

# Be Serious About Your Mission

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## Be Serious About Your Mission

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Now, this place is to produce world leaders, here at Belvedere. Sometimes we have to dig the whole ground, too, if necessary. Sometimes we may not have this kind of privilege — having tractors to ride around on — we may have to go back to the old way of digging. Our tractor will be the peak. So, there is a need for this kind of training.

So, you have to have an international sense in your work — you've got to realize that. You are not going to stay forever in America. You should know all four directions, east, west, north and south, if you are to be a great leader. To say that you know only the east side of the geographical territory is not to say you know the full territory. You have got to know the rest of it also.

You may not know the real meaning of hunger — you have never experienced it — you just know how to talk about it. You don't know what the real taste of hunger is. When you really experience hunger—you know, fasting—when you actually fast for seven days, you will know what the taste is of good food or even poor food — what the real taste is. When you reach your peak, after seven days — going from seven days to eight days — then you may think, "I will eat something." But you have to realize, have to think within yourself, how wonderful the taste will be when you eat the rice or the food after seven days — even if you are thinking 15 minutes later, "My time is here."

So, training all the time, training, training. Special training, on a continual basis, for a stronger army and troops. This is the common sense of the logical or scientific. How well you can perform the part — unless you practice it, you train yourself — just by shouting, you are not going to break the bricks (you know what I mean) — you have got to be trained. Then, you actually produce the results of bringing the greater — continual basis of trying and practice. The accumulation of the force of power is that you can break the bricks.

Before you reach your thirties... our Family should receive intensive training in many, many areas. Even he [Master] planned his own life: with preparation up to 33 years of age; up to 45, he was practicing; the rest of his life, after 45 years of age, he planned for his accomplishments — the consummation of his mission. So, he lives his life according to the schedule. So, the preparation period takes a certain amount of time. So, if you miss that kind of second realization period, or practicing period, it is too late, too late to do God's will. You haven't planned your life. All this preparation and practicing — then you can be successful. Success does not come in an instant, without any labor — like a miracle. You have to do it by yourself.

In 1945, he began to establish the sacred Holy Grounds. In the 1960's, he set up the worldwide mission he is now launching — that you are a part of. He is like this, scheduled already. But if you don't have a preparation period, for your training, all your life will be nullified and invalid. And when the time comes for the practicing period, you will be missing that important part (the preparation period) of your training. That period is very important. During his thirties, he tested all kinds of leaders in Korea and Japan — he himself visited, investigated, prepared for the future.

He did this in his thirties. When you prepare some kind of a feast, big party, you cannot be sleepy — you have to work hard. Same thing: you have to have preparation; no time to be relaxed, no time to be lazy. You have to be busy during the practicing period. The problem is: who is going to put more time in, where do we get more time? The only place you can get your extra time from is your leisure time, your resting time, your free time. Master eats his meal in three minutes. So you have to prepare your stomach to quickly receive food, even in three minutes. Sometimes, he

eats without chewing the rice in his mouth or putting the rice in his mouth — for a certain purpose. Then you will not have any problem with stomach disease.

So, in case of war, we have to train ourselves, for the rainy day, for the war to come, train yourselves. Sometimes you have to sleep sitting up. So when Master goes somewhere in the car, he is sleeping while sitting up. You have to know yourself, be analysts of your own physical body: how much you have, how much is your maximum. You have to know your body. Even now, he sleeps only two to three hours per day. He watches and studies TV and English until three o'clock-until you are sound asleep. He sleeps from four to six, two hours sometimes he sleeps; this is now his schedule. Sometimes you are tired, your eyes are bugging out — this is how to release it. You have to have some secret of exercising. You look like an ogre (he did not say “ogre”) — but this kind of a face. You have to think of taking care of your body. Massaging will have an equivalent effect.

If you have a bad physical condition, another force is moving within your body — overwhelming that disease or fatigue will be ousted from your body, so you become fresh — if you use this practice of massaging your vein system, it can be positive if you are sick. So, he uses this method. You are perspiring — this fatigue will be going away — so suddenly he becomes fresh, as if he had slept eight hours. In five or ten minutes, he is perspiring, and then he is relaxed and his fatigue is gone. So this is give and take — exhaust pipe and then you are filling up with gas — and give and take is important within your physical body.

Some of the joints in your legs are very important when you are becoming old; you have to take care of them. Our Master, preparing for future events, is taking care of his joints. So, he is a fast, fast walker — the fastest walker. Usually, he goes hunting in the mountains — not necessarily looking for game, but for the exercise, for keeping his body in shape. So you have to always train yourself — so as not to be deteriorating your health level. Your body is so precious, you have to take good care of your body — you have to be in good shape. When you get married, blessed, and have children — you will have no time to train yourself. While you are single and have precious time — you have got to have this kind of training.

So it is his philosophy of life to let you people be trained until your thirties — some say above thirty — but the same “thirty” category. That area — you have to be trained, and intensively in many areas. The same thing: if you are going to a big family, you have got to have lots of collections. Same thing: when you are [changing] your way of life, you have got to be prepared. A voyager needs what... in the sea you need to be prepared, for the rainy days, for the stormy days, rain and storm, hurricane. So this is good for you to hear.

So, even when he goes shopping for the European leaders — I don't know what they got — he is faster, he is surpassing everybody, he is faster than anyone else. Usually a woman — maybe Mother — Mother takes three hours, when she need only go an hour-one third, like that. In three minutes he will finish it — one, two, three. In three hours, he can look at 300 suits and know which to buy and which to wear — because he was trained in this area while he was young, when he was in his thirties. So he already trained himself.

When he sees something, he thinks, “What is the center, what is the main theme of it, what are its contents?” He is trained to suddenly visualize what is the subject — where is the subject position?-he reasons that way — the subject-object relationship. Where is the four-directional existence? He sees it like that — he was trained in that way. Horizontally or vertically, he sees through it, and he knows if it is harmonized or not harmonized or anything like that — anything (human relations, etc.) object, anything, any being. So when he looks at a person's face — his body is the center. What are this man's characteristics? Right there he sees that.

He sees not only the external appearance — he sees more. Sometimes the center of the person is the hips — too wide; sometimes the legs are too long. Sometimes they are balanced or unbalanced — is it beautiful there or ugly there? So when he looks at the face, is it harmonized or not?... location of the eyebrows or nose — how is it situated, how is it located? He sees that. When he looks at the mouth, he sees the arrangement of the teeth. He sees the characteristics of this guy or this girl — right there.

When he looks at someone's hairstyle — he feels bad, he just doesn't like it — suddenly, he sees why he doesn't like it, he finds some error there. If that face becomes a looking-down face, if you are all the time gloomy — then the gloominess becomes ugly. Even when you laugh or smile your smile will be sinking down, while it should be lifted up; because of this kind of facial expression, you have the wrong expression. Sometimes laughing or smiling helps somebody to climb up — it is giving an uplifting feeling — sometimes the smiling will come up. This kind of thing, he sees this in you people. Subject-object relationship based on Principle, he sees this way; he Principally sees and talks and lives it.

So when you look at him, in a second he picks everything up, right there. Now Mr. Om is an expert in the whole of his life. And our Master, Father, looks at this fountain, he looks at it differently — right there, he gives a critique — what the center is. He is the only specialist in the world — our Master knows everything. Then he said, Mr. Om said, "Where did you learn all this, specially?" If the specialist looks at something — what he says should fit the Principle. If truth is truth, beauty is beauty, and so forth. So, he cannot be contradictory. So an expert's view should correspond to his view — because he is based on the Principle. Even a necktie, when he picks it up and gives it to somebody, he sees it in different combinations. The changing variety of beauty — even in wearing a man's tie — always brings a different handsomeness or beautification.

So if you have got this kind of talent — you have got to be based on the Principle — then automatically, you will train yourself to see this way, to have a deep perception. So even if he sits by himself, he does not feel lonely. Everything — many things to look at this way he is enjoying it, even when he is alone. He creates another curiosity, another interest. All day, by himself, he is doing something else. Somebody may say, "Why is he sitting all day here?" But he is doing something else, internally. We all see the trees, the highway, all the grasses — why is this planted here? He is criticizing and trying to relocate it. He has his own hobby, heavenly hobby, even when he is alone. For this, he needed training. It did not come about overnight.

When you confront hardship, trouble and suffering, this is a symbol that goodness or happiness shall come through this hardship. You have to indoctrinate yourself. Hardship and trouble are necessary for us to overcome, to bring others. This is a sinful world anyway, a world full of junk. You don't think that way, you never thought about that — this kind of philosophical connotation. Trouble is for future happiness. Then, if you get through the persecution and the trouble, when you pass through, happiness comes, success comes — there is a real feeling of success. There is value right there, because you have a comparison: hardship is overcome, and then success comes.

When you have more hardship, more persecution, more rejection, then you expect more success, more happiness, more good results. That is the way you have to dive into this thinking, this kind of positivity. You will have the attitude, "What kind of trouble is coming, what kind of hardship is coming?" You are interested to know what will be next; you look forward to the problems. If you are scared, you are right there a victim, bait for the devil, Satan. If you are this type of person, you will never get it, you are not qualified. Instead of tackling the problem, you escape, scared. That is exactly the way that Satan wants you to be.

Now, if you want to be a number one honor student, that is not easy — you have to go to work hard. You cannot cheat. Honor students... it is not easy. So if the trend is that all average American boys and girls, men and women, escape from trouble, while our Unification Church members go in and tackle and solve the problem — naturally, they will respect you as a leader of this nation. Why not look for trouble? So, he wants you to have more training; he thinks you need more training. Then, how do you think now? How do you feel right now? [Great!]

If you have knowledge, if you know the meaning of something, you feel wonderful, beyond the physiological barrier, or inconvenience. So the Bible says that if you know the truth, the truth will make you free. That is exactly what he is talking about.

Now, only one person — one question will be answered. You have the feeling, "If I meet our True Parents, I will ask him a directed, serious question." Then, only one person will be allowed at this moment to ask him a question before our formal conference begins. Now, who has a serious question? A deeper question, which cannot be answered by

your local teachers. Only one person, who has a meaningful question, can have this privilege—it must be a serious question.

Question: What is the meaning of Brezhnev coming to the United States?

Answer: You better ask President Nixon — write him. That is a serious political question, but not for this setting.

Question: Well—most of us have come from Christian backgrounds and a question that has really been bothering me is: exactly how much did Jesus accomplish because it seems like he accomplished very little. I just wondered how much he really did accomplish.

Answer: Nothing. There was but one thing left. He died for God and heaven — that is the only thing he accomplished. He died, “Not my will, but I’ll die for God” — that is the only thing he left. Nothing was accomplished, nobody, no disciples at all, nothing, just death. Christianity started after his death.

How serious have you been? How serious have you felt when eating? Have you thought about it? There is a seriousness in everything. Even at this moment, many people are dying — for this serious aspect — because of the food problem. How seriously have your eyes been looking at the people? Have you thought how seriously you wanted to see those persons — seriously wanted to see somebody through your eyes? How seriously have you wanted to listen through the physical part of your ear? How seriously are you trying to touch with your sense of touch? How serious have you become?

How seriously have you felt within yourself — your feelings, inside, how serious have you have become? So this degree of seriousness in these five senses must be different in you — in everybody to a different degree. We cannot see this. Always, when you look at this, there is a difference in seriousness; you cannot say that you started from the same point of seriousness of these five senses — you never started there. When you are working, how seriously have you thought while you are working, “Why am I working; why am I walking on the street?” Have you seriously thought about that? Even your sleeping: instead of just sleeping biologically, how much have you been sleeping with a meaningful seriousness? How seriously have you ever thought about something coming from your mouth — the word of God?

During your 30 years of age (using this as an example), during which years have you ever seriously spent your life? How much of that time have you spent seriously? When (in relation to this question), you are not absolutely serious, you are just casually passing by. When you look at this kind of a thing, when you look at your body, your person as a person, this means you did not think seriously of God’s will. Naturally, we can reach safely... your body, yourself, was not becoming seriously centered on God’s will.

If you become serious with your five senses, in everything, then naturally your being, yourself, will fit God’s overall plan, dispensation or will. It is supposed to be fitting. When your friend or relative is dying, then you become serious — but we have here a much more serious condition. When you are doing God’s will, things are more serious than people dying, more important than your best friend dying. So, to what degree must we become more serious in centering on God’s will?

There are many, many serious things in this world. One’s family may be destroyed or corrupted, there may be a national disaster; but God is more serious, it is more serious to do God’s work, to center on God’s will. You have to realize this. [If God’s will is not fulfilled] then the whole nation will be destroyed, not just families and individuals. There is a more serious dispensational meaning behind God’s will than the idea that the whole world is going to be doomed to destruction. If this nation of America — God’s blessed nation — does not become serious in taking this kind of responsibility, according to God’s point of view, then God’s will, will be nullified.

This nation will then be destroyed. If there are any groups of people who think along this line, who are concerned about the destiny of the world as a whole — even if America is doomed to destruction — then God will be with this kind of group — if they are more concerned about the world than about their own national situation. If there are no

groups in this nation who are this serious, then God will find people in another country — people who are more serious and more dedicated than any other persons or nations in the world. God would be pleased with them. There is no [other] salvation. Even if God smites that nation, that is the only group of people that can save that situation. Thus, God will abide with that group.

Even those spirits who died in America, if they don't have this type of seriousness, then there is no way for them to be saved, even in the spirit world. Do you understand, at least vaguely? You don't know how our Master, the True Parents, are serious about God's will — nobody knows. So, all the time you criticize him, centering on yourself, not centering on God's will — there is a vast difference.

If you do not succeed this time, by following His will, there will be more hardship. There is no other way to come out and save the whole nation, the whole world. This is a serious problem: centering on God's will. How serious are you about centering on God's will? The Heavenly Father and our Master are seriously looking at everything, perceiving everything centered on God's will. This is a most serious matter. We have to go beyond the waiting for God; we have to go beyond that. We have to be proactive — beforehand, you should be ahead of His plan.

If you are serious enough, you will do that. That's why he is talking about this issue, this problem of seriousness centering on God's will. There is a difference between your seriousness and God's seriousness. It cannot be the relative position... There is a vast difference, if you are in this relative position. So, when you think about it, we have no room for complaint. We have, after all, only the value of death. We are dead already. So you cannot say that it is too hard, too much suffering. [Gaining] heaven requires much more suffering and rejection, and is much harder. If you think about this: if you retreat from that position, you will get in trouble.

We are different from worldly people. We have to be serious in centering on God's will not on our own. All ways of education in this country stress freedom, the wrong freedom — they got it, they were brought up that way, they were educated that way — but it does not fit in the new kingdom. So [the individual has] become the standard: "I am my own standard." Thousands of people, thousands of scales — there should be one standard, one scale somewhere. If you have this kind of "freedom"-different understandings or standards of what are right, then later you will have a collision and fighting. There should be but one true standard. All other standards should be based on the true standard.

Even in building a house, you start at one point, as in the drawing, the blueprint. The designer had a center from the start, and that center is right there, no other center but that one. Then the angles come out correctly; all varieties of drawings and designs come out centering on God's standard. So, if they said, "I will draw my own line, this is my center" — no, you cannot do that. This drawing is the only one. If we do not practice this way, very soon, the nation of America will be doomed to destruction. So, the same thing has to apply in centering on God's will — there is no "I," no "me."

The main thing is: how serious are you as a State Representative? How serious must you be as a Mobile Unit Commander? How serious do you have to be as a Church Center Director? Then you say, "I will do it." God must come first, not "me" first, not "my" circumstances first. Heaven is very serious; God's will is serious. So, you would be then adding more trouble to God's will, you will not be relieving the burden of God and our True Parents. You are adding more negative things to it. If you are not gaining positive results, you are actually making more trouble for God and True Parents. It would be better if you did not exist.

How many of you try hard not to sleep when you are sleepy because you have to do something, something of God's will centering on the True Parents? How many of you are resisting your sleepiness? How serious are you about something that you cannot overcome? How can you have difficulty in seriousness? So, have you thought about that? Be more serious persons. You have to think along these lines, centering on God's will. That is the problem right now.

The more trouble, the more hardship you have, the more serious you should be about centering on God's will. It will

be wonderful — your seriousness and God’s seriousness approaching each other. That is a serious situation; that is the area where you are really contributing something. And the problem is, even if 50 Mobile Unit Commanders in the process of forming new mobile teams... Father is certain that if you have eight people you will have another van for your transportation. Then think, “How I am going to get eight people?” How soon? Have you been seriously thinking about accomplishing this goal — even if you have only four people?

Have you ever thought that, in this position, you should be more serious than heaven, more serious than anyone else in your country, more serious than any of your members? If you did that, you would have a better position by now; then all difficulty would be clearing away for you. You must become serious in this matter, even in forming a new mobile unit. If you are not serious, if you are not doing things on a continual basis, then no spiritual help will be given, you are not on the track, you are not fulfilling yourself. So you have to be serious.

You have to be really getting on the right track. If you cannot be serious enough, then you have to consult your members or your assistant, so that you can have an extension of this kind of successful period — and through this you will get serious thinking. So, if you are not serious enough to qualify for the leader’s position, you have to find your successor within your group, so that you can retreat while the other one climbs into your place. This is instead of trying to hold your empty position, with no result, just sinking down — you can’t do that. Have you ever thought about someone who is going to die or be sent to jail... if you save them, you become their saviors in that case. Seriously, you become saviors, if you can save the other person.

This is the question: how much are you saviors? How much have you been saviors since being in our group? Do you long for the people to come and listen to your lectures? Are you serious when you look out the window and think, “When is she coming, when is he coming, when?” You have become involved in this serious situation; your heart should become serious. And if you have this kind of seriousness, the people will automatically flock to you. That is the secret right there.

So, if you are serious enough, you will get up early, you will want to be moving, centering on this world, then you wonder, “Why doesn’t the early morning come? I want to teach the people. I want people to be coming to the morning lecture.” Have you ever thought about it in a serious way? Have you thought, “I am expecting somebody”? You must be longing for this kind of situation. From this, you become serious. So, if you are serious, and yet nobody comes, he wants to tell you not to be discouraged.

Then, even if they don’t come once, twice, a third time, heaven loves you; so heaven will give full cooperation according to how much you have been serious. Maybe the second time, nobody comes; third time, nobody comes; fourth time, somebody comes; and by that time — very easily impressive scene — suddenly people will join, and that is the way it works — through your serious thinking, centered on God’s will. Have you ever practiced it? Then, when you meet some new person, you feel you have met somewhere else. So there is no reason for you to talk — people together, spirit to spirit, mind to mind, crying with each other — right there.

So, when somebody is leaving after a lecture, you want them to stay, even want to give seriously of your heart of God, you want to give something. You have become involved seriously — you really love somebody — have you ever done this? If a person comes to your center and you meet them, they cannot go out easily. So, if this person feels this kind of serious heart of God (from you, our Master, the True Parents) — even though you don’t ask them to come back, they will automatically do so. They will automatically come to your place. This depends on how serious you have been centering on this work, centering on this Gospel. So how serious are you when you lecture, study and teach the Divine Principle, which was so difficult for our True Parents to discover, to bring to us. How serious are you?

Master discovered the Principle in the dungeon of hell, dungeon of suffering. Even though you cannot attain that same degree, how serious have you become in teaching, learning and studying—that is when your serious heart is important. So, when you look at each page, you cannot do so without tears, experiencing his suffering, his hardship — his suffering in order to find this message for all mankind. Have you ever thought about that?

Do you think that any Korean missionary whom he sent to this country — the leaders — do you think any one is more serious than our Master? No? Without this kind of education, you may say, “I am close to God; I know better than our True Parents.” You can never say that, and never think it. If God is a fair God, He knows everything; God will be that kind of character to people of our True Parents, of our Master. So, you have to critically evaluate yourself; be critical about yourself. On whom are you centering? Where are you fitting in, where are you standing in the world of God’s heart?

You have destroyed your body — you are an enemy right there — you are trying to eat for yourself, not God. You have to see something lost or bad, evil, instead of God’s centering with you. And the same thing here: your whole body is not centered on God’s will, it is centered on you. You have to claim yourself, you have to evaluate yourself. So, even in this context, you should never lose your seriousness. If your intentions along this line are not serious, there is no room for you in this universe — you cannot exist. So you are naturally so prideful at times; you act as if you know everything. In that sense, there is a vast difference between Master and you.

When you come to Belvedere you have to be serious and think, “Why have I come here? Why am I here?” To be serious — how serious are you, being here — chosen to be here. This is worthwhile. You have to evaluate yourself: compare the old you before the Principle message with the new you after the Principle message — and then the new you as a leader of this movement. You have to evaluate yourself. You have to criticize yourself: “What is my family doing? Is it standing for God’s will; am I seriously doing His will?” You have to think of that. Why did he (Master) do all this, for what purpose — for your own love, for your pleasure? So, man-woman, brother-sister — all relationships — you have to be serious, too. Why do we have to be this way?

These things are from July 1st, when we set up the Day of Resolution of Victory. From now on, you have got to make it work — the times are in favor of us. You have to re-evaluate and re-locate yourself at a different level. So you have to pledge yourself, swear yourself and your life — with determination — as a Commander, as a State Representative, as a Church Center Director — you have to make a new commitment. Until you fulfill your promised pledge, you have no room for complaint, no time for that. Because you are resting and doing something else, you cannot accomplish your mission. If you cannot accomplish things the first time, try twice or a third time. There is no room for failure if you do it this way. Under these circumstances we cannot think that it is too hard for us to carry out. So you should pledge your life first, in front of God, to do your mission, in this serious setting.

Even the almighty God took a providential course of 6,000 years. We are going to do it in our own generation, centering on our True Parents. Then, how much harder we have to work. 6,000 years God took to make it possible for this time to come. And you think, “I am a big shot, I am a Commander.” You are so self-complacent. State Representatives: you have a certain power, you are able to occupy the position without any results — this is your fault.

In the Principle, you must be more serious than God, more serious than anyone else to do your mission in the best way possible. You have the subject position — which is serious — even if you have to cater to your ancestors. You have to be a good influence in your mission, not only for your relatives. You must have serious thinking. Even if the Heavenly Father has been working with someone for a long time, if he is doing his own will and his own hobby, then God is not going to work with him. Because he is a savior for the Heavenly Father, that is why He is working with him. Don’t you think so? [YES!]

America is going to be doomed to destruction. Who is going to save this nation? The person or group which is more serious than any other will save this nation. Is he mistaken or is he logical? [Logical!] So, you have to think of going to three million state residents there: “I am obligated to give the light to these people. Even during the night our light, the candle light, is shining — so that these people can come. I am the only one who can do this work to save these people.” Even during your sleep think, “Please, Father, give me more power to save these people.” Such serious thinking — you need it. By doing so, heaven will help you. Everyone will be proud of you before your ancestors, because you are better than they in this area of hard work and seriousness. Do you understand so far? [YES!]

Even when you are eating delicious food, he wants you to think, “It is really delicious, centered on God’s will” — in a serious way — meaning just that. If you reason this way, you will know where you are standing and how to proceed, how you are going to fulfill — your answer will be coming. Do you understand? [YES!]

So, don’t be ashamed, don’t have a shameful feeling, if you have only a small house as a church center. Don’t feel that. Even though you live in a very poor house, if you are serious, you are a spiritual child, you are a heavenly treasure right there. When he started from North Korea, he started from Pusan (southern part of Korea) — a small place there, he set up a small cottage. It was actually less than a cottage — it was just like a dog’s house. Now, pilgrims are coming to this place — they cry — there are pilgrimages on a continual basis, from Japan and Korea. There is a world of heart-seriousness — it is there, because he shed his blood, his sweat and his tears.

Even if you have no material house, there is something different right there, so don’t be discouraged or ashamed when you have a poor house. But you have to carry in your heart a seriousness centered on God. Do you believe it? [YES!] Even if the house is humble and looks very poor and unacceptable, if you carry this heart, there is the center of the heart in your state right there. Your heavenly, serious process begins from right there.

If you have this kind of heart, if you [persevere] this way, it in fact shall happen — because he did it. And people will automatically come. They will come to you even when you have no money and even no food — many people will come around. Spiritual cooperation will come. So if you continue to work with this kind of heart of gold, spiritual cooperation will come — these people should be fed. So the ancestors of that state, in spirit world, have to mobilize and bring the people to you, to get rid of your sorrowful heart. That is the way it works.

Now, he is thinking, when he comes to America, “How much more serious can I be than I was in Korea, in the early days? I have to be more serious than President Nixon, or any of the American senators or congressmen.” That is his way of thinking. He wants to be more serious than anyone else in this country. This is illogical; but with proper analysis, through this kind of thinking, he is positively serious. Even if somebody temporarily departs from this work, then ultimately, at a later date, months or years later, they have to come back — because all the personal circumstances will be doomed to be judged — so that they have to mobilize after they are in the spirit world — eventually, they will have to come back. No other place to go. Once they are in here, they have to come back. This is the Principle.

Poor people sympathize more with other poor people. It’s the same in the world of heart: we sympathize more with a person in the same world of heart. So when you think seriously of God’s will, you unconsciously have a chance, you have the experience of shedding your tears, unconsciously. You have experienced God’s role. Do you think of God, and suddenly start praying? You will experience the seriousness in your tears. He is still living this kind of life of hard work. So when you pray, when he prays... It is logical: to go to heaven, you have got to have the heart of God, with seriousness centering on His will. So there is a vast difference between us and our True Parents. With a heart of sacrifice you have to be carrying out this approach — eliminate the past.

In America, you think, even in the Family — instead of God’s will first, you are concerned more with your future: “My part to be.” You are concerned more about that. Frankly speaking, you are more concerned about your spouses than about God’s will. Now, when you look at the girls or handsome boys, do you think to yourself, “I would like to have that handsome man for my husband,” or do you think, “How am I going to make this man God’s child?”

Frankly speaking, which one have you been thinking? Principally, speaking, which is normal, which one should it be: “That girl is wonderful, my wife to be,” or “I am going to make this girl God’s daughter”? Which one is better, Principally speaking? [Second one!] They know better. Now you know that, but sometimes you don’t. So, that is the wrong idea (the first one). You have to love God first, more than your future whatever — your husband or wife.

Then whenever you say to God, “I don’t ever think of it — everything is up to You,” and you do it this way, then the best husband, best wife will be provided by God. That is the little secret there. So, when there is a head there, there is a tail there, the end of... the Alpha and the Omega. If you are put in the Omega — you naturally are coming there



— if you convert this boy or this girl, automatically — leave everything to Him — you will have it. But your reasoning is to want it — you are short-sighted — that's the problem. So you have to think Principally, not the American way, not the sexual way, not the democratic way-but Principally.

So, from now on, when you have to come here, reason this way, live this way and think this way. You have to think — if you are really qualified to be the State Representative for that state — all the souls are dying. You have to evaluate yourself critically: are you qualified for this state, are you a qualified Commander, are you a qualified Church Center Director? So, you have to receive more training if you are not qualified, instead of holding that heavenly position without any qualification.

If you people are not qualified, if God's help is not there, it is non-Principled; you will get into trouble. So, without any help you are standing up — catch up, set up the condition — you have to drive yourself very hard. Prayer is wonderful. Pray before going out, to bring the people that way; it is more effective. Action! Practice! Then God will take this humble boy or not-so-beautiful girl — doing wonderful — then God will come to them and say that is wonderful, and He will be with you and love you more and give you more good luck. It is not your knowledge, not your ability, not your talent — the heart of the world is God's heart. If it is your heart also, if you carry that, it is right. You must be serious — then everything will be in your favor.

So, when you go back, always think of it — criticize yourself, evaluate yourself effectively — and He will help you this way, when you go back. Practice this way, reason this way, think this way — then you will have good results.

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