

One World

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Master Speaks

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“One World” is my topic this morning. We are now living in the world of disharmony; it has not become one yet. We are living in the world in which all the nations are fighting against each other. And when they think of world unity, they think of it in terms of unity with their nation as the center.

It is common that in a nation where there are many races, a certain race will think of making the nation one around that race. If there are organizations, a certain organization would want to unite the whole nation centered on their organization. A certain family, for instance, would want to unite the whole around that family. Even in a family, it is a human trait that the father would want to bring the whole family into a harmonious oneness surrounding him; the mother would think the same, and any one of the children would do or think in the same way.

If you think of human traits in these terms, this is not only our way of thinking, but has been the way of thinking of our ancestors and so many passed-away saints and sages. There have been many changes and reformations and even revolutions in the cultural background throughout history, but this one trait of human nature has never changed or gone through a revolution. The Orientals and Occidentals have never mingled with each other, and the Occidental people don't know much about the Oriental customs, but as I see the whole world, both the East and the West have the same common traits. Well, we think in terms of our nation in relation to the world, or tribe in relation to the nation, and our relatives in relation to the tribe, and my family and myself in the background of the tribe. Any individual thinks of making those families into one; the family thinks of making the tribe into one; and the tribe thinks of making the nation into one; and the nation thinks of making the world into one.

If applied in a proper way, this is a good trait of human nature, to bring the world into oneness and harmony. We all have desires. Human desire has to go through these channels to reach out to the end of the world. For instance, a member of the family's first desire is to bring the family into a happy wholeness and harmony. Then what is the desire of the family? The family will try hard to bring the surrounding families into a oneness, centered on itself. And if the relatives and tribe have brought the society into oneness, what comes next? The tribe would want to bring the whole nation into oneness, and then the whole world.

Then what was the desire of the world to be? Since this world is the resultant being, when compared to the world of cause, it tends to go back to its cause, the great cause of everything. And it means it wants to go back to God, and we know that God is the ruler of the whole world. In other words, He is the center of the world, and the subject of the rest of the world. God being the subject and the origin, He must have an object. When the subject becomes one with the object-as in the case of electric current-plus and minus meet with each other and light comes. You only see the resultant current, but we see that there is an electric bulb with plus and minus put together, which makes the light. But you forget that it is connected with the plug, the cord, the transmitter, and finally the generating plant.

In the Unification Movement, we are proclaiming that we must make the world into oneness. How can we bring it about? Well, it may sound simple and easy, and you'll say, “Well, if the nations become one with each other. . .” But before the nations can become one, there must be a central nation to play the role of the subject. If every nation would want to be the subject of the rest of the nations, harmony and oneness cannot come about. Any one nation

could think, "Well, if the rest of the nations would come to our side, and become one, that's a wonderful thing; and the world oneness can be achieved!" Their nation must have subjectivity over the rest of the nations, and in that nation there must be a subjective view to make it possible. In any tribe, in any family, the same thing applies. Let us not deny it. The same principle applies to any individual.

But out of the whole mess we must find and set up one principle that can be applied to any situation. We are trying to do that. In our Principle, we have a clear picture of what it is. And on the positive side we must put things in order, so the smallest thing must come first, and the second largest thing on the second stage, and third largest thing next. On the minus side, the same thing must be done. Then, after putting those things in order, the providence stops. Then, the individual in the position of subject will be paired with the individual in the position of object, and the nation in the position of the "plus" subject must go hand in hand with the nation in the position of "minus," in order to become one. There must be no single person that would not accept or hope for this someday.

Then, what is the starting point of one world? It starts right from yourself, you and me. When you single out the most important thing, you didn't think of yourself. But you are stable and solid, and with all the bearings and directions around you. You are one with all your relatives, and friends, the nations and the world population surrounding you. You can identify yourself. But when we think only of ourselves, and not of the surrounding people, that's not the way we should think.

We are living in a world of relations. I'm not born of myself. There must be some cause to me. I'm the resultant being, born out of some cause, and if I'm not yet completed according to the original intention of my Creator, I must be on the way. You must identify yourself as that. And when you closely look into yourself, you will see that there are two beings or two selves: your self centered on your mind, and your self which is physical self.

When you say "you" or "I", it does not mean that your body and fleshly side are fighting against each other in disharmony. You can put those two together and you call it yourself. Automatically your mind and body tend to become one, and when we call ourselves "I" it means those two put together in harmony. Then our mind, the subjective part, is not changed.

Well, there's the greatest cause or subject in the world, namely God. Can God be changed? We destined to go to a suitable goal which is connected with eternity. We are bound for that goal, but on the way we must not vacillate and change all the time. When there's instability, there's no unity. Well, even on the way to unity it can be scattered into pieces again. If I were to set up one principle, it would be that we must see ourselves through eternity, on the way toward constant stability.

Then where can we find such an unchangeable being? Between mind and body, which is less changeable, mind or body? We naturally think that our mind is. If our mind is in the position of the subject, would we want to have our mind unchangeable or changeable? There's no question about that—we want our mind to be unchangeable. The more we think of our mind as important, the more we would want to have it stable and unchanged. It is symbolic of human nature that we value certain jewels or treasures which never change—for instance, gold and diamonds. So there's no contradiction when we define our mind as the subject, because we find in our mind unchangeability, well, at least more than in our body. That's why we put more importance on our mind and we treasure our mind more than our fleshly side.

There's a plus side and a negative side, when our mind and body become one. Then you will be headed towards a larger level of plusses and minuses, for instance towards relatives, nations, and the world. They will be added up when you accomplish the unity within your own self.

In yourself mind is in the plus position. Then would a plus and another plus become one? No. Well, where would the subject, or plus, go in order to make a unity? It would go to the minus. It's safe to say, then, that around your mind must be your body.

So you know that there's an ultimate subject or an ultimate plus? There is a God in the universe. And if you go to Him with just your mind, which is in the position of plus, He would refuse to become one with you. You must go to your minus side first, and unless you create a unity between your mind and body, you cannot reach God.

This is why the Bible teaches you not to make enemies of each other. So if you have a resentment over certain people, you are told to go to that person before going to God, and be reconciled. Unless you get harmony there, you have the obstacle in your path to reach God. And, if there is unity and beauty in the world, and then all the rest of the things and people are destined to push you up to God and not destroy you. That's the nature of the universe.

So, on the contrary, if you have your enemy in your back and you try to go to God, the enemy will pull you back, not push you up. You have to be in the minus position to the ultimate plus, but if there's a power pulling you back, how can you become one with the plus? When you are told to love your enemy and be reconciled with him, you are told that because God is love and He wants you to become one with Him. If in yourself, your mind and body are not one with each other, then it means that your minus side, your fleshly side will pull you back, even though your mind tends to go to God.

Do you really want a world of unity? Then where must that start? (Inside.) Then it is simple. You must apply that principle. In the world we have been training ourselves in faith, under religions, on moral standards, but all that has been in order to perfect ourselves according to that standard. Then, do we have to have the desire? If the desire is according to the Principle coming from God, then it is worthy of desiring and you want to have it.

Your desire must be one which makes all others happy. Then what kind of desire must that be? That is the desire for unity under God. First of all, we must know how to bring ourselves into oneness and unity. Suppose there is a man and a woman: man with the plus and minus harmonized in himself, and a woman also with the plus and minus harmonized in herself. What is the difference between the characteristics of man and woman? All the men would want the more feminine women and all the women want to have the more masculine men. Would any of the male members want to have his wife be masculine? Would any of the female members want to have her mate be feminine, without hairs, with smooth, beautiful hands. You want the contrary. Why is it so? Because in that way you automatically tend to become one, complementing each other.

In that case with plus and minus put together, the men would want to have the women in the minus position, with men as a whole in the plus position. And the minus part of the men would tend to become one with the plus trait in the women. These plusses and minuses put together will be stronger than the plusses and minuses themselves separately. Well, this plus-minus put together is stronger than either this or that. These two together will play the role of plus and then either one of these will come to be united in oneness. All these put together will become another plus, bigger and stronger. But even this, before God, becomes a minus, to receive God's love. But we know that in God Himself there is a plus quality and a minus quality, and the same thing happens there. That is why we can say that we will be able to be united with God. Do you have a clear picture of the pattern?

But when you ask yourselves the question of whether or not your mind and body can become one, and your answer is "no," what can you do? Will that be an easy job to bring them into oneness? That seems to be impossible. How would you bring your mind and body into unity? When you apply that principle, you'll get the answer

The fastest way for you to do the job, when you cannot bring your mind and body into oneness by yourself, is to find an object. Your minus side, your fleshly side, must come into obedience to the plus side of another person, and then by serving him or her, you'll find yourself becoming one with at least some element. If you are successful with one person in getting your minus side and his plus side to become one, then it will expand to the larger level, and you can finally bring your plus side and his minus side into one, and the plus in yourself and the minus in yourself can ultimately become one.

That's the way any religion would teach you: to serve other people. Serving other people and sacrificing yourself is the only way you can become one with others, and be harmonized in your own self. Didn't I tell you that if you serve

ten persons at the sacrifice of yourself, then the ten persons will come under you and want to be dominated by you. Jesus washed the feet of His twelve disciples once in order to teach us this lesson.

Then which would be the first way to create unity-by serving other people and becoming one with others first? Or bring your mind and body into oneness? Which is the easier way or the faster way? (Serving others.) This is because Satan is always getting hold of our body. Then why can Satan be separated when you serve other people? It is a universal principle that when you serve other people, you are in a position of being far better off than Satan, so he's naturally destined to leave you. This is because the trait of Satan is self-centeredness. In your fleshly side, Satan is already guiding and undermining you. So, if you want to leave him or have him separated from you, just be nonchalant to him and become faithful to other people. Then Satan cannot imitate you, because he's the symbol of arrogance and self-service.

If you serve other people at the cost of your life, sacrificing yourself, then it's natural that he will be separated from you. Applying that principle is the only way for you to become one with that person and separate yourself from Satan. This is the secret of unifying yourself. This is the formula, and it can be applied to everything. By applying that method, you can separate Satan on the individual level, family level, national level, and world-wide level.

Then let us investigate more closely . Isn't it true that if you serve your friend with all your sincerity, wouldn't he want to follow you? If he knows that you are serving toward him, if you go to the corner and sit there, then it will be natural for him to come to you and follow you. So, which of the two can become the subject: the one who is serving to the other, or who is served? Who will bow his head to the other; the one who is served, or the one who is serving? When he respects you, it means he is saying, "You are the subject. I want to follow you. " If any group wants to choose a leader for themselves, the same thing applies.

If the Principle is not properly applied in the Unification movement, we are apt to create Satan. You may say, "I came into the movement earlier than you, so I am in the position of Abel. " Well, we must eradicate that kind of contest. If you have been serving other members ever since you joined the movement, then you may safely stand as an Abel. But if you have not been serving other people, and you are older than others in the movement, then that cannot make the case for you to stand in the position of Abel. Do you know what I mean?

Well, I sent out people and assigned them to posts of State Representatives, Mobile Unit Commanders, and Regional Directors. And they all think that they are in the position of Abel to the rest of the people, so they want to be served by the people. Does that define someone as Abel? First of all, they must serve the people under them, and then they can naturally be served by them. After going through the 100-day training program, you will be sent out to the states for leadership, so you must not forget what I said this morning.

When people want to define whether or not our Unification Movement is good, and we apply this principle, it will be easy for them to grasp it. We must tell the people that we are not working for the Unification Movement, but for the good of the whole nation. If we are able to make the Unification Movement or Unification Thought the leading ideology of the nation, then that nation as a whole must serve the rest of that nations of the world, or else it cannot stand in the position of Abel to the world. This is the formula, and this is the principle, to connect to the next level of things, from the individual to the world-wide level.

If you are asked the question, whether you want to live for yourself or for the world, what must your answer be? (World!) You are greedy aren't you? In everyday life, you must live not for yourself, but for your family, for your nation, and not even for your nation alone, but for the world. Would you really want to live that kind of life?

In order to be able to live for the world, you must resemble Jesus. Jesus' twelve disciples represented twelve tribes or twelve nations of the world. I understand that in America you don't like the number thirteen. I like that number, because for instance, if I put down twelve on the rim of the circle, the remaining one should go in the center. Then now, don't you like the number thirteen? With twelve surrounding it, the thirteenth point will come to be the center point. First he serves the rest, and then all twelve will come to him as the center, meeting him in unity,

Jesus tried to bring his twelve disciples into unity within the scope of His own nation, but now we are going to bring twelve nations into unity, each representing one disciple of Jesus. If centered on our movement we can bring twelve nations into unity, we are optimistic and confident to be able to bring the rest of the world into oneness.

You say you want to bring the whole world into unity, but how to bring the world into unity is the problem. I think you have grasped a clear picture of what it is. Then the question is, "Can you? Can you live your life for the people of twelve nations?" Representing the twelve nations, you will choose any twelve people, or twelve of your friends coming from twelve nations. If you are successful in serving them from the bottom of your heart, you have the possibility of making twelve nations into one. Do you follow me? America is a good place to serve this purpose. Here you have people from so many nations, and so many races mingled together. There are maybe 120 or more living here. If those people, from so many races and nationalities can mingle in harmony and just live here in beautiful unity, then this is already the most Heaven there can be.

Then America is the only nation that has realized the Kingdom of Heaven, and we cannot hope ahead for it elsewhere. Then, is it realized that way in this nation today? You have your own problems between black and white. The Jewish people are not quite unified with the rest of the nation. That's your difficulty. If we can apply the Unification Principle in this nation, and if people really feel that this is the only principle that can bring unity in this world, and if they understand that, they cannot but try to apply this method. Would you want to have them do that? Well, having known that principle, are you not going to apply it yourself? And how can you decide on your being qualified for that? Can you define yourself? For instance, if it is all right for some male member to have as an ideal mate a Negro girl, a white girl, a yellow girl, or any girl from 120 nations, and if you will be able to love any one of the 120, then you will have passed the test. The same thing is true with girls. If you can really love any man of the 120 types as your husband, you will have passed the test. If you don't like any one of the 120, through that nation, Satan will come to invade you.

Then Jesus, by choosing twelve disciples and serving them, trained himself and put that principle into practice. The other day, I asked this question of one of the Japanese girls: "Would you want to marry an American or Westerner?" she said, "Yes." And I asked her again, "You would rather marry a Japanese boy, wouldn't you?" And she smiled and said, "Yes!" We must go beyond that level in our thinking and in our actions.

I went through the same thing. Before choosing Mother, I thought of many things. At first, I did not think of choosing the best woman in Korea. I thought of one who was not too well educated, and one whose family background was not up to the standard. Something hit me, and I felt I wanted to have her. That is my standard. If my mission had started in America, and I was going to choose Mother here, I could have married a black girl, because I wanted to bring the world into unity without the discrimination between black and white. In my imagination I would visualize a black woman with a big brown face, so overweight, with such big hips that I could not even embrace her. If that was the only way I could realize the will of God, I would have done that. Some of you may think, "Well you have already chosen our beautiful Mother, so that's why you can say that." I had been visualizing all those ugly women for my wife, and I was ready to have them if it was God's will. That's why God gave me a beautiful wife. That's true, that's true.

You cannot calculate on God's giving you good things, so visualize bad things for yourself. That's not the way, but if you are ready for that, God will provide you with better things. We must be thankful to God, because we now know the blessedness of being one of the Unification members, because we are in the stage in which we can bring the whole world into one, applying this principle. We can never fail. I have paved the way for you in my past, by discarding my family, deserting my relatives, my friends, and sacrificing all those things. As many of you may know, I have divorced the wife of my first marriage. It was because my wife did not want to follow me, to do the will of God. And I've done my best to convince her and lead her to the will of God. You have read about the wife of Socrates, how she played the role of obstacle to his way. I've done more than Socrates did for his wife. I've done my best. Then someone told me God wanted me to get divorced. I decided that I had to live for the world, not for just a woman, a wife. Now, she's regretful and in repentance. Song-Jin's mother, now deep in her heart, respects me and

keeps saying that Song-Jin's father is best of all the men in the whole world. God knows. She knows that, and she's now in repentance. She would want to get divorced and I wouldn't submit, so she would come with her brother and with her mother, and wanted so badly to get divorced and be separated from me, so finally I let her go. Would you want to have me leave the woman because of the world, or leave the world because of the woman? (Leave the woman!) I would want the female members to answer me. (Leave the woman.) So, that's why I had to cut her off, and I was not conscience-stricken by that. If I would tell you the whole story in detail, you would become indifferent, and say, "Well, why did you not cut her off long before that?"

My eldest son, Song-Jin, knew all the particulars even in his boyhood, and at the age of seven he would run from his mother and come to my side. In the worldly sense, his mother loved him dearly, but this boy somehow came to Father even though he had not been seeing him. It was God's will that sent him. He could barely recognize his Father's face. But how much I would have loved him! But, in order for him to go through the indemnity course, I would leave him to be raised by someone else, before my second marriage of course.

God knows, I loved my Unification Family members more than I did my own child. I loved the Unification Family members more than I did my own parents, because God wouldn't love mankind. Now that I'm in the United States, I love the people of the United States more than I do the Korean people, while the Korean people are under the worst situation and in the more miserable situation. I do this because this is God's way. In saving the whole world, God has been sacrificing the people of His choice, His own sons and son. This is why I'm applying the same method; and I know, at the end, those who have been served will serve us.

In the year 1960, I had the Holy Matrimony, and only after that would I receive Song-Jin, my eldest son from my former marriage, to come to live with me. Back in Korea, I would just cry and refuse to have my members buy me a house. But now we are passing through the second seven-year course. That's why I allowed myself to buy the house. Before buying my house, I bought a big site in the best part of Seoul for our future world headquarters in Korea, and I built the training center, and I bought places for many regional churches. And then I came here and I bought my house. I bought the site for our future university in Korea, and then I thought I was entitled to buy my own house.

I bought the site for the world headquarters in Korea for the members and the site for the university, for the education of the later generations of our members, and the training center for the present education of the people in our ideology. And then I thought I was qualified to buy my own house. But I've recently read that the newspapers say I'm living a stylish life or a luxurious life. I'm not indebted to them! I'm doing this because I have crossed over the level of the national providence. In God's sight, the members are the persons who ought to buy my house-you, the sons and daughters. But I for my own part have been buying houses, one after another, for my staff members in Korea, and only after doing that, I bought mine.

By the end of October of this year, I will have bought houses for every one of the 36 couples in Korea. And then next will come the 72 couples, and the 120, 430, 777, until we cover the whole world with blessed families. But, while their Master doesn't have a house to live in, are they entitled to buying their own house? That cannot be. Everything I do is done in accordance with the Principle, and I do nothing against the Principle. There is an order of things, and I begin from the 36 couples and then go on and on to the rest. You must not complain in any way or be skeptical about me, because if you believe in me, you must know that I am doing things in accordance with the Principle and under the permission of God. Would you rather have me live in a good house or a good mansion like I do now, or would you rather have me live in a miserable situation? I know that the Unification members of America would want me to live in the most luxurious, the most wonderful house in the whole nation! Am I right?

Whenever I see a good house, I just feel like buying it for you! Well, we are headed for that goal. Even though I live in that mansion, I don't think of it as my own house. I always think it belongs to the Church. And, in the long run, I will return to Korea and it can become the museum! As you may know I have brought millions of dollars from Korea and elsewhere to buy so many buildings. But I know and I think that they all belong to our Church.

Well, you, in buying the house, must think of the matter that way, and you must not think of buying the house in your name. There's no "mine" in our movement, but everything belongs to the Church, to God. After all, you must think that what you have belongs to the world, to mankind and to God. If you have some money in your pocket, you must first of all think of the money as belonging to the world. So, you must live in the Principle, not otherwise.

There have been many bad things said about me, ill rumors, but all those have been side-effects or by-products of what we have been doing. They were said and done by the people who would not understand our situation, and who have not looked, and who have not lived the Principle. So we don't have to mind all those things

One world is our goal, day and night, asleep or awake. So, among yourselves you must not think, "He's from England; he's from the black race, the white race, or the yellow race." There should be no discrimination among our group. For instance, since we are living in this part of the world, sometimes as measures we can go through some obstacles, but fundamentally we must not be discriminating among the races, and things like that.

In conclusion, I must repeatedly say that, in order for us to go through all those levels of things, we must be able to serve others in every category. I brought so many Japanese members here to drive them hard, and I often asked them questions like this, "Are you working for the well-being of the whole mankind, or for the well-being of our Family members, or for the well-being of America?"

So, my conclusion is that when they have to leave this nation, they must not leave any trace of regret, no lingering thought. They must leave the country with their mind cleared away. If they are too attached to what they have done, then it means that they did it for the sake of themselves. Whenever I leave one place I just forget about it.

What is your answer, Japanese members? Some say, "I want to remain in America because I've done so much, and I've not quite finished my job here." In that case, I will define him as a person who did the job for the sake of himself, not for the sake of the will of God or the country. I once declared that they have to leave, probably very soon, and then from that moment I have been feeling that among the Japanese members all think, "We are sooner or later leaving this nation. Why do we have to work so hard?" And their spirits are becoming low, and the movement is not prospering too well. Then you will have completed your work in the United States not in success but in failure.

I understand now that less people are coming after the Madison Square Garden to the workshops. If you keep on letting it happen, then I will conclude that the Japanese people's work will have been a failure in the long run. I cannot place much hope on you people. Aren't you being inclined that way? Frankly speaking, what is your answer? Before leaving, my command to you is to bring 3,000 members. There's a Japanese proverb that goes like this, "The bird that leaves the nest should not defame the nest."

By the first of November, I will bring all the Japanese members living in local states to New York, and I will watch how you are doing. One by one, from the persons who make the poorest record, I will kick them out, and they will have to leave this country. We must work for the unity of the whole world, and not for Japan, not for yourself.

Mr. Kamiyama says they think, "Well, I may be one who has to leave America." That is not the way you should be. I may not say anything more like this, but what I do is according to the Principle; and when I observe you doing things, I evaluate you in that light. I may leave you for several months, and if you live up to the standard, I may have you stay longer in the United States. If you don't live up to the standard, I may have to send you back earlier than you expected. You must remember, whether you stay or leave, all will be one according to God's will.

If Jesus had lived long enough to accomplish His mission, then he would have been so much the better, but if he was supposed to be crucified by the demands of the circumstances, he would have gladly received that situation. And that's the way we should go, as his successor.

You must be determined, while you are in the United States, to bring twelve nations into one, and to bring at least twelve people, representing twelve nations into one. Even after you leave this country you must be thinking of them and praying for them.

The Bible and the Principle teach that you are going to do greater things than Jesus did. So, you will have to create twelve disciples of yours, or spiritual children of yours, and serve them, putting them in the position of the twelve nations. And if you see to that, they will be blessed in Holy Matrimony, all your twelve spiritual children. Then your job for them will be finished. In the year 1970, when I blessed 777 couples covering ten nations or more, I symbolically blessed people from twelve nations. That was the condition formed to be able to go through the tollgate, reaching out to the world. Do you follow me?

The problem is always yourself, your etiquette, and if you apply this principle to your twelve spiritual children, representing twelve nations, we can create or realize one world. By your doing that, when you pass away to the spirit world, you'll go freely through all those twelve gates to the Heavenly Kingdom. In that way alone can you make heaven your own world of the Heavenly Kingdom. If you only think of your own nation, you are entitled to pass through only one gate. This may inconvenience you, and you'll be miserable, because other people will go through twelve gates freely.

You are going to create one world; and that one world can only come about when you can create your twelve gates by bringing twelve or more members representing twelve nations, and serve those people. If you serve hopefully 120 people, then we are sure that we can realize one world under God. I want you to apply this method in your everyday life, and attain the goal. In that case, you will be able to separate yourself from Satan.

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