

Our Life

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Transcription of possibly inaccurate simultaneous translation



Photo date and location unknown

[Members:] Abonim, Anyong Hashimnika!

[Father:] Anyong Hashimnika!

[Translator:] Please be seated.

How long has it been, does somebody remember, since Father has been here last? This morning Father would like to talk about *Our Life* to all the theological Seminary students. This is the topic of this morning. As you well know, this school is already well known in all parts of the United States and this is getting so more and more. In a way, this is the source of all the brainwashing. Actually it may not be so, but that is the way the world looks at us. They say that the Theological Seminary is the training ground for the core members of the Unification Church. That is the way they see it. They also wonder how big the output is, i.e. what the number of graduates is each year. They think that if the class is one there must be fifty and if the class is two there must be one hundred -- at least one hundred a year. We are naive, but those people who almost make it a business to oppose us are really afraid of this, and they are thinking 'by the year 1980, how many such graduates, such refined, core members will graduate from the school'. They roughly estimate that four to five hundred such formidable people will be out by that time.

Ten of these members can be equally distributed throughout the United States, since there are fifty states. We must also be reminded at this point that all the people [professors] who go through the famous theological seminaries, such as Harvard, Columbia and places like that... the rest of the states would know, because the news travel really fast in that respect. It is not only the news, but their own channels of communication. The school is very quick to find out who went through it. If all the students know about such a school and such a professor who was quite impressive, then that knowledge will go throughout the world in a very short period of time. So, these famous professors, these rather noted professors who go through these famous schools have a good affiliation, a good connection to the students. They are spreading their waves all over.

Likewise, those people who go through our Theological Seminary have heard so much in the past, and naturally they have a genuine curiosity and interest in this school. So, they really go through some experience, and they almost always come to like you, because there is no other such audience like you, so much understanding. Father has a ground in saying this, of course, he has had an unmistakable report of this exact pattern taking place. So, those people [professors] who go outside and are perpetually opposed, are never understood; the best time they remember, when they were understood, was when they spoke on this stage, when they to you at the Unification Theological Seminary. So, these people will relate their experience to other people -- probably not many, but one or two.

When you graduate from the school and go out, if then you go back to see your professor, he will ask you

when you graduated and you answer, 'this year'. Knowing how much of an impact you are making in your activities after graduation, he will be surprised: 'Oh, it has been only one year since you graduated, and you have already achieved so much, well, I can't believe it.' This is a typical response. When he meets you, he will probably not treat you as a student who is just fresh out of the school, never. He will most likely treat you as his own colleague of long association. That is the position where you are. Whenever you go to them, you will be understood by these understanding people, this elite who had already known you. Then you will probably be doing the same thing Father is doing now, in his place. Then Father can somehow retire to the second front and you can be in front, doing what he is doing now.

The number of these professors that Father estimates at this moment is much more than you would ever think. It would not only be the professors who have gone through this school for a short speech, but also those professors who have participated in science conferences (ICUS) in that past five years, i.e. six including this time. Plus there is the substantial number of all those professors who have heard about it. They really know Father and are really interested in finding out more about him. They will all join. Let's suppose that you will go to each state and meet the professors in that state, those who know us on that level -- just imagine. At this moment we have to be reminded that whatever they speak to you, you understand, but whatever you speak to them, they don't understand on the first hearing; that is the whole point [Father laughs].

There is such an immense content pressed in such a small, condensed form, that is in one word the reason they do not understand. But as they hear it, they will more and more come to understand, better and better. Of course, this is an upper level of ideology, of those who live under that ideology twenty-four hours a day. But from the outside point of view, from the outer manifestation, you live such a life of service which is traditional to the Christian life. So, Father figures now that this intellectual content and also your capability of acting through a life of service, this will be the satisfactory condition to convince the intellectual people. And in almost no time at all, we will be having newspapers in all 50 states. If we make enough friends of that high caliber, and if we also have the know-how of establishing a newspaper, technically and also by securing a certain amount of persons, then, when you participate in that, the newspaper is quite a practical matter.

Now let us think for a moment: what moves the world, actually? You might say that the biggest element that moves the world is the mass communications. But on the invisible side, on the highest peak of the whole thing, the scholars move the world. So, other people, including all the prominent people in politics, including even the presidents, just nearly carry out the conclusions of scholars. In which direction does the world move? It is inevitably the direction corresponding to the scholars' conclusions. After taking care of that, they go into the economic matters. So these four elements Father has simply broken down things into are what constitute the elements that move the world.

As a country, as you know, America has such a fantastic mass communications, and also America has such an abundant economy, and America also has all the brains assembled here in this country, and they have all the scholars here in this country. They have got all three almost perfectly. But into which direction are these three going to go? This is one problem, one thing that is at stake now. Where do you believe... The inevitable conclusion here is that America, with all these ideal conditions has to go into one direction, where the world is going. In other words, they have to go the same direction the world wants to go, following America if America goes. It is one direction, it is not inconsistent. One consistent direction. You understand what Father has said now, don't you?

Then, where does that direction come from? Where does that ideology or thought come from? It should be very simple to understand. If a white man started to teach that direction, or if it has been revealed through a black man, or even if an oriental man has suggested that direction, who did it should be immaterial. What it is should be of the utmost importance. Only very few people would question whether it is a man or a woman who suggested this direction; it is quite immaterial. Even if a woman did it, man would have to follow if that proves to be right.

Let us put this matter to an extreme and say that the man who has provided this direction was a negro, or a colored man, and also that he did not have a handsome figure but a crushed figure.

[Father intervenes in English], having the worst deformity you can imagine,

If he suggested this, having such outward deformity that you could call him a man, but that you would want to flee from him once you laid an eye on him, what if he suggested this? We have to come to a clear conclusion; no matter who it is, no matter how he looks, no matter how other people may feel about him, it really is not the determinant of the problem. Isn't that true? Then, what are we, what are you anyway, students of the Theological Seminary? Other people will look at you and not understand you; all things will result from misunderstandings about you.

Among these Moonies, the direction is directed clearly. It is an unmistakable direction, which stands the test of scholars and stands the test of anybody. If it is suggested, what are they going to do, what are we going to do? Since it is unmistakable, they agree with it. But then, when they find out it was suggested by Moonies, they say 'since it is suggested by Moonies, I cannot follow it.' This simply does not work, and nobody would accept it, including God. To some people who oppose us, you are may be the milder side

of what some people see as fearful; but when they hear about Rev. Moon, then they will really be astounded.

Father has foreseen that this thing, although it is not ideal, would happen. This is exactly the reason why Father had established this Unification Thought years ago. So, now you will be talking to them, and we are teaching them the Unification Thought, a thought which is really hard to understand. They honestly cannot understand what we are talking about. Yet, we are talking about that by our mouth and by our action, we are really living an exemplary life. That they can already see. Then, would or wouldn't they follow us, while living on physical plane, trying continuously to understand what you are talking about.

On the day of graduation, compare yourself, who are fresh out of your college now, and the graduates from the world, graduates from Harvard or Columbia. Those people must go zig-zag, they have to find out more about life, more about the whole thing that they have learned. They have ups and downs, they have zigs and zags, and they have all different kinds of temptations and trials and errors, whereas you will go straight down like a bullet. Father knows this. How fast can you go and how slowly, how pitifully slowly they must go. So, can you visualize and compare yourself and average students who get out of school, good schools that is. If Father had not worked out and did not have this clear direction of Unification Thought, and if he had not established this structure already, then Father would have had an extremely difficult time, it would have almost been impossible for him to come to America, in spite of this fantastic Divine Principle. Who can see that [i.e., who would have recognized it]? Therefore, it would have been extremely difficult for Father to launch this movement he is already getting the results from. So, the world will understand, nevertheless, because of the dispensation and because of the timing; they will understand, but far after we taught them what it is. In other words, we have been teaching for a long, long time, yet they never understood, but they begin to understand, then they come -- this is where we started -- and that particular point is ten years behind, in other words, we are ten years ahead. This is the comparison that is going to be made.

Here is a proof. The marriage, the Blessing of the 36 couples, as you may know, has taken place fifteen years ago, long time ago. Those people who participated in the wedding never knew what they were in, until now, when thousands of people are getting blessed; looking at that, 'Oh, now I see!' Then, all of the sudden, it becomes clear. Of course, it was clear, but it becomes clearer, beyond any mistake -- the full thing. This is the way to understand the Unification Church. We are talking about all these members of the unification Church. This is what is happening, and now everybody knows, this is why we have to follow the Unification Church. When the top Moonies like yourselves are that way, what about the ordinary, worldly people? It is just impossible for them to understand. Now we can have a visible comparison: what we are, where we are, what they are and where they are, and where they will have to come. That is to follow the exact track of yours.

Put yourselves in the position of Mr. [Osami] Kuboki of Japan. He is just a little over forty, may be forty-three or forty-four. That age, in Japanese political life is almost like a child, you might say, a little better than a child. But now the tangible sentiment is arousing that Mr. Kuboki is the very person who ought to be the Prime Minister, and that no one could do what he would do if he were elected. Why do he say that? The reason is this: ten years ago, Father told him to do this and to persuade the political people and go talk to them about these things and honestly tell them, and he did not know what he was talking about. He understood, of course, that much, so he went ahead and said it, but he wasn't confident concerning what he was talking about. Now, after ten years, everything he said with his mouth and everything the people heard him speak is coming to be realized. It is so true that many of the political figures come to Mr. Kuboki and say, 'what you said ten years ago is true.' That is their confession. So, they understand, through his projecting ten years from now on, what would ten years from now on be like. He will know everything about ten years from now on, whereas they really cannot even predict about the next year. That is the real feeling the Japanese people are getting. These are the political people, these are not even the religious people. This is why they are saying that Mr. Kuboki ought to be the Prime Minister. This is a very good reason...

Now Father is asking you, would you like to go ahead and be successful in society and in the world yourself?

[Yes!]

Yes? No?

[Yes!]

Yes?

[Yes!]

OK. In what way

[Translator's comment: In what way can you be successful in the world? With what can you get ahead of the world?]

[Audience: 'with the mind and words']

[Father, in English:] Mind and words?

Can you see the mind and words? Nobody can really foresee, people only see it when it is realized. The conclusion is that 'mind and words' cannot make you successful. Why? Because you keep telling them that with the mind and words the world will become unified, for ten years you will cry out: they will treat you as crazy, until it is realized; then, they will realize it. Until that time, you will be called a crazy man. Are you a successful man, until that time, how can you be successful, being called a crazy man? You respect Father so much, all of us respect Father so much, but outside they really don't understand and respect Father at all, so they just say anything they want, don't they? So, when you go out, you get the same treatment as Father is getting from them. You are not going to get the same treatment as Father is getting from you. So, how can you be successful, going out and being called names, Moonies and all that. How can you call yourselves successful? This is Father's question to you. What kind of success would you call that?

This boils down to a very grave question. This is the reason why Father is speaking this morning about our career, me and my career. Expressing it in another way we can say it is the world our mind wants badly and the world our body wants badly; we can say that, may be. Also, these two worlds consist of one world. Therefore, there are two clear worlds, the world which our mind is directed to, and there is another world our body is inclined to. So there are only two ways of going about it. Would you like the world your mind is directed to, or would you respect more the world your body is inclined towards?

Well, when you say you are successful, you may mean 'I would like to be a senator someday,' or 'I will become a Congressman' and 'I will be a diplomat at the United Nations, the Secretary-General of the united Nations.' That tangible post you will be having is your ambition. Some even have the deeper-reaching, or moderate aim of success that they will go through a doctorate course. 'After getting my degree, I will come right back to the Theological Seminary and I will be a professor, to train... That is another vision of success.

All in all, we are not far from the commencement for our senior grades. Now is a good time to think about the problem of the future. Which direction am I going to go? Do you follow this point? Are you considering seriously about that now? How many elements did Father indicate as elements that move the world? Three or four? Father looks at it this way. If you have the ability to move all the scholastic community and all the schools, in other words, if you are good at it, you will become the president of a certain university, that is what you are going to be. And if you are able to move the whole economy, if you are really good in economy, you will become the president of a company. That is what you are going to be. And if you know so much about mass communications, if you major area of ambition is that, if you have the ability to control the whole mass communication society, probably you will become the president of a newspaper company. That is what you are going to be. So, it is very definite, according to what you want, you will become. But when you want to know everything about, and become a leader of the whole idea and thought of the world, you will then become the leader of the world. And naturally, the fourth element, the one Father pointed out last, will be standing on top of the whole three fields.

This is too natural even to explain. It is very practical, too. If you call one the spiritual side of it, the other one will be the physical side of it. It is what belongs to our body. But the thought matter is the matter that pertains to thought, to leadership; this is more spiritual. Isn't that true? Father says is this way: those three that belong to the physical side of it -- communications, schools and economy -- these are the really practical matters, which are rather simple to tackle. Father can work probably work very hard and in three years achieve either field. May be, in seven years completely achieve either one. But even Father is not quite sure how long it will take him in the ideological dimensions, in the realm of the idea, in that dimension of the work. It may take a hundred years, it may take two years, it may take two hundred years, it may take whole generations.

As you know, God has been persevering and working so hard just to accomplish this [realm of] thought. It took God thousands of years, tens of thousands of years to perfect it, and even now He is still on this problem. In other words, some scientists say [human] life is 800,000 years old, they say there are 800,000 years of human history... That means that God has been struggling, really struggling and panting, for as long as 800,000 years in order to reach this level. The omnipotent God has been working on the human idea, ideology, thought, for that long. Do you understand?

[Translator's addendum: It is not one man who has done that]

It is the omnipotent, omnipresent God himself.

[Translator's addendum: God to whom nothing is impossible -- it took God that long. Yet, He has not. Not until recently anyway.]

What are we studying now? Are we studying how to be the best correspondents in the world, or are we learning how to be the brightest minds in the academic field, or how best to make money, what are we

learning at the school now? What? Can anybody answer what we are learning at the school presently?

[Answer unclear]

We are learning theology. Our major field is about what God is, what He is like, what He has been doing, and at what He has been successful and at what He has not been successful, what He is related with -- all of these things we are learning.

When do we stop learning about God, then? Have you ever stopped to think when, in what year can we conclude that that is the end of theology? Has anybody thought about that? In the process of learning theology, it is quite probable that we will just depart this world, die, go to spirit world without completing our study here. So, what is remaining with us? What do we learn theology for? So, it is very much common sense, the practical side of it is very near to us, but our ideal world is quite distant, so all the theological students are studying to live in this ideal world, but it is so distant. To reach there, there are all kinds of opposition, there are all kinds of misunderstandings, there are all kinds of lack of understanding. Now, can we understand and can we always know that? Can you understand that?

As a conclusion, chances are that the theological students are crazy at this moment, insane in the past and in the years to come; also, when they depart from this world to spirit world they go as crazy men and stay crazy in Heaven [Father laughs]. Let's expect the worst, that is what it is going to be. How can we ever be understood? On the physical plane, people understand what we are doing, they respect us for it, and we are treated accordingly. The clear conception of ideal man, or the ideal student, the sincere student who goes through theology to study sincerely about the ideal, one thing he cannot do is compromise with the world. He cannot go this way, wobble this way or wobble that way if he wants to, and if he meets a lot of opposition go around it, he cannot do that. If he did, he would not be an honest student anymore. He then might as well give it up on the moment. When God is trying to show mankind that here is an ideal, that you and I have to go there then, since it is difficult, since it is a hard life, let's do it in a compromising way, shall we? Can God say that? That is one thing He cannot say.

So the conclusion becomes inevitably clear that theology or the study of the ideal world is wholly comprised of craziness, starting from the beginning, and at the end it is craziness, including God. And He is a dreamer, too. He is an absolutely hopeless dreamer. That is a crazy man's dreamer. You understand. This is the reality, and this is the reality you are in. Your real aim, again, is your ambition to become a successful man. How can you work this out? This is the problem. How can you succeed? [We should do both, ideal and practical. Keep the ideal inside]. All right, then which is the subject and which is the object? Can that ideal which is not even perfected become a subject? How can it become subject? Can you say that, that an ideal which is not complete yet can be a subject?

[End of Tape 1A]

Can you say that, that an ideal which is not complete yet can be a subject? As theology, as reasoning... Even though it is such a subject and such an ideal part of it,... unless it becomes one with a counter-part object, can it survive, if it is not perfect? By reasoning and by logic, is it possible that it can survive? Say yes or no!

[Audience: It seems illogical, but I think it must be so. Laughter]

Logically, it will never make it. And if you make believe that it is an ideal, although you know that it is not an ideal then, of course, it is not possible, because no human being including yourselves will ever become like that. We can accept it. You would be a swindler, if you insist that it is an ideal and you know it is not an ideal. You then are a swindler. That is what the word is for.

Here we reach an age-old, great problem. Now you are studying theology. Then what are we going to study theology for? If somebody had joined the Theological Seminary here or there or anywhere, if a person had joined this Theological Seminary thinking 'I will go, get the degree and go out, be successful and get a degree or two and become a congressman and may a higher man, then by the time I am seventy I will go to spirit world,' if there was such a man, he would be a double crazy man. As for the kinds and use of crazy men, there are two kinds: one fact - crazy man Satan can use or God can use, he is quite usable, but if it is a double crazy man, he is really of no use. [Father laughs] If we didn't think about that and plunged into theology, it is our mistake, you might say. Why did we join the theological Seminary: your objective is very clear: it is so that you will be recognized as a perfectly crazy man. [Father laughs] That you would be recognized as a such, from head to toe, you have come to the Unification Theological Seminary.

But if you become in any way an unperfected crazy man, that is of absolutely no use. Imagine just one use of this kind of man and tell Father. Let's take the example of the ministers of existing churches; where would you put them to use? Can you put them into use to make money, or can you put them to use for their high scholarly achievements, or... They cannot even become thieves. [Laughter] All way around, they are of absolutely no use. But if you become the latter category, a perfected crazy man, then at least God can take you as an utmost limb of his. If you call that crazy, then that craziness is equal to going to God and saying, 'crazy God.' So we have to live here, it is inevitable, but we have to go where we cannot

yet reach. As long as this discrepancy exists, we are crazy men....

Father asks you a question. Is Father a smart man or not a smart man, in a general sense? Father always stands to reason and he is always consistent. When he speaks, he speaks logically, he thinks logically. In that way, Father is a smart man. Yet, he almost never speaks of today, now; he almost always speaks about what is to come in the future. That future that no human mind has ever even thought about that future Father is talking about most of the time, all the time. And then he lives that future, right on earth. What kind of a life would that be, you can imagine. Mankind is gifted with imagination. Will any tangible portion of the people understand Father really, reasonably, logically? Would it be easily possible that the people would understand Father? What about Father's own parents, the father and mother who gave birth physically to Father? Do you think they will understand him? What about the brothers and sisters? The neighbors and relatives? The country in which he lived. For that matter, all Asia?

What about this other half of the world? Father really felt funny when he came to America. American people are really smart themselves, to a certain extent, so they understood everything and they accepted almost everything. They accepted even fast food, but they refused to accept Father. Father really wondered what the composition of this country is. Then Father questioned himself... May be I am asking absolutely too much from them by asking them to understand me to begin with. And Father tried to stamp himself as the crazier man if he expected that of them.

[Father: Come on!]

This is the way Father goes now: let us wait ten, twenty years and see what happens then. This is the process of keeping your mouth shut with all these things boiling inside, not uttering a word in defense or in explanation of anything. He just goes on doing the work. It is an absolutely difficult thing.

Happily now, here in America, he has gotten rid of this stamp of being crazy, but it goes on and on. But the other side of the world, in Korea and in some parts of the Orient, after five years and after ten years, their mouth is getting bigger and bigger. They become wordless more and more. Looking at Father they really don't know what to say. This is happening and Father is grateful. In ten years Father expects that all the facial expressions of America be like what Father is doing now [Father laughs]. With this aim, Father keeps on going. Father doesn't even have a friend to go to; this is the way Father has been living his life here. Do you understand? We must realize that if a man would like to live with the ideal which is not even visible, he is destined to become a crazy man and a fruitless man. The only way for that kind of man is to live that high ideal and be recognized. Getting out of the realm of being called crazy is the one who realizes this ideal objective world and lives in it [Father: and makes it!]

Let us look all around us. If somebody does that for me and I will have that as an object, certainly this has no place. The conclusion draws to a very narrow, substantial thing: can I persevere concerning this gap all through my life and even beyond, and as soon as possible realize it and get rid of the realm of being stamped a crazy man. It is the very essence of our task and posture.

When Father talked about this ten, twenty, thirty years ago, about unification and that the world was going to be like this and all that, people told Father to stop it, that it was an impossible, crazy thing. If Father had not achieved this in reality, he would not have been the winner. The point is that Father has established this objective with his own hands in that period of time. Now, this becomes a reality. We do not need idealism. Even if we do have an idealism, only that ideal which has been transformed into reality is what we can live with. Father is now continuing to walk towards this ideal world. When he goes pioneering and the man who stands and follows right behind him does not understand he is there; when he follows the leader but does not know where he is going, he has such a thing as faith... Now

Rev. Moon is making all the... balance. Father is thinking about the economy, he is making the actual foundation of economy. He is thinking about reaching the people and having an actual foundation for those people to stand and to continue to support us and believe in us. Also, the ideas Father has been teaching, preparing those people, who would go around and do the work? Father has been doing this. Also the newspapers he will create -- he has already created. Also, the university is a must, because only through them it will be balanced. There is no man on earth today who is making a newspaper in London and has already made a newspaper in Tokyo, and will have a newspaper in Paris, Rome, Berlin and other parts of the world, and connect all of these cities in a world-wide network. Since practical men know their limitations, they know that they cannot do that, so when Father talks about this and carries it out, they don't believe it. They don't believe it is possible and call him a dreamer, an absolute dreamer. In one statement they say he is a crazy man, full of dreams.

When they hear about the Federation of World Professors, they cannot imagine this, because they cannot do anything with even one professor. Can you believe that? So you are a crazy man, only nearer to perfection. All the opposing professors say that when you go to the Science Conference, your stock value will go down, don't go, Rev. Moon is a much opposed person, it is not wise politically to go there, because many people will oppose you. They say Father is utilizing them. That is the strongest opposition. Father takes it in the reverse way, saying 'I must have the power to utilize the world's highest minds.' All the people who oppose Father, to the degree that they oppose Father, they are fearful of him. They are really afraid of Father. Why? How can you ever be afraid of a crazy man? A crazy man is an inconsistent

man. The only reason that they are afraid of him is that he is a crazy man, yet most practical, a most consistent man. Therefore, they cannot match him, therefore they are afraid.

Since Rev. Moon is like that, all his followers are like that, they know it. When Father moves the world with one hand, those people who oppose him are saying that he, one man, is moving the world with one hand, quoting Master Speaks such and such... It will never be a problem of statistics. Let anyone who, become all naked, will go out and say I will unify the world with one hand, let him cry out. When Father now proclaims that with one hand I will unify all the mass communications of the world, all the correspondents will furiously type-write, saying that Master Speaks... Do you think it is possible for Father to do that? All he said was 'I will unify the world with my hand and integrate all the communication networks in the world. Just one word. Why would all the correspondents of the world jump up and strike their type-writer? Father doesn't have an atomic bomb. He never threatened to have an invisible ray and destroy all of them. Why are they afraid?

Here comes the true dilemma of the twentieth century, the crucial dilemma. As high as Father expects you be, you as Theological Seminary students studying at the top of knowledge never saw on that level and never understood this about Father. Have you visualized what Father has been speaking about all morning? Have you ever felt that way? Now is the best time to look back at yourselves. This is where Father is. Other people, Father frankly isn't confident about; but Father himself and his family can fly right into the ideal world when he leaves this world. Even after he dies, he can fly over to that realm. The man full of dreams and ideals, perpetually trying to achieve that... God is exactly like that, he is full of such dreams.

Since God cannot form his own Heaven, God would like to have a person such as Father to form the Heaven of their own. God really thinks he has one man who is exactly as he is in dreaming -- only one. Do you see what Father is trying to say? Actually, Father has least desire to live here in this region of the world, even on this earth, in East Garden, even in a better palace, in comfort -- Father has no such desire, ever. Father is always busy proceeding ahead, achieving, doing things. Now, the question that Father would like very much to ask you is, can you do the same thing Father is doing now? If for ten years there is no result, no visible improvement, can we still go on for an eleventh year; after twenty years, can we still go on without seeing the result, that is the problem. Can you do it? [Yes!] That is the main problem.

You are saying that... around Father there will be an ideal family, an ideal clan, an ideal race, an ideal nation, an ideal world. You say the right thing but, is it as simple as you say? Certainly not. It is very difficult to achieve that. Even God has to spend 6000 years to find one man. One thing Father would like to make absolutely clear at this class this morning is that God will never do that for us. But if we do it ourselves, then God helps. Then, if I sit down and pray hard, can such a thing be realized? God cannot and will not do that. Let Father clarify why we pray. We pray so that we will stay within God's ideal, within God's recognition. This is why we pray. But, after that, we have to do everything with our own hands if we want to go there. We pray only because we don't get out straight from God's ideal. That's what we pray for, nothing else.

Is it difficult for God to perfect you as an individual, or is it difficult? The same question can be asked to yourselves: is it easy for you, or difficult, to reach the stage where you can say 'Oh, I am perfected now'? Certainly, it is difficult. How much do you realize it is difficult? It is more difficult than unifying the whole universe. Why is it, then? Because we are the subject of the universe. It is more difficult to perfect the subject than to unify the universe as object. It stands clearly to reason, do you understand? So, we have to be absolutely merciless within ourselves in revolutionizing our individual.

Have you absolutely made up your mind that anything that goes against my ideal is my enemy, therefore I will eliminate it, right away, readily, unhesitatingly? Once you made up your mind like that the problem is, can you keep it that way at the peak, all the time. Will it come up and down, sometimes you that and sometimes you might consider not to, going zig-zag. If one lives like that, it is a long way to go yet. Once we make up our mind, which is possible, because you pray so hard, then we better keep it on the way on that plateau. Never go up and down. Once you go up and down, it is the same as if you have not made up your mind. That kind of person is really taking a longer time to correct himself.

Then what is going up and down? Usually the reason is very simple. It is the personal desire. The second reason is the emotional thing; 'I love my so and so so much that I really cannot be separated from them, so, although I had made up my mind, I would still like to keep these emotional relations. The third thing is such a thing as myself. I would like to establish myself. A person thinks in terms of himself. The person would like to fit in somewhere. Very clearly, in every person we can see this; we have the desire to do certain things, this personal desire is so bad. Also the emotion is very much a fettering force, you know that. It drives from the exact origin of the fall. And trying to establish oneself. These three things originate directly from the fallen nature.

The first human ancestors had this desire, which wasn't to be there, but it was there. And they have made love, and as a result there came this inseparable emotion. It is very difficult to separate this emotion. Then they somehow showed off, wanting to establish themselves all the time. So, we have a clear enough road to go back and be restored to the original position. It is very easy and simple to explain. Everybody is born with a desire and wants to do things. That desire has to be centered on God. Wanting to go to God

should be the only remaining desire for us up until such a time [barely audible: as we are perfect]. Then it is OK. Then it is remaining and you bear the fruit. And as for love, man has to love, because that is the way he was built. But we have to love God, giving up everything; or even though we love others, that love has to originate from God. Love should not originate from me or from somebody else, who is not a part of God. Also, we should not insist on establishing ourselves. Rather, we have to stand somewhere, that is true, but when we stand under the thought of God. In other words, if God wants me to stand somewhere, then I will stand there. We have to restore ourselves to that point.

It is absolutely clear that except for these three avenues, all the other avenues have to be wiped out. It is like a very stable tripod. The tripod, which stands on three legs, is unshakable. We become unshakable when we stand on three legs. Do you follow? Are we like that? Ask the very question to yourself, and see what yourself answers. Some people try to doze off while listening to the words. Then, is there a good possibility that he or she will understand and actually carry out? So this is a different avenue, different thoughts, different connections, which is a hindrance to his own achievement and success. Sometimes, we would like to sleep so badly, but even that sleep we have to try to suppress and maintain our original determination. Sometimes we are very hungry, but must suppress that hunger, so that we can magnify and maintain our original determination. That is what we have to do. Do you follow?

All the elite here, all the better ones of the Unification Church, each one of us, where do we stand? Will God come around and say 'Oh, he is helpless, I better help him and work on him'? God really doesn't do that. He waits for that man to stand on his own. Let us now come to the original point. We have a goal, our career; we have to keep on living up to our career. Don't we? We have to live one way or the other. Then if we live, in which direction are we going to go? In a track meeting, the men run so fast that sometimes they don't know where they are going. There is a clear white demarcation line that says, 'follow this line.' In your life, is a line marked like that? Even if you stay within your lane, or you line, if you zig zag a little bit within your own lane, chances are that you will lose; so even that is not acceptable. We have to go straight and fast.

Those who look at themselves in the mirror every morning, raise your hands. Does your eye look slanting towards that object, then another...? Or do both eyes look this way and that way? They always look straight, don't they. Eyes have to see things straight. What are your eyes supposed to look at straight? You have to look very straight at what am I going to be. You have to have your own blue-print. Do you have that? Some people think that Father will make an individual blue-print for them. It is the same thing as saying that God will make a detailed blue-print on how to live ourselves individually. It is not so. Likewise, it cannot be expected [from Father]. That blue-print we have to prepare ourselves. God only helps those who help themselves. This is an age-old truth. Do you understand? then, who do we make this blue-print? Is that blue-print centering on God using that, or myself using my career? All of us will answer 'God-centered'; is that true? [Yes] Father cannot believe that. Is it true that I can dedicate most things to God, but wanting to keep a little bit of my own? Is that the way you want it, or 'I will have everything for God'? [Everything to God!] Are you honestly that way, every one of you?

Then we have to conclude that what we say is not the truth, it is a lie. We may call it 100%, but when God sees it, it might be a different percentage. We have to be sure about it. Is it really going to be 100%? This is important, because once you stand on that plane, there is no such a thing as complaint possible. [Father, in English: complaint and critical]. Because it is all up to God. Are you prepared to be like that?

[End of tape 1B]

We might always think 'Father does not think enough of me'. When Father strikes someone, he might think 'why does Father strike me, it gives such pain.' 'Other people are like that, and I am like this' do you feel that way? Or are you absolutely free from it. Let Father ask once more, do you have that self of yours, or not? As of now, when you said yes, you are no perfect, you are not above the passing grade. It is so clear, when you complain and when you criticize, that outlines so clearly that another yourself is here that criticizes your better self. This is what is happening. When are 100% on God's side, what element can complain to that and criticize that? Complaint and criticism comes from the reserved self of yours.

Father is not saying that just for the saying's sake. This is a crucial point Father has worked on for years and years, even in prison, when Father... All that hardship resulted in only one thing, that is that during that time, Father always tested himself, Father always asked the same question to himself: am I going to complain and ask God, is this what you are doing to me? This is the way God does. I am quite sure God loves me, yet God drives me into the most difficult place, which is not understandable. If he loves me, then why do I go to be beaten up and persecuted by all people. If God loves me, that is when the things become shaky. You think it is whether God loves me or doesn't love me. If there is anybody God loved, it was Master...

We cannot say we become absolute until we become completely one. Then what is that position of being completely one? Even now, Father goes through similar experiences of persecution. There is nothing wrong, Father really sees things from an absolute point of view, but they keep opposing him. God leaves that alone. One of the members of the Family came and was really indignant and said, 'what is God doing anyway' and made Father think 'what is God doing anyway, we are working so genuinely hard and there isn't even the scintilla of bad, impure things in it, and we are really dedicating ourselves for this country,

but the country opposes and God doesn't do anything about it.' But Father already knows the clear answer, why God doesn't help us and leaves us alone. The reason is: God doesn't help Father or help us and leaves him alone, so that God can later say for sure, absolutely, 'you have achieved the perfect oneness all throughout the universe.' God would like to say that one word to him; this is why.

Until that oneness is achieved individually, and that oneness is achieved on the family level, and even in the nation and in all the world, as long as we are working, God will help us, but not do it for us. Do you see that? Since God is already absolute, he would like to see that you did it the very absolute way, too. That is why [Heavenly] Father does not intervene and help now. When you really understand this deep intent of God, this deep spirit of God and the whole spirit of it, Father is absolutely sure that there will be quite a few among you students who will truly be the leaders, not the theological leaders, but truly the leaders of the world. Do you understand?

Father already has done incredibly much, and Heavenly Father knows that. Yet, he also knows that Father is even ready to go once more through the same difficulty. That is why... Father stands now. So, we have to be exactly like Father, then we will be facing less difficulties. You had already studied that. [Father writes on the board]. It works this way, too. You have may be lived this way, led this career three or four years. But you don't live with God 100%, i.e. you don't become completely one with God all the time, every second of the day, not even every hour of the day, not even every day of the year... It is a momentary thing. When is that time when I and God become one? Can you plot that on the chart? Can you fill that out, work that out. It is shown on the dot there. That dot is the moment, or the day, or the week when you and God become one 100%. When that passes, it is an ordinary life again. Do you have such a moment in your career as a record, as a good record? Does every one of you have one or more records like that?

The very first question Father asked you was, would you like to be successful? Then you all said unanimously 'yes'. Provided you go through enough tests and you maintain yourselves at that all the time, then, if you are ambitious, fine, God and Father will help all the more for it. Unless you become like that, and you are nevertheless ambitious, it is not acceptable. You could be called a thief. We have to always remind ourselves, check ourselves once more to make sure that we are not in that faulty position. That kind of a mind is quite equivalent to the archangel's position when he tried to seduce Eve so that he could become successful, may be. Because he would be elevated. Do you see what that means? The conclusion of our religious life is that it is a constant struggle against oneself. Father's motto in his early days was 'before I dominate the universe, I have to dominate myself.' Do you understand what that means. It is in ourselves, like a piece of barbed wire. Even if the enemy is in us, the enemy does not lie in the outer self; the enemy resides right here, rather than any place else.

Death is also right here, rather than any place else. We have to be absolutely clear... Father got serious this morning, all of a sudden, because imminently he felt that very soon some of you will graduate from the school. What is that graduate going to be and what will he do? Father saw some chance that this theology you have learned in two might even be a hindrance for your own self. This is the possibility Father couldn't rule out. That is why Father decided to talk to you. You know so much. But as you know, it is not the theology that we are after, it is the true entity of ourselves, we are what matters, and not what we know. So, starting today, we have to place more entire emphasis in this regard.

After leading a Seminary student's life for two years, sometimes you even feel a want of food, you want to eat something else. Father knows that. When you are really hungry, if there is all the food arranged on the table, if you were free to choose anything, would you chose the small portion or the big portion? Answer! We have to fight against ourselves. This is the exact attitude of a student of theology, because we have to train even in that respect. It will be the same thing. Other people will feel exactly the same. So we have to think of other people just as much as ourselves. This may be small, nevertheless, it is made of Principle. So Father had to make absolutely sure you have paid absolute attention to that. So, if there is a meager portion of rice... Father had to space that... so that he would make sure that is where life is and where the meaning of all life is. But we don't think of it that way, do we?

If a man is to become blessed and a number of women are eligible, then his attention goes first to the better women, or the more beautiful women. First, our possible attitude would be, if I get the oldest woman, even a grand-mother, can I chose her as my own mate? Can I pour all of myself into her? Will I be given unimaginable circumstances, yet when I get married to her, can I give everything to her -- can I do that? Will there be a circumstance which will enable me to do that? You have to imagine more of such a situation rather than anything else and test out, can I really love her? If Heaven allows me to receive that match, just as much as I know, Heaven will know what the situation is. Still, if he makes that suggestion, will there be some other world, that I cannot imagine, where it work out? We have to think like that. It must be.

If you see someone pushing himself hard beyond understanding, sleepy but won't sleep and keeping on working, then you have to immediately wonder, 'what is there behind him?' and try to imitate him, to participate, so that you can do the same. How can you do the same thing, in the same way as the world, and undo all this mess? This is why God chooses sometimes the quite reverse way, yet we will see that we are way ahead of the conventional way. If you really try very hard to find what is in there, if you try absolutely, not in a mediocre way, and then you cannot find it, then there is no God; you have to come to

that conclusion. If you go this way and cannot find it, which is the world [pointing to the board], then if you come this way and make an absolute effort in hope to find it, and if you still cannot find it, then where would you go? There would be absolutely nowhere to go. So, the conclusion is that you have to be absolutely sure to find something in this way. Isn't that right?

When Father was a young man, that was an irresistible age, when you would like to show off, wearing the best clothing, at that age, Father went exactly the reverse way. Father went to second-hand clothing stores and bought shabby clothing, put them on, and while other students would have combed hair, Father would have messed up hair. There is nowhere Father didn't go. Everywhere he went he saw almost everything. Even the beggars' community nobody knows anything about, because they don't pay attention, there is a world of music, they play violin... They haven't taken a bath so long that when you scratch them a white scratch mark will be left. No time to take a bath, no place to take a bath, why did I do that for? For others, so that I can understand others. We have to understand, that is where God is. Father found out for true that God was never in a good place or in a comfortable place, in a really nice place. God was rather almost always in poor places where people are always fighting each other, struggling. To win over this struggle on the heavenly side, that is exactly where God was always, and Father knew this.

Father asks you a question: are you members of the Unification Church? [Yes!] Can you really say that confidently? [Yes!] According to Father's criteria, Father cannot readily accept this. Because Father knows better than anybody else how difficult it is to be a Unification Church member. This is why Father is saying this to you. Father is not a handsome man, but a lot of women came after him. There was one time when Father was going to school, one night Father woke up and found that there was a girl right on his mat, i.e. in his bed, without a stitch, right next to him, naked. Father had, of course, to see who she was. She was pretty, beautiful. She said, 'once in my life, do me a favor.' The first thing Father did was asking himself what he was going to do. He tested himself. Then he said, 'if I ask God, what would he say?' That all came to him in the flash of a second. Then the answer became so apparent. God would say 'no, you have to clearly win over this test'.

Then, Father thought, persuading her would not work, he knew. With what could be possibly persuade her one way or the other? There was one way. Father told her. You will not know, nobody knows, this is a secret: I am impotent. I am a man, but I cannot function as a man. That was the only thing Father could think of in the flash of a second. He just came to that conclusion and told her that. Then Father disrobed himself and told her, I can show it to you. I can disrobe and show it to you. Do you see? That is the height of one's test. After that, after the crisis, she would take more time to understand, and understand because going over the test and winning it, she understood and really repented at that time. Father taught her a lot of things and she went on. That is one way, how much you try to make absolutely sure what you are and what you can do.

Then Father knows, no matter how, if Father wants someone very badly, then God will bring her to him; Father is absolutely confident. God is absolutely confident that God will bring any woman to Father if Father wanted to marry her. Father is not only confident, he is perpetually testing himself like that. Sometimes it is God, sometimes it is by himself. He has gone through tests again and again, that he won't wobble. Especially in this matter of emotion and in these three categories. This is difficult, Father emphasizes. So there are three great temptations for a being who has a physical body: we are craving for food. This is one temptation: having something better to eat. Women, or men, in one word the opposite sex, is a problem. How could Father test himself on that? When he was really hungry for many days of life without food, and he saw some food, they the eyeballs would really spin around, yet Father thought first, 'is there a poison in there?' When tested about women, he would have to convince himself that he was now on the verge of being persecuted, that someone was aiming a rifle right at him, that the moment he would touch her, that is the moment he would go.

[End tape 2A]

Father convinced himself that way, taught himself that way. And when sleep was coming, Father made sure that if the enemy was not coming after him right at the door, he made absolutely sure that it was not the moment. Winning over these three, in other words winning over himself is not such a simple thing. The person has a sense of comparison. If you study things, you know; and Father knows, and as far as he knows, he knows that he knows, that no one in the world has been that serious in the test about these three things. No one. And not only was he serious about it, but he won over it. He made absolutely sure that he was free from it. Why is he saying this to you? To make sure of one thing: what if you become successful? Unless you are completely free from this fault, then you will be carried right from now on to some other place.... This stands to reason, because if I myself cannot belong to myself really, truthfully, then how can what I own belong to me? It is as simple as that.

Are you absolutely confident that you own yourself? How can one be absolutely confident that he can be like that? Those who are confident about going through all these test themselves, raise your hands. So, honestly speaking, you have to come to that first, then you are qualified to pray to God. If you pray before, then you are praying at other people's expense, because you are no qualified. It is that serious. Anyway, wouldn't you like to forget about everything, 'I would like to be completely one with God, no matter what', wouldn't you like to be like that? [Yes!] So, if you say yes, turn to yourselves and ask, am I qualified? And even if I am not qualified, do I have a short way to go or a long way to go? Of course,

everybody would be different in this distance. E.g., it will be physically a farther or nearer distance from here to Korea. Do you think you have a nearer distance to go yet to that point, or a farther distance, compared to the distance from here to Korea? Just as far. It is a very far place we are aiming at.

But once we overcome that in ourselves, then that ideal is within our reach. Not only within my reach, but I will have been there. This is a logical possibility, and it will become like that. Even the spirit world can come under that and be under that boundary that you have established. That is why the individual self, myself, is that important. This is the absolute criteria we have to meet. Without this, where do we go, what do we do after graduating. This is what Father is concerned about most. If they go without this, where will they go? So, Father wants to make absolutely sure that you don't reach where Father least desires. We have to go, otherwise, we will find ourselves on a long run to the bad part of hell. Once we are sure, we can make a really resolute start.

When Father is confronted with a difficult problem, he solves it and then steps one step behind and says, 'how would God solve this?' Then he already knows, 'God would do the same thing.' Then, he becomes confident. Or a more difficult thing: he immediately thinks how would God solve this? Then he has an idea, 'I will solve it this way', the same way; so he solves it. "Myself" has no place there. From now on, Father urges you to prepare yourselves under this criteria. When does your actual... career start? It is when you achieve this very basic point. Do you understand? Then you can ask yourselves this question now as an example. The answer is very self-evident. Have I started my legitimate career, or haven't I even started my legitimate career by God's standard? Everybody knows. Do you understand what this means? Do you agree that you know, or do you disagree that you know whether you are prepared or not prepared to launch your career? If you paraphrase this, in the Bible Jesus said, "You are in me and I am in you, and I am in Heaven and Heaven is in me." Heaven is right in that one point; this is the point Father is talking about, the starting point.

Until you reach that point, you have to constantly prepare for it, seriously prepare for it, because this is a must before you are accepted in spirit world. Once you have achieved that, that is the contact point with the spirit world. So communicating spiritually will be no problem; your spiritual eyes will be right open there, your spiritual hearing will be open right there. Once you achieve this -- you have to anyway, no matter what you do -- after that, no matter what you do, it is all right if you are successful, and you probably will be successful. You will for sure be successful, God willing. In any work of your life, it will be the start of a meaningful career. Anywhere you go will be Heaven. That is way we have been taught that Heaven is everywhere.

Now Father is being called an industrialist. Actually, they mean that as a deviation from the origin, but Father knows that he is not, and he says, 'Oh, if I am an industrialist, I will become a better industrialist than my own field, which is right there.' So, he does this and he does that. He tries to encompass everything, so that whatever people call him, without it becoming a sin for them, that rather they can open and come into this door. In Bard College, there was a discussion. They said that Father was making a lot of money, and some of them said that he was not making money, but that the world was making money for him. So they said, 'if we had 500 unification members in this school, then our financial problems would be wiped out.' Father heard that someone said that from a report. That is what they don't understand. If Father tried to use people (to fund-raise), then their mind just could not follow that, so they could not fund-raise. So, as a result, Father would never have any money. Fund-raising really comes in a consistent cause.

Compare this... Father has a ready proposition. If someone, if God asks Father, 'would you like to become the hardest working fund-raiser, or would you like to remain as Unification Church leader? Father will choose without question the hardest working fund-raiser, because that is easier than where he is. Can you imagine which is easier, Father's position as Unification Church leader, or the position of the hardest working fund-raiser? Father has been hearing all the bad reports, just as if he had witnessed all the bad scenes himself. Everywhere he goes, first they don't mention, but the second word they mention is about the money: Father, what shall we do with the money? So, bad results are the report Father is always getting. It is painful. And he has to have so many worries.

Now he comes to Barrytown. The Barrytown people are like dried salted vegetables. Then Father has to spring them out, to give them life again. Always he has to do that. Father cannot say 'I am too tired to do that, I won't do that.' He cannot say that. Father knows that he will continue this. Father knows one thing spiritually. If anyone of the active Unification Church members has such big complaint, that he would like to complain to God, 'give punishment to Rev. Moon,' if anyone would like to say that, Father knows that his mouth won't open. The satanic people, of course, have nothing to do with God, so it is just out of the limit. So we must know the dreadfulness of our position. It is dreadful, because the responsibility is so big, and that big responsibility can only be met by this self.

If you come as low as saying 'the reason of my being here is to get a degree', if you have that low an ambition for humanity, you will surely be punished, because you have spent more than that ambition. If your ambition stops right there with that kind of ambition, then it would have been better if you hadn't joined the Theological Seminary to begin with. So we must know that the fact that we have been here, was to learn something and to discipline ourselves. So we have to meet this minimum standard so that we can return this service to the world and to Heaven.

Those who are beyond the age of thirty, raise your hands. Those people who have reached the age of thirty, can say 'God, no matter what others say or even what you say, I have achieved this one thing between you and me'... Does everybody have this kind of one thing relationship with God? Do you, or don't you? Father reminds everybody, that means you too, that life is very short, very fast fleeting. From thirty years to sixty years, which is another thirty years, it is even faster. If now you were at the age of sixty, and Father asked you this very question, what kind of a miserable situation would you be in? So long as we remain as we are now and don't improve, chances are very slim that we improve. So, when we are compelled to give the same answer at that time, how miserable! Then when we go to spirit world, what are we going to bring with us? If we go to spirit world with nothing in our hands to return to God, it will be like a person who goes to beg for something, or like a person who would like to stay for a few days at a relative's house without paying. Is any guest of that sort being welcomed in this world? No.

Even if he was an ex-president, chances are that people will still say no, depending on how long he will want to stay in their home for free. This is an exact analogy of when we go to spirit world. In the eternal world, a person is simply not welcome unless he has something. Father is absolutely sure in this. This is not make-believe. This is Father is furious. He is eager to do so much work, so that he can spare these and then, when he goes to spirit world he know that he will not have to meet this misery. Once we go to spirit world, there is no way of returning. There is no second try. We have to decide on this earth, before we leave this earth and go there for the eternal life.

Your average age may be thirty. If you are thirty now, you have a reasonable range for a starting point from here if you start this year, today. If so, would you like to work in such a way that God would say 'he is thirty years old, and as such he is doing as best, it is good, and at forty, good, and at fifty, it is good, and at sixty,... or: would you like to prepare for a long time and get it at the age of sixty, right before you go to die, and you do all at one time and then go to spirit world? What would be the logical thing to do for you? When you go out and say 'God, I have been trying to do it every day, every day I have been saying to myself 'you ought to do, you must do, but so far I haven't been able to do it.' Do you think that can be a good enough excuse once we go to spirit world? No. What we loose here on earth, we can loose in Heaven, what we bind here, then it is bound in Heaven. There is no other way to do it without this process. When your career depends on it and you don't achieve it, would you be a pitiful man or a miserable man? What would you describe as if you cannot achieve that?

[Father, in English: miserable man?]

Once we become like that and we cannot correct that... certainly we cannot correct that if we keep on playing, dancing, and doing whatever we meant to do.

Is there any other way except actually doing it that prevent or solve this misery when we reach that miserable state by not doing it. Do you think that at that time we can solve that situation? Is there a small chance, or is there absolutely no possibility? Some possibility or no possibility?

[No possibility!]

You are right.

[Father, in English:] Absolutely no possibility. Impossible!

So we can put ourselves into a more miserable situation now in the will of God, then perhaps we can get away... So therefore, we have to find some way where we can make the transformation into a laughing man. We have to find some way... So, we have to make... We have to know clearly that as long as we don't do this, we cannot escape from misery. Father looked into all the possibilities, all possible ways of bringing the whole purpose into reality, he checked all the possibilities, and let us come to the conclusion, because we don't have so much time: Father decided, 'I will become more miserable than I could possibly become miserable. Then, I can get out of the misery.' The misery of making a dying man live. It is nothing but misery to do that. If there is a laughing man and you have to make him cry, there is no more miserable thing you can do than that. Without this you cannot reach, this is Father's conclusion, that's why Father is doing it. If there is a better way, even now Father will take that measure, but Father knows there is no such a way. This is the only way, the only workable way.

Some may think that Father is riding in a Lincoln limousine, that it is so good in appearance, but not so, not so. Father cannot even have peaceful, continuous sleep, even at night, in East Garden. You might say, it is a life of misery. Mother knows this. Father cannot rest his mind, because he has no assurance that he can rest. When there is rain, what would Father have to think first? Somebody out there must be doing the work, fund-raising. When it is cold, he has to think about it. He thinks about it.

[End tape 2B]

Father is kind of desperate so that we will not be indebted to you. Father tries not to be indebted to you. Father knows that if America, knowing or not knowing (of, course, though not knowing), opposes Master, nothing good is going to happen. It is quite contrary, the more they oppose, without their knowing, the

consequences will come right back. This is very clear, because God will never take the side of America if they oppose Rev. Moon, because God knows, he compares America and Rev. Moon all the time. If he doesn't oppose them, but they oppose him, God will certainly take a clear stand on it. Absolutely clear. Aren't you or are you the disciples of Rev. Moon? [Yes!] Father is grateful when you say yes, but then we have to toss that question right back at us again, 'am I really?' What is a disciple? A disciple is the one who is willing to inherit all the work that he is doing or has to do.

This is the very first lesson Father wanted to teach you. Divine Principle... Before that, this was it. But now you have spent a substantial period of time here, now Father thought you were kind of ready to get this utmost, primary lesson, so Father decided to talk... Always have the real feeling and confidence that whatever you are doing, you are laying a railroad, a long stretch of railroad all the way up to spirit world. And you know how much they rejoiced in America when the railroad started from the East and also from the West and they joined at a junction, somewhere around Denver. You remember that. How happy were they, how they rejoiced. This is an exact analogy of what we are doing, what you are doing. But we are thinking only of riding in the train, with a good locomotive. That we may have. But without this rail, how can we reach there? When you think about it, there are many people who shed their blood there, but does anybody among the paying passengers remember 'Oh, this is the very spot where a certain man died on a bridge, by accident, through an avalanche of snow', does anyone remember nowadays? They just pay and pack without appreciating. That is the world, too.

We have to remember that there is no way for humanity to improve its status, unless somebody will do it, and that somebody is the one who knows earlier, and this is us. You might say, 'I have no direct benefit from doing that.' That is where you are wrong, because if you do, that brings in no result, whereas it doesn't have anything to do with me personally, but it is nevertheless part of my responsibility, because we know first. Then do it, and God will remember us for that and give us the credit. This is the result we are in possession of. You may say, 'even if I do all of these things, who would remember me?' and perhaps they will not remember you, but God will certainly remember, and because of this, all of the following generations will benefit. If we don't do that, there is absolutely no way that all these future generations will benefit; they will stay right there in their misery. This is one good reason why we have to do it now.

In the newspaper, Father has started such a difficult task, but still, there is lots of money going into it, rather than being returned. Father has to invest \$40,000 a month. \$400,000 a month. That is enough money to live... That is the same as the budget of the Seminary. Why, instead of making a Seminary ten times this size, did Father build a newspaper company? The purpose is to straighten out this mass media, to put them on the right track. What does that have to do directly with the Unification Church? It has more directly to do with America itself. But many years come, we don't know exactly how many -- it will be sooner than we hope -- that many people will benefit. We don't know what we are doing now, even those people doing it, except for Father, may not know that, but once we reach there, they will know.

The Tiffany building and the Manhattan Center. Since Father bought one big building, why shouldn't it be enough, and why does he buy a second and a third big building? We are trying to make an unerasable foundation for the future. Father has to do that and he does it. Father is going to this most miserable place. Why? Because now that he is buying this Tiffany building, these building, is the most difficult point financially. If he had lots of money, it would be something else. But many years from now on, they will for sure know the meaning of it, and they will also realize that Father bought this in the most difficult time. It was the peak of difficulty, yet he knew that America would be needing that, so he bought it. At that time, people's thought will be completely upside down.

All the people of the world will realize this at the same time. Why did Father do this in America? Because it is the center of the world. So American people then will understand even in a broader sense. In short, Father does this, because this is a way for America people to change in the shortest period of time. This is the reason why Father is choosing this way. He does this at this difficult point, so that later, they can realize of a sudden. So, then moment people realize it, Father will say, 'since I did it in the most difficult time, it is not such a difficult time you are in now, so do you like the way I did it? Then, can they say no, or would they have to say yes? Which to you guess? Then all the world can get salvation in one punch. So, Father is trying to do something in the shortest period of time, something people did not even think about.

Now you have seen the 1976 movie, haven't you? There were lots of complications in there, weren't there? There were many events in that year. We haven't even thought about it, but Father not only thought about it, he actually did it. We have to take the exact example. God wants that kind of a man. Father is sure that Heaven really needs him. This, Father trusts that you know. So, as far as this is concerned, Father does not expect anything good or better by the worldly standard. Father would just do his mission.... His work will go on. Father now thinks that ten years ago, when he did not own very much, at that time when he was difficult financially, he wanted to spread out his work on a larger scale. Now that he owns a million, he has it at his discretion, he is just as difficult, because he has to toil more. There is more work, so he needs more money, so it is more difficult. Do you understand?

Lots of people envy Father from what he looks like, but they never stop to think of the way that is behind it. That is difficult. For whom is it? Not for Father. If it was for Father he would certainly not want that.

He would rather quit and not get the result. You must know that Father spent more than twenty million dollars in the last three years in America. And that is money from other countries that came to America. Do you think it is easy or difficult to raise such funds? Have you ever seen one line pointing out this great fact that Father brought all this money, twenty million dollars, into this country and spent it for the sake of this country. Did any journalist report that in this country? The FBI, the CIA, the IRS, they know, because they investigate. That is why they protect Father. Even a poor immigrant who come to this country, if he has something like 40,000 dollars invested in a business, which he can recover even the next day, he is given the permanent residence. For Father, who is doing this substantial work for this country, they are now stingy about having him here in America to continue working for them. It is a sign of perishment, in any way you look at it. What else can you say?

We have to know, it is a great world outside, but it is hell if you reverse it. Nobody wants to be in that dimension, or would crave to live in that country. How about you? If you look into the very essence of the thing, can you be as jovial as you always have been, thinking that living in America is fortunate, and this is a guarantee for life, century after century, even though everybody perishes and America will remain alone? Can you keep on believing that? Certainly not. Father was going to speak only a short time, and he did not even have much of a breakfast, so he is hungry now.

If you ever dream of so-called happiness, and so-called dignity as a minister if you graduate here and go out and improve your status, it is really being a crazy man. Your success will depend on what degree of tolerance of misery you will have in the future. Just the same, what degree of misery Father has tolerated in order to save this world depended on him. Later, people will realize it and turn their thoughts around completely. Actually, Father did not pray as of yet, so far, he thought about it now, but Father will pray to God to drive the Theological Seminary students into the most miserable situation when they graduate, mercilessly. Father will one day pray to God like that, so that they will save the world. As long as they are driven that way and persevere in that misery, they will have enough condition to save the world. Father can even visualize that on that path prison might be waiting for him, that may be even bloodshed might be waiting for him. But all of these things, in exchange for the eternal life, would not be the greatest matter. So, Father thinks that it is possible.

If one achieves that and God cannot bring the result, then Father thinks he would not be God, or at least not the God Rev. Moon expects him to be. Do you see? This handful of things that Father pointed out is the most basic principle; there is no way of getting around it. You might as well plant it deeply in your heart and prepare in a short period of time. We see the objective, and with that objective in mind, we have to set up our starting line. Wait and see. This will be the key to all of you success and failure in your future life, not only here on earth, but also in the spirit world. It is that basic. So, would you like to prepare yourselves and undertake this new career? [Yes!] As a young man, Father paid great attention to those men about to be executed.

[End tape 3A]

How is he going to die? If he had lived his life for an ideal, then how would he die, he always contemplated that point, speculated about it, he always envisioned that. Would he be a betrayer on that moment? Would he be a traitor on that moment? Or would he choose his own death and save the rest of his colleagues and his comrades? So, since he placed himself into that position, sometimes he has the urge 'if I could aim a machine-gun at all these missionaries sitting here, what would happen?' He imagines that. There would be many different kinds of people. There would be people who escape to take cover, and those who would be brave enough to stand and to do what they must. It is not a joke, but those who would try to flee, the bullets would get there and kill them first. Do you see what that means. In one word, Father had to go through that test of death so many times and he won over it. So, you see, what is religion. Religion is whereby we liquidate all problems on earth while we are living.

In the same way, to liquidate all the problems of death, we have to solve the task of dying here. When everyone goes to spirit world, there is a work to solve, i.e. death. Religion teaches how to liquidate all problems while still in the flesh. Then, after you solve these problems while living in the flesh, when you go to spirit world, there is no more death to liquidate. In other words, death remains as a question in spirit world to every human being. We are trying to do it here on earth, while we are alive, so that when we get there we don't have to worry about it. It is said in the Bible that those who will try to live will die, and those who will try to die will live. [Father says something in Japanese] Do you know what religion is about? It is something we have to believe in in exchange of our life. It is that important and that basic. As far as Father is concerned, certainly when Father started the Unification Church, he himself believed in the Unification Church. So life is always up to Heaven, it is not up to man.

Do you understand? Father wants you to remind yourselves that we haven't assembled here and went through these courses and studied just to lead a mediocre religious life, never. Just to understand this very clearly and prepare yourselves, so that you can commence the huge work in the outside world, introducing Heaven and Father at the cost of your life, for this you are going through this course and school. At that point, you don't even have to think about Father, about Rev. Moon, but always you think about God. So, we work like that, day in and day out, ceaselessly. Then, when we die, there will be flowers blooming on our graves. Father can guarantee that this will happen. This is not just any mediocre place. This is the most serious, gravest place that you are standing and sitting on.

Then, your misery will be buried and the glory will begin, Heaven willing. that is what our career will be. Eternally. Eternally. This is very true. If this is not true, you cannot go to heaven, because there is no such thing as Heaven. And this is true, Father knows. If you maintain this criteria rigidly, each of you will know by himself who is the real one and who is close to being a real one, or not a real one. Mr. Kim himself has to try his very best to train such students, to help students reach that standard in the shortest period of time, being determined to even die here at the Seminary with that objective in mind. The graduating class, the second year or sophomores, raise your hands! Especially those who raised their hands, be attentive, because you have only a short period of time to prepare. Once Father goes to New York,... Father does not come up every day. He doesn't know when his schedule will allow him to come up here again. Father is going to be too busy to attend you; he has to attend to the soldiers younger than you.

Theology is a secondary matter. By the time of your graduation, you have to be absolutely prepared according to the criteria Father has just described. Father may ask, as long as you may be confident to get your diploma... but if you are not confident, don't expect that the diploma will be given automatically to every one of you upon graduating. Father is thinking like that. Again, as Father said, it is easy to determine whether one is or one is not, so be prepared. Especially those who are advancing to the PhD course; bear this in mind even more deeply. Father may even interfere individually testing them. Keep in mind...

So, the topic of this after-noon's talk was to get firm hold of your life, for the first time, and make an absolute correct start, and plan on making an absolutely correct ending. Do your best. Those who pledge to do this, both to themselves and to Heaven and True Parents, raise your hands! It was easy to raise hands, but try your best. You absolutely have to make it. Would you excuse Father for sitting at the lunch table. Some of you responded more eagerly to the meal than to Father.... Because there isn't so many people like that, or even one person like that, America or any country will decline. But as long as there are a few people like that, America will never decline, and God will hold it for you. You know that.

[David S.C. Kim and audience: Abonim Kamsa hamnida! Abonim Mansei! Mansei! Mansei!
Audience sings "I'll never leave you anymore"].

[End tape 3B]

END.

[Good quality tape. Overlap between end and beginning of each tape guarantees that the text is complete.]