

# Foundations for a Theory of Spirit World and Spirit Persons in Unification Thought

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Dr. Sang Hun Lee, philosopher and foremost interpreter of Rev. Moon's ideas who developed Unification Thought and Victory over Communism ideology, aimed his theoretical focus squarely on earthly matters. But after he passed on in March 1997, he began investigating the reality of the world after death, the spirit world, with the same intellectual curiosity and intensity of mind that he had demonstrated during his life on earth. His recent channeled materials are remarkable in the annals of spiritual literature, especially for their descriptions of heavenly love and depictions of meetings with such historical figures as Jesus, Buddha, Confucius, Mohammed, Marx, Lenin, Stalin, Hitler and Mussolini.<sup>1</sup>

During his lifetime, Dr. Lee had philosophical difficulties over understanding the spirit world, and hence his work lacked any sustained discussion of the topic.<sup>2</sup> While his channelings from the other side were an attempt to set things right, recently Rev. Moon asked Dr. Lee's disciples to prepare a chapter on the spirit world for inclusion in future texts of Unification Thought. Although I have never had any formal role in the formulation of Unification Thought, today I present this paper as a contribution towards the development of such a chapter.

Some of the concepts presented in this paper are simple deductions from current expressions of Unification Thought; of these I am reasonably confident. Other ideas are more speculative, yet I dare to advance them because the field needs hypotheses by which to test and refine the theory. Let those with greater spiritual sensitivity than I either corroborate or refute them; either way will better illuminate the path towards a full philosophical explanation of the spirit world.

## *Spiritual Existence in the Western Philosophical Tradition*

Any intelligible philosophical discourse on the spirit world must overcome a near universal antipathy to the idea among Western philosophers. While religionists and mystics commonly hold to some form of incorporeal existence after death, these ideas have not found any foothold in philosophy, even with those thinkers who affirm the existence of God. Nevertheless, ascertaining the existence of spiritual reality has profound significance for philosophy. Its foundations from epistemology to ethics, evolutionary theory to theory of history, would be turned on their heads could it be shown that material existence is but a shadow and result of a larger reality that is causal and moves by its own laws of thought and love.

One is immediately discouraged by definitional difficulties so severe as to render any comparative discussion of the spirit world out of the question. Most serious among these is the question of whether spiritual existence is in some sense *corporeal*.

Plato, who believed in the immortality of the soul, held that the soul after death was bodiless, because the soul by definition cannot have extension in space and time. The soul, for Plato, has no parts; if it did, its parts could be divided, but the soul is one, bearing one identity, "I." Hence the soul cannot have a body, which is composed of parts. He does not even consider that the soul might have another type of corporeality in another dimension obeying a different set of rules. Descartes followed the same line and drew a sharp distinction between bodies, which have extension in space and time, and souls, which have no extension and whose substance is entirely mental.

Yet those thinkers who deny any corporeality to the soul end up robbing it of substance. The soul becomes abstract, and hence unreal. For human beings do not have the epistemological categories to conceive of something without bodily extension that is nevertheless substantial and able to exist with such qualities of living beings as sensation, motion, responsiveness and volition. One option is for the soul to merge into God; then it loses its identity. The more common option has been to make the existence of the soul contingent upon its link to a body. Traditional Christians speak of the bodily resurrection of the dead. But more typical of philosophers was Aristotle, who saw the soul as the "form" of the body. Logically, he was led to deny that the soul could exist without its body. Along the same lines, most contemporary analytic philosophers make the living brain a necessary condition for all mental states while rejecting any belief in survival after death.

While philosophy has been beset by difficulty in conceiving of a substantial spiritual reality apart from material existence, mystics of all ages, e.g. pseudo-Dionysius, Meister Eckhart and Emanuel Swedenborg, have given lively accounts of the spiritual realm that is populated by spirits and angels amid a backdrop of diverse scenery. Reports of deceased ancestors, gods and demons, trolls and fairies, and other apparitions are legion among all populations of humans in every age. As Swedenborg wrote,

Man after death is as much a man as he was before, so much so as to be unaware that he is not still in the former world. He has sight, hearing and speech as in the former world. He lies down, sleeps and awakes, as in the former world. He eats and drinks as in the former world. He enjoys marriage delight as in the former world. In a word, he is a man in each and every respect. From this it is clear that death is not the extinction but the continuation of life, and it is merely a transition.<sup>3</sup>

Dr. Lee's own explorations of the spirit world are a remarkable corpus. In a previous article, I compared his testimony with other clairvoyant accounts of the spirit world and noted a wide range of similarities among them.<sup>4</sup> It is now possible to arrive at a reasonably coherent description of life in the lands of the spirit world based upon sources from diverse traditions.

Contemporary evidence that can be brought forward in support of survival of the soul after death includes near death experiences, spiritualists' testimonies and channelings, and attempts to register spiritual phenomena through electro-mechanical devices.<sup>5</sup> One can also cite current theories of quantum physics, such as String Theory that posits 12 spatial dimensions, although the validity of applying any physical theory in support of *spiritual* dimensions would require considerable discussion.

Philosophy that takes account of this data of human experience would thus dispense with classical notions of an incorporeal soul and accept the idea that the soul is embodied in some sense, though not as a material substance. The spirit after death has extension and lives in a world of extension, albeit in a different dimension than the three dimensions of space and time of which people are familiar. Unification Thought takes this position, and establishes the logical ground for a theory of the spirit world in its fundamental principles of ontology. We find that Unification Thought's ontology, as developed in the Theory of the Original Image, Ontology, and Theory of Original Human Nature, is consistent with and informative for a theory of the spirit world that explains the basis for the spiritual phenomena that are ubiquitous to the human experience.

## *Logical Basis of the Spirit World in the Theory of the Original Image*

The Theory of the Original Image in Unification Thought posits a reality that is essentially constituted by the duality of *sungsang* and *hyungsang*. From the causal Being to resultant beings, all existences consist of an internal, invisible aspect (*sungsang*) and an external, visible aspect (*hyungsang*). The *sungsang* encompasses a being's mental and functional aspects, while the *hyungsang* includes matter/energy and its features.

However, Unification ontology departs from Cartesian dualism in positing the essential commonality between *sungsang* and *hyungsang*. There are some *hyungsang* elements in the *sungsang*, though in lesser proportion; there are likewise some *sungsang* elements in the *hyungsang*. For example, while the human mind (*sungsang*) consists primarily of mental elements, it also includes the energetic elements that allow it to move muscles of the body (*hyungsang*). Likewise, while the body consists primarily of matter, its cells contain mental elements that endow them with sensitivity and responsiveness to stimuli.<sup>6</sup> This is an important distinction between Unification Thought and Cartesian dualism, indeed from many philosophies, which view the realm of mind and the realm of matter as totally distinct one from another. This in turn prevents a proper appreciation of the human spirit as having a form (spirit body). Far from the strict dualism of Descartes, Unification ontology sees mind and matter as interpenetrating and correlative aspects of a whole.

Importantly, this dual structure arises first in God, the causal being, and thence in all created beings. Because God is no exception to the duality that pervades all things, it follows that Heaven, the realm of God's presence, is also a world of duality. This invites us to regard Heaven as a spirit world replete with embodied beings. This is in contrast to the Thomistic notion, taken from Aristotle, that God is pure *eidos* (essence) without parts or extension. Since at death "the spirit returns to God who gave it" (Eccl. 12:7), Thomistic-Aristotelian ontology has invested Christian theology with the notion that the human soul is likewise purely a mental essence, without extension. Its ontology is deficient when trying to deal with the phenomena of embodied spirits or the existence of a spirit world. Not so Unification Thought, for by recognizing that God is composed of the dual aspects of *sungsang* and *hyungsang*, it gives logical ground for regarding the human soul as likewise composed of dual aspects: "spirit mind" and "spirit body."<sup>7</sup>

Furthermore, within the *sungsang*, which manifests as thought, there lies an inner duality of *inner sungsang* and *inner hyungsang*. The *inner sungsang* includes the facultative aspects of mind—intellect, emotion and will—while the *inner hyungsang* includes ideas, concepts and mental images that have elements of form and extension. In one's thoughts and imagination, the mind creates marvelous landscapes and images that occupy space and time, albeit in the dimensions of mind, not of the objective world. Thus, Unification Epistemology posits a close relationship between forms of existence in the external world and forms of thought as mental forms.<sup>8</sup>

Hence the nature of embodied existence can take two forms: the physical bodies of material existence, and the mental embodiments in the world of mind. Thought *per se* first arises in the mind of God, or God's *Original Sungsang*, which likewise is composed of *inner sungsang* and *inner hyungsang*. Here is the foundation for positing a three-dimensional spirit world as a realm based upon the laws of thought, arising from God's mind. As creations of God, its creatures enjoy the fullness of embodied existence in the dimensions of spirit.

As far as the "stuff" and "energy" of the spirit world is concerned, it must originate from God's *inner hyungsang*. This because the *inner hyungsang* is a type of *hyungsang* which according to Unification Thought is a kind of energy or "pre-matter" that, once filled with form by virtue of the *sungsang*, becomes materialized as an existing being. Forms within the mind of God are thus enfolded as spiritual beings by virtue of the energy (Universal Prime Energy) derived from the *inner hyungsang*, just as entities in the physical world are manifest by virtue of the energy derived from God's outer *hyungsang*.

Unification Thought's deep structure is one of resemblance and multiple levels. The *hyungsang* resembles the *sungsang*. The duality of inner *sungsang* and inner *hyungsang* is reflected in the duality of outer *sungsang* and outer *hyungsang*. Thus the body resembles the mind as a "second self." Human beings resemble God. Based on the divine image, this structural resemblance extends to all levels of reality. It follows, therefore, the spirit self resembles physical self; and the spirit world resembles physical world. "What is here, the same is there; and what is there, the same is here."<sup>9</sup>

### *Creation of the Spirit World through the Inner Four-Position Base*

The Original Image has both an interior and an exterior dimension. Each dimension is separately established as to its absoluteness and unchangeability by the action of a distinct Four-Position Base—the Inner Four-Position Base and the Outer Four-Position Base.<sup>10</sup> In their developmental forms, the Inner Four-Position Base describes an interaction between mind/spirit/reason (of the inner *sungsang*) and distinct images/ideas/laws (of the inner *hyungsang*) centering upon the purpose of creation to form a distinct "conception" or "plan" within the mind of God. The Outer Four Position Base likewise describes an interaction between the *sungsang* (intelligence) and *hyungsang* (matter/energy) giving rise to creations in the outer world.

What is noteworthy about the interior aspect of God—God's mind—is that the result of the interaction within the Inner Four-Position Base is a new entity with independent existence. Called a *logos*, it is a unique and distinct entity within the mind of God, which God then uses as the blueprint for the creation of an object in the material world. Yet the words "plan" and "blueprint" are hardly adequate to describe the nature of a *logos* formed out of the interaction of *sungsang* and *hyungsang* elements; it is a distinct existence endowed with its own mind and body elements. We can even say that it is "living," endowed with God's life. It manifests the intellect, emotion and will of God diffused into a specific form that has taken shape within the interaction of *sungsang* and *hyungsang* and finally is "born" spiritually. Next, each *logos* emanates through the outer Four-Position Base into an exterior manifestation—a creation in the physical realm.

Analogously, the spirit world is like an interior dimension, one that is often likened to a world of mind and thought. Can we plausibly view the spirit world and all the entities within it as resulting from the activity of God's Inner Four-Position Base? In that case, the spirit world can be understood as the model or plan for the creation of the physical world as it developed through the action of the God's Outer Four-Position Base.

Spiritualist testimonies frequently describe the spirit world to be a world of thought, where things happen as fast as thought, where communication occurs through thought, and where directing one's thoughts can immediately induce movement or the materialization of things.<sup>11</sup> The spirit world has this quality because it is created from the *logoi* born out of God's Inner Four-Position Base, which constitutes thought in the mind of God. This doesn't make the spirit world any less substantial. As we have seen, the elements of thought are embodied, composed of *sungsang* and *hyungsang*. The resemblance that pervades the two worlds requires that higher spiritual entities also contain both inner and outer four-position bases, so that a spirit is both created out of thought and capable of its own thinking.

### *Subjective Role of the Spirit World*

According to Unification Thought, "the relationship between the *sungsang* and the *hyungsang* is as subject and object."<sup>12</sup> The *sungsang* exercises dominion over the *hyungsang* by developing the concepts, forms and qualities that are then manifested through the *hyungsang*. God's *Original Sungsang*, with Heart at its core, is the motivating power for creation that guides all His works. Likewise, in viewing the cosmos, the *sungsang* realm of spirit has dominion over the *hyungsang* realm of physical manifestation.

Idealistic philosophies have long postulated the primacy of thought over its manifestations in material existence. Indeed, it is the common experience of human life that thought controls actions and purpose guides behavior. Against materialists who would restrict mind and consciousness to the small selves of human beings, the Theory of the Original Image establishes the primacy of mind and spirit throughout the cosmos on all levels. This is because the subjectivity of mind in human life is only a reflection of the subjectivity of God's mind in the life of the cosmos. Moreover, the spirit world is the substantial subjective world, created as the manifestation of the myriad concepts and ideas of God's *sungsang*, to exercise creative dominion over the energy and matter of God's *hyungsang* as it becomes manifest in myriad creations.

This philosophical position has enormous consequences for revising conventional views about nature and human life. As scientific evidence for the reality of the spirit world becomes more persuasive, people will recognize its subjective role influencing such seemingly "biological" processes as disease and healing, and even heredity. The theory of evolution will be turned on its head, as people recognize that pre-existing blueprints for genetic expression, located in the spirit world, are the subjective force in the elaboration of species, while natural selection serves only to clean up mistakes.

### *The Angelic Hierarchy of the Spirit World*

Unification Thought teaches that the cosmos as a whole is an individual truth body consisting of the spirit world (*sungsang*) and the physical world (*hyungsang*). This is because the cosmos was created after the form of the Original Image.

The physical world is also an individual truth body, consisting of systems of lesser individual truth bodies, composed of subject-object relationships hierarchically arranged. These include hierarchies defined by motion in space and time, or by organization: galactic clusters composed of galaxies, galaxies composed of stars, planetary systems composed of planets orbiting a central sun, each planet with its structure of core and crust, and so on.<sup>13</sup> More important is the hierarchy of the kingdoms: mineral, plant, animal and human. According to Rev. Moon, "All beings want to be absorbed into higher levels of love. Thus, minerals want to be absorbed into plants, plants want to be absorbed into animals, and finally all of creation wants to be absorbed into human beings."<sup>14</sup>

By the same token, the spirit world is also an individual truth body, composed of hierarchies of lesser individual truth bodies. In this regard, mystics like Swedenborg have described a three-level hierarchy of angels. Pseudo-Dionysius the Areopagite, whose work on angelology became normative for medieval Christians, depicted nine "choirs" of angelic beings, which are grouped by threes. At the highest level (third heaven) are the Seraphim, Cherubim and Thrones; at the middle level (second heaven) are the Dominions, Powers and Authorities; and at the lowest level (first heaven) are the Principalities, Archangels and angels.<sup>15</sup> Angelic beings of the lowest level, being most exterior, have well-defined bodies resembling humans in appearance. They have the mission of messengers and guardians for human beings. Angels of the second level have broader powers to regulate the order of the cosmos, maintaining the harmony and movement of the stars and the elements of the spirit world. In the battle against the encroachment of evil spirits, they guard the passages connecting the spirit realms with one another and with earth. Angels of the third and highest level are rarefied beings of a substance finer even than air that cannot be described except by abstraction. The Seraphim and Cherubim are rendered as beings of flame and light, while the Thrones are likened to the many-eyed wheels of the chariot in Ezekiel's vision. Their basic nature seems to correspond to the mental qualities of divine love (emotion), harmony (wisdom) and will, respectively. Anthroposophist Rudolph Steiner says of the Thrones, "They do not consist of flesh and blood, nor even of light and air; but of what we can only observe in ourselves when we are conscious that we have a will."<sup>16</sup>

Nevertheless, this conventional angelology may be upside-down. It stems from a neo-Platonic philosophy that places human beings below the angels in the hierarchy of being. From the standpoint of

Unification Thought, however, human beings are the highest order of being, meant to take the central position in both the physical world and the spirit world. Rev. Moon teaches that human beings are superior to angels as God's sons and daughters are superior to His servants. This view is biblical, following St. Paul, who called angels "ministering spirits sent forth to serve" (Heb. 1:14) and said, "Do you not know that we are to judge the angels?" (1 Cor. 6:3) Likewise, in the eastern traditions, the Buddha taught that in the round of birth-and-death, human birth was higher and rarer than birth as an angel, because only humans could ascend to Nirvana. The 20th century teacher Paramahansa Yogananda said something similar, "The man form is higher than the angel form; of all forms it is the highest. Man is the highest being in all creation, because he aspires to freedom."<sup>17</sup> Angels were created to be man's object-partners, to be his servants, protectors, helpers and guides. God created them to help Him express love to human beings.

The purpose of the spirit world, like that of the physical world, is to provide a pleasing environment for human beings as God's children. Therefore, we would suppose that those angels whose mission is to attend human beings directly stand closest to the center and have the most exalted station, even though according to the Dionysian hierarchy their level is the lowest. The Divine Principle teaches that Lucifer, an archangel, had the position of ruler of the angelic world prior to the human fall; he was the channel of God's love to the angelic world. Yet according to the Dionysian hierarchy an archangel is only of the 8th rank.

Unification Thought inverts the conventional angelic hierarchy, making the "bottom" level of Archangels and angels who deal with human beings the most exalted of the levels. From a human point of view, the level of Seraphim, Cherubim and Thrones *seems* superior, particularly as regards the strength of their mental powers. Yet their greatness could also be likened to that of the sun and the stars, which seem great in terms of size and distance yet are quite low in the order of being as part of the mineral world. Since the spirit world proceeds from the mind of God, the mental faculties of emotion, intellect and will that are personified in the Seraphim, Cherubim and Thrones can be likened to the primordial building-blocks of spiritual creation, analogous to the powers of gravity and nuclear energy in the construction of the physical universe. Thus, Dr. Lee testified that while animals draw their strength from the earth, "angels' organizations, systems and activities connect directly to the power switch of God's heart."<sup>18</sup> For while the physical hierarchy of being ascends from nearly unconscious matter to beings endowed with acute mental faculties, the spiritual hierarchy of being begins from pure mind and "descends" towards the creation of the human soul, which is destined to be the dwelling-place of God. To put it another way, the way of the spirit world is one of service, with the stronger power serving the weaker.

### *Layered Structure of Sungsang and Hyungsang in Spirit Entities*

According to Unification ontology, all things in the physical world are composed of a layered structure of *sungsang* and *hyungsang* elements. Each entity has *sungsang* and *hyungsang* elements particular to its level, built upon substrata of lower *sungsang* and *hyungsang* elements. The *sungsang* and *hyungsang* at the highest level exerts the controlling influence, and establishes the essential identity, of the being.<sup>19</sup>

Thus, plants have their peculiar *sungsang* (life) and *hyungsang* (cellular organization), built upon the substratum of minerals with their *sungsang* (physico-chemical character) and *hyungsang* (atoms and molecules). Animals have their peculiar *sungsang* (instinctive mind or animal soul) and *hyungsang* (a body capable of sensation and locomotion) built upon the substrata common to plants and minerals. Finally, human beings have a *sungsang* (spirit mind) and *hyungsang* (spirit body) built upon substrata common to animals, plants and minerals.

Likewise, all things in the spirit world should be composed of layers of *sungsang* and *hyungsang* elements. It is difficult to proceed further, because our knowledge of the spirit world is still fragmentary. Spiritualists and psychics often report phenomena that agrees in its externals, even though they differ as to

the philosophical framework by which to interpret the data: neo-Platonic, Theosophist, Christian Spiritualist, Kabbalist, or other. From such fragmentary data only a sketch of a framework can be attempted.

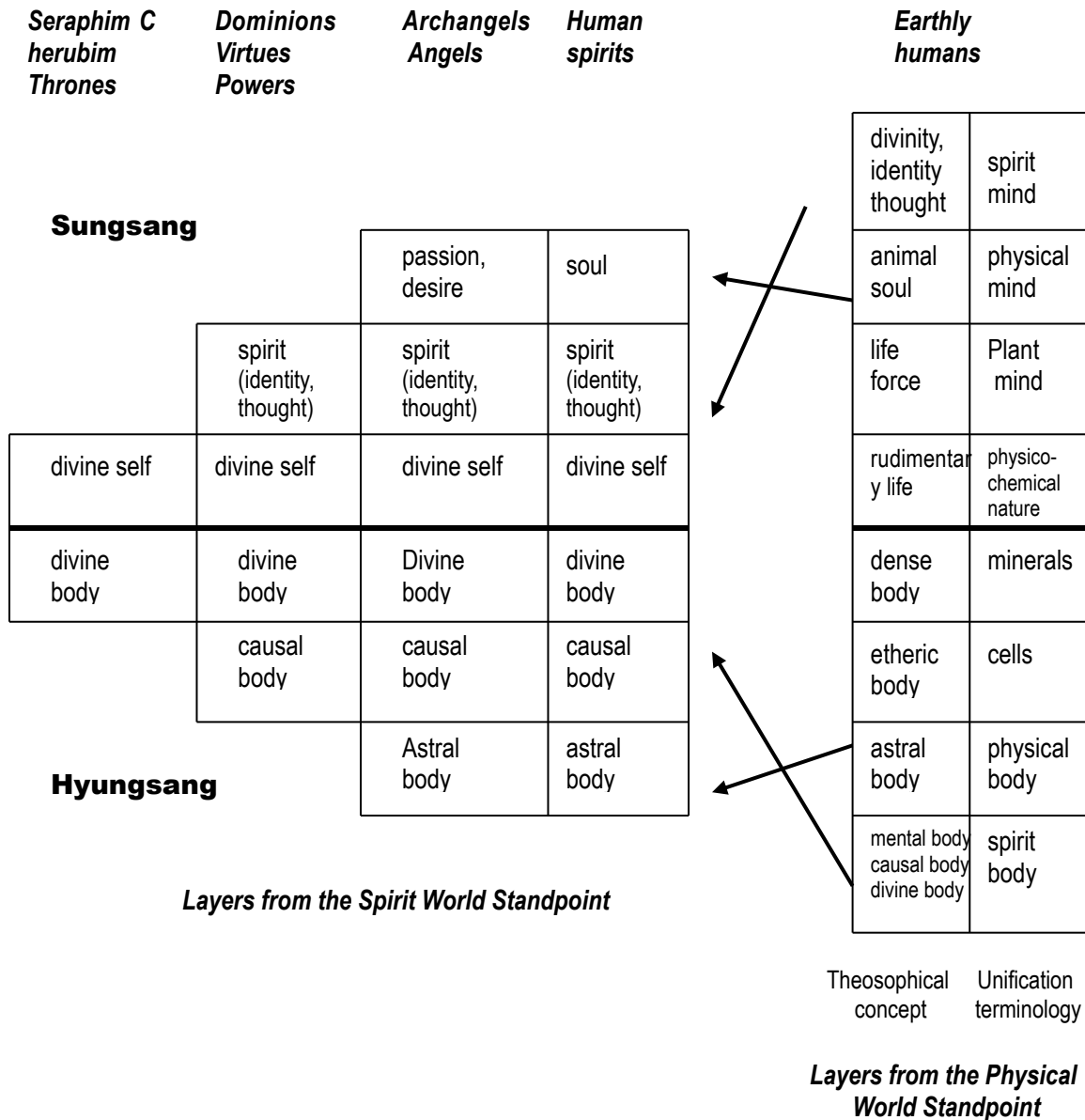
With its starting-point in thought, the layered strata of the spirit world proceed downward, beginning from thoughts in the Original *Sungsang* that are clothed in the most evanescent of *hyungsang* bodies, and descending to more complex and substantial manifestations of *sungsang* and *hyungsang* until its contents has the density that can connect with the physical world.

We can illustrate this downward development of spirit by reference once again to the angelic hierarchy. Those rarefied beings called Seraphim, Cherubim and Thrones strongly manifest God's emotion, intellect and will, respectively, in their *sungsang* aspect; in other words, they are the primordial expressions of God's inner *sungsang*. Their *hyungsang* aspect is extremely rarefied and fine, with vast influence extending across the stars. Beings in the second level of the angelic hierarchy govern the form and order of the cosmos. They have a *sungsang* aspect that expresses God's inner *sungsang* and inner *hyungsang*, and thus manifest Spirit replete with consciousness and identity. Their bodies have the ability to project into things, by which they can control from within. Angels in the lowest level are endowed with a more substantial spirit mind that is capable of generating passions and desires akin to those of humans. Likewise, they have a distinct, full-featured spirit body as their *hyungsang* aspect. Angels are capable of limitless thought and compassion by virtue of their inner layers, and can express them in ways that are recognizably human by virtue of the outermost layers.

Angels lack the full freedom and creativity that humans have. This characteristic of angels is evident from Dr. Lee's testimony, "The system of the angelic world that was created for human beings has carried on just as has the obedient repetition of the four seasons... like the facilities and machinery in a factory."<sup>20</sup> Human beings, as the centers of the spirit world, must have some element unique to them, one that endows them with a special ability and power. That unique aspect is the stratum of physical mind/physical body, which gives human beings unparalleled creativity—to create themselves (through good vitality elements) and to multiply children. It endows them with the freedom to create their own destiny. Its density allows a human being person to deal with physical matter, and thus to fully embody God's creative nature. Yet the human physical mind/physical body stands as the outermost layer when viewed from the perspective of the layered structure of the spirit world. St. Paul likened it to a garment that encloses the spirit within. (2 Cor. 5:4)

In further characterizing the layered structure of the spirit world, we are helped by Theosophists, who 100 years ago distinguished grades of subtle matter (*hyungsang*) corresponding to the *sungsang* qualities of existence. In the physical world, these are (1) the physical body of dense matter, (2) the etheric body that carries the life force, common to plants; (3) the astral body that carries passion and desire, common to animals, and the (4) mental body, (5) causal body and (6) bodies on even higher "nirvanic" planes that carry mind and spirit, unique to humans.<sup>21</sup> These bodies exist in earthly persons, each one ensouled with an appropriate *sungsang* element.

After physical death, the physical and etheric bodies decay but the higher bodies continue as clothes for the spirit self. The astral body is quite variable and may go through many changes during the transitional period, as its nature is partly attached to life in the physical world. In the spirit world it takes on a new and more rarefied form, clothing the spirit man and expressing his character and emotions. Yet within it remains the mental body capable of rational thought and especially the causal body that carries the "I" of personal identity. These higher bodies are more foundational to the spirit self and remain relatively unchanged despite changes in the spirit's astral body that alter its outward appearance. Thus, when a spirit in a dark place is enlightened to the truth and reborn into a higher plane, he puts aside his old astral body like a corpse and, with the permanent causal body as the carrier of his identity, he receives a new and finer astral body that expresses his purified character.



**Figure 1: Layered Structure of *Sungsang* and *Hyungsang* in the Spirit World**

In the spirit world, the connection between *sungsang* and *hyungsang* is not limited by space and time. For example, astral matter can exist apart from an indwelling spirit if it retains even a small component of that spirit's energy. Astral matter can also be formed as a reflection or a projection of a spirit at a distance. The *hyungsang* "stuff" of the spirit world that composes its lands, houses and vegetation takes on the design and qualities of the spirits who inhabit it. When those spirits move away and lose interest, the matter may dematerialize. Beloved pets that transmigrate into the spirit world are also of this type. Since the pet's spirit body has no enduring reality apart from its connection to the spirit of its owner, the animal can even be regarded as the spirit's offspring.

A layered structure of the spirit world would thus recognize astral matter and the finer causal matter as two of the *hyungsang* layers of human and angelic spirits. Lower spirit entities, such as elementals (fairies, gnomes, etc.) might also be composed of astral matter, much as an animal's body,



without necessarily possessing all the inward layers. Nevertheless, the arrangement of these layers proceeds from the finer layers as more inward and foundational and the denser astral layer as more outward. In the above example of the spirit who rises to a higher plane, the self that inhabits a causal body puts off and regenerates astral bodies at will. This supports our hypothesis that the process of creation in the spirit world proceeds from higher, finer forms to lower, denser ones.

### *The Stepwise Process of Creation*

Unification Thought teaches that the process of creation occurred based on the pre-existent idea of human beings in the mind of God. “God first formed the idea of a human being as a being of united *sungsang* and *hyungsang*. He formed the idea of animals, plants, and minerals by lowering the dimensions of, and subtracting specific elements from, the *sungsang* and *hyungsang* of human beings. In the actual act of creation, however, God followed the reverse order—that is, He created minerals first, then plants, animals, and finally human beings.”<sup>22</sup> It can be surmised that the same reverse order was followed in the creation of the spirit world, according to the stepwise order described above. The spirit world, like the physical world, was created as the home in which human beings would one day live. It had to be prepared and put in order before humans appeared on the scene.

In support of the theory that the pre-existent human-being-as-Logos shaped the creation of the spirit world, Rev. Moon observes that the entire spirit world appears in human form,<sup>23</sup> and Swedenborg too bears testimony to this fact, “The entire angelic heaven, taken in a single grasp, resolves into one person. This entity is divided into realms and sections that follow the members, organs, and viscera of a human being.”<sup>24</sup> Furthermore, it is logical that the spirit world was created first, with many of the *sungsang* and *hyungsang* elements of human beings well developed in the form of angels. They then applied their beneficent spiritual influences to guiding the unfolding creative process of the physical world.

### *Yang and Yin in the Spirit World*

While the dual characteristics of *sungsang* and *hyungsang* are well developed in the spirit world, the dual characteristics of yang and yin are only poorly described in spiritual testimonies. Indeed, in Dr. Lee’s description of angels, he says that they can manifest male or female form at will.<sup>25</sup> All angels have been created male, and have existed that way for billions of years. When humans arrive in the spirit world and take up residence there, they demonstrate perfected conjugal love as the perfection of yang and yin. Dr. Lee has described the nature of this marriage life in unforgettable scenes.<sup>26</sup> Meanwhile, angels await the advent of this human conjugal love in the spirit world before their female counterparts will be created and given them in the Blessing of marriage. That will open the way for spirits to enjoy true conjugal love for eternity.<sup>27</sup>

This raises some difficult questions. As a reflection of the Original Image, the spirit world should express the dual characteristics of yang and yin on every level, yet apparently it does not. Does this make the spirit world defective? What are yang and yin in the spirit world? Why does their manifestation change so dramatically when perfected human beings arrive there, rather than develop in a progressive manner as is seen in the physical world? In preparation for addressing these questions, it is helpful to make several preliminary observations about Unification Thought’s ontology as it concerns yang and yin.

1. *Lack of clarity concerning yang and yin as attributes of sungsang.* Unification Thought discusses the yang in yin aspects of the human mind by contrasting terms such as joy and sorrow (emotion), wittiness and seriousness (intellect), and activity and passivity (will).<sup>28</sup> However, the more fundamental division of the *sungsang* into intellect, emotion and will is a three-fold division. Yang and yin cannot explain the three-fold division of the *sungsang*, which unfortunately remains an unexplored topic. Meanwhile, some of the same contrasts are described equally well in terms of subject and object.<sup>29</sup>

2. *The priority of subject and object:* Unification Thought describes the purpose of the dual characteristics of yang and yin as follows: “Yang and yin exist in order to manifest change, harmony and beauty in the creation.”<sup>30</sup> However, these attributes are also engendered by another concept in Unification Thought that encompasses yang and yin: subject and object. Subject and object is a wider category that includes the relationships of principal and subordinate as well as yang and yin and *sungsang* and *hyungsang*. The subject-object relationship is the basic unit of give-and-take action, and is sufficient to explain the change, harmony and beauty in the creation.
3. *Yang and yin are fundamental in the physical world.* The application of yang and yin to phenomena of the physical world, from atomic charge to animal reproduction, is beyond dispute.
4. *Centrality of human beings to yang and yin.* According to the Divine Principle, when perfected man and woman join as a couple, the man represents all the yang elements in the cosmos and the woman represents all the yin elements in the cosmos. Their unity perfects and unites cosmic yang and yin.

Having made these observations, we can surmise that the spirit world expresses the dual characteristics of yang and yin as aspects of *sungsang*, as one might expect in a *sungsang*-type world where mental qualities dominate. Yet in describing yang and yin attributes of *sungsang*: clear and vague, witty and serious, pleasant and unpleasant, excited and reflective, active and passive, creative and conservative, etc., the dualities seem to bear little resemblance to masculinity and femininity in human terms.

Still, the chief division among spiritual beings seems to be three-fold rather than dual. There are three archangels, three levels of angels, and each level has three types of angel (e.g. Seraphim, Cherubim and Thrones in the 3rd level). The guiding pattern here is resemblance to intellect, emotion and will in the inner *sungsang* of the Original Image.

Next, the discussion of yang and yin is muted because when discussing the spirit world, it more useful to speak in terms of subject-object relations. Yang and yin is one type of subject-object relation. This is because spiritual beings (other than humans) do not mate and procreate in order to reproduce themselves, but rather create out of the powers of mind. When it comes to relations among angels, whose mission is to be servants, they exhibit the subject-object relations of the principal-subordinate type.

Still, we are left with the incontrovertible problem that the spirit world appears to be a less than perfect reflection of the Original Image, particularly when compared with the physical world where yang-yin relationships are ubiquitous. The spirit world is a world of love, yet there is no procreation there. In contrast, the physical world exhibits continuous development of yang and yin in the reproductive relationships among plants and animals, which serve as object lessons in love.

One way out of this conundrum is to revisit the theory of yang and yin as it was originally expressed in Oriental philosophy. In the thought of the *I Ching*, the primordial expression of yang and yin is the duality of heaven and earth. Heaven is creative; earth is receptive. Heaven is dynamic; earth is persevering. Heaven sends the seed; earth is the nurturing womb. Heaven attacks; earth protects. Similarly, in the Divine Principle, the expression of human conjugal love is the horizontal expansion of vertical, divine love.

This principle may provide a way to excuse the spirit world from the requirement that it be a world of yang and yin, as follows: Before the physical world was created, when there was only a spirit world, there was not yet any duality between Heaven and earth. Hence the principle of yang and yin had not yet been activated; it can be compared to a phase transition in physics that had not yet occurred because matter had not sufficiently cooled. That is why the spirit world does not manifest continual yang-yin relationships. On the other hand, the physical world was created from the start based upon a prior relationship with heaven. Each creation in the physical world has yang and yin aspects expressed horizontally because it is reflecting a vertical yang-yin relationship with its counterpart in the heavenly

world. Therefore, from the start the principle of yang and yin has been fully active in the physical world.

Yang-yin relationships on earth have been largely physical. With the appearance of human beings—spiritual beings—in the physical world, the principle of yang and yin finally ascends from a physical relationship to a true spiritual relationship. When these human beings, blessed with true love as husband and wife, ascend to the spirit world, they can bequeath that relationship to the spirit world for the first time.

### *The Conditioned Nature of the Fallen Spirit World*

The spirit world, as mentioned above, exists in the image of a human being. This obtains in part because God created the spirit world after the pattern of the human being. However, it is also the case that human beings create the spirit world in their image. The principle applies, “what is bound on earth is bound in heaven, and what is loosed on earth is loosed in heaven.” Human influences form the spirit world. Humans create its regions and buildings out of thought patterns and behaviors generated on earth. The current tormented and deviated state of the spirit world is a result of human sin.

Originally, there was to be one unified spirit world where all people would dwell in harmony. People would attain spiritual maturity while on earth and thus be qualified to dwell in the Kingdom of Heaven in the spirit world. The fall shattered this structure, as humans passed into the spiritual world without the qualifications to live in heaven. As people divided into warring families and tribes and nations, the walls they created on earth extended into the spirit world.

Thus the division of the spirit world into heaven and hell corresponds to the reality that human beings typically divide into good and evil people. The three levels of the Middle Realms, Paradise and the Kingdom of Heaven correspond to the three stages of growth as yet unfulfilled by man and manifested as the three ages of the Providence of Restoration. The hierarchy of levels of human habitation in the spirit world should not be confused with the angelic hierarchy, which pertains to the original creation.

Furthermore, the baneful influences of evil spirits that plague people on earth, causing disease, mental illness and crime, is only the negative consequence of the disruption of God’s original plan for a cosmic society in which the two realms were to be in free and harmonious communication.

### *Ontology of Human Beings: A Four-Fold Structure Resembling the Original Image*

*Exposition of the Divine Principle* conventionally describes the human being as a 4-fold structure of spirit mind, spirit body, physical mind and physical body.<sup>31</sup> Unification Thought affirms this insight and then builds upon it to discuss 4 kinds of *sungsang/hyungsang* relationships within human beings: (1) between the spirit self and physical self, (2) between spirit mind and physical mind, (3) between mind (spirit mind and physical mind) and body (physical body), and (4) between the spirit mind as the integration of all *sungsang* elements and spirit body as the integration of all *hyungsang* elements.<sup>32</sup> But *Essentials of Unification Thought* does not directly address how the 4-fold structure of human beings resembles the Original Image.

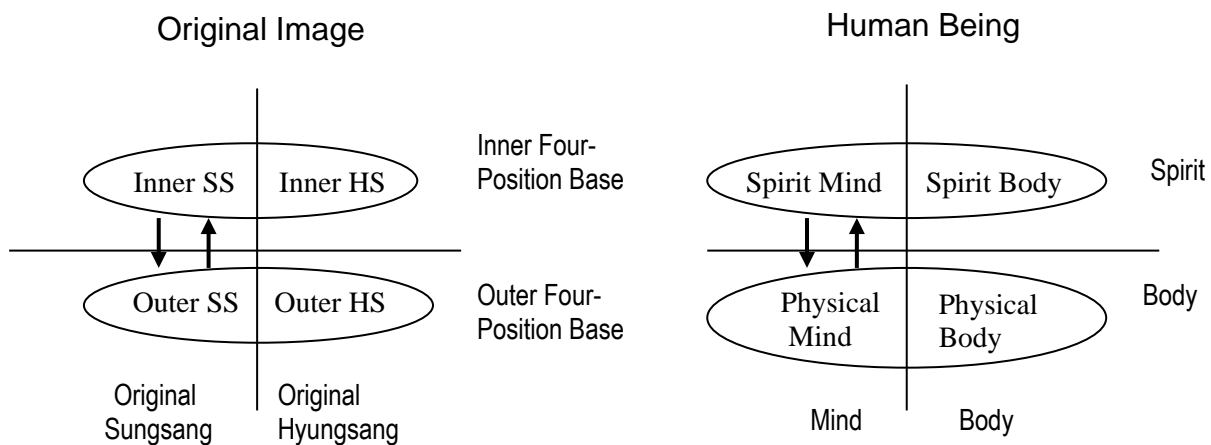
This exposition of structure of spirit world and physical world as manifesting the Original Image offers a fruitful way to address this issue. Simply put, the four-fold structure of human beings resembles the four-fold structure of the Original Image, which describes God as composed of inner and outer aspects as well as *sungsang* and *hyungsang*. (Figure 2)

In the first place, within the Original Image the inner four-position base forms a reciprocal relationship that produces the elements of the spirit world, while the outer four-position base forms a reciprocal relationship that produces the elements of the physical world. The inner and outer four-position bases thus stand in the position of *sungsang* and *hyungsang*. In a human being, the dual aspects of spirit self and physical self take after God’s dual characteristics when viewed as inner and outer.

Second, the inner *sungsang* in the Original Image promotes the realization of God's intellect emotion and will, while the outer *sungsang* motivates and guides the creation of all things. Humans in resembling the Original Image have a spirit mind, which pursues truth, beauty and goodness, and a physical mind, which pursues physical needs. Thus, a human being, having dual aspects of spirit mind and physical mind, resembles God who has both inner *sungsang* and outer *sungsang*.

Third, human beings, when viewed from the standpoint of the dual aspects of unified mind and body, resemble God who has both Original *sungsang* and Original *hyungsang*.

Fourth, God's inner four-position base contains within itself the individual images of all things within the realm of thought, while God's outer four-position base is the origin of all beings in the created realm. Human beings, who integrate the *sungsang* elements and *hyungsang* elements of all things, also resemble God in this respect.



**Figure 2: The Four-Fold Structure of Human Beings in Resemblance to the Original Image**

### *The Position of Human Beings as the Center of Both Worlds*

It is clear from what has been said above that human beings are unique among all God's creations in having both a spirit self and a physical self. This enables them to relate with both worlds and exercise dominion. Integrating within themselves the elements of both worlds, human beings individually stand as a microcosm. Moreover, as the only link between the two realms, human beings serve as their center of harmony and integration. In sum, as is well known through study of the Divine Principle, their dual structure enables human beings to be rulers of both the spiritual and physical worlds, the microcosm of the cosmos that consists of both worlds, and the center of harmony between the two worlds.

However, the central position of human beings cannot not based upon structure alone. If it were, then once human beings have passed into the spirit world and lost their physical self, they would no longer be in such a central position. Lacking a physical body would certainly impair their ability to be the rulers, microcosms and centers of harmony. We would also be left with questions about God's purpose of creation for human beings. Are humans less able to fulfill the purpose of creation after they enter the spirit world? Why would God create humans to be the rulers of both worlds for a time, only to be destined to live in the spirit world forever impaired?

There must be a deeper sense in which human beings are the centers of both worlds, one that remains valid for eternity. It must distinguish humans as superior to angels. A short answer is that human beings alone are the children of God. By representing God, Creator of heaven and earth, human beings can become the veritable center of the two worlds. Rev. Moon teaches how this happens:

God created Adam and Eve first in order to become embodied and second to perfect His love. If Adam and Eve had become perfected embodiments of love, God would have dwelt in them and they would have become the perfect parents of love for all humankind. God's image would then have been manifest as Adam and Eve, the incarnate Parents. Next, Adam and Eve were to have multiplied their children and established an ideal world. The ideal world established by human beings would have connected the spirit world and the physical world... After Adam and Eve went to the spirit world, God would have continued to manifest as the divine Parent, clothed in the image of Adam and Eve.<sup>33</sup>

Here we see three purposes for the creation of human beings, expressed in a way that deepens and expands upon the Divine Principle's discussion of the Three Great Blessings that God originally mandated for Adam and Eve, "be fruitful and multiply... and have dominion" (Gen. 1:28). It is evident that these purposes are eternal, transcending both the spirit world and the physical world.

The first purpose is to embody God, and thus become God's tabernacles, first in the physical world and then the spirit world. From God's side, He desires to be embodied in bodily form in order to rule over the worlds of form—both physical world and spirit world are worlds of form. "Why does God need a body of flesh?" Rev. Moon explains, "Because the incorporeal God cannot have dominion over the corporeal world that He created, God needs an incarnation of God."<sup>34</sup> God needs to establish His incarnation even in the spirit world, where He is also invisible. Thus in the spirit world, God appears to Christians clothed in the form of Jesus Christ. The First Great Blessing, to be fruitful, extends that far, as Jesus said, "You must be perfect as your heavenly Father is perfect." (Matt. 5:48) Moreover, in the spirit world, humans who manifest the fullness of God's divine character become shining beings who naturally elicit respect, obedience and service from the angels. (Heb. 1:4-14)

The second purpose is to become God's partners of love. God created human beings as his object partners, worthy to love and able to love in return, yet since the Fall God has been a lonely God who longs for someone with whom to share perfect love. Such people share God's heart and always desire to bring Him joy and gladness. The deep meaning of the Second Great Blessing, by which a man and a woman share conjugal love and become parents of children, is that in doing so they cleave all the more strongly to the love of God, who dwells in the midst of their love. The physical world provides the setting for humans to form families and grow their love through the Four Great Realms of Heart, yet this love remains and becomes even stronger in the spirit world. Angels, who are created as obedient servants, cannot approach this level of relationship with God.

The third purpose of creation is to multiply offspring so as to establish an ideal society, one that is then mirrored in the perfect harmony of the spirit world. Here we see that the linking of the two worlds is not a matter of one individual alone, but of family, clan and nation expanding its harmonious social relations in time and space. Each individual then participates in the whole as a connected body. This is the fullness of the Third Great Blessing of dominion. Hence, while Adam, or Christ, establishes the first example of dominion over both worlds in his person, he also propagates and ever-expanding family and society that extends his dominion through eternity. Every human being, whether living in the physical world or the spirit world, is connected to that dominion through his lineage. Lacking the heavy veil that today blocks perception of the spirit world, all humanity in heaven and on earth would live together and communicate freely.

Seen in this light, human beings attain to rulership over the spirit world and the physical world by becoming the embodiments of God; they become the center of harmony of the two worlds by linking first with the love of God; and they become the microcosm through establishing a good society that extends

through both worlds.

### *Human Beings as the Alpha and the Omega*

The centrality of human beings as the mediator and center of harmony between the spirit world and the physical world is deeply bound up with God's purpose of Creation, when seen from the standpoint of time. Unification Thought teaches that the creation takes place through "origin-division-union action."<sup>35</sup> Origin-division-union action begins in the Original Image, when God's Original *Sungsang* and Original *Hyungsang* become divided, then engage in give-and-take action, and form a higher union. While origin-division-union action is ubiquitous in the creation of all things, here I want to focus on the cosmic level of origin-division-union action which begins at the Alpha, the starting point of God's creation, and ends at the Omega, the consummation of God's creation.

The first, most primordial division between God's Original *Sungsang* and Original *Hyungsang* occurred, as we have seen, at the division between the spirit world and the physical world. This division persisted throughout the ages, as the spirit world developed out of Inner Four-Position Base out of the Original *Sungsang* and the physical world developed out of Outer Four-Position Base out of the Original *Hyungsang*. In the course of their development, the worlds began to grow closer to each other, with more common elements. Thus the spirit world in the course of its development started from the most interior point, with beings of almost pure thought and relatively little form (seraphim and cherubim) and developed increasing materialization in the angels that could relate deeply with human beings. Likewise, the physical world in the course of its development begins with the simple matter of the mineral world, then evolved plants and then animals who could be the precursors and foundation for human beings.

The spirit world and the physical world remained divided until the creation of human beings, who could rule both worlds and be their center of harmony. Human beings thus represent the Union stage of the primordial division between the Original *Sungsang* and Original *Hyungsang*. Had the first human ancestors not fallen, they would have been the Omega, the consummation of the process of creation. Furthermore, as mentioned above, human beings were to be the embodiment of God in both worlds. Thus had the first ancestors not fallen, they would have become the Alpha, the incarnation of God the Creator. At that moment of consummation, the Alpha and the Omega would become one. Yet as a result of the human fall, neither Alpha nor Omega appeared and the two realms remained divided.

### *Conclusion*

This attempt to systematize the principles of the spirit world according to the teachings of Unification Thought generates conclusions that must remain provisional. Further elucidation by other researchers of Unification Thought will be very welcome, as would discussion with people endowed with mediumistic abilities and even queries to Rev. Moon himself. Is it correct to attribute the origin of the spirit world to the Inner Four-Position Base of the Original Image? Is it a correct picture of the layered strata of spirit entities to view them as proceeding from internal to external? Can these layers be described with more clarity?

This study has also uncovered some questions that could only be given hypothetical answers. Foremost among them are issues surrounding the apparent asymmetry concerning the prevalence of yang and yin in the spirit world as compared with the physical world. And is there an overlooked principle that would explain the origin of the three-fold pattern of intellect, emotion and will in the mind?

Finally, there are several additional lines of inquiry that ought to be pursued in filling out a complete theory of the spirit world. The nexus of the connection between spirit and matter is foremost among them. How does spirit influence matter? How do physical beings, including animals, recognize spirits? What is the mechanism of clairvoyance, clairaudience, and other spiritual gifts? What is the mechanism of spiritual healing? What physical properties of astral matter could be exploited in electromechanical devices to receive messages from spirits?

This line of inquiry should by all means examine Unification Thought's concept of a "life field" and situate it within a broader ontological framework. Corresponding to life fields that influence the DNA of plants, are there emotional fields and thought fields that communicate directly with the layers of *hyungsang* characterizing animals and humans? Or should Unification Thought affirm the Theosophical concept of subtle bodies, including the etheric body that channels the life force into physical matter, as a more sophisticated expression of the life field concept?

A second line of inquiry concerns methodology. What evidentiary standards should be set up for evaluating the veracity of evidence about the spirit world? How can we avoid fraud and deception in these matters? Swedenborg and Farnese both report the common use of deception by spirit entities and observe the strong predisposing effect of the investigators' religious beliefs on what is observed.<sup>36</sup> The Divine Principle also cautions us on this score, "Although spiritually sensitive people are in contact with the same spirit world, because their circumstances and positions vary and their character, intellect and spirituality are at different levels, they will perceive the spirit world in different ways."<sup>37</sup> Philosophical resources from the investigation of myth might also be relevant here.

In the days since the Coronation Ceremony of God on January 13, 2001, when God has assumed his rightful throne and can more readily exhibit His glory, we live in the happy expectation that more detailed and accurate information about the spirit world will shortly be revealed to investigators and scholars. As researchers in Unification Thought, it is our sacred responsibility to promote this work.

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<sup>1</sup> Sang Hun Lee, *Life in the Spirit World and on Earth*, reported by Young Soon Kim (New York: FFWPU, 1998) and *Messages from the Spirit World*, reported by Young Soon Kim (New York: FFWPU, 2001).

<sup>2</sup> Lee, *Life in the Spirit World*, p. x.

<sup>3</sup> Kerry Pobanz, *The Spirit-Person and the Spirit-World* (New York: HSA Publications, 2001), p. 3.

<sup>4</sup> Andrew Wilson, "Visions of the Spirit World: Sang Hun Lee's *Life in the Spirit World and on Earth* Compared with Other Spiritualists' Accounts," *Journal of Unification Studies* 2 (1988): 123-147.

<sup>5</sup> See Carl B. Becker, *Paranormal Experience and Survival of Death* (Albany, NY: SUNY Press, 1993) for a philosophically rigorous review of the evidence from apparitions, out of body experiences and near-death experiences. For organizations and individuals pursuing communication with the spirit world by electro-mechanical means, including examples of sound recordings and photographs allegedly of spirits, see [http://www.vtf.de/index.htm?links\\_ts.htm](http://www.vtf.de/index.htm?links_ts.htm)

<sup>6</sup> Sang Hun Lee, *Essentials of Unification Thought: The Headwing Thought* (Tokyo: Unification Thought Institute, 1992), pp. 8-9. [EUT]

<sup>7</sup> The Trinitarian cast of Unification ontology, by which God is primordially a three-fold being of *sungsang*, *hyungsang* and their harmonious union, should also be noted.

<sup>8</sup> EUT, p. 326.

<sup>9</sup> Katha Upanishad 2.1.10

<sup>10</sup> EUT, pp. 30-31.

<sup>11</sup> Lee, *Life in the Spirit World*, p. 30; Pobanz, *Spirit-Person*, p. 15.

<sup>12</sup> EUT, p. 28.

<sup>13</sup> EUT, pp. 52-53.

<sup>14</sup> Sun Myung Moon, "Everybody Wants True Love," in *True Family and World Peace* (New York: Family Federation for World Peace and Unification, 2000), p. 149.

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- <sup>15</sup> Pobanz, *Spirit-Person*, p. 94.
- <sup>16</sup> Rudolph Steiner, *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature* (Hudson, NY: Anthroposophic Press, 1992 [1912]), pp. 81-82.
- <sup>17</sup> Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1972 [1946]).
- <sup>18</sup> Lee, *Messages from the Spirit World*, p. 5.
- <sup>19</sup> EUT, pp. 43-47.
- <sup>20</sup> Lee, *Messages from the Spirit World*, p. 5.
- <sup>21</sup> C.W. Leadbeater, *Man Visible and Invisible* (Wheaton, IL: Theosophical Publishing House, 2000); Rudolph Steiner, *Theosophy: An Introduction to the Supersensible Knowledge of the World and the Destination of Man*, trans. Henry Monges (New York: Anthroposophic Press, 1971), pp. 11-39.
- <sup>22</sup> EUT, p. 45.
- <sup>23</sup> Sun Myung Moon, "Master Speaks," transcribed notes, 1965, in Pobanz, *Spirit-Person*, p. 23.
- <sup>24</sup> Emanuel Swedenborg, *Divine Love and Wisdom*, trans. George F. Dole (West Chester, PA: Swedenborg Foundation, 1985), p. 288.
- <sup>25</sup> Lee, *Messages from the Spirit World*, pp. 3-4.
- <sup>26</sup> Lee, *Life in the Spirit World*, pp. 33-34.
- <sup>27</sup> Lee, *Messages from the Spirit World*, pp. 12-14.
- <sup>28</sup> EUT, pp. 48-49.
- <sup>29</sup> EUT, p. 52.
- <sup>30</sup> EUT, p. 12.
- <sup>31</sup> EUT, p. 44.
- <sup>32</sup> EUT, pp. 93-94.
- <sup>33</sup> Sun Myung Moon, *Blessing and Ideal Family*, Part 1 (New York: FFWPU, 1998), pp. 12-13.
- <sup>34</sup> *Ibid.*, pp. 13-14.
- <sup>35</sup> EUT, p. 34.
- <sup>36</sup> Wilson, "Visions of the Spirit World," pp. 124-25.
- <sup>37</sup> *Exposition of the Divine Principle* (New York: HSA-UWC, 1996), p. 142.