification Thought* (hereafter FUT), Sang Hun Lee, ed., (Japan: Unification Thought Institute (hereafter UTI), 1991), p.360. *Essentials of Unification Thought: The Head-Wing Thought* (hereafter E of UT), (Seoul and Tokyo: UTI, 1992), p.318.

5) FUT, p.361. E of UT, p.319.

6) FUT, p.364.

7) FUT, p.365. E of UT, p.322.

8) FUT, p.365. E of UT, p.323

9) *Chunju* (天宙) is the Korean word used by Unification Thought to mean that over which human beings are called to govern under God and with God's love. Roughly translated into English it would mean Universe or Cosmos, but in Unification Thought it includes both the external, physical universe (understood through fields such as science, geography, and mathematics) and the corresponding internal, spiritual universe (understood through fields such as religion, philosophy, and psychology). I will use the Korean words for these concepts wherever possible. The translations provided are the closest possible concepts to be found in the English language, but may not be totally accurate with regard to the deeper and underlying myths, traditions, meanings, implications, and understandings found within Unification Thought. As much as possible, I will try to convey these deeper meanings in the body of the text and in my usage of the words. The Unification use of these Korean words may not fully reflect the original meaning of the Korean word in that a non-Unification Korean would not necessarily agree with our particular use of the word.

10) The Unification concept of "idea" has some similarities with that of Plato. However, we would not go as far as Plato did in his separation of the two worlds. We would agree that there is an innate "knowledge" that is shared with the *chunju*. Since this "knowledge" is at the cellular level, one must understand that, though it comes from the *chunju*, it is minute in comparison with the knowledge that is subsequently learned.

11) *Explaining Unification Thought* (hereafter EUT), Sang Hun Lee, ed., NY: Unification Thought Institute, 1981), p.145.

12) By examining the creation we can see that it has the dual characteristics of *sungsang* (internal character) and *hyungsang* (external form) and the dual characteristics of *yang* (masculinity/positivity) and *eum* (femininity/negativity). Unification principle teaches that there exists in the Godhead original essentialities or characteristics organized as interacting dualities: original internal character [*sungsang* (性相)] and external form [*hyungsang* (形狀)]; and original masculinity and femininity [in Chinese these would be *yang* and *yin*, in Korean *yang* (陽性), and *eum* (陰性)]. [See DP, pp.20-25, 15-19, and E of UT, pp.2-16]. This latter duality should be understood in terms of *yang* and *yin*, not as any type of value judgement.

Traditionally, in Unification Theology and Unification Thought, *sungsang* and *hyungsang* have been expressed as *Sung Sang* and *Hyung Sang* (separate words and always capitalized), however, with the publication of FUT this has been corrected. In this paper I will utilize the corrected form of expressing the terms as one word (which they are in Korean) and will only use the capitalized form when referring to God's *Sungsang* and *Hyungsang*. Likewise, *Yang* and *Eum* were always capitalized, however, in this paper I will capitalize only when referring to God's *Yang* and *Eum*.

13) EUT, p.147.

14) Marc McCutcheon, "A Proper Engine for the Soul," Condensed from: "The Compass in Your Nose and Other Astonishing Facts About Humans," *Reader's Digest*, January 1993, pp.171-172.

15) There have been some scientific studies that have indicated the existence of the spirit by weighing a person immediately prior to and following "death." There is a significant difference in the weight at the two points in time which cannot be explained without understanding the existence of the human spirit.

16) According to Divine Principle, Unification thought, and some spiritualists who have published their experiences in the spiritual world, the "air" in the spiritual world is love.

17) FUT, 197. EofUT, p.169.

18) *Shimjung* (心情) is the Korean word that Unification Thought uses to convey the concept of the innermost core of God [see E of UT, pp.16-22] the most internal form being God's parental love. Roughly translated it means "heart," but in actual meaning it is much more than the English word "heart" conveys.

19) DP, pp.63-64. EDP, pp.50-51.