

ceremony and demanded in mid 1947 that from now on Ms. Pak must give up her position as a leader of her spiritual group in Pyongyang and give it to Rev. Moon. And she should obey and serve Rev. Moon as the Messiah. Ms. Pak Wol-yong did not want, however, to become subjugated by Rev. Moon and became angry and demanded that Kim Paek-mun, the leader of the Israel Monastery, must be brought to her to replace Rev. Moon. Rev. Moon's theological rationale for his demands was as follows:

..[At] first, [she] recognized [me] as a servant; after that, as an adopted son; after that, as a younger brother of Jesus; and, at the end, [she] recognized [me] as Jesus' father, that is, the embodiment of God and so her own husband.¹⁶⁴

So Rev. Moon did not have any other possibility than to form his own congregation in Pyongyang in mid 1947. In his own messianic group Rev. Moon demanded absolute obedience from his female followers toward him and the male leaders of the church.¹⁶⁵ Ms. Pak Wol-

164 Choe, Joong-hyung, *The Korean War and messianic groups: Two cases in contrast*, Dissertation, Syracuse University, 1993, p. 115. See also Moon, Sun Myung, *Early Church History (Part I)*, True God's Day 1999 Observance, Unofficial notes from Punta del Este, January 4, 1999. <http://www.tparents.org/Moon-Talks/SunMyungMoon99/UM990104a.htm>

165 Moon, Sun Myung, *Relationship Between Men And Women*, Second 100-Day Training Session, Master Speaks, March 20, 1973, Translated by Mrs. Won Pok Choi: *During my first seven year course I had to educate Mother, to recreate her. It took God 7,000 years to locate the bride for me, so during the seven year course I had to indemnify all those things. My first absolute course means that I have been able to recreate Mother. From her part, she must be absolutely obedient to me. She must be different from fallen Eve. Do you understand that in light of the Principle?... In the Principle, I can love Eve only when she is in obedience to me - not in other cases... So, when you are blessed in marriage, you*

yong followed the spiritual tradition of Korean female shamans *Mudang* according to which shamanesses were active representatives of God and fulfilled the role of priestesses in their society. A shamaness is a master of gods and spirits and she can at will introduce them into her body. She permanently incarnates gods and spirits and can control their manifestations, going into controlled states of trance in appropriate circumstances. The shamaness' body is a placing, or receptacle, for gods and spirits. Ecstatic communion is thus essentially a mystical union; and, as the Song of Solomon and other mystical poetry illustrate, experiences of this kind are frequently described in terms borrowed from erotic love. The notion that sexual intercourse can occur between mortals and supernatural beings is one of the most widespread of human beliefs.¹⁶⁶ Ms. Pak Wol-yong was possessed by God or Yahweh who was incarnated in her body. She was married to God and had a spiritual sexual union with him. But as a shamaness she was not controlled by God or spirits; instead she controlled her spiritual husband, God. At the same time shamanesses were the central figures of their immediate families. Their husbands were subordinated to them and served the *Mudang* and their children. So Ms. Pak saw no reason to give up her spiritual position to Sun Myung Moon even though Sun Myung Moon claimed to be in the position of her husband.

women must be absolutely obedient to your husbands. You must know that. In your public career in this movement - in your mission - you must be cooperative with your husband and in obedience to him. <http://www.tparents.org/moon-talks/sunmyungmoon73/SM730520.htm>

166 Lewis, I. M., *Ecstatic Religion, A study of shamanism and spirit possession*, Second edition, Routledge, London and New York, 1989, pp. 45, 48, 51.

In order to restore the dominion of men over females *The Three Day Ceremony* must be held. The preparation for *The Three Day Ceremony* takes place as follows: First couples must select as holy a place as possible. It can be a Unification Church center, a house which belongs to a member, the house of physical parents if they have accepted the Divine Principle, or some other place with a good spiritual atmosphere. Secondly the couple must have the Holy Handkerchief (from their Holy Wine Ceremony), Holy Salt, Holy Gowns (clothes), two Basins or bowls and the Picture of True Parents. Optional items are two cushions to designate the places of True Parents and Shim Jung holy candle. Next the room must be sanctified. To do so the couple must pray like this: "We are going to carry out *The Three Day Ceremony* in this room. Please sanctify this room so that this place may become a holy place." Then the couple continues with a prayer of gratitude and prays further: "In order that Satan cannot invade this room, we sanctify it in the names of the Father, the Son, the Holy Spirit, our True Parents and (your name)." The room and the bathroom should be Holy Salted: The couple stands in the center of the room and prays briefly and remains standing in the same spot. Then they sprinkle Holy Salt three times in a northerly direction. After that they sprinkle Holy Salt three times in a southerly direction, then three times in an easterly direction and three times in a westerly direction. And finally they sanctify all other things used in the ceremony, such as the bed, bed sheets, pillows and so on.¹⁶⁷

167 *Instructions for the 3-Day Ceremony*, Unofficial Notes, Prepared by the American Blessed Family Department, Prepared in June, 1986 (revised December 1990). <http://www.tparents.org/Library/Unification/Topics/Tradition/3-DayCeremony.htm>

Before the actual sexual ceremony the couple must purify their bodies externally. First, the woman does this and then the man. The procedure is to first take a bath and then clean their body with warm water (either a bath or shower is acceptable). Then they put a small amount of water in a basin or bowl and soak the Holy Handkerchief in it. By doing this, the water is sanctified and has the same meaning as the Holy Water made by True Parents. Then a prayer is offered (individually) with contents something like this: A prayer of thanks for having been given the Blessing and for having been purified internally through *The Holy Wine Ceremony*. "...Please purify my body externally with this Holy Water." Then the couple washes their whole body with the Holy Handkerchief three times. After that the couple puts on the Holy Gowns. Since the Fall took place out of the sight of God, the Father, the photo of True Parents plays the role of Father. To begin, the man and woman stand before God and True Parents and make three full bows. Then, the woman takes a position between the places of True Father and True Mother and seats herself facing the man. The woman stands on the right side because she stands in the subject position. Her place is slightly forward of True Parents' positions; her back is to the photo of True Parents. She sits with dignity as the Messiah's wife and mother of the man who is going to be born. The man stands in front of the woman and again bows three times. Then he kneels down in front of the woman, remains silent and keeps a prayerful heart, while the woman extends her hand over his head and, with the dignity and heart of a mother, offers a prayer. The woman prays the following contents: Prayer of thanks for having been forgiven, being redeemed of sin, prayer of thanks for having been given the position

of “new bride” of the Messiah: “Please make this man (who is in the position of Archangel) reborn and resurrected as a sinless Adam through this ceremony. We pray that we will become your true children and the representatives of the True Parents, and inherit your heart as your children.”¹⁶⁸

Rev. Moon teaches that the purpose of *The Three Day Ceremony* is to reverse the human Fall substantially. It reverses the order of dominion. After the Fall Satan dominated Eve and Eve dominated Adam. *The Three Day Ceremony* establishes the right order of dominion: Adam dominates Eve and Eve dominates the Archangel. During the first two days of *The Three Day Ceremony*, the woman is in the position of the “Bride of the Messiah” and “mother” to her spouse. Therefore, she initiates each part of the ceremony. The husband should make three bows to his wife. The wife receives those three bows, and they will then engage in sexual action. To perform the act of love, the man lies on his back and the woman lies on him. The woman takes the initiative in the position of subject. The man cooperates so that both can succeed in fulfilling the act of love. Through the first night of the ceremony, the man is raised from his position of archangel to the position of sinless Adam in the formation stage. The second night is almost the same as the first night. They follow the same procedure changing only the contents of the prayers slightly. Through the second night of the ceremony the man is

168 *Instructions for the 3-Day Ceremony*, Unofficial Notes, Prepared by the American Blessed Family Department, Prepared in June, 1986 (revised December 1990). <http://www.tparents.org/Library/Unification/Topics/Traditn/3-DayCeremony.htm>

raised from the position of “Newborn Adam” in the formation stage to the “Adam before the Fall” position in the growth stage. However, the third night is different. Until the third night, women are subject and men are in the object role. On the third night there is total restoration of dominion of husband. Men will restore their rightful authority as a husband. Now the man will receive the three bows from the woman. The man prays as follows: “Thank you for having me reborn as sinless Adam through the first two ceremonies. I pray that through the ceremony today we may become an eternal couple as husband and wife and that each of us can have the triple objective relationship of love with each other. I pray that I may restore all the conditions that the first Adam lost.” After the man finishes his prayer, the woman in the position of wife, offers a prayer in response to the man’s prayer. In the act of love on the third night the man, in the position of subject, lies above the woman and takes the initiative. The woman cooperates and responds to the man. After the act of love, both spouses should wipe their sexual areas with the Holy Handkerchief. They must hang the handkerchiefs to dry naturally and keep them eternally. The Holy Handkerchiefs must be kept individually labeled and should never be laundered or mixed up.¹⁶⁹

After the act of love both husband and wife put on the Holy Gowns. The woman bows to the man once. The man offers a prayer of thanks for *The Three Day Cer-*

169 *Instructions for the 3-Day Ceremony*, Unofficial Notes, Prepared by the American Blessed Family Department, Prepared in June, 1986 (revised December 1990). <http://www.tparents.org/Library/Unification/Topics/Traditn/3-DayCeremony.htm>

emony. The contents of the man's prayer should include: A prayer of thanks for having been able to be reborn as the original Adam and Eve and for having been able to have the relationship as the eternal husband and wife. They will pray and pledge further: "From now on we will do our utmost with all our hearts to realize a truly ideal family. We pledge we will never fall again." This concludes *The Three Day Ceremony* and is the beginning of a new married life. Couples must wait one day before continuing with regular married life. After *The Three Day Ceremony* the woman should serve the husband more than the husband serves her. This is the ceremony for the man to restore dominion. It is the ceremony for both the man and woman to come together as the ideal husband and wife.¹⁷⁰

The Three Day Ceremony represents the reenactment of the original *yongch'e* or *pigarum* ceremony of Korean messianists from the 1920s, 1930s and 1940s. In this ceremony ritual sex was practiced in order to get a new spiritual body *yongch'e* or new blood *pigarum* from the person who had already received it earlier from God's representative. Sexual intercourse took place three times with the giver on top of the receiver. This ceremony had to be conducted in the presence of spiritual supervisor.¹⁷¹ In *The Three Day Ceremony* the giver of the

170 *Instructions for the 3-Day Ceremony*, Unofficial Notes, Prepared by the American Blessed Family Department, Prepared in June, 1986 (revised December 1990). <http://www.tparents.org/Library/Unification/Topics/Traditn/3-DayCeremony.htm>
Moon, Sun Myung, *Preparation for Blessing*, Lancaster Gate Church, London, England, May 20, 1978. http://www.unification.net/1978/780520_2.html

171 Choc, Joong-hyuni, *The Korean War and messianic groups: Two cases in contrast*, Dissertation, Syracuse University, 1993, p. 151.

new spiritual body is the woman during the first two nights and then the man during the third night. The spiritual supervisor is symbolically present through the photo of the True Parents, Rev. and Mrs. Moon.

According to Rev. Moon Blessed Couples are sacred and they must protect their purity from satanic influences at any cost. They must carry Holy Salt with them all the time. Even when they shake hands with secular people they must purify themselves afterwards. If Blessed Couples use other people's bathroom they have to purify it before they use it. After they used it they have to cleanse it. After they come out of the bathroom door they do it again. In a strict sense they have to cleanse themselves every minute of the day. Every time when they drink water they have to Holy Salt it. So on the street on the way when they have to sit down they have to sanctify the place before they sit down. Every moment, in everything they do, they must feel 'I am the holy temple of God', and should be treated accordingly. Also if they live in someone else's house they must purify the house before they occupy it. When they are living in a rented place Satan is the owner, they must Holy Salt it before they use it. However, if their house stands in their own land, they do not need to purify it every day. Also when they go out to society they must purify themselves when they come back. If Blessed Couples purchase land and then give it up into the hands of satanic world, then the land is in anguish, is crying in sadness. The land will feel sorrow when they give it up. When Blessed Couples buy food, clothes, furniture and other items from the secular world they must purify them with Holy Salt. If it happens that Blessed Couples

do not have Holy Salt with them but must purify satanic things they can pray and blow three times upon them and so remove them from Satan's dominion. When the entire earth is restored back to God, then Blessed Couples no longer need purification, but until then they have to move every moment of the day with purification procedures, purifying everything before they use it. The Holy Salt tradition began with the Holy Wedding of Rev. and Mrs. Moon in 1960. Blessed Couples should actually burn all old things and wear new things but since they can not do that in real life, Rev. Moon created Holy Salt. That has spread all over the world. That has the same power to make all things new. Through the power of the Holy Salt, with the spirit of the Holy Salt Blessed Couples are making the satanic material God's material.¹⁷²

The children of Blessed Couples are called Blessed Children and the "second generation". They are believed to be born without the original sin. When the Blessed Children are marrying each other they do not need to participate in The Holy Wine Ceremony, The Chastening Ceremony, The Separation Period or The Three Day Ceremony. These ceremonies are only for fallen people who are coming from the satanic blood lineage. Blessed Children are from their birth without original sin and therefore when they marry they will participate only in *The Holy Blessing Ceremony*. The parents of Blessed Children have the authority to look for a suitable husband or wife for their children among

172 Moon, Sun Myung, *Preparation for Blessing*, Lancaster Gate Church, London, England, May 20, 1978. <http://www.unification.net/1978/780520.html>

other Blessed Children and match them. When all parties are in agreement the Blessed Children are engaged to each other. Or Blessed Children can ask Rev. and Mrs. Moon to match them. But still today Rev. and Mrs. Moon marry the second generation officially in *The Holy Blessing Ceremony*. Rev. Moon's daughter In Jin Nim who is the leader of the American branch of the *Family Federation for World Peace and Unification*, refers to the fact that only about one third of the approximately 17 000 Blessed Children are actively connected to the Unification Movement.¹⁷³

Only *The Holy Blessing Ceremony* is public, open to invited non-Unificationist guests and occasionally given television coverage. *The Blessing of Marriage Ceremony* lays the foundation for ensuring that sinless families are procreated and that sins are not passed down to one's progeny. *The Blessing of Marriage Ceremony* is a symbolic representation of the new blood lineage; it serves as a visible sign of the transference of merit which enables the Blessed Couples to be engrafted into the True Family.¹⁷⁴

173 In Jin Nim Meets and Greets Boston Family Church, Family Federation for World Peace and Unification of U.S.A., Boston, Massachusetts, Sunday - October 19, 2008. http://www.familyfed.org/board/uboard.asp?id=ffwpu_news&skin=board_hq_v20E&c...

174 Chrystides, George D., *The Advent of Sun Myung Moon, The Origins, Beliefs and Practices of the Unification Church*, Macmillan Professional and Academic Ltd., Houndmills, Basingstoke, Hampshire RG21 2XS and London, 1991, pp. 134, 145-146.



5. PARALLELS TO THE SACRED MARRIAGE RITE IN THE ANCIENT NEAR EAST

5.1. Divine Rule on Earth

The *yongch'e* or *pigarum* ceremony of the Korean messianic groups has as its basis a similar theology and structure as the *hieros gamos* or the *Sacred Marriage Rite* of the Ancient Near and Middle East. The *Sacred Marriage Rite* was the theological and political basis of ancient theocratic city states. Through this sexual rite God and Goddess became incarnated in the King and Queen and they became divinities in human flesh. Only after going through the *Sacred Marriage Rite* the King and Queen of the theocratic city state had legitimacy in the

eyes of people. The Fall account in Gen. 3 was authored by a Yahwist theologian and it represents a theological and political attack against the *Sacred Marriage Rite* of Canaanite people. It is important to understand the political and cultural background for the Fall story in Gen. 3 because Rev. Moon takes the Fall literally, as a historical fact. The main premise of his theology is that people are fallen and are coming from the satanic blood lineage. Therefore the Messiah must come again and cut them off from their satanic blood lineage and engraft them into the blood lineage of God and True Parents. The present chapter deals with the practice of this ancient rite.

The theocratic city states flourished in the Ancient Near East during the Bronze Age from c. 3500 BCE. Even pictographic script evolved from earlier cuneiform script there. A certain concept of divine rule on earth was the basis of the administration of these city states. A high priestess was the representative of the Great Goddess and at the same time she was the queen of the city state. The high priestesses belonged to the noblest classes of the society. For instance the high priestess of the Moon-god in ancient times was generally the sister or the eldest daughter of the reigning king.¹⁷⁵ When Nabonidus¹⁷⁶, the last king of Babylon, was deliberating about the restoration of the moon cult at Ur he received a celestial sign that the Moon-god desired a priestess - 'he showed his sign concerning desire for a "divine

175 Buren, van, E. Douglas, 'The Sacred Marriage in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, p. 65.

176 Nabonidus ruled Babylon for 17 years until its fall in 539 BCE to the Persians.

mistress".¹⁷⁷ The historian Herodotus was told that the priestess of Bel passed a night atop the temple tower in a room with a couch, in which she was nightly visited by the God. The story somewhat parallels a historic account, dating from the first millennium BCE, which describes how the Neo-Babylonian king Nabu-naid dedicated his daughter as a high priestess of the Moon-god Sin. He surrounded the building, in which she lived, with a high wall and furnished it with ornaments and fine furniture. This would be consistent with the living conditions of some of the royal high priestesses and with the belief that the god visited them nightly, just as he nightly ate the meals prepared for him. The function of the priestess was a significant example of sacral sexual service, whether actually carried out or symbolically reenacted.¹⁷⁸ The high priestess was regarded as an incarnate Goddess and a spouse of the ruling male deity of the state. She was wedded to God and had a sexual relationship with him and so she became a divine being in flesh. Their sexual union took place in a chapel called *gigunû* aloft on the summit of the temple tower. It was only the divinities who had access to the *gigunû* on the temple tower. No mortal was allowed to be present during this spiritual sexual union.¹⁷⁹

177 Gadd, C.J., *Ideas of Divine Rule in the Ancient East*, The Schweich Lectures of the British Academy 1945, Kraus-Thomson Organization GmbH., München, Reprinted, 1980, p. 58.

178 Oppenheim, Leo A., *Ancient Mesopotamia, Portrait of a Dead Civilization*, The University of Chicago Press, Chicago & London, 1964, p. 328; Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 129-130.

179 Buren, van, E. Douglas, 'The Sacred Marriage in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, pp. 40-46, 64-65.

After her wedding with God the high priestess chose an earthly husband among the ruling elite of the city state, a strong military or political leader. The person chosen by the goddess to play the part of her consort had to be somebody of prominence and distinction. Consequently it was natural that in most cases the ruler should be selected. Theoretically he represented the god of the city state as his vicegerent on earth. In their sexual union he got divine elements from the high priestess/queen and became himself a divinity in flesh. The physical sexual union between the high priestess/queen and the ruler took place in the temple on earth of the goddess which was called the *é-gipar*. The only persons who were permitted to be present were the priest charged to guard against intrusion and to testify to the due accomplishment of the ritual acts and Išhara, the goddess who presided over the consummation of marriage.¹⁸⁰

It was actually required from the king to go through the *Sacred Marriage Rite* with the high priestess/queen. Only then he got his divinity from her and was accepted by people as a legitimate king. So the high priestess/queen had an important political position. She was the dominant partner in this relationship and the king was subordinated to the queen. The accounts given by a Sumerian king Gudea of his actions during the celebration of the Sacred Marriage Rite at Lagaš are a precise description of how he comported himself when enacting the part of the bridegroom of the goddess. He was nominated shepherd, for he says of himself: "I am the shepherd, the lordship is given me as a gift." After his

180 Buren, van, E. Douglas, 'The Sacred Marriage in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, pp. 40-41, 45, 67.

fate had been foretold by the goddess Baba, throne, sceptre and crown were conferred upon him to intimate that he had been raised to the rank of kingship and divinity. Gudea was privileged to set up his own statue in the temple only after he had successfully enacted the part of the bridegroom in the marriage ceremonies. Even after his death Gudea was regarded as a divinity. As the chosen consort of the goddess Gudea had been deified. Another Sumerian king Šulgi's name was preceded by the divine determinative in his life time, after he had been elevated to the rank of a divinity because he had enacted the part of bridegroom in a celebration of the Sacred Marriage. Further in the inscription on an object dedicated at Umma king Šu-Sin implies that he was the son of the god X, "the beloved of the goddess Ninni". He records on a door-socket that he rebuilt her temple for Anunit, his consort. Naturally the children of this kind of royal couples were divinities, too. The royal family had the right to rule over the theocratic city state with divine mandate.¹⁸¹

The realistic fictions of the Pharaohs of Egypt as to the birth of destined kings leave no possible ambiguity as to their godhead from the beginning. Both in writing and picture there is explicit witness that the future king was the son of a god by sexual union between him and the royal mother. After birth the child was received by gods and suckled by goddesses. Similar ideas of the birth and infancy of kings were indulged by the royal houses of Babylon and Assyria. It was not uncommon for rulers of Sumerian cities to claim that a god was their parent or

181 Buren, van, E. Douglas, 'The Sacred Marriage in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, pp. 45-46, 51-52.

that they were husbands of goddesses. And the belief of being nourished by the holy milk of a divine nurse was professed by rulers as far apart as Eannadu and Ashurbani-pal. These claims of divinity had the purpose to legitimize their position as rulers.¹⁸²

People in the Ancient Near East thought of the gods and goddesses as immanent and actually dwelling in the temples. The staff of the temple, the various ranks of priests and priestesses, artisans, workmen and slaves, all worked to care for and feed the gods and goddesses as they might have worked to care and feed a lord. Daily the meals were carefully prepared and set out for the god and goddess, their bed was prepared, music was played for his or her entertainment. For people who regarded fertility as sacred and essential for their own survival, the caring for the gods and goddesses included, in some cases, offering them sexual services. Thus, a separate class of temple prostitutes developed. Cultic sexual service by men and women may date back to the Neolithic period and to various cults of the Mother-Goddess or of the so-called Great Goddess in her many manifestations. There is ample, historically valid evidence - linguistic, literary, pictorial and legal - from which one can construct the worship of female goddesses and the lives and activities of priestesses in the Ancient Near East. In the Old Babylonian period, the daughters of kings and rulers were appointed as high priestesses of the Moon-god or of the goddess Ishtar. The *en* or *entu* priestesses were the counterparts of male high priests. They wore

182 Gadd, C.J., *Ideas of Divine Rule in the Ancient East*, The Schweich Lectures of the British Academy 1945, Kraus-Thomson Organization GmbH, Reprinted, München, 1980, pp. 45-46.

distinctive clothing, a cap with raised rim, a folded garment, jewelry, and a staff - the same insignia and garments worn by the ruler. They lived inside the sacred shrine, had charge of temple management and affairs, performed ritual and ceremonial functions, and were usually unmarried. The *nin-dingir* priestess in ancient Sumer had a similar role. Assyriologists believe that it is this class of women who annually participated in the *Sacred Marriage*, impersonating or representing the Goddess. The *Sacred Marriage* was that of the goddess Inanna and either the high priest, representing the god, or the king, identified with the god Dumuzi. The *Sacred Marriage* was performed in the temples of various goddesses for many millennia. The young god-lover or son of the goddess was known as Tammuz, Attis, Adonis, Baal, and Osiris in different languages. In some of these rituals, the sacred sexual union was preceded by the death of the young god, which ended only by his resurrection through his sexual union with the Goddess. It was she who could make him alive, who could make him king and who could empower him to make the land fertile.¹⁸³

The *Sacred Marriage* of the King and Queen was celebrated all over the city state in temples. The high priestess/queen had priestesses at the temples as her representatives who united sexually with male worshippers of the Great Goddess. In a similar manner male priests united sexually with female worshippers of God. The divine love of God and Goddess was expressed in a concrete way in temples in these *Sacred Marriage Rites*. These rites were celebrated joyously all over the Ancient

183 Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 124-127.

Near East, Middle East, Egypt, India of the pre-Aryan times¹⁸⁴, and the Aegean for thousands of years. A rite which originated in prehistoric times, and was maintained with only temporary lapses throughout three millennia, could not fail to have a profound influence on religious belief.¹⁸⁵ Sexual intercourse performed for strangers in the temple to honor the fertility and sexual power of the Goddess may have, customarily, been rewarded by a donation to the temple. Worshippers regularly brought offerings of food, oil, wine, and precious goods to the temple to honor the deities and in the hope of thus advancing their own cause. It is conceivable that this practice corrupted some of the temple serv-

184 Moti Lal Pandit, *A Brief Outline of Tantrism, Spirituality in East and West*, nr. 14, 2001: Tantrism is an undercurrent of Hinduism and Buddhism. Tantrism is a religion of the Mother Goddess (Sakti) and it has always been associated with Siva. Scholars are of the opinion that the pre-Aryan origins of Tantrism can be traced back to the Indus Valley Civilization. As the Mother Goddess is the center of Tantric esoteric religiosity, so sexuality will be very predominant in Tantrism. Tantrics were very careful in categorizing people who could engage in ritual sex. There are, according to Tantrism, three types of people: Ordinary people (*pasu*) who are linked to animals on account of their being bound (*pasa*), the heroic (*vira*) who have overcome the ordinariness of existence, and the godly (*daiivi*). The people of first and last category are prohibited from engaging in the ritualized sexual intercourse. It is the heroic ones who alone can engage in this ritual. Tantrics make use of sex for the purpose of transcending it. Tantric enlightenment is based primarily on sexual union through identification with male and female deities. <http://www.dci.dk/?artikel=666>

185 Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 126-127, 129-131, 150; Buren, van, E. Douglas, 'The Sacred Marriage in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, pp. 25-32, 35-48, 64-65, 72; Kramer, Samuel Noah, *The Sacred Marriage Rite, Aspects of Faith, Myth, and Ritual in Ancient Sumer*, Indiana University Press, Bloomington, 1969, p. 49; Gadd, C. J., *Ideas of Divine Rule in the Ancient East*, The Schweich Lectures of the British Academy 1945, Kraus-Thomson Organization GmbH, Reprinted, München, 1980, pp. 22, 45, 58.

ants, tempting them to keep all or some of these gifts for their own profit. Priests may also have encouraged or permitted the use of slave women and the lower class of temple servants as commercial prostitutes in order to enrich the temple. By the middle of the first millennium BCE, if not earlier, there were two kinds of sexual activities carried on in or near the temples: sexual rites which were part of the religious ritual, and commercial prostitution. Temples, like medieval churches, were centers for a wide range of commercial activities. Male and female prostitutes were visible around the temples because that is where the customers were.¹⁸⁶

These ancient theocratic city states were originally matrilineal in their societal order. This was based on the notion that the high priestess/queen was the highest authority and the first representative of God. She was the dominant partner in her relationship with the king. Only those kings were deified who had been commanded by a goddess to share her couch. The Goddess is represented as taking the initiative. It was to her 'far famed temple' that the king went, bringing to her cakes 'to set the table for the feast', and it was she who embraced her beloved husband who was subservient to her will and enjoyed the favours she was pleased to bestow upon him.¹⁸⁷ Matriliney means that the right to ascend the royal throne, titles and property were inherited through the female line, from mother to daughter. If a prince of the royal family wanted to ascend the

186 Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 130-131.

187 James, E.O., *The Cult of the Mother Goddess, An Archaeological and Documentary Study*, Jarrold and Sons Limited Norwich, Thames and Hudson, London, 1959, p. 51.

throne he had no other possibility than to marry his sister who had the rights to the royal throne. For instance the Hatti royal house practiced brother-sister marriage, similar to the kinship arrangement of royal families in Egypt. A male ruler married his sister, who as *tawananna* was a high priestess with considerable economic and political power, such as the right to collect taxes from cities. Her male child inherited the right of succession, not because his father was the king, but because the right of succession lodged in the *tawananna*. The office was hereditary, so that the *tawananna*'s daughter, who inherited her office, inherited as important a position of power as did her brother. In Babylonia the high priestess of the Moon-god was generally the sister or daughter of the reigning king. This kind of brother-sister marriages were common in matrilineal societies in the Ancient Near and Middle East, for instance in Egypt, Mesopotamia, Hatti, Elam.¹⁸⁸

Still in the Middle Bronze Age (about 1800 - 1551 BCE) great goddesses were dominant in the official cult of theocratic city states. But in the Late Bronze Age (about 1550 - 1250/1150 BCE) radical changes took

188 Hinz, Walther, Persia, c. 2400-1800 B. C. in *The Cambridge Ancient History*, Early History of the Middle East, Volume I, Part 2, edited by I. E. S. Edwards, C. J. Gadd, N. G. L. Hammond, Cambridge, 1971, pp. 662-673; Koschaker, Paul, Fratriarchat, Hausgemeinschaft und Mutterrecht in Keilschriftrechten in *Zeitschrift für Assyriologie und Vorderasiatische Archäologie*, Band XLI (1933), pp. 80-89; Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 154-159; Buren, van, E. Douglas, 'The Sacred Marriage Rite in Early Times in Mesopotamia', pp. 1-72 in *Orientalia* (1944), Roma, pp. 64-65; Stone, Merlin, *When God was a Woman*, A Harvest / HBJ Book, Harcourt Brace Jovanovich, New York, 1976, pp. 10-14, 26-28, 31-33, 36-40, 45-47, 51-52, 56-61, 129, 151, 155-156, 161, 167, 179, 181, 216, 221.

place both in religion, politics and economics in the Ancient Near and Middle East. Wars, conquests and new Indoeuropean invaders brought with them new gods like male warrior gods Baal and Rešep and Marduk. They replaced the great naked goddesses in the official cult. Baal, Rešep and Marduk were storm gods who fought against the Serpent goddess or the dragon who lived in the sea or in the darkness and killed her. These fights between gods and nations were expressed in the myths of different nations. New conquerers brought not only new male gods with them but established a patriarchal governing system both in the society and family. The conquest of Canaan by the Israelites and their storm and thunder god Yahweh belongs to this period of upheavels in the Ancient Near East.¹⁸⁹

The development of strong kingships and of archaic states brings changes in religious beliefs and symbols. First the kings were subordinated to the high priestess/queen who lived in the temple because she was the wife of the main god of the theocratic city state and the incarnation of Goddess. She had the political and economic power in her hands. The temples were the religious, political and economic centers of the theocratic city states. Her earthly husband became the king only through the *Sacred Marriage Rite* by receiving his divinity from his wife, the high priestess/queen. Later the kings who were strong military chieftains obtained more and more power and began to dominate the temples and appropriated their

189 Keel, Othmar - Uehlinger, Christoph, *Göttinnen, Götter und Gottessymbole, Neue Erkenntnisse zur Religionsgeschichte Kanaans und Israels Aufgrund Bislang Unerschlossener Ikonographischer Quellen*, Herder, Freiburg, 1992, pp. 68-72, 108-122.

wealth to themselves and built kings' palaces for themselves. The observable pattern is: first, the demotion of the Mother-Goddess figure and the ascendance and later dominance of her male consort or son; then his merging with a storm-god into a male Creator-God, who heads the pantheon of gods and goddesses. Wherever such changes occur, the power of creation and of fertility is transferred from the Goddess to the God. Sometime beginning in the third millennium BCE the figure of the Mother-Goddess is replaced from the head of the pantheon of gods. She gives way to a male god, usually the god of wind and air or the god of storm and thunder, who more and more, as time progresses, comes to resemble an earthly king of the new kind. The Mother-Goddess not only loses her supremacy but generally becomes domesticated and transformed into the supreme god's wife.¹⁹⁰ In the case of the Hebrew God Yahweh all foreign gods and goddesses were degraded into his servants, the angels, and so he became the only God for Israelites. But in the popular belief the cult of the Canaanite Goddess Asherah coexisted for centuries with the cult of Yahweh. Israelite prophets and theologians had to fight against her *Sacred Marriage Rites* at Canaanite temples where Hebrew people participated in sexual cultic activities.

The stories of the patriarchs in Genesis offer some indications of a transition from matrilineal and matrilineal to patrilineal and patrilineal family organization in some of the Israelite tribes. For instance Jacob's seven years of service to Laban for each of his daughters would conform to the practice of matrilineal marriage. In the

Biblical narrative, matrilineal marriage is called "beena" marriage. It allowed the woman greater autonomy and gave her the right to divorce, which patrilineal marriage, known as "ba'al" marriage, abrogated. The predominant family structure in the Biblical narratives is the patriarchal family. The most important aspect of Patriarchy is that it strictly regulates women's sexuality. The father of the family controls his daughters' sexuality, after that the wife must show absolute fidelity toward her husband and if she becomes a widow her sons control her sexuality. Men on the other hand enjoyed complete sexual freedom within and outside of marriage. Acceptance of monotheism, circumcision, and observance of God's laws as given to Moses are the obligations of the chosen people and will mark them off from their neighbors. But their cohesion and purity must be guaranteed by male circumcision and strict female virginity before marriage. Sexual control which assures the dominance of the father is elevated not merely to a human social arrangement incorporated into man-made law but is presented as the will of God expressed in His covenant with the men of Israel. Israelites replaced matrilineal descent with patrilineal descent and, in order to guarantee paternal authority, demanded female virginity before marriage and absolute fidelity of the wife in marriage.¹⁹¹ Israelite women who worshipped Goddess Asherah and participated in her *Sacred Marriage Rites* at Canaanite temples had sexual relationships with men who came to the Goddess' temple. If the Israelite women became pregnant from these sexual encounters the paternity of children was unclear and they adopted matrilineal descent right.

190 Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 145, 149.

191 Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 186, 193.

This could not be accepted by Israelite prophets and they denounced this practice as a sin against Yahweh.

5.2. The Fall Story

Rev. Moon takes as his premise the Fall of Adam and Eve in the Garden of Eden. Therefore all people as their descendants are fallen and need salvation from sin through the Messiah or the True Parents of humankind. The Messiah must cut them off from their satanic blood lineage and engraft them into the blood lineage of God.

Rev. Moon's Fall interpretation is based on the Fall story of Jahwist source in Gen. 6:1-4 and he adopted this interpretation from his Messiah predecessors in Korea from the 1920s, 1930s and 1940s. They, on the other hand, had adopted their Fall interpretation from the Jewish pseudographic literature from the 3rd to the 1st century BCE. *The Divine Principle* interprets the Fall story in Genesis 3 in a similar way as the Jewish pseudographic literature does for Genesis 6:1-4.¹⁹²

Satan was a fallen archangel Lucifer who seduced Eve to have a spiritual sexual union with him. This was a spiritual fall. Afterwards Eve seduced Adam to have a physical sexual relationship with her and so a physical sexual fall took place. Adam and Eve became one blood lineage with Satan and he could rule the world through Adam and Eve and their descendants. Satan became the father of humankind. It became necessary for God

192 *Exposition of The Divine Principle*, The Holy Spirit Association For The Unification Of World Christianity, Second Printing, New York, 1998, pp. 53-78.

to send the Messiah to save fallen humankind. Satan is a Hebrew word and it means 'adversary'. The historic origin of angels lies in the foreign gods of neighboring countries around the Israelite nation. The Hebrew God Yahweh was worshipped only in Israel and neighboring countries had their own gods and goddesses who were 'adversaries' of Yahweh or 'Satans'. For instance Beelzebul, the name of the devil, used in the Gospels, comes from the name of the god of Ekron, Baalzebul (II Kings 1). So foreign gods or mortals who were enemies of Yahweh and the Israelites became Satans. The Israelite prophets and theologians tried to reduce the power of these "pagan" gods or 'Satans' and lowered them into the status of servants of God or 'angels'. The Fall story in Gen. 6:1-4 traces the sinfulness of the world into the descent of the 'sons of God'. The object of the sons of God in coming to earth was to possess themselves of human wives. The offspring of such sexual unions were giants. The legend of the descent of fallen angels the 'Watchers' rather than the Paradise story of Genesis 3, was the earliest basis for popular Jewish speculation as to the origin of the general sinfulness of the world. The *Elohim* legend of Gen. 6 at first served this purpose afterwards fulfilled by the Paradise story of Genesis 3.¹⁹³

Rev. Moon's interpretation of the Fall of human ancestors is the exact description of the *Sacred Marriage Rite* in the Ancient Near East, Middle East, the Aegean, Egypt and India. The high priestess/queen (Eve) has a spiritual sexual union with God and becomes one with him and a divinity in flesh. After this spiritual marriage

193 See more details in chapter 3.1. *Engrafting of Sun Myung Moon into the Blood Lineage of God.*

with God she unites with the king (Adam) in a physical sexual union and he receives his divinity from her. The only difference is that Rev. Moon interprets that the high priestess/queen (Eve) and the king (Adam) united sexually with Satan, a foreign god who was an adversary of Yahweh, the Hebrew God. Rev. Moon himself participated in the *hieros gamos* or the *Sacred Marriage Rite* with Ms. Pak Wol-yong in Pyongyang, North Korea, in 1946. Ms. Pak had spiritual sex with Jehovah (Yahweh) and got a new spiritual body *yongch'e* from him and became a divinity in flesh. After her spiritual marriage with Jehovah she had sex with her husband and male followers including Sun Myung Moon and transferred a new spiritual body to them and transformed them into divinities. Rev. Moon passed on further this new spiritual body to his female followers, the "Marys", who gave it to other male followers. So Rev. Moon and his male and female disciples practiced the *Sacred Marriage Rites* in Unification Church centers in Korea. Apparently Rev. Moon does not consider his participation in the *Sacred Marriage Rite* with Ms. Pak Wol-yong and with his female disciples as the Fall because Ms. Pak united sexually with Jehovah (Yahweh) who was the "right" God and not a foreign god or Satan. On the other hand, it must be taken into account, that the Hebrew god Yahweh did not even exist during the many millennia of the Bronze Age when the *Sacred Marriage Rites* were prevalent in human history.

The Hebrews conquered the land of Canaan at the beginning of the Iron Age, about 1250 BCE. There the Hebrews came into contact with Canaanites who practiced *Sacred Marriage Rites* at their temples. The nomadic Hebrews took over the practice of the *Sacred Marriage*

Rite from their urbanized Canaanite neighbors. Also the Israelite king was invited to share the couch of the Goddess and so these Palestinian shrines were equipped with 'beds of love' for the priestesses and their lovers who assumed the same role as the Babylonian king and queen in the dramatization of the *Sacred Marriage*. The Deuteronomic Law in the south endeavoured to suppress both male and female hierodouloi but it was unsuccessful. As in the case of other aspects of the Goddess cult, the practice was too deeply laid in the Palestinian cultus to be eradicated by prophetic denunciation and Deuteronomic legislation. The sacred prostitution persisted in Israel until after the Exile.¹⁹⁴

The Hebrews were patriarchal in their societal order and worshipped one male God, Yahweh. The Canaanite matrilineal society and their religion was a major threat to newcomers to the country. The Hebrew prophets and theologians launched a strong attack against the Canaanite religion and their *Sacred Marriage Rites*. As a part of their political and theological attack against the Canaanite religion, matriliney¹⁹⁵ and the independent female sexuality a fall account in Genesis 3 was authored

194 James, E.O., *The Cult of the Mother Goddess, An Archaeological and Documentary Study*, Jarrold and Sons Limited Norwich, Thames and Hudson, London, 1959, pp. 78-83; Kramer, Samuel Noah, *The Sacred Marriage Rite, Aspects of Faith, Myth, and Ritual in Ancient Sumer*, Indiana University Press, Bloomington, 1969, pp. 89-93, 132-133.

195 See more about matriliney in Israel: Speiser, E. A., *The Wife-Sister Motif in the Patriarchal Narratives in Biblical and Other Studies, Studies and Texts*, Volume I, Edited by Alexander Altmann, Philip W. Lown Institute of Advanced Judaic Studies, Brandeis University, Harvard University Press, Cambridge, Massachusetts, 1963, pp. 15-28; Plautz, Werner, *Zur Frage des Mutterrechts im alten Testament in Zeitschrift für die alttestamentliche Wissenschaft*, Volume 74, 1962, pp. 9-30.

by a Jahwist theologian. This fall account wanted to make clear to Hebrew people that participating in the *Sacred Marriage Rites* at Canaanite temples was against the will of Yahweh and brought a divine punishment upon people. In Canaanite *Sacred Marriage Rites* an important role was played by sexual relations outside of marriage. In Canaanite sexual rites the benign serpent goddess teaches people the divine powers inherent in the ritual exercise of sex and shows how to make use of them for ruling the cosmos. Even in Israel these ideas were well-known and the struggle to uproot them was long and difficult. The serpent in the fall account symbolized the Great Goddess Asherah. The serpent was used for many thousand years in the Ancient Near and Middle East, the Aegean and India to represent the Great Goddess in iconography. In Egypt the symbol for the great goddesses was so often the serpent that even the word 'goddess' was written with a hieroglyphic sign of the serpent. In the story of the Fall, woman and, more specifically, female sexuality became the symbol of human weakness and the source of evil.¹⁹⁶

196 Soggin, J. Alberto, 'The Fall of Man in the Third Chapter of Genesis', pp. 88-111 in *Old Testament and Oriental Studies*, BibOr 29, Biblical Institute Press, Rome, 1975, pp. 96-111; Jaroš, Karl, 'Die Motive der Heiligen Bäume und der Schlange in Gen 2-3', pp. 204-215 in *Zeitschrift für die alttestamentliche Wissenschaft*, Vol. 92, 1980, pp. 213-215; Wallace, Howard N., *The Eden Narrative*, Harvard Semitic Monographs edited by Frank Moore Cross, Number 32, Scholars Press, Atlanta, Georgia, 1985, pp. 155-158, 161-172; Olyan, Saul M., *Asherah and the Cult of Yahweh in Israel*, The Society of Biblical Literature, Monograph Series, Adela Yarbro Collins, Editor, P. Kyle McCarter, Jr., Associate Editor, Number 34, Scholars Press, Atlanta, Georgia, 1988, pp. 70-74; Budge, E. A. Wallis, Sir, *Egyptian Language, Easy Lessons in Egyptian Hieroglyphics with Sign List*, Routledge, London, Reprinted in 1989, pp. 68-69; Lerner, Gerda, *The Creation of Patriarchy*, Oxford University Press, New York, Oxford, 1986, pp. 198, 201; Stone, Merlin, *When God was a Woman*, A

In the previous chapter I have dealt with *The Holy Wine Ceremony* and *The Three Day Ceremony* of the Unification Church. In the light of the *Sacred Marriage Rite* or *hieros gamos* of the Goddess worshipping matrilineal societies it is clear that the *The Holy Wine Ceremony* represents the symbolic reenactment of the ancient *Sacred Marriage Rite*. In the shamanistic Korean society it was called *yongch'e* or *pigarum* ceremony.

The Three Day Ceremony on the other hand is the symbolic reenactment of the patriarchal takeover of the female which took place already in the Late Bronze Age. Patriarchal societies have existed already for about three thousand years. The essential point to understand about Patriarchy is that the dominant male completely controls the female sexuality both in the family and the society. *The Three Day Ceremony* of the Unification Church tries to continue the patriarchal age further into the future times.¹⁹⁷

The gender role system of the Unification Church is patriarchal. The men are the subjects, the do-ers, the

Harvest / HBJ Book, Harcourt Brace Jovanovich, New York, 1976, pp. 91, 96-97, 197-214, 217, 220-223. See more about the serpent symbolism in the Old Testament: Nevalainen, Kirsti, *Kuinka hyvästä tuli paha? Myyttisen käärmien uskonnonhistoriaa*, Eksegetiikan pro gradu -tutkielma, Joensuun yliopisto, Ortodoksisen teologian laitos, elokuu 1997.

197 Moon, Sun Myung, *The Parents of Heaven and Earth and the Family of Absolute Unity*, Belvedere International Training Center, Translator Peter Kim, August 4, 1996: ... *Who stands in the position of subject between husband and wife? (Husband.) American women have the tendency to consider that women are in the subject position... Does woman contain the seed of life? (No.) Absolutely not. Then if you desire to receive the seed of life you have to become an absolute object. In order to qualify as an absolute object you need to demonstrate absolute faith, love and obedience to your subject...* <http://www.tparents.org/Moon-Talks/SunMyungMoon96/SM960804.htm>

creators and sustainers of the Unification Church culture, and of its worldview. Women, on the other hand, are objects. They are primarily seen as mothers and emotional caretakers of their families. This rigid dichotomy between the sexes began in the Garden of Eden. Before the Fall humanity was properly ordered. But this divinely approved ordering, however, was ruptured in the Fall. Eve, instead of submitting to the dominion of Adam, dominated him. Thus she left her proper position as object. The history of restoration, as understood by the Unification Church, necessitates the healing of the most fundamental human social relationship, that of the female and male bond. Only when Unification Church gender arrangements have been perfected according to the original standards, will it be possible to begin to restore the family, nation, world and cosmos to God's original will.¹⁹⁸

198 Lowney, Kathleen S., *Passport to Heaven, Gender Roles in the Unification Church*, Garland Publishing, Inc., New York, London, 1992, pp. 183-184.



6. CONCLUSIONS

The main purpose of the Unification Church is to incarnate God and Goddess in human beings, in males and females. Shamanism has the same purpose. God is not transcendent but immanent. Gods, goddesses and spirits are speaking through their mediums, the shamans and shamanesses and take their abode permanently in their bodies. A shaman or shamaness has a spiritual wedding with God or Goddess, called the *Naerim kut* or *Gangsin kut* ritual. In the same line Ms. Pak Wol-yong in Pyongyang was possessed by Jehovah (Yahweh) and claimed to be his wife. She had a spiritual sexual union with God and God took his abode in her body. This process transformed her into a divine being. She wanted to transfer her divinity to her husband and to her followers and for that purpose she had ritual sex, the *yongch'e* or *pigarum* ceremony with her husband and male followers, including Sun Myung Moon. Afterwards

Sun Myung Moon transferred a new spiritual body or new blood to his female disciples who in turn acted as "Marys" to male followers and had a sexual ritual with them. It was believed by Korean messianic groups that through the *yongch'e* or *pigarum* ceremonies all humankind could be united with God and Goddess and have new blood which was not contaminated by Satan. The Unification Church practiced this ceremony until 1962 when *The Holy Wine Ceremony* and *The Three Day Ceremony* replaced the original *yongch'e* or *pigarum* ceremony. *The Holy Wine Ceremony* imitates the original *yongch'e* or *pigarum* ceremony which took place between Ms. Pak Wol-yong and Sun Myung Moon in Pyongyang in June 1946. This original *yongch'e* or *pigarum* ceremony is symbolically reenacted in *The Holy Wine Ceremony*.

Rev. Moon tried to accomplish a patriarchal *coup d'état* in his relationship with Ms. Pak in mid 1947 but he did not succeed in this attempt. Ms. Pak refused to become subordinated to Sun Myung Moon. After beginning his own independent ministry in summer 1947 Rev. Moon established a patriarchal order in his church. The women had no power in it and were completely subordinated to their husbands and male leaders. This patriarchal order is manifested in a very concrete form in the *Three Day Ceremony* when the husband restores his position as the head of the family. Most leaders of the Unification Church are men.

The *Sacred Marriage Rite* in the ancient Near East is the exact equivalent of the *yongch'e* or *pigarum* ceremony of Korean messianic groups. The queen of the theocratic city state acts at the same time as a high

priestess of God who is usually the main male deity of the city state. The queen has a spiritual sexual union with God in the temple tower and is married to God. She becomes the incarnation of the Goddess. She is the dominant partner in her relationship with the king of the city state. In a physical sexual union, the *Sacred Marriage Rite*, she transfers her divinity to her husband, the king. The queen and king of the theocratic city state have the legitimacy to rule over the country and its people only when they have gone through the *Sacred Marriage Rite* and have become divinities in flesh. They are worshipped by people as a god and goddess and temples are built for them.

The Unification Church believes that the Kingdom of God on Earth can be established only when the whole humankind has a new spiritual body or new blood through the *yongch'e* or *pigarum* ceremony, after 1962 through *The Holy Wine Ceremony* and *The Three Day Ceremony*. Through these ceremonies fallen people are cut off from their satanic blood lineage and become directly engrafted into God and the True Parents. So God would have a physical progeny on earth and a perfect society would be born. That was and still is the main purpose of the Unification Church or the Family Federation for World Peace and Unification.



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