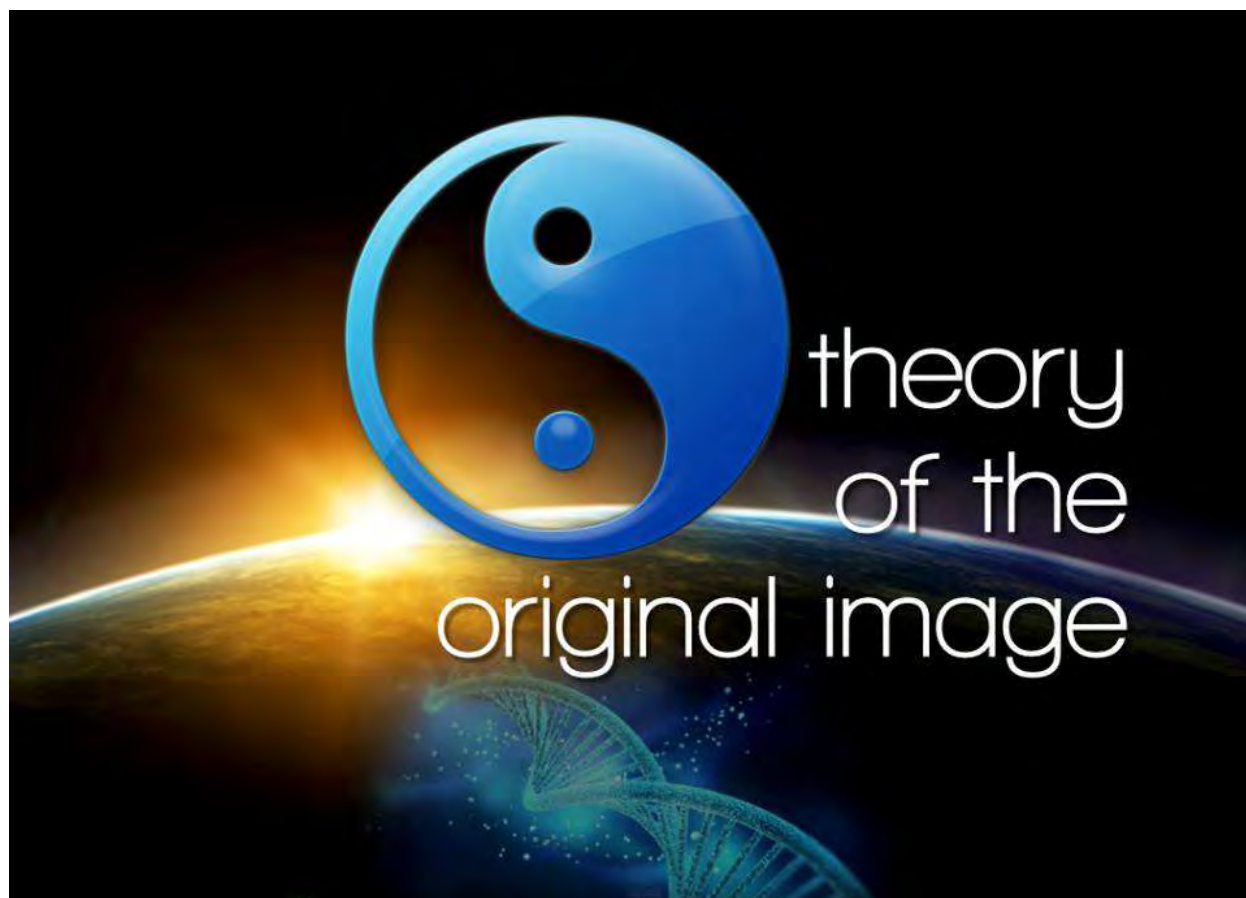


Meta-narrative - the question of first cause

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Of Patchwork Quilters: I don't care much for Liberals, New Agers, the consciousness people, and the like, because they always avoid the question of first cause. They have no meta-narrative. How the universe came to be is unknown, how life began is unknown and how the human predicament came to be is unknown.... no first cause. Things just happen. Ideas are floated which are often unsupportable and not even logical. Dysfunction might as well come from the sky. Its all bits and pieces.

What often comes up in reference to human suffering is the idea of dualisms; that is to say the idea of the good is in a fight with evil. Principle doesn't do that. One can't destroy energy and even evil has its own dynamics. So it promotes transformation, universal salvation and the return to health for all. From the periods of preparation (German Idealism DP p 356) we find the psychologist CG Jung emerging from Weimar thinking (same as German Idealism) and talking about accepting ones 'shadow' and transforming and embracing it, not fighting it. The shadow of course is fallen nature / dysfunction residing in the depths of our being. Fighting that only sets up war within oneself. Jung of course is well accepted into UT and that's a secondary source for the Principle.

However the periods of preparation are what brings these ideas up in an era. Germans call it the zeitgeist or spirit of the age. So dispensational history embraces these ideas. That's why we find Debbie Ford, in her Dark Side of the Light Chasers, talking about accepting, transforming and integrating our shadow as Jung did before. And that's why Mark Nepo comes up, Scott Peck comes up agreeing with Jung and even Paul Tillich, Richard Rohr, Eckhart Tolle, emerge as seeming advanced thinkers, but its it's all Principle; the Merit of the age as it's called. In any case religion always proposed transformation and integration so that's why we have the internal function of epiphany and conversion. There's nothing new here. In fact much of the Principle is universal. Subject object gives us particles. Masculine feminine gives us marriage, Logos Eros says the same but goes to philosophy as does Li and Chi. Then there's Yang and Yin. Yab and Yum takes us to India - conscious and unconscious is our basic psychological proposal and so on. Then all these principles have been around since time immemorial. Again, synthesis instead of war is the rule of thumb. It's just the theory of the original image.

The other concern, naturally, is how the Principle is viewed. It's a systems theory so bits and pieces don't cut it. Theologically it's been discussed as Systematic Theology, meaning it's an interrelation interconnected world. One thing is predicated to another. The ideal is there but the fall happened so restoration is put in place and at the end theirs a return to the dream; that is if one does one's homework and transforms the self. So interpretations of fragments or the lifting of one small piece to support some untoward idea is an anathema. One can say for example fighting evil is what some say it's all about but when ideas become the methodology for life its clear. The Founder, Moon, spent time in Communist

prisons and underwent beatings, torture and then some. So what were his instructions after that. Love the Enemy is what I remember. Then CAUSA came up and I taught that all over Florida. We kept to what Communism is; the philosophers, the economics the social record factually, and then presented some basic or generic spiritual principles in comparison. Not once did I hear a voice raised in anger, Not once did accusations fly nor was any form of revenge given credence. And it worked because of that. It was about revealing facts the acceptance of them, and then the transformation of thoughts which were often confused in America, followed by real change when the Berlin Wall fell.

Recently I mentioned the Principle can be viewed as, a Defense of God. When in love one does that but that's, theodicy; the vindication of divine providence in the face of evil. It means evil cannot be located within God's nature so as Tillich, the theologian says, 'it preserves the dreaming innocence of the divine being.' I like that. And in the fall we read that evil comes about through Lucifer who in comparing his lot in life to others moves to discontent then to much worse ... in revenge to the seduction of Eve to destroy Gods dream and to subvert and take control of the first family and subsequently to control the whole creation. It is a Sado-masochistic proposal which furnishes the creation with evil intent and evil brought down into the world. It's the worst hostile takeover in history. And it's in you and I to a greater or lesser extent.

Of course in mentioning 'the Defense of God' someone said he could not find that in the text of DP. Surprise surprise! It is obvious the Fall offers the best theodicy on the market, it was always taught in workshops and it is planted firmly in Christian theology from the earliest church fathers to Augustine to Aquinas to the German Idealists. In fact the Fall as taught is a complete defense of God placing the genesis of evil into the world by an act of free will, which Lucifer enacted to our dismay.

Evil of course is also denied. While watching children die of sarin gas in Aleppo, whilst seeing relief convoys being bombed by the same countries air force, whilst hearing of serial murder, rape, child trafficking and pedophiles, liberals will tell you there's no evil just a few problems. And we should be sympathetic because murderers and rapists who kill the spirit in people are only suffering - poor things. Well they might be but let's get our priorities straight first.

How can anyone misread the world so badly? I guess they buy in to 'the big lie' as I call it. So what about the principle? How is it misread? Intellectuals, rational cognitive people, obsessed by textual evidence and the like are usually ill suited not only for the Principle but for religion and spirituality in general. In this field epiphanies, transformations, and the relational world to which theology addresses is not about cognitive rationality per se ... it is primarily about emotion and spirituality ... one could even say heart. Yet what of text? The Principle is text but it speaks of many things and any student and particularly teacher of Principle will tell you there's more to it than just the text. The Bible is in there for one but look at p 305 which talks of the Divided Kingdom. Does it mention specifics, or Rehoboam and Jeroboam - better do some homework. Page 351 talks of the Renaissance. Is Neo-Platonism the theology/philosophy of the time mentioned or what the economics were, or who the main humanists were, and so on and so on - better do some homework. Page 356 talks about an Abel-type lifestyle called German Idealism and suggests it's all a foundation for the Principle; don't know why? - better do some homework because if one teaches or even tries to live Principle or critique it, these are salient points. I've already mentioned some philosophers here and Jung who emerged from this period who is influenced in part by Goethe but also by Augustine, so what did he learn from Augustine? I love discussion on the topic of Principle and argument, but as you might have guessed educated discussion and arguments are what gets the real juices flowing