

## SPIRITUAL EXPERIENCE AT KOREAN MOUNTAIN KYERYONGSAN

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### **Abstract:-**

*The fundamental structure of the spiritual world and consciousness of the humanity are unknown to human beings. Except for teachings of Jesus Christ, Buddha, Kim Hang and other saints of the major world religions, to my knowledge, no accepted theory is yet established. There have been countless conflicts, arguments and even prosecutions and wars in the history of mankind due to discrepancies in opinions and interpretations regarding the truth among religions and science. For the ultimate purpose of seeking the truth, the author attempted in this study to find the structure of the invisible, unknown spiritual world, and further to possibly glimpse beyond the physical world. The author had unusual and exceptional psychic and spiritual experiences since my childhood and young age. In this study, I would like to describe my experiences and to share with readers my valid valuable real experiences.*

**Keywords:-** The Creator God, Jesus Christ, Confucius, Kim Hang, Chung Mong Ju, Maitreya Buddha, Spiritual World, Korea, Gautama Buddha. Medium

## 1. INTRODUCTION

The fundamental structure of the spiritual world and consciousness of the humanity are unknown to human beings. Except for teachings of Jesus Christ, Buddha, Kim Hang and other saints of the major world religions, to my knowledge, no accepted theory is yet established. There have been countless conflicts, arguments and even prosecutions and wars in the history of mankind due to discrepancies in opinions and interpretations regarding the truth among religions and science. Consequently, physicists, philosophers, biologists, medical scientists, psychologists, theologians and other scholars have been investigating to find the truth in the structure of the spiritual world and consciousness (mind) of the humanity. The author had unusual and exceptional psychic and spiritual experiences since my childhood and young age. I came to know existence of spiritual world of spirit entities through a medium.

She gave a message of my illness to my parents before my father received a long-distance call, from my cousin who was away from my home, informing my illness.

I had two precognitive dreams during the World War II and the Korean War. I had another special psychic spiritual experience at Korean mountain Kyeryongsan at my young age. The above undoubted experiences really convinced me throughout my life that there are two worlds, one, the physical world and one, the spiritual world that coexist. In this study, I would like to report my special experiences to the academic world and to share with readers the information on existence of valuable, valid phenomena.

### (1). My First Personal Psychic Spiritual Experience in My Childhood

I left my parents and my hometown, Pohang, for the first time in order to attend Kyungbuk Middle School at Taegu, about fifty miles away. One spring day when I was in seventh grade, I suddenly developed high fever, headache, shortness of breath, and malaise. I was lying in a boarding house room away from school. My consciousness got vague and confused. My cousin happened to visit and found me very sick with high fever. He called a doctor for a patient home visit. The doctor made a diagnosis of acute pleurisy with fluid in the chest. He aspirated a few milliliter of pleural fluid with a syringe.

My cousin told the doctor that my father, Hwa Kee Chung, was a doctor practicing in my home town, Pohang. He placed a long-distance call to my father, informing him of my severe illness of acute pleurisy with fluid in the chest. My father told him, "I already know that Sung Jang is suffering pleurisy with fluid in the chest. Bring him immediately by taxi."

I returned home to Pohang after about two hours in a taxi. I recall that an old lady who was a close friend of my mother often visited our home in my middle-school and high-school days. She was a medium who could communicate with a spirit know to her. The medium had visited my parents that day, before my father got a long-distance call from my cousin. She told my parents, "Sung Jang in Taegu is suffering an illness, with fluid in the chest." My parents were shocked to hear the message from the spirit through the medium. They became worried and anxious. The medium left our home after giving her message. Soon after she left our home, the longdistance call reached my parents.

My father confirmed the diagnosis of acute exudative pleurisy by physical examination. He decided to have me withdraw from school temporarily and to treat me himself at home.

The next day, my father examined me and aspirated about one liter of straw-colored pleural fluid with a special large syringe. I took daily medical treatments with oral drugs, intravenous medication, and absolute bed rest.

A few days passed, and by physical examination, my father found that chest fluid had accumulated again. Our family discussed it and wished that it would be better to treat my pleurisy with medication, without repeat aspiration of chest fluid by using a large thick needle. My parents felt that a repeat aspiration would be a painful procedure for me.

My mother asked the spirit a question in a session when the lady medium visited that day. She said, "Sung Jang has a large amount of accumulated fluid in his chest again. What can we do? We wish to continue the current treatment without any more aspiration, if possible."

Immediately, the spirit spoke using the medium's voice and answered, "if you feel it is pitiful to do a repeat aspiration of the chest fluid, leave him without it. Do not worry." My father listened to the spirit message and told us that he has made up his mind not to perform a repeat aspiration of the chest fluid, but instead to wait and observe me.

The following day my father re-examined by auscultation and percussion. He was really astounded to find that the large amount of accumulated chest fluid was completely gone! There was no need of a repeat aspiration. Furthermore, I did not need to undergo another thoracentesis until my complete recovery from pleurisy.

I would like to propose the following things:

- (1) 1. An advanced spirit can make a diagnosis in the physical body of human being.
- (1) 2. A spirit entity can transmit findings or information through a medium's voice to us living in the physical world.
- (1) 3. An advanced spirit can perform medical treatments on patients, like the deceased German doctor's spirit, Dr. Fritz, cured thousands of patients' illness using the medium Arigo, a Brazilian peasant, as a vehicle (John G. Fuller (2008), *Arigo: Surgeon of the Rusty Knife* ).

My personal first psychic experience in my childhood convinced me throughout my life that a spiritual world is coexisting with our physical world and spirit entities who can communicate and help us, human beings.

### (2). A Precognitive Dream in Prison during the World War II

The author had unusual but valid precognitive dreams during the World War II and the Korean War that saved not only the author but also other people (Chung 2009; 2012). The author's personal experiences could have important scientific and philosophical implications. In 1944 during the World War II, Korea was under the suppressive colonial Japanese government when I was a medical student. I joined an underground organization, the Korean Race Liberating Hyeopdong

Party for Korea's independence movement. The movement was detected by the police in December 1944. I was imprisoned after interrogation and inhumane torture in the Seodaemun Prison in Seoul in January 1945.

There was a typhus epidemic, infecting many prisoners. I heard that quite a number of patients died of typhus. I was one of the patients and placed in an isolation room without any treatment.

I suffered high fever, headache, and loss of hearing and vague consciousness. I eventually recovered from typhus fever and was transferred to a general prison cell.

One night in June 1945, I had an unusual dream. An old man wearing a gray Korean coat suddenly appeared in front of me. I fell to the ground face down and asked him, "When shall I be released from prison?"

He answered instantly, "**The date is the thirty first**". Then, the old man disappeared, and at the same time I woke up from the dream. I believed that I had experienced a precognitive dream of a revelation from heaven. I began to wait for the thirty-first day of next month July.

I whispered my dream to my Korean roommate who was a member of the Hyeopdong Party. After this event, days passed, and there was no special events or news with regard to my legal case. Eventually the thirty-first day of July came. I was suddenly ordered to appear in the court. I met the Japanese prosecutor, Ei Kurokawa, who handled the Hyeopdong Party case.

He said to me, "For the last month, when I came home after finishing my daily work, your name suddenly came across my mind. I have kept thinking of you. I have been led to reconsider your case of the independence movement. I do not understand why I kept thinking about you every evening." He continued, "I have made up my mind today. There have been no cases in the past in which the accused detainees involved in any underground independence movement with suspected offenses against the security laws like you students who joined the student organization of the independence movement, were all released. I have taken legal action so that all the other students except you have already been released from prison on probation. I had intended that only you among the students involved in the illegal independence movement should be continuously incarcerated and prosecuted in the upcoming trial."

He said, "However, although there have been no similar cases in the history of the prosecutor's office, I have made up my mind today, after one month of unusually difficult deliberation. I'm going to release you from prison today."

It was incredible that I was actually released from the Seodemun Prison the night of July 31, 1945.

Was it a coincidence? It was an experience beyond my comprehension. Since then, I have come to absolutely believe that the dream in June 1945 was a revelation from heaven. Two weeks later on August 15, 1945, Korea was liberated from the thirty-five-years Japanese colonial rule forever, following Japanese surrender to the Allied Forces (Chung 2009).

### **(3). Precognitive Dream in North Korea during the Korean War**

On June 25, 1950, the Republic of Korea (ROK) was suddenly invaded by North Korean enemy forces. ROK forces and the government were forced to retreat south by the advancing, ruthless North Korean forces (Gruenberg 1959). Many Seoul citizens lost opportunities to flee Seoul.

After the UN Security Council unanimously passed a resolution to denounce the lawless aggression of North Korea and to provide military aid to South Korea, the US-led United Nations forces came to South Korea to block the advance of the North Korean forces and to save the Republic of Korea.

#### **1.3.1. Forced Transportation to the North and Experiences in the Early Part of the Korean War in North Korea**

I lost a good chance to take refuge to the south. I was one of hundreds of South Korean physicians forcefully transported from South Korea to North Korea. My group of six South Korean physicians was sent to Hamhung, North Korea and ordered to treat patients at the Hamhung Provincial Hospital.

Air raids involving machine-gun strafing by US fighter planes and by scores of US B-29 bombers were daily getting severe. Each time when siren signals of air raid ceased, hospital relief teams were dispatched to the bombed areas to rescue wounded civilians.

#### **1.3.2. Revelation in a Dream, Escape from North Korea, and Return to South Korea**

One night in September 1950, I had an unusual dream. I saw a wall calendar with a black printed number of the date in the middle of white paper. The number was a crystal-clear **13**. That seemed to indicate that the date of the coming thirteenth day of October would be an especially important and critical day. The calendar disappeared, and I saw a night scene. In the darkness of night, I was walking in one direction with other people in a line.

I looked around both sides of the road. There was a flowing river on the left side, and a mountain on the right side. While walking, I told a nearby nurse, "If we pass the thirteenth day tonight, we will survive and have good days ahead. Let's be patient. We have hope".

The nurse who walked beside me appeared glad to hear me say it. After talking to the nurse, I woke up. I felt that the thirteenth day would be the coming October 13. I awaited especially the thirteenth day of the next month, October. I believed that if I pass October 13 without any difficult events, I would have good days thereafter. Next morning, I actually told my dream to my South Korean physician colleagues.

The great historical battle at Inchon Harbor involving landing by UN and South Korean forces on September 15, 1950, recapture of the capital, Seoul, crossing the 38<sup>th</sup> parallel on October 9, and the northward advance of UN and South Korean forces, totally changed the situation of the war in the Korean peninsula (Gruenberg 1959).

One day a North Korean nurse confided me that she was listening to South Korean radio news secretly every night. She said, "According to the radio news, UN and ROK forces have advanced to Wonsan. They will be near Hamhung in a few days." What she said was startling news to me. The day she confided this to me was probably October 11, 1950.

The community was lacquerblack dark with the complete control of lighting at night. I opened a window of the classroom (in daytime it was used as an outpatient clinic) to see the night scene of nature outside. I could see black-looking mountains under the starlit sky. As I recognized daily changes in situation on the battlefield on the basis of the secret information, I began to feel strongly a strange wonder and joy because my dream appeared to be becoming a reality in terms of the date and the war situation. The thought crossed my mind that we might see a true phase of the universe that would transcend the specific time phases of the past, present and future when the great mind behind the far, dark-appearing mountains of nature would fuse into one mind with the little, clear minds residing within our human small bodies. On the night of October 12, I opened the window of the classroom as before. I saw the dark night scene of nature outside. I felt especially that night a very close and dear feeling for the far, black mountains. I realized that the special dream was transforming into a reality. I felt my heart beating strongly. Immeasurable joy mixed with wonder was springing in my bosom. I began to believe strongly in heaven's grace and help.

The next day was finally October 13, the day I had been waiting for. An unexpected event took place. The entire staff of the Hamhung Provincial Hospital gathered at the hospital campus that evening to prepare to retreat north, following the order of the communist agent. Scores of North and South Korean doctors, nurses and non-medical staff members then started to retreat north on foot in a formation of lines, leaving the hospital and Hamhung City in the darkness of night. I got out of Hamhung City for the first time. All of the hospital personnel were walking in lines on a dark road leading north. I looked around at the surrounding natural scene while I walked. The Sungchun River was on my left side, and mountains were on my right side. It was an amazing event. The night scene and the date exactly matched the landscape and the number thirteen on the wall calendar in my dream a few weeks earlier. The coincidence of the dream and the reality was unbelievably extraordinary, and it convinced me that the special dream was a precognitive dream and a revelation from heaven.

I spoke to a nurse who was walking beside me, as I had done in my dream, I said, "Hello. If we pass the thirteenth day tonight, we will be free. Let's be patient. We will have good days from tomorrow." The nurse was glad to hear me say it. I did not tell her about my dream. I just talked similarly in reality as I had done in my dream. I felt inexpressible joy and hope while I was walking. We reached the playground of an elementary school in a village in the north around midnight, after walking scores of miles. We were told to take a temporary rest there. At that time, we six South Korean physicians determined to take advantage of this opportunity to flee toward the south. We promised that each person would go back to Hamhung and gather at Dr. Myung Hak Kim's hospital in the city. We left separately in groups of two. My partner and I began to walk toward the south along ridges between rice fields in the dark night. We had to avoid any villages. We found another group of two South Korean physicians. They joined us, and we continued our forced march. The sun rose in the morning. We were able to pass uneventfully a police branch office in a village. We encountered apparent refugees heading south. Getting close to them, they turned out to be two South Korean physicians, one North Korean physician, several North Korean nurses of the Hamhung Provincial Hospital, and one North Korean army officer wearing hospital inpatient clothes who was a patient at the same hospital. They joined us, making a total of eleven or twelve people. We all continued to walk south. Littering both sides of the road were numerous dead bodies of North Korean soldiers and civilians killed in the war. The scene of carnage was terrible on October 14, 1950.

Countless retreating North Korean foot soldiers in formation, straggling soldiers, and civilian refugees were on the road, heading north. Among the crowd of people, ours was the only one group — making its way to the south, in the opposite direction.

We saw North Korean troops stationed at a location far ahead of us. A guard with a bayonetfixed rifle was standing on the road in front of the troops. The area that we had to pass looked fierce and brutal. We moved toward the last front line of the Korean War that our group had to pass through.

I asked my senior physician to go in front of our group. He declined and advised me to go ahead of us. No one wanted to go in front, leading us.

I thought to myself about this difficult situation. When I recalled the special dream of revelation that I had dreamed in the previous month, and the fact that I had acted in reality similarly to my actions in the dream, joy, faith, and courage spontaneously arose and filled my heart. I would not die here because heaven was helping me. There would surely some job that I would be obliged to perform in the future. I had unshakable faith and peace of mind to go ahead of us for the sake of our group.

Alone, I went close to the North Korean rifleman. The guard questioned me as expected. "Comrade, where are you going?"

The following words came out smoothly and uninterrupted from my mouth, without my thinking in advance, "Yes, I am a physician working at the Hamhung Provincial Hospital. Those people over there are physicians and nurses working together at the same hospital. Here is my I.D. card."

After showing my I.D. card, I continued to speak. "As a matter of fact, all of the hospital staff members evacuated the hospital yesterday and retreated north. There is some medical equipment and supplies left at the hospital. We are going back and will bring them with us." I answered with a calm attitude. The guard stared at my face. He appeared to trust my answer and attitude. He allowed me and all of my group to pass the guard line uneventfully. I had no doubt of heaven's help when I got the guard's permission. We all safely passed the most dangerous front line.

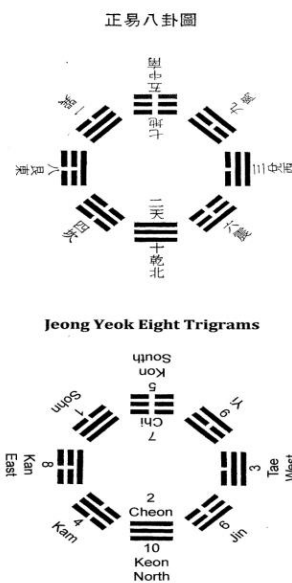
On October 15, we visited Dr. Myung Hak Kim's hospital in the city and spent several days. We went to Wonsan Harbor by a ROK army truck where our group of South Korean physician refugees boarded the US Navy LST ship. We finally arrived at Pusan Harbor of South Korea. Our six Korean physicians followed the dream with faith and could safely return from North Korea, an autocratic communist country to South Korea, a free democratic country, passing the frontline

of the war. The dream helped not only me but also other people in the war (Chung 2009). I could thereafter serve as a Republic Korea Air Force medical officer for my country in the Korean War.

The above special predictive dreams that are verified as true seems to strongly suggest the work of the author's inner self and further to reveal a possible glimpse into an unknown, timeless and nonlocal consciousness world of reality, i.e. the invisible spiritual world (Chung 2009). In the history of the United States, one of the great presidents, Abraham Lincoln had dreams of his death 13 days before he was assassinated (Joseph, 2001, 2011). According to Joseph, certain cognitive capacities are well developed in just a few people.

There are numerous reports of individuals who claim to have cognitive dreams of future events that took place (Joseph, 2011a. Cindi Welch (2003) describes in her book that time frames beyond twenty-four hours of the dreams are unreliable.. There seems to be no articles of cases of precognitive dreams in the literature except for Jucelino Nobrega da Luz, Brazilian Dream Prophet (Yamagawa, 2008).

Subhash Kak, Regents Professor at Oklahoma State University, wrote in his letter to the author (June 2, 2014) after reading the author's article, "Self and Consciousness: Mind and Mater" (Chung, 2014a) that the author's personal account constitutes a compelling story.



**Figure 1. Diagram of the Jeong Yeok Eight Trigrams. The upper diagram is the original diagram and The lower diagram is a translated diagram (see text).**

The Book of Right Change, Jeong Yeok 正易, was written by Kim Hang in 1885 who was a great Korean scholar and a master of Confucianism, Buddhism and Taoism. He saw the truth of the universe at the age of fifty-four years after his utmost effort of study and meditation for eighteen years. He foresaw the coming new age and the new world. Confucius appeared in his vision and called Kim Hang "Il Bu" (translated "One Man") and said - "You have accomplished what I intended but did not finish. It is a great thing!". Kim Hang is said to complete Confucianism teachings, the I Ching, the oldest Chinese philosophy book. Kim Hang, Il Bu admired Confucius as our teacher of ten thousand generations.

### 2.1. Confucianism and Confucian Philosophy (Chung, 2009)

The author of "Seeking a New World: A New Philosophy of Confucius and Kim Hang" (Chung, 2009), wrote commentaries to the Book of Right Change in his book. This book will be the first English version of the Book of Right Change that was originally published in Korea. The Jeong Yeok and the I Ching represent Confucianism and Confucian philosophy.

The Creator God created all things of Heaven and Earth. Kim Hang described the Word of God spoken to him in his book, Jeong Yeok:

"Heaven and Earth say, so Il Bu dares to say. Heaven and Earth say that Il Bu should say. Il Bu says what Heaven and Earth say".

Kim Hang said and wrote the Word of the Creator God spoken to him in his book Jeong Yeok 正易 (Kim, 1885; Yi, 1992; Chung, 2010).

## 2.2. Christianity

In the Bible, Jesus said- “If a man loveth me, he will keep my words: and my Father will love him and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine but the Father’s which sent me (John 14:23-24). “the words that I speak unto you, they are spirit, and they are life” (John 6:63). “Heaven and Earth will pass away, but my words will never pass away” (Mathew 24:35, Luke, 21:33).

The Creator God created all things of the heaven and the earth with his Word (John 1:1-5; Genesis 1:1-5).

Jesus spoke to his disciples what Father, the Creator God told him. His disciples later wrote Jesus’ words in the Bible that were the Father’s Word.

There is a fundamental agreement between the Jeong Yeok and the Bible that represent the Word of the Creator God.

## 2.3. Personal Psychic Experience Related to Spiritual World at Korean Mountain Kyeryongsan (Chung, 2014b, 2017)

At the age of 20s, the author had a special experience at Mount Kyeryong in Korea where Kim Hang, the author of Jeong Yeok 正易, the Book of Right Change (Kim, 1885), studied the Confucian scripture and ancient Chinese classic books. He achieved enlightenment after eighteen-years of hard study and meditation at the age of fifty-four years in 1879. Scores of disciples of the late Kim Hang studied Jeong Yeok and did meditation at the residence of the owner, the late Cheol Hwa Song who was one of the disciples. Song was also an extraordinary, great medium.

One of my life-long friends, Dr. Chong Chul Yook, a nuclear physicist and the late Dr. Jeong Ho Yi, Professor of philosophy and the leading scholar in I Ching and Jeong Yeok in Korea were among the disciples. Dr. Yi sent his books to me to study when they were published in Korea. He personally asked me to endeavor after globalization of Confucian philosophy, Jeong Yeok 正易 in his letter (2/22/1996).

When Song entered his trance and began to speak, we, disciples, silently listened to him with overwhelming awe, wonder, joy and faith. We realized who was speaking from the Other Side because they identified themselves by their names: Cheonjo Sang Jye (the Creator God), Sucheon Sang Jye, Confucius, Kim Il Bu (Kim Hang) and Chung Po’eun (Chung Mong Ju) appeared separately and delivered lectures, giving wonderful teachings in religion, philosophy, morality and most emphatically love and compassion (Chung, 2009, 2014a). Sucheon Sang Jye is another name of Jesus Christ (Yi, 2017) and Maitreya Buddha (the author’s note: the same Great Teacher and the Savior of the humanity (Chung, 2017).

God said, “A miserable-looking, hungry beggar clothed in rags is standing in a rainy day. I am within him. I cry for him”. God taught us to respect and love neighbors as our Father in heaven loves us. “If people starve for one day, bloody tears flow for three days.” “Those who govern the people let people live in lofty buildings and large houses.” “Keep your mind as broad as the universe.”. I was called Sung Kwan 聖貫 by the Other Side in the extraordinary sessions of our spiritual meetings. “You shall penetrate saints with one” (the author’s note: you will clarify words of teachings of saints with the one truth, the Word of the Creator God). Tears were flowing down my cheeks, and my heart was pounding with respect, awe, gratitude, joy and faith. Another medium joined our sessions and spoke about the work that would be done by Sung Kwan.

Thereafter before long, I escorted my mother and joined the sessions of the spiritual meetings at Kyeryongsan. Chung Mong Ju (Po’eun) told in his speech that the author is his 19<sup>th</sup> grandson. He was a great scholar of Confucianism and a great statesman. He was a patriotic martyr for his country.

According to the Bible (Acts 2:4), ‘And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.’, the Holy Spirit came to people who gathered at one place on the day of Pentecost. The author believes that Christianity, Buddhism and Confucianism are one. Both events at Kyeryongsan and at the place on the day of Pentecost seem to be similar spiritual phenomena.

## 2.4. Jesus Christ and Maitreya Buddha (Chung, 2018)

If one thing related to the universe, Nature or the humanity is really true in science that would be also true in philosophy or religion and vice versa. The Creator God is called by different names of God, the Lord or the Jehovah (Judaism), God, Father, Heavenly Father (Christianity), Allah (Islam), Hwa Ong, Hwa Moo Sang Jye or the Supreme Lord (Confucianism), Brahman (Hinduism) and Brahma (Buddhism”: Dammapada: 230). It is truly suggested that the Holy Spirit (Christianity), the Buddha-Nature (Buddhism) and the Great Ultimate (Confucianism) are one and the same divinity and the Creator God, and the kingdom of God (Christianity), the world of the Supreme Lord (Confucianism) and the Dragon Flower Age (Buddhism) represent the same kingdom of heaven to come as the Creator’s plan, and further that Jesus Christ (Christianity) who foretold his return to the kingdom of heaven on Earth, and Maitreya Buddha (Buddhism and Confucianism) whom Gautama Buddha prophesied as the coming future Buddha in the Dragon Flower Age are one and the same Great Teacher and Savior of the humanity who will come as the Supreme Son to the kingdom of heaven of the Creator God on Earth.

## 3. Discussion

### 3.1. The Science of Self, Mind and Body (Chung, 2012b; Palmer, 2015)

A scientific relationship between mind and matter, self’s consciousness and quantum physics is still not clearly known in science because of lack of concrete human data that would enable us to objectively explain them (Penrose, Hameroff & Kak, 2011; Hawking, 2001; Bohm, 2006; Gusnard, 2009; Hands, 2015). Consequently, experimental and theoretical physicists, neuroscientists, philosophers, psychologists, psychiatrists and medical scientists have been investigating to

find experimental and/or objective proofs for the relationship between mind and matter, consciousness and quantum physics in the mind-brain system.

The self is the agent being the source of consciousness, and responsible for the thoughts of mind and actions of an individual, enduring through time.

The author had unusual personal experiences that difficult mathematical problems were not solved in his manifest consciousness but could be unexpectedly clearly solved in his subconscious mind (Chung 2009).

The author published the solution of the math problem in the International Journal of Biomedical Computing (Chung 1995). The math problem was regarding a general mathematical model of “probacent”-probability equation that expresses a relationship among intensity of stimulus, duration of exposure and occurrence of response in biological phenomena (Chung 1960; 2007, 2013). The mathematical model might possibly calculate the probability of survival in humans and other living organisms exposed to any harmful or adverse circumstances or conditions, overcoming the risk. The author proposed a theory that there are in human individuals two selves, one, the inner self (true self, spirit) and one, the physical self (the false self) that coexist in one individual person (Chung 2009; 2012). Kelly McGonigal (2012) describes that one individual has two minds or two selves, naming “I WILL” and “I WANT” selves. More recent researches in neuroscience using functional magnetic resonance imaging (fMRI) discovered that the prefrontal cortex (PFC) of the human brain performs cognitive control, emotion regulation, moral self-control, control of impulsive behavior, guide of brain activities with future goals and rules (Miller and Cohen, 2001; Greene et al. 2001; Ochsner et al. 2002; Schwartz, 1999, Joseph, 2001a, Carter, 2014). The author (Chung, 2012b; Palmer, 2015) published a theory regarding the scientific relationship among self, mind and body based on the above described findings that a human individual, the self is composed of the inner true self (spirit) and the physical false self that would fade and disappear at death of the body. The inner self has free will, will power, cognition, reason, morality, conscience, creative power, mathematical computation, future plans and high goals, behavior control, emotion regulation, and memory retrieval, supervising the physical self/body that senses through sensory organ systems and responds to the external world. The inner true self is the independent and indestructible spirit in an individual. The physical self is dependent upon and associated with the brain and body, and is impulsive, behaving for pleasure-desire and instinct for living (Joseph, 2011). The inner self controls the physical self/body by interacting with the prefrontal cortex of human brain (Rilling and Insel, 1999). The physical self has consciousness associated with the brain and conscious stimuli coming from the external world. However, it lacks mind, and has no free will nor free choice. In contrast, the inner self has perception and cognition of stimuli coming from the external world and conscious mind with free will and free choice. Animals have consciousness but lack mind (Nani et al, 2011; Chung, 2012b, 2014a, 2014b). Human actions are done by conscious minds occupied by the physical self and /or the inner self. It seems to the author that freedom of will is indispensable to self-control by the inner self. The physical self/body seems to carry out bodily reactions determined by physical and chemical laws and so impulsive in its behavior; the physical self seems to have no free will from the viewpoint of scientific monism (determinism) so that states of mind are produced by material processes in the brain.

Darwin’s evolutionism (Darwin, 1874) seems to be applicable to the realm of the physical self/body and the creationism to the realm of the inner self (soul). The perspective of the inner versus physical self seems to provide a possible resolution to the evolutionism and creationism regarding the human history (Chung, 2010, 2015).

### **3.2. Parallels between Confucian Philosophy and Quantum Physics (Chung, 2014b)**

#### **4.1. Confucian Philosophy**

Stable states in matter suggested in Confucian philosophy are as follows: (1) Integer-3-suggested stable states of basic elementary particles are baryons of six flavors composed of three quarks, including two baryons of proton and neutron. Protons and neutrons are composed of three quarks and very stable so that they are constituents of nuclei of atoms and molecules. Natural decay of these two baryons has not been observed (Hawking, 1996). Three quarks in baryons are analogous to trigrams consisting of three yin- and/or yang-ultrons in Confucian philosophy (**Figure 1**). All possible combinations of three are eight. All possible trigrams composed of three yin- and/or yangultrons are Jeong Yeok Eight Trigrams as shown in **Figure 1** in Confucian philosophy. It seems to the author to suggest that existence of eight flavors of quarks, and that two more undiscovered flavors, “light” and “dark” (the author’s naming) besides the other six known flavors, up, down, strange, charm, top and bottom, probably one positively and one negatively charged, of undetermined mass, and probably extremely short-lived or virtual quarks like W and Z bosons (Close, 2011). (2) Integer-3-suggested amino acids: each of the known 20 amino acids is determined by a series of “triplet code” of three messenger RNA (mRNA) as a copy of chromosomal DNA that specifies its sequence of amino acid of protein (Smith, 2008). The triplet code is analogous to trigrams. (3) The integer-64-suggested chromosomal genetic code consisting of 64 codons determines production of known amino acids, specifying their sequence by mediation of mRNA in the ribosome as a copy of DNA in the genetic code, and synthesizes all proteins in organic chemistry. There are only four nucleotides (bases) in mRNA: adenine (A), uracil (U), guanine (G) and cytosine (C) in mRNA (Smith, 2008). The 64 codons in the genetic code seem to be analogous to the sixty-four hexagrams. The four nucleotides, base, A, U, G and C in mRNA are analogous to the Four Symbols in Confucian philosophy. All possible three combinations of four nucleotides (A, U, G and C) are 64 ( $4^3 = 64$ ). (4) The sexagesimal cycle of sixty seconds making one minute, sixty minutes one hour, thirty days (60/2) a month, twelve months (60/5) a year and 360 days (60x6) a year (the author’s note: in the later heaven), implying that the number 60 in cycles seems to be analogous to the cyclic sixty *kap ja*, the sexagenary cycle in Confucian philosophy. (5) Computer science is based on a binary system of two digit values, 0 and 1. Any integer numbers can be represented by  $2^n$ : With two bits ( $2^2$ ), four numbers of messages can be expressed: 00, 01, 10 and 11; with three bits ( $2^3$ ), likewise eight numbers; with six bits ( $2^6$ ), 64 numbers of messages. The yin- and yang-ultrons system seems to be analogous to the

binary system of 0 and 1 ( $2^n$ ); with three bits corresponding to the Eight Trigrams, with six bits to the Sixty-Four Hexagrams. (6) Serum cholesterol levels in adults annually increase from young age until 60 years of age, then, the level begins to gradually decrease in man (Chung, 1990, 1992), suggesting 120 years of human life span ( $60 \times 2$ ). The author postulates that mathematical equations and principles in quantum physics such as Schrödinger's wave function, Dirac equation, Heisenberg's uncertainty principle, Planck's formula, Pauli's exclusion principle etc. are applicable to the ultron-logotron theory although Confucian philosophy lacks mathematical descriptions. However, many macroscopic phenomena such as gender of male and female, day and night, sleep and wakefulness etc. are analogous to the Two Forms, Yin and Yang; microscopic subatomic phenomena such as extremely stable baryons, protons and neutrons that produce atoms and molecules as nuclear components of all things of matter of the cosmos are composed of three quarks, appearing analogous to stable trigrams; the genetic code in living cells that consists of 64 codons is analogous to stable 64 hexagrams; the sexagesimal cycle of times, days, months, and years seem to be analogous to the sexagenary cycle of the sixty *kan chi*; and the binary system of computer science seems to be analogous to the yin- and yang-ultrons in Confucian philosophy; serum cholesterol levels in human adults gradually increase until the age of 60 years, then, begin to decrease. All these phenomena appear to suggest validity of Confucian philosophy. Intuition, enlightenment, revelation and theoretical intuitive reasoning in philosophy and religion seem to be so important in discovering truth like theoretical physics being important in quantum physics.

### 3.3. The Holy Spirit and Respiration of O<sub>2</sub> – CO<sub>2</sub> Cycle (Chung, 2018)

Respiration in humans is a process involving production of energy for life with intake of oxygen (O<sub>2</sub>) and expel of carbon dioxide (CO<sub>2</sub>) from oxidation of organic substances (carbon C compounds). Oxygen O<sub>2</sub> represents energy, light and life, and is further inferred to reflect spiritually the Holy Spirit from the Creator God, and CO<sub>2</sub> is similarly a symbol of waste, darkness and the non-self, the physical self/ body accompanied by the inner/super self of an individual in the inspiration-expiration cycle during a life span from birth to death if viewed from a physical and metaphysical standpoint. Respiratory cycles seem to be comparable to waves at the ocean shore; the ocean corresponds to the Self, the Creator God, the Holy Spirit; the land is the physical body of humans. Winds of human minds and actions in societies (conscious mind, information, words, logotrons) cause bubbles on the ocean surface and at the shore. Energy, light and life, and simultaneously the Holy Spirit with love, wisdom and power enters each of our selves in inspiration of breath, and cleanses our hearts and souls (Kang, 2018), wastes of fears, anger, greed, hatred, ego, selfishness and consciousness of the body (C) could be expelled in expiration, and at the same time, the inner/super self of the individual can thank, rejoice, pray and service others in love and justice when viewed from the religious standpoint. The Holy Spirit continuously enters as breath (the symbol of O<sub>2</sub>), gives life to our physical bodies, and purifies our bodies by expelling wastes, and fills ourselves with the Holy Spirit and leaves the individual humans (O<sub>2</sub> in CO<sub>2</sub>) as the ocean water comes and goes like waves at the shore. Saint Paul says in his first letter to the Corinthians, "Do you not know that your body is the temple of the Holy Spirit which is in you, which you have of God, and you are not your own?" (I Corinthians 6:19). Jesus said, "I have come into the world as a light, so that no one who believes in me should stay in the darkness (John 12:46)." Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you. And with that he breathed on them and said, "Receive the Holy Spirit" (John 20:21-22). The O<sub>2</sub> – CO<sub>2</sub> cycle in respiration seems to suggest a philosophical and religious implication of the Holy Spirit in our breathing. The Holy Spirit gives the Word of God that is life-giving to the humanity.

### 3.4. The Purpose of Life (Chung, 2018)

#### 3.4.1. Confucian Teaching (Chung, 2019)

Confucian teachings include four principles regarding the purpose of life:

- (1) To cultivate one's self first,
- (2) To well manage one's own family second,
- (3) To ideally govern his/her country if elected by people to do so, third,
- (4) To contribute to peace and harmony of the world finally.

#### 3.4.2. The Purpose of Life

Jesus, the Son of God, connects the Father and man, the humanity. The Holy Spirit comes from the Father (John 14:16, 15:26). The Father, the Son Jesus and the Holy Spirit are one. The words of Jesus suggest that the relationship among the Father, Jesus, and man may be similarly represented by a beautiful tree-symbol of the **Figure 2**. The trunk (FC) and the root (PFC) may represent Jesus, the branches humans and the red leaves the fruit, and the green leaves nonfruit. The Father, the Creator God is the Farmer of the universe. Nourishment of food, water, sunlight and air is provided by the Father, the Holy Spirit from outside of the tree. Man lives in both of the physical world and the spiritual world that coexist. The spiritual world is invisible but real and eternal, and the physical world is visible but temporary.

The self of man is postulated to be composed of three selves, the super self, the inner self and the physical self, reflecting heaven, man and earth (Jeong Yeok). The super self is the Holy Spirit that comes from the Father (John 14:16). The inner self is the main self of the individual true self of man (the soul of each of human beings) and the physical self is associated with the body that is created by the Creator and not the true self but the false self. The false self (the false ego) would disappear at the death of the body. The false self-behaves for pleasure-desire and instinct, and disguises as the true inner self, the apparent ego, and delivers temptations to the inner self. The physical self is felt like our inner true self. This is to be fully aware of its importance in our daily life. The inner true self of our own self should control the physical false self/body that is the temple of the Holy Spirit (1 Corinthians 6:19) and keep health, peace and harmony (Kang, 2018).



The inner self also contacts the super self to different extents, depending on individuals. The inner self follows and obeys the super self in order to act in love and righteousness.

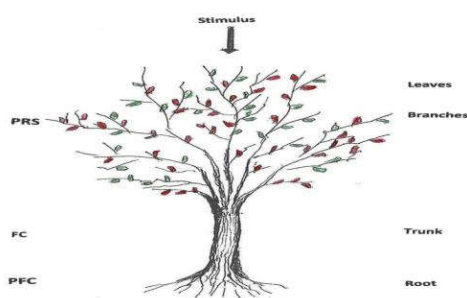
The goal of human life is to cultivate virtues, to follow teachings of saints and to live by faith in the way of Jesus with prayer, meditation and service to others, and to love and glorify the Father and love one another (Mark 12:30; John 13 – 34; Caldwell, 2008; Kang, 2018; Won, 2014a), and live for the ultimate goal of becoming united with the Creator God, our Father, being one as Jesus said – “I and my Father are one”(John 10:30).” Jesus said – “Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength” (Mark 12:30). Jesus Christ is the Son of God and his Inner Self is believed to have become completely united with the Father, the Creator God and to be in a complete union of his super self with the Holy Spirit (Yogananda, 1988, 1996, 2004). Jesus said – “

Jesus said – “where two or three gather together in my name, there am I in the midst of them” (Matthew 18:20). In our prayer, meditation, singing of hymn, and church service, the Father, Jesus and the Holy Spirit are believed to instantly abide at the place of these activities. The quantum entanglement in the physical world enables us to understand the above described belief. Jesus said “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age (Matthew 28:19, 20).” “You did not choose me, but I chose you and appointed you to go and bear fruit-fruit that will last. Then the Father will give you whatever you ask in my name (John 15:16).”

“I am the way, the truth, the life: no man cometh unto the Father but by me (John 14:6). The words I have spoken to you are spirit and they are life (John 6:63).”

Paul said- “However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me- the task of testifying to the gospel of God’s grace (Acts 20:24).”

The author is thankful to Rev. Hee Jun Kang for his outstanding faithful preaching at the Nashville Korean United Methodist Church. I would like to express my sincere and heartfelt thanks to my wife,



**Figure 2. Tree-pattern of image representing the relationship among Jesus Christ (PFC and FC) and the Creator God (the surrounding space. Leaves represent cell bodies in the human brain. The red leaves represent humans who believe in Jesus and the green leaves who don't believe in Jesus.**

#### 4 Summary

The Author had unusual psychic and spiritual experiences in my childhood and young age. The experiences convinced me throughout my life to believe that the existence of two world, one, the physical world and one, the spiritual world that coexist.

In the review and a comparative study of the Book of Right Change, Jeong Yeok 正易 and the Bible, the author attempted to discover the truth expressed as the Word of God. The author reexamined his hypothesis of the ultron-logotron theory that is primarily based on the Jeong Yeok and the Bible, and proposes the following conclusion:

1. The Jeong Yeok written by Kim Hang and the Bible written by Jesus’ disciples express the Word of God, the Creator, and both books describe truth of the universe, Heaven and Earth. The Bible: Jesus spoke the Word of Father, the Creator, to his disciples who wrote later the Bible that describes the Word of God. Kim Hang humbly wrote the Word of the Creator God spoken to him in the Jeong Yeok. There is a fundamental agreement between the Jeong Yeok and the Bible with regard to the Word of God.
2. The author’s personal experience related to the spiritual world at Mt. Kyeryongsan is presented in this article. The story of my pleurisy treated by my father and the author’s two valid precognitive dreams during the World War II and the Korean War were presented in this article.
3. Jesus Christ who 6. Foretold his return and Maitreya Buddha whom Gautama Buddha prophesied as the coming future Buddha are believed to be one and the same Great Teacher and the Savior of the humanity who will come as the Supreme Son of God to the kingdom of heaven on Earth.

4. The coming kingdom of heaven on Earth is foretold by Jesus, Kim Hang, and Gautama Buddha. According to the Jeong Yeok, the East World and the West World will unite and there will be boundless goodness.
5. Logotrons seem to be the building blocks of consciousness of human mind and further the spiritual world. The ultrons are secondary products of primary logotrons. The fundamental essence of ultrons and logotrons are same and interchangeable. And/or dangerous work, education, fields of service etc.
6. The purpose of human lives is to live by faith in the way of Jesus with prayer, meditation and service to others, to love and glorify our Creator God, and love one another, and further to live for the ultimate goal of becoming united with our Creator God, our Father, being one as Jesus said, "I and my Father are one."

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