

Johannes Stampf

Life and Eternity

Why the hereafter begins here on earth...

...and our life on earth

finds fulfilment in the hereafter

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PREFACE

The religious or philosophical search conducted by human beings ultimately leads to the one decisive question: Is there life after this physical life? In his book “Life and Eternity” Johannes Stampf gives an affirmative answer to this question, but is not just content to join with various authors who, in their works, make life after our physical life more easily accessible. Stampf intends to do more.

If there is an afterlife, after we have discarded our physical body, then the question arises, how we should use the time of our earthly life, so that we can thereafter in that new world – a world which exists beyond space and time as we know it – lead a fulfilled life. The author agrees that we will take with us that which is closest to our hearts, such as the experiences of love we share with our family members, our friends or simply with people whom we want to help. He tells us that a loving environment is the most important thing for our afterlife.

The frequent references to Unification Thought point to the source of inspiration of the author’s train of thought. At the same time he vividly illustrates how we can develop a loving heart, as long as we are still alive in our bodies. It may surprise the reader that much of this book is concerned with our life here in this world - with the moulding of our internal character, as a preparation for our eternal life. This book is ideally suited to extend our horizon beyond just our own personal existence. I most warmly recommend this book.

DI Dr. Dietrich Seidel

Professor Emeritus for Theology at the Unification Theological Seminary, Marist College, Webster University and International University of Vienna

INTRODUCTION

‘Just imagine, you don’t really die when you die.’ Over a year ago the Austrian leader of a worldwide women’s organisation approached me with this topic, asking whether I would be willing to give an evening’s talk on it. She, a long-standing acquaintance of mine, knew that I have already been studying the topic ‘life before and after death’ for many years and that I had been offering talks and discussion evenings about it. Of course, I readily accepted.

My approach to this topic is, and always has been, a rather philosophical-scientific one. Since my youth I have been fascinated by the question: If my life continues after my death, so if my passing away does not actually mean death but merely a transition, then what does the next world look like – and what is the connection between the two phases of life, before and after that transition?

I searched for answers everywhere but could find them neither in mysticism nor in esoteric teachings, even though both offer a wide range of varying spiritual as well as occult teachings and practices on this topic. Furthermore, I found the world religions’ ideas on life after death, though interesting, too dissimilar when compared with each other – even contradictory. For me a constantly recurring reincarnation on the one side, and a personal Last Judgement with eternal jubilation in heaven for some and eternal damnation for others on the other side, were irreconcilable. My consideration has always been a rather matter-of-fact and simple one: If life after death is meant to be a real life in a real world – indeed, even in an eternal real world – then that world must not remain hidden behind a wall of fog which seems to be growing ever thicker. On the contrary, it

must be possible to explain. A real world must be logical and it must be possible to explore – what it consists of, how it works, its connection to the physical transient world and how its environment and inhabitants there live and relate to each other.

I found my long-desired breakthrough in the mid-1990s through Unification Thought. I had already been studying and teaching this subject matter for about 20 years. But at that time, a new chapter had just begun at the *Unification Thought Institute*, as the Institute of Unification Thought is internationally known. Substantial research began into the world that awaits us after our earthly life ends. Members of the institute from all over the world worked on this topic. Theses were written, presented and discussed at international conferences and meetings. I studied and investigated everything I could get my hands on and translated some of these treatises into German. In so doing I put emphasis on the contents being systematically clear and comprehensible.

From 2006 onwards I began gradually to develop and offer my own talks and discussion evenings to the public – an undertaking which proved to be both extremely interesting and educational. Here I would like to thank all those who have helped, with their personal contributions and experiences, to provide a better and more natural understanding of this not always so easily accessible theme. I would also like to thank our son Dominik, who typed up large parts of my lectures into the computer.

Over the years, based on Unification Thought and other sources, my complete lecture series “Life and Eternity” developed – that which in book form, is what you now hold in your hands. The individual sections build upon each other and can be summarised in three

larger thematic groups:

Thematic group one (Chapter 1) begins, with the title ‘Ways to explore the spiritual world’, with a general sifting through the possibilities and obstacles of systematically exploring the spiritual world and its inhabitants. This leads to an initial comparative portrayal, of the structure and modes of functioning of both worlds – the features they have in common and their differences.

That is followed by thematic group two, a detailed middle section (Chapters 2-5) which consciously focusses on the practicalities of life, and deals with four essential questions:

1. If my earthly life is supposed to be the preparation for my eternal life, then how do these two realms relate to each other?
2. If, during my earthly life and for whatever reasons, I have not been able to complete my personal development, are there possibilities to continue that in the next world? Are there opportunities to catch up on omissions, correct mistakes made in the past and complete tasks left unfulfilled?
3. What kind of social structure exists in the eternal world? Will I have to fend for myself? Does my individuality expire and do I dissolve into a sort of ‘all-encompassing spirit’? Will I become something like an angel? Will I still know my parents, my children, my grandchildren? Do marriages and families exist in the eternal world?
4. What about the very core of our human nature: Love? What enables love to surpass time and space? Are there ways to develop love, and, if so, in practical terms what are they? What role

does love play in this and in the next world, and why is it such a central aspect of human life?

The third and final thematic group (Chapters 6 and 7) deals with the two worlds in more detail: that is, in their functions as dimensions of life – namely, *the dimension of life of the earthly world* and *the dimension of life of the eternal world*. In a sort of ‘cosmic biology’ the characteristic features of living beings, which live in each of the two worlds and are adapted to their respective dimension of life, are examined. In this context the special position held by men and women, as the only beings living in both worlds, becomes clear. A fundamentally important consideration is given to the relationship between religion - which represents the search of humankind for inner truth - and science - which represents humankind’s search for outer truth - at the end of the book, thus rounding off the topic “Life and Eternity” under the title: ‘The common future of religion and science’.

I have always been intent on developing and presenting these individual topics in a practice-related way with examples taken from real life. My wish is that readers approach these contents without prejudice, while of course maintaining their own 'critical eye' and basis of common-sense.

How you can benefit most from this book

To look at things in the huge context of a realm of eternal life – that is, earthly/eternal, transient/permanent, mortal/immortal – is not exactly common in today’s professional and everyday life.

Some may well think: That is completely over the top, out of touch with the real world, unrealistic - in any case, not for me. I am a realist. I’ve got both feet on the

ground and live in the here and now. Why should I concern myself with things which, if at all, are meaningful only after my death and which I cannot even see?

On the other hand, we all know that seeing things in a bigger context always opens up new, sometimes unexpected perspectives. It enables us to connect isolated bits of knowledge or ideas: in other words, thoughts, experiences or events which before seemed to be random, singular and unconnected, with as yet unnoticed bridges. Even things seemingly well-known to us may appear in a new, clearer light. Therefore, do not be surprised, that lies in the nature of things. Time and again over the years I have personally arrived at such insights which required me to reconsider what I had come to know and believe, to weigh up old ideas against new, and, if necessary, adjust. However new perspectives are always both unexplored new territory and at the same time, a fascinating prospect.

Of course you can read the book straight through from cover to cover. The division into individual sections and sub-sections however, offers the opportunity to pause and reflect from time to time. Make use of this. Lean back. Take a few slow and deep breaths. Pause. Take a walk in the forest or complete one of your everyday tasks. How does what you have just read feel?

A thought here and there, but also conclusions drawn from the contents of a passage in the text may, at times, require you to turn the pages back and re-read that part before continuing. Take your time! The following chapters will not run away. I hope that this book will benefit you on your very own personal path.

1. CHAPTER WAYS TO EXPLORE THE SPIRITUAL WORLD

In this chapter we will look at:

- **The diversity of already-existing information from and about the spiritual world;**
- **The possibilities and challenges of a systematic exploration of the spiritual world;**
- **The common features and the differences of life in the spiritual world and in the physical world;**
- **How the problem of energy is resolved in the spiritual world;**
- **How we human beings take part not only in shaping the earthly but also the spiritual world.**

1.1 Introductory Thoughts

1.1.1 Unusual Questions

At school and in our everyday life we are often confronted with beliefs that maintain that eternity or a life after death does not even exist. Yet what if our life does not end with death and we find ourselves automatically transported into an eternal world, without being able to do the slightest thing about it? Could we then just think that world away? Would that undo it or

could we just put it aside as ‘not relevant’? I would like to invite you on an exciting exploratory journey, to approach this topic from a serious perspective.

To that end it is helpful, to put the question of the existence of a spiritual world into a framework which enables us to approach it systematically – the framework of a united realm of our earthly and eternal life. This realm of life basically includes the earthly-transient as well as the spiritual-eternal dimension. Should it turn out that the two realms are interconnected or even form a natural unit, it would consequently mean that they can only be understood or explained together. We cannot then just rule out, that accepting the existence of a spiritual world would not also bring about a re-evaluation of our earthly life.

During the course of one’s life everybody arrives at situations where they start to wonder whether death really is the natural end and final goal of our life or whether our life will not, in whatever form, continue. Such questions move into the foreground at times when, for instance, a loved one – maybe one’s mother or father, a close relative, a good friend – passes away, or when some ill fate has befallen relatives or acquaintances. In today’s busy times it appears that such drastic experiences are necessary to make us pause. It often takes something that literally tears us away from our everyday routine, to be able to discover something new.

With regard to these questions, I do, of course, have the option of falling back on a ‘school of thought’ which nowadays appears to be preferred and well established at schools and in the professional field, and thus tell myself: A spiritual world, a life after death, does not exist. When I die, everything goes dark and it’s all over. That was it!

Today’s widespread humanistic-materialistic world-view has been and still is very successful in establishing this kind of outlook. And yet, upon closer inspection, one can’t help pondering over a host of important questions. One of these questions might be, for example: What is the meaning in a person learning, striving personally and career-wise their entire life, gaining professional and personal expertise through great effort with many ups and downs, and then all of this should simply cease to exist when they die?

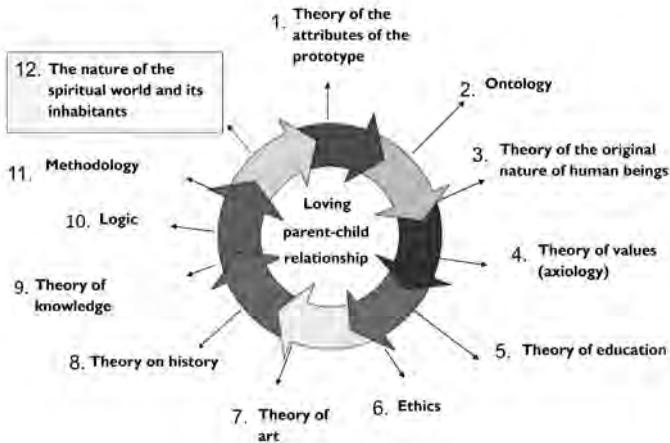


Illustration 1-1: The realms dealt with in Unification Thought

As seen in the illustration above, Unification Thought, which covers also some new philosophical themes, has for several years been dealing with an additional twelfth theme, namely the topic ‘The nature of the spiritual world and its inhabitants’.¹ There have

1 See Unification Thought Institute, *New Essentials of*

already been quite a number of very insightful research-projects into this and it is fascinating to see how Unification Thought tackles this issue.

1.1.2 Sounding out the Possibilities and Obstacles of a Systematic Exploration of the Spiritual World

Before beginning such a project, we need to clarify what possibilities there are in finding out objectively whether a realm of eternal life exists or not. The answer to this question is crucial. Should we come to the conclusion that this realm of a ‘spiritual world’ exists, the next step would be to explore its constitution as well as its significance. Yet, even if the opposite becomes evident, that outcome will naturally have consequences for my life, my way of life and my world view.

Today, we live in an era where science features very prominently, and many people apparently believe that everything needs to be viewed and researched from the material-oriented perspective taken by the sciences. There are scientific studies on just about everything, and time and again we hear ‘scientific research has discovered this or that’ with the underlying message ‘and therefore it is so’. However those findings are often only valid until a new study comes out, which shows that things were different after all.

A spiritual world, life after death, and exploring the

Unification Thought: Head-Wing Thought (Kogensha, 2006); also available in the internet at: <http://www.unification-thought.org/neut/nEssentials.pdf>

realm of “Life and Eternity”, in which the earthly and the eternal dimensions of life are quite naturally connected with each other, seem to be rather incomprehensible ideas for the materialistically oriented fields of science.

A soul or a human spirit which lives forever cannot simply be put on scales and weighed or measured with a measuring tape. The best electron microscope will fail to detect a soul or spirit, nor can the most highly developed telescope explore it; neither can it be discovered in the archaeological findings of human bones. That is why, for today’s natural sciences, life beyond this earthly realm remains something very difficult to define.

Consequently, we must ask the question: ‘Is it possible to prove with scientific means that such things as a spiritual world and life after death do not exist?’ If we are unable to answer this question with a clear yes or no, we should at least leave it open.

1.1.3 Linguistic Confusion

One very big obstacle on this path may be that the general understanding of words and terms used when dealing with topics that go beyond this life, varies greatly. Words and terms, once expressed and communicated, can set off the automatic and unconscious running of whole programs in our heads. Let’s take the term ‘soul’ for example. A Hindu, who automatically associates reincarnation with this word, will use it differently and fill it with different contents than a Catholic Christian, for whom the whole issue of reincarnation does not exist and who, therefore, links very different contents and characteristics with the term ‘soul’.

On closer examination, not even the term ‘physical world’ is unambiguously resolved, not to mention that of a ‘spiritual world’. What is matter? Where does it begin? Is there ‘matter’ in the spiritual world, a substance which an immortal soul consists of, for instance? Scientists are seeking to get to the bottom of what caused the appearance of the material world at the large European research centre CERN (European Organization for Nuclear Research), situated near Geneva. We are speaking here of a 3-billion Euro project. In a 27 km long tunnel, 100 metres below the surface of the earth, a particle-accelerator was built, with which the situation at the time of the big-bang is to be explored in order to better understand the origin of matter.

What then is the physical world? Where are its boundaries? Where does matter begin and where does it end? A great number of questions are still unanswered with regard to these issues. What is the spiritual world? What are spirits? When people hear the word ‘spirit’ many might associate it with a poltergeist or think about haunted castles in England. But what is a spirit being? Do angels exist? If we humans live on after our death, in which form could that be? What substance does a world in which we are supposed to live forever consist of? There are also a wide variety of perceptions of what the concepts heaven and hell stand for. What is life? What is death? Are these simply biological processes? How does life come about? What is the meaning of life?

The use of such terminology evokes certain ideas and images in people which are strongly imprinted by their respective cultures and world views. This can lead to considerable confusion and misunderstandings.

Moreover, existing information about the spiritual world and life after death, as we know it from Holy

Scriptures of various religions, from mystics and seers, but also from books which have been dictated to spirit mediums by persons who have died and live in the other world, appears to many people as rather chaotic, contradictory and impossible to systematise.

In order for us to be able to look at this difficult topic objectively, I propose a three-step-approach. The first step consists of collecting intercultural, already existing data from and about the spiritual world, which has been accumulating, up to this day, in the religions and cultures of all continents.

Step two would be to identify and combine this knowledge about the spiritual world and its inhabitants, for the purpose of enabling continuous, systematic research.

The third step would consist of a systematic review of the knowledge about the spiritual world and its inhabitants, as well as the development of necessary and more advanced tools to enable research into the spiritual world. This is an important point, since it is not possible to explore the spiritual world with the same equipment commonly used in today's natural sciences. Perhaps you have come across the following short story: An astronaut and a surgeon meet. The astronaut says: 'I've already been on the moon ten times, but have never met a god, angels or deceased people nor even seen them from afar. God, angels and any deceased people living in an eternal world do not exist.' The surgeon replies: 'And I have opened up so many brains, and never yet seen any thoughts.'

The fact that we cannot detect certain things with the equipment available does not at all mean that they do not exist.

1.2 Collecting Cross-Cultural, Already-Existing Information from the Spiritual World and About the Spiritual World (Step 1)

1.2.1 Concepts about a Life After Death Existed and Still Exist in Virtually all Cultures

Cults of the dead, ancestor worship, ritual acts, commemorative and holy days and the like, have existed in numerous cultures since the beginning of human history. Think, for example, of the cults of the dead in Egypt, with the Incas or the Aztecs, the ancestor worship in Africa, in Madagascar or in ancient China, or the Etruscans. With Etruscans, the journey into the hereafter happened in various stages: parting, the course of the journey, arrival and being welcomed. On the journey there, one encountered - according to their beliefs - malicious, as well as helpful demons (spirit beings) and thus provisions had to be made for that dangerous journey. People paid here on earth in preparation for a 'good journey' into the next world.

Burial mounds – often including burial objects – do not only exist in Europe from the Stone Age up until the Dark Ages, but can also be found in China and in the culture of Native Americans. These rituals, too, arise from the concept that burial objects such as tools or food will be needed in the next world.

In 2007, a fascinating exhibition took place in the Kuenstlerhaus (House of Artists) in Vienna, Austria: The terracotta army from the mausoleum of Qin Shihuangdi, the first emperor of China, was on display. He had huge armies of soldiers and protectors baked in terracotta who would support him in his rule in the next world. The Japanese celebrate a sort of ancestors' day once a

year, during which they put food on graves. In Europe, we decorate graves of our deceased, especially on All Soul's Day (2nd November, when Catholics remember their deceased).

1.2.2 Being a Scientist Does Not Necessarily Mean Having to Deny God

Many people nowadays seem to think that being a scientist is synonymous with a denial of God.² Remarks made by renowned scientists and scholars however, show that this is not the case. The German physicist and Nobel Prize winner Werner Heisenberg (1901-1976), for example, made the following remark:

*'The first gulp from the glass of the natural sciences will turn you into an atheist; but at the bottom of the glass God is waiting for you.'*³

I believe that scientists who are questioning things will eventually arrive at a point where they say to themselves: 'At this point I can only take my hat off, I can't go any further.'^{4 5 6} An observation made by the German scientist, author and philosopher Georg Christoph Lichtenberg, which certainly still applies today, is as follows:

'When we look at nature we don't see words; we only

2 Cp. Hans-Peter Dürr, *Auch die Wissenschaft spricht nur in Gleichnissen*, 7th edn. (Verlag Herder GmbH, 2010).

3 Forum Religion 5, *An Gott glauben*, ed. W. Trutwin (Patmos Publishing, 2000), p. 99.

4 Cp. Pim van Lommel, *Endloses Bewusstsein: Medizinische Fakten zur Nahtoderfahrung*, 4th actualised edn., trans. by Bärbel Jänicke (Patmos Publishing, 2012).

5 Cp. Dinesh D'Souza, *Leben nach dem Tod* (Arkana, 2011).

6 Cp. Dürr, *Geist, Kosmos und Physik: Gedanken über die Einheit des Lebens*, 3rd edn. (Crotona Publishing, 2010).

ever see the first letters of the words and so, when we want to read them we find that the new so-called words are once again only the initial letters of other words.'⁷

In June 2005 the Viennese social philosopher Norbert Leser, in a guest commentary in the Austrian daily paper *Die Presse*, cites the physicist Herbert Pietschmann (born 1936):

*'As a physicist I feel upset and even hurt when my science is misused to provide pseudo arguments for the sake of nihilism, materialism or atheism.'*⁸

Wernher von Braun (1912-1977), once questioned on the topic of 'life after death', allegedly answered: *'Science has discovered that nothing can just disappear without a trace. Nature does not know annihilation, only transformation. Everything that science has taught me and is teaching me still strengthens my belief in a continuation of our spiritual existence beyond death.'*

Emanuel Swedenborg (1688-1772), a very successful Swedish scientist, realised at the age of 59 that he was clairvoyant: he foresaw the fire of Stockholm. This experience led him to accept his spiritual senses. Afterwards, he wrote several books on the spiritual world which are published by the Swedenborg Society. His most famous work carries the title *Heaven and Hell*.⁹

Numerous scientists concentrate their efforts on in-depth psychology and psychoanalysis. The Viennese Sigmund Freud (1856-1939) is very famous for this;

7 Georg Christoph Lichtenberg, *Sudelbücher, Heft J*.

8 Norbert Leser,

http://religion.orf.at/projekt02/news/0507/ne050718_leser.htm,
(May, 2012).

9 *Heaven and Hell*, 1st edn., trans. by John C. Ager (A & D Publishing, 2007).

however, his work is based on a materialistic world view taken from the ideas of Karl Marx and Charles Darwin. One aspect, which is not insignificant in connection with this world-view, is the criticism of religion. Freud bases his psychology on other principles, not on the existence of a hereafter as taught by religions.

We must also mention Bert Hellinger (born 1925), whose book *Love's Hidden Symmetry* demonstrates just how important relationships and their order are.¹⁰ Hellinger studied theology and psychology as well as theory and methodology of education, was a member of a religious order and, whilst working as a missionary in Africa, learnt a great deal about family connections, which led him to draw conclusions on certain problems. He had realised that through the relationship between a man and a woman a whole new level of love was possible which he would not have been able to access in celibacy. So, he left the order and married. It is characteristic for Hellinger's 'family constellations' that in his interpretation of how illnesses and healing occur, he includes the situation of those who have passed away.

1.2.3 Reincarnation

Many of us know about reincarnation from Hinduism and Buddhism. Since ancient times, people in India have been and still are convinced that every human being reincarnates. This means that, at longer or shorter intervals, a person keeps being reborn into a new earthly body. Even in our latitudes large areas of esoteric knowledge are influenced by the world-view of

10 Bert Hellinger, *Love's Hidden Symmetry* (Zeig Thucker & Theisen Publishers, 1998).

reincarnation. The notion of rebirth can, however, also be found within the mystic traditions of the Abrahamic religions, such as in the Kabbala of Judaism.

1.2.4 Supernatural Abilities

There are, of course, people who possess ‘supernatural abilities’. These abilities are particularly paraded much more openly in England and America than in the Christian Catholic stronghold of Europe’s southern parts. In times gone by, books on this topic have often been forbidden by the Catholic Church claiming that it was nobody’s business to occupy themselves with such spiritual things. Nevertheless, phenomena such as telepathy, the hearing of voices, clairvoyance and the like, do, as a matter of fact, exist. We can also find extensive literature about supernatural perceptions such as the seeing of auras.¹¹ Since the established big churches take a rather sceptical stance towards an open consideration of the spiritual world and life after death beyond their theology, esoteric circles dominate this field.

1.2.5 Films About the Spiritual World and Life After Death

During the last few years and decades many films have been produced dealing with this topic. Even Hollywood took on the theme. The book and film of *What Dreams May Come* are very revealing and provide detailed insights into the happenings beyond the earthly life. Other films such as *The 6th Sense*, *Ghost*, *City of Angels*, *Dragonfly*, *Heaven Can Wait*, *The Five People*

11 Cp. Pete Sanders, *Das Handbuch übersinnlichen Wahrnehmung*, 7th edn. (Windpferd Publishing, 2006).

You Meet in Heaven, My Old Friend Fritz, As Long as You're Near Me, Meet Joe Black, and also, of course, the TV series *Charmed*, deal with the topic of life after death, each in their own way.

1.2.6 Transcommunication Research

Another phenomenon is that of communications from and with the beyond, a kind of radio-telephone system with the other side.^{12 13} In this process, persons in the world beyond are asked questions, and their answers are actually captured on tape or on film. It does not work equally well all the time and the answers are not always easily comprehensible; it is, however, a relatively well-established practice which can help people to sort out unfinished business, especially if their family member died suddenly through an accident or some catastrophe. Bringing unfinished matters to a conclusion can be of great relevance to both those left behind as well as those whose life on earth ended unexpectedly.

1.2.7 Mysticism

All religions contain elements of mysticism.¹⁴ The word is derived from the Greek *mysticós* and means of unknown cause and nature. It is, therefore, not unfounded to say that not only religions, but also theories, such as, for example, the theory of evolution or the theory of Marxism, contain their fair share of

12 Cp. Horst Rudolf Loos and Herbert Josef Spirik, *Nachrichten aus dem Jenseits* (Ennsthaler Publishing, 1996).,

13 Cp. Holger Sauer, *Technik der Tonbandstimmen, Videobilder und Transkontakte*, 3rd edn. (Sauer Publishing, 1999).

14 Cp. Wulfgang von Rohr and Diane von Weltzien, *Das große Buch der Mystiker* (Goldmann Arkana, 1993).

mysticism. Additionally, there is Tibetan mysticism, the mysticism of numbers, Jewish mysticism, etc. Well known Christian mystics are, to name but a few, Hildegard of Bingen, Master Eckhart, Angelus Silesius, Bernard of Clairvaux, Teresa of Avila, Julian of Norwich, Nicholas of Flüe and Dionysius the Areopagite.

1.2.8 Reports on Near-Death Experiences

You have probably heard or read about reports from people who have had near-death experiences. Raymond Moody,¹⁵ Elisabeth Kübler-Ross and others have collected a huge amount of material,¹⁶ taken from interviews with people who have seen into the spiritual world, or with people who are close to departing into the world beyond or who have had near-death experiences.¹⁷

As we have seen, there is a wide range of material available on the topic of life after death and the eternal world. We often hear people say that there is nothing, but there is quite a lot out there. In large book stores, in the section for mysticism, for instance, we can find shelves full of books about angels. Angels seem to have high-season at this time. Nonetheless, there is much, much more to find there, amongst which are also some quite specific, mediumistic messages from the beyond, as in the book with the interesting title *The Dead are*

15 See Raymond Moody, *Life after Life* (London: Rider, 1975).

16 See Elisabeth Kübler-Ross, *The Wheel of Life* (Simon & Schuster, 1997), *Sehnsucht nach Hause* (Silberschnur, 1997), *On Life After Death* (Celestial Arts, 1991), *On Death and Dying*, 40th anv. edn. (Routledge, 2008), etc.

17 Cp. Betty J. Eadie, *Embraced by the Light*, new edn. (Element, 2003).

Often Very Alive,¹⁸ or *Life on the Other Side*,¹⁹ *Looking into the World Beyond*,²⁰ and many more.

1.2.9 Training Courses to Further Mediumistic Abilities

If a person is gifted with an ability he or she can, principally, develop it further. Therefore, it is not only musical talents or skills as a craftsman that can be developed through training, but also the ability to work as a medium. In England and America such training courses exist and finish with a diploma. One can also visit spiritualist churches there, where a medium does a sort of channelling. Dead people may get in touch with the medium and, with the medium's help, make contact with a person in the audience. Sometimes making this contact is easy, sometimes it is difficult, especially when the person here and the person in the other world who wants to deliver a message don't know each other.

1.2.10 Descriptions of the Structure of the Spiritual World and How it Functions

Furthermore, we have reports on spiritual experiences at our disposal which very clearly describe how the spiritual world is structured and how it functions. How does the spiritual world work? What is spiritual matter composed of? How is it made? How do flowers and landscapes in the spiritual world come into

18 Renate Scheller, *Tote sind oft sehr lebendig*, 1st edn. (R. G. Fischer Publishing, 2001).

19 Sylvia Browne, *Jenseits-Leben – Berichte eines Mediums aus der geistigen Welt* (Goldmann Arkana, 2002).

20 Karina Traxinger, *Der Blick in die geistige Welt – ein Medium berichtet vom Jenseits* (Magic Buchverlag, 2013).

being? Can flowers and animals grow in the spiritual world, multiply and die or do they remain unchanged? Are they made up of cells which continuously divide, and a body which grows old and dies one day, or do they consist of entirely different substances? How does one feel and experience life in the eternal world?

At this point I would like to particularly draw attention to Robert James Lees' three volumes *Through the Mists*, *The Life Elysian* and *The Gate of Heaven*,²¹ but also to *Life in the World Unseen* and *More About Life in the World Unseen* by Anthony Borgia,²² and *A Wanderer in the Spirit Lands* by Franchezzo.²³ These books are written in a fascinating way and are extremely informative. Their detailed descriptions of journeys and situations are easily remembered. All three of these authors have dictated their messages to people with mediumistic talents here on earth. I have often heard people say: 'Nobody has ever come back from the spiritual world; how then should we know whether life really continues after death or not?' Reading these books is an opportunity to find out something about the next world.

1.2.11 The Holy Scriptures of the World Religions

Furthermore, we know about the holy scriptures of

21 Robert James Lees, *Through the Mists* (Sanders & Co. UK Ltd, 2008), *The Life Elysian* (Sanders & Co. UK Ltd, 2008), *The Gate of Heaven* (Sanders & Co. UK Ltd, 2009).

22 Anthony Borgia, *Life in the World Unseen*, English version available online at <http://www.angels-light.org/english/svetelna_knihovna/en_life_in_the_world_unseen.htm>

23 Franchezzo, *A Wanderer in the Spirit Lands*, 1st edn. (Radford: A & D Publishing, 2007).

the world's religions, which to a greater or lesser extent also provide insights into the occurrences in the spiritual world and into life therein, such as the Torah, the Bible, the Koran, and, of course, the Upanishads, scriptures of Hinduism and Buddhism, and others. Andrew Wilson's book *World Scripture* is a lucid book of reference on what each of the holy scriptures of a variety of religions has to say on topics such as birth, life on earth, life after death, etc.²⁴

1.2.12 Recent Messages and Reports from the Spiritual World

In addition, there are quite recent messages and reports from the spiritual world. Some of them are from Sang Hun Lee, who passed into the spiritual world in 1997. In the final words of his first book titled *Life in the Spiritual World and on Earth* he says:

'The laws of the spiritual world are absolute and cannot be changed. They are eternal. The key to the spiritual world lies in the quality of our life on earth. In order to reach the required standard of the spiritual world, live each moment so that it becomes a preparation for the spiritual world. Weigh each action carefully and ask yourself: Where will it lead me to in the spiritual world? If we deviate from heavenly law in the physical world we will be trapped in the next world and not able to escape. Heavenly law then works like a trap.'

24 Andrew Wilson *World Scripture: A Comparative Anthology of Sacred Texts* (New York: Paragon House, 1998) ; also available at <<http://origin.org/ucs/ws/ws.cfm>>.

1.2.13 Collecting Treasures in Heaven

The Bible also gives us an urgent warning:

'Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also' (Matthew 6: 19-21).

If we want to start collecting treasures in heaven in this world we need to know more clearly what we mean when talking about heaven.

The study of and research into a reality beyond this earthly realm has already led to the development of manifold traditions in the various cultural circles, as well as in the fields of philosophy and psychology. The examples mentioned here are but brief introductions and are meant to inspire further personal study.

1.3 Identifying and Compiling the Knowledge about the Spiritual World and Its Inhabitants to Facilitate Further Systematic Research (Step 2)

The next step is to compile the wide variety of knowledge from and about the spiritual world, which various cultural realms and reports offer.^{25 26} This is essential in order to enable a systematic approach in its

25 Cp. Dietmar Först and Dietrich Steinwede, *Jenseitsmythen der Menschheit*, 1st edn. (Patmost Publishing, 2005).

Steinwede/Först, *Die Jenseitsmythen der Menschheit* (Patmos Publishing, 2005).

26 Cp. Beat Imhof, *Wie auf Erden so im Himmel* (Aquamarin Verlag, 2012).

research and prevent us from getting lost in a constantly intensifying fog.

If, for example, you read one of the books that the English Monsignor Robert Hugh Benson dictated to the medium Anthony Borgia, the spiritual world therein appears as a very delightful environment to live in.²⁷ So you imagine the spiritual world to be like that, until you might read Franchezzo's *A Wanderer in the Spirit Lands* – a report which he dictated to the medium A Farnese – then you may come to the conclusion that a completely different world is portrayed there. Such differing reports do not help in getting a clearer idea. The information appears more like a puzzle that first needs to be put together. And indeed, we are not talking about a two-dimensional but rather a many-layered and multi-dimensional puzzle here. This means that the spiritual world consists of lower and higher realms and levels which differ greatly from each other – factors which are essential in order to gain a basic understanding.

Robert James Lees (1849-1931) describes very specific areas and experiences in the spiritual world. His books allow us a view of life there as he personally experiences it.²⁸ There are other levels and realms, though, which are beyond or below the ones he describes, or which are very far away and not accessible to him.

We know of reports from authors who move mainly horizontally, maybe on one or two levels, and from those who move between higher and lower realms. The latter reports are often from highly developed spirit

27 Borgia, *Life in the World Unseen* and *More About Life in the World Unseen*.

28 Lees, *Through the Mists, The Life Elysian, The Gate of Heaven*.

people who have received the mission to go to lower realms to help those there.²⁹ Sang Hun Lee is one such very highly developed spirit person who reports having been given such tasks. He was able to not only visit Marx and Stalin but even invite them, for a short time, to his house.³⁰ They were very surprised at what they saw and experienced. Nevertheless, they were not able to remain in that high realm but had to return to their own level. Lee describes in his book *Life in the Spiritual World and on Earth* that he had the task of visiting numerous personalities, such as the founders of the great religions and patriarchs of the Old Testament era – even Adam and Eve, but also Marx, Lenin, Stalin, Hitler and others – and convey messages to them.

It may not always be easy for one person alone to properly arrange such reports in order. With a bit of help, though, it becomes easier.

Where, for instance, would one order the practice of ‘ouija boards’? Or where to place the revelations of the Bible or other holy scriptures? It is important not to get mixed up in these realms, otherwise we lose our orientation and complete confusion can result.

There are several criteria which can help us to rank such reports and descriptions, yet one of the most decisive is clearly whether the spirit person giving the report is able to move vertically. Spirit people from higher realms can descend to the lower levels and often have a mission to fulfil there. Spirit people in the lower and lowest realms, however, are trapped in their

29 In Unification philosophy the deceased are called ‘spirit people’ and not ‘spirits’ as the word ‘spirits’ can have all kinds of meanings.

30 Lee, *Life in the Spiritual World and on earth*.

situation and cannot move into higher regions without help.³¹

1.4 Common Features and Differences Concerning Life in the Spiritual World and Life on Earth (Step 3)

What conclusion can we draw from the vast variety of information received and what image of the spiritual world do we receive? Dr Andrew Wilson from the Seminary for Unification Theology in the USA worked out ten very distinctive points in his essay entitled ‘Research into the Ontology of Spirit World and Spirit Persons in Unification Thought’, which I will refer to in the following summary.³²

1.4.1 Human Life Continues After Passing into the Eternal World

The aforementioned reports largely agree on one point: Our lives continue after passing into the eternal world. Our life does not end with our death in this world, not even for those who believe the opposite.³³

A very interesting quote from the Swedish scientist and seer Emanuel Swedenborg, as paraphrased by Kerry

31 Borgia, *Life in the World Unseen*, Chapter 16: ‘The Lowest Realms’.

32 Wilson ‘Research into the Ontology of Spirit World and Spirit Persons in Unification Thought’, <<https://www.journals.uts.edu/volume-v-2003/42-research-into-the-ontology-of-spirit-world-and-spirit-persons-in-unification-thought>>

33 Cp. Nora Spurgin, *Insights into the Afterlife: 30 Questions on What to Expect* (Women’s Federation for World Peace, 1994).

Pobanz, points to the same conclusion:

*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.*³⁴

Swedenborg lived more than 200 years ago.

Assuming life continues after death, there are three essential questions which need to be answered, but can only be dealt with in more detail in the second chapter. The first question is: What do we have here, that does not exist there? That is: What do we lose through death? The second question is: What exists there that does not exist here? In other words: What do we gain by departing from this world? And, the third question is: What exists here as well as there? That means: What remains the same? In the second chapter we will primarily explore these three simple yet important and fascinating questions.

1.4.2 In the Spiritual World Energy Flows Directly From God Who Shines Like a Sun of Love, Illuminating and Governing Everything

This section deals with the issue of energy in the spiritual world. Energy production is, without doubt, an important theme in the earthly world, not only for physicists but also for the economy, for technology, electronics, etc. We all need energy so that we can live

34 Cp. Kerry Pobanz, *Life in Eternity: Human Beings in the Spirit World* (Kerry Pobanz, 2013), p. 43.

and act. In Austria, we live in a country that can produce energy from wind and water. Over several years, enormous parks with hundreds of windmills have been developed in the north-eastern plains near the Hungarian border. Energy is also, of course, a big issue in the spiritual world. Is there something like pure spiritual energy? How are beings and life in general, provided with energy there?

For our body to live and perform in this physical world a purely spiritual energy does not suffice. We absolutely need a regular supply of energy derived from food and our environment. Do we have to eat in the spiritual world, too? According to reports it is not absolutely necessary there. In this regard the eternal world clearly differs from the earthly one, where energy from food sources is indispensable in order to maintain life. For the upkeep of our bodily functions here on earth, we need light, air and an appropriate temperature, as well as food, whereas in the spiritual world, it has been reported, that we breathe and live on the basis of love.

The authors who describe higher levels in the spiritual world agree that energy there flows directly from Godⁱ, who shines like a sun of love to illuminate and reign over everything. They hence describe the state of being distant from God as a terrible state of darkness and coldness, of not being free, a state of insecurity, distrust and other similar feelings. According to reports, God cannot be identified as a being with a substantial body, even in the spiritual world; instead God appears as light. Sang Hun Lee describes Him as an enormous bright ray of light. Just as the sun provides all the energy for our life here on earth – as well as for the plants and animals that we eat – so too is God the provider of all energy in the spiritual world.

1.4.3 The Spiritual World is a World of the Manifestation of Thought

The aforementioned spiritual authors also agree on the following point: Thoughts are tangible spiritual substances. As was already pointed out in the example of the surgeon who had not yet seen any thoughts, not being able to see them does not mean that thoughts do not exist. The observation of how we affect change in the world, forces us to admit that change occurs according to our thoughts and ideas. Spiritualists often describe the spiritual world as a place where things happen with the speed of a thought, and where someone's thoughts can instantly move or materialise things.³⁵ This is, of course, only possible for spirit persons who are highly developed and thus free. Spirit people in the lowest realms of the spiritual world possess no or very limited freedom. The realms I am referring to here are those which, in religious circles, are portrayed and understood as hell. The spirit people who dwell in those levels are not able to do the things they would like to do.

In his book *Life in the Spiritual World and on Earth*, Section II, Sang Hun Lee describes this situation as follows:

Even though the spirit world appears to be the same as the visible phenomenal world, the possibilities in the spirit world cannot be compared with the possibilities in the physical world. For instance, in the phenomenal world, form and physical location limit a car, but in the spirit world, a car's form can be changed at will. Its direction of movement is also free. The car moves with a

35 Borgia, *Life in the World Unseen*, Chapter 3: 'First Experiences'.

*driver's thought and can even pass through a mountain in a moment. It can move as freely as in fantasy movies or science-fiction travel, which children like very much. Even though the movement of cars may look chaotic, because they are all adhering to spiritual law, there are no accidents at all.*³⁶

As we can well imagine, the concept of time in the spiritual world cannot be compared with the concept of time on earth, but time does exist in the spiritual world.³⁷ It has to exist; otherwise there would be no change and no development possible. There would be no movement from higher spheres into lower ones and no growth from a lower level into a higher one. Lee recounts seminars held in the spiritual world. He tells us how he invites people to these seminars, how they experience them and what they say about them afterwards. There must, therefore, be a concept of time, since there was a time before the seminar, during the seminar and after the seminar. That concept of time, however, is not the same as we have here in this world, where the rhythm of day and night is set by the rotation of the earth around its own axis. Any change, be it in this world or the next, involves time; there is a before and an afterwards.

We have already mentioned that the spiritual world is a world of the manifestation of thought. This means that in heaven, thought and action are one. The apostle Paul writes in his letter to the Romans:

'For I delight in the law of God in my inmost self but I see in my members another law at war with the law of

36 Lee, *Life in the Spiritual World and on earth*.

37 Borgia, *Life in the World Unseen*, Chapter 14: 'Time and Space'.

my mind and making me captive to the law of sin which dwells in my members. Wretched man that I am!' (Romans 7:1924).

Here, thought and action are not one. They constitute rather the wearying, all-paralysing conflict which can also be found in the lower and lowest realms of the spiritual world (Matthew 3:24).

The high realms of the spiritual world, where thought and action are one, are what Sang Hun Lee calls 'heaven'.

He reports: *For example, if I think, "Today what kind of meat will I eat, what do I want to eat?" with that thought simultaneously a huge feast will appear before me. Also, if I think, "Today where do I want to go, who do I want to see?" I'm already there.*³⁸

That is what the unity of thought and action looks like. Here, in this world, a process or development is needed which lies between thought and action. If I want a festive meal, then it needs to be prepared first and the table must be laid. In the high regions of the spiritual world these processes of preparation are apparently not necessary. There thought and action are one.

In contrast to that, hell is 'a state that cannot be imagined in heaven. In hell you endure hunger and suffering; there is jealousy and discomfort. Due to such suffering, fighting cannot be avoided. Everyone feels uncomfortable'.³⁹

There is an unbridgeable gulf between wanting and doing in those lower realms. People there are stuck as in a prison. It may be compared to criminals here on earth who are imprisoned and thus deprived of their freedom.

38 Lee, *Life in the Spiritual World and on earth* p. 16.

39 Lee, *Life in the Spiritual World and on earth* p. 17.

*In heaven you have the freedom to follow your mind, but in hell you can't do a single thing according to your own will... People on earth cannot imagine how bad hell really is.*⁴⁰

...writes Sang Hun Lee.

If an earthly person lives a very self-centred, earthbound life devoid of any spiritual content, focusing only on their own physical well-being - and, for example, finding the thought of not having three meals a day unimaginable - then they are already impeded on earth due to a lack of eternal, spiritual values. The narrowness of one's own imagination then becomes like prison bars.

However, people whose spirituality is highly developed and live a selfless life - fasting for the sake of others or for a higher purpose, sacrificing themselves rather than just caring for their own well-being - will then experience much more freedom in the spiritual world. They did not get caught up in the narrowness of a self-centred mind, even while on earth. Instead, they loved and helped their fellow human beings, thus becoming spiritually free and mobile. Why should such free spirit persons not be able to hold a feast for themselves and others, even though food is not essential for survival or as nourishment for the body? Where are most business deals made or relationships established? During a meal. Grill parties, wedding receptions or birthday dinners are, beyond their immediate purpose, social events where people meet, converse and strengthen relationships. Even in this world people don't just meet for the sake of food.

40 Ibid.

1.4.4 The Changeability of Form in the Spiritual World

Andrew Wilson describes angels as capable of changing their appearance and size at will.⁴¹ In drawings, for example, the archangel Gabriel is often depicted as a very beautiful woman with wings, although by name he is male. According to reports, angels are able to present themselves in a way that attracts attention. There are many such accounts.

Borgia talks about a very specific change of form when he writes:

‘Those of us who are old or elderly when we pass into spirit will return to our prime-of-life period.’⁴²

Let’s take a grandmother, aged 96, only able to walk with a stick, or maybe a person who has been bed-ridden for many years: Will they become even more fragile or stiff once in the spiritual world? No, that cannot be so. It is a bit of an absurd question to ask how long eternity lasts, but if we are meant to spend all of eternity in the spiritual world, that world has to be even more real than this physical one, which, after all, is a transitory realm for us. It appears that many people strive to establish themselves on earth as though they could remain here forever, but such is not the case. On the contrary, it is wise to prepare oneself for life in the spiritual world.

Even spirit people who are poorly developed or downright evil can grow and reach a higher stage. A higher spiritual development is accompanied by changes

41 Wilson ‘Research into the Ontology of Spirit World and Spirit Persons in Unification Thought’, p. 3.

42 Borgia, *Life in the World Unseen*, Chapter 19: ‘Spirit Personalia’.

in the spirit body. Highly developed spirit people have a very light and agile spirit body. They are beyond time and space; movement happens at the speed of thought, much faster than the speed of light. If the spirit body is very dense, heavy and plump, movement is limited. The more spirit people, who were once evil, develop spiritually, the more their appearance adjusts to that of an ideal human being.⁴³

Contrary to the physical world, where the outer form of a being is fixed by its material structure and is independent of its internal state of soul and mind, form in the spiritual world is much more expressive and rather reflects the internal being.

1.4.5 Humans and Angels Live Forever

This is a very important realisation. Independent from a possible change of form through further spiritual development, humans and angels live forever, deeply anchored in their unchanging essence. Death in the spiritual world means a spiritual death; it does not mean the end of one's existence.

A spirit person in hell can be killed over and over again but he or she will never be dead.⁴⁴

There are reports from the spiritual world where a person murdered someone else, and, since both are in the spiritual world, keeps on killing them, yet the victim cannot die. They can never be dead. There are countless such prisoners in the lower realms of the spiritual world and people experience all kinds of spiritual attachments, as described by Franchezzo. That is why there is ultimately no such thing as an escape through suicide.

43 *More About Life in the World Unseen*, p. 27.

44 Franchezzo, p. 97.

People may be able to kill their own body and thus end their life here on earth, but they are, in the end, not dead. Through killing themselves, they can only destroy their physical body, yet in doing so they merely take away the very thing they needed to be able to solve the problem at hand. In future chapters we will talk in more detail about the very important role our physical body plays in solving spiritual problems.

1.4.6 The Spirit Body Can Consist of Various Levels and Densities

There are people with the ability to read the aura of a living or spirit being. What do they see? Earthbound people are surrounded by an astral body which is very dense compared to the light bodies of those beings in the higher realms of the spiritual world. There are spirit people who are very attached to earthly needs. For example, if a person suffered from an addiction during their earthly life – let's say he or she was an alcoholic – then his or her whole life was consumed by one desire: alcohol. That desperate need for alcohol can be buried so deep in a person's soul, and be so strong, that all other needs are pushed to the background. The most important thing for an alcoholic is their regular alcoholic intoxication.

At the time of my childhood, it was customary to first lay out a deceased person in their own house and only bury them two or three days later. There was a man who was an alcoholic. The dead body of that man reeked so badly that we children kept away from it. What happens to the spirit of such a person after death?

We know how very strongly withdrawal symptoms can affect the person in question, since long-established cravings often work like uncontrollable reflexes. After

such a person's death, where in the spiritual world will he/she go? Into the higher spheres of the spiritual realm where people live who have developed their ability to love and sacrifice for others, and who have thus gained spiritual mobility and freedom? No! He will do what his spirit-self has become accustomed to and trained to expect during his life on earth. He will hang around drunkards or places where people consume excesses of alcohol. He will encourage people to drink more, so that he can partake in their intoxication. Such a strong fixation on alcohol or any other drugs and habits within a person's soul continues after their transition into the next world. A person suffering from such an addiction cannot become free from it, even after leaving this world; they remain trapped in a sort of limbo until spiritual liberation and development into a higher self has taken place. How this system works in detail will be elucidated in Chapter Three.

*'Astral bodies of every kind are the intermediate degree of materiality between the gross matter of earth and the more ethereal matter of the spirit world, and we talk of a soul clothed in its astral envelope to express that earthbound condition in which it is too refined or immaterial for earthly existence, and too grossly clad to ascend into the spirit world of the higher spheres or to descend to those of the lower.'*⁴⁵

In the high realms of the spiritual world the spirit body is light and refined, free and agile. There is no time and no space; everything happens at the speed of a thought.

In the low realms, the body and the environment of the spirit act as a prison in which the spirit is trapped.

45 Ibid, p. 73.

‘When a spirit resurrects to a higher realm, it leaves behind its old body, which, lacking an animating soul, decays into the atoms of that realm. Then it takes on a new body.’⁴⁶

That means that even a slight change into a more elevated spiritual level will cause a very low spirit person’s old and rather dense body to be discarded and replaced by a new, finer bodily frame. His or her old body ‘dies’ there, as it were. This process can be repeated until the person has grown beyond his or her earthbound needs and has reached the highest stage and become light and agile.

1.4.7 There is No Reproduction in the Spiritual World

Has anybody ever heard of angels in the spiritual world having children and families? If I regard myself in the context of eternity, it becomes apparent that the time period offering the opportunity to have children is very short, maybe forty to sixty years. It may be slightly longer for men, shorter for women. Whether or not one has children within this very short time span makes all the difference. Only children enable us to become parents and to establish the school of love we call family.

Contrary to the physical world, there is no reproduction in the spiritual world - no procreation of descendants. Reproduction is a unique privilege given to our physical body and our existence in the physical world.

Where then do the flowers, birds and other animals in

46 Wilson ‘Research into the Ontology of Spirit World and Spirit Persons in Unification Thought’, p. 4.

the spiritual world come from? Do the birds nest and raise their young? Birds cannot reproduce in the eternal world; neither can deer, nor rabbits nor penguins. The English Monsignor describes in a fascinating way how flowers and trees are made by people there. Flowers and trees do not grow from seed; they are formed by spirit people, who are skilled in the art of the production thereof.⁴⁷ There is nobody gathering seeds and planting them in soil, not just because soil is non-existent there but because growth and reproduction follow the principle of circulation which governs the earthly world. There is no reproduction in the spiritual world.

Emanuel Swedenborg writes with regards to human beings: ‘Marriages in heaven differ from the marriages on the earth in that the procreation of offspring is another purpose of marriages on the earth, but not of marriages in heaven [...]’⁴⁸

1.4.8 Human Beings are the Co-Creators of Their Environment

In the spiritual world everybody creates their own environment. In a way, of course, we can observe this happening in this world as well. People build their house, furnish their home so they feel comfortable in it and lay out their garden to their liking. Each community designs its own network of roads and paths. In the spiritual world this happens even more substantially. A spirit person does not necessarily enter an already established realm; in other words, he or she does not inevitably arrive in an already existent environment after leaving earth. It is rather that spirit people

⁴⁷ Borgia, *More About Life in the World Unseen*, pp. 39-44.

⁴⁸ Swedenborg, p. 158.

themselves actively co-create their sphere, with whatever experiences, preferences, problems and qualifications they have brought with them from the physical world – or, sometimes, they even create something new.

Since when do Buddhists exist in the spiritual world? Have they always been there? No. They arrived with the first Buddhist. What did the first Buddhist do? He took his Buddhist ideology, his Buddhist world view, according to which he had lived here on earth, with him into the spiritual world and so established something which had not been there before. The Christian realm, which was created with the arrival of the first Christians in the spiritual world, is therefore one of the more recent spheres introduced into the world hereafter.

Before there were Buddhists, Jews, Christians, Muslims and other faiths on this earth, those realms did not exist in the spiritual world either. They were created there only through the arrival of the first Christians, Buddhists, Muslims, etc.

How did hell get to the spiritual world? Was it originally created by God as a place for bad, disobedient or underdeveloped people? Was God, at the time of planning and creating the spiritual world, already setting aside a vast area for hell, big enough to accommodate the millions and multi-millions of humans who have lived on earth through the many hundreds and thousands of years? No. The hell in the spiritual world is nothing but the hell that human beings have brought with them from earth.

Not only did God become distant from Adam and Eve on earth after they broke away from him, but Cain, their first son, killed their second son, Abel. Through Adam and Eve and Cain and Abel a very real hell was created here on earth. Because hell originated on earth

and was taken from here into the spiritual world, it cannot be resolved only in the spiritual world. On the contrary, it must first be resolved here on earth. Only then can the path of restoration, the path of salvation which we have been actively walking and practising here, be taken into the spiritual world and lead to success there. For this reason, a saviour or messiah must appear on earth and establish practically the path of salvation. He cannot do that from the realm of the spiritual world because the roots of sin and hell are here on earth.⁴⁹

Hell in the spiritual world is therefore a product, a malady originating from the physical world.

The spiritual world has therefore resulted from people who have lived here on earth who previously acquired many diverse good but also evil qualities. After their death, they took those 'acquisitions' with them into the spiritual world. Jesus says in the Bible: *'Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven'* (Matthew 18:18).

1.4.9 Animals, Plants and Inanimate Objects do not Exist Eternally, but only as Long as There are People who Value Them

Anthony Borgia writes: *'If you find you no longer need or desire a thing it will simple fade away to all appearances, just evaporate before your eyes. But it is not lost; it will return to the source from which it came. If we didn't want this house and all its contents, it would vanish, and there would be nothing to see but the*

49 Cp. Unification Church, *The Divine Principle*, 2nd edn. (Unified Family Enterprises Ltd, 1973), pp. 66-76, 208-227.

*ground it stood on.*⁵⁰

Trees, flowers and other objects which beautify the environment are created for the people who live there. The animals and birds are likewise connected to the human inhabitants who are their masters.

If they are no longer needed by anybody, they cease to exist. Plants and animals in the spiritual world do not reproduce on their own by laying eggs and raising the young, nor do they travel south in the winter and come back in spring to breed; rather, they are directly connected to the people living there.

1.4.10 There is a Certain Interaction Between Spirit People in the Spiritual World and People Here on Earth

As may be known to many from Bert Hellinger's family-constellations, it is certain that people on earth are exposed to influences, good as well as bad, from deceased ancestors. In other words, we carry a spiritual inheritance. Prayers, donations and personal effort to ease the suffering and misery of others in the spiritual world can, however, be very helpful. Prayer generates a spiritual energy. The strength of this energy depends on the intensity of the thought or spoken prayer and the visualisation thereof.

The countless and diverse restrictions and limitations of thought, will and deed, which have become firmly established during our earthly life, continue to exist in the spiritual world - one to one.

In order to tear down all the dividing boundaries and bring peace into the spiritual world, people are needed on earth who care for the well-being of others and who

50 Borgia, *More About Life in the World Unseen*, p. 7.

are willing to make sacrifices for their sake – not only for their friends living in this world but also for those in the spiritual world. It takes people to come forward, who are not only able to love their friends, but also their enemies - as Jesus taught (Matthew 5:44).

To resolve hell in the spiritual world large-scale peace initiatives are needed in this world, which are able to break down personal, racist, religious and national boundaries and limitations. Possible solutions must be found and applied on earth. This is the only way to eventually clear up and resolve hell and the lower realms in the other world.

A self-serving and egoistic lifestyle not only leads to a continuation of the history of suffering and discord on earth, but also further 'cements' that lifestyle in the spiritual world.

2. CHAPTER THE VALUE OF OUR EARTHLY LIFE AS PREPARATION FOR OUR AFTERLIFE

In this chapter we will discuss:

- **The unity of our three stages of life: in our mother’s womb, earthly life and eternal life;**
- **What changes are to be expected when passing into eternal life;**
- **The various realms in the spiritual world;**
- **Why the family is the ultimate school for the development of love;**
- **How the spiritual world presents itself: as seen from the viewpoint of the development of love and freedom of its inhabitants;**
- **How we should use our knowledge about the spiritual world.**

In the second part of our series on “Life and Eternity” we deal with a question that concerns us all: Does our earthly life affect our life hereafter or not?

If we are beings intended for an eternal existence, and if our life is composed of an earthly, transient stage and an eternal, immortal stage, we need to clarify, first of all, how these two stages of life relate to each other.

Are they two completely different forms of existence with no connection at all, or are the earthly and the eternal life of a person directly related? Could it even be that our life here in this world influences our life in the next world? If the answer is yes, in which way could that happen?

There's one thing for sure: One day all of us will leave this earthly world. Nobody can stay behind. We may want to push this thought aside and pretend that it has nothing to do with us right now. Facts, however, remain facts. A priest is said to have once put that straight: 'Everybody must die one day, maybe even me too.'

And indeed, sometimes this is the way we think. We know well that, with a bit of luck, we may reach a high age, maybe 90 years or even more, but one day it will be time for our inevitable departure.

What sort of a world is this next world which we call the eternal or spiritual world? Is it a world to which we all naturally go after our departure from earth and we continue to live there? If this is so, it must also be the world wherein all people who have died before us dwell. That means, at least in principle, that it must be possible to meet every single person who, during the long course of human history, has ever lived in the physical world. Is that conceivable? Can we picture ourselves possibly meeting Michelangelo, Emperor Nero, Buddha, and even the first people who the Bible calls Adam and Eve there? Of course, in addition the spiritual world is also the world of angels and the spiritual environment.

In any case, there is one question we finally need to have asked: If we knew more about the afterlife, would that change our current lifestyle?

2.1 The Three Stages of Human Life and How They Are Connected With Each Other

Upon closer inspection, our life as a whole consists of three big stages. The first phase comprises the time from conception to birth. During this 40-week-long period we exist as an embryo surrounded by the waters of our mother's womb, and develop in its protective environment. After our birth, we live in this world, surrounded by air. Yet all earthly life has an expiry date. We cannot stay in this world forever, however much we may want to. Maybe you know the hymn which goes: *'We are but guests on earth, and wander without rest, laden with many troubles, 'til our home eternal we've found at last'*.⁵¹

These words convey to me that I am *merely* passing through this world, just as I did during the first stage of my life in my mother's womb. Therefore, it does not seem to make a lot of sense to establish myself here as though I would stay forever. If my life continues in another world, however, a world where I shall live forever, I should do my utmost so that I can establish myself comfortably there. It is therefore of paramount importance to understand how these three stages of life are connected.

We can look at the transition from one stage to the next from two basic angles. Let's talk about the time period from conception until birth. It lasts for about nine months and ends with the birthing event. What does birth signify? From the viewpoint of pregnancy it signals the end. The time of the child's presence in the

51 Words by Georg Thurmair, 1935.

mother's womb has run out and it must separate from the mother. The final step is cutting the child's umbilical cord. It was an unforgettable and deep experience for me to literally bring our daughter into this world by cutting her umbilical cord. From the viewpoint of the parents-to-be and all the relatives, birth is not the end but the beginning. It always depends on how you look at things or from which angle.

On the internet I discovered the following tale:

'Twins were developing in a mother's womb. The more their consciousness grew, the more joyful they became: "Isn't it wonderful that we are alive?" said one to the other one day.

"Oh yes," the so addressed twin replied and with his little hands splashed about in the water in which they were swimming, so that it made small ripples.

'In the course of time the twins began to explore their world. In doing so they discovered the cord that connected them to their mother and fed them.

'They exclaimed happily: "How great our mother's love must be to share her life with us!" Thus the weeks went by, and they noticed how they were changing.

"What does it mean, that we are changing over time?" one asked the other.

'He answered: "It means that our stay in this world will soon end."

"But I don't want to go," replied the other and added: "Do you actually believe in a life after birth?"

"Yes, it exists. Our life here is only for us to grow and prepare ourselves for life after birth, so that we are strong enough to cope with whatever awaits us."

"Nonsense, it doesn't exist. What is it supposed to look like, a life after birth?"

"That I don't know so exactly either. But it will surely be brighter than it is here. And maybe we will

walk about and eat with our mouths?"

"What rubbish! Walk about, hey? That's not possible. And eating with our mouths, what a funny idea! Look, we've got an umbilical cord that feeds us, and it is too short to let us walk about."

"I am sure it will work. It will just all be a bit different!"

"We will lose our lifeline. How shall we survive without it? Others may have left this mother's womb before us, but none have returned to tell us that there is a life after birth. No, birth is the end - I am quite sure about that! None have ever come back from 'after birth'. Birth is the end of life, then everything goes dark and is misery."

"Thus the pessimist of the two was deeply troubled and said: "If conception ends with birth, what's the meaning of this life in mother's womb? It doesn't make sense. Maybe there is no mother at all?"

"But she must exist," protested the other one, "for how else should we have come here? And how could we survive? Even if I don't know exactly what life after birth is like, we will definitely see our mother and she will look after us."

"Mother? You believe there is a mother? Tell me, have you ever seen our mother?" asked the first one. "She might only exist in our imagination, and we have only conjured her up so as to understand our life better. Where is she otherwise?"

"Well, she is here, everywhere around us. We are and live inside her and through her. Without her we cannot be."

"Rubbish! I for one have never noticed anything about a mother, therefore she does not exist."

"But sometimes, when we are very quiet, you can hear her sing or feel her caressing our world..."

‘Thus, the last days in the mother’s womb were filled with many questions and great worries. Finally, the moment of birth came. Once the twins had left their world they opened their eyes, and what they saw went beyond their wildest dreams and imaginations.’

What, then, is physical death? From the viewpoint of our earthly life it is the end. From the viewpoint of eternity, though, and from the viewpoint of our ancestors who have gone into the spiritual world before us, it is our birth into the eternal world. That may be difficult to understand for some because we tend to consider everything from the physical point of view. It appears that people often think that things are as they assume them to be, based on their viewpoint of earthly life. From an all-encompassing point of view however, physical death does not mean disappearance, but rather a transition: birth into the eternal world.

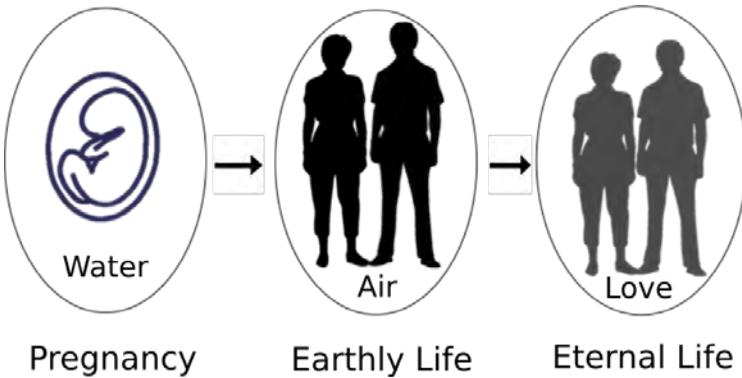


Illustration 2-1: Our life is composed of three phases

An objection widely used by people with an atheistic or humanistic mind-set, is that nobody has ever come back. Is it therefore possible to know whether or not there is an afterworld? Can an embryo know whether

there is a world after birth?

Some events in life have no repetition. Being born is one such occurrence – a one-way street. What happens when parents discover that their new-born child has a defect? Maybe one of the baby's organs, a lung or the heart, is not well developed, or another body part is defective, such as an ear or the fingers of one hand? The natural time frame and place for development of these parts of the body is the period of pregnancy and the mother's womb. Should we find after the birth of a child that parts of his or her body are not healthy or not fully developed, is it then possible for the baby to be returned to the mother's womb in order to catch up on his or her development and be born again at a later point in time? No, a return to the mother's womb is not possible. Once born into the world of air we cannot go back to the protective environment, the world of water, in the mother's womb.

Likewise, it is not possible for us to return to this world after our birth into the next world.

We know that pregnancy is the preparation for life after birth. Does an embryo need a nose during pregnancy? No. Then why does it develop one? The child needs the nose to breathe – but only after birth. Does an embryo need eyes in the mother's womb? It is dark in there; what should there be to see? However, we do need eyes after our birth. After our birth we need a nose, a mouth and lungs, not only to utter the first cry but throughout our whole earthly life.

Similarly, it is essential to develop certain abilities and aspects during our life in this world – we could call it the 'pregnancy' of our earthly life – which we will need in our life hereafter. If we have developed these aspects and abilities in time for our birth into the next world, we will be free in our life thereafter. If we

haven't done so, we will be limited in one way or another, possibly even disabled thereafter. It is just as impossible to come back to the physical world, once the 'umbilical cord' has been severed during the process of our birth into the eternal world, as it is to return to the mother's womb once born.

People are often overheard saying that whilst on earth they concern themselves with things here, ignoring all other things until the appropriate time comes. As a consequence of this attitude it may well happen that the very 'organs' and competencies needed right from the beginning in the hereafter have not been developed. Thus, the time to develop these qualifications would be during our stage of life here on earth.

2.2 What Changes Affect Us When We Are Born Into Eternal Life?

As pointed out above, death can be seen as the end, but it can also be seen as a beginning. In order to find out what changes occur at our death we must first ask two essential questions: What do we leave behind? What do we take with us? Those of you who are parents would surely agree that the simplest questions are always the most difficult ones to answer.

2.2.1 What Do We Leave Behind?

We know that we leave *our body* behind. That means, of course, that along with our body we also have to leave behind everything that we could do with it. From the moment that our soul, our spirit, leaves our body, the latter begins to decay. The death of a person can have various causes. Some die from organ failure, others due to an accident and still others die naturally because of old age. In any case, at the moment of death the bodily

breakdown begins – even the breakdown of hitherto healthy organs and parts of the body. If someone dies, let's say due to cardiac arrest, then all the parts of the body not directly affected may be healthy and in good working order, yet, at the moment of death, the lifeline between spirit and body is severed. At the burial places we may often hear the words: 'Remember, you are made of dust and to dust you shall return.'

What, then, do we leave behind with our body? As the functions of our five senses die with our body, everything that we have done with those senses will be left behind: hearing, seeing, feeling, smelling and tasting. From that point in time onwards I can no longer embrace my wife, for example. I can't play with my children anymore, neither can I draft a last will nor pass on any last messages or information, not even a last greeting or an affectionate squeeze of hands. I'll take my knowledge and my experiences, which I have not passed on before that point in time, with me into the grave as my secret. From that moment in time I am not able to do anything for which I would need my body.

We also leave behind the connections we have established through our body, the connections to all earthly matters which we were able to make through our senses, such as our house, our apartment, our profession. Do we take our profession with us into the next world? Some are already retired, others die during their working life; however, we cannot take our company with us. House, flat and other possessions cannot be taken with us. All these we must leave behind. That is understandable.

Another very revealing point is that we also leave behind all the positions gained through money or intellect. All offices and titles which may have been acquired through one's career, in politics, in

organisations, in the church, in sports, as a volunteer with the fire department, etc., are left behind. At a person's funeral procession the decorations and badges he or she has achieved during his or her life are often carried along on a cushion. Yet not only will those decorations be left in their material form, the position once held will also be occupied by another person.⁵²

In Austria a well-known ritual, established by the Habsburgs, is held at the Imperial Crypt in Vienna at funerals of members of their lineage, the last of which took place after the death of Otto Habsburg (2011). The funeral procession lines up in front of the Church of the Capuchin Order. The door to the final resting place is closed. Someone knocks on the door. Behind the door a Capuchin monk asks: 'Who requests entry?' to which the person outside names the deceased emperor or empress, or, in the case of Otto Habsburg, the emperor's son. To which the answer comes from inside: 'We don't know such a person.' Again, the door is knocked on and the monk inside asks again: 'Who requests entry?' Now the many titles and ranks of the deceased person are cited. And again the answer comes from inside: 'We don't know such a person.' The knock on the door is repeated for a third time, and at last, the question as to who requests entry is answered with only the words: 'A poor sinner.' Upon which the door to the final resting place is opened. This timeless imperial ritual is an impressive example, as to how it is when we enter into the spiritual world.

It is likewise a useless undertaking to refer to one's titles, positions or offices held while on earth. These may have been important here, to facilitate the running

52 Borgia, *Life in the World Unseen*, Chapter 22: 'Famous People'.

of organizations, states or churches, but are insignificant in the eternal world. They are something we acquired, something transient which has meaning in the earthly world, but loses its value at the time of our birth into the eternal world. Only what I have learnt and what insights and experiences I have gained in exercising such positions and offices are of eternal value.

Of course, we also leave behind *people we love*, love relationships, which can be very strong. Maybe you have heard about the German fairy tale entitled *The Jug of Tears*.⁵³ It depicts quite accurately the situation of a young girl who died. Her mother was devastated by her loss and suffered unbearable heartache. It is said that there is no greater pain than that of parents who have to bury their child. Children burying their aged parents is something natural. It is hard enough but it is natural. However if parents are obliged to look into the grave of their child, they experience an unspeakably deep sorrow.

In this fairy tale, the mother could not stop weeping for her daughter and was unable to overcome her grief. Then, one day, her deceased daughter appeared to her and said: *'Mother, I understand your pain, but you must stop crying, you must let me go! When I arrived here I was given a jug to collect all your tears. But the jug is already full, and if you cry one more tear it will overflow and I shall have no peace in my grave and no eternal bliss in heaven.'* Thus, when this pain is too great and those left behind lose themselves in it, the departed one cannot move on. The enormously strong bond keeps him or her tied, out of which they are unable to release themselves.

53 See *Deutsches Maerchenbuch* (Leipzig: Ludwig Bechtstein, 1845).

The pain and grief of parting must be dealt with. It takes time to overcome grief. Naturally, it is a shock when a loved one dies. However, there is a period of leave-taking for the departed and the bereaved. For the loved one who has departed into the spiritual world ahead of us, it is a time of separating from the earthly world and finding his or her dwelling place in the eternal world, and for the bereaved it is a period of letting go of their overwhelming grief.

Death could, moreover, be compared with the harvest of apples. Once the apple has separated from the tree it can no longer gain anything from the tree. If we put the apple in the sun it may ripen a little more, but it is severed from the root and the trunk.

2.2.2 What Can We Take With Us?

Does then anything remain that we can take with us? What exactly from our earthly life is it that we take with us into the eternal world? What each individual takes with him or her into the afterworld are the ‘fruits of the spirit’ – the good as well as the bad ones. Furthermore, we take with us what we call our *spirit body*. What is our spirit body; what do we mean by that? Our spirit body is, in simple terms, our spiritual life form including our spiritual senses. As described in numerous books, people in the eternal world have a very substantial form of appearance, a specific personal substance, namely their spirit body. Our personality is not a fleeting something in the eternal world; it does not dissolve into nothing. On the contrary, it possesses – for all eternity – a unique, individual and substantial form of appearance, just as the spiritual world altogether is a very concrete world.

Our spiritual senses correspond to our physical

senses in this world. On earth we need our physical senses. If we did not have ears, a nose, a mouth or eyes everything would be black; we would not be able to breathe; we would not be able to hear; we would not be able to move or eat. We would be handicapped, and ultimately, when unable to breathe, we would not survive. We need these senses to be able to live in this world and, likewise, we need senses which enable us to live in and relate to the afterworld; these are our spiritual senses. Hence, we can smell, touch and taste there just the same as here, and we need our spiritual eyes so we can see in the other world and perceive the many colours, shapes, landscapes and so forth.

Now, what is meant by the ‘fruits of the spirit’ mentioned above?

2.2.2.1 The Fruits of the Spirit

In established religions, differing ideas and definitions exist about how and in what form our spirit-self continues to live upon entry into the eternal world. The humanistic-materialistic world view is: ‘When we die everything goes dark and it’s all over. There is no life thereafter.’

2.2.2.1.1 Love – the Fruit of the Heart

Unification Thought informs us very clearly about this point and defines the ‘heart’ as the centre of our being. What is meant hereby is not the physical heart but the spiritual centre of a human being’s personality. This ‘heart’ is the place of my desire to experience love. As soon as I turn to an object and begin to love it with all my heart, that object becomes alive for me in the truest sense of the word.

Flowers appear much more beautiful, more vivid and

colourful, when I devote myself to them with love. Even mathematics with its matter-of-fact numbers and formulas will become 'alive' for me through the impulse of love coming from me. It does make a difference whether I can love an object with all my heart, or whether I am only concerned with my own self. Love always begins with directing our attention and care towards another. Love is an impulse which starts from me and enables me to make an object come to life for me in the truest sense of the word. Berthold Brecht is spot on when he says: *'Love is the desire to give, not to receive.'*

The more loving care I have invested into plants, animals, music, my hobby, my profession, my wife or husband, my children and grandchildren, and so have enlivened them, the deeper are my experiences with them. And those are the very experiences which are stored in my spirit self and which I will take with me into the eternal world.

If I am distracted by chatting to someone or lost in thought, I often walk past flowers, people or houses without being consciously aware of them. They exist independently of my perception of course, but my attention is elsewhere and I don't notice what is happening around me. Many people these days carry a mobile phone. One morning, I stood at a station waiting for the underground train to arrive. The train came, stopped and people got out. In front of me was a woman who had just received a call on her mobile at exactly that same time. Answering her phone, she stopped as though rooted to the ground right in the train door and began to talk in an animated fashion. She was suddenly so distracted she didn't even notice that she was blocking the entrance for other passengers. Her mind was instantly elsewhere. She had turned away from her

immediate surroundings and focused her attention on the person she was talking to or the information she had just received; in that moment she was 'in another world'.

Our spirit-being which we take with us does not, however, solely consist of the heart: the place and starting point of our impulse to love. It also consists of our intellect, emotion and will.

2.2.2.1.2 Fruits of Our Emotions

With our emotion (feeling) we strive for beauty. If someone has many beautiful and wholesome experiences during their earthly life, they will take these emotions and experiences with them into the next world. Of course, the same is true for disappointments, which are also feelings and experiences. All experiences, be they happy or disappointing, are stored as such in our inmost self and are taken automatically with us into the eternal world. Joyful experiences and disappointments affect our emotions and induce either a sense of well-being or a sense of unhappiness.

2.2.2.1.3 The Fruits of the Intellect

Our intellect (reasoning) strives for clarity and truth. It is like a light that wants to illuminate and explore the structures and connections which give stability to everything. Through our intellect we endeavour to shed light onto the processes of metabolism in a plant's leaf or onto the structures of atoms and molecules. It enables us to see through mathematical formulas, to understand them and also, of course, to apply them. We use our intellect to learn and apply the sentence structure of a language. We can also set the basic rules of communication.

Education and learning are greatly connected with

the formation and solidification of thought patterns in our head – thought structures which are based on an understanding of natural processes, of an economic system, politics, an education system and, as a matter of fact, also a religion or confession.

With the help of our intellect we try to research and understand our history and our origin, and to apply this knowledge for our future. We create thought patterns, which we use just like a 'screen' or a sieve; on the one hand we filter and arrange information and impressions from the outside world and, on the other hand, we use them to imprint 'our stamp' in the form of our ideas onto our surroundings.

Each religion and each view of life is shaped by thought patterns. To cite an example, there are religions such as Hinduism upholding a belief in several gods and, in contrast to that, there are the monotheistic religions of Judaism, Christianity and Islam, with a belief in the existence of one god only. Additionally, there are many people of a humanistic-materialistic world view, convinced that the formation of the world and the universe was a purely accidental process of evolution with no particular goal.

Religious world views uphold the thought pattern that life continues for the human spirit or the human soul after the death of the body. In materialistic world views these thought patterns are rejected from the start. The direction the earthly life of a religious person takes might be strongly influenced by the thought pattern, of there being a personal life after death. People may enter monasteries or convents and become monks or nuns, or withdraw and live as hermits and pray to a god. In purely materialistic thought-patterns, though, there is neither a god nor a life after death. In the latter case it would therefore not make sense to tune one's earthly

life to an eternal ‘supernatural’ life.

Nevertheless, what actually does happen at and after my death is beyond my thought patterns or ideas. Rather, it follows given laws. An embryo at the time of birth also does not know whether or how life will continue, yet things take their natural course.

There are reports of people in the next world who have met inveterate materialists such as Lenin, Stalin and Marx there. Materialistic oriented people may have been totally convinced during their earthly life, that death meant the end and that after their death, everything would be finished; that their existence would disintegrate and that they would live on only in their works which they left behind, such as their books, their buildings, social systems and so forth. What happened at their death, however, occurred regardless of their personal world view.

According to those reports, such people continue to live in the afterlife.⁵⁴ Very often, though, they cannot cope or only with great difficulty, because their thought patterns did not allow for life after death to be an actuality; they had even categorically ruled it out. Upon arriving there, such people must first overcome an enormous shock and accept that life continues independently from their convictions. That’s why it is important to inform ourselves without prejudice here already, and to open ourselves to those comprehensive thought patterns which are concerned with and encompass the whole of the earthly and spiritual existence.

54 Lee, *Life in the Spiritual World and on earth*, Part 3: ‘Meeting with personalities in the spiritual world’.

2.2.2.1.4 The Fruits of My Will

In addition, of course, I take with me the fruits of my will: achievements that I have gained and created through endurance, hard work, personal investment and personal exploration. Experiences of success in any area, but also set-backs, unachieved goals and uncompleted intentions I take with me as successful or unsuccessful experiences. These also are transformed, through the feelings, into spiritual substance and become part of my eternal being.

2.2.2.1.5 Summary

Altogether, there are quite a lot of substantial experiences and internal achievements which I take with me into the afterlife. Following reports from the beyond, it is those experiences and internal accomplishments accumulated during my life on earth that determine how free or unfree, as well as how mobile or immobile, I am in the world hereafter.

That means: what I take with me into the next world are all accomplishments motivated by love and achieved with the help of my body during my earthly life, thus shaping my spirit self. Experiences mould me. Thought patterns mould me. And with this shape I enter the spiritual world.

2.2.2.2 The Relationship Between Fruits of the Heart, Emotions, Intellect and Will

We have established that the heart is the place where my impulse to love and my motivation are located and that it, consequently, determines the direction and the goal of my desires and wishes. If I have a strong motivation in my heart, an equally strong desire to see it realised automatically follows. This strong desire directs

all its energy towards my intellect, my emotion and my will.

Let's take the example of a newly married couple who have the desire to live in their own house and have a family. As long as this wish is nebulous nothing much happens. If the desire increases in strength however, a force is created which arising from their dreams, addresses itself directly to their intellect (reason), emotion (feeling) and will.

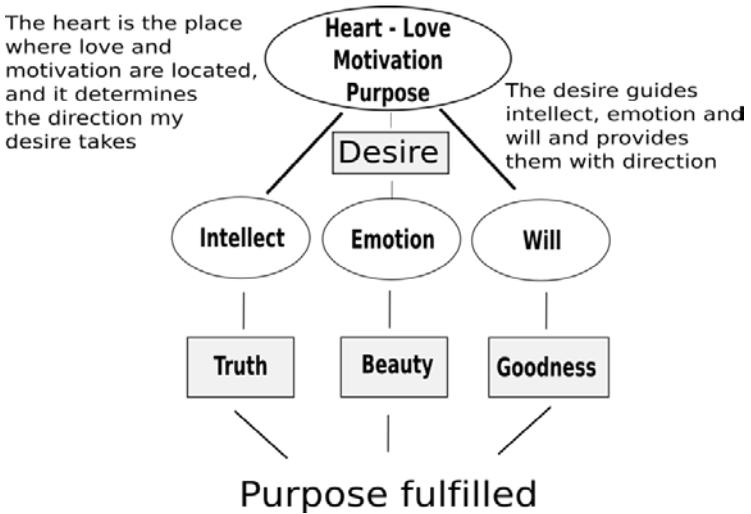
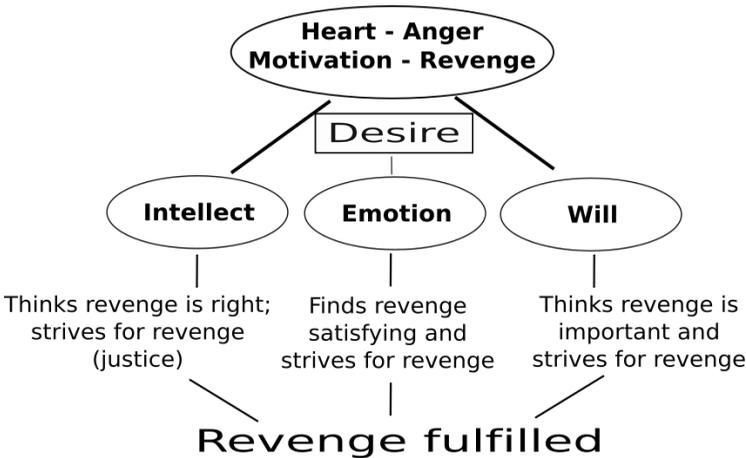


Illustration 2-2: The relationship between fruits of the heart, emotions, intellect and will

Reason begins to investigate this desire and to structure it. Where should the house be located, how big should it be, do I have the financial means required; if not, how can I get those means, who will make the plan, etc. There are countless questions to be answered and clear thinking is necessary. The emotion makes sure that the external appearance of the house, its furnishings and

the design of the rooms as well as the garden are beautiful, stimulating and pleasing, so that I can feel comfortable in it. The will contributes the energy to push through all necessary decisions large and small, as well as providing for the endurance needed for their execution.

This system of purpose and motivation coming from the heart, the processing and implementation with the help of intellect, emotion and will and, finally, the actual realisation of one’s original intent, applies not only to building a house. We find it expressing itself in myriad ways in our daily activities and, of course, also in the development and blossoming of our own personality.



The thoughts, feelings and deeds inspired by the desires of our heart are the fruits of the spirit which we take with us - the good and the bad

Illustration 2-3: If motivation is not altruistic then desire leads emotion, intellect and will in the wrong direction

That means: the impulse coming from the heart

which presents itself as desire, guides intellect, emotion and will, pointing them in the same direction and towards the same goal. The goal is already contained within the plan. In the alpha, the omega is already present. The intellect wants to find truth, emotion seeks beauty and the will looks for that which is good or important, and, providing everything is harmonised, the original motive and desire are realised and the purpose fulfilled. If the starting point in the heart was the motive of love, then the end product will also be a manifestation of love. There is no conflict within this system.

However, should we allow unwholesome feelings, thought patterns or ideologies to take up position in our heart, which are then powered by the original force of the heart to form motives and goals, they will lead intellect, emotion and will in a destructive direction. Motives such as jealousy, hatred or wanting revenge can be very strong. This strong desire, this uncontrollable longing to seek revenge, for example, must now inspire reason to agree that it is right to want revenge. It must inspire emotion to feel that revenge is beautiful. We know the saying: 'Revenge is sweet.' And it must inspire the will to consider revenge as important. The questions being asked are always the same three: What is right? What is beautiful? What is important? Once intellect, emotion and will have answered these – that is to say: once reason, emotion and will are in agreement with the motive – it is no problem at all to carry out the deed of revenge. The unity has been achieved and scruples pushed aside, or at least rendered powerless. On that basis the intended deed can be accomplished.

But doubts could come up. If the emotions, for instance, say that it would be good and really satisfying for me to take revenge, since that person really hurt or

deceived me, and the will agrees: That's right, you are entitled to revenge, now it's important to make the necessary decisions and carry out the deed. In such a case, the motivation of the heart, the emotions and the will may be in agreement. Yet, if reason does not consent but, on the contrary, questions intentions, finding the undertaking wrong, what happens then? The whole project becomes unstable. There is growing uncertainty. Should reason agree with the plan, however, and think it right, it will make its contribution by planning the deed minutely and trying to eliminate all possible obstructions. The road is then clear to execute the action of revenge. Rather, the forces of motivation, intellect, emotion and will are then united; they stimulate each other and get the body to carry out the deed.

2.2.2.3 The Significance of My Mental Attitude at the Time of Death

There is a big difference between the mental attitude of a martyr, who knows what he is giving his life for, and, for example, a person who has been murdered and who only feels hatred and wants revenge.⁵⁵

Jesus Christ was charged and sentenced to death on the cross, yet in his greatness he prayed, even in that situation, for his tormentors:

'Father, forgive them, for they know not what they do' (Luke 23:34).

The moment of death does not nullify the good done during one's life, but as long as those good deeds are tainted by hatred, revenge, jealousy, and other such feelings, they are not utilisable after death. Likewise,

55 Franchezzo, pp. 92-93.

death does not annul the bad things done but, if people still repent before they die, they may be freer upon entering the afterworld.

2.3 What Does the World - Which Awaits Us After Our Transition - Look Like?

We always encounter difficulties in trying to describe the other world, because our physical 'yardsticks' simply cannot be applied to the eternal world. Nevertheless, we are accustomed to view all things from the perspective of our physical classifications, because this is how we have learnt to think, feel and sort things out. I would now like to point out two very essential aspects, which according to the knowledge we have today about the spiritual world, are very significant.

Firstly: Seeing the spiritual world from the perspective of the level of love its inhabitants have attained.

Secondly: Seeing the spiritual world from the level of freedom its inhabitants have achieved.

2.3.1 Seeing the Spiritual World from the Perspective of the Level of Love its Inhabitants Have Attained

In order to be able to delve deeper into this topic I have to ask once more: What is love? On the one hand love is the strongest of all forces and on the other hand, possesses the ability to give life.

Love is also a force which cannot be suppressed, a force which I cannot simply turn off or put aside. It is just there and all I can do is guide it. It therefore lies within my very personal responsibility as to whether I use this force for the benefit of all, or only for my selfish purposes. With regards to this I would like to tell

a short story here: In the year 1982 our choir at the time gave an opening concert to start the cultural festival in Gafrenz, Upper Austria. There were songs from all around the world on the program, amongst them also a section of love songs from several continents. The master of ceremonies now faced the challenge of introducing this section. He told a short episode remembering religious instruction during his school days. He recounted a very heated discussion in class which finally climaxed with one pupil's question directed to the teacher: 'Reverend, what exactly is love?' he asked. The class was suddenly as quiet as a mouse, so that you could have heard a pin drop. This was a very delicate question since such a broad range of answers were possible, particularly on the topic of love. The priest solved this situation brilliantly by answering: 'Love is a tickle in the heart that cannot be scratched.'

And, indeed, I cannot simply erase the impulsive force of love. It is there, and it is strong and strives inevitably for realisation. I cannot just turn it off or ignore it. All I can do is direct it, and that I must do. Otherwise it will direct me. It is up to me whether I am able to steer it into a good direction and thus do good deeds, or in a bad direction leading to bad actions, motivated by anger, hatred or jealousy.

Anger, hatred, envy and jealousy also use the original impulsive force of love but steer it in a destructive direction. If there was no love, would there be jealousy? Certainly not. Jealousy, hatred, envy and so forth are corrupted distortions of the enormous original power of love, moulded by short-sightedness and egoism. That is why hatred, jealousy, the desire for revenge and so on, can be just as strong as love. Is it not so? The famous Danish philosopher, theologian and author Søren Kierkegaard defined it in the following way: '*Hatred:*

*Love which has failed.*⁵⁶ That power exists and strives for realisation. And it is solely up to me to guide my encounter with it. To understand and apply this aspect is very important, because this irrepressible impulse is a major characteristic of the power of love.

Because this power is so strong, so fundamental, it is our foremost task as human beings to guide it and use it in the right way. To achieve that is, ultimately, much more important than education, profession and affluence, even more essential than eating and drinking.

Since the force of love is such a central and essential aspect in a person's life it can be very hurtful when used out of egoism. As a force misused to express jealousy, hatred, vengefulness, arrogance, and other negative emotions, it can destroy life.

What would be the preconditions needed to give that power of love the highest quality of training and the best possible protection? What could we call, so to speak, the ultimate school, the supreme discipline to further the growth of human love? Would it be an academy or a university or maybe the study of physics or history, or could it be a profession? Are those the best schools to teach love? What is the natural framework existing amongst all peoples and cultures, in one form or another, to guide the development of our potential to love and our power of love?

2.3.1.1 The Ultimate School for Development of All Love, is the Family

The ultimate school for the development of love is not so far afield. Why search far and wide? It is so close

56 Stefan Knischek, *Lebensweisheiten berühmter Philosophen*, 8th edn. (Humboldt, 2009), p 75.

that we might be in danger of overlooking it. The best possible school to further the development of love is none other than one's own family. The value of a harmonious family and its far-reaching consequences is often not recognised these days. What could be better and more beautiful for a new-born than having been born into the arms of parents who love each other?

Who is the first god for a new-born baby? Is it God in heaven? Is it the divine being of some denomination? No, for a child looking into the eyes of his or her loving parents, it is the latter who represent God. This small being feels loved, protected and secure; everything that the child needs to feel comfortable and happy is there.

Parents are not only the suppliers of egg-cell and sperm to produce a new life; they are also the builders of their family. If parents have succeeded in realising all aspects of the development of love within their family, it is expressed in four characteristic ways: on the ideal parental level we find two characteristic types of love: on the one hand is the love between father and mother - conjugal love which unites husband and wife into one, and on the other hand the love of the parents for their children - parental love.

On the level of the child, there are also two kinds of love: One is the love siblings have for each other; the other is a child's love, the love children have for their parents.

Examining these four types of love more closely we find that parental love is a vertical love, directed from one generation to the next, whereas conjugal love is love on a horizontal level between husband and wife.

On the children's level there are also two characteristic types of love. On the horizontal level we find love between brothers and sisters, whereas children's love for their parents is vertical, connecting

back to the original generation.

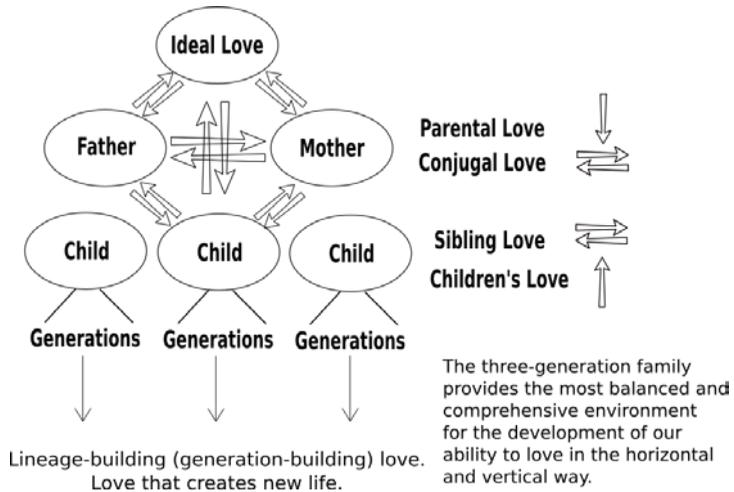


Illustration 2-4: The 'graduate school' for the development of love is the family

If we are or have been lucky enough to experience and learn these four types of love harmoniously from the beginning, to practice and develop them, then all expressions of love beyond that are more or less extensions of those four fundamental forms of love. An extension of, for example, sibling love would be the love I have for my friends or classmates and, later, for colleagues at work, as well as for people of all skin colours, religions or nations. Religions are like siblings amongst each other, and nations are like siblings in 'the family of nations'.

Through the types of love contained within the harmonious three-generation family, consisting of grandparents, parents and children, it offers the best prerequisites on the level of children and parents, the best possibilities and the best protection for the

development of horizontal and vertical abilities to love. Not only that, but the harmonious and loving environment of a three-generation family provides the typical structure, the typical form of generation-building love – in other words, a new generation is created and life is passed on to the next generation. This is also the kind of love which, if we are able to fulfil it, will give us the most freedom and open up the highest realms of love in the afterworld.

If there are things that don't work out or cannot be realised during our earthly life – such as failed relationships with our own brothers and sisters or our parents, our spouse, our children, our grandparents – we are bound to take these with us into the spiritual world as well. Our experiences in these relationships determine to a great extent the measure of freedom we will have in the afterlife. There is, therefore, no task more rewarding and no better preparation to ensure a life of freedom, happiness and well-being in the spiritual world, than to pass the 'advanced course' of love with honours here on earth, the 'advanced course' contained within the three-generation family.

2.3.1.2 The Realms of Religious and Charitable Love in the Spiritual World

Beneath the realm of parental love which gives and multiplies life, there are the spheres of religious-charitable love, also called agape love. It is similar to parental love as it loves unconditionally and is willing to give unconditionally. It is expressed, for instance, as charitable love. Surely Mother Teresa was loved like a mother by the children she cared for and helped. She acted like a mother and took care of everything, although she was not the birth-mother of those children.

Religious-charitable love is a love that gives of itself. It sacrifices itself for the sake of God and others. It thus clearly possesses a vertical aspect which plays an important role in religions. Religions emphasise the vertical aspect of love.

For example what is striking about the Ten Commandments, when investigated more closely? The first three commandments (you shall have no other gods before me, you shall not take the name of God in vain, you shall keep the day of the Lord) deal with our relationship to God and are uncompromisingly vertical. The fourth commandment relates to one's father and mother and is, as such, also vertical.

From the Fifth Commandment onwards, horizontal relationships between people are addressed (do not kill, do not commit adultery, do not steal, do not slander....). It is interesting to note that, from the Fifth Commandment onwards, it does not say anymore 'You shall...' but 'You shall not...'. This means that all commandments dealing with the horizontal level of human interactions are, in actual fact, bans on certain behaviours. They tell us only what we must not do, but not, as in the first four commandments, what we should do. They show us limits - until here and no further. Noticeably, religions also have great problems with the horizontal forms of love. Although they preach the message of love for your fellow men, religious battles have left a bloody trail throughout history.

Religious agape love, which is oriented on spiritual brother-and-sisterhood under God, does not form a spiritual and physical lineage, but a purely spiritual one. Religious love, therefore, produces purely spiritual descendants. Saint Francis of Assisi did not have children, but has, to this day, followers in the spirit.

That love, then, does not have the potential to

produce one's own children as a manifestation of the love of their parents. Family love, on the contrary, is naturally a love creating generations. It is a love which brings forth descendants in the form of one's own children and children's children who themselves are individual persons and eternal beings.

A further characteristic of agape love is the metaphysical, spiritual connectedness of brothers and sisters of the same faith.

2.3.1.3 The Realms of Love for One's Passion, Profession or Hobby in the Spiritual World

There are people who have, during the course of their life, identified so much with their own passion, profession or hobby that they would love to take it with them. And indeed, their spirit-self, which is shaped through experiences and works during their earthly life, can be formed so strongly in connection with those passions that their spirit person is fixed on them and creates a similar environment to live in in the afterworld.

These spirit people dwell in the spheres beneath agape love. They are spirit people who may have been tirelessly industrious, responsible and creative – people not so much in love with God or other people as with their own creative talents and abilities (passions). They may not have thought much about God, nor have gone far out of their way to help others, but neither did they go out of their way to hurt others. Such persons can be impassioned decorators of their own homes, composers, artists, athletes, brilliant academics, visionary politicians, innovative engineers/technicians, business entrepreneurs, conscientious artisans, cooks, farmers/ranchers, gardeners: simply creative people of

all sorts and in all areas. For them their own work and creative expression (i.e. their personal passions) are the most important things and within them they find fulfilment. They are not motivated by desires of revenge or by jealousy, but simply by their love of their own creative work.⁵⁷

Anthony Borgia describes in his book *More About Life in the World Unseen* of his visit with Joseph Haydn and Peter Iljitsch Tschaikowsky, who are both joking and composing and discussing their compositions.⁵⁸ They enjoy being liberated from the limitations of their physical bodies and the fact that now they are free to create new pieces of music. They are in love with their own music.

However one thing is noticeably missing: they don't have spouses or families. Each of them lives alone, as a friend amongst friends.

Sang Hun Lee writes about this sphere: '*The middle realm of Spirit World is not heaven and not hell, but has many different levels. It's a place where it is very difficult to get across to people any idea of God or Principle or Unification Thought.*'⁵⁹

2.3.1.4 Realms of Love Which Have Degenerated into Egoism, Jealousy and Arrogance in the Spiritual World

As true love is always centred on a partner, so self-centredness is exactly the opposite. The basis of harmonious relationships on all levels is love, and

57 Cp. Lee, *Life in the Spirit World and on earth*, Section IV: 'The Middle Realms of the Spirit World'.

58 Borgia, *More About Life in the World Unseen*, pp. 58-62.

59 Lee, p. 19

whenever that basis is destroyed, the consequences are catastrophic. If I split an atom, radioactive substances such as Caesium, Strontium and so forth are set free - elements which are destructive for living beings. If I split the 'basis of love' then hatred, meanness, envy, jealousy arrogance, greed, lust, the desire for revenge and other such feelings arise as products of that split. When the Protestant theologian Helmut Gollwitzer writes *'An egoistic life reaps what it wants to avoid: loneliness and emptiness'*, he only emphasises the passive part of an egoistic life. Actively practised egoism leads to suffering, oppression, exploitation, war and destruction.

Below the spheres of 'busyness' we find realms of love that has degenerated into egoism. In the higher-lying 'busy' realms, people are in love with their own creativity, their own work, music composition, hiking, sports, scientific research, and so on. The levels below, however, are marred by degenerated love, through which others and the self are subjected to damage. Even so, the spirit-dwellers here have not gone so far as killing others during their earthly life.

Relative to the damage done (to others or oneself) or to their degree of indictment, these realms are located either nearer to the ones above or the ones below. If I have hurt somebody, no matter how hard I may have tried to rectify that situation, unless the person I have harmed forgives me, a remnant of indictment will remain which will burden me and impact my freedom in the afterworld.

In such realms degenerated love - which actively works against the true order of love - reigns and already has destructive consequences.

2.3.1.5 *The Realms of Utter Personal Hopelessness in the Spiritual World*

Here we find those spirit people who felt themselves so driven into a corner that the only way out they saw was to end their earthly life themselves.⁶⁰ Upon arrival in the spiritual world, though, they must make the painful realisation that their suicide only appeared to be a solution; but it did not resolve the problem.

Hopeless situations cannot be resolved by depriving oneself of one's body.⁶¹ Rather one takes away the very instrument necessary to solve the problem, as we shall demonstrate in more detail in the next chapter.

The suicide which may have appeared as relief to the person committing it, often comes as a shock or a great burden for those left behind; a burden which needs to be restored.

2.3.1.6 *The Realms of the Spiritual World Where the Power of Love Was Misused to Destroy the Life of Others*

Deep down near the bottom there are those spirit-people who have taken the lives of others. We also find there persons who may have murdered because of their ideological or political convictions, and mass murderers such as Stalin, Hitler, inquisitors and others. But not only they, stuck along with them in those spheres we might also find – and this may come as a surprise – spirit people who were their victims, namely those who are so grimly determined to get vengeance that they

60 Cp. Bernhard Jakoby, *Keine Seele geht verloren* (Rowolt Taschenbuchverlag, 2003).

61 Cp. Spurgin.

cannot free themselves from their torturers.⁶² ⁶³ The pursuit of deceptive ideals such as the cleansing of the church from all evil through the holy inquisition, Hitler's thousand-year Reich or Stalin's victory of the proletariat led to human dignity being trampled upon most brutally and cruelly. The path to realisation of such ambitions was plastered with countless corpses and unspeakable suffering.

2.3.1.7 The Most Abysmal Realms of the Spiritual World

People who have violently sexually abused others are in the lowest, most base realms.

Through forced violent sex the central place of identity of a man or woman is degraded and destroyed – which is nothing less than the desecration of the palace of love.

Our sexual organ is our most important organ through which the fruit of our love is produced and life is passed on and thus fundamental to building of our own school of love, our family. Sexual murders, brutal human trade as well as forced prostitution, rape, child pornography and the like, are the most revolting and perverted forms of the misuse of the irrepressible power of love. They are a desecration of the nucleus of love and life.

Just as the healing process of victims, as well as that of perpetrators of such crimes, is complicated and often lengthy here on earth, so it is also in the spiritual world.

62 Lee, *Life in the Spiritual World and on earth*, 'Meeting with personalities in the spiritual world'.

63 Franchezzo, pp. 92-93.

2.3.1.8 A Short Summary of the Spheres of the Spiritual World from the Perspective of Love

It may especially surprise religious people that the highest of all forms of love is not a denominationally imprinted agape love for God and fellow human beings, but family love. These days, as we observe that the 'institution family' is at the mercy of massive attacks in so many different ways, alarm bells should ring loudly indeed. The 'graduate school of love' is and always will be the family, in particular the three-generation family.

Family Love		Lineage-building (generation-building) love. All types of love are contained within the family
Agape Love		Religious and charitable, sacrificial love. Formation of a spiritual lineage. Physical lineage not possible
Love for ones own 'busyness'		Love for ones own work and creativity (my passion) No concern for God and His love
Love degenerated into egoism, jealousy, pride and arrogance		Corrupted love which actively opposes the true order of love
The realm of life destroyers	Suicide committers	Ending their own lives
	Murderers	Taking the life of others
	Sex offenders	Desecrating the palace for the creation and passing on of new life

Illustration 2-5: Summary from the perspective of the levels of love

There are families in all religions. The family is the only institution created by God. The Geneva philosopher, educational theorist and nature researcher

Jean-Jaques Rousseau writes: ‘*The family is the oldest of all communities and the only natural one.*’⁶⁴ In other words he is saying: in comparison to the family, all other communities - such as one’s neighbourhood, the local community, clubs, regions, even nations and also, of course, religious communities - are not natural communities.

God created Adam and Eve as His children and, in paradise, gave them the blessing to grow, to multiply and to reign over all of creation (Genesis 1:28). Religion only became necessary after they were expelled from paradise, as a means to return to God. One day, when people will have found their way back to paradise and will have become re-united with God their original parent and be one family, there will no longer be any need for religious denominations. Religion will then have fulfilled its mission – but there will always be families, which indeed will then just be entering their golden age.

The most fundamental requirements for the harmonious development of all vertical and horizontal aspects of love can be found within the three-generation family, consisting of the levels of grandparents, parents and children.

Agape love as promoted through religions puts vertical love in the foreground. Love for one’s own business is people’s love of their own professions or hobbies. They don’t hurt others as long as they are able to concentrate on their work, to perform for others and so forth. Love degenerated into egoism and jealousy, pride and arrogance lies beneath, and at the very bottom there are the realms of those who have destroyed lives

64 Knischek, *Lebensweisheiten berühmter Philosophen*, p. 150.

(suicide-committers, murderers, mass- murderers, sex offenders).

For the sake of keeping a simple overview I am outlining only the very bold and simple organisation of the spiritual world here, as seen from the perspective of the realms of love. In reality of course, a multitude of ways and forms of expression exist in each of those larger realms.

2.3.2 The Spiritual World as Seen from the Perspective of Freedom of its Inhabitants

On earth freedom has become an important and highly-valued aspect of life. It also plays a very central role in our eternal life in the spiritual world. Yet that freedom is not something that is simply given to us. We must earn our freedom step by step. Therefore, freedom is always tied to reason, to responsibility and, finally, also to qualification. Here I would like to refer to a quote by the well-known Lutheran theologian Dietrich Bonhoeffer: *'Freedom from something finds fulfilment in freedom for something. Freedom for the sake of freedom alone, however, leads to anarchy.'*⁶⁵

In which of the larger realms mentioned above would people be the most free? In the religious realm, in the realm of creativity or still further down? What kind of people in the spiritual world will experience the greatest freedom of movement, considering that we take all the experiences and wisdoms learnt on this earth with us?

Reports are clear that spirit-beings from higher realms have the freedom to 'descend' into the lower realms. This is not possible the other way around. One

65 Duden, *Das überzeugende Zitat* (Mannheim: Bibliographisches Institut & F. A. Brockhaus AG), p. 67.

cannot simply climb up into a higher realm from below; a very specific development is needed to be able to ascend.⁶⁶ Indeed, a person who has advanced to a very high standard in their ability to love is often given the task of helping people in lower spheres. Consequently, those who have, during their earthly life, qualified to live in the higher and highest realms of love will be the freest. The lower the realm, the smaller – that is, the more restricted – one’s freedom is. In the very lowest spheres, those fraught with crime and destruction of life, there is no freedom – just as in a prison.⁶⁷

That is why, seen from the perspective of freedom, the highest available degree of freedom is possible within the realm of a loving family. Families exist in all cultures; one doesn’t have to be a Catholic, a Buddhist, a Jew or a Hindu in order to have a family. In the final analysis the family is the natural framework for the most all-inclusive, harmonious development of love.

As already mentioned, on the children’s level the first step is to develop love towards parents (vertical) and one’s siblings (horizontal). Secondly, it is essential for the advancement of our spiritual development, and for the fulfilment of our human capacity, to also develop and embody, on the parental level, the horizontal as well as the vertical aspects of love within marriage and as parents respectively.⁶⁸

66 See Chapter 3.5: ‘*Growth And Development In The Spiritual World*’.

67 Lee, *Life in the Spiritual World and on earth*, p.14.

68 Cp. Chapter 4: *Marriage and family in the spiritual world*.

Family Love generation-building love, most highly developed love		Highest level of freedom, is free to move in all levels and realms
Agape Love Physical lineage of heirs not possible		Freedom to move within the realm of one's own religion limited to one's own religion or even one's own denomination
Love for one's own 'busyness'		Freedom within the realm of one's own creativity and activity
Love degenerated into egoism, jealousy, pride and arrogance		Freedom limited through egoism
The realm of life destroyers	Suicide committers Murderers	Unfree, like in a prison
	Sex offenders	Unfree, like in a maximum security prison

Illustration 2-6: Summary from the viewpoint of the levels of freedom

In the realms of religious love, freedom is more or less limited to within one's own religion or denomination. A Buddhist will naturally feel at home and free within the Buddhist realm, as will a Hindu or a Muslim feel free within their respective religious circle. Nevertheless, freedom, from a universal point of view, is still restricted – albeit within one's own religion. Looking at the history of religious wars we find people who, on the one side, are seen as models for the protection and spreading of their own faith and are considered to be saints. For the other side, however, the same people may be seen as arch-enemies. Outstanding personalities such as Mother Teresa, who have worked outside of their own cultural sphere and offered great services, will also enjoy a certain freedom in that particular cultural sphere. Mother Teresa founded an order and gained followers in the spirit. Nevertheless,

she did not have her own children nor was she able to realise conjugal love.

In the sphere where love is limited to one's own work and creativity, the spirit people there enjoy the freedom to find satisfaction only within their own field of creativity or their own area of art.

In the spheres of hatred, jealousy, egoism and other degenerated forms of the power of love, freedom is limited by egoism and narrow-mindedness.

We will not find, in the next world, a white-bearded old man sitting on the Judgement Seat and passing judgement on human beings. Rather, we make ourselves and each other mutually free or unfree. In the realms of suicide, murder and sexual crimes there is, similar to a prison, no freedom whatsoever and it is very difficult to get out.

2.4 How Knowledge About the Spiritual World Affects My Way of Life on Earth

The main purpose of my life on earth is to prepare myself for my eternal life in the spiritual world. If I can look at my earthly life as a kind of 'pregnancy', during which I am supposed to develop everything that I need in the world thereafter, then I have come to the most important insight to guide my earthly life.

Religions teach us to think beyond the earthly world. They teach us to practice neighbourly love (for example, in Christianity). These are important traits. The reasoning that 'no one has ever come back' or 'right now I concentrate on my life here, I'll think about the hereafter when the time comes' has no bearing, if we think about it in terms of 'a pregnancy in order to prepare for our spiritual life'.

Just as the nose and the eyes are formed in the womb,

despite not needing them during that time, so we should develop our ability to love on earth because that, above all, determines the degree of freedom in the world thereafter. Earthly valuables, authority and position – all of which cannot be taken with us – may help in the formation of our spirit self, but have only temporary/fleeting priority next to eternal values.

Moreover, the measure for our conscience should be love, not justice. Terrible crimes have been committed through the centuries under the guise of righteousness. Indeed, at closer inspection we must pose the question: What is justice? Is it just for a child to be born when the father is an alcoholic and beats the mother, whilst another child is born into a loving and harmonious family? Is it just for someone to be born in a country which is ravaged by war or hunger whereas another person is born in a country where there is peace and affluence? These things have nothing to do with justice. It is merely fate. A 'measuring-tape' of justice cannot be applied here; it simply does not work. Otherwise, one could spend – and waste – one's whole life trying to win back justice and not really live life at all. Is it fair to be born as a man or a woman? What if a man says: 'I would like to experience pregnancy! I am disadvantaged and find it unfair that I cannot bear a child.' Such feelings are useless and lead people to waste precious time.

The challenges of life consist rather in building a loving world which would automatically be a world of peace. The point is to make the best of whatever situation I find myself in. Otherwise, we will end up like the man in Franchezzo's book *A Wanderer in the Spirit Lands*, who is just waiting for the judge to die and join

him in hell.⁶⁹ People waste a lot of time with complaining and self-pity about how poor and disadvantaged they are, and thus forget to live life. How many cruellest crimes have been committed under the guise of justice? To some the death sentence may appear just. From the overall view of the earthly and eternal dimensions of a human life we must come to the conclusion that such acts do not solve the problem, but, as we shall see in the next chapter, simply shift it onto a different dimension.

Justice should, of course, be a guiding light. It is natural that we should strive for balance and justice. Certainly, those who have a lot should give to those who have nothing or less or those who are hungry. This, though, is not exclusively a dictate of justice but rather an expression of love. Wanting to give, to share with another, comes from the depth of one's heart. To reach that point love must be developed. That cannot be achieved by force.

Moreover, we should inform ourselves about the topic of life hereafter as widely as possible, already now – while we are alive on earth. In the next world we will only be as free as far as we could develop our ability to love here on earth. We know that we have freedoms and we insist on our freedom – which is perfectly justified – but we should not misuse that freedom egoistically and thus plunge ourselves and others into a state devoid of freedom.

69 Franchezzo, p. 93.

2.5 We Should Also Share Our Knowledge About the Spiritual World With Others

I would like to close this chapter with two quotations. The first one is taken from *Life in the Spiritual World and on Earth* by Sang Hun Lee, who went into the spiritual world in 1997 and a short time later dictated this book through a medium. In it he writes:

*Therefore, people's lives on earth are very important. It takes too much time to improve your position as a spirit person so you can receive effective grace. It takes a long time to move beyond ignorance. Because of that, adjust your focus now on the eternal world and live that way. Through adjusting your focus, humankind will live much more wisely. We hope no person will be foolish in their faith and make eternal mistakes because the natural consequence is a nation full of foolish people here. They can't solve anything. Regarding life in that country, I can't explain everything, but, to summarize it in a word, your life should be fruitful; you should bear fruit. To speak more plainly: committing sin leads only to hell. Live a life of goodness. That is the way of heaven. Please live well for the sake of eternity.*⁷⁰

The second quotation we all know from the Bible:

'Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also' (Matthew 6:19-21).

In the next chapter we shall deal with the question of

70 Lee, p.27

whether there are still possibilities of further development after our transition into the next world, and if so, what they are.

3. CHAPTER GROWTH AND DEVELOPMENT IN THE SPIRITUAL WORLD AND THE COOPERATION OF PEOPLE IN BOTH WORLDS

In this chapter we will discuss:

- **The spiritual and material structure of the human being as a mini-universe;**
- **Which goals we should achieve during our earthly life;**
- **The significance of our body with regards to the development of our spirit self;**
- **What possibilities we have after our death to complete what was left unfinished, to correct what was done wrong and to catch up on things we didn't even start;**
- **How people on earth can scrutinise spiritual influences;**
- **How we can help people in the spiritual world.**

Let us now go into the next important question. We want to find out whether or not there are ways and means to catch up on unfinished developments after our transition into the next world. That is not all.

Considering my lifestyle on earth, another additional question might arise: Are there any possibilities to correct wrong things done during my earthly life?

If we human beings have been created to enjoy a happy and joyful life for all eternity, such possibilities should exist. What happens, then, at the time of my death and what exactly is to be expected after my transition?

Is it as the Catholic catechism says, which predicts: that at my death my human self will receive a personal judgement and, depending on how I have lived on earth, I will either enter heaven or end up in the eternal fires of hell?⁷¹ Or is there, as eastern religions believe, a reincarnation? Is there a physical rebirth – that is, a chance to return to earth as many times as needed to complete my development?

To find answers to these questions we must first examine how human beings are structured. We need to clarify what we, as spirit and physical beings, are fundamentally made of, and what our relationship to the spiritual and physical universe is.

3.1 The Spiritual and Physical Structure of Human Beings and Their Position in the Spiritual and Physical Universes

3.1.1 The Structure of the ‘Human Being’ as a Mini-Universe

As human beings we consist of a physical body with an expiry date and a spirit which lives forever. During the time of our earthly life spirit and body form a

71 Cp. Catholic catechism 1022, 1035, 1038.

natural and inseparable unit. Only at the moment of death are spirit and body separated. It is therefore important to learn how these two aspects of our being relate to each other and how they behave after their separation.

3.1.1.1 The Physical Self

Unification Thought divides what we generally call the 'body' - that we leave behind at our death - into two basic elements: the physical body and the physical mind. These two together constitute our physical self.

The physical body is that which we can see and touch. It consists of flesh and blood, skin, bones, organs, our five senses etc. This body is buried after death and we are often reminded at a funeral that we are made of dust and to dust we will eventually return. That means this physical body is given back to the earth and disintegrates into its physical elements, no matter what form those 'particles of dust' had adopted in the meantime or what function they had fulfilled, and no matter how healthy the body had been or how important it had been for us.

Then we also have what Unification Thought calls the 'physical mind'. This physical mind is a transient aspect which dies along with the body. What we are talking about here are all necessary physical control mechanisms which maintain all bodily functions and, when necessary, intervene in a regulatory manner.

Each cell, each organ, each molecule and each atom possesses an invisible fundamental structural and functional plan; a pre-set program which controls all the functions of that respective body. These controls are often known as instincts or compulsions.

Amongst these are the controls for growth, eating,

sleeping, shelter as well as the impulse for reproduction - sexuality. All of these are contained within the physical mind and this is what we as human beings have in common with animals. Plants also possess, on their level, such a program, and each cell, each molecule, each atom, right up to the function of radio waves or light rays, is controlled and maintained by such programs.

3.1.1.2 The Spirit Self

Human beings not only possess a physical 'I' consisting of a physical mind and a physical body. Each person is, additionally, a spirit being which continues to live on in the spiritual world. Just like the physical 'I', the spirit 'I' consists of two parts: a spirit mind and a spirit body.

The spirit body is how we appear in our eternal life. Books about the spiritual world convey to us that people there look just like people here, with a face and a body; they may know each other and be very much like we are on earth, albeit we are not talking about a physical body but a spirit one, made of a spiritual substance and fully adapted to life in the spiritual world.

Our spirit body has senses just like our physical body. These enable us to see, hear, touch, smell and taste in the other world; they are adapted not to the physical but to the spiritual world.

In the next world we thus also possess a substantial individual shape of body and face, but the functions of the spirit body are naturally in accordance with the conditions and needs of life in the spiritual universe. Besides the spirit body, we also have a spirit mind, which is - contrary to the physical mind - eternal. This spirit mind is my actual 'I', my personality, my nature,

my character.

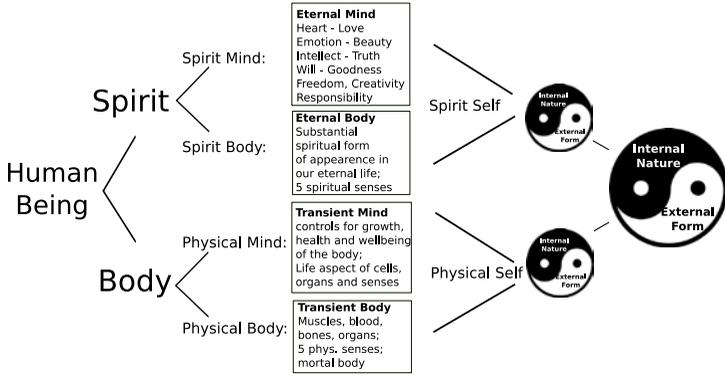


Illustration 3-1: The structure of the 'human being' as a mini-universe

Unification Thought calls the central point of my personal, eternal self the 'heart'. This heart is, of course, not the physical heart, the pump which circulates blood through the body, but a spirit heart. This spirit heart is the dwelling place of my love. It is the home of my innermost impulses and motivations. It is the centre of my being and my personality.

This centre of personality is the starting point of every impulse of love. It is the home of all my motivations and desires, which guide my creativity and my activities. Moreover, my spirit mind is the place where my intellect, my emotions and my will are situated. The direction of activity taken by my intellect, my emotions and my will is given by my motivation and the impulse of love in my heart. There is, then, within my spirit mind, a clear structural and functional order of these elements and abilities.

Unification Thought calls the entirety of my spirit

being, consisting of spirit mind and spirit body, the ‘spirit self’ and the entirety of my physical being, consisting of physical mind and physical body, the ‘physical self’.

During my life on earth my spirit self and my physical self are a natural unit, whose union ends at the point of the physical body’s death. Thereafter, only the spirit self continues to live on in the spiritual world. We will talk more about this later on.

It is not only the human being that consists in its entirety of a spirit and physical self; the existing cosmos is also made up of a spiritual and a physical universe.

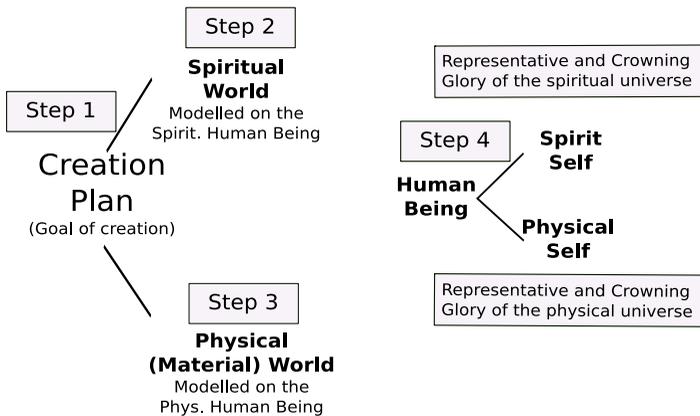
3.1.2 The Formation of the Spiritual and the Physical Universe, Based on the Human Being as the Model and the Goal

The Gospel of John in the Bible begins with the words: *‘In the beginning was the Word, and the Word was with God, and the Word was God’* (John 1:1). What we are dealing with here is mystical ancient Greek symbolism. Nevertheless, in order to utter a word, it must have first been clearly formed within me. Nothing sensible would come out if I were to just randomly babble.

Before I speak a word aloud, I must already have formulated it and filled it with meaning within myself. This word then does not only contain a conscious intention; it has become a concrete idea through the cooperation of thought, emotion and will. What the author of the Gospel describes as the ‘Word’ is therefore rightfully translated as ‘Logos’. It is a completely developed plan with a purpose and motive, which manifests in its materialised form when it is formulated and spoken as the ‘Word’. This is the ‘Word’ which

existed at the beginning of creation.

John further explains that the word became flesh. Unification Thought is based on the assumption that it was not the end goal of the creation process to make dogs, flowers, an atmosphere around the planet earth or the enormous universe surrounding the earth. All these beings and things were created for the sake of nothing less than the creation of God’s own image (Genesis 1:27). God wanted to see Himself embodied within His own children and desired that they would be His heirs.



The spiritual and the physical universes are the ideal realm for life and development of human beings. Humans are the only beings who combine both realms as one unit within themselves.

Illustration 3-2: The creation process of the spiritual and the physical universes based on the human being as model and goal

Goals can sometimes be – and we know that from our own experience – a long distance away, the realisation of which I cannot always instantly begin with. To start with, there is usually extensive preparatory and constructive work to be done. For

example, to build a house - which is, of course, incomparably simpler than making a man - I first need a motive and a clear idea. According to my idea I then have a plan drawn up, purchase the building materials, find out what needs to be done by professionals and what I can possibly do myself. I must be clear about what is financially possible, must, if necessary, buy a plot of land to build on, and take care of many more such things. Innumerable small steps are necessary before a house is finished and can be lived in. In a similar way the creation of man and woman must have happened: God could not instantly and directly begin with the creation of His children; rather a long list of well-calculated intermediate steps was necessary to lay the foundations and the environment for the creation of His heirs.

Therefore, the first step was a plan for the creation tailored towards the goal of creation - which is humankind. Concurrent with the pre-planned spirit self of humans, the Creator conceptualised and created the spiritual world, and concurrent with the physical self of humans He planned and created the physical world.

The spiritual world was consequently created according to the model and as an environment for the spirit self of humans to live and develop in, as was the physical world made after the model of the physical self of humans to live and develop in. However, in both of these worlds many details are much more refined than in humans. An eagle possesses better eyesight than a human; bats can hear sound-waves that we are deaf to. There is much greater detail in many things in the creation, yet everything has its analogy in human beings.

The human being was the final step in and the final goal of the creation process. As the only beings that

contain and unify both worlds within themselves, man and woman are the culmination of the creation process.

Animals and plants are purely physical beings consisting of a physical mind and a physical body, living in the earthly universe. Angels, on the other hand, are purely spirit beings possessing a spirit mind and a spirit body; they do not live on earth but in the spiritual world. Man and woman are the only beings in all of the cosmos uniting within themselves a spirit and a physical self as conceived from the very beginning by the Creator.⁷²

3.1.3 In What Order of Relationship are Spiritual and Physical Self Connected to Each Other within Human Beings?

In order to clarify positions within relationships, Unification Thought uses the terms 'subject' and 'object' as a pair-concept. In this connection subject and object are to be seen as pole-partners which together form a whole unit.

Fundamentally, the spirit self should assume the subject position over the physical self. This means that: the meaning, purpose, motive, intention and the values which intellect, emotion and will strive for – namely truth, beauty and goodness – are in the subject position. They direct all the activities of the physical self, in the form of deeds and actions, as well as the realisation of intentions and plans.

Within the spirit self, the spirit mind takes up the subject position and the spirit body the object position. Likewise, within the physical self the physical mind is in the subject position and the physical body in the

72 See further explanations thereof in Chapter 6.

object position.

That basic fundamental order appears to be, in theory, very clear and simple. In the practical reality of everyday life, however, it is often hidden and maybe not even part of our consciousness. For this reason I would like to explain some points in a bit more detail.

What happens when this basic fundamental order is not clear in the practical reality of life, or when it is even turned upside down? In such a case confusion and chaos are the natural unavoidable consequences; the qualities of my spirit self – those being, my heart, love, intellect, emotion and will – may then serve only the fulfilment of the passing purposes and needs 'of the moment' of my physical self; my life's ambitions could then be centred solely on having a nice house, fashionable clothes, good food, a well-paid job, a good position in a company or the society, a holiday, a pleasurable and varied sexual life – in short, a life of enjoyment and affluence.

My spiritual life destined for eternity, though, should never seek its goals and fulfilment in the dead-end of my physical life. If that is the case, then I have been pursuing the wrong path. The physical 'here and now' becomes the main focus, becomes the subject, whereas the spiritual and eternal aspect is pushed into the object position and under the rule of that main focus. Here I am reminded of a saying by a good and fatherly friend and mentor: 'The main thing is that the main thing remains the main thing.'

It is also important to clarify and point out that my spirit mind is already equipped with the ability and the potential to make sure that all physical needs are met to the highest possible satisfaction. In a successful and happy life on earth my spirit self can develop in the best and fastest way. The faculties of physical nature,

however, do not possess the perspective of the spiritual-eternal nor the ability and far sightedness to assess and fulfil those spiritual needs.

As examined in detail in the previous chapter, our earthly life is meant to serve the development and health of our spirit self, which lives on eternally in the other world.

We notice that our needs such as eating, sleeping, comfort, a home, clothing, social position, sexuality and so on are often in the foreground in our lives, even though spirituality should take up the subject position. To help spirituality regain the first place in our lives, religions offer and encourage a variety of exercises and practices such as fasting, praying, humbling ourselves, charitable work, neighbourly love, altruism, and so on.

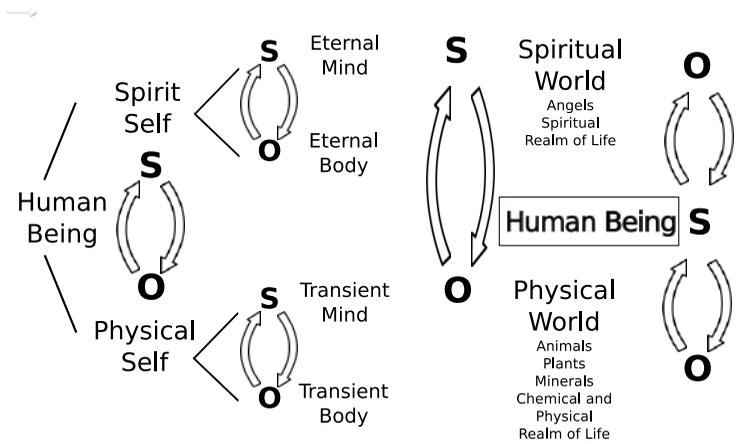


Illustration 3-3: The structure of the relationships of beings inhabiting the spiritual and physical universes.

During his 40-day fast and particularly during the final temptations, Jesus showed us very clearly how the spirit mind should take the subject position over all physical needs, wants and temptations (Matthew 4:1-

11). Why is this so important? It is important because our life on earth is a journey towards a goal, which lies in our afterlife – because the spiritual aspect remains forever and all earthly things are only temporary. Upon closer inspection it becomes clear that the earthly world and our physical self will have fulfilled their highest purpose, once we have achieved the highest possible form of spiritual development with their help.

There is thus a clear ontological system of rank-and-order for all creatures. Ontology is the study of the nature of being. Ontology therefore goes beyond anatomy. It not only examines the physical body, but the entire being and overall position of humankind in the whole of the universe. It explains the fundamental structure of all there is as well as the connections amongst the individual components.

3.1.4 The Unique Position of Humans in the Universe

Unification Thought is based upon the premise that human beings stand, by the nature of aptitude and essential being, in the subject position to the spiritual as well as the physical universe.

Let us start with the physical aspect. The physical self of a human being is the most compact and the most highly developed form of all the beings in the physical universe. From this point of view, humans are the most highly developed animal. There is no animal more advanced than a human.

Similarly, the spirit self of the human being is the most compact and most highly developed form of all beings in the spiritual universe. Our physical environment is very real for us, yet we only live in this world for a limited number of years. However we live

forever in the world we go to after our death. How real, then, do you think that world must be? It must be even more real than the transient world around us. That is why it makes perfect sense to prepare ourselves for that eternal world.

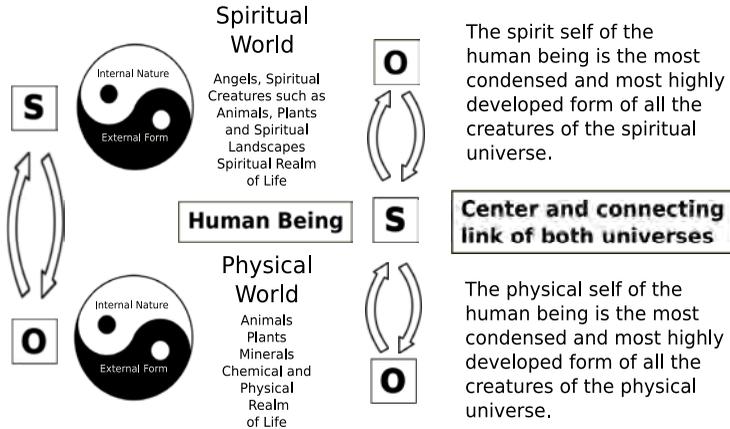


Illustration 3-4: The unique position of the human being in the spiritual and the physical universes

What then is the position of humans, who were created to combine within themselves, a spirit and a physical self? Humans are by their very nature the centre and the representatives of both universes – the spiritual and the physical.

3.1.5 Life and Death in the Physical and the Spiritual Universes

The spiritual world is, in accordance with the spirit self of man, made to last all eternity and therefore cannot die. Angels cannot die. Contrastingly, all physical life – including everything that exists in the physical world – is, in accordance with the physical self

of man, endowed with an individual expiry-date.

The main emphasis of physical life lies in growth and formation of a lineage via reproduction. In the spiritual realm there is no reproduction and thus no bringing forth of descendants.^{73 74} Has anybody ever heard that angels have a wife and children or that they can become grandparents? The main emphasis of spiritual life lies rather in gaining qualifications, taking on personal responsibility for oneself and others. A plant or an animal cannot be held responsible for their actions – but humans and angels are responsible.

The fact that physical beings die is a perfectly natural event and part of life, just as being born is – birth means entering into physical life, death is exiting physical life and entering into spiritual life.

3.2 The Irrecoverable Value of the Period of Our Earthly Life

The unique value of the period of our earthly life is, that during this stage of our life the spirit and the physical self of a human being form a natural unit – a unit which does not exist anymore after death. This unit makes it possible for the spirit self to grow and develop with the help of the physical self. If this unit did not exist, spiritual growth for humans would not be possible.

73 See Chapter 1.3.

74 Cp. Swedenborg, p. 158.

3.2.1 The Relationship between the Spirit and the Physical Self During the Period of our Earthly Life

What, then, is the relationship between the spirit self and the physical self during the time of our earthly life? The spirit self receives life elements from the Creator and passes them on to the physical self as spiritual elements.

In order to live the physical human being needs sunlight and air, water and food. The physical body enables the spirit self to convert ideas into deeds, the success of which brings about its spiritual growth.

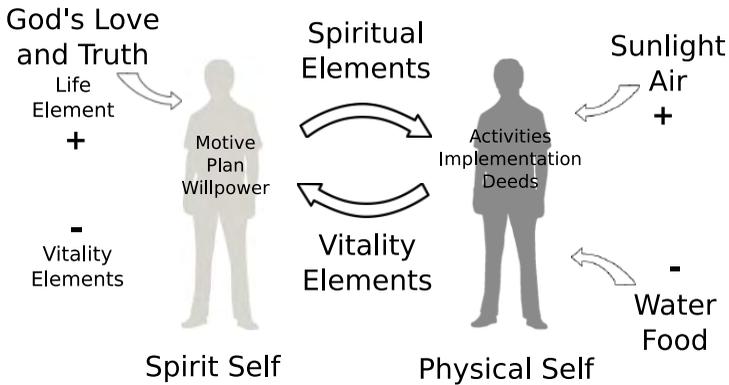


Illustration 3-5: The relationship between the spirit and the physical self during the time of our earthly life

For the spirit self to grow it needs the implementation and realisation of its ideas through deeds. Only ideas and ideals which have been converted into actions can make the spirit self grow and develop. In Unification Thought the experiences made and gained through deeds are called 'vitality elements'.

Without these vitality elements, which can only be

generated with the help of our physical body, there is no growth of the spirit self. Without having matured our spirit self during our earthly lifetime, we will be born into the eternal world in an incomplete state of being. Just as it is the purpose of pregnancy to prepare the physical body for life after birth, so it is the purpose of our earthly life to make our spirit being ready for eternal life in the spiritual world.

This unity of our spirit and our physical self during the time of our earthly life makes humankind unique amongst all creatures in the spiritual and the physical universes. There is no stone, no cherry tree and no chimpanzee that has been equipped in this way by nature, neither any seraphim nor archangel.

3.2.2 Vitality Elements Can be Good or Bad

Each and every executed deed is automatically accompanied by an experience. They thus create vitality elements, regardless of whether the deed is a good one, or a criminal act. This means: those vitality elements can be good, but also evil. I can only grow spiritually by personally accepting responsibility. Only by performing good actions, will I receive good vitality elements. It is not enough to just want to do good; that alone does not create vitality elements. *‘There is no good unless someone does it.’*⁷⁵

We also feel personally uplifted and inspired when we have done something good. The old scouts’ saying ‘A good deed a day’ is certainly a good guideline. Naturally, it also works in the opposite direction. Each person is also quite capable of planning and executing a

75 Erich Kästner, *Fabian: The Story of a Moralist*, trans. by C. Brooks (Libris, 1989).

crime.

3.2.3 Growth and the State of Health of our Spirit Self

The growth and development of our physical body follows a plan laid out by nature. A child is born as a baby, needs food and begins to grow. Finally he or she will reach a certain body height. Some are smaller, others are taller. We cannot determine the height of our body ourselves. It is given by nature. The same is true with regards to the colour of our eyes or hair, the shape of our hands and our face. We cannot influence any of these aspects nor change them just by willing it.

The personal state of health of the physical body depends on factors such as personal immunity, nourishment, lifestyle, but also on inheritance. We are aware of genetic diseases and health factors that we carry with us, simply because we have inherited them.

How then do growth and development occur in the spirit self? Does spiritual growth also happen automatically or is something else necessary for it? Contrary to physical growth, spiritual growth does not occur automatically - our personal effort is necessary.

In order to grow spiritually, we need a physical body, which can perform actions. There is no advancement of the spirit, without actions for which one takes responsibility. Having a physical body is essential.⁷⁶ To take personal responsibility is the core factor of all spiritual growth and development.

When we speak of spiritual growth we do not just mean studying at school. Since a person's actions are prepared and accompanied by feelings, knowledge and

⁷⁶ See Unification Church, *The Divine Principle*, pp. 60-63.

will centred on one's heart and motive within the spirit mind, spiritual growth is achieved by the harmonious cooperation of all of those aspects. The direction that the heart takes and the motives of a person, also influences spiritual growth.⁷⁷ If a person's heart – as the 'home' of love, affection and aspired values – and motives are focused on a good objective, intellect, emotion and will make very different plans and prepare different actions, than a person who uses these inner powers to achieve self-serving motives or to plan criminal acts. The mechanism of planning, though, is always the same. The deciding factor is the motive, in which the aim is already contained and pre-determined.

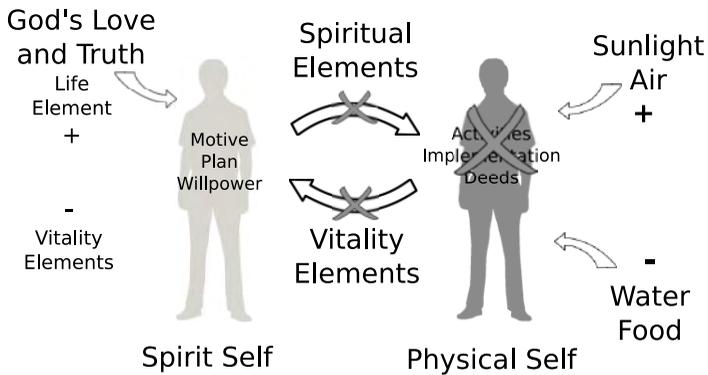
For a healthy spirit being to be able to be born into the eternal world it requires motives, plans and actions during one's earthly life, guided by love and kindness and not by self-centred purposes.

3.2.4 What Happens at the Time of our Physical Death

I was fortunate to be there when my own grandfather died. He was 81 years old and I got the impression that he had prepared himself well for the transition. It was no problem for him to leave. Most of his children and grandchildren were gathered around, and he said goodbye and wished everyone the best. I could witness his last breath of life, his last time exhaling - an unforgettable experience. With that last breath the spirit being leaves the physical body, just as a baby leaves the mother's womb at the time of birth. The body left behind stops functioning; it has done its job and returns to the earth from which it came.

⁷⁷ See Chapter 2.2.2.2.

The spirit and physical self experience separation for the first time. During our earthly life we only know the state of being, in which they are both connected to each other – in happiness or sorrow, in sickness or in health, in success or failure. Spirit and body form one inseparable unit during our earthly life.



The spiritual element between the spirit and physical self is severed just like the umbilical cord at the time of birth into the physical life. The body becomes lifeless and dies. The spirit person is born into the spiritual world.

Illustration 3-6: What happens at the time of physical death?

When we breathe out for the last time, separation happens for the first time. Just as the umbilical cord which connects mother and baby is cut at birth, so is the 'umbilical cord' severed which had until then connected the spirit self with the physical self. Our spirit self experiences the state of being dissociated from the body for the first time, similar to a new-born seeing the light of the world for the first time.

As already explained in detail in Chapter 2, from the worldly viewpoint, death is the end of everything. From the viewpoint of the mother's body the birth of the

child, is the end of pregnancy. From the viewpoint of the future, though, the same process of birth is the beginning. Likewise, physical death is the birth into the eternal world.

However, it also means that the spirit person has no more connection to their physical body from that point in time onwards and thus cannot create any more vitality elements. That privilege, the enormous advantage of the physical self and the spirit self, forming a natural entity during the earthly life, becomes history at that point in time.

3.3 The Goal of Human Development during the Time of Our Earthly Life

3.3.1 The Threefold Significance of Our Physical Self for the Development of Our Spirit Self

3.3.1.1 Our Physical Self is the Home and Place that Nurtures the Development of Our Spirit Self

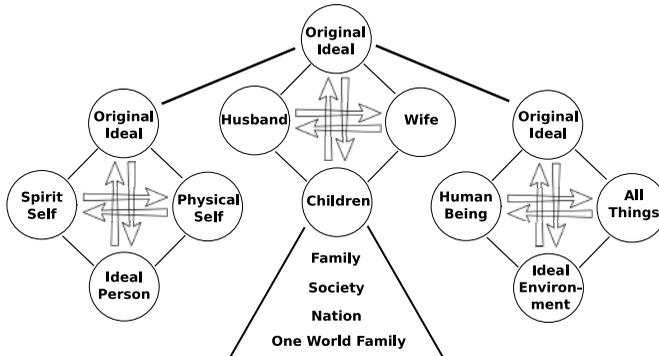
As already stated, during our earthly life the physical 'I' is the home of our spirit 'I'. Sometimes, our spirit might want to disconnect from the heaviness of the body and wander around freely, but really, to fully embrace life, spirit and body should be in unity.

The immortal spirit self is the natural subject, and the temporal physical self is the corresponding object. The spirit plans and determines what is to be done, and the body carries out the fulfilment of those plans. Thoughts, emotions and desires should make plans oriented on love and eternal good values, and with the help of the body establish a world of love, harmony and joy. If such harmony is established then the most essential thing will already have been achieved within the individual

person. Unification Thought calls this state of being: mind-body-unity.

3.3.1.2 *Our Physical Self Enables Our Spirit Self to be Connected with all the Things in the Earthly World*

Since my spirit self dwells within my body during the time of my earthly life, it has the opportunity to develop with the help of my body. The body provides the five physical senses through which the spirit self can connect to the entire physical universe and use the body. Without the use of the five senses and actions of the body, spiritual development is not possible.



The significance of our body during the time of our earthly life

1. Our physical self is the dwelling place of and the environment for the development of our spirit self
2. Our physical self enables our spirit self to enter into a relationship with all things in the earthly world (5 senses, all my activities)
3. Our physical self makes it possible to enjoy an intimate conjugal relationship, to have children and through this to become a generation in the common lineage of God and humankind

Illustration 3-7: The threefold significance of our physical self for the development of our spirit self

A further goal of our spiritual development is to achieve and practice qualitative dominion - expressed in the form of loving affection and the growth of our

qualifications in mastering the challenges of everyday life, in our jobs, pastimes and hobby activities; whereas to treat nature and one's environment in an egoistic and exploitive manner, such as excessive mining of mineral resources, pollution of the environment, and so on, can have catastrophic consequences.

3.3.1.3 Our Physical Self Enables us to Experience an Intimate Marital Relationship, to Have Children and, in this Way, to Become a Generation in God's Lineage Ourselves, as Well as to Create a New Generation in Our Children

On closer examination, we human beings are not isolated individuals. A human being in its wholeness consists of man and woman. As an individual I can have a relationship with many different things and beings, but I cannot create children by myself; I can only experience the wealth of all types of love by establishing my own family, culminating in the matured and sacrificial love and devotion of a parent.

These are the three realms made available to me by my physical self during my earthly life. The spirit self needs creative efforts in all of these areas to develop and prepare for life in the next world.

3.3.2 The Significance of the Three Main Areas of Our Earthly Life for the Development of Our Spirit Self

Firstly: From all these three areas we need the 'positive' vitality elements gained through intensive and successful giving and receiving. We internalise these personal experiences and thus are able to take them with us into the eternal world.

Secondly: To develop a well-rounded personality able to enjoy perfect happiness and the greatest possible freedom, it is even necessary to attain a certain mastery in each of these three main areas of our life:

- a) a mastery of the harmonious cooperation of the spirit and physical 'I' with the spirit self being the subject;
- b) a mastery of loving and qualified dealings with all things and beings of the spiritual and the physical universes and
- c) a mastery of all areas concerning the development of love: children's love for parents, love between siblings, conjugal love and parental love. To attain these qualifications is, after all, the central purpose of our earthly life.

What happens, though, when one or more of these aims are not achieved during our earthly life? We die anyway, but we are missing important elements we would need in the next world in order to lead a happy and free life.

3.4 Ways and Means to Catch up on Developments Not Achieved During One's Earthly Life

What ways and means exist to catch up on developments not achieved during one's earthly life?

3.4.1 The Further Development of Spirit People who, through no Fault of their Own, had a very Short Earthly Life

When babies, toddlers or youngsters die, they did not even have a chance, during their short time on earth, to achieve the aforementioned goals. Are there possibilities

for them, after their transition into the next world, to catch up on these developments and reach personal perfection, or must they be forever in a state of immaturity? They were prematurely taken from life through no fault of their own, and it would be unjust if they were not given the chance to experience happiness and joy in their eternal life.

It is always a sad occasion for a mother, a father and relatives when a child dies. But we can be sure that this child will be well received in the spiritual world and given great protection. There are very beautiful, relieving and interesting reports by spirit seers, who tell us about the development of these children. In his book *Life in the World Unseen*,⁷⁸ Anthony Borgia dedicates a whole chapter to the sphere of children in the other world, as does Emanuel Swedenborg in *Heaven and Hell*.⁷⁹ They tell us about nurseries and schools that are in principle similar to those here. There is only one thing that does not exist there: a physical body through which they can gain the necessary vitality elements which are crucial for the growth of their spirit selves.

How, then, can these children who are in the spiritual world and have no physical body gain the vitality elements needed to perfect their personalities?

To gain such experiences and realisations these children must work together with children who are alive on earth and have a body to act through. How can that happen? Since both the children in the spiritual world and the children on earth have their own spirit self they are able to communicate; if it were not so, children in

78 Borgia, *Life in the World Unseen*, Chapter 20: 'The Children's Sphere'.

79 Swedenborg, pp. 133-138.

the spiritual world would not be able to talk to each other either.

That communication happens basically through the spiritual senses. However, the spiritual senses of people on earth are either lost or at the very least, rather blunted, due to the tragic events at the very beginning of humankind's history. Many today do not even know that they have spiritual senses, let alone how they should or could use them. Adam and Eve in paradise were able to communicate with angels only through their spiritual senses. Even they could not see or hear angels with their physical eyes or their physical ears. They used their spiritual senses to be able to see them and talk to them.

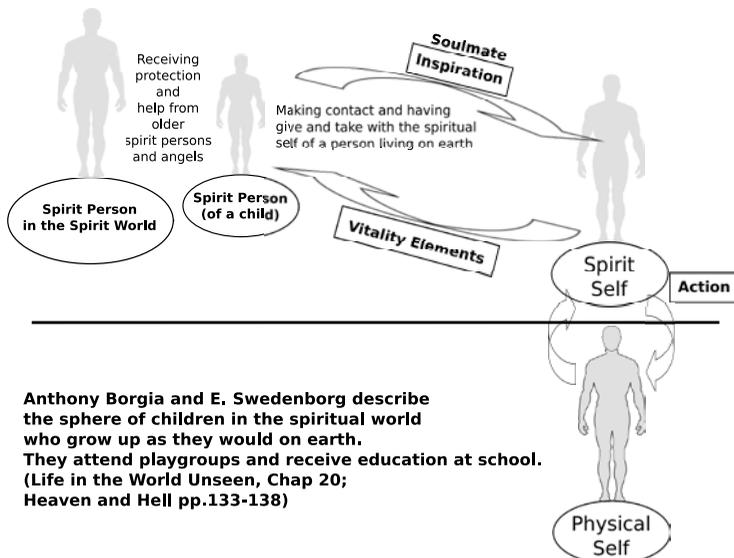


Illustration 3-8: The further development of spirit people who, through no fault of their own, have lived on earth only for a very short time

People on earth often have inspirations, dreams, revelations or similar experiences of unknown origins. Sometimes we may have a sudden idea or even just a

feeling of absolutely having to do this or that within the next moment. In moments of emergency or during war times such impulses have often saved many a person's life. Those inspirations often come from people who are already in the spiritual world and are trying to contact us.

This has absolutely nothing to do with being possessed; it is rather quite normal spiritual communication from spirit people who are looking for ways to make contact with people on earth. Spirit possession, however, exists when a spirit being seizes an earthly person and, through the spirit self, takes control over him or her. That is not the case here. The spirit people in the spiritual world are fully aware of the fact that they are making contact with people on earth. Human beings on earth are mostly unaware that spirit beings are in contact with them because of their blunted spiritual senses.

Through this kind of communication children from the eternal world make contact with children on earth. They inspire them to do something good, such as helping others or bringing joy to their fellow humans. If the earthly child takes up that inspiration and puts it into action, then the child in the spiritual world, too, has a claim on the resulting experiences and inner realisations. In this way children in the spiritual world can get the vitality elements that they need for their development. This is a simple and easily understandable system. Nobody gets lost. Everybody has a chance to complete his or her development once in the spiritual world, although it is much better, faster and easier to do so while living in the physical world.

According to reports, babies, children and youths who have died early through no fault of their own, are in particular, given special spiritual protection and help.

This is a great comfort for those left behind. Parents who dwell in the physical world can, of course, support their children by praying for them or by sending them spiritual energy and loving affection.

3.4.2 The Further Development of Spirit People Who Have Left the Earth as Willing Sacrifices

Throughout history there have been numerous people who have given their lives for a good cause – martyrs, for instance, or other people who consciously sacrificed their lives for a higher objective. These people also parted from their earthly life prematurely, unable to complete their spiritual growth on earth.

Unless they have carried hatred and resentment with them, they are given special status upon entry into the spiritual world, as a victim that cannot be claimed by the powers of evil. These people dwell in special realms, often in the higher regions of the middle spheres of the spiritual world; they can help people on earth a lot by inspiring them to do what is good or by being role-models. Amongst them are martyrs and other saints of the Catholic Church. They are not only revered, their lives and attitudes serve as models. Time and again they are called upon and asked for help.

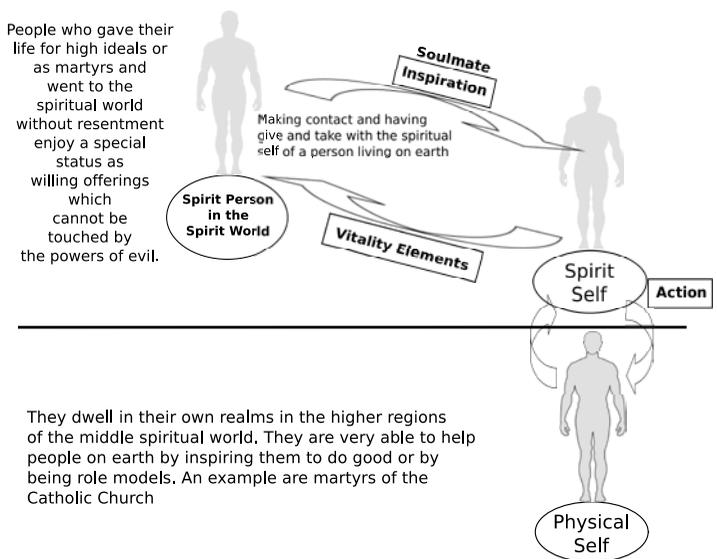


Illustration 3-9: The further development of spirit people who have left the earthly world as willing sacrifices

When these persons are able to help people on earth, what happens? They make contact with those people who have called upon them in one way or another. If the people on earth consequently do good deeds, their helpers in the spiritual world can also experience joy and success and thus grow as well. That means that the inspiration stems from the spirit person and the vitality elements come from the deeds of people on earth. The vitality elements could only come about through cooperation of both partners and, obviously, benefit both of them. This is how mutual help works beyond death's door.

3.4.3 Diverse Interpretations of this Phenomenon Due to Differing Traditions, Religions and World Views

Hinduism and Buddhism recognised the problem of

the necessary completion of one's development thousands of years ago and offer, as their solution, a second-coming in form of systematic rebirth: Reincarnation – of which we have all heard.⁸⁰ Additionally, there have been teachings of reincarnation amongst the ancient Egyptians and within numerous other cultures.

In recent times we have witnessed a renewed interest in the teachings of reincarnation here in our cultural spheres. Sometimes, events where people are taken back to times of previous incarnations are televised.

More recent reports and insights, however, deny a direct rebirth on earth; rather, a spirit person will work with people on earth who have a similar character or religion.⁸¹ Sometimes, this co-operation between a spirit person in spirit world and the spirit self of a person living on earth can be of such intensity that the earthly person believes themselves to be a reincarnated being and that they have lived centuries ago under a different name or even in a different part of the world.⁸²

According to observations, we are always surrounded by spirit people who often strongly influence us. Bert Hellinger, for example, has been able to help numerous people who were under strong influences from deceased persons, using his family constellations without any reference to reincarnation.⁸³

3.4.4 The Second-Coming in the Bible

In the Old Testament, the Bible also tells of an event

80 Cp. Spurgin.

81 Cp. Unification Church, *The Divine Principle*, pp. 181-187.

82 Ibid, pp. 187-188.

83 Cp. Hellinger, *Love's Hidden Symmetry*.

of second-coming, namely that of the prophet Elijah. Elijah lived approximately 900 years before Christ and rode into heaven in a fiery chariot. Five hundred years later, in the last sentences of the Book of Malachi, the last book in the Old Testament, we find the following: *'Behold, I will send you Elijah the prophet before the great and terrible day of the Lord comes'* (Malachi 4:5). This was written by Malachi about 400 years before the birth of Jesus, when Elijah had been dead for 500 years. *'And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse'* (Malachi 4:6).

This prophecy gave the scribes of the Jewish elite, at the time of Jesus, a clear criterion concerning the coming of the messiah, which said: Unless Elijah has first come, the messiah cannot come.

When Jesus began his public ministry the disputed issue was whether Jesus really could be the messiah since, according to prophecy, Elijah had to have come first. The Bible tells us that John the Baptist was this Elijah. The announcement by the archangel Gabriel before his conception, (Luke 1:13-17) and later statements by Jesus affirm this (Matthew 11:14-15 and 17:12-13).

Here we are not dealing with a reincarnation, a rebirth of Elijah; rather it is the mission of Elijah, which was transferred to John the Baptist, who was his own person.

3.4.5 To Die Incomplete is the same as to be Born Incomplete

In the monotheistic religions we find a somewhat linear idea about life and death. Upon physical death human beings directly enter into their eternal life and

continue to live there according to the quality of their personal earthly life. In the official doctrines, at least, there is no reincarnation. Whoever has not finished his or her development during the period of earthly life stands as good as no chance to make up for it.

A very different picture is presented in the older cultures. There we find reincarnation and ancestor worship among the Egyptians, Chinese, Indonesians, Maoris, Africans, Siberians, Native Americans and so on. There is often believed to be karmic rebirth which eventually led to the well-known cast systems of India, Sri Lanka, Nepal, Bali and the Kurdish Yazidi. In these world views development is not linear but cyclic. Each person can develop through several earthly lives. Moreover, Hinduism and Buddhism provide varying interpretations of the hereafter.

3.5 Ways And Means for Guilt-Ridden Spirit People to Redeem the Mistakes They Made During Their Earthly Preparation Period

All people, without exception, will one day face the end of their earthly lives. There are many people who have lived their lives filled with hatred, envy and resentment, lied and betrayed, and even committed murder. Are such people also given a chance in their afterlife to redeem their burden and complete the development of their personalities? Or are they condemned to suffer forever in hell, as some religions portray it?

Even for people who carry such heavy burdens there is a possibility to change and to grow. Of course, for those persons it is far more difficult, far more demanding and time consuming, since they not only

need to catch up on missed opportunities to grow, but also have to redeem a smaller or larger mountain of baggage depending on the scale of their wrongdoings. Still, it is possible. Jesus tells us that there will be more joy in heaven over one sinner who repents than over a thousand righteous people (Luke 15:7). How can that happen? For those spirit people there is a spiritual and a physical side of development.

3.5.1 The ‘Spiritual’ Side of Development for Guilt-Ridden Spirit People in the Spiritual World through Living and Caring for the Well Being of Others

The axiom *‘Knowing your faults is the first step towards curing them’* is as true in the spiritual world as it is in the physical world. Without becoming aware of one’s faults, no improvement can come about.⁸⁴ However, if someone has reached that step of realising that they have done wrong, change is possible. For people in the spiritual world, knowing oneself means gaining insight into their wrongdoings and repenting as well as accepting the guidance and inspirations of higher spirit beings.

It is good to know that in the next world there are also spirit persons who are more advanced and can give advice and guidance. Such highly-developed spirit persons often receive the mission of visiting the lower realms and offering their help to the people there.⁸⁵ This may take differing forms. These higher-spirit beings can tell the spirit people in the lower realms, that there are

84 Cp. Lee, *Life in the Spiritual World and on earth*, Part 1, Chapter VI 1.

85 Ibid, Part 3: ‘Stalin’.

higher realms full of joy and love, realms without fear and suffering, realms where people live in peace and goodwill, realms where they can live with their families in happiness and harmony.⁸⁶

For spirit people who knew nothing other than living with fear, hatred, egoism or guilt during their earthly lives, it is often hard to understand, and indeed unimaginable, that higher realms of love, harmony and light could even exist. All they knew during their time on earth was suffering and misery, hatred and war - they died and entered the spirit world with those experiences and impressions. Each of them was forced to look after their own interest; just to survive.

Many of those people unconsciously built for themselves ideological prisons by trying to explain the world and the purpose of life solely from the narrow view of their own dire situation. That is how the humanistic-materialistic ideologies came into being, within which there is, for instance, no life after the death of the body.

When those people in the spiritual world are visited by spirit people from a higher sphere, for many it is not easy to accept their reports and messages. Spirit people who are only aware of their own dire situations and are convinced that theirs is the only reality, may well take such messengers for charlatans who are simply taking them for a ride. A change in those people's attitude is necessary, a certain advancement of trust, in order for them to realise that what the messengers tell them could be a reality too.

Only once a certain amount of trust has been placed in the messenger's reports, do the persons affected have

86 Ibid: 'Marx, Stalin'.

a chance to leave their own spiritual paralysis and hopelessness, and gain some mobility. They can then actively try to follow the suggestions and advice of the messenger, to get their own hatred, jealousy, envy, greed, arrogance under control and to stop those practices. They may also want to help others to find ways to these new insights. It will not be easy because those bad qualities, practised and learned over many years, often work like drugs which can keep even a spirit person in their strong grip. There may be withdrawal symptoms and setbacks. However, if the spark that has been lit by the messenger from a higher realm continues to burn as a fire, there is always a reason to keep trying, and the situation for those persons can improve.

All this is concerned only with the spiritual side, with what happens in the spiritual world. Of course, the groundwork for a possible change and development can be laid there. Yet an essential part is still missing, namely the vitality elements which will enable a substantial development in the spiritual world.

3.5.2 The ‘Material’ Side of the Development of Guilt-Ridden Spirit People in the Spiritual World, Through Living and Caring for the Well Being of Others

The person in the spiritual world may be moved by a deeper realisation. However, he or she no longer has a body. What can be done now?

In order to create the vitality elements necessary for any development that person must now work together with a human being living on earth. The spirit person has to find someone on earth with whom there is a certain similarity in mind or circumstances, or someone

who struggles with similar difficulties.

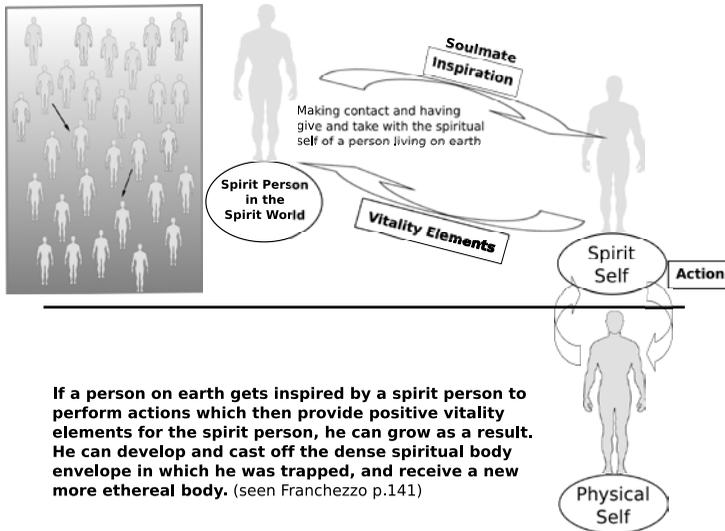


Illustration 3-10: The 'material' side of the further development of guilty spirit people in the spiritual world through active cooperation for the sake of the well-being of people on earth

The spirit person must try to inspire the earthly human to overcome and not make those same mistakes any more. If the person on earth accepts the stimulus and puts it into practice, it results in a good experience. It feels pleasant to do something good – for both the person who accomplished the deed on earth and the inspirer in the spiritual world. Together they have made this happen and both therefore benefit from the resulting vitality elements.

In this way, spirit people in the eternal world can grow personally and advance into higher realms. They take off their body like an old burden, and are given a new

spiritual body which is lighter and more mobile than the old one was.⁸⁷ This process can be repeated until the person has reached the very high realms. Always, though, vitality elements are necessary, which can only be gained in connection with a person living on earth.

3.5.3 Cooperation of Spirit People with People on Earth Who are of Similar Character or Similar Religion in Order to Produce Vitality Elements

As a spirit person it is easiest to connect to earthly people who are somehow similar to oneself. One such similarity can be one's world view or religion. Spirit people return to humans of the same religion or world view and try to connect with them. Within their religious understanding they try to inspire them to do good, to engage in charitable work or deeds of love for fellow human beings, and in this way they can acquire the necessary vitality elements for their development.

Robert James Lees reports that, upon raising the question of which denomination or religion contained the highest percentage of saved persons, he was given the following answer: *'Here we know only one religion – Love! Of all the religions or denominations established by man none possesses a monopoly of love for their fellow men. Yet there are serious and conscientious servants of this one true religion within all of them. These servants' church service is service for humankind, their litany are noble deeds, their prayers are tears of sympathy, their sermons are a simple life, their songs the comforting words for the unfortunate, their hope is heaven. This is the only religion which can*

87 See Franchezzo, p. 141.

award us a passage into heaven.'⁸⁸ This breaks through all the dogmatic chains of any religion or denomination. The true religion, which Lees writes about here, is beyond any denominationalism.

We should be aware of the fact that all unresolved quarrels and conflicts amongst the religions have been taken into the spiritual world by the people concerned: people of all generations and from all parties. These conflicts thus continue to exist in the spiritual world. They are, moreover, nourished by spirit people using the system of cooperation; they connect with earthly people of the same faith and encourage them not to give in – which of course, leads to a continuation of the conflicts in this world.

In order to find a lasting resolution to the conflict situation in the Holy Land, for instance, not only are the efforts on earth needed but also intensive work of peace-making amongst the respective ancestors in the spiritual world. The more people there realise the high values of the true religion of love, the more they are able to inspire people on earth to actualise these values through deeds.

The work of those inspirational beings of the spirit world does not solely consist of encouraging people in this world to singular acts; that is only a part of it. The process of a peace settlement leading out of such a dead-end situation is bound to be plastered with countless setbacks which must be dealt with and mastered on both sides.

That is why the spirit inspirers must time and again help their counterparts on earth to keep up the vision of

⁸⁸ Lees, *Reise in die Unsterblichkeit*, 13th edn., 3 vols (Drei Eichen Publishing, 2009), I, p. 158.

the final goal of all religions. This ultimate goal of all religions is nothing less than the healing of the parent-child relationship between God and humankind, which was destroyed at the very beginning of human history. The issue is not to uphold individual religions; much more is at stake. The quest is the restoration of the original family of God, which was destroyed by the separation of the children, Adam and Eve, from God, their parent.

Morally highly advanced spirit people, who during their earthly life did not belong to any religion, work together with people of similar character on earth. Such people existed and exist within all cultures and through all time periods. They also create vitality elements in the same way.

A different situation presents itself with spirit people who have left this world caught up in addictions and dependencies. We know from spiritualists and from reports from the spiritual world that many of them, after their death, are stuck in a sort of in-between world, unable to move on. Their spirit body is much too heavy and rough, to be free in the spiritual world. All their thoughts, deeds and desires are so fixed on the gaining and consumption of – let's say alcohol - that they cannot think of anything else as long as this addiction is not satisfied.

Even once they have died they cannot separate from their alcohol. How then can such people satisfy their addiction? They can only do so if they find someone on earth who is susceptible to the same problem; they use that person and by doing so they are driving him or her into addiction as well. If the earthly person concerned gives in to the spiritual pressure and acts accordingly, not only do they receive those detrimental vitality elements but so does the spirit person who has inspired

it. On closer examination, we come to realise that the relationship between people in the spiritual world and the physical world is much more real and actual than it may seem at first glance.

On the other hand, spirit persons who have repeatedly and only committed evil deeds whilst on earth cannot send anything good to the earth, even if they want to grow. It is often the case that such people can only send diseases, accidents or other ill fates of various kinds. Since the earthly people concerned often don't understand the connections they ask: 'Why me? How can God allow this?' Yet God has nothing to do with it. It is simply a matter of natural laws running their course.

In such a situation it depends solely on how the earthly person concerned deals with his or her ill fate, sickness, disability or hopelessness. Sickness, a disability or some ill fate often affects the family and near relations. Despite this, if the earthly person concerned can resolve the situation and problems, an enormous amount of good vitality elements are created and substantial restoration is made, also affecting the initiator in the spiritual world.

Understanding these 'mechanics' could make a world of difference for us and our loved ones. If we - for example - find ourselves burdened with ill fate, sickness, disability or hopelessness, and we get stuck in complaining, pitying ourselves and searching for others to blame; or if we carry that burden with humility and dignity (avoiding complaint or self-pity) as a restorational contribution for ancestors in the spiritual world - our choice of active responses, could result in our future actually getting worse or better.

In summary we can say that evil spirit people have very little experience of 'doing good' because they have

acquired an awful amount of egoistic and evil vitality elements during their earthly life. They are trapped by their egoism, their lust, addiction, sickness, ill fate and so forth, and that is what they bring to the earth – usually to their own descendants – as in the extreme cases of mental and physical genetic disorders.

If the affected people on earth are able to resolve (heal) that egoism, the lust, addiction, sickness or ill fate, caused by a spirit person, that causative spirit person also profits from the victorious vitality elements and both can grow spiritually.

However, if the person on earth multiplies the inspirations received, then the bad vitality elements gained are also transferred to the spirit person, then both nurture their spirit self with bad elements.

If the person living on earth dies from it, then it will matter greatly whether they take resentment, and how much of it, into the spiritual world (see Chapter 2.2: ‘Our Spiritual and Mental Attitude at the Time of Death’).

When a spirit person tries to use an earthly man or woman in order to satisfy their own bad sexual lusts or vices such as smoking, alcoholism, drugs, misuse of power and so on, and the targeted earthly person overcomes these desires, then the spirit person cannot receive any positive vitality elements from this victory because their motivation was selfish and wrong. That spirit will rather go in search of another person through whom they may fulfil these desires.

Considering these insights, progress and tremendously fast developments in the medical field may appear to be quite essential instruments for healing. However the important issue is rather to heal and repair today as much as we possibly can, because the vitality elements gained from it are also important for the

liberation of people in the spiritual world. We must understand that those spirit people are sitting in a prison from which they can never flee by their own efforts. Our cooperation and willingness to restore things on earth are needed in order to liberate those poor souls in the eternal world from their imprisonment. That is the only chance for them to improve their situation.

3.5.4 Growth in the Spiritual World

Sang Hun Lee says:

Spirit people determine their own position by how they lived on earth. If you lived selfishly, then you will suffer in a position praying for a thousand years without special grace. People in the Spirit World who lived in peace on earth also enable their descendants to live peacefully. But if people lived evil lives, then when they come to Spirit World, they live in hell and their descendants are always oppressed with problems. For example: If we examine a person who suffers hell in the Spirit World, they really exist in pain.

The environment is dark, and as in a prison, there is no freedom. There is nothing to eat or wear. Your descendants on earth can do nothing to undo and disentangle all your evil deeds. They do not know how to carry your burden or how to pray for you. But, if their ancestors' wrongdoing becomes known, and the descendants serve with utmost sincerity and prayer, then the spirit person can receive grace',⁸⁹

This connectedness between spiritual world and physical world is a very real axis; the more complicated the ancestors in the spiritual world are, the more

89 Lee, *Life in the Spiritual World and on earth* page 26.

complicated the situation of their earthly descendants tends to be.

Whether you spend money on earth or not, some support for you exists, but it's not the same in Spirit World. The wind blows, flowers bloom and birds sing but you can't change just because someone commands you to. There is no one whose mere command can change you. The resolution to change can only happen within you. You must reach the point of self-awareness.

*If descendants sincerely offer their hearts for the sinners in Spirit World, then such spirit people can come to the point of understanding themselves and how they must change. Fortunately, there are many people who understand this spiritual law.*⁹⁰

*On earth, when a shaman dances and delves into the ancestors' situation, they can only comfort the ancestors. The shaman cannot solve their ancestors' problems. But if the ancestors receive grace through the sincere and elevated prayer of their descendants, then they may be able to search out heaven's messenger and God's commandment.*⁹¹

3.6 How Can People on Earth Scrutinise Spiritual Influences?

We have seen that the spiritual world is much closer than we might think. How shall we deal with these influences; how can we scrutinise them? Here are a few points of reference:

The more vitality elements spirit people need for their spiritual growth and thus for their freedom in the

90 Ibid.

91 Lee, *Life in the Spiritual World and on earth*, page 27.

next life, the more earthbound they are.

Spirit people, who are so caught up in earthly desires and cravings of all kinds that they cannot let them go, will try everything to continue to indulge in them after their death (smoking, alcohol, sex, drugs, power, greed, possessions etc.).

The spirit body of such spirit people is of a very dense and heavy substance. Since they cannot give up their earthly desires, such persons are often stuck between here and there in a sort of limbo. Although they have died and left the earthly world, they have not really arrived in the world thereafter.

Their egoistic desires can lead to addiction, mental illness and even possession in earthly people who are more vulnerable.

Spirit people from the higher realms, however, will never cause possession, mental illness, addiction and so forth, because they respect the other's personality, dignity and freedom, and because they know that people who are possessed or have an addiction cannot give them good vitality elements for their growth. They know that good vitality elements cannot be gained by force. Therefore, in the case of such forcible strong compulsive urges we are dealing with low, self-centred spirit people.

Religious fanaticism also never comes from highly developed spirit beings. For example, suicide bombers - who had been promised 70 virgin maids after their death and, disappointed about not having received them, approach others on earth to share their fanaticism - cannot be highly developed spirit people.

'Spiritually open people' are only good spirit guides and advisors for their fellow men if and as long as they are in contact with the higher regions of the spiritual world.

3.7 How Can People on Earth Help Those Who Are in the Spiritual World?

It is a fact that as long as people in the spiritual world are not helped, we on earth are, so to speak, vulnerable to ill fate, sickness and so forth. Our life is not really predictable.

In order to generate the numerous, high-quality vitality elements – and that is of the essence here – we need to support currently running peace initiatives and projects to solve world hunger and poverty, on all levels and in all areas. Besides this, we also need to start new projects. The spiritual and material poverty and suffering in the world are so great and so manifold that nobody should feel limited with regards to what can be done to help. Everyone can become active in their own personal way and according to their abilities. Here are a few suggestions:

3.7.1 Understanding the Power of Prayer and Learning to Use It

The power of prayer never ceases in the high realms of the spiritual world. Depending on intensity, a prayer can develop an enormous energy, bridging boundaries between the spiritual and the physical world. I can pray for people in the physical world (parents, children, friends etc.), but I can also pray for those who have passed into the spiritual world. The energy generated by prayer arrives one-to-one on the other side, with no restrictions.

3.7.2 Responding to Good Inspirations with Good Deeds

Responding to good inspirations with good deeds is always right. I should, however, pay no heed to bad or

low inspirations. What is the advantage of not reacting to the latter? Since spirit people want new vitality elements which can only be generated with corresponding actions, there will be none created as long as I don't give in to bad inspirations.

3.7.3 Setting up Charitable Initiatives

Initiate charitable projects in one's own country or abroad, or support others in their projects, either by helping personally or with financial means.

3.7.4 Setting up Proactive Projects for the Promotion and Protection of the Family as the School of Love

We need to set up proactive projects for the promotion and protection of the family as the school of love in our immediate environment as well as in other countries. We know that the three-generation family is in great difficulty these days and is really crying out for salvation. Unfortunately, there is a massive trend towards dissolving the so-called 'traditional family system'. History is replete with unfortunate examples of what happens to nations and cultures with broken family morals. The no-obligation partnerships propagated as progressive by many, which lead to patchwork families of every constellation, cannot be the future and most certainly not a school of love and harmony. Therefore, it is important to establish projects for the salvation, support and promotion of the three-generation family. This would also affect our ancestors in the spiritual world in a positive way.

3.7.5 Projects for the Promotion of a World View which Includes Eternity and the Reality of a Spiritual Universe

With regard to this fact countless teaching materials should be scrutinised and, where necessary, supplemented or rewritten. There is no shortage of tasks which urgently need to be done. Additionally, the reality of an eternal life and a spiritual universe should be granted its proper place in professional and everyday life, in politics, in the economy, in education and many other areas.

3.7.6 Peace Initiatives Must Include the Whole of the Spiritual and Physical Reality

Partial peace initiatives, as some pacifists advocate, are good; however, they may ultimately be unable to lead to the desired success. As long as the spiritual dimension is disregarded or excluded in peace initiatives and peace-building, lasting peace will remain but wishful thinking.

3.7.7 Offering Academic and Practical Solutions for Materialistic Ideologies

Materialistic worldviews such as neo-communism, evolutionism, atheism, humanism and so on - in politics, the economy, the sciences, education and in everyday life - categorically rule out the dimension of eternity and thus a life after death. Not only is exposure of those fallacies needed, but down to earth academic and practical solutions need to be developed. As long as the earthly reality alone finds consideration and the spiritual reality remains disregarded or pushed aside, all our efforts, however well intended, will only bring about partial success – if any at all.

3.7.8 What Happens When Such All-Inclusive Initiatives Are Taken?

The first thing to do when starting such all-inclusive initiatives is to prepare oneself to swim against the tide, for the current of our times does not promote this; rather the opposite is the case. If a person takes up such an initiative – that is, has good inspirations and puts them into practice – then a project is begun which attracts countless spirit people who come to help and participate because they want to grow. In this way we could say we become employers for our fellow man, those who have gone to the eternal world ahead of us, their reward being spiritual growth.

I am convinced that there are thousands upon thousands of people in the spiritual world who would like to grow, but can only do so if there are people on earth willing to lay themselves open to attack by swimming against the tide and getting things going. We will then suddenly find someone has taken initiative and everybody is helping. It is high time to seriously consider these topics. How can I most efficiently take steps in this direction? It means I have to expose myself to criticism, and I am convinced that many people in the spiritual world and in the physical world will come and help. In this way an incredible amount and a great variety of vitality elements will be generated which will serve many people, here in this world and in the eternal world and help them grow.

4. CHAPTER MARRIAGE AND FAMILY IN THE SPIRITUAL WORLD

In this chapter we will discuss:

- **The nature of man and woman and why they need each other in order to achieve human completeness;**
- **Why the family - and not the individual - is the basic unit of humankind;**
- **What the four essential characteristics of conjugal partner relationships are;**
- **What the significance of a conjugal relationship as a couple in the eternal world is;**
- **Why God and humans can only build the ideal world together.**

When people deal with the topic of life after death, there is one question that arises time and again: Is there a conjugal relationship with one's partner beyond death, or is marriage purely a 'worldly thing'?

Marriage and family here in this world play very essential roles without exception within all cultures, in spite of their other diversities. Throughout history, marriage and family have provided the nurturing

environment for procreation and the fundamental structure of human society.

How is this in the world hereafter? Will we spend our eternal life in the spiritual world as individuals, or are marriage and family also part of everyday life in the spiritual world? To this end I would like to invite you to work on and deepen our understanding together, and for this purpose I would like to return to one aspect which we have already spoken about in detail at the beginning of the previous chapter: the fundamental structure of the human entity as a microcosm.

We have established that we humans have a spirit and a physical self, and that our spirit self consists of a spirit mind and a spirit body, and that our physical self consists of a physical mind and a physical body.

To study the infinite variety of possibilities of interactions between the faculties of the spirit and the physical self is in itself fascinating. Let us take that one step further.

4.1 The Microcosm “Human Being” Only Becomes Complete Through the Unity of Man and Woman

Basically speaking we were born as either a man or a woman. That means that not one of us – alone as a single person - can ever constitute the minimum condition of the full human being as such. It is only through the husband-wife complementarity that the wholeness of the human being is reached. That is, man has a spirit self, consisting of a spirit mind and a spirit body and a physical self, made up of a physical mind and a physical body; likewise, woman possesses a spirit self, consisting of a spirit mind and a spirit body and a physical self, made up of a physical mind and a physical

body. And indeed the differences between man and woman are not only found in the body, in the sexual organs, but also in the psyche, in the composition of the spirit self. Man and woman think differently and feel differently. There are differences between motherly love and fatherly love.

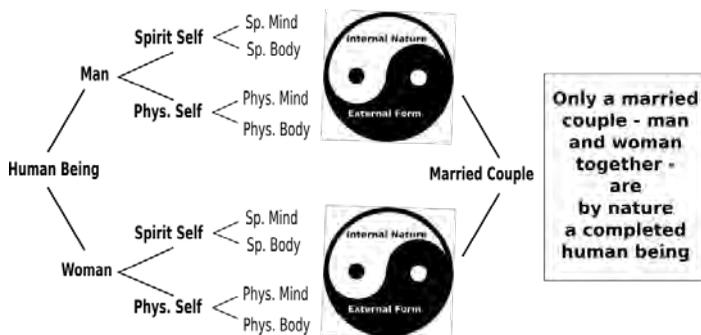
Taking this into account, we arrive at a rather stimulating type of relationship between the two. From time to time we may hear things like: A man will never completely know a woman, nor will a woman ever totally understand a man. Not only do man and woman need each other to produce children, we also need each other in order to achieve completion, to feel the entirety of humanness and to experience our human identity in all of its fullness. (Hence the common expression “My better half, my other half” already infers this.)

Nowadays in our society there is a strong tendency towards individual independence. Young people first of all want to be successful in their own work and have a career. Marriage (if considered at all) is often postponed, and many women want to have a good foundation career-wise before thinking about having children – and then it’s often unfortunately only one child.

If, however, I as a man am only half of a human being and my wife is also only half of a human being, the question arises: how can we both develop into a completed whole? What is needed for humans to achieve and to experience the heights of being a whole human being which is unattainable for a single person alone?

A more detailed analysis reveals that I as a person possess not only an individual spirit and physical self; rather I have an individual masculine respectively feminine spirit and physical self. The differences lie – as

already mentioned – not only in the physical but also in the mental aspect: in the psyche.



A single person is, of course, able to survive and live. Where, however, the completion of one's character is concerned, and, in particular, the reproduction of children, each person needs a complementary partner of the opposite sex in order to achieve the wholeness of being human.

Illustration 4-1: The Microcosm “Human Being” Only Becomes Complete Through the Unity of Man and Woman

An individual person as we know is very well capable of existing alone, but is an individual person capable of procreation alone? Can I as a single person pass on life? We all, each one of us, originated from two people, a father and a mother, and our children also are the product of two persons (even in artificial insemination both sperm and egg are needed). In other words, if we took the short-sighted view of only one generation, we could say that each single person is capable of existing. Yet is a single person able to procreate by itself?

If there would be no multiplication humankind would inevitably die out, or actually could not have come into being in the first place. That is a simple law. It is also

not possible in an ancestral lineage to omit a single generation and to carry on afterwards. Whoever does not pass on life becomes automatically the tail-light of his or her ancestral lineage.

4.1.1 The Basic Unit of Humankind

Is it in light of the bigger picture, then, that we can build upon individualism, on the single person – or is it the mutually complementary unit of man and woman together which actually constitutes the ‘basic unit of humankind’? When it comes to complementing our character to form a complete human being as well as for procreation, each individual is dependent on a partner from the opposite sex.

We notice this with parents in raising their children. The mother often takes an alternate viewpoint and puts emphasis on different areas than the father, because a mother’s heart and a father’s heart each nurture different aspects in the child. Only together do they build the warm parental nest consisting of love, understanding, guidance and protection in which a baby can feel happy and content and develop a healthy psyche.

From the logic of profit-making one could say that there is nothing more illogical than the parental heart. Parents do not evaluate their children in merely cold, economic terms. Parents love their children and will always be there for them, even when it wouldn’t be worth it from a profit-and-loss viewpoint. And the fact that we are made exactly in this way is a great hope for us. We are neither mechanical nor abstract beings, who only care for logic and profit. We are the children of God, and that is why for us human beings the development of heart is the central aspect.

One of the essential aspects of the development of

our personality lies in reaching the heights of parental love. Yet nobody can declare themselves to be parents – to this end we need a partner from the opposite sex and a child or children that has or have been born from this relationship of love.

Where the raising of children is concerned, there are guidelines, and professional help is available, but unexpected situations always arise with children. Where there are children the priorities change – if a child is ill it does not matter whether I have an important job to do or not.

4.2 The Earthly and Eternal Value of the Husband-Wife Unity

Upon closer examination, the family system in particular is a very complex network of relationships. When I say ‘complex’ here I don’t necessarily mean complicated – that would be, in my eyes, something extremely messed-up that needed to be sorted out first – no, complex here means simply multi-faceted and diverse, however orderly.

The order and quality of relationships are fundamentally of the greatest significance, since these are automatically transferred with us into the other world. In other words, whoever has experienced and maintained good relationships with family members, friends and strangers during their earthly life, will take these experiences with them into the spiritual world in the form of positive vitality elements. Nevertheless, all unresolved conflict situations would not simply be resolved by ‘ascending’ into the spiritual world. Some people may imagine death as a process whereby the spirit ascends like some water vapour through a filter, so that finally only the filtered product remains. Not so –

death is rather like an apple harvest: If the apple is harvested in an unripe state it can only be stored as an unripe apple.

There is no substitute for relationships. Without relationships life is simply not possible, and the many varied relationships universally constitute the main columns of life. For example, our Mother earth is, for better or for worse, connected to the sun. Should the earth break out of this relationship it would become an aimlessly wandering body in space and all life on it would disappear in chaos. There is a relationship between the North Pole and the South Pole on earth; all of these things are interdependencies in one form or another and because countless aspects work together, earth has become a place where life could develop. Our moon is missing these prerequisites.

The only alternative to a relationship would be a non-relationship, but such a state of being cannot work because we could not have developed from a non-relationship nor could we exist. I am dependent on the air I breathe, the ground I stand on, the food I need to sustain myself and so on. There are connections all around us.

The result of a non-relationship would not only be loneliness, but rather non-existence. Everything in the universe is built upon connections and is dependent on these connections. If just one of these important factors is missing, such as air or water, it would be the end of our life.

4.3 The Four Essential Characteristics of the Conjugal Partner Relationship

Relationships are an essential part of human life but the very nature of harmonious relationships demands

that they remain within a framework and maintain a certain order. What, then, are the four essential characteristics of a conjugal partner relationship in the earthly and in the eternal worlds? How does the state of their conjugal relationship either enhance or depreciate the value of a man or a woman?

4.3.1 Conjugal Love is a Unique Essence of the Masculine and Feminine Spiritual and Physical Worlds

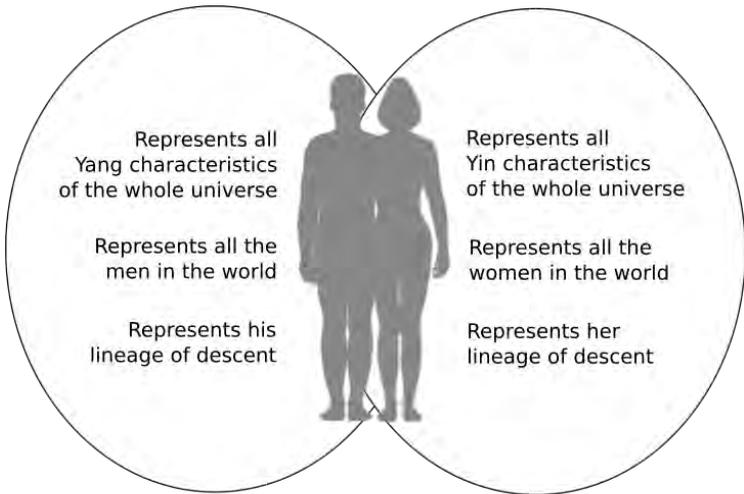
Each marriage is something special, something fantastic and unrepeatably unique. No two marriages are the same.

Unification Thought takes the view that, in the intimate conjugal relationship, the woman (as a microcosm of all that is feminine) represents all yin-characteristics and the man (as a microcosm of all that is masculine) represents all yang-characteristics of the spiritual and the physical universes. There are, of course, other possible female partners in the world for each man and other possible male partners for each woman. To the husband, however, his wife represents all women in the world, and likewise, to the wife, her husband represents all men in the world. If husband and wife, as representatives and a microcosm of all yin-and-yang-characteristics of the entire spiritual and physical universes unite, then this joy is transferred to all the beings and things that they represent. We will elucidate this point more clearly later on.

There is an additional aspect in marriage: The woman represents her ancestral lineage and the man represents his ancestral lineage. That means that in an intimate conjugal relationship, all these aspects are combined and bring forth a new human being, a new

generation.

We know that man has a masculine spirit and physical self and woman a feminine spirit and physical self. This very unique combination of spirit and physical masculine and feminine elements in a marriage is also something that, in the whole of the universe and throughout the whole of human history, only ever exists once.



This individual combination of spiritual and physical male and female elements exists in the whole of the universe and for all time only once.

Illustration 4-2: Each married couple is a unique essence of all masculine and feminine aspects of the spiritual and physical worlds!

This uniqueness is so wonderful and great that we can truly speak of a microcosm. Here we are not speaking about any one married couple in isolation; rather we are speaking of fulfilment of all. From this point of view, each and every married couple is equal

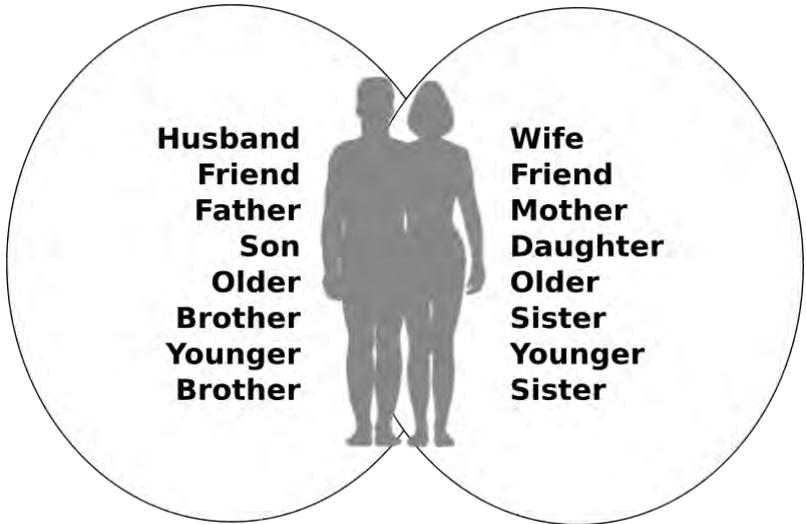
before God. Each married couple occupies a special place in God's heart that no other couple can fill or replace. Therein lies the unique value of each and every married couple in the heart of God.

4.3.2 Each Married Couple is a Unique Essence of All Forms of Love

Unification Thought takes the view that in eternal life the mature conjugal relationship is also the haven of all successfully established and mastered relationships. A wife does not always just want to be the husband's married partner; sometimes she wants to be her husband's friend. Sometimes she is like a mother to her husband, or an elder or younger sister, and, of course, a spouse. The same is true the other way around. A man, too, does not only want to be a married partner; he also wants to be a friend, an elder or younger brother towards his wife. In other words, all relationships, starting from the relationship of a child towards his or her parents, extending over sibling relationships right to the sacrificial parental love, can be found in the conjugal relationship between a husband and wife. We can say that this conjugal relationship is, in its entirety, a combination of all forms of relationships. Everything that I as an individual have learned and experienced in relationships is contained within this bond between husband and wife. Moreover, the natural fruit of this conjugal relationship of love is a new generation – a generation which will grow and mature and itself strive to achieve parenthood and parental love.

Parents automatically become grandparents with successive new generations. Can you make yourself into a grandparent? We can become parents ourselves, but no one can make themselves into grandparents. Who turns

me into a grandparent? Only my children can do that. Grandchildren are the most beautiful and wonderful gift that children can give their parents. They are much more precious than gold or gemstones or a world tour. They are irreplaceable. People at my age – as I write this I am 58 – develop the great desire to be made grandparents by their children, but there is nothing that we ourselves can contribute to that.



This combination of all forms of love exists in the whole of the universe and for all time only once.

Illustration 4-3: Each married couple is a unique essence of all the forms of love

Once we have experienced all these family relationships here on earth and have successfully mastered them, we can continue to live as a married couple in the spiritual world, enriched by those experiences. This means that in the married love life in the spiritual world all the loving relationships gained during the earthly life are contained. Not only that, they

even find, in this eternal communion of love, their final objective, their actual destination. Therefore, it is of essential significance to learn and master these relationships within the family environment here on earth. It is the best preparation for a happy and free life in the world hereafter.

In the high realms of the spiritual world we thus do not live as individuals but rather in a loving married relationship. Husband and wife complement each other, thereby gaining human completeness, in the eternal life as well. They protect and support each other and are each other's partner for life and love in all eternity.

In this way a married couple can continuously enjoy all the loving relationships they have learned and experienced, even if there is already the seventeenth or one-hundred-and-fifty-third generation of descendants living on earth. Of course, we will also, in the other world, live together as a big family, but each of our children will also have their own family. That means that our children and children's children become parents too, and on their way to parenthood experience the love towards their parents, the love between siblings, the love for friends, colleagues and fellow human beings.

They find their partner for life, have children who represent nothing less than a new generation of eternal beings, and eventually themselves reach the highest form of parental love - fulfilling, selflessly giving and caring-for-others. In this way they undergo a development in character which allows them to become complete human beings in the unity of husband and wife, and as thus the image of God, of which the Bible talks at the very beginning of that book: *'So God created man in his own image, in the image of God he created them; male and female he created them'* (Genesis 1:27). According to that, only harmonious

married couples are the likeness of God, not a man or a woman alone.

Since God is Heavenly Parent, the path described above can simultaneously serve as a way for us humans to achieve a resemblance to Him. Not only that, but it is the natural path of development for human beings to become partners of equal standing to God – partners with whom God can share His most intimate experiences, because man and woman have learnt, during their successful course of parenthood, to share the deepest matters of heart with God. In other words, in order to be able to communicate most deeply with God, we need to achieve this standard of development of parental heart.

If our earthly life serves as a means to provide us with the best possible starting position for our eternal life, then there is nothing more important than to establish a harmonious, familial ‘school of love’ and to become parents. This is, after all, the way to become whole and perfect as a human being. It is the path to qualify as a partner of God and experience the highest communion of love with Him – for all eternity.

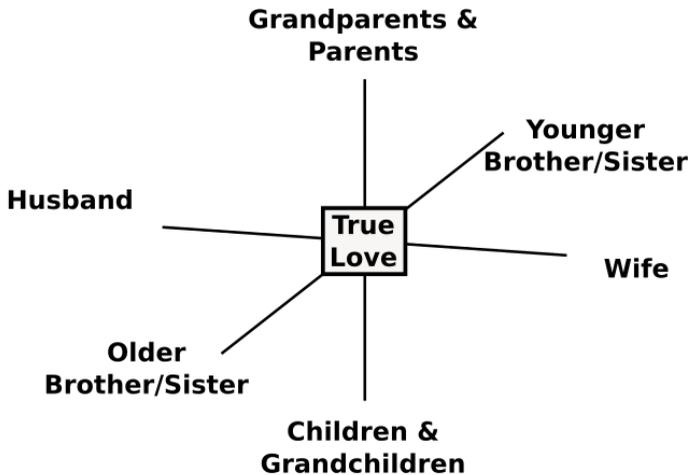
For these reasons, the eventual goal of all family relationships is one’s own eternal marriage communion. To achieve this goal is, all things considered, much more important than to become the director of a company, the president of a country or even the pope. This is an interesting and ground-breaking thought that can bring fundamental change to the world and humankind. It is the way out of a society centred on ‘I’ or ‘myself’, leading towards a loving society which is truly worthy of a human being.

Even this personalised combination of all the forms of love in a married couple exists only once in the whole of the universe - that is unique and different for

every family and every married couple.

4.3.3 Each Married Couple Forms the Fundamental Axis for a New, Unique Family

Husband and wife are the builders of their family and form its axis. When their children have children themselves the parents become grandparents. Additionally, as grandparents they remain a married couple.



This family with exactly these grandparents, parents, children and grandchildren also exist in the whole of the universe and in all eternity only once.

Illustration 4-4: Each married couple forms the fundamental axis for a new family (generation)

This individual combination of grandparents, parents and children also exists only once in the whole of the cosmos and for all eternity. This uniqueness is something very special and fulfilling and is directly

opposed to individualism and egoism.

4.3.4 The Individual Uniqueness of the Conjugal Union

On earth, husband and wife are two separate personalities, each with their own body – and as such the married couple will remain in the eternal world. The density of the physical body here on earth allows husband and wife only two places for the direct conjugal union: mouth and sexual organ (*refer to 4.4.6 below*). Upon closer inspection we notice that these are two relatively small body parts. We do, of course, have our skin which is extremely sensitive, but although skin-contact and caressing are important aspects of conjugal intimacy, it is not confined to this. We do also caress our children, and there are zoos and farms where animals can be petted.

The marriage union brings into the life of an individual a completely new level of relationship and experience. From that moment onwards husband and wife do not only grow personally but also together as a married couple unit. They build their family on this union and commence on the path which leads to the heights of parental love. I know that today many marriages have fallen apart; what I am saying here is not meant as an accusation towards those who unfortunately have become part of those statistics. I am talking here about an ideal, an ideal situation. After all one could imagine that every 'divorced person' also at least once hoped to find lasting happiness in such an ideal marriage/family. In our society it is important to keep upholding this great ideal, it is important to talk about a healthy and ideal family. It would be defeatist to say that since for various reasons and in many cases that ideal

didn't work out, we are now justified in elevating its degeneration - the 'patchwork family' - as a substitute in place of the ideal family.

We know that there are often very complicated relationships within patchwork families. I know of an American divorce lawyer who worked in this field for 27 years. At the end of her career she wrote a book in which she states that for most marriages, divorce is not the end.⁹² Rather, the couples enter 'a state of after-marriage' – especially when children have emerged from that relationship.

Yet even without children people who enter into a love relationship dream of eternal love, of a love that never ends, if a person has really invested themselves and their partner decides that he or she wants to separate, this will still have emotional repercussions for the other spouse. And most definitely when there are children involved. There are particular events in children's lives during which they would always wish for their parents' presence, such as accomplishing great milestones in their lives, Christmas, Easter and so on.

The tendency to divorce has brought with it very complicated relationship patterns. In America, there is apparently a flood of court cases where grandparents have taken legal action in order to obtain the right of access to their own grandchildren. Why? Because they have been forbidden to establish a relationship with their own grandchildren. When parents separate, either the mother or the father is awarded custody of the children, whilst the other parent usually only has the right to visit. How about the parents' parents? This

92 Anita Wyzanski Robboy, *Aftermarriage: The Myth of Divorce* (Alpha Books, 2002).

question has not been clarified. What about the right of children to both sets of grandparents: the father's and the mother's? What we are talking of here is a natural right which cannot be repealed by a man made law. Such experiences have, quite naturally, great repercussions in the lives of those affected, the grandparents as well as the grandchildren. Unfortunately, many grandparents these days are robbed of their grandchildren, and grandchildren of their grandparents. I personally was fortunate enough to experience my grandparents as a child, and I absolutely would not have wanted to miss these experiences in my life.

4.4 Does A Conjugal Partner Relationship Continue in the Spiritual World or Does It Only Last 'Till death us do part'?

Do conjugal love relationships exist beyond our earthly life? The marriage promise in a registry office, as well as in a church, goes: 'Till death us do part.' Is death then a natural divorce? This is precisely the question we need to look into in more detail.

Provided certain conditions are fulfilled, the conjugal partner relationship basically continues in the spiritual world as well. This complies, after all, with the natural desire of people who deeply love each other. If we are in love and get married, we usually desire a love that will never end. We want it to grow deeper and deeper. There are so many songs singing the praises of such eternal love.

Ultimately, it must have been naive ignorance about life in the next world that led to limiting the marriage promise to the duration of one's earthly life.

4.4.1 Are There Family Relationships in the Spiritual World?

The relationships between parents and children, but also between grandparents and grandchildren, are love relationships over which we have no free choice. We cannot choose our parents, or our siblings, or later neither our own children nor grandchildren. As relationships of love they are part of our life – regardless of whether they are good or bad, whether they are joyful or burdensome, whether we like them or not. Just as the family represents the basic unit of human society here on earth, so it is also in the higher realms of the spiritual world.

Upon entering the spiritual world there is fundamentally no change in these relationships. They are carried into the spiritual world in the same state as they were at the time of transition. It is even the case that the freedom a person has in the eternal world depends to a great deal on the quality of those relationships during our earthly life. If our relationships fail we become more and more unfree. The better we are at building good relationships, the freer we are. The same is true for life in the spiritual world.

Emanuel Swedenborg (1688-1772) a very successful Swedish scientist realised at the age of 59 years that he could see spiritually – he saw the fire of Stockholm in advance. Through this experience he came to accept his spiritual senses. Then he wrote many books about the spiritual world which were published by the Swedenborg Society. His most famous work is called “Heaven and Hell”.

Emanuel Swedenborg also wrote a book on the topic of marriage and family in the spiritual world with the title: *The Delights of Wisdom Pertaining to Conjugal*

Love: To Which is Added The Pleasures of Insanity Pertaining to Scortatory Love. Sang Hun Lee also describes marriage relationships in the spiritual world. In the following, I refer to these two authors and have mostly summarised what they have to say about marriage and family in the spiritual world.

4.4.2 Emanuel Swedenborg on Conjugal Love

On pages 159 and 160 of his book *Heaven and Hell* we find the description of a sort of judgement in the spiritual world. He writes:

*'... which he ought to know because of his being in the other life and in a state of perception, that marriage love descends from the Lord through heaven, and from that love, as from a parent, mutual love, which is the foundation of heaven is derived; and again from this, that if adulterers merely draw near to heavenly societies they perceive their own stench and cast themselves down therefrom towards hell. At least he must have known that to violate marriages is contrary to Divine and human order; not to mention other considerations. But he replied that he had not so thought in the life of the body. He wished to reason about whether it were so....'*⁹³

He tried to consider – to extract using reason - whether it could really be so. The answer he received is interesting:

*'...but was told that truth does not admit of such reasonings; for reasonings defend what one delights in, and thus one's evils and falsities'*⁹⁴

We are thus told to judge all our 'reasoning

93 Swedenborg, pp. 159-160.

94 Ibid , p. 160.

arguments' ourselves. How many such 'reasoning arguments' do I live with? After a lot of 'to-ing and fro-ing' in considering whether something is good or bad, we end up on a path that leads to nowhere. This is a very interesting quote. Swedenborg continues:

*'I have been shown how the delights of marriage love advance towards heaven, and the delights of adultery towards hell. The advance of the delights of marriage love towards heaven is into states of blessedness and happiness continually increasing until they become innumerable and ineffable ... and this through the most perfect freedom; for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself.'*⁹⁵

This statement is quite remarkable and may surprise lots of people – not only theologians. Here he emphasises that all freedom stems from love – the highest freedom, however, stems from conjugal love, which represents heavenly love itself. He continues to write:

*'On the other hand, the advance of adultery is towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible. Such a lot awaits adulterers after their life in the world....'*⁹⁶

That means the quality of our conjugal love here on earth determines decidedly our dwelling place in the spiritual world. And we know there is no better place for a child to grow up psychologically well-rounded, than in a healthy family. Many children have had to grow up in broken families, for whatever reasons. I do not want

95 Ibid .

96 Ibid.

to give a value judgement here, but simply point out a fact: there are no better prerequisites than being able to grow up in a home with loving parents, siblings and with grandparents.

4.4.3 The Significance of the Spiritual Component of Conjugal Love on Earth

Sang Hun Lee describes the nature of the conjugal relationship as a substance in itself. In a marriage the spouses always create something new through their relationship, something that is completely individual and different for each couple. He says,

Since spiritual love is not physically observed through the action of the body, it looks to some as though it is not related to those who live on the earth. Yet, it is a love that is absolutely necessary to those who live on the earth. Since everybody has his or her own inner self, if you do not cultivate your inner self well, you are going to encounter many problems in making your love complete (becoming one as husband and wife) in heaven.

For example, suppose there is one couple where the husband's inner self is well cultivated while the inner self of the wife is not; then there will not be complete love in that family. Then what will happen? They cannot make an elegant and beautiful love. Yet since they have a desire to love, they will make conjugal love with only limited love, in limited places, such as their bedroom⁹⁷.

In the case described above the state of development is very different in each marriage partner. In Franchezzo's book *A Wanderer in the Spirit Lands* we find a very detailed description of a similar situation. In

97 Lee, *Life in the Spiritual World and on earth*. Pages 34-35

the end, it is the quality of our conjugal love here on earth which determines at which level and with how much freedom we will be able to experience conjugal love in the spiritual world. The more a person withdraws, the more unfree the relationship becomes.

4.4.4 The Spiritual Love as a ‘Substance’ Newly Created by Each Married Couple

Sang Hun Lee reports further:

Then how can these couples make a complete love? When the husband's heart to respect his wife and the wife's heart to love her husband become one, their love can develop and mature into a complete love.’⁹⁸

‘Love’ in this context does not only mean sexual love but also children’s love for their parents, love for siblings, for fellow men and women, love for God – and, of course, love for one’s spouse, for one’s parents, closing the circle of love eventually with the love for one’s children.

Since this takes a longer time to achieve in heaven, when you are on earth, with your own physical body, you have to try to cultivate your heart and bear the fruit of complete love.

In conclusion, we should use our short life on earth well, in anticipation of the complete love that will be awaiting the mature couple in heaven. Couples bear the fruit of complete love by cultivating and encouraging each other to achieve true love.’⁹⁹

The real challenge for each married couple consists in getting the fruit to ripen. Through this process all kinds of love can be experienced within the marriage

98 Lee, *Life in the Spiritual World and on earth*. Page 35

99 Ibid.

relationship. Here a significant part of the preparation for life in the spiritual world is addressed. Working towards this goal is much more important than striving to possess a car, a house or a position in the political arena or in society. It is much more important than being appointed as the pope or archbishop. And, fundamentally, it is open to everyone to strive for and achieve. Not everyone can become the pope. As long as there is a pope in office, no one else can become the pope. Admittedly, there was once a time during which there were three simultaneous popes, but that system did not prove successful and did not last long either. Only one person can be the president of Austria. As long as one person is the president of a country no one else can take his place, even if there were many others who would be better suited for the job. Nevertheless, all people can cultivate their marriage relationship and bring it to the highest state of fruition. To achieve this is of decisive importance for one's eternal life.

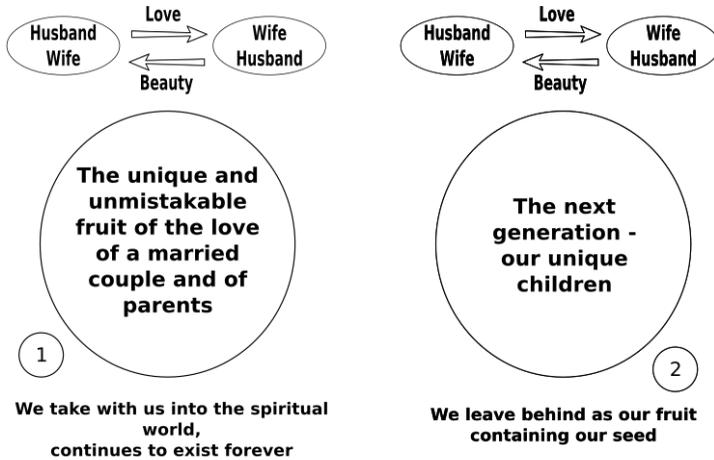
4.4.5 The Two Fruits of the Marriage Relationship That Last for Eternity

From the viewpoint of Unification Thought, a marriage relationship - corresponding to the ideal - should yield two very specific, eternal fruits:

The first one is the fruit of the love relationship between husband and wife; that is, the unique and unmistakable fruit which is the love and beauty of a married couple and of parents. This we take with us into the next world and it exists eternally in the spiritual world.

The second fruit is the next generation – our children, who we leave behind in this world to build their own families.

It is only conjugal love – exclusively, in the whole of the universe - which is able to produce these two fruits in the highest quality. This might be a somewhat new prospect to consider, but it is certainly valuable to think about these things. Why do I live? On closer inspection we find that both conjugal and family relationships are essential in answering this question.



In the whole of the universe it is exclusively conjugal love which is able to produce these two fruits with the highest quality

Illustration 4-5: The two eternal fruits born through a marriage relationship that corresponds to the ideal

That is why we should make every effort to value the marriage relationship for what it is, namely irreplaceable and essential for life. Even a Nobel Prize winner is not exempted and cannot replace his/her own family relationships with anything else. Many young people today place importance on their own individual ‘freedom’, but the relationships a person has with others have enormous impacts on their ultimate freedom. Unfortunately, grasping for excessively self-indulgent

freedoms in this world often inadvertently can limit or even destroy one's freedom in the eternal world.

4.4.6 How Does a Married Couple, Having Established Relationships of Original Love Appear Once They Both Enter Heaven and Stand Before God?

I myself have never been in the spiritual world, but from accounts we learn what a marriage relationship in the high realms of the spiritual world looks like. Sang Hun Lee reports:

What is the appearance of a couple who have established the original love when both finally come to the kingdom of heaven and are meeting God? They come to the spirit world just as a bridegroom and bride enter the wedding hall, wearing the most beautiful clothing on earth. As the bridegroom and bride whom God receives are extremely beautiful, the scene brings to my mind the image of an angel from heaven having descended to the earth. The good man and good woman go forward to God and offer a full bow while receiving resplendent light within a beautiful melody.¹⁰⁰

According to this description, God in the spiritual world is perceived as a radiant light. We know that very bright light can be strongly blinding. If someone has spent a long time in the darkness of a cellar or a cave and then emerges into bright daylight, it hurts the eyes. In the highest realms of the spiritual world God is indeed perceived as a radiant, enormously bright light. Persons who are less developed spiritually are used to life in the dark or semi-darkness and feel much more at home there.

100 Lee, *Life in the Spiritual World and on earth*. Page 67

If married couples have matured their conjugal love during their earthly life, they are received by this bright light and hear the most beautiful music.

*Within the bright radiance of light, the husband and wife embrace each other. The appearance of the couple loving, is as the world of light becoming one, and is very bright. Within the light, God embraces them and rejoices by radiating love in a stem of light.*¹⁰¹

... Sang Hun Lee further explains. This means that this union, which is restricted to mouth and sexual organs in the physical world, is fulfilled in the high realms of the spiritual world through a complete absorption with each other.

4.4.7 The Nature of Intimacy – the ‘Substance’ of the Conjugal Love Relationship

Sang Hun Lee says:

The conjugal love between those high spirits (those who are close to God) is like a beautiful picture. Since the bodies of the two become totally one when they love, they can feel a strong emotion through their bodies and minds which goes beyond the feeling of love they felt on earth. It is like creating a higher existence from the state of a complete absence of ego. It is like feeling you are in a magical world.

*Also, you can actually view the scene of making love with your own eyes.*¹⁰²

This means that both partners invest in their relationship. Their relationship is the most important thing. And this is also the dream of married couples here on earth. If spouses love each other with all their heart,

101 Ibid.

102 Lee, *Life in the Spiritual World and on earth*. Page 33-34

they invest everything into this love and sacrifice themselves for their partner if he or she is not well. People are willing to give everything for this love, even their life.

4.4.8 The Joy Nature Experiences When a Married Couple Makes Love in the High Realms of the Spiritual World

What exactly does such a relationship in the high realms of the spiritual world look like? In the Bible we read that God told His children: *'Be fruitful and multiply and fill the earth and subdue it'* (Genesis 1:28). Not in the way of oppression but through a love which brings everything into bloom.

Sang Hun Lee writes about the appearance of a couple in harmony with all creatures:

*Then, let's give an example of how the harmony of all things and human beings, who are the primary agents of the universe, appears in the spirit world. When a couple embraces, grass, flowers and birds surrounding them each harmonize with them. A blade of grass radiates beautiful colours. It swings light with excitement.*¹⁰³

Have you ever seen how strong the colours are in drawings or paintings by people who can see parts of the spiritual world? To us here on earth they may appear over the top but there they are just normal. According to these reports, everything in the life hereafter is of much greater intensity. Grass radiates all colours and sways with enthusiasm. That comes from interrelationships.

Birds gather and sing their own beautiful songs. A passing breeze harmonizes with the couple by bestowing a silky soft touch. Everything around them radiates in

103 Lee, *Life in the Spiritual World and on earth*. Page 70

*beauty. When the couple makes love within such an atmosphere, God answers with a stream of bright rays of light. You might imagine a scene in a movie in which the king and queen in a castle, wearing soft and beautiful clothes, make love while beautiful harp music is heard. However, that cannot compare with true love in heaven. Man received an abundance of treasures from God as the manager of all things. However, because of the Fall, he cannot feel or see them. Yet, if we attain the standard of the value of a perfected human, we will restore every relationship. Therefore, man must again realize his value as the original owner of the entire universe and return gratitude and glory to God.*¹⁰⁴

This shows us that when it comes to the experience of love, God has rendered Himself completely dependent on humankind. Jesus expressed this in his parable of the prodigal son (Luke 15:11-32). God is a parent, and parents are only happy when the last son and daughter have returned. Parents always suffer when one of their children is suffering.

When the disciples came to Jesus and asked him who would be the greatest in heaven, he answered: The greatest amongst you is your servant. He also said: *'Likewise, there will be more joy in heaven over one single sinner who repents and changes his ways than over ninety-nine just people who have no need to repent'* (Luke 15:7). These statements point to God as parent. The father also sacrifices those who are already with him and are safe, and asks them to help so that his lost children can also return to him. That may not appear logical or even just. To apply judgement and eternal

104 Lee, *Life in the Spiritual World and on earth*. Page 70-71

damnation would be so much easier – and might appear more just. That, however, does not correspond with the parental heart of God. God has bound the perfection of His own happiness and the perfection of the happiness of the creation to humankind.

4.4.9 Conjugal Love in the High Realms of the Spiritual World

Lee writes:

The conjugal love between those high spirits (those who are close to God) is like a beautiful picture. Since the bodies of the two become totally one when they love,

...

Couples on earth make love in their bedrooms most of the time. Here, in heaven, that is absolutely not the case. It is not a hidden love, which you can only perform in your bedroom. In heaven, you might love among wild flowers in a field, on beautiful land or on an ocean wave. You can even love in the mountains where the birds are singing and the scene is so beautiful that those who watch you will become intoxicated. Rather than feeling shame or disgrace as you felt on the earth, you can observe the scene with a peaceful mind, admiring the beauty.¹⁰⁵

Actually, this is also what most people feel.

4.4.10 In Contrast to That, What is it Like in Hell?

Hell is just the opposite. People in hell make love hidden away, and those who see the conjugal scene curse them. They point their fingers at them saying they are ugly. Those love scenes in hell are very similar to

105 Lee, *Life in the Spiritual World and on earth*. Pages 33-34

*those on earth.*¹⁰⁶

There conjugal love is seen as a weakness. In the high realms of the spiritual world conjugal love is experienced as fulfilment – by God and the whole environment. This may be a new idea but it is an enormously liberating thought. And if we haven't reached that goal at the moment, this information should not make us depressed. It should much rather serve as an ideal to strive for.

4.5 Can I Already Prepare My Marriage in This World for Eternity?

On the basis of the knowledge of the above context, the Family Federation for World Peace offers that which it calls the 'World Peace Blessing'. This is a marriage blessing which is not limited to the earthly life but lasts beyond that into eternity. This marriage-blessing is not a ceremony exclusive to any one denomination or religion; it is instead open to all people of all cultures and all religious affiliations.

The offer applies to young couples about to be blessed in marriage, as well as to those who are already married and who have given their marriage promise for their time on earth only – that is, 'Till death us do part' – as an extension of that promise. The marriage-blessing conducted by the Family Federation for World Peace thus transcends the boundaries between nationalities, religions, cultures and skin-colours, and also between the spiritual and the physical worlds.

106 Lee, *Life in the Spiritual World and on earth*. Page 34

4.6 A Heaven Which, Even in the Spiritual World, is only at the Beginning of its Development

Up until now, the main goal of redemption procedures in the various religions has been personal, individual salvation. This circumstance is one of the reasons why the aforementioned family-heaven in the spiritual world is, to a large extent, still uninhabited.

Of course, everybody also has the chance to establish his or her marriage and family heaven in the eternal world. Life in the spiritual world is ongoing, and considering how long we have the opportunity to have our own children – maybe 40, 50 years or a bit more – we notice that our life on earth is by comparison indeed a very short time-span.

Whether or not I have been able to have children, become a parent and establish the family-school-of-love proves, in the end, crucial for the development of my ability to love – a development of love, the goal of which is self-sacrificing parental love. There are opportunities in the spiritual world to catch up on things, but due to detachment from physical bodies it is all the more strenuous and complicated.

The perspective of the salvation of a married-couple or a family has, to this day, been widely unknown in religions. As has been mentioned a few times already, due to the separation of the first human ancestors from God, not only did the inner harmony between their spirit and body get destroyed and need ‘salvation’, the establishment of an ideal family also became impossible. Therefore, the family needs ‘salvation’ as well. The original goal of creation was not to create two separate people but to establish a family and, consequently, God’s lineage consisting of countless

generations of God's children, who, in their entirety, would establish the kingdom of heaven.

That is why, in order to be able to create a lasting heaven – that is, lasting, harmonious relationships in the spiritual world and on earth – we must first establish a family heaven - and a family heaven without a marital heaven is simply not possible.

4.7 Being a Co-Partner of the Centre of the Universe

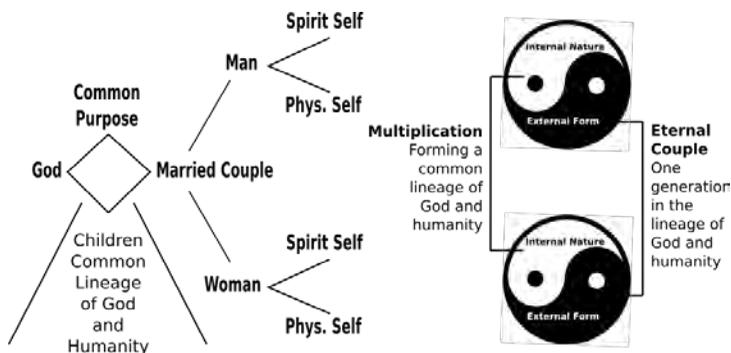
Let us once again declare here that man and woman are only a complete human being together and that they need each other, partly in order to live up to and experience their full potential and partly to multiply.

Emanuel Swedenborg also writes:

'Marriages in heaven differ from the marriages on the earth in that the procreation of offspring is another purpose of marriages on the earth, but not of marriages in heaven [...].'

That means that the fruit of multiplication - which we leave behind here on earth - requires our physical body in order to be created. Beyond that, we continue to live in the eternal world as an eternal married couple – as a union of husband and wife – as a generation in the lineage of God, the Heavenly Parent.

Unification Thought postulates that God created humankind as His children, and first needed a place for them to live in. This place consists of the spiritual and the physical universe. God's aim was, however, to create children as heirs – not one, but countless numbers of them.



This is the order of relationships which enables humans to become co-creators in the truest sense of the word

Illustration 4-6: To be a co-partner of the centre of the universe

Why was this goal so important to God? Because through it He can express and multiply His love. Love always needs to flow; it cannot be confined. Love needs an equal partner pole that responds freely. Love cannot be fulfilled by relating to puppets or robots – everything has to happen in complete freedom and out of the own volition of the participants. In this manner God wanted human beings, as His children, to be co-creators in a very practical way. Together with them He wanted to create something that even He could not create alone by Himself.

Are parents sad if their children are better than they themselves? No, on the contrary, they are proud of their children. Would God as Heavenly Parent be sad to see His children becoming possibly better than He Himself? Would He feel diminished? Or would He be proud of them? Most certainly He would be proud.

That is why Unification Thought also postulates that

God intended, above all, to realise His lineage through His children and children's children. That means: with each generation new life is added on.

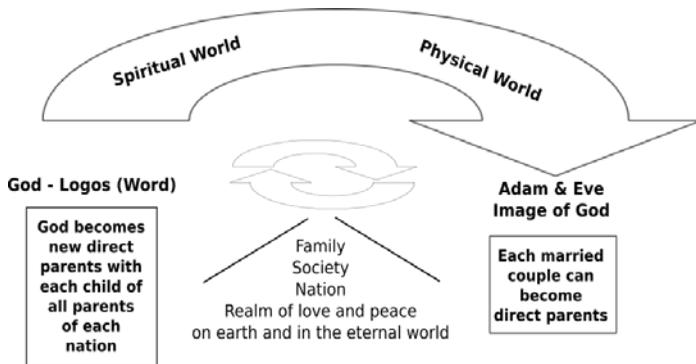
In the definition of Unification Thought, children represent the future – for God as well. Even for God the embodiment and multiplication of eternal life, love, joy and value is only possible through children. Is there any love higher than the love for one's children? Children are the substantiated love of the parents. Is there anything of higher value than one's own children? Is there anything that brings greater joy than one's own children?

Based on this principle, God wanted to eternally develop His own lineage together with the married couples of this world. Everything else – the whole of the spiritual and the physical universes – is really 'only' the nursery. It's the sphere of development and discovery which provides us with the opportunities and the environment for growth and development. God wanted to forever create children, and thus new eternal beings, through children. This is a pivotal idea of Unification Thought. The parent-child relationship thus constitutes the core of the universe.

4.8 God and Humankind – the Joint Creators of the Ideal World

According to the Bible, God created everything through the Word (John 1:1-3). God first made the spiritual world, then the physical world, and, finally, created Adam and Eve as children. The Bible emphasises: *'in the image of God he created them; male and female he created them'* (Genesis 1:27). This tells us that God as Heavenly Parent Himself is male and female, not, either man or woman but man as well as

woman. Only in this way can God become Parent. And with Adam and Eve, the likeness of God, the latter wanted to create a society, a nation and a realm of peace and love here in this world: a realm of eternal multiplication of life, love, joy and value through the creation of ever new generations. This means that each newly added generation represents an increase of life, love, joy and value. With each new generation humankind and all creation becomes more precious and valuable to God. New life, new love, new joy and new value are added. Each child is an enhancement of the whole universe.



God's part in the creation of an ideal world was the creation of the spiritual world, the physical world and of man and woman. Adam and Eve and their descendants are supposed to create the lineage of God and the heavenly kingdom. Nobody else can do that.

Illustration 4-7: God and humankind – the joint creators of an ideal world

Children are always fascinating; they are always full of surprises. Can you ever get bored with children? If there are always new children it is never boring. It may become more stressful, but definitely not boring. When I heard this concept for the first time it shook me to the core. It is such an easily understandable principle: the

principle of eternal multiplication of life, love, joy and value. No precious stone can match these values. Everything fades one day, but this process can go on forever.

Yet one thing God has reserved for Himself: Each married couple can only be direct parents to one generation. That means that I can only be a direct parent for my own children. For my grandchildren I am already granddad or grandma. God, however, becomes new direct parents with each child of each couple in each generation. My children can also address God as 'Parent', so also one day, can my grandchildren and great-grandchildren. This is a wonderful principle.

**5. CHAPTER
THE SIGNIFICANCE OF THE DEVELOPMENT
OF HUMAN LOVE – FOR GOD AND THE
BEINGS IN THE SPIRITUAL AND PHYSICAL
UNIVERSES**

In this chapter we will discuss:

- **The nature of the love relationship between God and humans;**
- **How the Fall of Man affected the love relationship between God and humans;**
- **What kinds of angels there are, what their tasks are and what their relationship is to human beings;**
- **Why human beings are so precious to God;**
- **The four-stages in the creation process of love;**
- **What the meaning of sexuality is in the creation process of love;**
- **Why it is not the goal of humans in the spiritual world to become angels.**

The fifth chapter of our series “Life and Eternity” is dedicated to the most central and important theme of the

universe: Love – more precisely, the growing process of human love and its significance for God and the beings and things in the spiritual and physical universes.

There are so many different concepts about love in our world. Where the relationship with God is concerned, however, Unification Thought takes the stand, that God's purpose for creation was the realisation and materialisation of love.

I believe we can even go further and say that God's plan was not initially the creation of a universe or solar systems, the earth, flowers, bees or chimpanzees. God's foremost wish was to create a 'partner pole' for the flow of love. That was the core of His desire. And, if we want to understand the deeper meaning of all the creation, we will find it in this very motive.

Love is only possible with a partner. Even God can only experience love with a partner. For love to flow, it needs to be oriented and directed towards a 'partner pole' which acts as a complimentary counterpart and, by responding to such love, completes the circle of love.

For that reason God created the first human beings, Adam and Eve, as His children. Children are the most direct expression, the most direct fruit and embodiment of love. Children are, in a way, like an absolute partner. There is no fruit of love more substantial and more direct than children. Such a fruit extends beyond time and space.¹⁰⁷

If this is true, it means that the goings-on between God and humankind, the relationship between God and humankind, and whatever happens between God and humankind – such as when a person prays and God

107 See Chapter 4.4.5: 'The two fruits of a partner relationship that last for eternity'.

answers or not – can only be understood or even imagined, if we consider it as a relationship of love; a love relationship full of expectations, hopes, joy, but also disappointments, suffering, grief and, I would even say sometimes a feeling of powerlessness. Outside of this framework we will have great difficulties in understanding the purpose of creation.

At the very beginning of the first book of the Bible, Genesis, we read:

‘God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them and God said to them: Be fruitful and multiply and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth’ (Genesis 1:27-29).

So, firstly, God as Heavenly Parent transferred everything over to Adam and Eve after having created them. Adam and Eve are His likeness, His embodiment so to speak: that is, God manifested. Secondly, God, through this embodiment, wants to love, rule and have dominion over the whole corporeal world. In other words, God’s children play nothing less than the central role in the creation process, for God as well as for all other creatures.

5.1 The Love-Relationship Between God and Humankind

God had high hopes for humankind and His joy was great when He created His children. This joy and satisfaction is expressed in the Bible as a small but wonderful little detail. After each completed individual stage in the creation process, we read in the creation story: And it was evening and morning, the first, second,

third, fourth, fifth day. And God saw that it was good. And what did God say on the sixth day, after the creation of Adam and Eve? It says: '*And God saw [...] it was very good*' (Genesis 1:31). These are small details, but I think that they are very meaningful.

If we consider the relationship between humans and God to be a relationship of love, where there is joy, hope, expectation, but also disappointment and sadness, then we have to conclude that the Fall of Man was an enormous disappointment for God and constitutes an accident involving the core piece of all of creation – humankind.

As a result of the Fall people were traumatised and felt lost in this world because they had not understood and fulfilled God's master plan. The curse spoken after the Fall is as follows: '*[...] in pain you shall bring forth children [...] thorns and thistles it [the ground] shall bring forth for you [...] by the sweat of your brow you shall eat your food [...]*' (Genesis 3:16-19). The whole of creation was on a different path than humans, who had distanced themselves from God.

As we all know, little children don't remain for long in a state of being helpless babies, dependent on their mother's milk. They grow up, develop their own personality, become independent and eventually have children themselves. It is also their goal to one day become parents. The love between parent and child is thus not something static but rather very dynamic. This love grows, turns babies into children, youngsters into parents, and parents into grandparents. The development of love creates a dynamic which quite naturally establishes a lineage, through the continued birth of new children who then form new generations.

The separation from His children through the Fall abruptly ended the process of the materialisation of

love. The love that God intended to create lost its partner-pole. It is already bad enough if love is not reciprocated. If, however, love loses its partner-pole, that leaves behind untold emptiness. The flow of the power of love is severed.

Yet God cannot simply divorce Himself from humankind. No-one can get divorced from their children, not even God. Rather, He needs His children in order to continue the creation process of love and to be able to complete it one day. As long as love is not perfected the core of the creation process is not established. The creation process cannot be finalised without the perfection of love.

The Fall of Man caused God to be filled with unspeakable sadness and disappointment, and the people were traumatised and felt lost in a world in which they had to live like aliens.

In order to make a reunion possible, God does everything in His power to establish amongst humankind - which is plagued by egoism, illness, war, misery, conflict and hardship - a basis to send a new Adam – a Messiah. Even the omnipotent God cannot do more in that situation. Without His children as His partners, God cannot continue the materialisation process of love, let alone conclude it.

People in their fallen position could do nothing other than try, through the path of religions, to once more find their place within the whole structure as well as their relationship with God, their lost origin.

It becomes apparent that the relationship between God and humans is a predestined relationship that even almighty God cannot simply withdraw from. In the creation process of love, God is dependent on the cooperation of humankind, for better or worse.

5.2 The State of the Relationship Between God and Humankind After the Fall Of Man

God is still calling today, and we know the famous words of the Bible: *‘the Lord God called to the man [...] “Adam, where are you?”’* (Genesis 3:9). Surely, God is also calling Eve: Children, where are you? Looking at the course of human history, we must admit that humankind has, in its search for God, walked numerous paths and also gone off on many wrong tracks. Even the great religions, could not avoid sometimes deviating from the straight and narrow, as it is often very difficult to differentiate between the right and the wrong paths.

The great religions certainly are a very strong expression of humankind’s search for God, and also of God’s search for His children. Still, have they been able to restore peace and the lost relationship between God and humankind? The monotheistic religions in particular – that is, Judaism, Christianity and Islam – stand to this day in conflict and even war with each other. The Middle East is a veritable crucible of this problem. The three Abrahamic faiths are brothers, but due to various ideological and historical reasons they cannot get along with each other.

The Old Testament rule ‘an eye for an eye, a tooth for a tooth’ to gain justice at any cost and above all the culture of honour connected with it – so that if someone dishonours another’s family member, revenge is demanded – are today still enormous obstacles to reconciliation. In this respect, religions have, in the course of history, walked many paths, but have also gotten stuck on many wrong paths, which makes it very difficult for them to make peace.

In the best case the many religions have only been able to achieve a conditional restoration of the original relationship between God and human beings. Many people today typically ask: Why has God, to this day, been allowing the existence of hunger, disease, misery, war and unhappiness? Why does God not intervene? This is a justified question for people to have, if they don't see the situation as a result of the Fall of Man and of man's own actions. However, each action automatically has consequences for the person performing the act. If I drive to Vienna from here, I am subsequently in Vienna, and must take the next step from there. Whenever I do something there are consequences; I have created a new situation through my action. Likewise, the Fall of Man caused a new situation to exist.

5.2.1 The Separation from God Caused the Loss of Paradise for Humankind

The first people were driven out of paradise. From that point onwards, paradise was something of the past for them, and their situation was completely different from before. The Bible says:

'He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the Tree of Life' (Genesis 3:24).

This shows that from that point onwards a great obstacle existed between fallen man and the Tree of Life in paradise. This hindrance consists of the cherubim who were appointed by God to guard the entrance to the Tree of Life with a flaming sword. I would now like to address a topic which is not unfamiliar to most of us, namely the topic: angels.

In paradise, Adam and Eve were together with angels. It was very natural for them to communicate with angels. Before the Fall, they were in a state of being in which they were in full possession of their spiritual and physical senses. They could talk with angels. Maybe they even played together in a sandpit or on the beach or in the forest.

Since angels had been created before the first people, and because they helped God with the creation of the universe, they knew things that Adam and Eve did not know. Lucifer, whose name means '*light bearer*', seems particularly to have had a lot of knowledge. Light is a synonym for knowledge, clarity, and perception. In any case, angels had enormous influence on the first human beings – in the Garden of Eden and also after they had been chased out of paradise. They fell as a direct consequence of their relationship to the archangel Lucifer and through the cherubim with the flaming sword their way to paradise was subsequently blocked. That was a new situation. That is the lot of fallen people, and therein lies the actual core problem. Human beings can work their way up to this threshold by themselves, but they can't go further.

Ever since the Fall of Man, humankind has been under the dominion of Satan, the angel whom Adam and Eve themselves made king to rule over them, by believing 'his words' more than the Word of God. We are confused, since Eve allowed Lucifer's temptations to confuse her and eventually deviate from the path God had shown her.

Since that time, confusion, temptation and half-truths are much closer to us than the clarity of the Word of God. That is the lot of fallen people, and many believers, who in spite of investing everything in their relationship with God, arrive at those two thresholds:

The threshold Lucifer, who confronts us to blind and seduce us with a host of tactics he collected over thousands of years, and the threshold of the cherubim blocking our way onward.

This means that fallen humankind's path of life is certainly influenced quite directly and decidedly by Lucifer and the cherubim. In order to gain clarification concerning our way back to God and to be able to overcome those two thresholds, it is important to understand how human beings should relate to angels.

5.3 What Are Angels And What Is Their Purpose Of Creation?

Unlike human beings, who are made of a spirit and a physical self, angels are purely spirit beings with no physical body. The Greek word *ἄγγελος* (*ángelos*) means messenger, ambassador, and as the descendants of our fallen human ancestors, we know them especially in these functions.

The Bible recounts that it was the archangel Gabriel who brought Mary the message that she was to bear the son of God (Luke 1:26). The birth of John the Baptist, too, was announced by the archangel Gabriel (Luke 1:19). Angels glorified God and spread the happy tidings at the birth of Jesus (Luke 2:9). The birth of Ishmael, Abraham's first son, is also announced by an angel (Genesis 16:11). Angels were charged with the mission of protecting Jesus (Luke 4:10). Two cherubim guarded the commandments in the Ark of the Covenant, (Exodus 25:18) and between the two spread wings of the cherubim, God showed Himself to Moses and told him all that He wanted the Israelites to do (Exodus

25:22). In the Koran, angels were told to bow before Adam.¹⁰⁸

What are angels, really? Are they only God's messengers, as their name indicates, or do they also carry out other functions?

Since ancient times, angels have been known to possess varied characteristics and abilities, and the angelic world is divided into 'hierarchies': known as so-called angel-choirs. At around the year 500 AD Pseudo-Dionysius the Areopagite summarised what was known about angels then and divided the angelic world into three triads.¹⁰⁹ That division is still acknowledged today.

5.3.1 The Hierarchy of the Angels

The first triad consists of the seraphim, the cherubim and the thrones. The second triad is made up of the dominions, the virtues and the powers, and the third triad of principalities, archangels and angels.

It is the angels of the third level (third triad) that have the most intimate and direct contact with humans. They possess a spirit body which is easily recognisable and very similar to the human body. Their mission is to act as messengers and servants of God as well as protectors of people (guardian angels). It was an angel from this group, the archangel Lucifer, who tempted Eve and caused the first human beings to fall. Consequently, humans became slaves of a servant, namely of the fallen angel Satan.

Angels on the second level (second triad) have stronger powers ascribed to them so that they are able to

108 Koran 2.34

109 Pseudo-Dionysius, *Pseudo-Dionysius: The Complete Works*, new edn. (Paulist Press International, 1987).

regulate the order of the cosmos and maintain the harmony of the heavenly bodies and elements of the spiritual world. Fighting off attacks from evil spirit beings, they guard the crossing points and connections between the various spiritual realms and the earth.¹¹⁰

The angels in the top level, however, are very delicate beings made of a substance finer than air and can only be described with abstract means. The seraphim and cherubim are depicted as fiery and radiant beings, and the thrones, in Ezekiel's vision, are compared to the wheels of a chariot with many eyes (Ezekiel 1:18). The fundamental nature of these three 'choirs' seems to correspond to the internal qualities of divine love (emotion), harmony (wisdom) and will respectively. Rudolf Steiner says of the thrones: *'They do not consist of flesh and blood, nor even of light and air, but of that we can only observe in ourselves when we are conscious that we have a will.'*¹¹¹

The carols of the seraphim have found their way into Christian liturgy as 'Sanctus'. Among the tasks of the seraphim are glorifying and praising God. A seraphim appeared to the prophet Isaiah (Isaiah 6:1-7), and, according to legend, Francis of Assisi was given the stigmata of Jesus by a seraphim. That is why his epithet is 'Seraphicus' and the order of St. Francis, the founding of which dates back to him, is defined in older literature as the seraphic order.

In the seraphic rosary (of the Catholic Church) Mary

110 See Wilson 'Research into the Ontology of Spirit World and Spirit Persons in Unification Thought', Point 7, pp. 15-17.

111 Rudolph Steiner, *Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature*, trans. by Marsha Post (Great Barrington: Steiner Books, 2012), pp. 81-82.

is addressed as the queen of the seraphim and prayed to ten times, and after the ‘Glory to the Father...’ and the Lord’s Prayer, one repeats ten times: ‘Francis, thou seraph, grant us here much love for God and our neighbour and the suffering Lord.’

5.3.2 Angels and Humans

The difference between angels and humans lies in the fact that angels are purely spirit beings who were created to inhabit the eternal world.¹¹² They glorify and praise God, help to maintain the order of the universe, convey God’s messages and have the task of protecting people (guardian-angels).

Humans, however, dwell in both worlds by nature – the spiritual and the physical world – and were not created by God as servants and messengers but as His children and heirs.

5.4 What Are Human Beings and Why Are They So Precious To God?

What do humans have that angels, animals and plants don’t? What makes the human being so special amongst all other creatures?

It was God’s desire to create the best place for His children to live in. He fine-tuned everything in the spiritual and the physical universes to the nature and needs of His children. They should have felt comfortable where they lived and find everything they needed for their physical and spiritual development and for their earthly and eternal wellbeing.

112 Cp. Franz Xaver Brandmayr, *Engel und wohin sie uns führen* (Amalthea Signum Publishing, 2007).

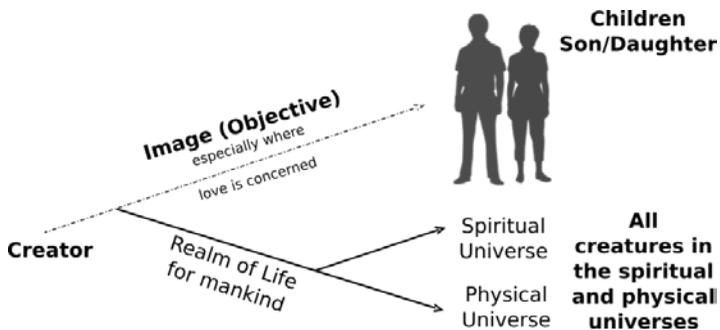


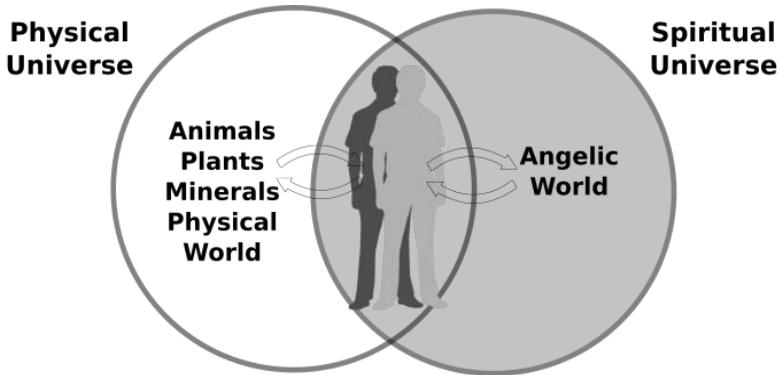
Illustration 5-1: It was God's desire to prepare the best living conditions for His children

Through exchanging - by giving and receiving - with the beings and things of the spiritual and physical universes, men and women grow, gain experience and should eventually become masters in all their dealings. The two worlds are living textbooks for humans, directly reflecting and complementing their nature. As already presented in detail in Chapter 3, men and women are the only beings living in both worlds and representing both worlds. God thus created man and woman as the crowning glory of all His creation and as His heirs.

5.4.1 The Central Role Man and Woman Play in the Creation Process of Love

Human beings are, as the sons and daughters of God, the epitome of the process of the manifestation and multiplication of love. Love cannot flow without a partner, and God made humans as His partners to allow for the flow of love. According to the Unification Principle, this is the foremost and highest purpose of

existence for human beings.



1. **Microcosm** - everything contained within the spiritual and the physical world exists in concentrated form in humans
2. **Mediator** - is the only being living in both worlds
3. **Ruler** - is the only being able to rule both worlds
4. **God's child** - the only beings created as sons and daughters of God

Illustration 5-2: God created man and woman as the crowning glory of all His creation and as His heirs.

As human beings we are the only entities in the spiritual and physical universes who can bring about the heyday of love. As a representative of the beings of the spiritual and physical universes, it is only humankind that can complete the circle of love which was started by God at the time of creation. No angel nor animal possesses those necessary capacities and qualities.

Therefore, we humans are the very beings to perfect love and are thus responsible as co-creators of love. For this purpose God created us. God intended the creation process of love to be a co-production between Himself and His children.

5.5 The Central Significance of Our Own Responsibility to Grow In the Manifestation Process of Love

5.5.1 Growth in the Physical and in the Spiritual Universes

In the physical universe growth is always present in the realms of plants and animals. Seeds sprout, grow, flower, eventually bear fruit and die when their time is up. Animals are also procreated and born. They grow up, become sexually mature, multiply and raise their young. When they grow old they die.

These cycles of growth and procreation do not, however, apply to angels. They were not born as babies, who grow up and then multiply. They were instead made as beings already complete. Since they were created as entities that live forever, they do not need growth or multiplication to sustain their species. Neither can they grow in numbers, unless God sees fit to create still more angels.

5.5.2 The Growth of Human Beings

Like all creatures in the physical world, the physical person grows fairly automatically according to a given pattern. I cannot decide the size of my body, how my face looks or the colour of my eyes. In this respect, the physical person follows a similar growing pattern to animals and plants. A baby grows into a young child, a youth, goes through puberty, finds a partner, multiplies, grows old and eventually dies.

The Unification Principle recognises that, in contrast to the situation in the spiritual world human beings also undergo spiritual growth, which it clearly defines as the growing process of love. This process of development

begins at birth and, over the stages of a child's love for his or her parents, the love between siblings and conjugal love, culminates in self-sacrificing parental love. The goal for humans during our earthly life is to master all these stages of the development of love, and through it gain freedom in the world hereafter.¹¹³

The parental God wanted to achieve perfection of love on the basis of freedom and responsibility together with His children – not with angels and not with chimpanzees either. Although these are also His creatures, they are not His children. Even the almighty God can only achieve and experience a successful parenthood with His children.

What, then, is the very centrepiece of all creation? What is the common golden thread that is sewn through all of creation?

This common thread is love. Therefore we will only understand the creation once we understand the creation process of love. When we think about God and the beginnings of this world, we may often be tempted to get so hung-up on fascination with the incredible amount of impressive and awesome 'creatures', that we miss pushing through to the essence. In a way, it's like such over preoccupation with reading substantial letters, words and sentences that we may miss the essential message between the lines. What does God want to tell us through this never-ending and fascinating variety of creatures? What does He want to tell us from heart to heart?

Through prayer and meditation we can separate

113 Cp. Chapter 2.3.1, 2.3.2: 'The spiritual world as seen from the viewpoint of the stage of the development of love achieved by its inhabitants'.

ourselves from the power of fascination with external things and become free to turn to more internal matters. We become free to read between the lines. Once we begin to read between the lines of the beings and things of the creation, we will discover a 'golden thread' that runs through all of creation. What is this 'golden thread'? This 'golden thread' is LOVE. Love is the common denominator of all creation. That is why we will only really begin to understand the creation in more depth once we understand the manifestation process of love. We need to search in and behind every little detail for the love in it. Only once I have found the love within all creatures and things, have I arrived at the centre of the universe.

How did love and fascination enter all the beings and things of the cosmos? It was placed there as the Creator's trademark. God created each and every one of the minutest details in the whole of the universe because of love, with love and for the sake of love.

People who understand each other well do not only hear the words the other says; but they know what he or she means. They are internally so connected that words are often not necessary for them to communicate. If we want to understand the nature of creation we must achieve this kind of 'wordless-level of communication' or depth of communication.

Maybe we assume that the creation process ended with the creation of humankind. The creation story in the Bible also lets us believe that. There we read that God created humans on the sixth day. We learn that for the first time it was not only 'good' but 'very good'. It further says that God, on the seventh day, after having finished all His work, rested (Genesis 2:1-3).

But this is only talking about God's part in the creation process. The Bible only reports here the

creation of the beings and things in the universe and the creation of men and women - the part successfully concluded by God. What was still missing was the contribution of God's children to complete the creation process of love. God did not just want a universe in which He could set the first people regardless of what might become of them. The Creator wanted to bring about a heavenly realm, a realm in which He could live in peace and harmony with humankind and all beings. Peace and harmony need love as a basis. Without love there can be neither peace nor harmony. Considering how human history has been marked by strife and war, we must conclude that the creation process of love still has a long way to go before it is finished.

To be precise, the creation process of love began with the creation of human beings and can only be furthered and brought to a conclusion through a heart to heart relationship between God and humankind.

What exactly should this process of materialisation or manifestation of love look like? How should love, according to the original plan, grow and what form should it take on?

5.6 Four Stages in the Substantialization Process of Love

5.6.1 The Goal of the First Stage

The goal of the first stage in the manifestation process of love was the creation of the first children of God. All the wonderful animals, plants, minerals and the whole cosmos, which God made before the creation of His children, were created with man and woman in mind. His children are the first potentially qualified partner-poles for His flow of love. For love to flow it

needs two partner-poles. If this love between God and His children begins to flow, it will grow and continually generate new love, which will time and again enrich all beings and things in the spiritual and physical universes.

Thus God's children were the crowning-glory of all He had made, but they were only the first step - the first stage, in the creation process of love.

5.6.2 The Goal of the Second Stage

The first essential task of the children and the goal of the second stage was to secure the family-school-of-love through a stable conjugal relationship. When is a family most secure? It is the most secure when the parents are together and growing together.¹¹⁴ Parents are the builders of their family and the axis that keeps it together.

Seen from the viewpoint of the ideal, the manifestation process of love requires stability and growth of the marital relationship beyond the boundaries of physical life. The love created by God is for eternity, and so conjugal love, as the fundamental axis of the family-school-of-love, is eternal by nature.¹¹⁵

We know that in today's world many families break up – a fact which is not brought out here as an accusation towards those who are in the process of getting divorced or who have already divorced; empathising that it is difficult enough for those concerned to come to terms with their situation. Nevertheless, that susceptibility for family-instability is the unfortunate lot of all of us people living in separation from the ideal. It is the result of the accident

114 See Chapter 4.3.

115 Ibid.

that occurred in the creation process of love at the very beginning of human history.

Since then we all carry the heavy inheritance of the Fall of Man within us, and it is precisely that achievement of stability in the marital relationship which Lucifer ever since his successful temptation of Eve has been trying to prevent by all means. By successfully seducing Eve and making her fall, he confused the original ancestors and threw them literally 'off track'. He thereby drove a wedge between that first conjugal relationship which was of decisive significance for the creation process of love: the conjugal relationship of our human ancestors, Adam and Eve.

By doing so, Lucifer succeeded in stopping the harmonious process of the development of love, and drove not only the first human beings into despair, but all their descendants as well. To this day the fallen archangel fears nothing more than the 'repair' of those disastrous events. He fears nothing more than, humans realising the value of stability on the level of marital love and establishing this second-stage goal in the creation process of love.

To re-establish stability within the marital relationship, is the most essential prerequisite for reassuming and continuing the creation process of love which was interrupted at the beginning of human history. To achieve that is, therefore, a decidedly important part of the mission of the Messiah and an essential step towards the salvation of humankind.

5.6.3 The Goal of the Third Stage

The goal of the third stage in the realisation process of love is achieved when a couple qualifies as good and loving parents, and has become parents just as God is

Parent. When a married couple becomes parents, it does not signify the end of their growth of love, but the beginning at a new level. German language speakers will be familiar with the catchy adage: “Vater werden ist nicht schwer; Vater sein dagegen sehr.” (*which unfortunately doesn't translate in such a charming way in English*): “To become a father doesn't take nearly as much effort, as to BE a father.” The significance of parental love has already been explained in the previous chapter.¹¹⁶

5.6.4 The Goal of the Fourth Stage

The goal of the fourth stage is achieved through the competent and loving care bestowed by people to all creatures of the spiritual and earthly universes.

For humankind to be able to qualify as co-creator, God equipped His children with everything they need for the achievement of this high goal.

The fulfilment of the goal of the first stage was the responsibility of God. Through the creation of the world and human beings all the requirements for the completion process of love were established. God put the fulfilment of the goals of stages two, three and four into the hands of His children. The creation process of love must therefore be looked at as a co-production of the creator and His children. God has done His part. The contribution of humankind is still waiting to be fulfilled. God gave the stages two, three and four of the creation process of love to His children to fulfil, so that they can rightfully qualify as co-creators.

116 See Chapters 4.2, 4.3, 4.4.

5.7 The Significance of Sexuality in the Manifestation-Process of Love

Sexuality plays a very central role in the completion process of love. Without sexuality a union between man and woman cannot happen – and so, man and woman cannot become whole. This wholeness is needed, however, by man and woman in order for them to realise their God-given identity. Additionally, children cannot be conceived without sexuality and thus no family-school-of-love established. There will also be no 'descending-ladder' of generations and, since the kingdom of heaven can only be established with children, it means that without sexuality the kingdom of heaven cannot be realised. What then is the significance of sexuality?

According to the original principle, sexuality fully and completely serves the development of love in human beings. It forms an essential part of the human personality and, of course, also of one's experience of love. Sexuality is the only way for a married couple to give their love a substantial expression by having children as new beings with their own personalities who live now and for all eternity. Children are the manifestation of the love of their parents, just as the first human beings were the manifestation of God's love.

Therefore, the manifestation process of love can only be advanced and reach its goal via sexuality. The parental aspect of heart cannot be developed without children. Hence, for the furthering of the parental aspect of heart it is important to have children.

Ultimately sexuality is also a never-ending source of

conjugal love and joy in the world hereafter.¹¹⁷

For these reasons, sexuality plays a very central role in the life of each individual person which cannot be replaced by anything else. A person's experiences during the time of preparation for one's own sexuality (childhood), the encounters with others during the time of becoming aware of one's own sexuality (puberty), as well as one's own experiences in conjugal relationship, put a decisive stamp on each human being's personality.

If a person's sexuality has been sufficiently protected and able to develop harmoniously from the early days of childhood, it will have a positive influence on the person's further relationships and love-life. If that development of sexuality, however, was disturbed in any way or even marred by destructive violence (child abuse, rape etc.), those experiences influence a person's later relationships and love-life accordingly. As is well-known, such scars can often not heal without going through a long and difficult path.

The great tragedy of the break-away from God by the first human beings was that the manifestation process of love was interrupted – and to this day could not be completed. Moreover, as explained in more detail in part two, the original flow of the causal-force of love has become misdirected and manifests itself in the fallen world as hatred, envy, greed, self-centredness, jealousy etc.

In order for the manifestation process of love to be continued from the point where it was interrupted, a specific dispensation is needed to take us back to that point. In this larger context it becomes comprehensible why religions had to be founded during the course of

117 Ibid.

human history, and why there has been so much fighting and war, destruction, misery and poverty.¹¹⁸

5.8 Humankind as the Consummator and Co-Creator of Love

The manifestation process of love should not just be accomplished any time, but during one's lifetime on earth. Why should the manifestation process of love be completed during one's earthly life? Because the earthly world is the world in which there is growth, sexuality and procreation. It is from this world that humans take the love practised and perfected in the family-school-of-love with them into the spiritual world and there, in the universe where God and His children dwell together as a loving family, live for all eternity.

The goal of eternal life is the actualised kingdom of God – a substantial eternal realm of love and peace where God, His children and children's children, as well as all creatures and things of the spiritual and physical universes, live together in love and peace. In the last book of the Bible, the Revelation to John, we read: *'Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them'* (Rev 21:3).

5.9 Is It The Goal Of Human Beings To Become Angels In The Eternal World, Or Even Become Like Angels?

Many people believe that children, when they die, turn into angels. They think that to become an angel, is some sort of promotion up to a higher human quality.

118 See Unification Church, *The Divine Principle*, pp. 222-229.

Not only children, but adults too are said to become like angels after their death. There is, however, no reason to discard one's sexuality and the achievements of love gained from it, at one's transition into the spiritual world – on the contrary! Those are fundamental aspects of our personality and of our expression of love – not just during our earthly life, but also in the eternal world. Therefore, it is well worth considering a renewal of one's marriage-vows, with regards to an extension of life after death, as offered by the Family Federation for World Peace.

It can most certainly not be the aim of development for God's sons and daughters to turn into seraphic angelic beings - whose purpose of creation and highest task is to praise God by singing Hallelujah and Sanctus for all eternity. Surely people can always also praise and glorify God. They can sing Hallelujah and Sanctus, and should well do so, but as the children and heirs of God that alone would not suffice in achieving the final goal of their creation!

If we human beings became angels after our death that would, according to the viewpoint of Unification Thought, not fulfil or complete the purpose of creation. On the contrary, it would be going back to the beginnings of the creation process – a return into a state where materialisation, sexuality and thus also love, are at the very beginning of their development.

And one last very important point, before I come to the end: It is often said that angels were created as servants. That is certainly true. We should, however, be aware of the fact that there is a distinctive difference between an angelic servant, and a human servant.

Angels were created as purely spirit beings and have no physical self. Yet each person – even every servant – possesses a physical self, and it is the task and the goal

of each human being to create his or her family-school-of-love. An angel is fundamentally not able to do that. We are talking here of two specific kinds of servants – the angel who cannot produce children and therefore cannot go through the development of love from a child's love to parental love, and the human being, who can develop his or her love via the formation of one's own family-school-of-love, from the love of a child all the way to parental love, and so can reflect God to the highest extent.

The development of love for human beings is consequently of decisive significance for the completion of the creation process and nothing in the universe can replace it. Only once every creature has found its position and taken its proper place within the whole order, can harmony, which is essential in order to complete the manifestation process of love, come about.

The process of the creation of the spiritual and physical universes is thus unfinished to this day. It can only be fulfilled after God and human beings, through successful cooperation, have completed the manifestation process of love. In this context we find access to the deeper significance of the development of human being's love for God, as well as living beings and things of the spiritual and physical universes.

6. CHAPTER THE NATURE OF LIVING BEINGS IN THE REALMS OF THE SPIRITUAL AND THE PHYSICAL UNIVERSES

In this chapter we will discuss:

- **The differences between the realm of the earthly world and the realm of the eternal world;**
- **That humans are the only living beings dwelling in both realms;**
- **The function of the control-centre called the ‘physical mind’ and its role in the living beings of the earthly world;**
- **The position humankind should hold in the cosmos of the spiritual and the physical universes;**
- **How humankind differs from animals and plants on the one hand, and from angels on the other hand;**
- **The primary and the secondary characteristics of human beings.**

We have, meanwhile, arrived at the penultimate section in our series of lectures about “Life and Eternity”, and we will now deal with the nature of living

beings inhabiting the cosmos of the spiritual and physical universes.

With this somewhat unusual title, may I welcome you to a special kind of lesson in biology. I would like to begin straight away with the first question, namely with the simple yet so difficult to answer question: What are living beings? Fundamentally, we can say that living beings are beings that possess life. What, though, is life? What is it that gives life to a being, and what is the nature of life?

In biology, living beings are categorised according to their characteristics, their anatomy, their metabolism, their system, the passing on of their genetic make-up and numerous other qualities. What life itself really is, however, where it comes from and how life could arise from non-life, what the goal of life is – even modern biology has not been able to clarify these and similar questions completely.

From the viewpoint of the individual, at least, life seems to steer towards death. If that was so, would the aim of life then be death? Does the purpose of our life lie in our dying? The German physician and author Carl-Ludwig Schleich (1859-1922) arrived at the following thought: *‘Without a life after dying, this life remains a baffling chaos, the earth an incomprehensible mass grave and our being born a crime punishable by death. Life can only be understood in the context of eternity.’*

6.1 The Classification of Living Beings from the Viewpoint of Unification Thought

Since Unification Thought acknowledges not only an earthly but also a spiritual realm of life it follows that living beings should be classified according to their

realms of life. We therefore speak of living beings of the earthly plane, living beings of the spiritual spheres, and humans, the only living beings living in both worlds.

6.1.1 The Living Beings of the Earthly World

The living beings of the earthly world consist of animals, plants, fungi, bacteria and other micro-organisms made up of cells. A distinctive feature of these living entities is that they grow and multiply. That means that they go through the cycle of birth, childhood, youth, old age and death.

Plants begin their growth as a small seedling and animals are conceived, born and grow to adulthood. They become sexually mature, grow old and eventually die. These are quite distinctive characteristics of the living beings of the physical world. Beyond that, living organisms of the physical world must reproduce or multiply and thereby generate descendants, otherwise not only would they die as an individual, but their kind would also die out. In a way, they continue to live through their descendants. This means that even though living beings on the earthly plane can exist as individuals, they cannot, in the end, fulfil their purpose, which is to multiply, on their own.

Plants, animals, fungi and micro-organisms are perfectly adapted to life in the physical world and are dependent on the earthly world. They need air to breathe. They need food and water and must reproduce. They are part of a large, interdependent system which they thrive on and to which they contribute in order to support the lives of others.

Life is passed on to the next generation but the individual, when it dies, is dead. The lettuce, when it dies, does not continue to live in another world. The fox

or the elephant, when they die, do not live on in another world.

Nowadays, we know a lot about the physical body of plants and animals. The physical mind, however, requires still more intensive attention and research.

6.1.1.1 The Physical Mind

The biological processes of beings of the physical world are all navigated via a control centre, which in Unification Thought is called the physical mind.¹¹⁹

This physical mind has been 'programmed' accordingly by the creator in a species-specific creation plan. A deer, an eagle and a lime tree, for example, possess differing life programs which steer the living processes of those respective entities. Where exactly in the body this physical mind is to be found and how it works in the individual, requires still more detailed research.

That 'program' basically runs automatically in each being, and no further intervention by the creator is needed. It is also passed on to the next generation. That means that such a program is already contained in the seed of an apple tree, for example. The cycle of development of the parental apple tree, which began as a seedling and, through a youth-phase, achieved maturity, has been completed, and the ten apple pips within the fruit fall to the ground with it. They become the starting point for a new generation of apple trees. The program for the next generation is already contained within those apple seeds.

How can we picture for ourselves the physical mind

119 Lee, *New Essentials of Unification Thought: Head-Wing Thought*, p. 156.

of animals and plants? The physical mind is the dwelling of life as well as the home of all the abilities and needs of any creature of the physical world. It is the control-centre for growth, health, protection and procreation of an individual of that kind.

For instance, the program of the physical mind of male beings is designed so that they feel attracted to their respective female partner beings, and vice-versa. This part of the program is dormant during the baby and early childhood phase; however, it emerges strongly at the time of sexual maturity and from then on plays an essential role.

Sexual attraction is geared towards fertilisation and procreation and as such the continuation of the species. Animals and plants have very clear boundaries between their species.

In contrast to animals, the attraction between man and woman is an essential prerequisite for the development and manifestation process of love. The physical minds of plants and animals differ distinctly from the physical minds of human beings - which are dedicated to serve development of the spirit self of each and every person. That spirit self of a person lives on into the next world.

Moreover, the physical self of a human being is not able to exist and reproduce without its spirit self, something which is not the case with animals and plants. These differences between humans and (other) living beings of the earthly plane are to be taken into consideration when exploring the physical mind with its connections and functions.

In this sense, we can say that the physical self of human beings, compared to that of animals and plants, is a 'higher physical self' which is not able to exist without the spirit self. There are no human beings

without a spirit self – quite unlike plants and/or animals.

The physical mind, and this applies to animals and plants as well, fundamentally maintains connections in two directions: Firstly, in the direction towards the physical body. In this capacity it functions as a navigating control centre. Secondly, the physical mind can also connect with beings which have a spirit mind. In this function it works as a ‘receptive mind’.

6.1.1.2 The Relationship of the Physical Mind Towards the Physical Body

The physical mind in relation to the physical body has the position of a navigating mind. It contains everything that we could call instinctive desires and behaviour: that is, desires for food, sleep or rest, self-protection, regeneration (when injured or ill) and for reproduction.

The physical mind can thereby develop enormous powers which are often quite rightly called impulses, drives, the task of which is to ensure the wellbeing and continued existence of the individual and, furthermore, the species.

These drives are, however, not intent on the destruction of others but on the growth, the health and the multiplication of the individual and thus the continuation of its own kind. Unification Thought calls this aspect the ‘individual purpose’. The ‘purpose for the whole’ is fulfilled through the relationship of all beings and things with humans. This relationship is possible because the human being is a higher being endowed with an eternal spirit self. We will discuss this more later on.

Plants, for instance, may find the conditions of a certain place in agreement with their 'life program' or

they may not. Plants which live in humid habitats do not fight against intruding types of plants from arid areas, and are not looking in any way to destroy them. Likewise, plants that grow tall are not naturally out to destroy low-growing ones. Plants do not have such motives. Instead, it depends on the soil, the climate and local environmental conditions whether the one or the other can grow better. Plants do not hate other plants. Animals do not hate other animals. Hatred is a phenomenon which, amongst all the living beings on earth, is only known to human beings who have been separated from God.

The control-centre of a plant – that is, its physical mind – follows a given 'program' and cannot set any self-motivated actions beyond that – neither good nor bad. A lettuce plant cannot commit an evil deed. A lion does not commit an evil act when killing a gnu; it follows its 'inner programming'.

As we have learned from previous explanations, only beings which possess a spirit self can set self-motivated actions. Whoever acts on their own motivation must also take responsibility for their actions, and only beings possessing a spirit self, responsible to themselves, are capable of that. Creatures with only a pre-programmed physical mind are fundamentally not able to do so.

With animals, the physical mind basically commands the body via the brain and the nervous system. It thus regulates the metabolism, the use of the senses and muscle apparatus, etc.

Control over the muscle apparatus is especially important with animals, for the sake of nourishment and reproduction. They must search for their food, and for that a movable body is essential. It is due to these inbuilt programs, for instance, that migrating birds fly south or north respectively, at certain times, and that salmon,

after their wanderings through ocean waters, return to the streams of their birth in order to spawn and then die.

Moreover, male and female animals need to find each other during mating season in order to mate. Afterwards – and this can vary greatly from species to species – they may well separate again. They don't have to stay together. The relationship with their sexual partner is a purely physical union for a specific purpose. It is also not important for animals to know their father or their grandparents nor do they search for them.

The pollination of plants can be helped by bees and other insects, but also by the wind; since plants are rooted to the ground and are not mobile like animals, they need help from outside. There is an enormous variety in the ways animals and plants nourish themselves and reproduce; it differs from species to species.

The physical mind fundamentally always takes the subject position over the physical body. As already stated, with human beings all these processes are much more complex since there is no physical self without a spirit self. That is also why animal or plant behaviour can only partly, if at all, be compared to that of human beings,

Diverse and extensive research and tests are still necessary in order to detect all the details of the relationship between the physical mind and the physical body in purely earthly creatures, as well as in humans.

6.1.1.3 The Ability of the Physical Mind of 'Solely-Physical' Beings to Relate to Beings with a Spirit Mind

As already explained, in human beings, unlike animals and plants, there is a natural connection

between the spirit and the physical self during their earthly life. This connection is severed for the first time, at the time of death.

With people the spirit and the physical mind are so closely connected during our earth life and seemingly woven together that it is often difficult for us to differentiate between the two. As we have already explained in detail in Chapters 2 and 3, a person needs his or her physical self for the development of their spirit and eternal self. If a person does not complete this development during their time on earth, it needs to be continued and finished from the spirit realm of life – in spite of being thereafter disconnected from their physical self.¹²⁰

How, then, do animals and plants with only a physical self, relate to beings with a spirit self?

'Solely-physical' plant and animal minds are designed to relate to human beings, who are their subject and beings, with spirit and physical minds. How can this relationship take place?

Physical minds of animals basically have something like a 'docking site' for stimuli/information coming from human beings. However, the physical mind of each kind of animal or plant is, first and foremost, made to follow the laws of nature. Therefore, it is not possible for people to train animals beyond a certain limit. Neither can humans change the given 'fundamental program' in animals and plants.

Plants and animals are indeed receptive to love received from human beings. They perceive exactly whether they are loved or not. They also feel, of course, when they are abused or misused. This is an important

120 Cp. Chapter 3.

aspect which should be allocated a much greater significance in research, than is the case today.

Sometimes we hear or read reports that plants react to injury or even to offenders (criminals) to a detectable degree. This research should be intensified and extended to embrace the loving attention plants receive from people. I am sure that this would lead us to numerous new findings in this area. This could not only elevate the relationship and co-existence between humans, animals and plants to a new level, but even place those relationships on a completely new foundation.

Modern nature conservation laws, for example, lay down a minimum of care 'appropriate to the species at hand'. This is, of course, very important and became necessary because fallen human beings are handicapped by incompetence and a lack of understanding concerning the greater purpose of creation, and, in addition, by self-centredness. In their greed and avarice they do not hesitate to exploit. They live and act egoistically, profit-oriented, and intervene destructively in the natural order. One gets the feeling fallen human beings literally behave like the proverbial 'elephant in a china shop'. They don't even notice all the things they break in their path.

Such influences can only have disastrous consequences in the environment that God has prepared for us. The term 'species-appropriate care' should not only contain minimum requirements but should be extended to 'species-appropriate relationships'. It should be clarified and practically demonstrated what a relationship governed by love and competency between human beings on the one hand and the respective plants and animals on the other hand, could and should ideally look like. This relationship should be a cycle of mutual joy, fulfilment and enhancement – a flow of energy

enriching both sides.

6.1.1.4 Love, Emotion, Intellect and Will in Living Beings of the Earthly World

How human love affects animals and plants can be observed with domestic animals. The subject of the active loving attention humans give to animals and plants could open up abundant new fields of research.

Basically human beings are capable - due to each possessing a spirit self - of domesticating and breeding animals, as well as cultivating and breeding plants. This is not possible the other way around. The fulfilment of this task is actually, with regards to achieving their purpose of life, a central quality of human beings, making them co-creators.¹²¹

According to the principle of creation, animals and plants are meant to experience - through their relationship with human beings and through receiving their love - individual enrichment and enhancement. Through human beings animals and plants not only receive more love, but also a new kind of love, a love which is in addition to the love they receive from their Creator.

Only human beings are able to develop this kind of love, which becomes an enrichment for the creatures and objects of God's creation. The purpose of creation thus brings man, animals and plants into a very close relationship with each other. Furthermore, the achievement of the goal of creation is dependent on such human contribution. Animals and plants, having been created as object-partners for man, thus play an

121 See Chapter 3.3: 'The Goal Of Human Development During One's Earthly Life'.

important role.

For human beings to grow, to assume and fulfil their role as a subject, they need animals and plants as their partner poles to complete the cycle for the flow of love. At the same time, for animals and plants to be able to fulfil the purpose of their creation, they are dependent on loving care and competent guidance through their designated subject-partners, human beings.

Animals and plants are able to experience – within the framework of 'their specific program' and on their level – love, emotion, intellect and will, and can also express these. They react to love and affection. People who know the nature of an animal well, can help advise other people who may be experiencing difficulties in dealing with those kinds of pets.

Many animals enjoy being caressed and, moreover, possess an ability to learn certain things according to their type. We can typically see their expressions of joy through their bodies.

We can also observe astounding qualities of stamina and endurance in animals and plants. For instance, it requires a great deal of persistence and will to live in order for wild animals to find food. In the savannah they often need to cover enormous distances. Plants frequently have to overcome extreme periods of drought, heat, wetness or cold. The survival and procreation skills of plants and animals are often just amazing. How hard do bird parents or other mother animals work to feed their young, to protect and defend them? This is an expression of sacrificial parental love in the animal kingdom.

*6.1.1.5 The Role of the Beings of the Physical World
With Regards to the Fulfilment of the Purpose
of Creation*

We know from the historical beginnings of life, that plants and animals can exist perfectly well without humans. Plants and animals lived on earth long before the first humans ever existed.

Unification Thought, however, takes the view that it is the goal and destiny of plants and animals to find their subject-partner in human beings, and that thereby all parties involved - animals and human beings as well as plants and human beings - will be enriched in the process. With regards to this, there is a lot of room for future research to be done; nevertheless, it is certainly an interesting starting point.

All of the potential for these relationships is already contained within human beings, animals and plants. It is the fallen human being, however, who has failed to qualify as the subject in this structure, which is geared towards mutual joy and elevation. It is fallen human beings who have not been able to assume and fulfil their rightful position in the cosmos of the spiritual and the physical universes.

In the eyes of the animal and plant world, therefore, the position of their human subject partner is still vacant. Not only that, but for thousands of years human beings have intervened in the original order in an egotistical, unqualified manner which all too often went against the essence of nature, and have thus caused unspeakable disasters amongst the creatures of the physical world.

The internal and external value the animal and plant worlds hold for the fulfilment of the purpose of creation is, unfortunately, unknown or hardly known to fallen

human beings. The principle of creation states that all living beings and all things that God made have divine value. All beings and objects of the physical universe possess a physical mind according to their level of existence – a 'program' for their existence – and assume a distinct place in the creational order, a place which cannot be filled by another type of being or object.

6.1.1.6 Hormones and the Physical Mind

Today, many qualities are ascribed to hormones, which Unification Thought would in turn assign to the physical mind. Some publications convey the notion that a good many behaviours and activities of humans are controlled solely by hormones. What, however, are hormones - what controls their production and how do they work?

'Hormones' stems from *hormáō* in ancient Greek, which means to drive or urge (somebody or something) on. They are generally understood as various chemical messenger substances which are produced and secreted by specialised cells.

According to this, there are certain cells which produce hormones. Who or what then controls what type of hormone, how much and when it is produced? Should there be some disorder with such hormone production or their functioning, the consequences could be enormous, since hormones are meant to bring about very specific effects or regulatory functions in the cells of the target organs. Certain hormones, such as testosterone, fulfil their task in specific situations or stages of one's life.

In the view of the Unification Principle, the production and objectives of hormones is regulated in the corresponding 'program' in the physical mind.

6.1.1.7 The Characteristics of the Physical Mind

The physical mind is naturally oriented on growth, health and procreation: that is, the fulfilment of 'only-earthly' and as such, transient needs. As far as animals and plants are concerned, the intake of food, finding a place to live, reproduction and so on are solely earthly functions. There are not, as with human beings, candlelit dinners, beautifully decorated houses, villas or even castles. We shall discuss this more later.

Sex is clearly designed by a species-specific program. It serves fertilisation and procreation and, in the case of animals, also to define the social order, but it is not – and that is important to differentiate – connected to a conjugal and familial love-life and the growth of love directed towards eternity, as it is with human beings.¹²² Relationships in the animal kingdom serve only transient purposes – procreation (continuation of the species), hunting for food (formation of packs by wolves, hyenas), etc.

Higher animals show a certain instinctive creativity and ability to learn. Young animals learn certain practices from their parents which help them to survive. Some animals do use some simple tools and display certain intellectual qualities. Humans can, within certain limits and through love and training, develop those potentials in animals even further. All these are qualities of the physical mind and clearly differentiated from the design of the eternal spirit mind of human beings, who act from self-motivation and are ultimately held individually responsible for their actions. It is important to clearly differentiate between the physical and the spirit mind.

122 See Chapter 4.

Animals often appear in some ways to be similar to human beings, especially where the visible relationship between parents and children is concerned. This is so because man and woman also possess a physical self and must procreate, eat and sleep. Yet with a human being all the aspects of the physical mind – and this also needs to be clearly differentiated – are in direct connection with the overall dimension of his or her spirit self, which is laid out for eternity and lives forever.

The exact processes within the physical mind and the variety of its connections are still waiting to be explored more intensively, and will surely bring many unexpected results.¹²³

6.1.2 The Living Beings of the Spiritual World and Their Realm of Life

As already explained in detail in Chapter 5, angels were created as 'solely spirit beings, before a physical universe even existed. Just as there are plants and animals with varying characteristics, so do angels differ in their types and missions as well as in their spiritual constitutions. We have seen that traditional teachings on angels divide the angelic world into nine angel 'choirs', of which every three constitute their own group (a triad). Each group accomplishes specific tasks, and their spiritual appearances also differ from each other.

Wilson writes that the angelic beings of the third level possess a body which can be easily recognised.¹²⁴ He also sheds more light onto the hierarchy of the

123 See Chapter 7.

124 Wilson 'Research into the Ontology of Spirit World and Spirit Persons in Unification Thought', p. 16.

angelic world and emphasises that we would be mistaken in thinking that those angel choirs who are closest to God are the most high, simply because they are of the thinnest (airiest) and have the most abstract qualities. *'The conventional angelic hierarchy,'* he writes, *'stems from Neo-Platonic philosophy that places humans below 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.'*

When taking into account that the creation process is a process of manifestation, this picture becomes clearer. As human beings we nearly always find ourselves in a situation where we realise our ideas. We do not only plan great projects such as buildings; we also plan our holidays or even just the next day or the next action in our daily life. Composers, poets and creative people put their ideas on paper and thus substantiate them. In this way a composition or a piece of poetry becomes available for fellow human beings to read or to interpret and is preserved, beyond the death of the author or composer respectively, for future generations.

Upon closer inspection, we humans are busy constantly putting our wishes, ideas and imaginations into action. The Creator also wanted to see his wishes realised, His ideas to take on form and be manifested. Therefore, Unification Thought considers the creation of the angelic world as part of the process aimed at manifestation and ascribes the highest rank amongst all the nine angel choirs to the archangels and angels. (Please refer to 5.3.1 The Hierarchy of Angels.)

As already elucidated, human beings were created as the children and heirs of God. They were provided with a spirit and a physical self in order to be able to take up

the inheritance of the spiritual and the physical world. That is why, in the overall hierarchy of creation, they must stand above the angels, who are God's servants and beings of the spiritual, but not physical world. This viewpoint also finds support in the Bible. We find this, for instance, in the statement of the apostle Paul, who describes angels as ministering spirits who are sent to help those who would inherit salvation (Hebrews 1:14), and he states: '*Do you not know that we are to judge angels?*' (1 Corinthians 6:3).

In eastern traditions, Buddha too teaches that, in the cycle of birth and death, the birth of human beings is higher than that of angels because only humans can ascend into Nirvana. The Hindu saint Paramahansa Yogananda (1893-1952) also points to that when he writes in his autobiography: '*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.*'¹²⁵

Angels were created as object partners for human beings, to be their servants, protectors, helpers and guides. God made them so that they could help Him to express His love for humankind.

6.1.2.1 The Realm of the 'Spiritual World' Before the Physical Universe was Created

As far as I know, nothing is known about a spiritual realm consisting of landscapes, plants, animals, water, houses, etc., before the creation of the physical universe.

125 Paramahansa Yogananda, *Autobiography of a Yogi* (Los Angeles: Self-Realization Fellowship, 1972).

In any case, angels do not need ground to stand on as the living beings of the earthly world do. It is also hard to say whether all nine angel choirs were created at the same time or one after the other.

Neither did hell, as we call it, exist before the creation of humans. There were no walls or divisions between the individual realms. These came into being after Adam and Eve fell and made Lucifer, an angel, their king.

6.1.2.2 How Can We Picture for Ourselves the Life of Spirit Beings in the Spiritual World?

In order to understand the processes of the spiritual world and be able to place them, we must remember that the spiritual world differs from the physical world in essential characteristics. We, however, have been born into this physical world and have, as a rule, acquainted ourselves with the processes and happenings in the physical world. Consequently concerning some of those well-known reference points, a clear process of rethinking is required, if we want to understand the events of the spiritual world and order them properly.

6.1.2.3 Animals, Plants and Inanimate Objects Do Not Exist Forever in the Spiritual World

Anthony Borgia points out in his book *More About Life in the World Unseen* that animals, plants and inanimate objects do not exist eternally in the spiritual world. This means that in the spiritual world only angels and people live forever – and, of course, God. Animals and plants, though, exist for only as long as there are people who value them. Men and women also create their own environment, according to their imagination, and it can disappear again when the person develops

further and creates a new environment. Borgia writes further: *'If you find you no longer need or desire a thing it will simply fade away to all appearances, just evaporate before your eyes. But it is not lost; it will return to the source from which it came. If we didn't want this house and all its contents, it would vanish, and there would be nothing to see but the ground it stood on.'*

Trees, flowers and other objects which beautify the environment in the spiritual world are made for the people who live there. The animals and birds are also connected with their surroundings, but especially with the human inhabitants who are their caretakers/masters. I have already indicated the intense relationship a married couple, corresponding to the ideal, can have with plants, animals or the waves of the ocean in the spiritual world.¹²⁶

6.1.2.4 There Are No Processes of Reproduction, Growth, Nutrition and Decay in the Spiritual World

Processes such as reproduction, growth, nutrition and decay are essential in the earthly world, but do not exist in the spiritual world. These may be so closely connected with our life that we find it hard and even unreal to imagine a world where they do not exist. But this is precisely the step to take when we want to imagine the processes in the spiritual world, seen from this world.

Anthony Borgia conveys to us in his book how the English Monsignor, who dictated the text from the

126 See 4.3.8: 'The joy of nature at the sight of a loving couple in the high realms of the spiritual world'.

spiritual world, laid out a garden.¹²⁷ He writes: *‘The man who had helped to bring this beautiful garden into being was a lover of gardens upon the earth-plane, and, as I could see for myself, he was also an expert. But once the garden was created there was not the incessant toil that is necessary for its upkeep, as with large gardens upon earth. It is the constant decay, the stresses of storm and wind, and the several other causes that demand the labour on earth. Here there is no decay [...] I was told that the garden would need practically no attention [...]’*

According to this, the jobs of ongoing maintenance as we know them on earth are unnecessary in the spiritual world and the so-called ‘ravages of time’ do not exist there.

6.1.2.5 Animals and Plants in the Spiritual World are Not Dependent on Plants and Minerals of a Lower Level

A further very distinct difference between life on earth and life in the spiritual world is that animals and plants in the spiritual world do not depend on plants and minerals of lower levels. Here in the physical world animals need to eat other animals or plants in order to sustain themselves. That means they depend on absorbing other living beings into themselves. We humans, too, are dependent on eating other life forms. Animals in the spiritual world do not need nourishment and thus live peacefully alongside each other. Food in the spiritual world is a completely different thing than food on earth. There love and the light of God are the

127 Borgia, *Life in the World Unseen*, Chapter 2: ‘Passing to Spirit Life’.

food. The truth is that even on earth the sun is the source of food. All our energy comes from the sun. The light and warmth needed by animals and plants to live and grow stem from the sun. The sun is the actual energy provider which enables food to exist in the physical world.

Andrew Wilson points out yet another distinctive difference in his writing:

*'Plants do not grow from seeds, and neither animals nor humans exhibit the temporal pattern of growth from youth to adult that on earth is determined by the biology of life [...].'*¹²⁸

Since reproduction does not exist in the spiritual world, the birds there do not sing in order to attract a breeding partner or their young but to give joy to their environs and to people.

On his travels in the spiritual world the English Monsignor is guided to a grower of plum trees by his companions in order to make him aware of another important difference.

'The fruit was perfect in shape [...] and it hung in great clusters [...],' he writes. *'The fruit was quite cool to the touch, and it was remarkably heavy for its size. Its taste was exquisite, the flesh was soft without being difficult or unpleasant to handle, and a quantity of nectar-like juice poured out. My two friends watched me closely as I ate the plums, each bearing upon his face an expression of mirthful anticipation. As the juice of the fruit streamed out, I fully expected to spill an abundance of it upon my clothes. To my amazement, although the juice descended upon me I could find, upon*

128 Wilson 'Research into the Ontology of Spirit World and Spirit Persons in Unification Thought', p. 9.

examination, no traces of it. My friends laughed uproariously at my astonishment, and I thoroughly enjoyed the joke, but I was much mystified. They hastened to explain to me that as I am now in an incorruptible world anything that is 'unwanted' immediately returns to its own element.'¹²⁹

In this way, there is no process of corruption in the spiritual world: a process which, in the earthly world, is as much a part of life as is being born.

6.1.3 The Position of Human Beings in the Cosmos of the Spiritual and the Physical Universes

Human beings are the image and thus the embodiment of God. God wants to see Himself reflected and embodied in human beings. Above all, God wants to see Himself manifested in the love of human beings. Human beings, then, are on the one hand the goal of the creation purpose; on the other hand, human beings are the representatives of the spiritual and the physical universes because they are the only beings who, during their earthly life, exist in a completely natural union of spirit and physical self. At the time of death this union is severed for the first time. The physical body remains on this earth and decays. The spirit self, however, makes the transition into the eternal world.

With their physical self, human beings represent the whole of the earthly world, and with their spirit self they represent the whole of the spiritual world. According to the principle of creation, all elements and living beings of the physical world find, or should find, their subject partner, in human beings. Unification Thought attributes

129 Borgia, *Life in the World Unseen*, Chapter 3: 'First Experiences'.

the fact that this state of affairs has not yet been achieved to the Fall of Man, through which humankind lost its intended position in the cosmos of the spiritual and the physical universes.

Likewise, the beings of the spiritual world – that is, the angels – should also find their subject and their fulfilment in human beings. Our first ancestors failed, however, to take this position and instead made an archangel their master and lord. The chaos resulting from this can only be restored through a long and difficult process of restoration. How this process of restoration has progressed throughout history is explained in detail in the book *The Divine Principle*.¹³⁰

6.1.3.1 Human Beings are the Only Beings in the Spiritual and the Physical Universes Who are God's Son and Daughter

Upon closer inspection we notice that, without human beings, neither the spiritual nor the physical universes can, with regard to their purpose and variety of functions and interconnections, be sufficiently explained. Also, without God as a parental Creator, human beings as God's children cannot be explained.

Unification Thought takes, as a basis, a cosmos ((world) order as opposed to chaos) where the spiritual and the physical universes form a unit together with human beings at the centre – in their purpose, their creation, their relationships, functions etc.

130 See Unification Church, *The Divine Principle*, Part II.

6.1.3.2 The Completion of Nature Through Human Beings

Wild grasses, wild fruit, wild animals and so on form an important basis for the development of human creativity. Our forefathers cultivated numerous types of rice, grains, fruit and vegetables from wild forms and bred domestic animals such as pigs, cattle, sheep, chickens, etc., from wild ones, all of which are dietary basics today.

Moreover, cultivated grains provided flour, which people use to make an infinite variety of delicious breads, cakes and pastries. Food recipes are generally an expression of people's culture.

It is the inherent potential and task of human beings to use nature and its mineral resources for the mutual benefit of all. Industries and the economy should not only be dominated by competitive thinking; their aim should rather be to make the best possible contribution for the sake of everyone's well-being.

The sounds found in nature are consciously used by people to create elaborate pieces of music. Can you imagine how many hundreds of thousands of wonderful pieces of music, of the most diverse genres, human beings have made from the 12 notes of the scale? They use their ability to think to investigate things and establish theories and come up with philosophies. People intensively study nature and establish the natural sciences. In this way, through the loving care of people, the beings and objects of the creation experience an enormous appreciation in value and increase of love.

One could say that God has given us the foundations in the form of raw materials and, at the same time, provided us with the inherent potential to research these raw materials and to actively animate them through the

investment of love. We are meant to further develop and refine all the potential that God has endowed the beings and objects of the physical and spiritual world with.

Through the love of human beings, which is uniquely expanded with each new human child, all beings and things of the spiritual and physical universes, and even the Parental Creator Himself, are meant to feel enriched and uplifted, time and again.

God has given nature into our care, and we are supposed to make our mark on it and derive 'culture' from it – culture in the broader sense. All of this God hopes and expects from us, and this is also what would bring people the greatest fulfilment. God placed us in paradise and trustingly handed it over to us, so that we would transform it into a heavenly realm.

Having been equipped with this characteristic, fallen human beings could also make their mark on nature, and have already done so extensively. People exploited the environment, plants, animals and fellow human beings, and misused their creative gifts to spread egoism and enmity. Man turned this world into a world of envy, discord, jealousy, conflict, war, misery and poverty. Instead of turning what God had created as their environment into a heavenly kingdom for the benefit of all, fallen human beings created hell on earth and in the world thereafter.

However, the achievement of the goal of creation was from the beginning, dependent on the co-production between Creator and humankind. God created nature in such a way that it was to achieve its perfection through human beings, just as humankind was to find its perfection through nature.

The creatures of the spiritual and the physical universes received, of course, love from their Creator, but should additionally have received love from each

and every new human being. In this respect fallen humankind has miserably failed, which prompted the apostle Paul to state in a letter to the Romans: *'For the creation waits with eager longing for the revealing of the sons of God'* (Romans 8:19).

Accordingly, the things and beings of the spiritual and physical universes are waiting to this day for the appearance of true human beings who would take up their proper position of responsibility. Only then can the fundamental order be re-established. Only then will everything and everybody occupy their proper place, and the establishment of the Heavenly Kingdom can begin.

6.1.3.3 Human Beings are the Co-Creators of their Environment

A spirit person does not only enter into realms in the spiritual world that already exist. Rather, he or she personally can enrich an existing realm or can even actively create new realms with the experiences, preferences, problems and qualifications brought along from the physical world.

For instance, since when do Buddhists exist in the spiritual world? The Buddhist realm in the spiritual world was created by those who on earth had adhered to the Buddhist faith and lived in accordance with it and who eventually entered the spiritual world with those lessons and experiences. They were the first Buddhists in the spiritual realm, who then established their new realm there. In the same way the realms of Confucianism, Judaism, Islam and Christianity appeared through the course of time.

That means that the spiritual world has been strongly influenced by people who have lived on earth and a

great variety of good but also evil traits have accumulated there by human beings who died and took their respective 'track records' with them into the spiritual world. In the same way, of course, hell in the spiritual world was also created. It is hard to imagine that a God of goodness would have, from the beginning, designed the largest part of the spiritual world as hell for His children.

6.2 How Do the Structural and Functional Differences Between Human Beings and the Other Life-Forms of the Physical and Spiritual Universes Manifest Themselves?

All creatures and objects of the spiritual and physical universes have been endowed with a distinctive existential and functional 'program' by their Creator. The program of a birch-tree that is rooted into earth differs from the program of a weasel that can withdraw into its hole in the event of a storm or danger. I would now like to briefly explain the differences between that 'program' in human beings and that of other living beings.

6.2.1 Human Beings and the Creatures of the Physical Universe

Human beings are able to fast for religious reasons, or in order to achieve certain goals. Fasting for others or for a higher purpose is not a recognisable trait in animals.

In the course of history, human beings have built artistic houses of God, temples and places of worship. Human beings at times feel a desire to engross themselves in meditation, embark on pilgrimages or spend much time doing yoga or other exercises.

Animals do not build prayer houses such as temples or churches and show no signs of a desire to practice meditation or go on a pilgrimage.

Human beings have established charitable institutions such as the Red Cross, Caritas, Doctors Without Borders, SOS Kinderdorf, etc. These kinds of establishments also do not exist in the animal world.

We human beings possess a strong awareness of history, our origins and the future. Those are some of the areas most intensely researched by human beings. We want to know where we come from, who our parents, our ancestors are. Answers to these questions are important to us because they are closely connected with finding our identity.

1. Animals/Plants

Fasting for higher purpose unknown
 Places of worship - temples or churches, need to meditate, Pilgrimage, Yoga not detectable
 Charitable institutions unknown
 No awareness of history, origin or descent
 No arts, philosophy, religion

Human Beings

May fast for religious reasons or for the sake of others (Ghandi)
 Built churches, temples and places for worship with great artistic detail; need to meditate; Yoga; pilgrimages etc.
 International charitable institutions (Red Cross, Caritas etc.)
 Great awareness of history, origins and future
 The arts, philosophy, religion

The abilities of animals and plants are corresponding to their potential but also the limitation of their respective physical nature

The abilities of human beings are corresponding to one's freedom, responsibility and the development of one's ability to love (Spiritual Mind)

Human beings are not the random evolutionary further development of animals. Rather, they were from the start envisioned as beings with a spiritual mind. All the things and beings in the physical and spiritual worlds, which were created based on the envisioned model of the human being, find their fulfilment, their place and their subordination towards a subject in humankind, according to the original creation plan.

Illustration 6-1: The capabilities of humans and the capabilities of animals and plants

Such questions might not be an issue with people who grew up with their parents and within a family, but people who did not know their father or mother or their

siblings often cannot rest until they have found them. They do everything they can in order to get to know their father or mother. When families are reunited we can witness how happy such people are when, for the first time or after a long time, they may be able to look into their mother's, father's, brother's or sister's eyes and embrace them.

How much have biologists tried by means of evolution to explain the origins of humanity? Each year enormous sums of money are invested into that kind of research. Ancient sites are excavated; we are keen to know everything about our origins and history. We establish museums and think about the future. An awareness of origins and future in this sense, are unknown in the animal realm.

Human beings pursue arts, philosophy, religions, the sciences, politics, economic systems and so forth. Achievements of that kind are absent in the animal and plant world.

6.2.2 The Abilities of Animals and Plants are Bound to the Potential but also by the Limitations of their Physical Selves

Since animals and plants are not spirit beings, they do not strive for spiritual and eternal values. Animals and plants have no need for them. Their connection to that aspect should rather be provided through their relationship with human beings. We do not have to all become equal. It suffices if each finds their place within the whole and occupies it. One species cannot be exchanged for another. Each kind is in itself unique and possesses a completely unique value, which cannot be replaced by anything else. The Unification Principle states that each creature has divine value because it has

been created by God.

6.2.3 The Capabilities of Human Beings

The capabilities of humans are connected to freedom, taking responsibility for one's actions and the development of the ability to love. These are qualities residing within the spirit mind and which are essential for the development of our spirit.

6.2.4 The Fulfilment of the Needs of the Human Physical Self is Generally Entwined with Art and Culture

The physical human being needs to sleep just as a badger or a lizard does. However, since human beings only exist connected with their spirit selves, they endeavour to design their sleeping quarters in such a way that their spirit selves can also experience enrichment, growth and rest. We furnish for ourselves a beautiful bedroom, maybe even with a four-poster bed. We develop a 'sleeping culture', with all the bits and pieces that go with it.

Just like animals, humans also need to eat but the fulfilment of our desire to eat is linked with culture. We develop a culture of cooking, eating and have elevated our meals together to an important means of social-exchange. We like to dine out, celebrate in a cultivated way; we organize birthday parties, barbecues, wedding celebrations and so on. All of these cannot be found in the animal and plant kingdoms. Similar patterns apply to fashion, architecture, interior design, the arts etc.

Sexual culture is a special case in that, with animals sexual behaviour is pre-programmed by mating and breeding seasons. In this area humankind is plagued by great confusion. The way we fallen people treat

sexuality obviously does not correspond to the original plan; otherwise we would not have to suffer so many distressing ‘side effects’. Restored human beings will by contrast have a very highly developed sexual culture.

A human being is not an unplanned, accidental and evolutionary further development of an animal. On the contrary, human beings were fundamentally conceived of as beings with a spirit self and thus endowed.

Within humankind, all things and beings of the physical and spiritual universes find, according to the original creation plan, their fulfilment, their position and their natural orientation/attraction towards their subject. Only then will the circuit be completed.

This system does not exclude anything; on the contrary, everything finds its appropriate place in this harmonious order. This system recognises the value of each entity, each and every one of which cannot be replaced by anything else.

6.2.5 Human Beings and Angels

As has already been established, angels are solely spirit beings, living in the spiritual world and were not created to live in the physical world. That does not reduce their value nor their significance. Angels were endowed with the nature of a servant, messenger and helper: that is, as servants of God and human beings (1 Corinthians 6:3). The nature of their responsibility is that of a servant, a messenger and a glorifier, and their potential and responsibility to love is that of a servant, messenger and helper.¹³¹ It is in this role that they find

131 See Chapter 5.3: ‘What are angels and for what purpose have they been created?’

their fulfilment.

2. Angels

Spirit-only beings
Beings with the character of a servant, messenger, helper and to praise God
Has the responsibility of a servant, messenger and helper
The potential to love is that of a servant

The abilities of angels correspond to their potential but also to the limitations of the spirit self

Human beings

Spirit and physical beings
Beings with the character of children of God and of subjects over the angels
Has the responsibility of a child growing towards parenthood
The development of a child's love within the safe-haven of the family

Human beings in their original position, embody the entire physical and spiritual cosmos. Additionally, human beings embody the love of God, just as a child embodies the love and lineage of his or her parents

Illustration 6-2: The capabilities of human beings and the capabilities of angels

Human beings, however, were conceived and created as spirit and physical beings. They are beings endowed with the nature of a child of God as well as being subjects over the earthly and the spiritual worlds. The quality of responsibility which man and woman possess is that of a child who becomes a parent in his or her own right. Human beings were created in order to develop their love within the framework of an ideal family, to blossom in true parenthood. It is in this role that human beings will, after all, find happiness and fulfilment. The ability of angels is bound to the potential but also limitations of their spirit self. Human beings on the other hand in their original position, embody the whole of the physical and spiritual cosmos. Moreover, they embody the love of God, just as a child embodies the love and lineage of his or her parents.

6.2.6 The Goal of Human Beings in the Spiritual World

It can, therefore, not be the goal of human beings, on entering the spiritual world, to become angels. People do not become angels – nor archangels, not to mention very ethereal angels such as cherubim and seraphim. Instead, it is the goal of human beings to be a child, brother or sister, married couple and parents within the family and lineage of God and to reign with love and competency over the whole of the cosmos of the earthly and eternal worlds.

6.3 The Primary and Secondary Characteristics of Human Beings

6.3.1 The Primary Characteristics of Human Beings

1. *Spirit self and physical self.* Amongst the most primary or fundamental, unchangeable characteristics are: that each human being unites within themselves the two aspects of spirit self and physical self. The spirit self – consisting of a spirit mind and a spirit body – is immortal, while the physical self – which consists of physical mind and physical body – ceases to be at the time of death.

During the time of their earthly life human beings live as the united entity of their spirit and physical selves, whereby the spirit self is dependent on the co-operation of the physical self for its growth and development. All experiences and realisations, successes and mishaps accumulated during one's earthly life are absorbed by the spirit self, put their mark on it and are taken into the other world at the time of death. If a person has not been able to complete the development

of their spirit self during their time on earth, they have the possibility to catch up on any unfulfilled aspects in the development of their love from the spiritual world, by working together with people still alive on earth.

2. *Man and woman.* Man and woman correspond to each other in a similar way as do yang/yin or plus/minus. They are meant to become one in love, just as their creator is one, and should complement each other to become the ‘complete’ human being. Genesis 1:27 expresses that man and woman together form a ‘human being’ in the image of their creator. (That means that God created the **human being** in His image; and that image consists of a man and a woman together.) The love and harmony of this conjugal unity of man and woman consequently form the ideal prerequisite for the procreation of their own children, through whom parents establish the next generation and create their very own ‘school of love’.

3. *Parent–child.* Children are, according to the original ideal of love, first and foremost the fruit of love and then the fruit of the bodies of their parents. The protection, security and warmth of parental love are an ideal starting point for the development of love within a new-born. The path and goal of this development of love is to reach, via ideal sibling and conjugal love, the pinnacle of the all-sacrificing parental love and in this way find the greatest resemblance to God, who is also parent.

4. *Representatives and loving rulers over the spiritual and physical universes.* Finally, human beings were created as the representatives and loving rulers – that is, as the vertical subject partners – of all beings and things of the spiritual and physical universes. That is why the harmony between man and woman, as well as the experience of human completeness, are the

prerequisite for the harmony of all male and female aspects in the cosmos of the spiritual and physical universes. Since all beings and things of both universes have been created as the object partners of humanity, they only find fulfilment and completion through human beings. In order to be able to fulfil this intended position, human beings must first qualify by accomplishing their development of love up to and including the level of parental love, being able to love all creatures and things, as well as having gained the necessary expert competency.

The secret of a happy and successful life lies accordingly in the quality of the relationships between one's spirit and physical self, between man and woman, parents and children, human beings and the creation. If these relationships are loving and harmonious, joy, happiness, unity, strength, self-confidence and so on result automatically. If they are loveless or even hostile, the result is suffering, unhappiness, strife/war, weakness, insecurity, etc. The separation between God and humankind at the beginning of the latter's history destroyed the original harmony and caused a history of manifold conflicts and wars in all of the four aforementioned areas. Ever since then, it has been our greatest challenge to restore that harmony once lost.

Human beings are, according to their primary characteristics, not simply *homo sapiens* (*intelligent humans*). Neither are they simply *homo economicus*, *homo faber* or *homo sociobiologicus*. They are, above all, 'homo amans' (*loving humans*)¹³² – beings who become the embodiment of love by responsibly developing their love in all four areas of primary

132 See *New Essentials of Unification Thought*, p. 158.

characteristics. In that way, they reflect their Creator, who is Himself love and has created everything out of love, with love and for love - to the highest degree.

6.3.2 The Secondary Characteristics of Human Beings

The secondary characteristics consist of the variety of all those aspects which people have acquired or gained during the course of history. Amongst these are one's skin colour, nationality, religious and cultural orientation, ideological convictions and values, knowledge acquired through education, position in society, politics, economy and so forth, but also that which the Unification Principle calls one's 'fallen nature'.¹³³ All of these aspects are not primary, and thus subject to the whims of human adaptation and change.

6.3.3 Summary

The spiritual and physical universes appear, through the explanation given in Unification Thought on the nature and position of human beings, as an interconnected net encompassing all worlds and dimensions.

Therefore, the task of researching the diversity of the relationships between the beings and elements within the overall cosmic context of the earthly and spiritual universes is not only long overdue; it is also a very rewarding and forward-looking task, as will become more and more obvious. It will lift insights about living beings and their realms of life to a completely new

133 See Unification Church, *The Divine Principle*, pp. 88-89, 102-103.

level, and even place them on a whole new basis.

The clear distinction of realms of life - into a spiritual and an earthly dimension - is thus of decisive significance to discern the position of human beings, who are the only beings living in both worlds.

7. CHAPTER THE COMMON FUTURE OF RELIGION AND SCIENCE

In this chapter we will discuss:

- **Why religion and science need each other;**
- **Under what conditions future research should be conducted;**
- **What the goals of research into existence beyond boundaries are;**
- **The nature of ideal relationships;**
- **Why both religion and science can only reach their goals in cooperation with each other;**
- **What can happen once religion and science have reached their common goal.**

In this last chapter of our series “Life and Eternity” I would like to draw your attention to religion and science – as the internal and external paths of humanity to search for truth. How then can the combined overview of the spiritual and physical universes, as portrayed in the first six chapters, give impetus for a common, even

glorious, future for religion and science?

7.1 The Struggle for Supremacy of World Views

In the autumn days of the year 2008 scientists motivated by atheism began a big, worldwide campaign against the existence of God. Their slogan was: *‘There is probably no God. Now stop worrying and enjoy your life.’*

In Vienna, that was planned to be advertised in and on public means of transport. However the main provider of such advertising space, *Wiener Linien* (the public transport company), blocked it, saying: *‘We neither advertise for nor against God.’* Eventually, there were only a few posters on some advertising columns in the town-centre of Vienna and a few short notices in newspapers. Beyond that, those attempted aggressions went mostly unnoticed by the general public in Austria.

Not so in the USA, Canada, Australia and many other countries. There, activities with advertising buses caused a great stir. Leaflets were distributed, people were invited to events for information and discussions; one tried with missionary zeal to inform people that faith in God was nothing but a fairy-tale illusion that had absolutely nothing to do with reality. Values are simply unnatural self-restrictions imposed by people, it was proclaimed. We should not worry too much about them, but rather enjoy life.

In neighbouring Germany, this initiative immediately prompted a counter-initiative by committed Christians, who also rented buses with big signs proclaiming: *‘And if he does exist after all...?’* also taking to the streets for their cause, mostly, however, against the much larger-scale atheistic campaign.

Both initiatives ran websites where they advertised their respective positions and expressed and defended their opinions on reality and values accordingly.¹³⁴ In a way, that large-scale operation represented something like a pinnacle in the fight for supremacy of world views in recent times.

Religious people often hold science - which puts itself above God and His principles - responsible for problems such as environmental pollution, as well as the destruction and exploitation of our mother earth. People with a more scientific outlook, on the other hand, complain that religions are backwards and prevent their followers from seeing life, the world and the solutions to problems in the true light of reality and are thus blocking progress (e.g. the ban issued by the Roman Catholic Church on using condoms).

This shows just how strongly and directly religious, scientific, philosophical, economic, ecological and ideological thought patterns influence our life and coexistence. With such a helter-skelter of values, thought-patterns and worldviews, a new orientation is greatly needed.

7.2 Overcoming the Ignorance of Human Beings

Both the sciences and religions basically endeavour to overcome the ignorance of human beings. They are simply taking different paths and searching in different and even sometimes opposite directions. Their goal is, however, the same: namely to eradicate ignorance. Both

134 See <<http://www.tour.gottkennen.de/>>.
<http://www.atheistcampaign.org/>

are striving to find out the truth about the reality of the universe and human life.

In order to reach that great goal, religious people walk the internal path in search of truth. They look at the internal aspect of human beings and beyond this world of earthly reality – with or without a personal God.

In contrast, science, treading the external path, examines this world and the physical universe. Whether using the microscope or the telescope, scientists strive to uncover the secrets of this world. They see their objects of research and their goals in this world and universe. Religious people, on the other hand, see their objectives and goals in an eternal world which transcends this earthly world. For them life here on earth is but a preparation for an afterlife in an eternal world.

Considering these contradicting standpoints, it is a legitimate question to ask whether rapprochement between religion and science, representing the internal and external paths respectively, is thinkable.

7.2.1 An Extremely Fragile Truce

These days many people think that religion and science cannot work together and must go separate paths. How fragile the relationship between the two really is became apparent, for example, in the summer of 2005 when the Austrian Cardinal Christoph Schönborn published a guest-commentary on evolutionism and intelligent design in the New York Times. Suddenly all hell broke loose. The mutual peace that had seemingly been established over decades between the two contradicting ways of searching for truth suddenly suffered a tremendous shake-up, which

Hubertus Breuer clearly summarised in the Austrian weekly newspaper, “Profil” when he wrote:

*‘Over hundreds of years a truce had been established – physics, biology and chemistry were allowed to research the universe with all its inventory while religion was concerned with questions pertaining to the other-worldly experience. Not so any more. On July 7th, Cardinal Christoph Schönborn, in a commentary for the New York Times, took aim at evolutionary biology: “Any system of thought that denies or seeks to explain away the overwhelming evidence for design in biology is ideology, not science.,” writes Schönborn. According to him, palaeontologists, anthropologists, geneticists and biologists who, with the help of mutation and selection, reconstructed the biological history of the earth had simply overlooked one contributor to the spectacle of nature: God and His organizing hand.’*¹³⁵

7.2.2 Religion and Science Need Each Other

Many may think that religion and science are independent from each other and do not need each other, even to the point of mutual exclusion. Upon closer inspection we find that the opposite is the case. Religion and science complement – and need – each other.

At this point, I would like to remind you of Albert Einstein who, in 1940, wrote in an article entitled ‘Science and Religion’: *‘Religion without science is blind and science without religion is lame’*, for the ‘Conference on Science, Philosophy and Religion’, which was then taking place. *Here* Einstein points out

135 <https://www.nytimes.com/2005/07/07/opinion/finding-design-in-nature.html>

that religion and science do indeed complement and need each other.

Religion and science both strive to overcome human ignorance

Looks beyond the physical universe



Internal path to find the truth

Looks within the physical universe



External path to find the truth

Many people may think that religion and science are independent from each other. Actually the opposite is the case.

Illustration 7-1: Is rapprochement between religion and science thinkable?

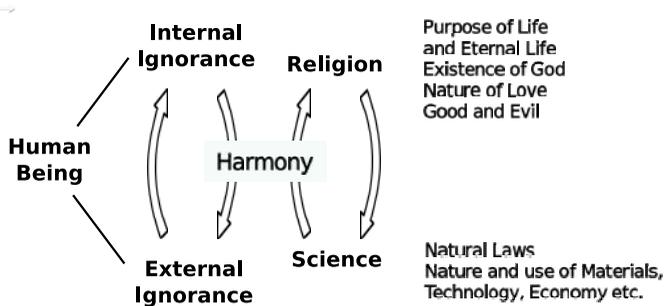
Pope John Paul II also preoccupied himself with this topic. After the conference with natural scientists and theologians held on the 300th anniversary of the publication of Isaac Newton's main work *Principia*, he wrote a public letter to Jesuit Father George Coyne, who had initiated the conference: *'Science can purify religion from error and superstition; religion can purify science from idolatry and false absolutes.'*¹³⁶ Therein

136 See Robert John Russell, 'John Paul II on Science and Religion: A Deeply Appreciative Reflection', <<http://inters.org/reflection-on-John-Paul-II-science-religion>>.

the Pope also points out the mutual complementarity and even interdependency of religion and science.

The well-known German physicist Werner Heisenberg, who received the Nobel Prize for physics in 1932, also stated: *'The first gulp from the glass of the natural sciences will turn you into an atheist; but at the bottom of the glass God is waiting for you.'*

These quotes show clearly: stabilised by science 'the ship of religion' can avoid losing its balance in 'storms of otherworldly aloofness', and science can gain insights beyond this world into transcendental realities, enhancing its understanding of reality.



"All people are living in two realms, an internal and an external one. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external."

Dr Martin Luther King jun. in his speech for acceptance of the Nobel Peace Prize:
The Quest for Peace and Justice, on Dec. 11th 1964

Illustration 7-2: Religion and science

Just as a coin has two sides so also has mankind's search for truth, in its entirety, two sides: namely religion and science; both are inseparably connected in their search and whether acknowledged or not - form a mutual whole. That is why they will never be able to destroy each other while, at the same time, they cannot

do without each other. In a way, they form a unit linked by fate, which cannot be separated, just as the two sides of a coin cannot be separated. Religion and science need and complement each other. In order to explain this viewpoint of Unification Thought in more detail I would like to begin with a short comparison.

7.3 A Short Comparison of the Humanistic-Materialistic World View and the World View of Unification Thought

7.3.1 The Universe and its Formation from the Viewpoint of Unification Thought

As has already been explained in detail, Unification Thought sees the spiritual and physical universes as a unit with human beings as microcosms at the centre.¹³⁷

The physical self of human beings consists of a physical mind and a physical body, and the spirit self of a spirit mind and a spirit body. The spiritual world was envisaged and created following the pattern of the spiritual human being just as the physical world was conceived and created following the pattern of the physical human being. Humankind is, therefore, in constitution and position, the representative of the spiritual as well as the physical universe. This is the underlying idea of Unification Thought and is part of the fundamental order within all created reality.

The earthly and spiritual universes were designed and created following the image of human beings because their purpose was to become the ideal environment for humankind to live and develop in, from

137 See Chapters 3 and 5.

the very beginning. Beyond the special assignments of the individual positions in the spiritual and earthly universes, there is also an order with regards to time concerning the creation processes – a sequence of steps combining together to constitute the creation process.

As seen from the perspective of Unification Thought, the creation process is the manifestation process of a creation plan. That means that God originally had a creation plan (‘Logos’) and, as in every plan, herein the goal and, fundamentally, the path to reach that goal are also a given. The goal was to create human beings as the children and heirs of God, the creator. Nevertheless, goals are often very far away and can only be achieved step by step.

Since the creator wanted to create human beings as spirit and physical beings He needed an environment for them to live in, so He first created the spiritual and then the physical universes. This means that in the creation process human beings appeared only at the end, even though they constituted the initial impulse for creation. One could say the model for the planning and creation of those two worlds was the concept of the human entity as children and heirs of God.

According to this creation plan human beings are the only beings to combine both worlds within themselves. Consequently, if one wants to understand the spiritual world in its entire reality, one can only do so by placing it in the right position relating to the creator, the earthly world and human beings, and by understanding its function within the whole overall picture. Likewise, the creator, the earthly world and human beings in their entirety can only be understood and conceptualised by bringing them into the proper position with regards to the three other positions respectively. This way of thinking forms the basic pattern of understanding reality

in Unification Thought.

7.3.2 The Universe and its Formation as Seen From the Viewpoint of Humanistic Materialism

The humanistic-materialistic worldview is based on the idea that the world has developed according to the rules of evolution.¹³⁸ Contrary to Unification Thought, Charles Darwin's Theory of Evolution concentrates exclusively on the realm of the physical universe,¹³⁹ which it says developed over time by chance, selection, mutation and survival-of-the-fittest, finally becoming what we live in now.¹⁴⁰

7.3.2.1 The Theory of Evolution has no Room for a Creator who Created According to a Plan

Neither does that worldview contain the element of an eternal world nor an afterlife. What does the Theory of Evolution do with those aspects and qualities which Unification Thought attributes to the spirit mind? What does it make of heart, love, emotion, intellect and will? These are classified as attributes of the physical brain. This means, however, that when the brain dies, those qualities die with it. Things like a soul or a spirit self - that continues to live forever after the death of the body - do not exist in that world view either.

138 Cp. Paul Schulz, *Atheistischer Glaube: Eine Lebensphilosophie ohne Gott*, 1st edn. (Marixverlag, 2008).

139 Cp. Jonathan Wells, *Icons of Evolution: Science or Myth?* (Regnery Publishing Inc., 2002).

140 Cp. David A. Carlson, *The Dawning of a New Culture* (CheongShim GST University Press, 2008).

7.3.2.2 Materialistic Philosophies do not see Human Beings as the Crowning Glory and Representatives of the Spiritual and Physical Universes

Moreover, human beings are not seen as the representatives and crowning glory of the spiritual and physical universes. On the contrary, the argument that human beings are the crowning glory of creation is seen as human arrogance. Human beings are, according to the theory of evolution, simply the latest and temporary end-product of a process of development, the motives for and beginnings of which are difficult to explain.

Evolutionists maintain that nobody can know whether the creation process is still going on, whether it is finished or whether there will be another sort of Cambrian era which will see the development of completely new creatures. In the end, all of these questions remain unanswered in Darwin's Theory of Evolution.

7.3.2.3 Neither Does the Materialistic World-View Contain a Physical Universe Created after the Pattern of the Physical Human Being

Evolutionists maintain that there is, of course, a physical universe, but it has come about per chance through evolution; it is not one that has been designed according to the model of the physical human being. The physical universe is not seen as part of a greater whole entity consisting of the Creator (God), the spiritual and physical universes and human beings. In addition, the physical mind is widely understood as a product of the body controlled by the brain, nervous system, hormones and natural needs such as feeling

hungry, looking for protection, self-defence and others.

7.3.3 The Results of Such a World View

7.3.3.1 Result Number One Implies:

Human beings are nothing more than a chance product of evolution. They have not been created endowed with a higher meaning and purpose.

What, then, is morality? As indicated in the opening example, evolutionists maintain that values – and thus morality – are more or less religiously-inspired crazy fantasies which can even be a hindrance to progress and further development. This battle for values and morality in scientific research and the further advancement of science is well documented. Science wants to be free to develop, and often views moral concepts as unnecessary stumbling blocks and obstacles. That battle can, for example, be noticed in genetic research, in dealing with atomic energy, etc.

Morality takes the standpoint not to exploit whatever is possible, just because it may be possible. For example it may be possible to assist people in dying, but does that uphold the original nature and dignity of human beings? It is not about what things are possible. It is about serving and being in accord with the creation plan and thus with the wellbeing of all the things and living beings in the spiritual and physical universes. Many things are possible which may lead to destruction and run against the creation plan, and which, therefore, cannot be wholesome. To summarise, their first result is that human beings are purely chance products of evolution. Evolutionists maintain that human beings are not children of God and do not live eternally. These aspects do not exist in materialistic-atheistic world views.

7.3.3.2 Result Number Two Implies:

Evolutionists maintain that the physical and spirit mind – namely heart, love, emotion, intellect, will (spirit mind), as well as the instincts and the place where all physical needs originate from (physical mind) – obviously exist also according to the materialistic world view, albeit simply as part of the physical body. Consequently, it is not the spiritual and physical universes combined into a whole that provides the ideal environment for the life and development of human beings, but solely and exclusively the physical universe. A spiritual universe, as recognised in Unification Thought, does not exist in the materialistic worldview.

7.3.3.3 And Result Number Three Implies:

Evolutionists maintain that all other aspects do not exist, such as the idea that God made a plan for creation according to a conceived model, and that human beings possess a God-given responsibility because they are God's children as well as the representatives and mediators of and between both worlds. It follows that therefore humankind has no moral responsibility. What, then, provides the basic rule for living together in the Theory of Evolution? The main thing is to emerge from the struggle for survival as the stronger and dominant one. Evolutionists maintain that the one who can adapt most wins in the end; the stronger one survives.

7.3.4 Differing Interpretations of Struggle and War in the Course of History

Human history, riddled with battles and wars, is used by Karl Marx in his Historical Materialism as proof that everything is based on struggle for survival.

Contrary to that, Unification Thought sees the origin

of suffering, ignorance, struggle and war throughout human history in the separation between God and the first human ancestors, causing a crisis in that relationship, and the course of history as a path of working to resolve the ensuing crisis.¹⁴¹

7.3.4.1 The 'Fall of Man' Describes the Occurrence of a Profound Crisis in the Relationship Between God and the First Human Ancestors, Amongst Humans, and Between Humans and Nature – and a Complete Crash of Humankind Down to a Level of Total Ignorance

Humankind, who, at the beginning of human history, separated from their Creator and His ideal through the process of The Fall, also lost the notion of Parent and today does not recognise it. Human beings wander around like abandoned children and are caught up in the chaos of their own interpretations. Ultimately, even religions do not show us a parental God who cannot be happy without His children.

7.3.4.2 Fallen people do not see the world with the all-encompassing view of the Creator but rather from the mouse-like perspective of one who has lost his original position in the original paradise.

However, all interpretation of existence separated from the One who planned and created it all, gives a completely different picture to that seen from the

141 See The Research Institute for the Integration of World Thought, 'Explaining Unification Thought', <<http://www.unification-thought.org/eut/eut08.html>>.

viewpoint of the wholeness of the spiritual and physical universes.

7.3.4.3 Fallen people find themselves in conflict with the harmony of the whole and, as an automatic consequence, behave towards nature in a destructive, narrow-minded way motivated by their own ego.

Human beings exploit natural resources, plants, animals, environment and other people (peoples) and abuse materials, animals and people for war and other destructive purposes. This conflict, which cannot be resolved of one's own accord, has put its mark on the history of humankind, consistently reappearing as struggle and war on all levels and in all areas of life.

7.3.4.4 The Battle of Opposites

Fallen people, who naturally find themselves in a burning, continuous conflict with the original ideal, interpret their conflict with the ideal into occurrences within 'nature' as 'the fight of opposites'; life appears to people as a 'battle for survival' and the development of life as 'the advantage of the more adaptable' (survival of the fittest). For fallen people there is no higher purpose in life. Neither is there an eternal life.

7.3.5 The Principle behind the Struggle between Opposites and its Consequences

With Marx (as with Fichte and Hegel before him), each 'thesis' automatically produces an 'anti-thesis' and development is based on the principle of unity and the struggle between opposites. This prejudice, which, in the view of Unification Thought, is founded on a fatal error by humankind which has lost its way, is pointed

out by Mao Zedong in his extremely widely-distributed writings, formerly known as the Mao-Bible “Little Red Book” (Chapter 5):

‘...things move naturally from the first stage (unity of opposites) into the second stage (conflict of opposites) whereby the conflict of opposites which is happening in both stages becomes, through the second stage, the resolution of the conflict. Therefore it is said that whereas the unity of opposites may be conditional, temporary, relative; the conflict between mutually-exclusive opposites is absolute.’ (Lenin: On the Question of Dialectics)

It is obviously easy to find evidence for such a world view in the history of fallen humankind. There has always been fighting and war, and the intermittent phases of peace were usually short and soon replaced by new wars. Nevertheless, to make those occurrences out to be the very principle of existence and even the principle for success is not only problematic, from the viewpoint of Unification Thought it is a misjudgement with fatal consequences. Hydrogen and oxygen do not form water because they are in a continuous battle with each other but rather because they form a stable combination. If they did not make a stable combination, there could be no water.

7.3.6 Is Lasting Peace Unthinkable?

Any reconciliation – even with nature – according to the principle of the materialistic worldview, always and inevitably ends up in conflict. A lasting peace is, therefore, not only unrealistic but also unthinkable! Based on that, all peace initiatives are by nature completely useless as they are bound to fail. The only thing of importance is: how can I get my own way or

push through my ideas. Morality is no longer an issue. It is not about behaving in a considerate and dignified manner with regards to my fellow men and the creatures and things around me. The only thing that matters is my ability to assert myself and to survive (at the cost of others). The only parameter which might yet halt the havoc-wreaking of the stronger appears to be impending self-destruction. The fear of such self-destruction seems to be, more or less, the real driving force behind many environmental and nature conservation projects.

7.3.7 Religion – 'the Opium of the People'

That implies that all other aspects are nothing more than crazy quirks of disorders in the brain. How much Mao Zedong and his guiding intellectual mastermind, Karl Marx, must have been convinced of that, shows in their answer to the question: What is religion? Marx, in saying that *'religion is the opium of the people'*, labels religion as a narcotic, a drug, an escape from reality. This is the logical conclusion, the logical result of the ideas and evaluations of his worldview. He thus also makes it clear that religion is the arch-enemy of the evolutionist-materialistic world-view. Based on that worldview, cooperation between religion and science is fundamentally impossible.

7.4 The Role of Religions

Even though religions generally preach love of God and one's fellow human beings, there is obviously something existential still missing. Religions, particularly the monotheistic religions, have unfortunately also left a trail of destruction, blood and tears throughout the course of history – in contrast to what they preach - which cannot be ignored.

7.4.1 The Problem with Denominationalism: The Aspired Love for God can kill the Love for One's Fellow Human Being

People's love for God seems to be concentrated and limited to defending and spreading one's own religion or denomination with such a force, that there is little love left for fellow humans beyond one's own faith. This behaviour in religions ultimately provided many an argument for Marx's dialectic and historical materialism.

7.4.2 Acknowledgement of a Life after Death

Religions clearly differentiate themselves from materialistic-atheistic movements, in that they all acknowledge that there is a life after death, although their theories on that topic vary greatly from one another. In this regard there are roughly two basic trends: in the one, human life continues after death linearly, whereas in the other the afterlife takes the form of constantly recurring cycles.

For those advocating the linear continuation of life, such as the monotheistic religions Judaism, Christianity and Islam, all human development ends with death. In Christianity, for example, the deceased person goes through a life-review in a sort of court, and awaits the final judgement.

This is not so in religions which are based on a cyclical developmental pattern such as reincarnation. There, development does not end with death. The dead person can be reborn and thus receive a new chance, a new earthly life, in order to continue the unfinished development.

7.4.3 My Religion is the Only True One

This, as well as many other peculiarities and differences – especially the conviction predominant in some religions that ‘My religion is the only true one’ (meaning that all others must therefore be wrong) – make it rather unlikely that there will be harmony between religions in the near future.

We may well be wondering: what is God’s stance towards the various religions? Does He go to the mosque for Friday prayers, to a synagogue on the Sabbath and finally to a Christian church on Sunday? Is this how He spends His weekends? What should He do when people call upon Him and ask Him to help defend their faith against the faith of others? Whom should God support when all people only pray for the success and growth of their own religion or denomination?

At the same time, other religions are not satisfied with just one God; they honour several (to countless) gods who are often disunited amongst themselves.

7.5 Division of Labour on the Path to Find the Truth

And yet, religion and science are and will remain the two main paths to search for truth: they are inseparable in the same way that a human being, who combines within themselves, a spirit and a physical self are inseparable in their quest for truth.

It is the responsibility of religion to search for and provide answers to the issues of the purpose of life and eternal life, the existence of God, the nature of love as well as the nature and the causes of good and evil. The emphasis of the sciences is, however, on exploring the natural laws, the make-up of matter, on technical advances, the economy and so on. For true progress to

be made in our search for truth, we need the contributions of both.

Religion as well as science each have specific positions which can only be taken and fulfilled by them respectively. The state of conflict between religion and science is not at all a desirable one. Martin Luther King Jr said on the occasion of receiving the Nobel Peace Prize on 11th December 1964:

'All people are living in two realms, an internal and an external one. The internal is that realm of spiritual ends expressed in art, literature, morals and religion. The external is that complex of devices, techniques, mechanisms and instrumentalities by means of which we live. Our problem today is that we have allowed the internal to become lost in the external.'

7.6 Future Research

In order to remedy the deficiencies and existing shortcomings, Unification Thought suggests an extension of research into life, living beings and their habitats to the cosmos of the spiritual and the physical universes – that is, for the development of religion as well as that of science. This means finding suitable ways and means of bringing religion and science closer together. For example, when scientists research history they rely on historic documentation, excavations and on the relevant available knowledge. But 'Ötzi'¹⁴², the Tyrolean Iceman' (*the 5,250 year old frozen mummy found in a Tyrolean glacier*) cannot talk any more. Only his body conserved in ice was found. How easy it would be if we could ask him and he could answer us.

142 September 1991 <https://en.wikipedia.org/wiki/%C3%96tzi>

If the theory of a spiritual and physical universe is true and all people live eternally, that Tyrolean Iceman must exist somewhere in the spiritual world. Wouldn't it be a wonderful thing if scientists could send a radio signal to him and so talk to him? He could simply answer the scientists' questions concerning his living conditions, his era and his death, and we would not have to rely on speculations. This might sound like an unrealistic idea, but, as briefly hinted at previously in the first chapter, there are people who are working on such instruments to establish contact – see Transcommunication research.¹⁴³ Many other mysteries could be solved in similar ways: for instance, how the pyramids were built.

Of course, great investments must still be made with regards to the conception and production of suitable instruments for transcendental research, but it would, in the end, save a lot of time, money and effort – and spare us a lot of guess work. It took the invention of the Geiger counter for scientists to be able to measure radioactivity and new insights and instruments were necessary for the development of radio, television and the World Wide Web through the internet. Yet all of these developments had and are having a big impact on life, which a few centuries ago was unthinkable.

According to Einstein, science helps religion to see and religion sets science in motion; according to Pope John Paul II, science can cleanse religion from mistakes and superstition while religion can clear science from idol worship and wrongly-set absolutes. Such mutual inspiration is, quite obviously, very necessary. And one cannot rule out the possibility that scientists will reach a

143 See Chapter 1.2.6.

point in their endeavours where they find themselves at a dead end and must agree with Werner Heisenberg when he says: *'...but at the bottom of the glass God is waiting for you.'*

7.6.1 Scientists do not Exclude the Possibility that there may be Life on Other Celestial Bodies

It is not uncommon to hear reports of planets on which the existence of water is suspected, which in turn could hint at the possibility of life there, in whatever form. Upon closer examination we observe the search for a physical form of life - life which requires water to exist.

7.6.2 Today's Natural Sciences Exclude the Possibility of the Existence of a Creator or of an Eternal World

The existence of a Creator, of an afterlife beyond the death of the body or of an eternal, spiritual world, is not only not taken into consideration in the research and theories of the prevailing natural sciences, but ruled out from the start. This attitude, however, might prove problematic in the end, namely if it turns out that there really is a Creator and a spiritual world and we don't realise it simply because they don't fit the concepts we have formed based on our knowledge or view of reality, and because we can neither measure nor weigh them with earthly instruments.

Would it not be appropriate to explore the spiritual universe with the same candour and open-mindedness as we apply to the exploration of the physical universe or the search for life on a different planet? It is evident that physical equipment is not sufficiently fine-tuned in order to be able to research the spiritual dimension or an

eternal world or a Creator. The time has therefore come to conceptualise instruments and suitable spiritual aids which are able to cross the boundaries and which are necessary in order to explore the spiritual universe and the inner life of human beings.

7.7 The Goals of Trans-Boundary Research into Existence

7.7.1 Research into the Existence of Living and Inanimate Entities and their Relationships within the Overall Context of the Spiritual and Physical Universes

We all know that research is important - into the minutest detail and into the greatest interconnections. Research is necessary on the spiritual-eternal level as well as on the earthly-transitory side. Moreover, the relationships between the two great realms need to be explored. What is the relationship between the spiritual and the physical universes? How do they differ and what do they have in common? Do they complement each other, or do they have nothing to do with each other?

7.7.1.1 As Well As (not Either Or)

For Unification Thought this issue is vital. The answer is always *as well as*, never only *either-or*. It is not 'either religion or science' but 'religion as well as science'. It is not about separation but about a possible mutual complementarity and enrichment. It is not about two different world orders, but about one world order which contains a spiritual and a physical universe, a world order which knows a Creator and purpose of creation and which includes human beings with their

earthly and eternal aspects.

7.7.1.2 Love, Life, Joy and Values – the Basis for all Existence

The first question to be asked here concerns the basis for existence, growth and the multiplication of existing essential elements: that is, life, love, joy and values. We know that life exists. Can life grow and multiply itself? Of course living beings - and thus life - grow and multiply. Love also exists. Can love grow? Can love multiply? Yes, we human beings can naturally grow in love and multiply. Joy also exists, can grow and multiply, and likewise values can grow and multiply.

In Chapter 6 we have explained the big problem that science encounters in defining life. It also has a problem with defining love, and, in this sense, joy does not exactly qualify as a scientific category either. Values are defined in various ways, as non-material values, ideological values, historical values, personal values, artistic values and so on. Nevertheless, life, love, joy and values are not only important but rather constitute the basis of our existence and make life worth living.

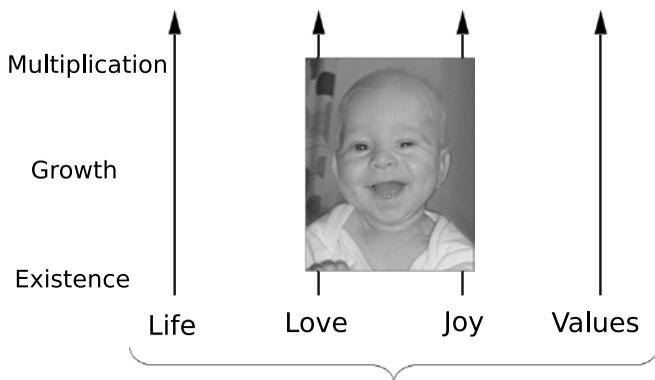
Without life there would be no living beings, without love human life is inconceivable. Joy and values are also important in our life. Is there a being that embodies all of these aspects: namely existence, growth and the multiplication of life, love, joy and values in a very grand way? Yes, such a being exists. Each human baby is such a being. It is a new living entity. It is the fruit and the very direct embodiment of its parents. It comes into existence due to its parents' love. It embodies the greatest joy and represents a very unique new value. Is there anything that is more precious or more valuable than one's own baby? Is a car, a position in the political

arena or in society, or a journey to the moon more precious than your own baby? Is platinum more valuable than your own baby? No.

We can thus conclude that the quintessence of life, love, joy and values is not a religion such as Christianity or Islam. Neither is it biology nor mathematics, nor philosophy nor the arts. However valuable, beautiful and important those may be, they cannot in the slightest be compared to the value of a child. A human child is incomparably more precious because he or she is a new being who is 'indestructible' and lives for all eternity.

7.7.1.3 God wants to be Parent of Humanity not just a God of Religions

The very fact that a child is the quintessence of life, love, joy and values indicates that God is not and does not want to be purely a God of religions. The most precious of God's creations are not religions but His children. Moreover, He did not create a narrow-gauge nursery for them but a giant spiritual and physical universe. That is how important His children are to Him. He created a cosmos full of abundance for them. How many chestnuts does a chestnut tree need to carry in its lifetime in order to multiply? One (maybe two or three to be on the safe side) would suffice perfectly. And yet how many chestnuts does a chestnut tree carry in its lifetime? Hundreds, thousands, and that each year. How many blossoms does a lime tree produce throughout its life? Nature's design is one of fullness, even abundance, and of mutual support. Nature is not a narrow-gauged thing nurturing egoists that only think of themselves. Rather, it is a grand living-environment, created by God out of love for His children.



Child = Quintessence of all these aspects

(not Christianity or Islam, not Biology or Mathematics, not Philosophy or the Arts)

The very fact that a child is the quintessence of life, love, joy and values demonstrates that God is not just a God of religions but that He, most of all, wants to be Parent

Illustration 7-3: Research into the basis of existence, growth and the multiplication of life, love, joy and values

Consequently, for religion as well as science, the first endeavour should be the exploration of the basis for existence, growth and the multiplication of life, love, joy and values. We must find out what motive they sprang from and how and under what conditions they could come about. The fundamental cause of our existence is not the 'big bang'. Although it was an important event in the creation process of the physical universe, it can in no way be classified as the reason or cause for the development of life, love, joy and values.

7.7.2 Research into the Meaning of Positions and Structures in the Overall Context of the Spiritual and Physical Universes

Without positions and structures, aspects such as harmony, order, orientation, stability and change, as

well as the cooperation of subject and object, vertical and horizontal, immaterial and material, are not conceivable.

Looking at a map, for example, it shows me the positions of roads, paths, mountains, rivers, towns and so on. If I want to use that map to go cross-country, I require a compass to help me align the map in the right position and then need to be able to locate my own position. In order to align the map correctly, the compass needle must point exactly north. The position of the North Pole must be clear and fixed. It can't suddenly decide: 'I don't feel like it today, I am going on a trip. I want to see the equator and the rainforest. Today I can't be bothered about the order of the solar system.'

Inside our body, the bones, muscles, organs, skin and so forth also occupy their specific positions. Positions in human society are needed to guide human interaction. These positions give rise to structures through the relationships they form.

Positions and structures can be found everywhere, and without them order could not come about and could not be upheld. Our solar system, with its planets and moons, can only maintain its order because all of them maintain their respective positions. Positions and order can also be found in the smallest atoms and molecules.

Trees can only grow and flourish when roots, stem, branches and leaves all keep their respective positions and fulfil them. Leaves cannot grow into the soil, and the root is only able to function when it absorbs nourishment dissolved in water from the soil, and, at the same time, anchors the tree to the ground. The leaves, however, connect with the sunlight coming from the cosmos and can only in this way, via photosynthesis, build the substances needed by the tree for growth and multiplication.

From our schooldays we can probably all still remember diagrams of the skeletal system, the muscles, nerves and the sensory organs situated in our head. There are an awful lot of positions and mechanisms which must be in harmony so that everything in our head works and is healthy. Just think how many medical specialists there are for the head alone: the ophthalmologist, the dentist, the otolaryngologist, not to mention specialists for the brain and nervous system; so many specialists for a few cubic inches. That is incredible.

A book can fulfil its purpose only if the letters and words contained in it take their proper position. Imagine if I took all the letters in this book and put them in a pot, stirred them around, and then took out one after the other and put them back on the paper. The pages of the book would contain all the letters, yet nobody could ever read the book. It would simply be unusable.

Language and communication only function within a certain order; structures are only formed when all individual parts accept their positions and keep them. Basic maths and mathematical formulas work in a similar way. In fact, everything in the spiritual and physical universe is based on positions and structures. Finally, they also form the basis for harmony, stability and change. If one part is not in its proper position, wrong structures and processes come about.

7.7.3 Heeding the Fundamental Positions in the Spiritual and Physical Universes

From the viewpoint of Unification Thought there are precise and fundamental positions in the spiritual and physical universes, which are of essential significance to understand and research them.

7.7.3.1 The Fundamental Positions of Subject and Object in the Spiritual and the Physical Universes

As we have already mentioned, Unification Thought uses the terms subject and object as the most fundamental horizontal and vertical correlations in order to define relationships. This means that everything in existence is interconnected via subject-object relationships thereby forming all systems. If those positions are corrupted or abandoned, disorder and chaos, confusion and destruction follow as a consequence.

7.7.3.2 Research Within the Framework of these Fundamental Systems

If natural science were to conduct its research within these systems of fundamental positions – that is, including the existence and position of the spiritual world, the position of the human being in the cosmos of the spiritual and physical universes and the position of the Creator – I am convinced that many results would be classified and interpreted quite differently than is the case today. Moreover, research would naturally expand into other directions, whereas the main focus and questions raised would also be different. Governments and big corporations invest a lot of money in research these days, but where, in what research projects do we find this fundamental structure applied?

7.7.3.3 Instead of: 'Everything is Relative', 'Everything is Interrelated'

If research would be conducted within such an ordered system the result would not be 'everything is relative' (which implies that everything is insecure and

unstable). Actually, the opposite is the case: everything is interrelated, interconnected and interdependent and is thus stable and versatile.

Whether we like it or not, our earth is dependent on the sun. I am myself dependent on planet earth. I need its air to breathe. I need the ground on which I stand. Within the order of these positions certain structures are formed, and all relationships must move within those structures.

Relationships are the flow of forces from position to position – from subject to object, from pole to partner-pole and back again. Everything in the cosmos of the spiritual and physical universe is, due to fundamental positions to each other, similar to the earth's axis: stable and at the same time to a certain degree mobile.

Unification Thought appeals to the sciences to conduct research within the framework of these positions and superimposed structures, and to interpret the results of their research accordingly. On such a basis it will surely be possible to achieve a comprehensive orientation for religion and science: that is, the internal and external aspect of humankind's search for truth. This appears to me to be a very practical starting point, for the future of religion and science.

7.7.4 Research into the Flow of Relationships Within the Overall Context of the Spiritual and Earthly Universes

The point here is to provide answers to fundamental questions: What is the nature of the relationship between Creator and created? The answer to this one question makes us aware that the created has been given everything by the Creator, everything including its purpose and goal of creation, as well as all the necessary

requirements for achieving that goal. The Creator has endowed created beings with all potentials and abilities. How many possible goals I set for myself is, in the end, not up to me. Rather the goal I have been created for has not been given to me by my parents, nor by my teachers nor university lecturers and neither by the president of my country, but by my Creator.

Other questions demanding answers are: What does it mean for human beings to be children and heirs of the Creator of the spiritual and physical universes? What does it mean to God to have or not have children, or to have children who use their creativity in order to destroy each other and the environment?

In the context of a spiritual and an earthly universe, what exactly does the relationship between human beings and the animal kingdom, human beings and the plant world, and human beings and the environment look like? What kind of relationship exists between animals and plants, animals and minerals, plants and minerals? What would the relationship between people and the beings of the spiritual world – that is, the angels – be like? What connection is there between the earthly life of a person and his or her eternal life? Is it possible for angels to communicate with the creatures and things of the physical universe, considering that they are spirit beings only living in the spiritual world, and if so, how?

The list of questions could be continued on and on. However, if God, human beings, and the spiritual and physical universes constitute, through the purpose of creation alone, a natural wholeness - and have been conceived and created with this purpose in mind - is it then possible to adequately and properly examine the physical world, isolated from the spiritual universe and the whole purpose of creation? To research the processes in the physical universe in an isolated manner

and then interpret the fragmentary results, will only ever provide incomplete results since the overall view of the whole is missing.

As noted earlier, the microscope, telescope and other instrumental aids which are used to explore the physical universe are not sufficient for the kind of transcendental research required. New instrumentation and means are clearly necessary.

7.7.5 Exploring the Nature of Ideal Relationships

In Unification Thought ideal relationships are understood as relationships corresponding to the Ideal of Creation - as a source and generator of mutual enrichment and enhancement. What are relationships? What is it that makes the whole more than just the sum of its individual parts?

Unification Thought takes the view of there being a Creator who had a plan for creation and who made it happen accordingly. This Creator was, however, not only concerned with making creatures but with embodying life, love, joy and values and letting creation have part in it, each according to their kind. If beyond the attraction of creatures and everything created (animals, plants, a sunset, mathematical formulas, sounds etc.) you can perceive the love, life, joy and its value, then you have understood what Unification Thought is talking about. The point is to specifically connect those internal elements with their external forms of expression.

If we include those internal aspects we can easily understand such a fascination with animals, plants, the experience of a sunrise or even with a simple puddle – which I as a child could hardly ever pass by without stepping in. As always, the secret is to not only see 'the

letters', but to 'read in between the lines'. It's about seeing what is behind things; about seeing things the way they are meant to be seen, not just as they appear to me. What does my Creator want to tell me or communicate to me through this grand variety of creatures, processes, formulas, structures and so forth?

Snow is, of course, much more than water frozen into flakes. It also imbues all the fascination of winter sports. Mud means much more to a child than just wet soil. To children it can be irresistibly engrossing. Is there anything more fun for a child than to knead mud; or for that matter to let a kite rise in the autumn wind? The child does not understand the laws of the wind, but is captivated when the kite flies.

The Creator also created in order to experience joy. That is why, when the purpose of creation is fulfilled, it leads to a powerful flow of immeasurable joy. What happens, though, when instead of a powerful flow of joy, a river of bitter disappointments flows? Disappointments every now and then are bearable, however if they get the upper hand they can lead to depression. A power flow of joy is important.

7.8 The Nature and Characteristics of Ideal Relationships

What, then, are the characteristics of ideal relationships: that is, relationships which correspond to the ideal of creation?

Most notable in ideal relationships is that the respective partners mutually enhance each other and thereby create something completely new. They bring about a completely new level of being. An ideal relationship means that all involved gain from the experience. It's the classic win-win situation. We have

known since the era of antique Greece that the whole is more than the mere sum of its parts. It represents a completely new creation – a new whole. Partners in a relationship raise each other up onto a higher level; they mutually develop into something new.

Ideal relationships are carried most of all by love and compassion. Those are the central aspects of ideal relationships, not only in relationships between people, but also when human beings delve into relationships with flowers or animals or pebbles.

Through the love I invest as a human being, I am able to literally make my object (i.e. my partner, my research subject, the music I make) come to life for me. You have surely experienced that yourself. Flowers appear more beautiful, their colours more vibrant, and their scent is appreciated more intensely when I give them loving attention. When I devote myself wholeheartedly to making music, it comes alive for me.

The more I designate my object or a person to be the partner-pole of my loving attention, the more deeply I can put myself into their situation. I can even feel with that partner-pole and experience a new oneness and connectedness which have resulted from that relationship. It is in giving loving attention and care to beings and objects in the spiritual and physical universes, that I gain the qualifications and competencies which I need in order to live a life of love, joy and value.

The highest qualification human beings can obtain is not an intellectual understanding of things – although this is important, but even more important than that is to develop my ability to love. If I develop a loving relationship with all the beings and things in the spiritual and physical universes, I can experience a feeling of closeness and connectedness with the flowers,

animals, angels, a sunset, a mathematical formula and so forth.

This is not just an invigorating and uplifting feeling for both partners, but means their entering into a completely new dimension of life and experience. Both partners gain from it and feel enhanced; it signifies the beginning of a world of harmonious relationships. It is the beginning of what we might even call the Kingdom of Heaven.

As a result, Unification Thought urges that religion and science, beyond the theological and scientific levels, also develop such relationships of care and love. On such a basis, a mutual understanding of each other's position and empathy with each other is possible. They can sense where the other party is coming from. They recognise what is going on inside the other, what is important and why exactly it is important to the other party. They learn to understand each other and can, at least, get an idea of the consequential enhancement that would be possible to derive from such commonality – a real win-win situation.

High above the 'towering buildings of theological dogmas' and the 'logical structures of the sciences', prevail life, love, joy and values, and moreover a Creator-personality who, from the very beginning, wanted nothing but the multiplication of life, love, joy and values. The whole of creation rests on these internal components, for us as sons and daughters of the Creator to master and to experience.

7.9 The Nature of Mutual Enhancement Through Ideal Relationships

7.9.1 The Potential of an Ideal Relationship Between Man and Woman

It is one of the most important things in our life to get to know about and apply the enormous potential of ideal relationships. Here I would like to expound more on the nature of mutual and joint enhancement.

For example, how does a woman become a mother or a man a father? One could say it often just happens, but let us try to analyse the process. Does a man become a father before a woman becomes a mother or is it the other way around, that the woman becomes the mother first and then the man becomes the father? The answer is neither. Both become a mother and a father at the same time. Moreover, in order for this event to happen, there has to be a child. Without a child the woman cannot become a mother nor the man a father. There is a difference between a man, and a man who has become a father, and a woman, and a woman who has become a mother. It means entry onto a completely new level. It means that motherhood is something a woman alone can never achieve. She needs a man, who, at the same time, becomes a father, and both of them need a child. Father, mother and child come about simultaneously, or not at all.

I would like to take this example even one step further. It means that a man without a woman can only ever be a man. He can never be anything else. Without a woman he can never be a lover, a husband, a father or parent. Of course, the man can become a lover of another man but the natural course of life, which is geared towards procreation and parenthood, cannot be

accomplished in a same-sex relationship as it remains, by nature, unfruitful.

The position of a male or female lover plays an essential role in this process and represents a completely new dimension. A relationship of love instantly changes your whole life. People who are in love are known to wear 'rose-tinted spectacles', suddenly seeing the world in a completely different light. Is that not so? Being in love opens up a new dimension unknown until then.

Through the relationship with a man, a woman can become a lover, wife and mother and, likewise, through the relationship with a woman a man can become a lover, a husband and father. And one other important point: Only both together can become parents.

The level of parenthood represents in itself a new, third dimension. It is a new realm which is immeasurably greater than man and woman are alone. On this new level, father and mother together, as parents, begin to grow and mature.

In Genesis 1:27 it says in simple words: *'So God created man in his own image, in the image of God he created him.'* Please note that here the singular is used. Further we read: *'Male and female he created them.'* Only when the singular 'man' and 'woman' are together can the two individuals form a plural. Since only man and woman together represent the image of their Creator, their fusion as father, mother and parents signifies the highest level of human identity. When entering this stage – that is, when man and woman become parents – they have just found and begun to explore this new identity but are still a long way from its mature state. In the process of maturing this newfound identity lies the actual goal which human beings are meant to achieve. This maturing-process is the path through which we can become the qualified and

competent partner-pole for the Creator. Only by successfully going through these stages can the highest heights of what it means to be a human being be achieved.

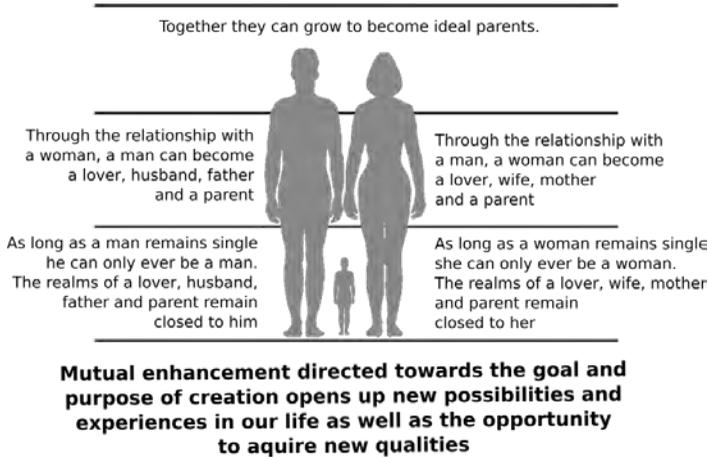


Illustration 7-4: The potential of the relationship between man and woman corresponding to the ideal

Today, we live in a time when divorce is on the increase. When their parents separate, the children are often told: 'I'll still be your dad' or 'I'll still be your mum; it's just that dad and mum can't get on with each other any longer and are therefore separating.' Of course, dad will always be dad and mum will always remain mum. Once established, these positions cannot be changed through a divorce, and not even through death. Anybody who has delved into ancestor research knows that. Yet the child still suffers. Why? Not because he or she does not have a dad or a mum anymore; the child still has those. But the child no longer has parents. He or she has lost the loving entity and 'wholeness of dad and mum'. He or she has lost the warmth of a happy

family upbringing and thus the emotional basis for existence, which only parents who love each other can give their child. That is why it is important to present and elevate the parental level, parenthood, as a third completely new and unique realm.

7.9.2 The Potential of an Ideal Relationship Between a Spirit Self and a Physical Self

In Chapter 6 we talked about the nature of the spiritual and the physical universes. A spirit being consisting of a spirit mind and a spirit body can, without also having a physical self, only ever be and remain a spirit being. This is the case with angels. Angels are spirit beings with a spirit mind and a spirit body: in other words, with a spirit self and they live forever. An angel can, however, only ever be and remain an angel. The same principle applies to beings which possess a physical but not a spirit-eternal self, as is the case with plants and animals. They also can only ever be and remain physical beings. I cannot take a physical lettuce plant and replant it in the spiritual world. Likewise, angels cannot live on earth and procreate. Both are fully adapted to their respective realms of life and are not able to live in the other realm.

The human being, however, is both, a spirit and physical being. During their earthly life, the spirit and physical self of human beings are by nature merged together, opening up very different possibilities and tasks. Until their physical death people are living in both worlds at the same time. That means that human beings are destined to live in both worlds, to prepare for eternity through the cooperation of their eternal spirit and their transitory body, and to establish families which will go on eternally. This is where, eventually,

humans will find happiness and fulfilment. In order for us to reach higher levels of spiritual development we need experiences with our physical environment and our physical body. We grow spiritually by putting our intentions and imaginations into practice – ‘substantializing them’, transforming ideas into reality.

Through its relationship with the spirit self, the physical self of a human person also attains new levels of carrying out actions, and becomes enhanced. This relationship enables the physical self to do that which nothing else in the physical world is able to. It becomes the carrier for the multiplication of new eternal beings – our children. The uniqueness of our body, although it is of an entirely physical nature and dies when separated from the spirit self, pertains to the fact that it is not just one of several possibilities, but the one and only basis for the spiritual multiplication of human beings. Without our physical body we humans cannot multiply. Through the co-operation of the spirit and physical self, however, we create eternal spirit beings – our children. This is the potential of the ideal relationship between the spirit and the physical self of the human being.

If, however, the growth of the eternal self of human beings does not happen sufficiently during their earthly life, then their spirit self is not developed well enough for a fulfilling life in the spiritual world. Such a person must then work together with people on earth (who have a physical self) and in this way gain the necessary vitality elements.¹⁴⁴

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Only together the two form the unit which is essential for the growth of the spirit self and for the procreation of children as eternal beings

The spirit self of a human being can grow and even multiply through the relationship with his or her physical self

A spirit self without a physical self can only ever be, remain or become a spirit self.
(Not possible for the spirit self of human beings during their earthly life)

**Spiritual
Self** — **Physical
Self**

The physical self of a human being receives, through its relationship with the spirit self, inspiration for new levels of activities and even becomes the place for the multiplication of spirit

A physical self without a spirit self can only ever be, remain or become a physical self.
(Not possible for the physical self of human beings during their earthly life)

Illustration 7-5: The potential of the relationship between the spirit and the physical self corresponding to the ideal

7.9.3 The Potential of an Ideal Relationship between Religion and Science

It may sound outrageous to some, but religion and science are not suited, in the long run, for an existence alone (without the other). They depend on each other as partners, at least where the search for truth is concerned. They belong together just like the two sides of a coin. Ultimately, they are each other's enhancement and fulfilment.

When exploring something new, science begins with knowledge that is already existent. It starts from the here and now and conducts its research on the earth's history, for example, with the help of excavations which are then interpreted. Everything is exactly measured, weighed, recorded and examined according to systematic rules.

Scientists develop hypotheses and use the whole spectrum of scientific methods in order to verify or negate those. Science starts from its own viewpoint and examines things from that perspective.

Religion, as a rule, walks the opposite path. It does

not take existing knowledge as a starting point, but revelations coming from God: that is, from another world. The Ten Commandments are not the result of any scientific research of that era, but of revelation. Revelations can only be believed in. We are not usually able to simply verify or negate them by scientific means. The means to comprehend the depth of such revelations are not measuring and weighing but fasting, praying, works of charity, devotion to God and other similar activities. That is the reason why monks and nuns have withdrawn into monasteries and convents and pledged lifelong poverty, chastity and obedience.

From the viewpoint of science - which believes in the here and now - a Creator can only ever be an interpretation. Science will never find the true God using its methods. Why?

As long as science claims the subject position for itself – that is, puts itself in the centre around which everything else revolves – and as long as the Creator is just an object to be researched or, worse, simply the result of opinion, nothing less than the most fundamental positions have been exchanged - subject and object, centre and periphery, cause and effect have been turned upside down.

The same can also, of course, be true for religions, namely when they only explore God from their own point of view and try to establish an image of God – be that through teaching of their faith, through dogma, a theological fixed idea or an intellectual conclusion. Neither religion nor science can, by such a manner, ever truly find and recognise God. He will only ever have been interpreted.

The true God can, ultimately, only be found within the framework of correct positions. God is not what *we* imagine Him to be, rather, we are what our Creator has

imagined and created. God is the subject and starting point, and we are the result – never the other way around.

Religion (the internal path to find truth) can, without science (the external path to find truth) only ever be and remain a religion. It cannot become anything else in the future. In a way, it is similar to the spirit self which, without the physical self, can only ever be a spirit self and cannot become anything different. History has shown that religion, through its religious methods and approaches and the resulting dogmas, can very easily get stuck and become inert, even out of touch with reality.

As internal and external paths to find truth religion and science can achieve their goal only together. The outcome of their harmonious collaboration becomes an essential prerequisite for the realisation of a peaceful and happy world on earth and in the spiritual world.

Religion can, through the relationship with science, experience reformation and enrichment and gain access to the "external treasures of truth"



Science can, through the relationship with religion, experience rectification and enrichment and gain access to the "internal treasures of truth"

Religion by itself can only ever be, remain and become religion

Science by itself can only ever be, remain and become science

This perspective opens up for religion and science to enter a common "home stretch" towards, and eventually to achieve, what is ultimately their common goal - to find the truth.

Illustration 7-6: The potential of religion and science entertaining a relationship which corresponds with the ideal

It is, in principle, similar with the sciences. Science too, without religion, can only ever be science and never become anything else. Since modern sciences principally deny the transcendental realm, their research and theories can only ever be incomplete. Their fixed initial position that there is no spiritual universe, no

Creator nor eternal life, are a barrier for future research and development, just as dogmas are for religions. Both (these 'either-or' approaches) are essentially nothing but old-fashioned inert belief-systems which believers have ceased to question.

An enormous potential of being raised onto a higher level can be released, however, when religion and science enter into a cooperative relationship with each other. Just as through a man's relationship with his wife a door to becoming a lover, husband and father is opened, so a door opens for both religion and science once they have established an ideal relationship - a door into realms yet entirely unknown, and into a new common future.

A few days ago I watched a very interesting report on the television about a Buddhist monastery where Swiss scientists teach scientific subjects such as geometry, light theory, mathematics, etc. The Buddhist monks were sceptical and did not believe everything they were being taught. At the same time they were delighted with much of the teaching. Many things were new for them and they needed to get used to them. Many unexamined assumptions could really begin to totter. It was a very informative report, revealing what can happen when religion and science make steps towards each other – to inspire each other.

Such refinement and enrichment is important for both sides. Through a relationship with science, religion can gain access to all the external truths science has discovered throughout the course of history.

Science, on the other hand, can also be refined and enriched through the relationship with religion, and gain access to all the internal treasures of truth which the religions have found and practised throughout the course of history - that is, the truth of transcendental

reality. Scientists can employ religious practices such as prayer, fasting or meditation when doing their research. They may also value and want to include religious contents such as revelations, reports and messages from the spiritual world.

What would be the third level with regards to religion and science - the equivalent of, so to speak, the parental level that we have with man and wife? With the example of man and woman it became clear that parenthood represents a completely new and unique realm. It means human beings can enter the highest level of finding their identity. Only through further development on this parental-level can husband and wife produce the highest quality of the two fruits which last for eternity.¹⁴⁵ Allow me to wind up my explanations about the realm of eternal life by examining this third area, the relationship between religion and science, in more detail.

7.10 Religion and Science Can Achieve Their Goal Only By Working Together

Religions and the sciences, as internal and external paths of truth-finding respectively, can only reach their goal together. Internal truth-finding alone cannot achieve the entire goal and neither can external truth-finding alone reach the goal in its entirety. This leads us to conclude, that there is no goal just for religion or just for science to achieve. Both will only find their true identity within their unity. As long as they have not established that unity, they will continue just to be

145 Cp. Chapter 4.4.5: 'The two fruits of an ideal conjugal relationship which last for eternity'.

seekers, who ultimately won't be able to tell whether what they claim to know is really true.

We need the religious ways of finding truths for the establishment of a heavenly kingdom on earth and in the eternal world, but traditional religions alone will not build that kingdom. We will, of course, also need the scientific ways of finding truths in order to build a heavenly kingdom on earth and in the eternal world; but again, those in isolation will also not establish the kingdom of heaven. Just as with father, mother and child, all three come into being at the same time - or not at all, so truth will be found through the connection between religion and science and promoting the establishment of a peaceful world – or it won't happen at all.

Consequently, the aim for religion and science is not to settle for a relationship wherein each respects the other just enough to allow for an exchange of certain treasures of truth. Much more is at stake! It's about actively embracing each other. It's about a mutual finding, raising up and inspiring of each other. It's about an intimate, unreserved relationship wherein each enhances the other. Both together can achieve what each alone would never be able to. Religion and science should become like a spiritual and a physical self. Once that level is reached, the search for truth will also be one. In that last stage in the search for truth, religion and science are meant to walk together. And, in that stage too, it's not only about finding their common identity, but also developing it.

Let us imagine for a moment what it would be like if religion and science worked together completely unconditionally, even became like one body. What would a world look like, in which religion and science have finally accomplished their common goal of finding

the truth? I am convinced that thereby the door would be opened for entirely new dimensions and a completely new era.

God, the source of love, never wished for jealousy and conflict, fighting and war to take hold among his children. Instead He envisioned harmonious relationships in all areas. God never wanted the situation wherein His children lost the connection to His ideal and wandered around in His world in a state of disorientation, not knowing their own identity. He never desired that they – without knowing the original creation plan – would have to acquire their knowledge painstakingly bit by bit themselves, and finally not even be sure whether their findings are really true.

God never wished that the truth would become something so alien and broken into pieces for His children, that some would walk an incredibly sacrificial, internal path to find the truth, whereas others would proceed on an external path of truth-finding, littered with almost insurmountable obstacles. Truth is and has always been one and the same. He never imagined that religion and science, in their search for truth, would hinder or even fight each other. I am convinced that God never wanted any of those things. God always wished for humankind to be one, for their internal and external search for truth to be one and for them to discover and experience the miracle of the creation in all its fantastic details together. It is this lost unity that religion and science are to rediscover and re-establish. Once that is achieved, they both together can experience a 'quantum leap' to a higher level of development.

What would be the natural result of such a unification? Such unification would open an important portal and entry into a new future of harmony and peace. It is an important key to the one world which our

Creator had envisioned at the beginning of creation, and which humanity has so desperately longed for all throughout history.

Without harmony between religion and science neither God nor humankind can create an ideal, peaceful world. United, however, they can become the central pillars for the establishment of a world of harmony and peace.

To achieve that - from the viewpoint of Unification Thought - is ultimately the common goal, of what have been up until today religion's and science's differing paths of searching for and finding truth. That would be their joint contribution towards a glorious future.

LOOKING BACK AND FORWARD

Let us imagine you would 'pull up all your stakes' in your present home country and emigrate to Brazil – which could just as well be Tibet or another country. It would certainly be a good idea to inform yourself about your destination country ahead of time. You would probably study the language, read up on the culture of that country, its social structure and maybe even their taxation system. You would inform yourself about its political situation, as well as about its climate. You would find out what is different in the new country, from what you are used to. In any case, it is hardly likely that you would wind up all your assets, pack your bags, cut off all your relationships and emigrate to a 'land far away' - completely unprepared.

We all know very well that we cannot live in this world forever. One day each one of us will face the time of our departure. Nobody has ever 'forgotten' to go on that journey and nobody was ever 'left behind'. Although we may be able to postpone that point in time for a while, by medical means, health-aids, etc. the fact remains that we must leave this world.

I hope that this book was able to awaken your interest for more information about 'our ultimate destination' - our eternal homestead. The next world is not something to be afraid of, nor something to be talked away, a thought that ought to be suppressed nor even denied. Neither is it something we can escape from. No, it is rather a place in which we will quite naturally continue to live after our death, similar to how we continued life in our new environment, outside of our mother's womb, after our birth.

My preoccupation with this 'new homestead' did not

bring me out of touch with reality – quite the contrary. It became clear to me how important my life here on earth is for my development. All I'll have available to me in the eternal world is what I have developed here, just as after birth I am only equipped with the organs and senses which I have developed during my time in my mother's womb. I have realised and tried to convey, that the next world is not 'a blank sheet of paper' on 'the map of our life' but a very colourful and multifaceted substantial world - a world which contains everything that we need for our eternal life and for living therein together in happiness and contentedness. I also became aware, however, that to be a truly realistic person, means considering and including the whole of reality in my life – the earthly as well as the spiritual, the transient as well as the eternal dimension. Half-truths, ultimately, are and remain half-truths. It has not escaped my observation either, that people who only accept the earthly world as reality, and try to interpret everything dissociated from the other world, can also very well be unrealistic.

It is my great hope that one day it will be part of human culture, quite as a matter of fact, to consciously and naturally already here on earth prepare ourselves for our lives in the next world.

ABOUT THE AUTHOR

Johannes Stampf was born in 1951 in Piringsdorf in Burgenland, one of the nine provinces of Austria. He spent his youth at the Franciscan Seminary in Maria-Enzersdorf-am-Gebirge, south of Vienna. In Moedling, he learnt the trade of a gardener and subsequently managed the gardens of the monastery in Maria Enzersdorf for one year. In 1970 in Vienna, he learnt about the Divine Principle, the theology of the Unification Movement, and in 1973, he went to America for two years as a missionary of the Unification Church. Afterwards, during a nearly three-year sojourn in Japan and South Korea as a singer with the New Hope Singers International, he came into closer contact with Unification Thought. He was so inspired by that philosophical explanation of life's interconnectedness that he translated, with the help of colleagues, the former Japanese study guide into English and later into German.



Since 2006, he has concentrated extensively on the task of exploring the connections between the earthly and the eternal world, principally trying to acquire an in-depth understanding of their practical meaning. The book at hand presents the contents of a seven-part lecture series entitled “Life and Eternity”, which Johannes has since held in several places in Austria, Germany and other European countries. It conveys numerous new insights into the fascinating

interconnections between the eternal and the transitory world. In particular, he emphasises the impressive potential of human beings, who are the only beings living in both worlds.

Johannes' main occupation has been as a gardener at the Botanical Gardens of the University of Vienna. There he was mainly occupied with the growing and preservation of endangered and nearly extinct species of plants of the Pannonian area. For 20 years Johannes has led courses for sports massage at adult education centres, and for more than four decades he was active as both a choir member as well as leader of a choir.

Johannes Stampf is married and the father of two adult children. He and his wife are meanwhile happy grandparents to three grandchildren.

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1The term “God”

is understood and used synonymously with “Creator of the Eternal and the Transient Worlds” as well as the “Original Heavenly Parent unit”. God envisioned and created everything as “complimentary relationship units” (rather than as isolated singles) expressed as units of plus/minus, positive/negative, yang/yin, masculine/feminine, male/female and of course His children as His son and daughter, who eventually are to become husband/wife and finally - reflecting God’s unified parental nature - embodying the loving parent.

Due to the lack of an existing linguistic expression, I still refer to God in the traditionally singular term “He/His/Him” rather than saying “Their” which might be more appropriate to express His unified male as well as female nature, as stated in the Bible: “So God created mankind in his own image, in the image of God he created them; male and female he created them”. (Gen: 1:27) (For more detailed explanation please see chapter 4).

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