

Separations in the Fall of Man - Disturbed Angry, Unethical, Personal Accusations

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I recently used two terms relevant to the teaching of the Principle. In the Fall of Man, the first separation from God is generated by Lucifer and Eve, the second when Eve 'seduces' Adam thereby creating at the first family who have also separated from God. There are nuances but the third separation occurs in their children Cain and Abel. Abel is murdered by a dysfunctional Cain who then flees/is exiled, to the Land of Nod, on the East Side of Eden (Genesis 4:17). There are various interpretations of this statement but I'll leave you to it.

Nevertheless, the Land of Nod is a metaphor for a world not of God's making and a populated place which also fails to present maturity and an ethical stance to life, which should emerge at the top of the growth stages. In short, one could say the processes of the Fall, the narrative of the Fall, presents us with two worlds; God's world and the Fallen World.

The second item relates to this Fallen world which offers us foolish ideas, wrong ideas, and evil ideas. There are in fact very few systems of thought which come up to scratch in relation to the Principle and its ethical stance, though some parts do and some areas of thought or cultures are designated as a peripheral dispensation. So there is nothing wrong with this description. These ideas mentioned were presented in a 40-day workshop given to Seminarians upon graduating by Rev Ahn who was commissioned by Father to do so. However, I find people who have left or critics without boundaries, or knowledge or hold to agendas, tend to reject both the organization and ideas tied to what is now updated from Unification Church of those days ('87), to the Family Federations of today.

On posting such material aforementioned [Ann Löfgren Vargas](#) entered the thread with a disturbed angry post which quickly descended into unethical personal accusations rather than a discussion of the Principle, despite guidelines set in group dynamics and Facebook itself. I succumbed to some frustration at such posts and the fact that she said before that she taught the Principle and should have known something about this material; so for my part, the ideas posted should have been obvious and should have been responded to as such. However, I erred in my responses to accusations and wish to apologize to all for my mistakes.

But has the Principle become irrelevant to the age we live in, as some suggest. I think not. There are some areas which may be argued but the First and Second Chapters remain very relevant to Theological thinking including Process thought, Archetypal Theology (Paul Tillich), certain Oriental philosophies and to the cultures and individuals who we see today defined by the Fallen world, who form an admixture of whole self-behaviours and fallen nature sometimes evidenced side by side and even within the divided self - for the later divided self we can refer to psychological studies where the root of that discipline is written up in EDP and where the self, whole or otherwise, and psychology is well tied to Unification Thought.

Still, the typologies of the fall are very evident and Cain and Abel have good definition, both in psychologically examined types and in the types further explained in the DSM (The Diagnostic and Statistical Manual of Mental Disorders) which is often found as a registry of fallen natures if one extrapolates behaviours from the narrative of the fall. And of course dysfunctional or not, all types hold to redemption/salvation in both theological worlds and psychological words - that is the nature of the game. But for Cain and Abel Read on.