

Research on the Epistemology on the Incorporeal Substantial World in the Unification Thought¹ -Centered on the give and take actions –

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I. Introduction

It is true that the method of understanding the incorporeal substantial world has not been discussed as much as on the epistemology on the corporeal substantial world. It appears to be based on the theory of Kant who asserted that the object or thing² itself cannot be cognized or perceived by human beings, and others who used a scientific or philosophical approach, on the basis of Darwin's Theory of Evolution and Materialism of Karl Marx. If the incorporeal substantial world truly exists, that world must be perceived and also be perceivable, and that world must not be perceived only by some specially trained people but also by any commoners.³

The epistemology in the Unification Thought opens a door to cognize the incorporeal substantial world, which is not easily visible to commoners, but actually exists. Once we understand the structure and functions of human beings referred to in the Unification Thought, we shall come to understand that the incorporeal substantial world can be commonly perceived by anyone like the corporeal substantial world. It is so because the Unification Thought reveals that the structure of human beings show that both the corporeal substantial world that is visible and the incorporeal world that is invisible were created to be easily perceived. Further, we cannot deny that philosophers or cerebrum scholars in modern days are inclined to recognize the possibility of perceiving the incorporeal substantial world.

1 The incorporeal substantial world refers to spirit world. As the incorporeal substantial world is perceived by the five physical senses, it is a world actually existing, being perceivable by the five spiritual senses. Thus, it may be more appropriate to describe that perceiving the incorporeal substantial world is rather a spiritual experience or feeling. However, in this writing, in order to coincide with the same term, "the epistemology" presented in the Unification Thought, the term cognition will be used. HSA-UWC, Exposition of the Divine Principle (Seoul: Sunghwa Press, 2001), p.62; The Original Book of the Divine Principle (1951, not published), p. 673.

² Object or thing itself refers to the incorporeal substantial world in this thesis.

³ Rev. Sun Myung Moon, At the conference held on November 6, 2001, at the Hotel Lotte World in Jamshil, Seoul, Korea. He states that "leaders in the 21st century must understand the spirit world." This can be interpreted that those who do not understand the spirit world cannot become true leaders 21st century.

This thesis attempts to discuss the possibility and method of cognizing on the incorporeal substantial world based on the epistemology as to the corporeal substantial world mentioned in the Unification Thought from the perspective of give and take actions in the Unification Thought. For this, I will examine the structure and functions of human beings and discuss the epistemology on the incorporeal and corporeal substantial worlds. For discussions, we shall study the Unification Thought, the research result of Sir. John C. Eccles, a prominent scholar on the cerebrum, the Original Principle, and the words of Reverend Sun Myung Moon.

II. Structure and functions of human beings

According to the Unification Thought, the epistemology is part of philosophy that attempts to resolve the various fundamental questions on the cognition, deals with theories on how to gain knowledge on the objectivity, and how to gain a correct knowledge.⁴ Further, the Unification Thought states: “Since cognition is intimately connected to actual actions, it will not be able to resolve problems in reality in a right way unless the epistemology is correctly established.⁵ Thus, it is important to correctly understand the epistemology in the Unification Thought.

In order to understand the method of epistemology on the incorporeal substantial world among the methods on the epistemology in the Unification Thought, we should first have a correct understanding on the structure and functions of human beings. It is so because depending upon the depth of our understanding of them, the degree and scope of its understanding can be determined, and the possibility and essentiality of perceiving the incorporeal substantial world can be discovered. It is even more so because the subject of that cognition is ultimately humans, in pursuing the method of perceiving not only the corporeal substantial world but also the incorporeal substantial world.

A. Structure of human beings

According to the Unification Thought, human beings resembling God’s internal character and external form consist of dual characteristics of mind and body or unified entities of internal nature and external form. The Unification Thought reveals that there are four types of internal characters and external forms in human beings: 1) Human beings are the

4 Unification Thought Institution, *Essential of Unification Thought* (Seoul: Sunghwa Press, 1994), p.521.

5 *Ibid.*, p.522; Eccles also states that the correct cognition can change human beings to a right direction. see John C. Eccles, “Brain, Freedom and Moral Responsibility,” in *The Responsibility of the Academic Community in the Search for Absolute Values ICUS Book*, vol. I (1979), pp. 154-55.

substantial beings who encapsulate the cosmos; 2) Human beings are the beings who exist in duality of spirit self and physical self; 3) Human beings are the unified entity of the mind and the body; and 4) Human beings are the unified entity of dual characteristics of the mind, which are the divine mind and the physical mind.⁶

Here, the first and second indicate that humans are beings who can simultaneously perceive the incorporeal substantial world and the corporeal substantial world, and the third and fourth indicate that they are unified beings of internal character and external form. However, these four categories are only to enhance our understanding, and it should be understood with one perspective. Let us now discuss each of them.

First, humans are the encapsulation of the cosmos including the physical world and spirit world, which manifest the dual characteristics of spirit self and physical self. These two were categorized separately, but actually, can be understood as one concept. As for the concept of a substantial being encapsulating the cosmos, “the cosmos” refers to the combination of the incorporeal substantial world and the corporeal substantial world, and “an encapsulated substantial being” refers that humans consist of internal character and external form, and animals, plants, minerals respectively contain the elements of internal character and external form. This means that human beings contain all elements existing in both worlds of the incorporeal substantial world and the corporeal substantial world.

The Unification Thought explains that human beings exist in the dual characteristics of spirit self and physical self. Spirit self is an encapsulation of incorporeal substantial world, and physical self, encapsulation of corporeal substantial world. The fact that humans consist of dual characteristics of spirit self and physical self means that they exist as substantial beings encapsulating both worlds. This means that they are composed as beings who can feel and perceive the incorporeal substantial world even when living in the corporeal substantial world.

According to the Unification Thought, the spirit self of human beings consists of the divine mind and the spirit body, and the physical self consists of the physical mind and the physical body. In the Unification Thought, the mind is the combination of the divine mind in the position of subject to spirit self, and the physical mind in the position of subject to physical self. However, as opposed to such a definition of the mind, the concept of the body that combines the spirit body and the physical body is not clearly revealed. It simply states

⁶ Essential of Unification Thought, p. 233.

that the spirit body is the body of a spirit self.⁷ At this point, for the logic of the theory, the author views that the spirit body in the position of object to the divine mind of spirit self and the physical body in the position of object to the physical mind of physical self together should be called a body. As human beings are externally visible through a form or shape of the physical self, the spirit self should also be visible through a form or shape. In the Unification Thought, the reason why it is expressed as the spirit body is because it is visible.⁸

Structure of human beings stated in the relationship of spirit self and physical self is referred to in the relationship of the incorporeal substantial world and the corporeal substantial world, and whether or not their forms exist in the state of being incorporeal or corporeal, the emphasis is given to the fact that the structure does exist. In comparison to this, referring to the human structure in the relationship of mind and body is to explain a method through which spirit self and physical self of a human being actually exist in one shape or form of physical self although human mind and body exist separately, during their earthly life.

From the perspective of the relationship between spirit self and physical self, the distinction between the mind and body can be more clearly understood when viewing it from the relationship between God and human beings. The Original Book of the Divine Principle states that the relationship of human beings to God “is in the position of an object like a nerve system of God, performing central functions for Him.”⁹ One can also understand the relationship between the mind and body of human beings with God as the center in the incorporeal substantial world and with human beings as the center in the corporeal world, explaining them based on the nerve system. When viewing that the nerve system of physical self took after the nerve system of spirit self, the physical body in the position of object to physical self could be considered having taken after the spirit body in the position of object to spirit self. Accordingly, if the divine mind and the physical mind together are viewed as human mind, it is only logical to say that a human body does not mean only a physical body, but dual entities of a physical body and a spirit body must be considered as a human body.

Viewing human beings as spirit self and physical self is also logical from the letters of Apostle Paul. He stated that humans are composed of spiritual body and physical body.¹⁰ Here, spiritual body is the same as spirit self in the Unification Thought, and physical body as physical self. Further, Apostle Paul categorizes human beings in three: spirit, soul and flesh.¹¹ Here, the spirit is understood as spirit self, including divine mind and spirit body,

⁷ *Ibid.*, 171.

⁸ Let us later discuss the details on the structure.

⁹ *The Original Book of the Divine Principle*, p. 30.

¹⁰ 1Cor. 15:44-45

¹¹ 1Thes. 5:23

and soul as human spirit, functioning the same as the physical mind of human beings, and flesh as the physical body. That is, the combination of soul and flesh is viewed as a physical self. From this, the structure viewed from the Unification Thought is not different from the human structure referred to by Apostle Paul in the New Testament.

Second, let us think about human beings as the unified entity of the mind and the body and the divine mind and the physical mind. These two views can also be understood as one divided into two. First, let us think about the relationship between the mind and the body. According to the Divine Principle and the Unification Thought, the combination of the divine mind and the physical mind is human mind.¹² When reflecting upon such a definition on the mind, there also must be a definition on the body, but nowhere in the Divine Principle or in the Unification Thought, is there one. Yet when reading the view that the mind refers to the combination of the divine mind and the physical mind, it is logical to say that the body refers to both the spirit body and the physical body.

From this, can we understand that there are two views when referring to the unity of the mind and the body in the Unification Thought. One refers to the unity of human mind combining the divine mind and the physical mind and the body combining the spirit body and the physical body, and the other, referring to the unity of divine mind as the subject to spirit self and physical mind as the subject to physical self. The first can be understood from the relationship between the invisible and the visible. From the standpoint of not accepting the existence of the incorporeal substantial world, such a view means that the unity between the mind and the body can be understood simply as the unity between the physical mind and the physical body. However, the relationship between the mind and the body is not explained as such in the Divine Principle or in the Unification Thought. So far, in the Unification Thought or in the Divine Principle, although the human mind has been seen as the mind of duality, combining the divine mind and the physical mind, the body has not been seen as the body of duality, combining the spirit body and the physical body. Instead, they took the position in which the physical body has been considered as the human body. Since the relationship between the mind and the body is understood from such a standpoint, when the epistemology accepts the view of Eccles, that cognition comes from the reciprocal relationships between the mind and the brain, some cases could arise that his view could be interpreted differently.¹³

¹² Exposition of the Divine Principle, p. 69; Essential of Unification Thought, p. 233.

¹³ Had Unification Thought included the concept, 'human body includes the spirit body and physical body,' when explaining the structure of human beings in relationship between the mind and brain from the epistemological method of Eccles, the method of cognizing on the incorporeal substantial world in the Unification Thought could have been introduced. This will be further explained later.

The second view is that the relationship between the mind and body is simply understood as the relationship between the divine mind and physical mind. This would be, depending on the viewpoints, understanding human beings centered on the internal character and external form, and the relationship between the spirit self and physical self as the relationship between divine mind and physical mind, which are respectively in the position of subject. However, before such a definition is derived, a clear explanation on the mind and body mentioned above must precede it. What is being emphasized here is that the unity between the mind and body referred to in the Unification Thought means as long as there is no particular explanation, the unity between the divine mind and physical mind rather than the unity of mind coming from the divine mind and physical mind and the body coming from the spirit body and physical body. However, when referring to the mind and body through the relationship between the divine mind and physical mind, it should be explained that the spirit body and physical body in the position of object to them should be always included.

Then, specifically, what are the mind and body when viewed from the relationship between the divine mind and physical mind? Two entities exist within a human being: the mind and the body. The mind is an internal and vertical “myself” who has inherited God’s lineage, whereas the body is an external and horizontal “myself.”¹⁴ God is invisible and internal, whereas human beings are visible and external. Since God is the center of the incorporeal substantial world and is therefore vertical, human beings are the center of the corporeal substantial world and are therefore horizontal.¹⁵ Ultimately, the unity between the mind and body is the unity between vertical God and horizontal human beings, and this means that God dwells in the physical self of a human being, who lives in accordance with God’s will. In the Unification Thought, such a state of human being is a God-like being from the ontological viewpoint.

In the structure of human beings, the relationship between the spirit mind and physical mind is ultimately connecting internal God and external human beings, and this can be viewed as the relationship connecting the incorporeal substantial world and corporeal substantial world. Such a relationship can be connected as one only through blood lineage.¹⁶

¹⁴ Editing Committee for Reverend Sun Myung Moon’s Words, Rev. Sun Myung Moon’s Words, vol. 289 (Seoul: Sunghwa Press, 2000), p. 284.

¹⁵ Ibid., p.286

¹⁶ Here, the term, the blood lineage may sound unfamiliar, but it could be comprehensible once an explanation is further expounded later as to the give and take actions between the psychological elements and physiological elements and the give and take actions between the spiritual elements and psychological elements, and thus if they understand that physiological elements are ultimately influenced by spiritual elements.

Through this, God and human beings can form relationships of ‘Father-children’ or ‘Parent-children,’ and can be understood as a relationship of integrity. When viewing that spirit mind connects God and external human beings, one can understand that the spirit mind is deeply related to blood lineage as well.

B. Functions of spirit self and physical self

The physical self of human beings consists of physical mind and physical body. The physical mind helps the physical body maintain its physiological functions for its existence, multiplication and protection. In order for the physical self to grow properly, it requires yang-type nutrition of invisible air and light, and yin-type nutrition of visible materials from the creation, and they should be engaged with give and take actions centered on blood. That is, the physical self is to grow through the nutrition from the sun and the earth.

The physical self in the identical appearance as the physical self consists of the divine mind and spirit body. The divine mind is the center of spirit self in which God can dwell and can be called as the body of God. It is so because when looking as God as the subject, He dwells in the midst of divine mind of a human being. The divine mind can be viewed as the body of God because it is an external form in the position of object to Him. Knowing what is desired by the divine mind is the truth, and a good life is the life living in accordance with the truth. This is a statement made, being conscious of God.

According to the Unification Thought, the divine mind and physical mind of human mind are connected to each other, and divine mind can control the physical mind. Human mind including the divine mind is connected to life (autonomy) as well.¹⁷ The actions/functions of divine mind are in pursuit of truth, goodness and beauty, which are the life of love, an ideal life with values. Love referred to here is the source of life but is at the same time the foundation of the truth, goodness and beauty. Accordingly, the life of truth, goodness and beauty centered on love becomes a life with ultimate values.¹⁸ Life with values is to sacrifice and serve others for a cause greater than oneself. It is a life living for the sake of others. That is, the individual lives for the sake of the family, family for the sake of society, the society for the sake of the nation, the nation for the sake of the world, and the world for the sake of the cosmos, and ultimately, the cosmos for the sake of God.

On the other hand, the physical mind pursues physical or external things for material

¹⁷ Essential of Unification Thought, p. 173

¹⁸ *Ibid.*, p.235

life in reality such as clothing, food, shelter, sexual life, etc. The truth teaches what the divine mind pursues, and human beings living in the incorporeal substantial world should realize what the divine mind pursues, the truth, and through the life of physical self, it should be actualized. Through practicing such a realization, human portion of responsibility can be fulfilled, and the spirit self of a human being can grow, through which the cognition on the incorporeal substantial world can be fully obtained.

Spirit self and physical self, divine mind and spirit mind, physical mind and physical body, and mind and body can be respectively explained in the relationship of subject and object, but when human beings live in the corporeal substantial world, all of the above-mentioned elements dwell in the physical self. However, the physical self of human beings is to exist only for a limited period, for it is composed of the same elements in the creation. Spirit self, however, which is invisible to the physical eyes of human beings, consists of spiritual elements, and live forever although its appearance is the same as the physical self. That is, the divine mind and spirit self dwell in the physical self of human beings in the corporeal substantial world, but in the incorporeal substantial world, the divine mind dwells in the form called spirit body.

In the Unification Thought, the mind of spirit self is not called the spirit mind, but the divine mind. It is so because there could be a concern that the mind of spirit self could be viewed as the mind related merely to the incorporeal substantial world if the mind of spirit self is expressed as the spirit mind rather than the divine mind. Accordingly, the divine mind should not be viewed only as the spiritual mind that is simply related to the incorporeal substantial world. This divine mind is the mind that connects the incorporeal substantial world and the corporeal substantial world, in the role of a bridge, and is in the position of subject as opposed to the physical mind. That is why the Korean term, “saengshim” is not translated into English as “the spirit mind” but as “the divine mind” instead.¹⁹

Senses of the spirit self develop in relation to the physical self during the earthly life. That is, the senses of spirit self grow only based on the foundation of physical self, and can be perfected during the physical life on earth. When viewed from this, the senses of spirit self can grow centered on the divine mind with a physical self as its base. According to the Unification Principle, the spirit self of human beings is to perfect through three orderly stages in accordance with the principle of creation. The spirit self in the formation stage is called the form spirit, the spirit self in the growth stage, the life spirit, and the spirit self in the

¹⁹ HSA-UWC, Earthly Life and Spirit World I (Seoul: Sunghwa, 1997), p. 221.

completion stage, the divine spirit.²⁰ The spirit selves that reached the level of the divine spirit are to feel everything in the incorporeal substantial world as the way they are. Since all spiritual matters sensed to spirit self are resonated to the spirit self and appear as physiological phenomena, humans are to feel and know all of the spiritual matters with the five senses of physical self, according to the Unification Principle.²¹

When viewed from the structure and functions of human beings, human beings, from the beginning, were to be cognizant of not only the corporeal substantial world but also the incorporeal world. It is so because though human beings live in the corporeal substantial world, they have the divine mind that can connect the incorporeal substantial world. When the divine mind that can perceive the incorporeal substantial world dwells in the very center of human beings, can they finally live a moral and ethical life, pursuing the values. Nevertheless, the fact that human beings as such cannot perceive the incorporeal substantial world means that something is wrong with them. The Unification Thought views that such a phenomenon was derived from the fall of human beings, resulting that the physical mind came to be in the position of subject, and the divine mind, object.

III. The Method of Perceiving the Corporeal Substantial World

A. Give and Take Actions between the Mind and the Brain

The method of epistemology in the Unification Thought is different from the pre-experiencing one of Kant or the dialectical one of Karl Marx. The epistemology in the Unification Thought is established based on the give and take actions between the subject and object. The subject in the Unification epistemology refers to human beings meeting certain conditions of being interested in the objects and having an original forms, and the objects refer to the creation with some attributes and external forms. The cognition takes place through reciprocal relationships between these two parties.²²

When humans perceive the creation, the epistemological actions occur through interactions between the mind and the body. According to Eccles, “From the ancient time of Greece to the modern days, there have been many studies and researches made about the relationship between the revelations about the inner world, the state of consciousness, and the material world. As a result, it was defined as the relationship between the mind and the body. However, at the present time, it is defined as the relationship between the mind and the brain, based on the science of the brain.”²³ Now, let us find out the relationship between the mind

²⁰ The Exposition of the Divine Principle, p. 67.

²¹ Ibid.

²² Essentials of Unification Thought, p. 566.

²³ John C. Eccles, “A Critical Appraisal of Brain-Mind Theories,” in The Search for Absolute Values in a Changing World ICUS Book, vol. II (1977), p.961.

and the body referred to in the Unification Thought as opposed to the relationship between the mind and the brain viewed by Eccles.

Eccles, a prominent scholar on the cerebrum derived an alternative theory, “dualist-interactionism,” criticizing the theory of materialists up to modern days, asserting that human mind comes from the brain. This theory challenges mono-logical cognition that attempts to understand the mind from the brain, ²⁴ that is, to understand the humans’ mentality (consciousness) from the perspective of material, the brain. According to this theory, the world of material energy and mental phenomena is independent, and even in the brain, with a special area of “liaison brain,” the actions of mutual exchanges will take place between material energy and mental phenomenal world.²⁵ Here, the liaison brain is part of the brain, and it naturally functions in the intimate relationships with other parts of the brain, but is also being affected by the mental phenomena.

The essential feature of dualist-interactionism is that the brain and the mind are independent entities, the brain being in the matter-energy world and the mind in the world of conscious experiences.” It further asserts: “Between the brain and the mind, there is a frontier, and across this frontier, there is interaction in both directions, which can be conceived as a flow of information, not of energy.”²⁶ Thus we have the extraordinary doctrine that the world of matter-energy is not completely sealed, which is a fundamental tenet of physics, but that there are small “aperture” in what is otherwise the completely closed whole physical world, the world of matter-energy. That is, a theory that the neurological world of the brain can be open to the influence of the mind world is revealed.

Based on this theory, Eccles asserts: “That can occur only if World 1 of the brain is open to influence from the mental events of World 2, which is the basic postulate of the dualist-interactionist theory.”²⁷ He further asserts: “Since Liaison brain is some part of the brain, it is, of course, in an intimate and intense reciprocal interaction with the rest of the brain, but, over and above that, it is open to the mental influences of World 2, which are of a nonphysical kind. The casual effectiveness of these mental influences is apparent in countless

²⁴ This theory contains “Radical materialism” that denies the ongoing actions of consciousness and the existence of mental state; “Panpsychism” in which the mind is related to all things in the original state, and the self-consciousness was created and developed as the brain became more complicated; “Epiphenomenalism” that mental phenomena have no impact whatsoever in controlling; and “The psycho-physical identity theory” that mental activities are the phenomena occurring by the tenet of extremely small, but partially material objects as the phenomena of neurological activities occurring in a particular part of the brain. See *Ibid.*, pp. 961-62.

²⁵ *Ibid.*, p. 964.

²⁶ John C. Eccles, “Brain, Freedom and Moral Responsibility,” p. 150.

²⁷ John C. Eccles, “A Critical Appraisal of Brain-Mind Theories,” p.965.

actions of everyday life where thought becomes expressed as actions or in the recalls of memory on demand. It is reassuring to find that the causal effectiveness of mental states can be deduced from evolutionary theory.”²⁸

And one of the worldwide authorities on the research of the brain, W. Penfield also asserts that the brain is sort of a computer, and the mind is like a programmer that operates the computer.²⁹ This means that the mental activities are generated from the brain, but the mental activities are influenced by the information from the mind.

Accepting such views of the great scholars on cerebrum, in the epistemology of the Unification Thought, based on the reciprocal relationships, mental activities take place based on the reciprocal relationships of mind and brain of a human being.³⁰ This means that the mind is not a byproduct of the brain nor is it that the brain is the byproduct of the mind. It simply means that the mind and the brain are in the relationship of subject and object.³¹ Such a view is a new theory, transcending the conceptualism that the spirit came from the mind, or the materialism that the spirit came from the brain.

Then, let us think that how the views of physiological brain scholars and theories of the Unification Thought can be applied in perceiving the incorporeal substantial world. When cerebrum specialists understand the mental (conscious) activities of human beings through reciprocal relationships between the mind and brain, their understanding seems to be within the scope of physical self referred to in the Unification Thought because it is an alternative for the materialism that human spirit came from the brain.³² In other words, mental (conscious) activities of human beings were understood, with the relationship between the physical mind and physical body understood as the relationship between the mind (physical mind) and the brain.

In comparison to this, in the Unification Thought, when understanding the mental (conscious) functions through reciprocal interactions between the mind and brain, although the mind is understood, including the divine mind and physical mind, but when explaining the

²⁸ *Ibid.*

²⁹ Wilder Penfield, *The Mystery of the Mind* (New Jersey: Princeton University Press, 1970), pp. 57-59.

³⁰ *Essentials of Unification Thought*, p. 578.

³¹ Unification Thought Institute, *The End of Communism*, (Seoul: Sunghwa Press, 1986), p. 79.

³² When Eccles explained the relationship between the mind and the brain, quoting the World 1 and the World 2 categorized by Popper viewed: “World 1 is the whole physical world, the world of matter-energy” and “World 2 is the world of mental phenomena, the subjective states.” See John C. Eccles, “A Critical Appraisal of Brain-Mind Theories,” p. 963.

brain, it is not clear whether this refers to the brain in the physical body or the brain existing in the body of duality, including spirit body and physical body. However, what we can assume is that it refers to the brain in the physical body, from seeing that there is no mention on the cognition of incorporeal substantial world in the Unification Thought.

From the fact that two cerebrum scholars state that humans' mental (conscious) activities come from the interactions between the mind (physical mind) and the brain, and that the Unification Thought views that mental activities of human beings arise through give and take actions between the mind (divine mind and physical mind) and the brain, can we think of the possibility on the method of perceiving the incorporeal substantial world. It is so because although cerebrum scholars recognized the world of the mind, considering only the cognition of the corporeal substantial world, the Unification Thought clearly reveals the structure on the world of the mind. When viewed from the Unification Thought, we can understand that the physical mind of a physical self is under the influence of divine mind, the mind of a spirit self, in perceiving the corporeal substantial world.

Nevertheless, the Unification Thought cannot clearly and concretely reveal that the world of the mind is connected to the incorporeal substantial world. However, as was viewed from the structure of human beings, although humans dwell in the corporeal substantial world, they could perceive the incorporeal substantial world. Yet, one can think of the possibility that the cognition on the incorporeal substantial world, from the perspective of cerebrum's theories, can be made through interactions divine mind, the mind of spirit self, and "spiritual brain"³³ in the spirit body, which is the body of spirit self. When viewed from the epistemology of the Unification Thought, if the cognition on the incorporeal substantial world is possible through give and take actions with the mind, including the divine mind and physical mind and the brain in the physical body, we can deduce that the cognition on the incorporeal substantial world is also possible through the give and take actions between such a mind and the spiritual brain in the spirit body.

B. Give and Take Actions of Psychological Actions and Physiological Actions

We can think that the fact that the cognition on the incorporeal substantial world is established through give and take actions between the mind and brain shows us another possibility as to the cognition on the incorporeal substantial world. The cells, structures, systems and organs composing human beings consist of psychological elements and physiological elements. Accordingly, the activities and actions of human beings absolutely accompany psychological and physiological actions. If applying this to cognition actions, in

³³ The term spiritual brain is a new term, which does not exist in the Divine Principle nor in the Unification Thought. This is a term created by the author based on the fact that since the cognition on the corporeal substantial world is established through the give and take actions between the mind and brain, there must be something that functions like the brain in the physical body, in order to cognize the incorporeal substantial world as well.

the cognition actions on the corporeal substantial world, one can understand that the cognizing actions of human beings always take place through the give and take actions of psychological elements and physiological elements.

According to the view of cerebrum scholar, Eccles, in the cognition of human beings, the brain, a physiological element, receives information from the psychological element, the mind, and performs an action of cognition. At this time, human mind also receives information from the physiological element. Through the fact that human being's mental (conscious) actions arise through give and take actions between psychological and physiological actions, one can see that the possibility of cognition on the incorporeal substantial world is also open.

According to the Unification Thought, in perceiving the corporeal substantial world, the mind, which is a psychological element, consists of the divine mind and physical mind. And the divine mind also gives information and influence to the physical mind. The divine mind influences the brain through the physical mind when perceiving the corporeal substantial world. Such divine mind also is connected to the incorporeal substantial world. If the physical mind of human beings is seen as a psychological element, the divine mind that influences psychological elements can be seen being connected to certain spiritual elements.

Herein, we can understand two things: one is that the divine mind is working in order for human beings to perceive the corporeal substantial world. Spiritual elements impact psychological element, which is the physical mind, through the divine mind, and the action of cognition takes place through this psychological element, by influencing the brain, the physiological element. That is, spiritual elements and psychological elements are not separate, but are interconnected, and operate while influencing each other. The other is that the divine mind connected to spiritual elements is performing a critical role for human beings in perceiving the incorporeal substantial world.

IV. The method of perceiving the incorporeal substantial world

From the perspective of the human structures and functions, we now understand that all human beings are supposed to and able to essentially cognize the incorporeal substantial world. As we understand the method of perceiving the corporeal substantial world, we know that the cognition of the corporeal substantial world is possible through give and take actions. The Original Book of the Divine Principle indicates “expanding the horizon of the Principle, there is a vast sea of investigation for future philosophers on the psychological areas, on our understanding of the outer space and others.”³⁴ We can see that the door is opened for studies on our understanding of the corporeal substantial world through the relationships between physiological elements, psychological elements and spiritual elements.

³⁴ The Original Book of the Divine Principle, p. 673.

A. The Give and Take Action between Divine Mind and Spiritual Brain

We can exam two ways as far as the give and take actions are concerned, in cognizing the corporeal substantial world. One is the give and take action between the divine mind and the spiritual brain. The other is the give and take action between divine element and vitality elements.

First, let us think of the cognition of the corporeal substantial world through the give and take action between the divine element and the spiritual brain. Only human beings have the divine element, which is an important characteristic that distinguishes them from all the other creatures in the world. The divine mind is the central element and the subject position of a spirit self when compared to the spirit body. Humans can be connected to God by blood lineage through the divine mind which is the central part of the spirit self where God dwells.

It is also the pathway connecting the corporeal substantial world and the incorporeal substantial world. Also, the divine mind takes a very important role for human beings to cognize not only the corporeal substantial world but also the incorporeal substantial world.

Let's think together about the spiritual brain. This term has never been used in the Unification Thought and the Divine Principle. However, in order to cognize the incorporeal substantial world with the method of cognizing the corporeal substantial world, there is a need to use the term 'spiritual brain.' It is because the spirit self grows on the foundation of the physical self. Not only that, the spirit body exists in the structure of the physical body's neurological cells where it grows within the physical body. We can point out the logic that our cognition of the incorporeal spirit world is possible through the give and take action between the divine mind and the spiritual brain.

According to the Divine Principle, the spirit self and physical self of the human beings are originally supposed to create a harmonious integration through their give and take actions centering on God completing the four position foundation. When this takes place their spirit self can grow into the perfection stage of the divine spirit. The completed spirit self can feel and experience all the things in the incorporeal world.³⁵ However, because of the fall, the divine mind became limited by the physical mind and was never able to grow freely. That is why humans were not able to cognize the true reality of the incorporeal substantial world and they regarded this ignorance to be something common. But when the divine mind grows and become stronger, which will enable it to overpower and dominate the physical mind, human beings will be able to cognize the incorporeal substantial world freely.

B. The Give and Take Actions between The Divine Mind and Vitality Elements

³⁵ The Exposition of the Divine Principle, 67.

Also, the cognition of the incorporeal substantial world can be possible through the give and take actions between the divine mind and vitality elements. The give and take actions between the divine mind and vitality elements are deeply related to the growth of the spirit self, which is to perceive the incorporeal substantial world. The level of the human cognition of the incorporeal substantial world varies according to the level of growth of the spirit body.

Like the way the human body grows by the invisible nutrients such as air and sunlight and visible nutrients, such as plants and animals on earth, human spirit self grows by the give and take actions between the divine element from God and the vitality elements from the earth.

The divine element is the nutrient, which comes directly from God for the human spirit self. We can say that the divine element is the love of God that he prepared for the growth of the divine mind. This is an element which is purely given by God that cannot be earned by human power. In order for the divine element, which is God's love prepared for human beings, and the vitality elements to create give and take actions, human beings should live for the sake of others on earth to strengthen the vitality elements. That is exactly the kind of life our divine mind desires, a worthy life with truth, goodness, beauty and love. Vitality elements are something that human beings can create in our lives. From this definition, we may conclude that the relationship between the divine element and vitality elements is quite similar to the relationship between the spiritual element and physiological elements. In other words, human spiritual self, especially the divine mind grow through the give and take actions between the spiritual and the physiological.

The spirit self grow through the stages of the formation, growth and perfection, and according to the level of maturity, the level of cognition in the incorporeal substantial world differs as well. The spirit self can grow only through earthly life, the foundation of the physical life. Like it is said in Genesis 2:7, 'the Lord God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living spirit', the moment a baby is born to the world and breathes his/her first breath, God grants the human spirit self to the new born.³⁶

According to the level of growth of the spirit body, the level of the human cognition upon the incorporeal substantial world evaluates. When the divine mind, the central part of the spirit self grows into perfection stage, human beings can directly receive God's orders.³⁷

This means that human beings can reach the level where they can directly receive God's

³⁶ Rev. Sun Myung Moon, May 21, 2001, at East Garden, New York, U.S.A.; Eccles understands the soul or spirit of human beings were created as transcendental phenomena. He states "each and every individual soul is a creation of God between the time of attach and birth; in other words it is given to a fetus in his or her growing condition". He used a theological term. He has a different perspective about the time when the soul or spirit is given to the human being, but in the point about the soul or spirit to be God's creation Eccles has the same perspective. See John C Eccles, "Evolution of the Human Brain: Creation of the Conscious Self" in Absolute Values and the Reassessment of the Contemporary World ICUS Book vol. I (1988), pp, 25-25.

³⁷ The Original Book of the Divine Principle, 15.

orders while living in the corporeal substantial world. This level can be understood as the level of God's direct dominion. However, there is an essential step humans must go through to enter the direct dominion level. So to say, that is marriage. After the spirit self grows into the perfection level, man and woman must marry to enter the next level which is the realm of God's direct dominion.

When humans enter the realm of God's direct dominion through marriages, they can experience the incorporeal substantial world whenever they are concerned. Therefore, they can live in the incorporeal substantial world while living in the corporeal substantial world. Before reaching this level, humans can experience the invisible substantial world according to the level of maturity of their spirit self. There are various levels of experiences, such as inspirations, dreams, revelation, and spiritual experience.³⁸ In inspirations people are guided from coincidental incidents and so forth. In dreams, we see, hear or feel through our spiritual five senses, between being asleep and awake. In revelations, people can clearly see the actual incorporeal world through voices or visions. However, we need a clear interpretation of what we see at this level. The next step is the spiritual experience. At this level, people can experience the spirit world all day long or reach the level where they can feel God's feelings in common life.³⁹

However, the present reality of humanity is not like that. That is because there is something fundamentally wrong. The Divine Principle indicates the reason to be the fall of mankind. Due to the fall, humans' connection with the divine mind and physical mind, divine element and vitality elements were cut off or very much weakened. Due to the fall, the give and take actions between divine mind and vitality elements did not circulate properly and as a result the divine mind could not grow. Therefore, the divine mind that works through the physical mind could not influence human brains. After the fall, the divine element which flow to human spirit self drastically decreased and human beings were only able to receive the divine element based on the benefit of each age. The Unification Thought defines that the passages are open for humans to the level of the form spirit in the Old Testament Age, the life spirit in the New Testament Age and the divine spirit in the Completed Testament Age.

The passages become wider based on the benefit of each and every age. In order for the divine mind to receive much more of the divine element, humans have to strengthen the vitality elements. This explains that human beings should live their physical lives exactly according to what the divine mind desires.⁴⁰ Human beings should live according to their desire of the divine mind because that will build the give and take actions between the divine element and the vitality elements. That is a worthy life of the truth, goodness, beauty and

³⁸ HSA-UWC, *Ibid.*, pp. 205-209.

³⁹ *Ibid.*

⁴⁰ *Ibid.*, p. 8.

love, the life of sacrificing oneself for the bigger causes, the life of true love.

Then at the present, how can we understand and explain the give and take actions between the divine mind and the vitality elements? Because this thought is not fully established yet in the Unification Thought, we may discuss and understand the issue in the view of the Unification Theology. Like we have already discussed, it is only possible to reach the realm of God's direct dominion by the spirit self growing up to the perfection level, through proper give and take actions between the divine element and vitality elements, and marriage. In the Unification Theology, the marriage of human beings has been called, the Blessing Marriage.

The Unification Theology explains that the fall occurred because the first mankind has established a blood relationship with Satan. Because of the fall of mankind, the blood relationship between God and mankind was broken, and the blood relationship between Satan and mankind came into existence instead. Thus came about the original sin. By restoring their blood relationship with God as the relationship between a parent and child, humans can finally root out their original sin. The Unification Theology calls the ceremony of this content the "Blessing Marriage." Due to the fall, the relationship between God and mankind has been broken and mankind fell to the state where they could not fully understand the incorporeal substantial world. When humans recover the relationship with God through the blessing marriage, the door for humans to understand the incorporeal substantial world will be wide open. This is the view of the Unification Theology in relation to Epistemology.

After the blessing marriage, if human beings are to keep and protect the restored blood lineage, they will be able to receive the limitless divine element, the spiritual nutrient from God. The vitality elements will ever grow stronger when humans practice true love in their daily lives. When those who have created families through the blessing and practice true love living for others, the give and take action between the divine element and vitality elements will be more vigorous and the spirit self will grow very quickly to reach perfection. That is how humans can enter the realm where they can directly receive God's order.

Eccles thought that human thoughts influence the neurological process of brains, which explains that humans can chance the world to the better or the worse, depending on how they think.⁴¹ He explains that the conscious self is like a driver sitting in the driver's seat. He said that human lives are made of various patterns of choices, and by those choices humans can feel happiness, accomplishment and find meaning and purpose in their daily lives.⁴² I believe he is emphasizing how important the proper understanding is in our lives. When we see the divine mind as the roots of perceiving, not only the give and take actions between the divine mind and the spiritual brain, but also the divine element and the vitality elements nurture the

⁴¹ John C. Eccles, "Brain, Freedom, and Moral Responsibility", p. 155.

⁴² Ibid.

divine mind, we can say that human lives can be brighter and more beautiful.

Receiving God's nutrition of love, the divine element, through the blessing marriage is essential. However, everyone can differ in the way of strengthening the vitality elements. It is because everyone exists as an individual truth body. As an individual truth body they must discover their unique and only talent of their own, and in order to become one with it, they must really love it. And in order to truly love it, we must know how to invest and forget.

When every single human, without any exception, gets married through the blessing ceremony and lives the life of true love by giving and forgetting for the bigger cause, their understanding of the incorporeal substantial world will grow quickly according to each one's level of concerns.

V. Conclusion

I have now concluded that not only special people, but everyone are originally able to cognize and should perceive the incorporeal substantial world just like we do through the structures and functions of human beings in the corporeal substantial world. By understanding human physical structures and functions we now know that the mental(cognitive) process proceeds through the give and take action between mind and brain in the corporeal substantial world. Also our cognition of the give and take action between mind and brain is also the result of the give and take action between psychological elements and physiological elements.

Understanding the fact that the divine mind can influence physical mind we learned that human cognition occurs through the interactions between spiritual elements, psychological elements and physiological elements.

We have discussed the possibility of the method of cognizing of the incorporeal substantial world through the method of cognizing of the corporeal substantial world. As a result, we pointed out the cognition of the incorporeal substantial world reveals through the give and take action between the divine mind and the spiritual brain, and the divine mind can grow up to the perfection level of the divine spirit through the give and take action between the divine element and vitality elements while we are living on earth. Now we can see that from the give and take actions between the divine element and vitality elements, the proper human cognition reveals through the blessing marriage and true love in Unification Theology.

We can understand that the blessing marriage is to pursue the value and true love is to practice this in the world.

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