

## Metapolitics

Robin Kuhl  
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*Carl Jung*

In better moments I remembered that the immortal T.S. Eliot, hero of my 0-level year tastes in poetry, had also been a London bank-clerk. Other times I mused over "les evenements" of May '68 in Paris, especially considering lower salary white-collar workers to be the new revolutionary class in this over-heated stage of capitalism; or I could gleefully recall experiencing a managerial meeting where the assistant bank manager had actually said, "To hell with the staff;" or I firmly forbade my transistor radio to play, seeing it as a cool of economic colonial imperialism -- after all, in those days of the consumer society the masses were no longer being opiated with wish fulfillment fantasies, but were being fed with the very camp anti-heroes of their own degradation.

It was definitely an "us-and-them" world view, and I did not want to recognize that "they" were really people. By "they" I mean "we" all are. World affairs are the affairs of millions of us: a valid world view must also value the individual. However, whether it is valid or not, our world view will influence events to some extent, just as our expectations to some extent help create the future. For instance, the Marxist conviction that his expectations are historically inevitable does influence events accordingly.

Therefore it is our purpose to research what is going on, and not what some believe to be going on. Since from small individual affairs to history-making global events everything is an expression of human lives, we cannot understand global events more than we understand human nature, starting with ourselves. My "us-them" world view was a reflection of my own contradictory nature, the Cold War a magnification of the contradictory nature of all men. As Carl Jung said of the Iron Curtain, "This boundary line bristling with barbed wire runs through the psyche of modern man, no matter on which side he lives." Let us look at Jung's world view and compare it with that of the Korean political historian Sang Hun Lee, whose ideas are increasingly finding favor among western students of current affairs.

Jung views the world split between the Communist block and the western world in the light of the relationship between the masses and the individual, whom he calls the "authentic carrier of reality, unique, irregular, irrational."

In comparing the freedom of the individual east and west to fulfill its responsibility as the sole vehicle of consciousness, he finds Communism "an archaic social order," where the "moral responsibility of the individual is inevitably replaced by the policy of the State."

Meanwhile in the western world, "the symbols of Christianity have become empty" and our philosophy is no longer a way of life, as it was in antiquity; it has turned into an exclusively intellectual and academic affair." Consequently the West too is following a "materialistic and collectivist goal, practically undistinguishable from the Marxist ideal." Moreover, he says, "Everywhere in the West there are subversive minorities who, sheltered by our humanitarianism and sense of justice, hold the incendiary torches ready, with nothing to stop the spread of their ideas except the critical reason of a single, fairly

intelligent, mentally stable stratum of the population. One should not however overestimate the thickness of the stratum."

### **The Divine Principle**

Jung does not attempt here any deep understanding of individual human nature by which to explain the causes of the world situation, but recognizes that only from the consciousness of an individual can change come: "the salvation of the world consists in the salvation of the individual soul."

Since "we are faced not with a situation that can be overcome by rational or amoral arguments," he anticipates "that the antidote should in this case be potent faith -- of a non-materialistic kind, and that the religious attitude grounded upon it would be the only effective defense against the danger of psychic infection." According to Mr. Lee the revelation received from God by Rev. Sun Myung Moon, called the Divine Principle, provides just that religious attitude.

Mr. Lee, like Jung, sees the world split into two blocs, and similarly warns of the dangers to the western nations. But Mr. Lee goes a step further than Jung when he investigates the nature of the contradictions within the individual, whose effects, magnified worldwide, create the situation Jung so sharply describes. But first we will examine more of Jung's critique.

He sees the world threatened by the "spiritual and moral darkness of State absolutism" and the scientific rationalistic view of life, which "robs the individual of his foundations and his dignity and is responsible for psychological mass-mindedness." The State nationalizes education and media and mass-produces the mentality of the people, who, increasingly uncertain about their individuality, allow as much as possible of that individual responsibility to be collectivized.

### **State Replaces God**

Traditionally, true religion would have counter-balanced this conveyor-belt consciousness, but "along with the individual, Communism swallows up his religious forces." The state takes on the place of God. Totalitarian dictatorships are religions. State slavery is a form of worship. The policy of the State is exalted to a creed; the leader or party boss becomes a demi-god. Anyone who thinks differently is a heretic, threatened and intimidated with violence. But just as with the State religion of Marxism, the institutionalized collective creeds of the different denominations of Christianity also dig the individual's grave: his personal freedom and responsibility before the State and before God are gone!

Both east and west, the individual, unique carrier of life, is threatened! Denominationalism, creeds, doctrines and dogmas, instead of being paths to a personal relationship with God are now barring the path to salvation and liberation. Says Jung, "The individual who has abdicated his living relationship to God to the massmindedness of the State, or the collective belief of denomination has no defense against the physical and moral blandishments of the world." What is to be done?

### **Where Love Stops**

"Resistance to the organized mass can be effective only by the man who is as well organized in his individuality as the mass itself." The destiny of mankind is in the hands of the individual to use his freedom and shoulder responsibility.

Looking at it another way, Jung says, "The question of human relationship and of the inner cohesion of our society is an urgent one, in view of the atomization of the pent-up mass-man, whose personal relationships are undermined by general mistrust.... Where love stops, power begins and violence and terror."

Now Jung is touching upon basic Christian understanding that the individual can only find himself in relation to his neighbor: God created man to grow in families not individualities. So, Jung asks, "Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?" The different denominations have failed to foster that, but Jung has hope that a new understanding may spring out of Christianity "The Christian symbol is a living thing that carries in itself the seeds of further development; it depends only on us." Such a hope Mr. Lee finds fulfilled in the Divine Principle.

According to the Principle viewpoint, the split between Communism and the West, and the conflict within individual human nature, can both be explained in terms of Cain-Abel relationships.

In Genesis, the two brothers Cain and Abel, instead of being united in brotherhood, were in conflict, and Cain murdered Abel. Since Abel had a relationship with God (God accepted his offering), and Cain did not, Cain should have come to know God and therefore brotherly love through Abel; at the same time, it was Abel's responsibility to facilitate this.

## Responsibility of the West

The western nations are in the position of Abel, in so far as they enjoy religious freedom and, generally speaking, political freedom. They have the possibility of freely relating to God and the possibility of freely applying this to political and economic decisions. The Communist nations, on the other hand, are in the position of Cain. At the moment their atheistic totalitarianism is destroying the West, but Cain's murdering Abel was only the prelude to his own banishment and ultimate self-destruction. In no way can we prevent schizophrenic mankind from committing suicide except by the nations of the West fulfilling the position of Abel, according to the Principle understanding.

That is to say, western nations must enable the Cain bloc to know God's values of life, the brotherhood of man which safeguards family love, and the individual relationship with God.

Considering the Cain-Abel relationship in terms of the conflict within human nature, man's spirit, which has the capacity to relate to God, is in the Abel position, whereas material life is in the position of Cain and so must follow a man's conscience or slowly destroy it. Eventually, an individual in whom the Cain side overcomes the Abel side displays the same qualities as Cain. He becomes a jealous, resentful, angry person who uses violence. Such a person is the typical Marxist. He might justly decry the materialistic greed of others, but instead of raising them to spiritual values as an Abel type would, his actions are spurred by jealousy of others, materialism and anger, and resentments which rationalize violence.

If, as Jung says, "The salvation of the world consists in the salvation of the individual soul," then the Abel nations should bring about true brotherhood of man through political and economic policies designed to serve the good of mankind, but this on the basis of the salvation of the individual soul, in other words, individuals bringing the Cain parts of their nature under the dominion of the Abel parts. Individuals must exercise their political and religious freedom, and thereby, Mr. Lee avers, "policy and spiritual reforms will suffice" to do away with "unjust profit distribution" the real contradiction within the world economic system. He says, "The capitalists received excessive profits not only because of their immoral egoism and exclusive grasping desires but also because they possessed excessive amounts of property."

Mr. Lee also predicts that Communism is destined to decline but says, "It must not be overlooked that the ruling powers of the free world must fulfill their responsibilities. The fall of Communism will be postponed to the extent that these responsibilities are not fulfilled." But first the individual must organize his own spiritual life, free from purely materialistic and collectivist goals, which, for want of "a potent faith" in God, are rapidly becoming the ruling powers.

*All quotes are taken from Communism: A Critique and Counterproposal by Dr. Sang Hun Lee and Diary of the Soul by Carl Jung. Reprinted from The Rising Tide with permission.*