

# What is the 1<sup>st</sup> Blessing and how can someone actually achieve it?<sup>1</sup>

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## Proposition:

The 1<sup>st</sup> Blessing, or “*Be fruitful*”, does not mean simply “*living a God-centered life*”, or “*putting God first*” in one’s life. Devout Christians, Jews and Muslims commonly claim to live this way. Neither does it mean surrendering ourselves to become God’s perfect object. A true love partner and co-creator is a spontaneous, autonomous entity with creative free will and responsibility who can bring joy to God in unexpected ways; not God’s appendage. We might say it means to become like God in mind, heart and character by living a Principled life. This would be conceptually correct, but what does it mean to live a Principled life? How many can confidently say that by living a Principled life they have succeeded in achieving the 1<sup>st</sup> Blessing and are thereby like God in mind, heart and character? Likely few, if any.

None of these offer a clear and practical definition of what the 1<sup>st</sup> Blessing really is, nor a clear process to achieve it. Instead, we will show that the 1<sup>st</sup> Blessing is the full and natural maturation and harmonization of two vital aspects of a person’s eternal spiritual mind and heart, making it possible to live a life of universal, unconditional love and thereby being like God in mind, heart and character.

## Background:

The Bible’s book of Genesis, tells us God’s instruction to the first humans: “*Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion...*”<sup>2</sup> Rather than settling for a simplistic interpretation of this, as most people have done, Father Moon sought God’s intended and profound meaning in it.

He explained, as above, that “*Be fruitful*” really does mean to grow and perfect one’s character in God’s image, becoming literally one with him in mind and heart, expressed outwardly in our life through our body. This is related to Jesus’ admonition: “*You therefore must be perfect as your Heavenly Father is perfect.*”<sup>3</sup> However, Christians differ widely in how they view Jesus’ words on perfection. The term “*perfect*” here doesn’t mean in the sense of making no mistakes, as with a machine or computer program.

Some define it as spiritual maturity, while others claim it as a de-facto consequence of belief in the salvation of Jesus. Still others believe it will be achieved when Jesus returns and ‘*makes us perfect*’, or that God will make believers perfect after they die. For some others, human spiritual maturity or perfection requires devotion to a life of strict asceticism, or self-denial, such as may be practiced by a monk, nun or priest.<sup>4</sup> Other religious traditions, such as Buddhism, also promote a belief in striving for maturity of heart and character.

In addition, the Bible passage lists “*Be fruitful*” as the first of the Three Great Blessings because it’s a necessary prerequisite for multiplying, or becoming parents and raising God’s children “*in his image and likeness*”<sup>5</sup>. A fruitful person will naturally multiply God’s own mind, heart and character in all that they do. The 1<sup>st</sup> Blessing is also a prerequisite for having true dominion

## **A New Paradigm**

Father Moon saw the 1<sup>st</sup> Blessing not as *minimizing* a person’s humanity in self-denial, as with strict asceticism, but as *maximizing* it. He explained that it really means the full development of our mind, heart and character in the image and likeness of God to the point where they are resonant with, and one with, God’s own mind, heart and character. This will then be naturally expressed through the unity of our mind and body. Such a fully developed and mature state puts man beyond any possibility of deviation or distraction into self-centeredness and sin. It implies a love that can embrace all of humanity; even those who might be judged to be undeserving of it.

While all this may sound impossible for regular people such as you and I, it’s actually intrinsic to our original design and fully achievable, even today. In fact, **it’s the purpose of our physical lives and the purpose of God’s amazing investment in creating the physical universe for us to mature our love in.** Even though the details of every person’s path are unique and need to be discovered by each of us, the *Divine Principle* offers the basic framework within which we can actually achieve the long-sought goal of full maturity of mind, heart and character in the image of God. The way has been opened for bankers, laborers, housewives, politicians, taxi drivers, dog walkers, cashiers – anyone - to achieve full spiritual maturity of mind, heart and character in God’s image, i.e., the 1<sup>st</sup> Blessing. We will now show that **a totally new paradigm of “mind-body unity” reveals it to be synonymous with the 1<sup>st</sup> Blessing and very helpful in clarifying the simple, natural path by which to achieve it.**

## **What really is mind-body unity in relation to the 1<sup>st</sup> Blessing?**

Mind-body unity has been touted for centuries as one of the end goals of spiritual development and maturity. But like the phrase “*Be Fruitful*”, mind-body unity is also not easily defined. Father Moon repeatedly stressed the critical importance of achieving mind-body unity, but he also did not make crystal clear what it actually meant, leaving to lecturers and philosophers the task of figuring it out. Posing the question in yet another way, if we have not achieved mind-body unity, then what is our mind-body

*disunity*? Is our body not following the thoughts and directions of our brain, as many have thought? Would this not imply that our arms and legs have a mind of their own? If that were the case, how could we drive a car, ride a bicycle or do anything? Does our mind-body disunity simply indicate a need for better brain-body coordination through extreme training and self-discipline as with an athlete or musician? Or, does it simply mean we need to become a person of integrity, whose words and deeds match? None of these definitions can produce the human divinity that Father Moon was alluding to.

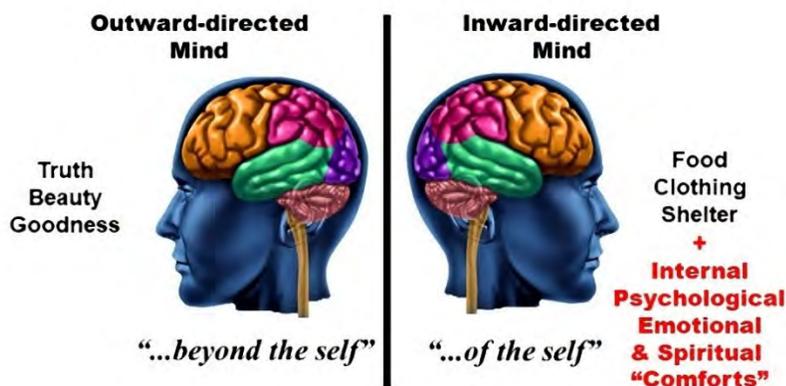
We've always thought the 1<sup>st</sup> Blessing and mind-body unity were two entirely different things. We will find they are not. While not explained explicitly, if we read between the lines of Father Moon's words,<sup>6</sup> they point to a revolutionary new approach to understanding just what mind-body unity actually is, as well as the 1<sup>st</sup> Blessing. And most importantly, we will also find that **as we naturally accomplish this new understanding of mind-body unity, we will simultaneously realize the 1<sup>st</sup> Blessing.**

### **The nuts and bolts...**

Just as there are different functional areas of the physical brain, there are also different functional aspects of the spiritual mind, or 'mind' of people. These functional aspects include the original mind, conscience, fallen mind, instinctual mind, and two more major aspects which I call the outward-directed mind and inward-directed mind. There may be other aspects, as well. When we refer to the 'mind' of a person, it encompasses all of these functional aspects of the spiritual mind, together.

We're already familiar with the original mind, conscience, fallen mind and instinctual mind so we will not focus on them here. The two key aspects of the spirit mind that we need to look at are the outward-directed mind and the inward-directed mind. Recalling that every created being embodies both a purpose of the whole as well as a purpose of the self,<sup>7</sup> the outward-directed mind is that aspect of the eternal spirit mind that is focused on concerns *beyond the self*. It's this part of our mind that thinks about feeding the hungry, helping the poor, building roads and bridges, traveling to the stars, climbing mountains, finding remedies for diseases, etc. These are some examples of external concerns *beyond the self*. The outward-directed mind also encourages a person to seek and express internal concerns *beyond the self*, such as love, truth, beauty, and goodness.

The inward-directed mind is that aspect of the eternal spirit mind that is focused on concerns *of the self*. These include external comforts and needs *of the self* such as food, shelter, clothing, sleep, sex, etc.



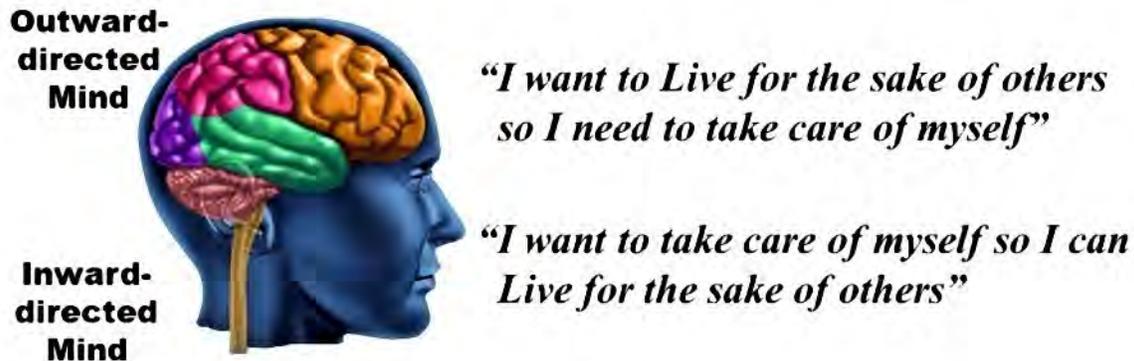
(Understandably, this aspect has been incorrectly called the “physical mind” and even a part of the brain, but we will see that it’s not a part of the material brain as its purpose and function outlive our physical life.) In addition to these external needs and comforts, the inward-directed mind also seeks internal, emotional, psychological and spiritual needs and comforts *of the self*. It’s with this background that we can now begin to

discuss the true meaning of mind-body unity and the 1<sup>st</sup> Blessing.

People were originally designed to grow virtues and compassion in their hearts and characters by following the guidance of their original mind and properly-groomed conscience, as well as the guidance of their parents, elders and good ancestors. By following such guidance and living a life of goodness, love was to grow automatically. That love was to continue to mature and eventually ripen into God’s *true* love. Such true love is universal unconditional love and the sincere desire to live for the sake of others. The blossoming of God’s mature true love would be half way toward the fulfillment of the 1<sup>st</sup> Blessing. Of course, in the fallen world today, this step requires a Principled environment and education, plus purging of fallen nature through living a restorational life.

Again, originally and naturally, this true love was to first become rooted in the outward-directed mind, which is concerned with things *beyond the self*. But, it would eventually spread to the inward-directed mind which is concerned with things *of the self*. As this process continued, both the outward-directed mind which is concerned with things *beyond the self* and also the inward-directed mind which is concerned with things *of the self* were to increasingly find that, because of love, they both will become focused on living for the sake of others. How could that be?

The fully mature outward-directed mind will influence the person to feel, *“I want to live for the sake of others, so therefore I must take care of myself,”* and the fully mature inward-directed mind will influence the person to feel, *“I must take care of myself so I can live for the sake of others.”* Such a person would be 100% *living for the sake of others*. This would be the complete accomplishment of the 1<sup>st</sup> Blessing. The fully-matured person would embody God’s own mind, heart and character and express



it through their body in their everyday life. This is also what has been mislabeled “mind-body unity.”

In imperfect, fallen humanity, it’s common for the inward-directed mind to oppose the outward-directed mind through fears, insecurities, personal comfort, selfishness, etc., i.e., putting one’s own self-interest first. Thus, true love and living for the sake of others becomes impossible. *“What’s in it for me”* often overcomes any passion felt by the outward-directed mind. The resulting compromised, false or self-centered love is the root cause of many, if not all, of our personal and social limitations and problems.

However, when both the outward-directed mind and the inward-directed mind are fully matured, the inward-directed mind no longer opposes or frustrates the outward-directed mind. While both aspects of our mind evaluate every situation from their distinct viewpoints, both now work toward the same goal: living for the sake of others. Love is no longer impaired or compromised. God’s true love is able to flow freely. Traditionally, the mislabeling of this phenomenon as “mind-body unity” has implied a problem involving the fleshly body and/or material brain of a person, which it does not. This harmonization (or conflict) happens totally within the eternal spirit mind of a person.

Thus, this natural mind-body unity and the 1<sup>st</sup> Blessing should be the goal of not just a select few gurus, but of every person, including athletes, bankers, fishermen, teachers, gardeners, mechanics, trash collectors, computer programmers, etc. It’s achieved through *maximizing* our humanity, not *minimizing* it. Father Moon said nothing can defeat a person whose mind and body are united, centered upon the love of God.

Then why would Father Moon refer to this with the traditional label of “mind-body unity” if it has little, if anything, to do with the physical body and happens entirely within the spiritual mind of man? We know that during our earthly life, our spirit mind and our physical brain and body are normally

inseparable. Therefore, when Father Moon spoke of mind-body unity, he and his translators chose the traditional words “mind and body” for lack of appropriate terminology. As we can see, even the words “outward-directed mind” and “inward-directed mind” had to be coined in English to properly explain this phenomenon. It’s unlikely that the proper terminology existed in Korean. A similar problem arose when choosing the English word “indemnity” to express the concept of the Korean word “tan gam”. After years of referring to it as “indemnity”, Father learned that they are not the same but it was mislabeled because there was no equivalent English word. In another instance, Mrs. Gil Ja Sa Eu tells of how Father chose to use the familiar word “conscience” in some of his speeches because he said people outside of the Church would not understand if he used the proper term, “original mind”.<sup>8</sup>

And, since we have both an eternal spirit mind and an eternal spirit *body*, the need for this “mind-body unity” and the 1<sup>st</sup> Blessing also continues forever. The importance of “mind-body unity” does not end when our physical body dies and rejoins the material environment. This again underscores the unfortunate mislabeling of this situation as “mind and body”. When we understand that the inward-directed mind is not the material brain but rather that functional aspect of the spirit mind which is focused on the concerns *of the self*, then it makes sense that the internal concerns *of the self* (our needs for internal, emotional, psychological and spiritual comforts) will also carry on with us into our eternal lives in the spirit world. This is why people with psychological or emotional problems or addictions still have the same personality problems after they die. It’s also why the spirit world has been divided up into realms for each of the religious traditions because they don’t want to mix with each other. The same for the different races. Thus, the importance of “mind-body unity” and the 1<sup>st</sup> Blessing is eternal. We will forever want to resemble God in our mind, heart and character and *live for the sake of others* with both our eternal outward-directed mind and our eternal inward-directed mind, expressed through our eternal spirit body.

### **Unconditional love vs conditional love**

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

Conditional love, on the other hand, is not based on true love, but rather on some kind of immature love. With conditional love, the inward mind is restricting, limiting, opposing, dampening, or offsetting the desire of the outward mind to convey its love. Internal, psychological, spiritual and emotional comforts and insecurities always take priority over the love felt by the outward-directed mind. Excuses abound; love dies. Conditional love is always compromised in this way.

Therefore, living for the sake of others, as an expression of unconditional love, could only be lived on the basis of the unity and harmony of the outward mind and the inward mind, motivated by God's love to live for the sake of others. Therefore, such "mind-body unity" is a natural requirement for man's ultimate eternal happiness and fulfillment and is not a luxury or option available to only a select few. When pursued according to the original design of man by God, it can and will be achieved by everyone, if not in their physical lifetime, then eventually in their eternal life.

### **Everyday examples of this harmonization**

We commonly exhibit occasional expressions of this kind of harmony between the outward-directed mind and the inward-directed mind. It's not superhuman or out-of-reach for anyone. Some people do it every day without thinking about it as anything special. A young mother might get up a little early so she can get a cup of coffee and a piece of toast. She does this not because she's hungry but because it gives her the energy she needs to take care of her husband and children and get *them* out the door. Afterward, she can relax over a healthy breakfast. She takes care of her own needs so she can better take care of others.

A young boy really enjoys the water and takes all the swimming instruction he can, including water safety. He's happy to learn water safety even though it likely won't benefit him, but perhaps someone else who may get in trouble. Years later, the boy gets a job as a lifeguard at a public beach, frequently using his training to help save others. Both his outward mind and inward mind are living for the sake of others.

A professor's greatest joy is seeing happy and successful young people, so he invests late-night hours reading many books and preparing for his classes. He invests not so he can impress his dean and hopefully get a raise, but so he can give his students the best education he can and help them become happy and successful. Both his outward mind and inward mind are living for the sake of others.

A police officer risks his life every day because he feels a calling to protect those who cannot protect themselves. But, thinking about his wife and children, he also invests in body armor and extensive special training so he can moderate his own risks while he helps others.

In each of these common, everyday examples, the person's mature outward-directed mind wants to serve others, ideally with a pure and sincere motivation of love. Their inward-directed mind, rather than just thinking about their own needs and comforts, also wants to help the person to serve others. Such examples are not to be confused with a life of "sacrifice", which implies a reluctant sense of loss. Rather, they denote a life of "offering" motivated by love and a sincere desire to live for the sake of others. Such a life of offering, and a harmony of the outward-directed mind and the inward-directed mind (mislabelled "mind-body unity") motivated by the true love of God, results in the natural realization of the 1<sup>st</sup> Blessing of God to mankind. In other words, 100% of the person's mind, heart and character have now matured to express and be harmonized with the mind, heart and character of God, and sincerely seek to live for the sake of others with God's love. Three steps to achieving the 1<sup>st</sup> Blessing...

- (1) Grow divine love in your outward-directed mind until you sincerely want to live for the sake of others,
- (2) train your inward-directed mind to care for your own needs and comforts with the same altruistic motivation, i.e., so you can live for the sake of others,
- (3) work on cleaning out your fallen natures,  
and you will achieve the 1<sup>st</sup> Blessing of God. It's absolutely doable.

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<sup>1</sup> Careful analysis of Father Moon's words about mind-body unity resulted in the the understanding of mind-body unity included in this paper. This understanding was first presented publicly at the 26<sup>th</sup> International Symposium on Unification Thought in Japan in 2015 and enthusiastically acclaimed by some experienced scholars and teachers of the *Divine Principle*. The basic concepts of this paper were also published in the book entitled: *Mind-Body Unity – A New Paradigm of Compassion*, copyright 2016,2023, by this same author.

<sup>2</sup> Gen 1:28

<sup>3</sup> Mt Ch. 5

<sup>4</sup> The German sociologist Max Weber described two kinds of asceticism: "*worldly asceticism*" and "*inner asceticism*". In worldly asceticism, people discipline themselves to live what they believe to be a holy life, but they do not withdraw from society and 'the world'. This kind of "*worldly asceticism*" is certainly essential to enable all people to purify themselves from temptation and sin. However, what Weber called "*inner asceticism*" requires the practice of extreme self-denial. For example, some Christians submit themselves to a strict, "*inner ascetic*" life in a monastery or convent, to become a nun, monk or priest. Such a person must abstain from all worldly pleasures, such as marriage, family, prosperity, ambition, desire, etc. They must deny their humanity, resigning themselves to a life of study, meditation, service and prayer. Some members of strict Christian Orders even vow to never speak for the remainder of their lives, or to never come out of their monastery. Buddhist monks have likewise subscribed to a life of extreme "*inner asceticism*" for the complete eradication of the 'self'.

<sup>5</sup> Gen 1:26

<sup>6</sup> Examples of Father Moon's words: "*Love strives to bring the mind and body into perfect resonance so they can move forward together in oneness. Love does not go toward only one side. When the conscience (outward mind) and the physical mind (inward mind) move forward with a single purpose, love rushes along in the same direction, toward the same destination.... Therefore, in order to be happy, your physical mind (inward mind) and conscience (outward mind) must resonate with each other. If you do not attain that resonance, love does not emerge.*" (CSG 2<sup>nd</sup> ed., p.1313)

*"Love is essential for the unity of mind and body. When parents come to love their children, they willingly endure hunger, hard work, ragged garments and going places they don't want to go. While walking the path of such love, the mind and body take the same unifying direction. It is the only way to unity, the only means to unity."* (CSG 2<sup>nd</sup> ed., p.861)

*"We create unity when we strive over and over again with our mind and body to live for the sake of others, centered on God's love. Unity comes when the body serves the mind as much as the mind serves the body."* (CSG 2<sup>nd</sup> ed., p.342)

<sup>7</sup> *Exposition of the Divine Principle*, Part 1, Chapter 3, Sec 2, p.33

<sup>8</sup> Eu, Gil Ja Sa, *A Testimony to God's Word in Regard to Divine Principle*, p.419