

Ancestors' Liberation Providence

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There are some Unificationists who compare the ancestors' liberation conducted by Dae Mo Nim (DMN) to the indulgences of the medieval Catholicism. Though both deal with penance, they are different at their core. Unlike the medieval indulgences, the Unification Church does not ask indulgences for the forgiveness of the sins of the living. Nobody pays for the forgiveness of their personal sins. Nor does anybody pay, monetarily, for the forgiveness of their collective sins.

One can also argue that the ancestors' liberation providence is similar to the medieval indulgences in that money is required for the liberation of souls in the spiritual world. Here, one can be reminded of the medieval indulgences when money was required for the penance of spirits that were in purgatory. It should be underlined that one of the purposes of the ancestors' liberation providence is to contribute to the liberation of hell in the spiritual world as well as in the physical world. It is anybody's guess if that was the motivation of the medieval Catholicism.

Furthermore, even though the money collected as ancestors' liberation fee is used to build magnificent constructions in Cheon Pyeong, the ancestors' liberation providence is not, first and foremost, for the sake of raising money. It is, first and foremost, for the sake of helping members with the liberation of their lineages. It is about helping us connect our ancestors to the lineage established by our True Parents.

The liberation of ancestors conducted by DMN is a grace provided to humanity by the True Parents of Heaven, Earth and Humankind. The reason why ancestors' liberation is important is because though the Messiah eliminates original sin, though we may take care of our personal sins, it is a bit too much for us to handle personal, collective, and hereditary sins. This is why provisions have been made to alleviate our spiritual burden while we are still alive on earth.

Among those who have done the ancestors' liberation, how many have gone to the tombs of their ancestors? I mean, how many of those who have liberated their ancestors through DMN have visited the physical dwelling places of their ancestors after liberating them spiritually? Doesn't the *Divine Principle* teach duality? The *Divine Principle* teaches that there is complementarity—female complements male, external complements internal, physical complements spiritual, horizontal compliments vertical, etc.

Most people who have done ancestors' liberation see no change in their lives. Especially when they look at their lives externally or materially. I just wonder, how many of these people visited their ancestors' tombs after liberating them in Cheon Pyeong? Would it not make a difference if those who liberate their ancestors through DMN go visit their tombs after their spiritual liberation?

It is clear that the liberation that our ancestors receive through DMN is spiritual. It is vertical. It is internal. The fact that it represents one aspect of the duality means that it is not a complete liberation.

It is my understanding that for the liberation of our ancestors to be complete, it has to encompass the spiritual and the physical, the vertical and the horizontal, and the internal and the external. DMN carries out the spiritual aspect of the liberation. Though she completes that aspect with regard to the ancestors who have been liberated, that is only a spiritual completion. Hence, it is only a partial completion. The full completion of the liberation will come when the descendants who requested the liberation complete the physical aspect of it. And this physical aspect, which is also the external aspect, deals with going to visit the tombs of one's ancestors, or in other words, paying respects to ones' ancestors.

Just to reiterate, spiritual liberation is internal liberation, which is also vertical liberation. This aspect of ancestors' liberation is conducted by DMN. Because of the law of duality as taught in the *Divine Principle*, it will be safe to conclude that the spiritual aspect of ancestors' liberation ought to be accompanied by the physical aspect. The physical aspect of liberation satisfies the external and horizontal side of the liberation. Hence through spiritual liberation, we help our ancestors gain honor and pride among spiritual beings. Through external liberation, we restore or give our ancestors honor, dignity, and pride in their hometown, among those who are still alive on earth. This will show to the people in the hometown that so-and-so has loved ones who still love and think about him/her. What else would bring more pride to ancestors than having descendants who still display their love where the ancestors lived most of their lives?

In conclusion, we should not assume that the spiritual aspect of the ancestors' liberation conducted by DMN fulfills the completion of the liberation of our ancestors. That aspect of liberation is very important for it is to serve as a substantial foundation upon which we can carry out the physical aspect for the purpose of completing the liberation of our ancestors. Hence, on the foundation of the spiritual liberation fulfilled by DMN, the descendants who have requested the liberation of ancestors ought to complete the external/horizontal aspect by physically going to the dwelling places of their ancestors and paying their respects.

Other than that, the impact of the liberation will only remain spiritual, partial, without physical representation.

My recommendation is for each descendant to carry out the physical aspect of the liberation of their ancestors. This may be very difficult especially for those whose ancestors are not buried in close proximities. The more graves of close relatives such as parents and grandparents one can visit, the better. I think.

This is my reflection. What do you think?