

The Land of Nod and Metaphors

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Recently there were a series of personal attacks on the usage of a metaphor tied to leaving the church and re-entering into a fallen world - "Wandering in the land of Nod". It is a commonly understood Biblical phrase which was also tied carefully to the term 'metaphor,' so that this additionally relates the term to the 'fallen world' and to a common Unification Church term writ large in its theology. A failure to think about this and personal attacks are not in accord with group rules or common decency nor do such posts enter into what this commentary might mean but let's continue.

One could apply other terms under the umbrella of metaphor, such as the 'humanist world' likewise defined in workshops on the principle as a world full of foolish ideas, wrong ideas, and evil ideas. It is not entirely a simple story here because within the Principle, if its understood, there is the doctrine

of Universal Salvation- one could refer to the prodigal son narrative where God longed for this person more than others who might lie closer to the heart of the matter of this primary relationship of God to self. Here, all are presumed to return from this problematic fallen world at some point. Therefore this human landscape holds to an admixture of central and peripheral providences and if one has any theological background this is perfectly clear as is the realities of the world reveal. God's peripheral providences, nevertheless, are illustrated in EDP (still used while being parked for corrections these days) and perhaps looking at p 347 onwards might be a good starting point for insights into peripheral providences.

This idea of a fallen world is, however, common to the Bible as aforementioned and in theology starting with people like Paul, Clement, Justin Martyr, Irenaeus and from the first full theologian often defined as Origen, this runs through Augustine, Aquinas and up to modernity with Paul Tillich and others who see sin separating humankind from God, therefore, leaving the sinner in a different world or environment from that which God created. Origen's letter, *Contra Celsus* (Celsus) reveals this elemental struggle found lying between the Christian world and paganism. The idea of a fallen world comes up in such apologetics from the outset in theology, and so do attacks on authors who attempt a defense of theology and the Christian God. Jesus said the way to Heaven, to life, is narrow and only a few find it (Matt 7:14) - its the same story of two worlds.

Within the Principle, though there is the Providence for restoration where faith, substantial behaviors, and acts/deeds need to be manifested in a principled fashion to resolve personal sin-fallen natures and ultimately the concerns tied to the fallen world. Likewise, there is the 'peripheral providence,' Gods work to restore the world in areas like culture, politics, economics, positive psychology, the arts and so on, which is ongoing. The Greek world of philosophy, the Renaissance, the Enlightenment are all included and the period of German Idealists (a few are discussed on EDP p 356) introduced just before the advent of the Principle are a mixture of theological and scientific postulates which ultimately give rise to psychology, subsequently discussed by Sigmund Freud and CG Jung. Again, various religions are 'accepted' as belonging to the peripheral providence so despite differences they tend to point to the same goal of coming home to a principled life.

The period of German idealism is considered by many as an attempt to solve dualism such as Kant's refusal to consider the transcendent world because it can't be described by rationality hence no real proof can be given. One can look here at Kant's Third Critique for his 'Intellect archetypus' and 'Intellect egyptus' where the archetypus category is left transcendent unexplored and unknown. But after Kant many German thinkers ponder the transcendent and the unconscious domain found within the self, which supplied the foundation for psychology - we are rationally conscious and we are intuitively unconscious here; dual characteristics in synthesis where ideas rise from the unconscious and can be made real in various ways after due consideration by rational faculties. Both Freud and Jung frequently refer to various German Idealists such as Fichte, Schelling, Carus, Hartman, Wundt, even the earlier Goethe who both psychologists refer to. And it is through the unconscious that Jung posits the 'soul' and the identity of the self which is given by God. This is Jung's psychological-theological insight into the self yet identity is something which choice and teleology form, otherwise bad choices remove one from the self's highest potential and leave one disrupted and incomplete. These synthetic domains of the self are moreover a

creative postulate similar to the concept of Yin-Yang or the Original self found in Unification Thought. It takes two to tango as they say.

Freud and CG Jung otherwise fall quite easily into a principled category - Freud as Cain and an atheist give or take, and Jung as one who touched on theology and by delving into the unconscious takes us into the depths of our being and ultimately to God who supplies us with soul. From there psychology offers many advances in coming to terms with human nature where of late the self within the family Triad begins to form as neuropsychology tells us in an interactive and miraculously beautiful way. There are some issues remaining in the discipline of psychology but recently with advances in the studies of the growth stages and neuropsychology, we have a model now lying very close to the Principle which explains and gives definition to the Original Self-written up in Unification Thought in Ontology and in the Original Image. Jung is quite comfortably ensconced in Unification Thought papers for such reasons.

Going back to Freud we have a complex and difficult character. Yet Cain and Freud cannot be ignored because as the eldest brother he is well versed and deeply insightful in many things despite the attendant dysfunctions which appear in his life. Freud introduces the Oedipal Complex which is basically a familial incest model and says children begin thinking wrongly (sexually) about the opposite sex parent by age three. Freud was abandoned by his nanny at age three, who introduced him to Catholicism and certain sexual practices in the bath and encounters on the stairs as he recalls in his letters and works. He returns to his mother only to find he is sexually aroused by his mother seeing her, "nudem" on a train journey in one case but there is more, perhaps too much for this article.

Nevertheless, the Oedipal Complex remains with the psychoanalyst throughout his life and his work until his mother dies where he breathes a sigh of relief. In 'Moses and Monotheism,' his last book, he encodes such family dynamics including the Oedipal murder of the father in order to take the mother sexually without hindrance. Freud's central theory is 'libido' a sexual model posited as life energy. I think the Oedipal dynamic and libido, his sexual theory, rather than the norms of heart, creativity, spirit and soul are Freud's theory and some of the unfortunate dynamics which relates to what happens after the Fall of Man to the family. The disorders of the self-are moreover apparent in civilization which Freud also notes - and it is these unfortunate dynamics which confounds Freud and many others. What else did Freud say? The unconscious is not expansive nor does anything there lead to God. Instead, Freud's unconscious is a closed container full of fallen nature, lust, fear, murderous thoughts, depression, sexual perversions, shame and selfishness, and these are elements which have their own dynamics i.e. the energy attached to these problems grows in pressure and seeks release and expression but because of social or cultural mores the ego or rational self also knows such issues must come out disguised so that they look socially acceptable. My own professor in psychology presented Freud's model of the self one day as a, 'Trash can with a lid placed tightly on top.' It's like putting the icing on a bad cake to make it look good. If something does get out it comes disguised like this and Freud calls this mechanism sublimation and its prevalent in our world as a habitual mechanism - prevalent in the fallen world. Culture and the arts are full of sublimation as are the media. So one recent example is the interview Benjamin Douglas posted from NBC News where Lisa Kohn is interviewed by Megan Twohey. What Benjamin and NBC do not present are interviews or documentaries of solid working and loving Unificationist families. So what is the motivation?

In this interview Megan Twohey speaks with Lisa Kohn, however, Megan has no background in Theology or Psychology which might have helped. Moreover, a show on media does not always present a world of healing rather functions on other principles including economics. There is more here to consider but Lisa talks of early childhood problems when her parents split up at an early age for her. Her father left and she lived in a basement and was left in tears at her door whenever her mother left. Drug abuse is recorded in the family but then in the summer of '74 Lisa's mother went to a Unification Church workshop. Within the Unification Church Lisa found some sense of security until her mother decided to take a 'mission' which meant she had to leave and that at a crucial stage of development in Lisa's life (age 11). So Lisa went through more abandonment and says her father was both unstable and ill by this time. There is more but in 1980 Lisa was at a Church music camp and she says she began to waver in her beliefs about the Church. In her senior year, she picked up a boyfriend and was obviously introduced to a social world (the fallen world) some of which was obviously not in sync with Unification theological principles. She later states she became suicidal and anorexic at college but with counselling eventually started her own family. But she says, she is still open to disruptions and problems lying within.

There is in this story a lot of sadness and for Lisa its obvious her deep problems began well before encountering the Unification Church. The church and the lifestyle of that era were obviously not effective in releasing Lisa from her traumas' of abandonment. Lisa, in turn, took to behaviors which also frustrated or helped disguise fundamental problems which she had struggled with from infancy. In response, the Church (today a different organization designated as a Family Federation) issued a statement saying Lisa's experience was not common and they were sorry to hear of it. From my own early experiences in Unification Church, I would concur and such problems as Lisa's are deeply regrettable considering the ethics of salvation which marks church life.

During that early period defining Lisa's experiences, the Unification Church was established and ran as a restoration model for the failures of Christianity. This period of restoration ran for 40 years so the mission of the church was well defined and ran according to restoration parameters until approximately 1994. Likewise as a church newly birthed resources were not always on par with counselling and so forth. In addition according to Rev. Moon the first people he sought for his mission failed to respond so those qualified and prepared people were replaced by those not so well prepared nor qualified. Is this an excuse? No Lisa's parents, the mother and central figures of the church of that time could have been far more aware so this has to be an accountable issue which needs some apology.

Lisa's problems started early and from neuropsychobiology such issues are wired into the early stages of brain growth. Counsellors will tell us that sometimes it is therefore very difficult to reach such problems because they are buried so deep. Yet, why post this record (the NBC interview) of someone's life where the church only played a limited role for a limited time. It does get one thinking and is a tale of caution but it is just as likely to be something else. Back to Freud - if we remember his idea of sublimation, here in a comfortable TV studio a dynamic narrative unfolds nicely with a presentable interviewer. The icing on the cake. What is in the cake is another matter, a tragic tale which unfolds then moves to some level of seeming healthy living though, as Lisa tells us she remains troubled. However, it is the Unification Church which takes the title role and the whole thing is presented by someone in the group in seeming calm fashion.

Still In presenting all this, assumptions drawn even from the title of Lisa's book which is promoted on the show, the Unification Church is blamed and named for her troubles to a large extent even though her earlier familial issues are big problems lying at the root of her life, then coloring her personal choices, driven or otherwise by unconscious drives which still leave questions about what unfolded in her life. In the light of Unification Church beliefs and practices regarding sexual sin and so on, the coming on board of many professionally trained psychologists, and the ease at which any couple can now apply for blessing merely by showing legal documentation regarding their marital relationships the world which Lisa encountered no longer exists. But from whomsoever posted this film clip and why I think there is an acceptance that what we are looking at is 'Freudian sublimation.' The author of the post has left us with material which on one hand asks of us to be more empathic but on the other hand serves to denigrate the Unification Church although that in itself was transformed by the founder in 94 to The Family Federation for World Peace and Unification, an overarching organization which embraces any other designation. There is likewise, no Unification Church where I live in Europe only the Family Federation.

Within the first point of this article, there is an irrational approach to the statement about the Biblical land of nod and no questioning or discussion about the common theological premise that God's world and the true self are not considered well in the world of general human affairs. That's a problem in a place where any theology and the theology of the Family federations can be discussed. But ignorance of it or the need to sidestep and deconstruct such a theology is also common to the history of theology.

In the video clip, there is much time spent before we reach the church statement at the end which touches on sympathy and the realities of what the Family federations sincere intent is. Likewise, I also have friends who left the Unification Church and the latter Family federation and who did not experience the anguish Ms Kohn describes but they also did not experience abandonment and the dysfunctions of her family as she describes either. So if something hostile in intent is posted and is aimed at the now, Family Federation and looks normative or holds to a very reasonable yet deconstructionist message it is the icing on the cake model which conforms to Freud's theory of sublimation. Matt 7:15-20 - by their fruits, you shall know them. Otherwise the growth stages in the Principle point to positive personal advances, not Freudian sublimation. These fallen natures are there only to be resolved and many are not perfect but well on the way. The culture of accusations and complaint including some subtle but accusative sublimations are not too helpful either. Here's Freud's definition of sublimation as expressed in Simply Psychology:

I paraphrase: Sublimation is a defense mechanism. It is satisfying an impulse e.g. aggression with a substitute object in a socially acceptable way.

Anything to think about in the end? Sublimation can take many forms and is found on Facebook, in movies, in literature and other forms of entertainment. Aggression may be sublimated into sport. Unacceptable sexual desires may be transformed sublimated into romance, physical work where the energy is 'worked off' etc. In the culture of complaint, Freudian sublimation found in the world of personal attacks are not points of growth rather distractions leading people away from what is central important so Freud is not always wrong. Constructive and ethical critiques are different as are reasonable counterproposals. Sublimations are mechanisms found regularly in the Fallen World. They do not conform to any Heavenly Way and are dysfunctions or even pathologies so look for them, and remember to stand clear of what's written in Hosea 4:6 "My people are destroyed from lack of knowledge." The growth stages defined within the Principle and now supported by detailed neuropsychological studies, are very helpful in avoiding any pitfalls. The development of one's own wisdom tradition can take you above what is essentially Fallen World delusions and illusions.