



HOW THE UNIFICATION CHURCH VIEWS WISDOM

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The views, insights, and philosophy upon which the Unification Church is built come from nowhere else than its founder, the Reverend Sun Myung Moon. The task of my paper is therefore to address Rev. Moon's view of wisdom. However, due to the author's limited horizon, I cannot claim to present a comprehensive presentation of Rev. Moon's teaching, but must necessarily limit myself to selective topics.

The concept of wisdom can be understood in a variety of ways. In this essay, I want to discuss the topic from three perspectives: First, the essential characteristics of authentic wisdom; second, how can we attain wisdom; third, some practical insights concerning wisdom. Although wisdom can mean both a body of knowledge and how it is embodied and employed, namely, the question of being wise, I will discuss it without making such distinction. Leaving alone the ambiguity of the notion of wisdom, I will try to highlight some essential characters of Unification Thought. In this paper, the term Unification Thought is used in the broad sense to designate the philosophy of Rev. Moon.

1. God's wisdom as wisdom in its primary sense

The notion of wisdom has several meaning in everyday language. Its primary sense in Unification Thought, however, is the unsurpassable intellectual capacity of God. I will explicate

three essential points concerning God's wisdom according to Unification Thought.

#### A. Transcendence of God's Wisdom

In the Unification Church, God is the living God who is the center of all thinking and doing. With an unsurpassable intellectual capacity, God created the cosmos and has guided human history. Every human being can pinpoint his birth to a particular place and particular moment of history, but inquiry into the whereabouts of the origin of being encounters the veil of mystery. Rev. Moon says, "I do not possess universal intelligence because I am a result. I do not know where I came from and it was not my will that placed me here on earth. There must be a great wisdom which preceded any existence here on earth. We call him God."<sup>1</sup> Again and again, Rev. Moon calls God "the king of wisdom."<sup>2</sup> The essential fact of the givenness of human existence, notably the existence of the self at a particular time and place in the world, inevitably points to the limit of the knowable and to the existence of a greater intelligence of whom one asks the reason of one's own existence. A mere glimpse of God's wisdom, and one is overwhelmed by its unsurpassable greatness. Authors of the world's sacred texts often expressed their feelings of awe in poetic language. God's wisdom surpasses and transcends all human knowledge. God is certainly a "king of wisdom" due to His supremacy over every existing being.

#### B. Inseparability of True Love and Wisdom

In his course of life, Rev. Moon said he asked God for three things: absolute faith, absolute knowledge or wisdom, and absolute love. Rev. Moon says:

Do you think I made a commitment to God that I would never change, not for fifty years or the rest of my life? I prayed first for the absolute faith which could say, "Even if not a single person in this world can believe, I will believe and follow in whatever incredible course You give me." Second, I asked for absolute knowledge or wisdom. Third, I asked for absolute love. I prayed for these three things throughout my life, and now in looking back I see that they have been fulfilled, even when I didn't know it was happening. There is no other power that could go beyond the boundary of race and nation. Since God could give me this absolute wisdom, I could search and find the Divine Principle and the truth about the world.<sup>3</sup>

The three things Rev. Moon requested are closely interrelated. According to Unification Thought, the most fundamental characteristic of God is true love. God's wisdom is rooted in God's true love. Out of true love, God created the universe including human beings, and out of true love, God has been guiding the course of history. The purpose of the existence of all beings in the world is fundamentally for the sake of this ultimate purpose, namely, the realization of true love.

When we examine the nature of everyday wisdom, we can see that wisdom is inseparable from true love. This is evident especially in the teachings of wise men in the past. It is not the amount of knowledge which distinguishes wisdom from cunning. It is rather a matter of the foundation upon which knowledge is rooted. Although authentic wisdom surpasses all kinds of cunning, what makes everyday wisdom valuable is its rootedness in true love. This is also the essential characteristic of God's wisdom. Without its foundation in true love, even the wisdom of God would be meaningless. Rev. Moon clearly states that God's purpose for creating the world is not for wisdom but for love:

Why did God create this world? The goal and purpose was not so much for wisdom, or for dignity or anything else. He did it for love. Do you like this conclusion? If someone asks, "What is the purpose of your life?," how will you answer them now? You were born for the purpose of God's creation, then we can talk about the purpose of our own

lives. That is the second most important question one can ask, after the purpose of creation. We know that the purpose of our lives is the perfection and fulfillment of our love.<sup>4</sup>

God created the world not for the purpose of manifesting His wisdom or dignity, but for the realization of true love. God's wisdom flows from this ultimate center within God Himself. Groundedness in true love is the most essential character of God's wisdom.

### C. The Two-sided Manifestation of God's Wisdom

How is God's wisdom manifested in reality? Unification Thought understands the world from two perspectives. One is authentic or original, the other is inauthentic or false. Reality is consisted of a mixture of these two qualities. This double-sidedness of reality is a common feature of the things with which human beings have any involvement. In speaking about love, we must distinguish true, genuine, and authentic love from false, fake, and inauthentic love. As for the use of intellectual capacity, there is on one hand wisdom as genuine knowledge and on the other hand cunning to disguise knowledge. Human life is meant to be a process of transformation from the inauthentic to the authentic. This double-sidedness of reality is, according to Unification Thought, due to the Human Fall, which took place at the beginning of history. Since I cannot develop this complicated phenomena in this essay, I want to simply state the basic view of Unification Thought without going into a detail.<sup>5</sup>

God created the world as His original dwelling-place, but the Human Fall took place at the very beginning of history. Consequently, human history, which should have been full of love and joy, came instead to have the purpose to restore the lost original world. Moreover, human beings

came to have an original nature on the one hand, and a fallen nature on the other. Human life became in its essence the quest to restore the original self in opposition to the desires of fallen nature. For the individual and for the human race, history became the history of restoration. Its goal is God's original ideal of creation, where God can dwell in love and happiness. Accordingly, when we consider the manifestations of God's wisdom, we must see it in the context of this double-sidedness. Specifically God's wisdom is manifested differently in His creation and in human history.

### 1) God's Wisdom in the Principles of Creation

The great thinkers in human history have sought the primordial truth by which being, thinking, knowing, and doing are possible. This primordial knowledge is probably the knowledge by which God created the world. Because of its infinite depth and unsurpassable scope, we might call it God's wisdom. The fundamental wisdom by which God created the world is called in Unification Thought the Principles of Creation. I will limit my exposition of its vast content to a few essential points.

#### a. Love and the Reciprocal Correlativity of Being

Unification Thought sees the fundamental principle of being as reciprocal correlativity. This is expressed in the literature of Unification Thought as the subject-object relationship. Every being exists in such a manner as to have the possibility of relating with other beings. Apart from this fundamental principle of being, a being cannot in principle have any relationship with other beings. Experience is an event which takes place through relationship between beings. Without the open possibility for mutual relationship, it would be impossible to have an experience of a

being or to recognize its existence. From nature's ecosystem to the motion of the universe as a whole, beings exist under this principle of reciprocal correlativity. This principle explains the possibility of mutual relationship among beings. It is the primordial principle of existence.

Experience in general is an event which takes place between beings which exist under this principle of reciprocity. Seeing, hearing, touching, smelling, tasting all take place through a relationship between beings. The experiencing and the experienced are partners in the event of experience. The reciprocal correlativity of being is particularized and each being comes to have a particular structure. For example, a human being has eyes for seeing things, and things have to be visible in order to be seen. Both the seeing and the seen participate in the event of seeing. Similarly, the experience of hearing, touching, smelling, and tasting take place under the precondition of the reciprocal correlativity of being.

The same principle applies to loving. For the event of loving to take place, there must be reciprocally correlative beings as the mutual partners of love. The phenomena of love is a dynamic giving and receiving action between the participating partners of love. This principle applies to the loving relationship between God and human beings. Although God is a God of love, God's love is actually present only when human beings can become acceptable partners of God. Despite the greatness of God's love, and in spite of its omnipresence, there is no actual manifestation without His partner of love. Due to the human Fall, it is the perspective of Unification Thought that God has become a suffering God trying throughout history to restore human beings who are supposed to be God's partners of love. The reality of the history of humankind is miserable, filled with continued struggles and sufferings of all kinds. But Unification Thought views God, the True Parent of humankind as more miserable still. One may

wonder why the almighty God was powerless to save humankind or why God did not intervene the human Fall of itself. Unification Thought gives a detailed discussion of these most difficult philosophical questions, which can be explained at some other occasion.

The principle of the reciprocal correlativity of being applies to human beings (and other beings in nature) in a particular manner. It is a fact that one is born as either a male or a female. Uniting in sexual love should not be a matter of casual acquaintance as some suppose. Human beings exist in such a manner that each is able to share and co-possess their partner in a special way. The interaction of two correlative sexual partners, that is, man and woman, is what sustains the continuity of humanity.

The being of man and woman is designed in such a manner that they come into a mutual co-partnership. Man and woman are designed so as to share love and co-participate in the creation of a new human being. The partners are attracted each other by love, and their love is intensified by their mutual giving-and-receiving actions. Human sexuality and love are co-primordial factors, which dynamically interact each other.

Here is a crucial point. Only in the practice of authentic love or true love alone is God able to manifest Himself. The genuine love relationship between a husband and wife is God's dwelling-place. Marriage, in Unification Thought, is therefore a decisive step by which humans make themselves the dwelling-place of God's love. Marriage is not an arbitrary social contract between two sexually neutral individuals. The conception of a sexually neutral individual, which is often a basis for homosexual marriage, is an illusion due to our lack of understanding of the co-primordial principles of being and love.

Due to the Human Fall, individual perfection remained for many religions and philosophies



an unattainable ideal. So much effort has been made to find the path to the perfection of individual. According to Unification Thought, an individual perfection is a prerequisite for marriage and the formation of an ideal family. An individual becomes perfect by becoming a dwelling-place of God's love through the practice of true love. The essential meaning of marriage is to create a dwelling-place of God's love by a man and a woman as a couple, each of whom is already a dwelling-place of God's love as an individual. In a family, God's love is manifested through four kinds of heart, that is, the heart of parents, the heart of husband and wife, the heart of brothers and sisters, and the heart of children. In the terminology of Unification Thought, a human being experiences the Four Realms of Heart in the family.

## 2) Wisdom in the Course of the History of Restoration

As I stated before, Unification Thought views history as a history of restoration of the lost original dwelling-place of God's love. Starting from the individual, expanding to the family, tribe, nation, world, and cosmos, everything was supposed to be the dwelling-place of God's love. After the Human Fall at the beginning of history, the issue of how to restore humankind became human history's primary purpose. Beyond the human awareness, God has been guiding the history of restoration in a variety of ways, exactly what form this guidance has taken is one of the topics of Unification Thought which I will not discuss at this time.

### a. Conflict between Divine Truth and Customary Ways of Thinking

Let me raise in this regard an important issue concerning the relationship between God's wisdom and human understanding. When in human history a religious and spiritual pioneer

received God's revelation, what was revealed to him was often not what he expected. The message was not only unexpected, but also contrary to the customary beliefs of the time. The innovativeness of the message often created a conflict with the conventional understanding. The conflict between God's message and customary ways of thinking creates first of all a tension within the person who received the message, as well as in the relationship between the person and others. Jesus's words, "new wine must be put into new wineskins"( Luke 5.38) is true in this regard. Quite often, God's message cannot be interpreted within the matrix of old presuppositions. The new message requires a proper context of interpretation and demands that one cast off old ways of thinking. Thus Jesus' words shows the path to wisdom in the course of the history of restoration.

#### b. The Two Ways of Wisdom and True Love

Wisdom in the context of the history of restoration has two meaning. First, one must be wise in listening to one's original mind and the received message against all customary ways of thinking. The Divine message often requires a radical change in the context of understanding. In this sense, one's capacity to listen to the intuitive whisper of the original mind is called wisdom. Second, one must have the capacity to implement the message by establishing a substantial unity in heart with other people. This capacity is also called wisdom. Thus, the wisdom exhibited by leading persons at the key stages of the development of human history has two forms. In Unification terminology, wisdom is required to accomplish both the "foundation of faith," absolute faithfulness to God, and the "foundation of substance," unity with others upon the foundation of true love.

What then is required to develop such wisdom? First, one must sharpen the internal capacity to discern the truth from the false and listen to the truth. One is called wise when one is able to make a proper judgment. To do this, one must purify one's heart by controlling one's lustful desires. We find that the spiritual pioneers of human history, who sincerely quested for truth, always attended to achieving their own internal harmony within themselves. This state is described in Unification literature as the unity of mind and body. The absolute unity of mind and body within oneself is a precondition for developing the capacity to listen to the truth. Second, one must practice true love to establish a substantial unity with other people. Don't we find common to all great religious leaders a genuine authentic love? What differentiates wisdom from cunning is its foundation of true love. Thus, for wisdom to be developed, unity must be established in two phases, the internal unity of mind and body and the unity with others. These two forms of unity dynamically interact with each other. By the exercise of true love, one's original mind is cultivated and the dictates of one's lustful desires fade away.

Here is another decisive question. How can a human being come to know God's message? Needless to say, God works in a mysterious way, and His wisdom always transcends human knowledge. However, we can ask about the condition of human being who is able to receive and respond God's message.

## 2. How Can Human Beings Attain Authentic Wisdom?

### A. Wisdom Based on True Love

As I have already described, the essential characteristic of God's wisdom is its rootedness in true love. The essential characteristic of authentic human wisdom is also its rootedness in true

love. What is true love? I will describe the essential characteristics of true love from the perspective of Unification Thought.

### 1) Essential Characteristics of True Love.

#### a. Forgiveness

The first characteristic of true love is forgiveness. Forgiveness exhibits the highest quality of love; it is found in various degrees in all greatest religious leaders of humankind. Jesus, for example, forgave those who were crucifying him and prayed for them while he was on the cross. The essence of Christianity is, more than anything else, the unshakable fact of Jesus's love which exhibits God's true love to humankind. As you know, Rev. Moon's life course is in itself a continuous life on the cross. The physical tortures and persecution Rev. Moon has gone through are beyond imagination. The more people persecuted Rev. Moon, the more he sacrificed himself for the sake of those who persecuted him. He also led others to do the same, so that they would come to know what God's love is like through the practice of sacrificial love. In teaching about Jesus' cross, Rev. Moon stated that for one's love to be authentic one must have such a commitment as to be willing to give one's life three times over. One must be willing to give one's life on the cross not just once, but again and again. "Three times, I will resurrect and give my life again." This is the level of commitment of love Rev. Moon is teaching in Unification Thought. Rev. Moon's numerous activities to bring peace to the world arise solely from this genuine love for humankind.

Absolute forgiveness is the basic undercurrent of Rev. Moon's life and activities. It is

genuine, forgiving love that can turn revengeful and resentful minds to sincere gratitude. I cite one example. During World War II, the Japanese military government which occupied Korea tortured Rev. Moon to near death. At the defeat of Japan, those prison officials as well as other Japanese were scared that the Koreans whom they tortured would take personal revenge. Despite the opposition of other Koreans, Rev. Moon protected the family of the jailer who tortured him and helped them return safely to Japan. It is this genuine heart of forgiveness which one can find in all Rev. Moon's worldwide activities for peace. The peace movements initiated by Rev. Moon are deeply grounded in this genuine love of God.

#### b. Giving and Forgetting

The second characteristic of true love is selfless giving. Even in our philanthropic acts of giving, there is often a hidden motive of self-interest. We must clearly distinguish disguised egoism, which takes an altruistic posture but is self-centered in reality, from genuine giving. Rev. Moon describes this genuine giving love as "giving and forgetting." God gives love and forgets even the fact of giving, and then gives again. There should not be strings of self-centeredness attached to the genuine act of giving.

#### c. Live for Others

The third characteristic of true love is its altruistic orientation for the service of a greater purpose. Several communal wholes in human society form a ladder: individual, family, clan, tribe, nation, world, and cosmos<sup>6</sup>. In each step, the former is a constituent of the latter. When the constituent parts work together for the purpose of the whole, both the parts and the whole

mutually co-exist in a harmony. Participation and service by the constitutive members make the whole a whole. Functioning like a human body, the constitutive elements in mutual service for the greater purpose is the key to mutual happiness and prosperity. In a word, authentic love is manifested in service for the sake of others. One of the mottoes of Unification Church is “live for the sake of others.” Schematically speaking, the individual lives for the sake of the family, the family lives for the sake of the clan, the clan for the tribe, the tribe for the nation, the nation for the world, and the world lives for the sake of God, who in turn is the personal God who lives for each one of us. Thus the chain of altruistic love connects every being and makes a complete circle. At each step, altruistic love is crystalized as moral virtues and ideal models of man for human behavior. One clause of the Family Pledge, a key literature of Unification Thought states, “we will perfect the dutiful way of filial piety in our family, patriotism in our nation, saints in the world, and divine sons and daughters in Heaven and Earth, by centering on true love.”<sup>7</sup>

As I have discussed, abundant knowledge, intelligence, quick judgment, and sharpness are in themselves not identical with wisdom. All these traits can become elements of wisdom only when one comes to have true love. If one’s quality of love remains selfish and revengeful, they are merely cunning. In Unification Thought, the goal of human growth is in essence the maturity of love. Let us therefore turn to the question of aging in relation to the cultivation of wisdom.

## 2) Aging as the Maturation of Love

One way of looking at the phenomenon of aging is to see it as the process of maturation of love. Unlike modern Western societies, in the Far East where culture is formed by Confucian tradition, aged men and women tend to receive more respect from the middle aged and younger

generations. Although in reality aged people do not necessarily have more authentic mature love, from the Unification point of view, human beings exist in such a manner as to mature their love throughout the entire course of their life. Confucianism in itself does not have a clear explanation on many points, yet its ethical teachings contain certain essential truths. Respect for the aged is one of them. Let us investigate the essence of aging from Unification Thought point of view.

As I have discussed previously, one is meant to grow through the experience of the Four Realms of Heart, that is, children's love, love among brothers and sisters, conjugal love, and parental love. The Four Realms of Heart are essentially the manifestations of God's love through human relationships in the family. When through one's growth one experientially learns the Four Realms of Heart, one comes to have a foundation of heart upon which one can understand and relate others in an authentic manner.

True love or God's love is mysterious. The more one gives, the richer one becomes. Through the practice of true love, one comes to have a deeper understanding of God's heart in the sense that one becomes more fully its embodiment. The only access to understanding God is by becoming the embodiment of true love, and this is attained by the practice of true love. Throughout the process of growth, one can progressively experience deeper realms of God's Heart. Thus, aging is essentially a process of coming closer to the Divine realm of heart by manifesting God's love in one's being and doing. Aging is thus in essence a process of attaining maturity of true love.

When one ages, the focus of one's intellectual capacity gradually shifts from mundane practical matters to things of eternal value. Life on earth in itself is a process of learning God's love. Moreover, experiences on earth are the foundation for one's eternal life in the spiritual

world after death. By refraining from mundane practical matters, aged men and women can focus on preparing for eternal life in the spiritual world after death.

Here is another important question. If wisdom is so valuable, why doesn't one normally learn it at an early stage of life? In other words, why is wisdom ordinarily associated with old age? One reason is, as I discussed, its rootedness in the maturity of love, which is attained only through the long process of experiencing love through one's being and doing. A second reason has to do with its mode of learning. Next, let's move to the question of the nature of the learning that is fruitful for acquiring wisdom.

#### B. Embodying Wisdom

Wisdom cannot be learned as if it were a piece of information. Having conceptual knowledge is different from embodying it. When Jesus said, "I am the Way and I am the truth," he clearly expressed fact that truth is to be embodied. Jesus exhibited divine truth in his being and doing. He was the embodiment of truth. This is the way wisdom exists in any person. Wisdom is a kind of knowledge that is learned through being and doing. Properly speaking, one does not simply grasp wisdom as conceptual knowledge, but one is rather enlightened to this knowledge.

Here is a question. Can any human being be wise? Can anyone be open to wisdom? Does every human being have the inherent potential to gain wisdom? Unification Thought claims that every human being has the inherent potential to become wise. Every human has what Unification Thought calls an "original mind" or "divine mind" as the essential constituent of the self. We can see its presence in the phenomena of the conscience. Every human is always and constantly trying to justify his or her acts in one way or another. Whether deliberately or not, one



wants to believe oneself to be just by giving a particular self-interpretation of one's deeds. Even the leaders of society drum up fervor for going war in the name of justice. This universal phenomena of self-justification indicates the existence of the original mind. The original mind directs one to the pursuit of truth, goodness, justice, and other moral values. It is a reservoir of essential knowledge concerning eternal values. It communicates the value of true love and directs one to live and practice a life of true love.

Due to the Human Fall, the original mind is concealed and covered up by one's inauthentic mode of existence. It is a fact that fallen people do not have sufficient control over their bodily desires, sexual desire in particular. This particular desire easily drives one to indulge in an illicit imagination, if not an illicit act, even if one's conscience or practical reason tells one not to. If we could project onto a huge movie screen whatever is going on in people's minds, who in the audience could bear to view it? The problem is not the bodily desire itself, but the fact of constant conflict between the original mind and physical desires. That is the reason why so many religious teachings in the past were directed to cultivate and strengthen the power of the original mind so that it could properly guide one to a morally good life.

To release one's capacity to listen to the voice of the original mind is not simply the matter of knowing, but the task of one's whole being. One's totality of being, including both mind and body, is at stake. One must be opened up or one must be enlightened to the voice of the original mind, which provides the criteria to discern authentic truth from what is seemingly true or even totally false. Wisdom is a kind of knowledge one is enlightened to by embodying it through the constant practice of true love.

Furthermore, a person who embodied wisdom displays his or her wisdom in his or her

unconscious behaviors. Although what I am going to describe may be a surprising fact for some of you, please bear in mind that what one can understand is always limited by one's horizon. I will give one example.

As you may know, when Rev. Moon matched thousands of couples by pictures, he did it in a few days. Rev. Moon described the process and said that his hands just moved and matched each couple picture by picture. Quite often, the couples Rev. Moon matched by pictures had a vision or a dream of their future spouse several days, weeks or months in advance. Of course, the couples who had their visions and dreams had never met their future spouse and did not know their names. But after the matching, they were astonished to learn that they were actually matched with the person whom they had seen in their dreams. This raises two questions. How can one foresee one's future spouse, and how can Rev. Moon who had not any physical contact with that information have access to the same message? Such cases are not a few, but countless in number. There are many other similar examples of the embodiment of knowledge in Rev. Moon. Although human spirituality is another important theme, I will not step into that topic. I would rather urge you to turn your attention to the issue of embodiment. At the peak of the embodiment of knowledge, wisdom is exercised and exhibited in one's actions without one's conscious ego-centered awareness.

Ordinary people sometimes receives special message through dreams and visions. In the Bible, Divine wisdom was in fact conveyed to historical figures through dreams. Although dreams are a part of our everyday life, we do not have any proper guidance about them. I want to discuss a few practical lessons Rev. Moon taught us in regard to how to deal with divine messages in dreams. There is practical wisdom by which we can manage this special area of

everyday life.

### C. Dreams, Visions, and Revelations in Everyday Life

#### 1) How to Discern Dreams Containing Divine Message from Other Dreams

How can we discern significant dreams from insignificant dreams? In both the Old Testament and the New Testament, there are records of divine wisdom revealed through dreams. God is a living God who guides each one of us in a mysterious manner. Although we have no way of knowing God's wisdom, God can send His message directly to each person through dreams.

God created human being as His eternal partners of love. In an authentic loving relationship, human experience itself has a genuine, everlasting quality. Man was created in such a way as to render forever those genuine experiences of true love. When God reveals His message in dreams, the dream has this kind of genuine quality. It has a clear vision and distinct content. Rev. Moon says:

If there is some vivid, unusual dream that you remembered for more than three years, however, I want you to know that such a dream is a revelation, the work of God. Many people have had revelations about coming to the Unification Church far before they ever heard about me. Maybe some Oriental man in white robes appeared and sprinkled water on them, and three years later they found out that he was Rev. Moon.<sup>8</sup>

There are in fact so many cases where people had a vivid dream about Rev. Moon or the Unification Church months or years before they met Rev. Moon. Sometimes in the dreams, Jesus or an ancestor came to them and instructed to go and find Rev. Moon. They looked for him and

finally found Rev. Moon and Unification Church. This is how many people joined Unification Church especially at the early stage of its history. God's living guidance is in fact quite a common phenomena in Unification Church.

We also have dreams which we can easily forget. They are vague, confused, and contain no genuine feeling. Rev. Moon says:

A satanic dream does not have a clear picture, direction, or central theme. In Korean slang we call these "dog dreams." They are jumbled and when you get up you easily forget them. In contrast, a heavenly dream has a system and a clear theme or message. Heavenly dreams may continue a message from one dream to the next. When you have an uplifting dream three times or more, with the same theme or atmosphere, then you must receive it as a revelation. A heavenly dream will be so clear in your mind that when you get up you will recall it vividly.<sup>9</sup>

Rev. Moon explains why satanic dreams are so confused and momentary. Like mundane, secular, and inauthentic human experiences, they do not have a genuine everlasting quality. While authentic experience contains intrinsic truth, inauthentic experience has no intrinsic everlasting value. Therefore, when God touches one's heart, there is a genuine quality of everlasting value, such as truth and true love.

## 2) Why Is Revelation Given Through Dreams While One Is Asleep?

This is a very interesting question, which is rarely discussed. To answer, we must ask first how God and the spirit world<sup>10</sup> approach each one of us. According to Unification Thought, God and the spirit world can contact us and reveal His message only when our spiritual awareness is high and uplifted. As we cannot hear sounds if our ears are dull, we cannot receive a spiritual message if our spiritual sensitivity is low and dull. Rev. Moon Is says:

The spirit world and God will always approach you when your awareness is high. Then the spirit and God can touch you and teach you, not with a blackboard in a lecture room, but in dreams, visions and revelations. Also a spirit may take you on a guided tour and open the reality of the spirit world to you. Since dreams are one medium that God uses to reveal Himself, some dreams may give important revelations.<sup>11</sup>

Why then does the state of sleep have something to do with the spiritual alertness? Rev.

Moon explains:

There is only one way that a higher spirit can contact you. Why is that? Because of the Human Fall we belong to the satanic lineage or bloodline. When we move, that satanic blood circulates through your bodies. This stained or fallen blood is not pure. However, when you sleep at night your body is not in motion so your blood does not circulate as rapidly. It can be compared to muddy water which is sitting still, allowing the dirt to settle to the bottom and pure water to come to the top. This same kind of phenomenon happens when we sleep; our bodies quiet down and in that way our spirit is in a position to be touched, which is why revelations usually come at night. This is common sense; it may be new to you, but in religious life these experiences are very important.<sup>12</sup>

Since I am not a scientist, I cannot comment further on the issue of the precise relationships among physiology, the psyche, and the spiritual life. Needless to say, if muddy water is too muddy, dirt does not settle well. So the state of asleep does not guarantee the reception of God's revelation. Likewise, one does not necessarily have to be in a state of asleep to receive God's revelation. Prayer and meditation give the same effect of leading one to a state of spiritual alertness. That is the reason why meditative life of prayer is so essential to religious practice. God's wisdom is revealed to a person who is disciplined to keep his or her spiritual alertness and purity while fully awake and even with eyes open. Rev. Moon says: "Later on, when you are disciplined in that practice you will be able to see visions with your eyes open. When you sit

down to pray, suddenly you will see visions and hear voices. With your ears you will hear two kinds of sounds from two different worlds.”<sup>13</sup>

Just as every human being stands up vertically between Heaven and Earth and horizontally lives with fellow humans, every human being is potentially capable of communicating with God and the the spirit world while handling earthly matters.

### 3) Human Consciousness and Revelation

God and the spiritual world have revealed many messages to human beings. In every religion, there are certain key revelations at the core of their teachings. You may wonder, however, why there are conflicts and even struggles among religions and denominations who are equally guided and have received similar revelations from God. To answer this question, let us investigate how God’s revelation is given to humans.

When parents tell something to their children, what the children understand and what the parents tell differ according to the level of the children’s maturity. Likewise, God’s message differs according to the level of perfection of human beings. Moreover, how those who received revelations interpret and understand the message is added on top of this difference. In religion, followers tend to worship the key insights revealed to the early pioneers of that religion and hold them for hundreds of years. This inevitably influences the manner in which they will interpret further revelations. One must know that God is a living God and God’s revelation has this particular manner of givenness. Rev. Moon says, “God will instruct man, but only in accordance with the possibility of his acceptance or his level of understanding. In other words, God cannot teach the highest possible truth to men with inadequate awareness. God’s method of teaching and

guidance differ according to each man's perfection."<sup>14</sup>

Accordingly, in order to receive God's message and wisdom it is most important to keep one's consciousness high and bright. Before asking God for His guidance, one must make effort to prepare oneself in such a manner that God can relate to oneself. Rev. Moon says:

When your spirit is uplifted and shining, you are ready to contact the spirit world and God, and a spark can jump between God's spirit and your spirit. That is why we have to strive very hard to be bright and happy all the time. When you keep your spirit uplifted all the time you can meet God, for which you can be truly thankful. This is the most basic and important mode of life of men who reach God.<sup>15</sup>

As I have discussed extensively, the key to lift one's consciousness high and bright is to practice true love. As the essential nature of God and humans is heart, according to Unification Thought, practicing true love is the key for humans to open their access to God. Through the practice of true love, one can exist in the primordially original mode of being.

I have so far discussed about spiritual guidance without making a distinction between God's revelation and messages from low evil spirits. Not all the influences from the spirit world is good. I want to mention the bad influences from the spiritual world.

#### 4) Psychological Disturbances and Human Spirituality

There are many psychologically disturbed people today. In psychology, all cases are treated without any consideration of the influences from the spiritual world. From the perspective of Unification Thought, however, some elements of psychological disturbances are due to spiritual influences.

According to Unification Thought, the spiritual world is organized according the quality

of love. Accordingly, among all factors which determine the state of human consciousness, the quality of love is the key determining factor in opening up one's particular relationship with the spiritual world. In the case of great pioneers of the religious traditions, who received guidance and messages from God and the spiritual world, they were authentic practitioners of true love at the same time. Their quality of love was high enough that they were open to receive God's guidance and guidance from the higher spiritual world. However, there are many other levels of messages and influences from the spiritual world. What sort of message one receives depends upon one's level of perfection and especially one's quality of love. Without a clear understanding of this principle, one may easily get confused when one receives messages from the spiritual world. In some cases, influences from the spiritual world can damage a person's life. One should keep this insight in mind when investigating the cause of psychological disturbances. Rev. Moon says:

The the spirit world is descending and trying to teach you, and as a result there are many distinct types of messages; sometimes God Himself comes, or the spirit of Jesus, or a noble spirit. Sometimes your ancestors will appear, or even some evil spirit. Therefore, it is not always easy for you to determine how true their messages are. We need the help of the spirit world. But unless we know the principles governing it we can be misled and confused by it. Today many people are suffering from psychological disturbances. These phenomena are very prevalent in today's world because the lower realms of the spirit world are also assaulting the physical world, trying to affect people on earth in one way or another, and lower realm spirits always have an adverse effect on people. These spirits from unprincipled realms are trying to assist you with good intentions, but in reality they can destroy you, or at least disturb you. Conversely, good spirit from higher realms can guide and assist you since they bring divine truth and power.<sup>16</sup>

Story of the spiritual realm is uncultivated as a disciplinary field, although the spirit world is a fact for the religious life. The question of how the spiritual, the psychic, and the physical are



related is a field ripe for future investigation. Although there are extensive insights in Unification Thought concerning the principles governing the spiritual world and its relationship with the physical world, I must conclude the essay.

If by wisdom we mean the primordial knowledge by which God created the universe (man and nature) and by which God guided human history in order to restore the original world of creation, this wisdom is nothing but the contents of what we call Divine Principle. If by wisdom we mean the practical insights by which one can properly guide one's life, it is the application of the same Divine Principle to everyday life. The question of how the Unification Church understands wisdom can be fully answered by the exposition of the Divine Principle itself. Some are explained in *Exposition of the Divine Principle* and some are found in Rev. Moon's speeches. In this essay, I have explained only a very small portion of its vast contents.

Nonetheless every understanding is limited by one's horizon. Profound religious and ethical knowledge cannot be fully understood without embodying its knowledge. How one *is* or who one *is* determines the limit of one's horizon and determines the extent of what one can see. The authentic meaning of true love, and wisdom based upon it, will be disclosed to the extent that one embodies it. Someone asked how Rev. Moon discovered these principles. For this question, I can reply only in the following manner. The path to truth is not something one can see without walking it. One can see the scenery along the path only when one walks the path. To find Rev. Moon's path to truth, one must try to take a walk along a small section of the thorny path he took. To the extent one walks, one can see. Beyond it, there is no answer.

## NOTES

1. *Reverend Sun Myung Moon Speaks On*, 77-02-06, "The Ones Who Can Receive God's Love," translated by Bo Hi Pak (New York: HSA Publications, 1977), p. 20. Translation is slightly modified.
2. *Ibid.* Number 87-08-23, "Original Homeland and The Realm of Heart," translated by Bo Hi Pak (New York: HSA Publications, 1987), p. 2
3. *Ibid.* Number 79-04-15, "The Importance of Prayer," translated by Bo Hi Pak (New York: HSA Publications, 1979), p. 5
4. *Ibid.* Number 83-11-01, "The Historically Higher Career," translated by Bo Hi Pak (New York: HSA Publications, 1983) p. 5
5. For a systematic explanation of the double-sidedness of reality, consult *Exposition of the Divine Principle*. It explains God's creation of the world, the Human Fall, and human history as the process of restoration of the original world.
6. Cosmos in this context means the whole of the physical and the spiritual world.
7. Pak, Joong Hyung and Andrew Wilson, *True Family Values* (New York: The Holy Spirit Association for the Unification of World Christianity, 1996), p. viii
8. *Reverend Sun Myung Moon Speaks On*, 77-02-27, "The Will of God and Individual Perfection," translated by Bo Hi Pak (New York: HSA Publications, 1977), P. 3
9. *Ibid.*
10. As human being is constituted of the spirit self and the physical self, the world is constituted of the the the spirit world and the physical world. The the the spirit world is a world where all deceased humans and angels reside. See *Exposition of the Divine Principle*, pp. 46-49
11. "The Will of God and Individual Perfection," P. 3
12. *Ibid.*
13. *Ibid.* P. 4
14. *Ibid.* P.2
15. *Ibid.*
16. *Ibid.* P. 3

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All Rev. Moon's speeches are from *Reverent Sun Myung Moon Speaks On*, translated by Bo Hi Pak (New York: HSA Publications) numbers 77-02-27, 77-10-01, 79-04-15, 83-11-01, 87-08-23.

*Exposition of the Divine Principle* (New York: Holy Spirit Association for the Unification of World Christianity, 1996)

Pak, Joong Hyun and Andrew Wilson *True Family Values* (New York: Holy Spirit Association for the Unification of World Christianity, 1996)