

The Divine Principle Fills All the Loopholes Left by the Philosophers

Annemarie Manke

January 1973



Sun Myung Moon instructing US family members at Belvedere in 1972

Several hundred years ago a great scientist and philosopher, Blaise Pascal, said that mathematics is the ultimate exercise for the intellect, but that the mechanization of this art would prove dangerous if it were more honored than the eternal soul of man. Today we see that his fears were well founded and that man's intellectual capacity has taken the foremost position in society.

"Man degrades religions; he hates them and fears them at the same time that they may be true. In order to cure man of these fears we must first show that religion does not deny reason; that she is worth cherishing in order to give her honor, and worth loving so that all good people will wish she is true; and then to prove she is true."

It is important for us in today's crumbling world to show people the actual values and then to teach them that wisdom is to be understood with the heart not only with thought. The truth of this world can only be found if we explore its source.

Man lives in a world of extremes, intellectuals and illiterates; fanatical politicians and passive citizens; the weak and the strong. Actually our true state lies midway between the two. Man's senses are dulled when he overeats, sleeps, plays, suffers or indulges in other excesses. We may run the risk of dulling our senses to the truth if we go to the extreme of concentrating our search only on the outer form. Some scientists say that man descends from the ape. Pascal says this is dangerous knowledge for man if we do not make him equally aware of his greatness, just as it would be dangerous to tell him only of his greatness without revealing to him his fallen nature. Obviously the cliché "there are always two sides to a coin" has something to it.

The materialists cling proudly to the "facts." Theirs is a world centering around their own physical desires, the accumulation of worldly knowledge and scientific data. Man is an animal is their theory. Since animal responds to certain environmental stimuli, they conclude, construct the perfect environment and you have your man made!

Can man truly be limited to physical or ideological manmade boundaries? What can the wall of a prison do but increase man's desire for freedom? What can any social system confining man to a certain tolerated

pattern of behavior do but further his rebellion against any construction of his Self? You can bind a man's body but not his spirit, for if you did you would have reduced man to the level of a highly trained animal.

In today's world the sciences rank higher in importance than do the religions. Yet actually the religions have the more difficult problem to solve; whether the soul is eternal or not! What is eternity? It is all around us. Whoever has engrossed himself in the study of the stars may well have experienced the feeling of eternity. He will have felt the aching pull of his spirit to drown itself in the eternal floods of heaven and to unite with the ultimate spirit. This feeling is comparable to the longing of a child who presses himself very close to his mother and yearns to return to the warmth of the womb. Eternity can be found in the grandeur of the heavens and in the marvel of the atom. Between them both stands man who wrestles with his insignificant little problems and cannot comprehend either.

How can we prove that the religions are true? The search for this truth should be man's greatest task. Man recognizes that he has a capacity for goodness. Truth is good, but man fails to be absolutely good; therefore, he is not truth itself.

Looking at his world man feels it is good, but seeing its ever changing surface he realizes that there is more truth than that which meets the eye.

Man senses the infinite spirit in himself and all things, but he cannot comprehend it. Religion offers itself as a key to this knowledge. The truth of religion will prove itself for each individual. Let man, therefore, in all his political, social or scientific activities not forget to activate his inner senses. Let him not in pursuit of truth deny religion lest he deny himself or God.

There is no formula for God, but is that reason to deny him? Pascal says of reason "it should realize that there are an infinite number of unfathomable things. Reason is weak if it does not attain this virtue. What will one say of the supernatural thing, if the things of nature already go beyond our understanding?"

Pascal argued for religion over 300 years ago; what could he not have done with the knowledge of the Divine Principle! We have this instrument now to fill all the loopholes left by the philosophers and to give the world the absolute confirmation of the validity of religion.