

Pledge 5

Reaching to the Spirit World

천일국 주인 우리 가정은 참사랑을 중심하고 매일 주체적 천상세계와 대상적 지상세계의 통일을 향해 전진적 발전을 촉진화할 것을 맹세하나이다.

Our family, the owner Cheon Il Guk, pledges to strive every day to advance the unification of the spirit world and the physical world as subject and object partners, by centering on true love.

THE SPIRIT WORLD and the physical world relate to each other as a person's mind and body. God created the incorporeal spirit world alongside the material physical world according to the pattern of God's dual characteristics of internal nature and external form. God created human beings according to this same pattern, as beings with duality of mind and body. Just as mind is the subject partner to the body, the spirit world is the subject partner to the physical world. Just as a person acts according to plans first formulated in his mind, events in the physical world are to a large extent the results of processes begun in the spirit world.

The fifth pledge discusses the role of the spirit world in human life. Having been given dominion over the creation, human beings are the lords of both the spiritual and physical worlds. The human mind connects with the spirit world and the human body interacts with the physical world. In a real sense, our mind and body constitute the microcosm that controls the macrocosm—the spirit world and physical world—through its resonance with them. The key lies within us. When we align ourselves properly, we can tap into the inexhaustible power of the spirit world to bring us prosperity and

victory. Furthermore, since our ultimate destiny is to live eternally in the spirit world, we should use our time on earth to prepare for life in that world.

Three Stages of Life

Our period of life on earth is nothing compared with eternity. The physical universe is fifteen billion years old; in comparison a human life passes like the morning dew. God and the spirit world are eternal. Time in the spirit world bears little relation to ordinary time. There is no dying, no pain of loss. Jesus assured us of eternal life, saying, “He who believes in me, though he die, yet he shall live, and whoever lives and believes in me shall never die.” (John 11:25-26)

One way to understand human life in the context of eternity is to consider it as having three stages: life in the womb, life on earth, and life in the spirit world.

In the womb, the fetus lives in a warm, dark, watery world with little room to move. Yet it has a dependable source of nourishment in the placenta, which links it with its mother. At the moment of birth, the fetus finds it quite a shock to leave the comfortable dark environment of the womb for the lights and sounds of the delivery room. The umbilical cord is cut, and the placenta, that reliable source of life-giving nutrition, is cast aside. From the point of view of the fetus, this birth may seem like “death,” but in fact it is a transition to the next stage of life.

On earth we live in the world of air, light and sound. We have much greater freedom of movement in this world. The physical body provides the spirit with a dependable home. It takes its sustenance from the earth, and its deeds nourish the growing spirit. At the time of death, a person is beset by fear and anxiety. The soul is about to leave the world of air and light and sound, composed of gross matter, for an unfamiliar realm whose atmosphere is love. The body, its familiar home, is cast off. The umbilical cord that connects the astral body to the physical body (the “silver cord” in Eccl. 12:6) is severed. This thing we call death is in fact “the birthday of your eternity” (Seneca), the transition to a new stage of life.

The newly born spirit finds himself in a realm of light and love, with unlimited freedom of movement. He would no more want to return to the restrictions of earthly life in a body than an infant would wish to return to the womb. Benjamin Franklin once said:

This life is rather an embryo state; a preparation for living. A man is not completely born until he dies. Why, then, should we grieve that a new child is born among the immortals—a new member added to their happy society. We are all spirits. That bodies should be lent to us while they can afford us pleasure, assisting us in acquiring knowledge, or in doing good for our fellow creatures, is a kind of benevolent act of God. When the body becomes unfit for these purposes and affords us pain instead of pleasure, and instead of an aid becomes an encumbrance, and answers none of the intentions for which it was given, it is equally kind and benevolent that a way is provided by which we get rid of it. Death is that way.¹

While on earth, our spirit feeds on nutrients from both the physical world and the spirit world. We receive life elements of God's love and truth from the spirit world and vitality elements through the deeds of our body in the physical world. Both types of nutrients are necessary for the growth of our spirit. Some spiritually oriented people mistakenly believe that spiritual growth only requires tuning to the spirit world. If they neglect loving and serving others with earthly concerns, however, they miss the most important matter in spiritual growth. The commandment, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind" (Matt. 22:37), when practiced, connects us with the spiritual nutrients called life elements. "You shall love your neighbor as yourself" (Matt. 22:39) describes the way to receive vitality elements, by deeds of kindness and caring.

In the womb we originate from love and from God: The love of our parents and the love of God meet at conception to produce new life. On earth we embody love and embody God: We grow through the school of the family to maturity of love, to realize our divine

nature. In the spirit world we return to love and return to God: The spirit world is ruled by love, and God is its center.

The psalmist said, “I lift up my eyes to the hills. From whence does my help come?” (Ps. 121:1) To find God and the purpose of our life we should look to the eternal spirit world. If earthly people truly understood the spirit world, they would live their lives with their eternal destiny foremost in mind. If they understood that every action on the earth is recorded in the spirit, and that in the spirit world there will be a complete accounting, who would dare commit crime? If people understood that the spirit world is the world of mental and spiritual reality, who would bother spending so much effort acquiring and hoarding material things?

A Tour of the Spirit World

The cosmos is vast beyond imagining. Using the Hubble telescope, scientists estimate that the physical universe contains over fifty billion galaxies. Each of those galaxies contains millions of stars like our sun. How many of them have planets teeming with life? What manner of life-forms live there? Our knowledge of the physical universe is like a grain of sand on the seashore.

The spirit world, the other half of the cosmos, extends even further and is almost uncharted. Were our vision clear, we would see countless realms and planets. Yet, just as pollution obscures our vision of the night sky, our materialism obstructs our connection with the spirit world.

Mediums and spiritualists have described some of its realms. Yet with their diverse teachings and various levels of spirituality, they may see different regions of this vast spirit world. Hence, they may produce descriptions at variance with each other. Other researchers into the spirit world have developed reliable information, among them the Swedish scientist and mystic Emanuel Swedenborg. We can find broad agreement on a general outline of the spirit world and its geography. In this regard, we offer the following description of the spirit world taken from an account published by the late Dr. Sang Hun Lee.² It is supplemented in places by Dr. Lee’s communications

after he crossed over and could experience the spirit world for himself.³

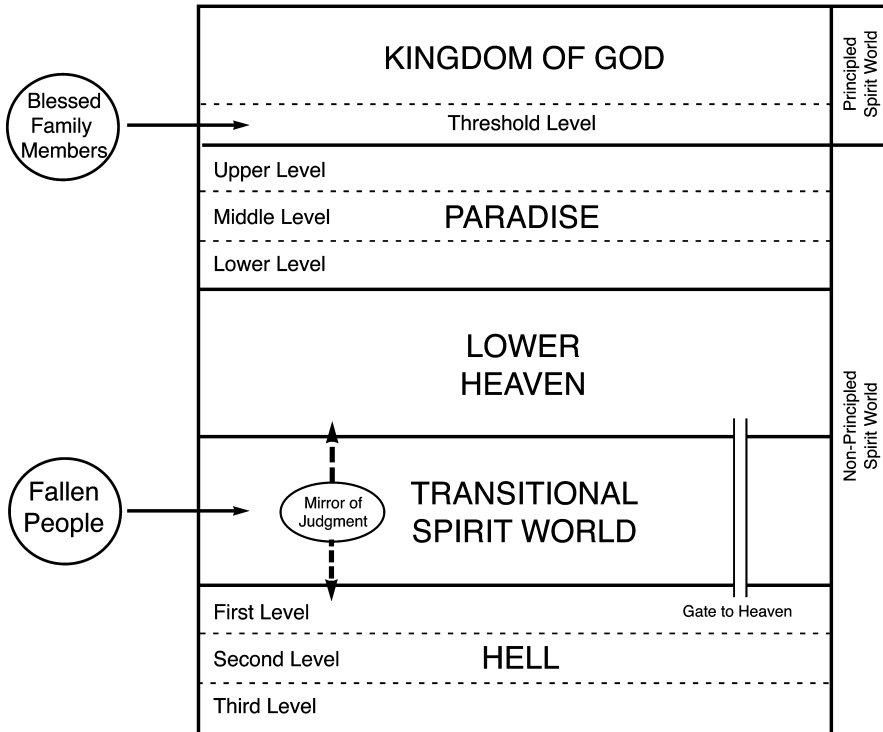
The spirit world is not a static thing. Dr. Lee describes God's original design for the spirit world, the damage done to it by the human Fall, and its process of restoration. In the years to come, as the providence of restoration proceeds, the spirit world may change so as to be almost unrecognizable from its classical descriptions.

Originally, the spirit world was to be a unitary realm, full of love's delights. God created the spirit world as the world where human beings attend God and live a life of eternal happiness after completing their life on earth. Happiness in the spirit world flows from a life of loving. Love is perfected during earthly life by attending God and Christ and by graduating the Four Great Realms of Heart in a family centered on true love. The family centered on true love abides forever in the spirit world. Its members enjoy the eternal happiness of eternal conjugal love, fraternal love encompassing all humankind, and love of nature. They live in total ecstasy. A life of love involves no weariness; it is always refreshed by the life force.

Due to the human Fall, however, people on earth never formed true families, and thus could have little experience of true love. Worse, many were so degraded that they lived a wholly self-centered existence. Just as humanity on earth fractured into warring tribes and nations, barriers were erected in the spirit world dividing it into various realms, distinguished by the character and beliefs of their inhabitants. We call this the Non-Principled Spirit World. The description of this world largely agrees with earlier accounts by Emanuel Swedenborg and others.

God's providence to restore the Kingdom of God on earth will transform the Non-Principled Spirit World to its original joyful unity, the Kingdom of God in heaven. Lee calls its initial stage of unfolding the Principled Spirit World. Its appearance is a new phenomenon in our time. This new realm grows as pioneers of the way of true love families pass over to the other side and take up residence there (see Figure 8).

FIGURE 8: THE STRUCTURE OF THE SPIRIT WORLD



The Non-Principled Spirit World

Our tour beings with the Non-Principled Spirit World, which is populated by the vast majority of people who ever lived, who did not establish true families while on earth. People on earth vary widely according to the degree of their love and to what extent they lived a life of goodness. Though they co-mingle during earthly life, in the spirit world they separate. According to the various qualities of earthly people's inner, spiritual lives, they come to reside in a place within one of three major levels of the Non-Principled Spirit World: Hell, Lower Heaven, and Paradise.

The Transitional Spirit World

In addition, there is an intermediate realm, the Transitional Spirit World, which serves as a way-station on a spirit's journey to his or her final abode. This is the realm closest to the earth, where spirit persons stay temporarily when they first enter the spirit world. After a stay lasting from a few days to a few years, spirits journey either downward to hell or upward to one of the heavenly realms at their own volition.

Within a few days after death, spirits are led to this realm, guided by angels and spirits of the departed. The trip is like being lifted in an elevator or like passing through a gate. On arrival, the newcomers may experience the warm, comforting embrace of a transcendental being of white light. Their relatives, intimates and acquaintances may welcome them and remain with them for a time before returning to their own places.

When a spirit arrives at the Transitional Spirit World, his speech and actions become totally unconstrained. He can express in words whatever he thinks and do whatever he wants. Having shed his physical body, he suddenly realizes that he has profound wisdom, as if his intellect had grown fifty-fold. Although the newcomer may cling to his old habits for a while, before long he accustoms himself to the laws of spirit world. Earthly honor, knowledge, position, property and wealth are of no use. Earthly desires have no meaning. The only treasure he brings with him from his earthly life is the quality of his life on earth, evaluated from the perspective of truth, beauty and goodness.

Before long, there occurs the so-called "mirror of judgment." All the events in the newcomer's earthly life replay before his eyes. His deeds are displayed in images like a movie to the surrounding spirit people. Hidden good deeds and secret sins are exposed for all to see. This occurs not for meting out reward or punishment, but for determining the spirit's level. Among those who welcomed him and then witnessed the mirroring ceremony, some will befriend the newcomer and lead him to his proper dwelling place—either Paradise, Lower Heaven or Hell—according to the law of affinity to one's own kind. There is no coercion involved. Once the spirit has

formed a bond with a guide of his own level, he willingly follows him to the appropriate destination.

Often among the first to welcome the newly-arrived spirit is his spouse, if she has crossed over before him. Should their personalities clash after spending time together in the Transitional Spirit World, they will go their separate ways forever. If they were an exceptionally close and loving couple on earth they will want to remain together, and provided they are fit for heaven, they will. It is an error to think that couples on earth inevitably separate in heaven; Jesus' counsel that there is no marriage after the resurrection (Matt. 22:30) was specifically in response to a question about a man who had married seven times. Swedenborg reported that conjugal love in heaven is exceptionally joyful. It is founded upon the spiritual marriage of Christ and the church. (Eph. 5:23-33) Like married couples on earth, couples in the spirit world have the opportunity to receive the Blessing and enter the Kingdom of God.

Spirits normally stay in the Transitional Spirit World from three to fifty days before leaving with their guides. Newcomers express surprise at the beauty of the transitional spirit world, which is filled with flowers and singing birds. The environment of the entire spirit world, except for hell, is very beautiful. The higher the level, the more beautiful it is.

Some spirits remain on the earth plane for many years, wandering about, possessing earthly people or appearing as ghosts. This happens because they do not realize that they have died. When eventually the earthly objects of their affections pass away, these spirits come to their senses and move on to the Transitional Spirit World.

Hell

Hell is populated by people who lived predominantly self-centered lives while on earth. They pursued only their own interests while committing falsehoods, deceptions, injustice, and crime. Even if outwardly they led respectable lives, their hearts festered with jealousy, hatred, avarice, lust, anger and complaint. After they pass over into the transitional spirit world, fellow spirits of Hell who witness the newcomer's past in the mirror of judgment lead him to their infernal dwelling-place.

Hell is a dark, stinking, dismal existence. As Dr. Lee puts it, “In hell you endure hunger and suffering; hell swims in jealousy and discomfort. Due to such suffering, fighting cannot be avoided.”⁴ Hell is subdivided into three levels. They are distinguished according to the severity and persistence of the evil committed by their denizens.

Lee’s description of the hells is reminiscent of Dante Alighieri’s *Divine Comedy*. Dante’s depiction of hell, *The Inferno*, depicts 9 levels, each darker and bleaker than the last. Dante’s *Paradiso* depicts 10 heavens of ever-increasing brightness and glory. Dante’s 9 hells are comparable to Lee’s three hells, with each subdivided into 3 sublevels. The 9 heavens are likewise comparable to Lee’s 3 heavens with their subdivisions. The tenth heaven—the Empyrean—represents the “new heaven” of the Book of Revelation, the Kingdom of God in heaven, which is emerging for the first time in our day.

Specifically, on May 5, 2004, Father Moon announced the 쌍합 십승일 (雙合十勝日, *Ssang Hab Shib Seung Il*), the “Day of Double 5 and Victory of the Number 10,” which marked the beginning of the “Age After the Coming of Heaven.” It opened the era for cleansing the evil satanic kingdom and manifesting the kingdom of true love on earth and in heaven.

The first hell, immediately below the Transitional Spirit World, is a dim and fetid station. There, self-seekers of all kinds—thieves, swindlers, fornicators, adulterers, deceivers, betrayers, drunkards, gluttons, hypocrites, the arrogant, miserly and self-righteous—endlessly fight each other. Their faces are filled with hatred and rage. Some spirits have the faces of goblins, missing an eye or a nose or half a face, or with stretched, pointed ears. Others look like satyrs, having the upper body of a human and the lower body of an animal.

Rare spirits in this realm repent of their sins and convert to the path of goodness, helped by the prayers and efforts of their descendants. They must go through many difficulties to find an exit stairway leading upwards. Outside the exit in the upper world, waiting angels and good spirits welcome and guide them to a brighter existence in Lower Heaven.

The second level of hell, beneath the first level, is much darker and gloomier. The inmates there have their legs stuck in the earth like the roots of trees. These wretches are destined to live immobilized for hundreds or thousands of years. Many committed suicide. Though suicide may not be considered a crime on earth, in the spirit world it is a felony. Others committed cruel murders.

The third level of hell appears even more gloomy and dismal. Imagine the oily, befouled coast of Alaska after the *Exxon Valdez* oil spill, reeking with an atmosphere of thick black smoke. Spirits are submerged in a black oily bog, from which they emerge only long enough to draw a deep breath before slipping back under the surface. They continue this existence for thousands of years. Other wretches stand upright like stone poles, sometimes heaving a deep, deep sigh. The inmates of this hell include tyrants and mass murderers.

Nevertheless, hell will not remain forever. The light of salvation will shine even on spirits imprisoned in the darkest hell. In the course of establishing the Kingdom of God on the earth, a way of liberation will also open for the spirits in hell. Since hell in the spirit world was created due to hell on earth, once the latter disappears, the former will also disappear. The Divine Principle states, “God intends to abolish hell completely after the passage of time necessary for each individual to make restitution for his sin.”⁵

Lower Heaven

Conscientious people, the charitable, patriots, educators, the virtuous, truth-seekers, etc., people who made efforts to do right while on earth, dwell in Lower Heaven. Whether or not they believed in religion, they sought to live a life of goodness according to their conscience. Their goodness was sincere and not for show or self-promotion. From the standpoint of the Divine Principle, the inhabitants of Lower Heaven are form spirits, having grown to the formation stage in their spiritual life. Their inner goodness and level of heart is comparable to that of the good people of the Old Testament Age, the age of justification by deeds. Spirit people who lived in the Old Testament Age dwell in this heaven, now joined by countless others of every culture and faith.

The spirit people living here and in higher levels have minds like glass boxes. They know each other's thoughts and live with others of the same mind. Countless villages are spread throughout this world, inhabited by people of every variety of culture and creed. Villagers greet a newcomer by silence, but once they get a sense of his mind, they welcome the stranger with great hospitality. He soon becomes their close companion as they communicate heart-to-heart.

This world is bright and filled with warm sunlight—in fact, the light of love. It is incomparably more beautiful than earth. Its mountains, fields and rivers enthrall the mind and heart, with meadows full of flowers and birds singing in the trees. Spirits at this level wear pure white clothes and can fly in space. Since time and space do not exist in their earthly meaning, spirits can travel wherever they wish and meet the people of the past. In the spirit world, a sense of the continuance of a certain state is 'time,' the scope of the mind's interest is 'space.'

In this realm are many inventors, scientists, artists and musicians who work cooperatively for the benefit of the earth. They design and create things out of spiritual substance, which will one day become the inspiration for inventors, scientists and artists in the earthly world. Earthly people invariably conceive new creations and inventions that have already been made in the spirit world.

Many spirits in this level come down to the earth to assist earthly people and guide them to pursue a life of goodness and love. By so doing, they participate in the process that the Divine Principle describes as "returning resurrection," and thus gradually they ascend to higher levels.⁶ Other spirits serve their fellow spirits, staffing schools for teaching unbelievers the truth about God and kindergartens for children who passed over in infancy.

Paradise

Beyond Lower Heaven lies Paradise. (Luke 23:43, 2 Cor. 12:3) It is far brighter and more splendid, with magnificent mountains, azure rivers, fields of flowers with sweet fragrance, and lovely music rejoicing the mind and heart. In its upper levels people live in a state of ecstasy, totally immersed in all the beauty that surrounds them.

The beauty of Paradise is almost impossible to conceive. After Dr. Lee ascended into the spirit world, he described life in the bright realms of heaven in these terms:

Heaven is the place where thought and action become one... If I think, "What kind of meat shall I eat today?" simultaneously with that thought a huge feast will appear before me. If I think, "Where shall I go today? I want to meet a certain person." I'm already in his house. If perchance that person isn't dressed when I arrive, and happens to be stark naked, then we will have a good laugh...

In heaven many bright jewels surround us. Due to their great brightness and luster we cannot hide any difficulties between each other. Everything is seen and known with the eyes and mind. If I am filled with light and my hair dazzles golden, it is due to a golden light that is filled with radiant ecstasy. Our minds are always filled with peace and serenity. There are no difficulties, no discomfort and no hunger.⁷

Paradise has three levels. In the lowest level of Paradise dwell those who dedicated themselves to a life of goodness while on earth. Many good Christians reside here, as well as many non-Christians of comparable goodness, truthfulness and compassion. From the perspective of the Divine Principle, these are the good people of the New Testament Age, the age of justification by faith, joined by countless others who have attained a similar spiritual level. Just as the devout Christian lives by faith in Jesus Christ, there are believers of every religion who devote themselves to God with comparable sincerity, though they call Him by other names—Allah, Krishna, Buddha, the Essential Self or the Unmanifest Source. Seekers and righteous non-believers also, who place dedication to the truth and right above worldly affairs, can attain this high level of spirituality and merit paradise. The inhabitants of Paradise wear pure white clothes, which sometimes emit light.

In the middle level of Paradise dwell people of advanced spirituality and love. They lived for the sake of humanity and practiced sacrificial love, even forgiving their enemies. Buddha, Confucius, Mohammed, and all the founders of religions except for

Jesus Christ dwell in this realm. Each taught about the same divine Source of love and manifested Him in his person. The saints who took up their missions and imitated their examples also dwell in this realm. Light shines from their pure white clothes, and around their heads shines a golden-edged halo.

The love these saints expressed on earth, though mature, did not reach beyond the fraternal realm of heart. Love of neighbor, love of humanity and loving one's enemy are all extensions of brotherly love. Even Confucius, though he taught the ethics of the family, gave excessive emphasis to the duty children owe their parents and did not clearly explain about the downward love of parents for children. None practiced or taught the perfection of love in the family, which requires completing the Four Great Realms of Heart. From the perspective of the Divine Principle, their love does not surpass the level of Adam and Eve prior to the Fall, while they were still growing towards maturity and had not yet become true parents. Therefore, the people in this realm dwell at the level of the highest angels, below the top of the growth stage.

Jesus alone has been dwelling in the upper level of Paradise, ruling the entire spirit world with love of God. The beauty of this realm is incomparable, like love itself. As the unique Son of God, Jesus has remained in a class by himself, even though while on earth he taught a level of brotherly love no different from the founders of other religions. Nevertheless, because he did not establish a family Four Position Foundation, Jesus does not dwell in the Kingdom of God, which is reserved for true families only. Only recently, with the crossing over of people who have received the Blessing, does Jesus have companions at this level. Jesus also can freely move about the newly-opened Principled spirit world, described below.

The Principled Spirit World

God's original intention for the spirit world was that it would consist of only one realm, the Kingdom of God in heaven. Spirit persons who have perfected the Four Position Foundation on earth pass over into this realm. Today, with the appearance of people who have received the Blessing and who are on the way to establishing true families, the threshold level of the Kingdom of Heaven has been

newly opened. It is called the Principled spirit world. This realm is above even the highest level of Paradise and is incredibly beautiful.

This realm's chief characteristic is the honor and celebration it gives to marriage and true family. Love in this realm is divine love, yet it is expressed in its fullness through the conjugal union of husband and wife. Here love is filled with unimaginable beauty and grace, as Dr. Lee learned after he crossed over and entered the highest realm:

On earth, a man and woman can feel emotion when their bodies meet and they make love. But though it is hard to understand, in heaven they can make love without physical bodies. The conjugal love between high spirits is like a beautiful picture. Since their two bodies become totally one when they love, they can feel a strong emotion though their bodies and minds which goes beyond any feelings of love they felt on earth. It is like creating a higher existence from the state of complete absence of ego. It is like feeling you are in a magical world...

Couples on earth make love in their bedrooms most of the time. Here in heaven, that is absolutely not the case. It is not the hidden love that you only perform in your bedroom. In heaven, you might make love among the wildflowers in a field, on beautiful land or on an ocean wave. You can make love in the mountains where birds are singing and the scene is so beautiful that anyone who might see you would become intoxicated.⁸

Although a single realm, the Principled spirit world nevertheless divides into regions according to the love attained by the families who dwell there. Spirit persons who could cultivate only a relatively small love dwell in the lower regions; those whose love is greater dwell in higher regions; and those whose love is greatest dwell in the highest region. Furthermore, even within the same region there exists a distinction between center and periphery. Families who took on central responsibility for the providence on earth are placed in more central positions, and families who took on lesser missions on earth dwell in relatively outer positions.

Although hundreds of Blessed family members have crossed over who are qualified to live in the Kingdom of God, at the present time (2006) they remain only at the threshold level of the Principled Spirit World, a temporary dwelling-place while restoration is yet incomplete. They dwell there while they are still in the process of perfecting themselves and their families. Most of their time is spent are on missions, descending to earth and the lower realms to assist in the work of restoration and resolving their own remaining sins at the same time.

Because people who have received the Blessing belong to the Principled Spirit World, they enter its threshold level directly without having to pass through the transitional realm of the Non-Principled Spirit World. The Bible indicates this fact by stating that those who participate in the First Resurrection may avoid the judgment. (Rev. 20:6) In fact, some people in this realm, had they not received the Blessing, would not be qualified to enter even Lower Heaven. This alone shows how great is the Blessing's value.

Even though more and more people are becoming qualified to enter the Kingdom of God, in actuality this realm is empty. No one lives in its dazzling, radiant palace surrounded by twelve citadels inset with pearly gates. No pedestrians walk upon its streets paved with gold and silver or listen to the heavenly music of its birds singing in chorus. Why? The True Parents, the Lords of the Kingdom of God, still live on the earth.

The Subjective Role of the Spirit World

One reason to learn about the spirit world is to better understand how spirits affect life here on earth. Spiritual influences can bring luck or cause misfortune. Indeed, diverse bands of spirits descend to give invisible influence to the earthly world—some for good and some for evil. An amazing stroke of fortune or a crushing blow can occur seemingly without reason, but psychics who have access to the spirit world can clearly know its cause.

Human beings are the lords of creation, endowed with dominion over both the physical and spiritual worlds. We have used science and technology to enhance our ability to create, communicate and

travel all over the globe. Likewise, we should learn how to harness the spirit world to enhance our power for the spiritual work we do. When Father Moon sets out to accomplish seemingly impossible goals, he goes forward with full confidence because he harnesses the power of the spirit world. We need to learn his secret wisdom and do the same in order to be successful in our life's work.

The Family Pledge describes the relationship between *the spirit world and physical world as subject and object partners*. It does not say that the spirit world is the subject partner to human beings. Human beings are both spiritual and physical beings, created with both mind and body. With our mind we can govern the spirit world, and with our body we can govern the physical world. Just as the spirit world and the physical world relate as subject and object partners, our mind and body should relate as subject and object partners. Proper governance of the cosmos thus begins when we establish the correct subject-object relationship between our mind and body. Father Moon lives by the maxim: "Before you dominate the world, first dominate yourself."⁹

When you establish in yourself the proper relationship between the mind as subject partner and the body as its object partner, you become the microcosm that resonates with the macrocosm, the spirit world and the physical world. You stand as the mediator and center of harmony between the two worlds because you have set up that harmony within yourself. For its part, the spirit world rejoices to find in you a channel to work its will on the physical world. Although countless spirits long to do good works on earth, they require a responsive mediator through whom to act. By establishing yourself in the proper position, you can meet the needs of the spirit world and become the focus of its attention.

Spiritual Inspiration and Our Response

Let us take some examples. It is well known that the abilities of psychics vary according to their emotional state and the spiritual environment. In the presence of skeptics they are often disarmed and unable to show their powers. Healers testify that their healing works best when the patient is open and welcomes the work. Jesus, that greatest of healers, said to those who were healed, "Your faith has

made you well” (Mark 5:34), and could not heal in the face of pervasive unbelief. (Mark 6:5-6) This illustrates the principle that the subject-object relationship between the spirit world and the physical world is mediated through human beings. Doubt and skepticism block the relationship, and hence block the spiritual work. Faith opens the door for receiving spiritual help.

Spiritual inspiration lies behind the creative work of all great inventors, scientists and artists. In Dr. Lee’s tour of the spirit world he saw spirits working in laboratories creating the stuff of invention that would be communicated to earthly scientists years later. Why is it that so many inventions and scientific discoveries are made almost simultaneously by several researchers in different parts of the world working in isolation from each other? When the time arrives for a new invention to be bequeathed to the earth, the spirit world will work through several channels at once.

Accounts abound of scientists receiving the key to new discoveries in dreams or in flashes of unearthly insight. A celebrated example is the elucidation of the structure of benzene by the German chemist Friedrich August Kekulé. He had puzzled for years over how its six carbon atoms and six hydrogen atoms link together. (Ordinary hydrocarbons are built of straight chains of carbon atoms, but a chain of six carbon atoms with the stability of benzene would require fourteen hydrogen atoms). One night Kekulé fell asleep in his chair, and in a dream he saw snakes biting their tails and whirling around like hoops. He awoke and immediately realized that the six carbon atoms of benzene link together in a ring. With that discovery, all the facts of organic chemistry known up to that time fell into place.

Artists, poets and musicians since antiquity have acknowledged the Muse as the source of their creative genius. The words or music just comes to them, as if from a higher source. Take, for instance, this self-description by Mozart:

When I feel well and in a good humor, or when I am taking a drive or walking after a good meal, or in the night when I cannot sleep, thoughts crowd into my mind as easily as you could wish. Whence and how do they come? I do not know

and I have nothing to do with it. Those which please me I keep in my head and hum them; at least others have told me that I do so. Once I have my theme, another melody comes, linking itself with the first one, in accordance with the needs of the composition as a whole: the counterpoint, the part of each instrument and all the melodic fragments at last produce the complete work. Then my soul is on fire with inspiration. The work grows; I keep expanding it, conceiving it more and more clearly until I have the entire composition finished in my head though it may be long.¹⁰

Mozart was graced with the inspiration of music. He received his melodies from the spirit world. Furthermore, he knew what to do with them. He knew what to keep and what to discard, and how to develop them into a composition in accordance with the best of his art. By the time his “soul is on fire with inspiration” he would already be in the midst of co-creating a work of art whose initial seed had come to him as a gift from heaven.

Spiritual guidance from heaven is often enigmatic. Father Moon himself often states the directions he receives from God in cryptic phrases. How much more uncertain is the guidance through a spiritualist, medium, palm reader or thrower of Tarot cards, who has to hazard an interpretation of words and symbols! In fact, spiritual guidance must be couched in this way, with meanings hidden in obscure and ambiguous speech.

According to the Divine Principle, people must exercise their portion of responsibility to understand the inspiration given from God and the spirit world. Humans are not supposed to be led around by angels—all spiritual guidance is by nature angelic—but through their own wisdom to exercise dominion over the angels. Hence, if spiritual messages were explicit, people would be little more than servants of those angelic beings, merely doing their bidding. Humans are the subjects. To give us the dignity of co-creators, God gave us responsibility to chart our own course with limited information. For example:

God could not instruct Cain and Abel on how to properly make their sacrifices because it was their portion of responsibility that Cain makes his sacrifice with Abel's help.¹¹

God had directly revealed to John [the Baptist] that Jesus was the Messiah... He said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'" and declared that he was the one who had been sent before the Christ. Therefore, John should have realized through his own wisdom that he was the returning Elijah.¹²

Our responsibility to understand God's guidance begins with having a public mind. Any selfishness or conceit can blind us to God's will. Therefore, when Father Moon says not to "interpret" heaven's directions, he means that we should not wriggle out of the path of sacrifice by cleverly reducing God's request to something comfortable. We must regardless engage in interpretation of what appears cryptic and vague, but we should do so with a public mind, following the Principle, ready and willing to take up the required burden. Then we will not go wrong. Our responsibility ends with action. In attempting to carry out the direction according to the best of our understanding, the meaning will often become crystal clear.

All spiritual inspiration goes for naught without the training and motivation of the earthly people to make use of it. Everyone has an occasional flash of inspiration, perhaps the theme for a new song or the idea for a new invention. Usually we don't know what to do with it, so it slips in and out of our heads while we carry on with our ordinary lives. On the other hand, those scientists and artists who received the most exceptional gifts of inspiration invariably knew what to do with them. Having trained themselves for many years and mastered the tools of their field, or because they were working at the cutting edge of knowledge, their minds could be responsive to the movement of spirit. When the inspiration came, they understood its meaning and acted upon it. They had the resources and the motivation to work at turning the inspiration into a physical reality.

It is said that invention is five percent inspiration and ninety-five percent perspiration. The spirit world looks for such prepared and willing people to entrust with their most precious knowledge. They

want to cooperate with earthly people who will *strive every day* to bring their spiritual design to fruition in the physical world. Such people will complete the link between *the spirit world and the physical world as subject and object partners*.

Destiny and Responsibility

People often misunderstand the subjective role of the spirit world, particularly when it comes to the question of fortune and destiny. Many people believe that every person has a foreordained destiny written in the stars, stored up in the spirit world. Are the important events in our life—the day of one’s death, for example—predestined? It is said that plans unfold in the spirit world years before they bear fruit on earth. Thinking in this way, we may consult fortune tellers for advice about our lives, believing they can give us a glimpse into the future.

The Divine Principle, however, clearly presents only one sort of predestination for human beings: God’s predestination of prosperity and success for the person who fulfills his portion of responsibility. What is the fate of those who fail their responsibility? The Divine Principle’s teaching about the dual prophecies concerning the fate of Jesus Christ applies. God foreknew the possibility that the people would disbelieve in Jesus, and accordingly gave prophecies of his suffering and death alongside the prophecies that Jesus would reign in glory. Likewise, for every human being, God and the spirit world foreknow several possible destinies. One is glorious; others may be miserable. Which destiny comes to pass depends on the fulfillment of the human portion of responsibility.

It is said that every person is given three chances to turn from a self-centered life to the path of light. Each is a door of opportunity; by opening the door we can claim the destiny God has prepared for us. At such a moment of crisis, our responsibility stares us in the face, either to fulfill or to fail. Our life’s fortune is decided at such moments and then played out in subsequent years.

Consider a parable: In one small corner of a great but run-down mansion lived a carpenter. He put his quarters in good repair while continually complaining about the disrepair of the rest of the mansion. Yet he didn’t dare venture far from his own small quarters,

having been told that the other wings of the house were unsafe. He knew friends who had wandered away and never returned. One day an old man visited him and told him of a secret treasure in one of the rooms out there. But he discounted the story and lived out his days in his familiar quarters. Upon his death, the man was led in spirit to see the other wings of the house. There, only a few doors away, in a room marked Master Carpenter, he beheld a treasure beyond imagining. He learned that the old man who once visited him was sent by his good ancestors to show him the way to that room, where he had been destined to take up the mission to restore the entire mansion and be provided with ample wealth for his labor. He also learned that the others who had wandered off into the other wings of the house had achieved honorable positions, such as butler or chief cook. Seeing the path he had not taken was far greater than the life he chose, he was stricken with regret.

In the Bible, Abraham went through a doorway of destiny when he responded to God's call to leave Haran and journey to a distant land. (Gen. 12:4) He set out on the path of the chosen one whom God would entrust with making the symbolic offering. Abraham encountered another defining moment when he failed in his offering. (Gen. 15:9-15) This failure set in motion events that would take four hundred years to play out, and set him on the path to one day offer his son Isaac. John the Baptist stood in front of his fateful door when he encountered Jesus at the Jordan River. In those few days when he rejected God's revelation, he sealed his own fate. God sets out such doorways of destiny before each of us. They appear as moments of crisis when we ourselves decide whether to accept the destiny God wants for us or take another path to a different destiny.

When a fortune-teller or medium declares that she clearly sees your future, in fact she sees only one of several possible paths. No one in heaven, not even God, can know whether or not a person will enter a doorway of destiny or turn away. Like dual prophecies in the Bible, the spirit world includes contingency plans according to whether or not we walk through the door. How do we know which of these contingency plans the fortune-teller sees?¹³ Furthermore, at the moment of crisis, when one stands before the door, the spirit world is of no help at all.

The same caution applies to prophecies about the future of the planet. We read in Nostradamus and other sources diverse prophecies about the end of the world, of earthquakes and cosmic catastrophes, of the sea-level changes submerging the world's major cities and wiping out billions of people. These describe a destiny for the planet Earth, based upon particular plans stored up in the spirit world for the Earth's future. However, if humanity as a whole passes through a certain door in the providence of restoration, the way opens to a more hopeful destiny. If humankind receives the True Parents, we can confidently assert that the Earth will course on a path to a bright future. The prophecies of catastrophe and mass destruction will not apply. Yet they persist in the spirit world, like the alternative prophecies of Jesus coming as the Lord of Glory that remain in the Old Testament even though Jesus took the other path. Seers and prophets who access these plans may believe that they accurately see a coming catastrophe, when in fact they see only shadow of a choice not made, shards of what is not to be.

Uniting the Spirit World and Physical World

Many people are aware of the higher power of divine providence that guides our lives. We have felt God's guidance leading us on through dark and despairing times into new situations with fruitful paths of action. When we rely on providence, amazing things can and do happen, for we place ourselves in a position to receive spiritual help. As Jesus said, those who seek for God's kingdom and God's righteousness will find that every good thing is provided for them. (Matt. 6:33)

It is ever our responsibility to seize our providential destiny. However, the call of providence often arrives cloaked in darkness, requiring a leap of faith. We become comfortable in our circumstances when God would have us move on to greater things. Perhaps it will take a shock—being fired from a job, for instance—to wake us up and move us on. Oftentimes the situation will not be so clear, but still we are responsible to prayerfully discern God's voice and the way of providence. If we pray sincerely to know which way to

go, God will surely give us the answer we need. When we live with God day-to-day, His spiritual guidance comes constantly.

The key is to act upon the guidance we receive. God and the spirit world are there for us once we become trustworthy object partners, ready to put their guidance into practice. Our prayers must be matched by our deeds. Our mind's desire to do God's service must be accompanied by decisive action whenever the opportunity for service arises. Too often we turn away from the requests of the spirit world. We cannot expect the spirit world to stay with us if our body does not respond to the promptings of our higher mind. We would then be blocking the subject-object relationship between the spirit world and the physical world. This is again the import of the Family Pledge's call for us to *strive every day to advance the unification of the spirit world and the physical world*.

The word *advance* denotes that unification of the two worlds develops in stages. As God's providence advances on earth, it brings forth parallel developments in heaven. For example, when leaders of the living religions come together at large conferences on earth, they lay the foundation for the unification of all religions in the spirit world. Similarly, the Blessing of millions of couples on earth lays the foundation for the Blessing of millions of souls in the spirit world. The ascension of Blessed families to populate the Principled Realm in the spirit world has provoked a great commotion, as spirits perceive that they may one day be resurrected and enter its glory. The preaching of God's new expression of truth, the Divine Principle, is now being propagated throughout the spirit world. In the midst of such changes, billions of spirits have descended to earth to participate in the developing providence and receive the benefit of resurrection. Our particular missions in attending God's providence should be seen in context of these cosmic changes. Truly we are witnessing the dawning of God's Kingdom!

Uniting the spirit world and the physical world is like making alloy steel out of iron and carbon. Carbon by itself is soft and crumbly; iron by itself is weak and bends easily. But when the two elements are combined, the result is strong and durable steel. It is likewise with this linkage between the spiritual and the physical. Spirits can do little by themselves. We by ourselves are ordinary

people with many limitations. But when we fulfill the will of God as the mediators linking the inspiration of the spirit world with practical action in the physical world, we become strong and full of energy. We become people of great fortune. Inspirations come daily, and we overflow with creativity. Spiritual phenomena occur around us constantly. We can be filled with prescient knowledge about the people around us; we can sense their minds and motives and even know their futures. Anything we put our hands to do can yield three times or even ten times the usual result. We become dynamic people who can bring success and victory to every endeavor.

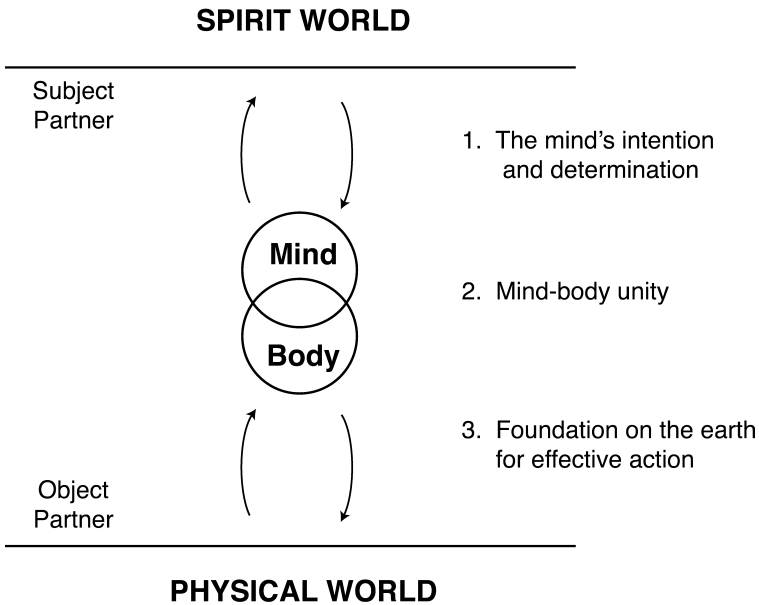
Unification does not take place when a medium loses him or herself in a trance. How can there be unity when a spirit entirely overshadows an earthly person's mental awareness? Unification is not achieved when a spirit possesses a person. Rather, God intended us to rule the angels. (1 Cor. 6:3) These lower forms of spiritual phenomena characterize angelic spirituality; they are not true unification. People do not need to become psychics to be effective mediators for the work of the spirit world. In whatever our area of life, our challenge is to discern God's guidance and act upon it.

Three Keys to Mobilizing the Spirit World

At the center of unity between the spirit world and the physical world stands the human being, who joins the two worlds in the circuit of give-and-take action. There are three keys to completing this circuit, and thereby to receiving spiritual help. First, a person affirms his or her heartfelt dedication to God and determination to do God's will; therefore mobilizing the spirit world to give inspiration, guidance and support. Second, the person establishes good unity between mind and body, and hence is able to act on this inspiration. Third, the person has laid a practical foundation on the earth, that his actions might carry weight and be effective.

The link with the spirit world begins with the mind's intention and determination. Once Father Moon determines to achieve a certain goal, he pledges before God to fulfill it by all means. This mobilizes the spirit world to begin working to accomplish the goal.

FIGURE 9: THE UNIFICATION OF THE SPIRIT WORLD AND PHYSICAL WORLD



Likewise, when we affirm and pledge that we will accomplish our mission by all means, the spirit world moves for us.

This is why at the end of a sermon, Father Moon often requests that we raise our hands and pledge to fulfill the goal, followed by a strong prayer. Even if the goal seems impossibly high, we should be unreserved in our pledge to God. Sometimes members hold back, thinking that they will bring judgment on themselves for pledging what their head tells them they cannot do. But that way of thinking doesn't take into account the spirit world. The spirit world listens to our heart-felt pledge (particularly when we are united in mind and body and speak it out loud) and works, invisibly, to bring victory beyond reason. Should we hold back, our hearts tell the spirit world that we are defeated before we have even begun. Then no help will be forthcoming.

Unity of mind and body is the second key to success in mobilizing the spirit world. “Mind” in this sense is synonymous with the conscience, the higher mind that knows what is good and right. Mind-body unity does not refer to the perfect coordination of a basketball player as he makes a lay-up in a crowded lane. Rather, it means that we cling to the conscience and do what is right, even when it is painful.

Religious training is fundamentally about mind-body unity. Enduring the rigors of fasting, fundraising, prayer vigils and evangelism is the substance of establishing mind-body unity. Churches often provide this training, challenging youth to fulfill these difficult tasks despite the difficulty and pain.

Once the training is over, do we still maintain that standard of sacrifice when the command comes not from a church elder, but from our own conscience? As adults, no one checks whether we wake our family for early morning prayers. Living in obedience to the conscience, we start the day with mind-body unity. Taking time to invest in community service also requires mind-body unity, to resist the many mundane activities that lay claim on our time. Our family life, too, is a personal affair. We truly walk our own path, with only our conscience and God pointing the way.

On the other hand, when we indulge the flesh, we severely cripple our ability to mobilize the spirit world. Sin is particularly damaging to those who have embarked on a spiritual path and have pledged obedience to the law of God. The most grievous sin is fornication. A single mistake in this area can nullify in an instant the merit accumulated through years of effort and devotion.

For religious leaders, other frequent sins of some seriousness include misusing public funds and exploiting one’s subordinates. Besides facing accusations by their own conscience, such hypocrites are plagued by evil spirits who in their earthly lives delighted in keeping the pretense and perquisites of religion while indulging in all manner of unrighteousness. The very spirit world that should be a religious leader’s ally and support will then forge his fetters. Therefore, a wise leader is always on guard against hypocrisy, and lives with humility and repentance as his daily bread.

The third key to success in mobilizing spiritual help is to build a practical foundation on the earth by which we can cope effectively with heaven's requests. The powers of heaven want to achieve practical results on earth. No matter how sensitive we are to its promptings, we cannot be useful to heaven if we do not have the right qualifications to accomplish the goal. Scientists blessed with the inspiration to make great discoveries first trained themselves to master their fields. Artists whom the Muse inspires to write great music first cultivated the skill to write it. For God to use us to transform society, we must first become influential in our fields of endeavor. We need to develop the skills, the contacts, the know-how, the organization and the wherewithal.

In the Bible, Jacob serves as a good example of someone who could be victorious because he first built a practical foundation. While fleeing from his angry brother Esau, Jacob received a revelation at Bethel and understood his mission. Yet he knew he could not defeat Esau empty-handed. Therefore, he spent twenty years working for his uncle, accumulating enough wealth to give his brother a substantial gift and so move his heart. Jacob was a balanced individual who possessed all three keys to mobilizing spiritual help. His mind was dedicated to God's will; he proved his mind-body unity through overcoming his uncle's treachery and then standing firm while wrestling with the angel; and he built an earthly foundation of ample means. Like Jacob, we need to find balance. We should not dwell only on spiritual things while ignoring our earthly foundation, but neither should we be so worldly that we lose our spiritual focus.

The primary foundation for action on earth is the physical body. We need a healthy body for any number of reasons as we pursue a spiritual life. The body is the tree on which the spirit grows. Only the body can perform good actions and so return vitality elements to brighten the spirit. Only with the body can we perfect love in the family and multiply children. The spirit depends upon the foundation of a sound body to fulfill its goals on earth. Therefore, we should take care to keep the body healthy through a good diet and regular exercise.

The Liberation of Hell

The saint and the sinner are both God's children. Therefore, we who would draw close to God must love our brothers and sisters who suffer the pain of a bitter or resentful spirit. The Divine Principle explains that Abel cannot enter heaven without saving Cain. To put it another way, whoever does not love his enemy on earth will still have him as an enemy in the spirit world; he will drag him down to hell. On the other hand, whoever loves his enemy and turns him into a friend will have him as a friend forever. His former enemy will testify to his love and escort him into heaven. Truly, the road to heaven goes through hell.

As the unification of the spirit world and the physical world proceeds, its final phase will be the liberation of hell. God has purposed that one day hell will be dissolved. God, our loving Parent, cannot rest until all His children enjoy the bounties of the Kingdom. As Jesus said in the parable of the lost sheep, "I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." (Luke 15:7) The means by which spirits can be liberated from hell is discussed briefly in the Divine Principle.¹⁴ It is worth devoting attention to it, because these phenomena are occurring every day and can have great impact on our lives.

Invisible influences from the spirit world motivate much of the behavior of earthly people. We may receive the help of angels and good spirits; by helping us, they stand to benefit from our victories. However, evil spirits of various grades beset us as they, too, seek our help. They descend and make a common base with us according to various criteria. Mainly, they are our ancestors, with whom we share a common lineage. Spirits who had a similar mission during their earthly life may also give influence. Sometimes we are beset by spirits who haunt the place where we live. Finally, we connect with spirits who share our religion or philosophy of life.

These spirits constantly seek to influence our state of mind and behavior. To understand the manner of their influence, think of how and why our earthly relations try to influence us. Spirits behave in much the same way. They may seek to persuade and mold us according to their predilections, stubbornly believing that we should live as

they did. An indulgent ancestor will tempt us to self-indulgence. A racist ancestor will induce racist thoughts. An ancestor who abused his children will make us impatient with ours. An unbelieving ancestor will sow doubts about God's existence. These spirits participate in our life, bringing with them all their accumulated baggage. They become our baggage as well.

Sometimes an evil spirit will seek revenge for past wrongs by taking an earthly person as his object partner. The earthly person may either be the instrument or the target of his vengeance. The murder of the Tejana singer Selena was such a case, according to a psychic report.¹⁵ Selena came from a wealthy family which owned a big hacienda in Mexico, while her murderer's ancestors were peasants who suffered exploitation on her family's plantation. Selena's killer had been a devoted fan. Yet she was incited to commit the deed by ancestors who nursed a strong desire for vengeance against her family, for whom she was their meal ticket.

Possessing spirits, who penetrate the body and attach themselves to the psyche, afflict people without their knowledge. They can enter the body in a moment of weakness; shock, a fainting spell or a high fever. Alcohol or drugs provide ready opportunities for possessing spirits.¹⁶ These spirits cloud the mind and induce obsessive or even psychotic behavior. Even many physical illnesses have possessing spirits as a contributing cause.

The common denominator of all these evil spiritual influences is inherited sin. Even if we change our lifestyle, break our bad habits, and otherwise work to improve ourselves, we cannot change our lineage. Counting seven generations back, everyone has well over a hundred ancestors in his direct lineage, plus hundreds more if we include brothers and sisters and aunts and uncles. Among these hundreds of people, surely some were adulterers, murderers, rapists and thieves. Each of us is connected with these ancestors and must perforce deal with their sin. Therefore, no matter how righteous we may be, it is impossible to avoid being plagued by evil spirits who carry our inherited sin. Even if a healer or therapist removes the obsessing spirit, the effect is likely to be only temporary unless we resolve the underlying sin.

A person who takes on a public responsibility, must inevitably deal with the sins of forebears who had that same mission. The burden of a high office can create enormous spiritual pressure, turning an otherwise generous, mild-mannered man into someone who is prideful, high-strung or suspicious.

The unfortunate spirits who beset us actually need our help. They have been suffering the torments of hell, with seemingly no way out except through us. As Jesus carried the cross to liberate the whole world, we carry the cross for our lineage. As our ancestors in the lower realms of the spirit world express their resentments, they hope deep inside that we will not buckle, but work through our (their) problems and thus liberate them from their misery.

Many of the most vicious among them were people whom our ancestors wronged on the earth. They attach themselves to us seeking revenge for having once been harmed by our ancestors. As the fruit of our ancestry, we stand in a position to be hated; but by the same token, we are in a unique position to save them. By enduring their attacks with repentance, allowing them to vent their hatred on us, we enable them to resurrect to a higher level of the spirit world. Thus we can give them a worthy gift that can assuage the pain that our ancestors once caused them.

We take responsibility for our ancestors' sin through repentance and making reparations. We can suffer through the pain of an affliction with a good heart, knowing that by our stripes our ancestors are healed. We can instruct them in the truth. Most importantly, by loving and serving others, we can cover these sins with goodness. "Love covers a multitude of sins" (1 Pet. 4:8) and "Good deeds annul evil deeds." (Qur'an 11.114) By going out of our way to help our neighbors and relatives on earth and lead them towards the light, at the same time we cover for our ancestors in the spirit world and lead them out of hell.

In this light, everyone we meet potentially represents one of our ancestors. In reaching out to that person and bringing him to the truth and love of God, we simultaneously connect with our own ancestor, as if it were he in the flesh. Therefore, we should treat everyone who comes into our life like our own lost relative, and

accept the challenge of relating with him or her as part of our own course for resolving inherited sin.

Strive Every Day

We have learned that the spirit world both burdens and empowers us. Spirits bearing the sins of our ancestors afflict us; at the same time angels and high spirits inspire and help us to accomplish the will of God. Each human being stands in the middle, between heaven and hell. We are responsible to unite the spiritual and physical worlds in the pursuit of the will of God, while at the same time paying restitution for past sins and breaking the chains of our forebears in hell. In our position as the historical agents for the unification of the spirit world, we should *strive every day*.

This pledge and the first pledge are the only two pledges that do not use the verb “to perfect,” *wanseong-hada*. Recall that perfection means bringing to full growth what exists already as a potential. When we perfect the dutiful family way (pledge 2), the Four Great Realms of Heart (pledge 3), etc., we are striving to perfect what already lies within the creation as a seed. The fifth pledge, however, is about restoration, about mending what was broken, paying off old debts, and overcoming evil.

Our world today is too much like hell, and it resonates with hell in the spirit world in an unholy, violent and corrupt alliance. Devils roam about the earth, constantly inciting evil desires and sowing discord. True, heavenly unity between the spirit world and the physical world is a condition that has never yet existed. It requires that we overcome the accumulated pain of history, which has erected thick walls. It requires that we sever our ties to Satan by removing all the conditions by which he invades our families and us. Therefore, we must strive every day. We should never assume that we have such innate goodness and our conscience is so strong that we can find our way easily, without making effort.

First, we should strive every day to set up the three keys for receiving spiritual help. We should live by our conscience, thus restoring the proper subject-object relationship between mind and body within ourselves. Thus we become the unity between the spirit

world and the physical world in microcosm. We should strive to catch the inspiration of heaven and act to bring substantial results on the earth. By our continued effort, the will of God first formed in the spirit world comes down to the earth and becomes manifest. And we should build our practical foundation, in order that heaven's will can be manifest on the earth ever more powerfully.

Second, we must ever fortify ourselves against the base influences of the surrounding environment. We should reflect on ourselves to recognize where Satan finds a foothold to invade our lives and turn us from the higher life with God. To this end, we need daily study of God's Word to keep a proper perspective on life. We need to discern by the criteria of God's Word whether a particular inspiration comes from a good spirit or an evil spirit, lest we stumble by accepting guidance from an evil spirit masquerading as an angel of light. (2 Cor. 11:14) Often the works of a good spirit are accompanied by the subtle influences of an evil spirit.¹⁷ Although we can invariably know the true disposition of a spirit by its fruits, by then it may be too late. By living in strict accordance with the truth of God, we will not go wrong.

Third, we need to pray constantly. (1 Thess. 5:17) Through prayer we receive God's guidance and block the evil desires of the flesh: "Prayer restrains one from shameful and unjust deeds." (Qur'an 29:45) The perfection of prayer is to be constantly mindful that we are living in His presence. Then with the mind to attend God, everything we do will be God acting through us.

Fourth, we should continually seek opportunities to serve others. Through loving service we make a base for good spiritual help. We generate vitality elements, which make for spiritual growth. We also make restitution for our ancestors' sins, opening the door for their liberation. Should we slack off from our striving in these areas, we can easily be dominated by the negative influences of the environment and the lower spiritual realms.

As we strive every day to fulfill our responsibility on earth, we also further God's will to unify the spirit world. The earth is where the work of restoration is pioneered. The Kingdom of God has to be established first on earth before it can be realized in the spirit world. Therefore, efforts to heal our family relationships on earth help clear

the relational problems in our ancestors' families. Resolving inter-racial, interreligious and international conflicts on the earth creates conditions for unifying these communities in the spirit world. Good deeds and sacrificial efforts to bring salvation to the people of the earth create the conditions to save unbelievers in the spirit world.

Our striving does not end with death. Jesus witnessed to the spirits in hell when his body was already lying in the tomb. Even today, our brothers and sisters who have passed on, together with the saints in Paradise, have descended and are striving mightily to build the Kingdom of God on the earth. Although as spirits they could enjoy the pleasures of heaven, their hearts will not let them rest. They are just as dedicated to the will of God today as during their earthly lives. They will continue to strive unceasingly until the Kingdom of God shines everywhere and hell is no more.

We must strive every day because life is short, and there is so much to do. During this transitional era of human history, God's providence is moving with incredible speed. The spirit world can be likened to the hub of a giant wheel, while we stand somewhere near the rim. As God turns the hub of wheel, we must run as fast as we can to keep up with the spinning rim. That is how Father Moon describes his life. How much faster must run to keep up with him! The spirit world pushes us to run as fast as we can, to save billions of souls languishing in pain, and in the process to give the highest value to our own short lives. To be lazy during this age, to stop and indulge our personal fancies, would open us to endless accusation for wasting such a precious opportunity to be of service to humanity.

Finally, the call to strive every day reminds us that we have the unique opportunity to attend the True Parents while they live on earth. Father Moon is more than eighty years old; his remaining time on earth is short. Every second of his life, he has been running so fast and accomplishing so much; he restored six thousand years of history in the span of only forty years. Scripture teaches, "With the Lord one day is as a thousand years, and a thousand years is as one day." (2 Pet. 3:8) Truly, an hour of Father Moon's life is like a week of normal time! He wants to consummate the work of building the Kingdom of God during the short years that remain to his life, because he knows that afterwards God's providence is likely to slow

down. What we do to support his work during these remaining years has unparalleled impact, both on the earth and for the billions of souls in the spirit world.

- 1 *The National Spiritualist* 819 (September, 1993). Phoenix, National Spiritualist Association of Churches, p. 15.
- 2 Sang Hun Lee, "Theory of the Spirit World in Unification Thought," *Unification Thought Quarterly* 33 (Summer 1995), pp. 28-36. He wrote this account prior to his passing.
- 3 Sang Hun Lee, *Life in the Spirit World and On Earth*, reported by Young Soon Kim (New York: FFWPU, 1998).
- 4 *Life in the Spirit World and On Earth*, p. 17.
- 5 *Exposition of the Divine Principle*, p. 151.
- 6 See *Exposition of the Divine Principle*, pp. 144-47.
- 7 *Life in the Spirit World and On Earth*, pp. 16-17.
- 8 *Life in the Spirit World and On Earth*, pp. 33-34.
- 9 Sun Myung Moon, "True Unification and One World."
- 10 J. Hadamard, *The Psychology of Invention in the Mathematical Field* (Princeton, 1945), 16; quoted in Roger Penrose, *The Emperor's New Mind* (Oxford, 1989), p. 423.
- 11 *Exposition of the Divine Principle*, p. 197.
- 12 *Exposition of the Divine Principle*, p. 127.
- 13 *Exposition of the Divine Principle*, p. 142.
- 14 *Exposition of the Divine Principle*, pp. 147-48.
- 15 Beatriz Steeghs, personal communication.
- 16 See Edith Fiore, *The Unquiet Dead* (New York: Doubleday, 1987).
- 17 *Exposition of the Divine Principle*, p. 71.