
Sensitivity

God's sensitivity far surpasses ours. We may go through life quite blind to the desires and needs of our fellow man, but God is aware of each of them. So often He tries to tell us how we could reach out to help others. Yet we don't always perceive His voice pleading with us to be the people He can work through.

As we come closer to God, we naturally become more aware of viewing others with the eyes of God instead of our own. We then want to empathize with the struggles of another human being rather than judge him. We are *all* spiritually wounded. Let us become insightful and discover where those injuries were inflicted on our brothers and sisters, and which of their wounds are still raw. Let us be caring enough to tend the gashes and cuts a person may have received in spiritual combat. But after cleansing them, let us continue to nurse that person's spiritual health back to normal.

We should learn to be sensitive in small things. When we can do that, we will naturally behave that way all the time. But if we are insensitive in the little things, it is probable that we will be more unfeeling in other areas as well. We need to learn manners and the proper protocol of how to care and how to love. And we also need to learn how to behave in a more divine and spiritually delicate way within all interpersonal relationships.

Being spiritually attuned enables us to discern even the finest and most delicate subtleties of life and of the human character. When we possess such an inner serenity and calm, we will find our intellectual activities a gross interference.

As you travel the pathway to God you become more sensitive. And as you become more intuitive, you begin to sense even the smallest sins of omission. Yet at the same time you also develop deeper feelings for people and even shed tears over their plight. And that naturally develops your level of compassion—for God, True Parents, and all people the world around.

Compassion is a source of sensitivity. In our search to discover a person's true character, we cannot help but stumble upon his suffering. It is like diagnosing patients. If we make the wrong diagnosis, we could give a person the wrong medicine or dosage. But God has commissioned us to

heal people and therefore we need to learn how to make correct prognoses, using our heart to check out all the symptoms. We have to even become skilled spiritual surgeons.

From the direction given by spirit world, you will perceive which medicine is right for a person's ailments. Your spiritual eyes will open, and your other spiritual senses become keen and developed, which will greatly enhance your sensitivity toward others. Yet this is possible only when we steer away from ourselves and grow closer to God.

How can we truly serve others and feel along with someone if we don't know that he is in pain? How can we discriminate that he is suffering and not just spewing out negativity and resentment or pent-up frustration? If we are always talking and don't even consider that another person has something to say, we will have a hard time perceiving his needs. If we only like to hear the sound of our own words, how can we ever become truly receptive? If we are too superficial, our vibrations cannot become finely attuned. We may learn to be great talkers, but quality is often overshadowed by quantity. It is better to become a great listener; they make the most sensitive friends.

How will you ever hear the spiritual heartbeat of a person if you are making too much noise to listen? If you don't use a stethoscope, is it possible that you can detect that the person's heart has all but stopped beating? Can you even hear his sobs? All of us want to be taken care of; we all want our opinion to be considered. Our heart longs to be satisfied; we need to be valued. We want everyone to respect and honor us—to love us—and feel along with us when we are in trouble. We want everybody to be sensitive enough to listen to the story only our heart can tell.

The Golden Rule is certainly applicable in developing sensitivity. If you want someone to do something for you, you must do the same for him. Is it possible to expect somebody to listen to the outpouring of *your* heart if you don't take the time to listen to his? The best guarantee for you to be treated with consideration is to be sensitive and conscious of the story that person is trying to reveal.

Some people are oversensitive and become extremely touchy when someone says a wrong word to them. They then automatically erect a barrier which is meant to prevent others from coming too close to them. They

create a private sphere which they will not allow anyone to invade. Yet somebody who is coarse or unfeeling may not see the invisible shield and penetrate right through to that realm. Yet this may cause the super-sensitive person even more anguish.

If somebody is super-sensitive, he may get hurt much more often than someone who is thick-skinned. Wisdom, knowledge, and a forgiving heart must accompany the development of sensitivity. We must come to understand what makes a person tick and why he behaves the way he does. It could be background. It could be education. It could be his family situation or even peer pressure.

The word forgiveness definitely enters the world of sensitivity. You should try your best to cancel, or forgive, the bad things someone does to you. Then just forget them and do not hold them against him by building up a silent grudge.

If we encounter a person who is always coarse, we should find the right moment and do something to help him overcome this trait. We should tell him honestly how hurt we felt by his comment and then get him to think about the result of his actions and words. He cannot go on being insensitive forever, but the consequence of his behavior must be pointed out sensitively—to encourage him to change. If you are very sensitive and get hurt easily, give everybody else the same courtesy and treatment that you need. Remember that at times, you are also probably somewhat unfeeling and unreceptive. If you want to be forgiven for your transgressions and not have people hold a grudge against you, be loving and forgiving toward them.

We need to become sensitive, but not so hypersensitive that we are wounded by anything and everything people do or say to us. We may get hurt, but if we can be forgiving and understand that the person who was judgmental toward us may *also* be in pain, we can more easily forgive him. If we develop a loving heart and feel close to God, then we can perceive something about why the person did what he did, and forgive him immediately. Yet unless we become sensitive to each other, how will we truly understand and empathize with one another?

Learn how to see a person's heart. If you can behold a person's soul instead of just his physical appearance, you will discover a masterwork of God—so unique, so beautifully enchanting. Do not just go by what you detect outside; dig further and unearth what is buried inside.

People are actually precious, and each one has a heart that contains

some love, no matter how invisible it is. Yet we have a hard time discerning the divinity of people still totally entrenched in Satan's world. But the people who follow God usually reveal more of their spiritual beauty. Since we do not always view each other with the sensitive and warm eyes of God and do not behold the treasures hidden in each other's hearts, it is natural that problems of conflict and misunderstanding evolve. Yet if we could really tunnel inside and reach the core of a person, we *would* cultivate respect and love for him. The degree would be decided by the amount of divinity or godliness we find.

Each of us is a partial reflection of God. The more a person allows God to live within him, the more beautiful and caring that person's heart becomes. There may not be a visible difference externally, although perhaps his or her eyes could become softer and more luminous. Yet when the spirit of God dwells within people, they look entirely different to the *spiritual eye*. They basically look the same externally, it is just that "spring cleaning" has been done inside and out. With their heightened spiritual sensitivity, they more closely resemble the image of God.

My heart is touched when I see someone shedding tears. It is hard for me to just walk away and ignore that kind of emotional outpouring. I try to find out why. Are they tears of sorrow or joy? I want to do whatever possible to console that person.

If you can detect even the smallest heartfelt emotion which someone either displays through his eyes, by tightening his facial muscles, or even through a long sigh, you cannot help wonder what he is feeling. Is he worried about something? Is he suffering? You want to seek him out and offer your help. You want to give him joy and uplift him so that he does not feel completely alone. It is when you feel those desires, that you share the emotions of God.

How should we define the word "sensitivity?" Since it begins with the word "sense," I believe that it involves developing one's five spiritual senses. Once we develop our intuition and learn the proper code of spiritual ethics, we will be much more conscious of both spiritual values and vibrations. Then it would be far more difficult to be insensitive. A person who is callous or coarse has not attuned his spiritual senses.

An active prayer life is one great contributor toward the refinement of spiritual senses. If we connect with God in prayer, we unconsciously become more of a listener than a talker. In fact, the higher we climb toward God, the more quiet we become. It is then that the value of our words be-

comes more evident to us. We instinctively feel that our words could either inspire people or destroy them. If we relate to God at all times, the words we speak will then be *His* words, no longer our own. When we connect to God, we have a much better chance to choose those words that give life rather than any that would kill.

If you are insensitive, you tend to look down upon people. But if you are sensitive, you appreciate people, consider their feelings, and value them. Respect is the first stage. The next step is to love a person. And if we come to that point, how could we consciously hurt him? We must watch our actions and which of our words we give as *reactions*. For if we love someone, we would wish only to esteem him and fulfill his needs.

When you connect with God, you will become calm and able to nurture your sensitivity. And you will evaluate situations with much more objectivity.

Some of us may be irritated when someone uses the wrong word or behaves in an arrogant or condescending manner toward us. We may get hurt by even one word that came out thoughtlessly or carelessly. And sometimes we allow something like that to affect us for half the day.

One person is oversensitive, the other, insensitive. But both have to learn.

It is a very fine line we walk toward Heaven. Whatever we do or say makes such a deep impression upon our own hearts. When we are loving toward others, we perform better. But when we are callous toward someone or belittle him, we feel ashamed of ourselves and may become depressed. And we can become just as affected by the words and actions of others.

The more spiritual power a person has, the deeper the impression he makes on others. People may look up to and respect you, but if you make a mistake, they may suddenly lose that reverence. Even without realizing it, you could hurt them. But they actually harm themselves if they put you or another person on too high a pedestal, because they come to always expect divinity, good things, and love from you. If you become insensitive to them and their needs, they may become testy and temperamental, but those reactions could have begun in feelings of disillusionment.

We must learn to be sensitive and forgiving of one another's humanness and imperfection of heart. But let us also become tolerant of our own inabilities to be wholly aware and empathetic of others.

To sense a person's vibration and heart, we have to fine tune the

instrument of our own heart. We can determine quite a bit about a person by looking into his eyes and especially when we look *through* them. Eyes become the mirror which reflect the soul. There are ways to detect something about a person's inner qualities if you are sensitive enough and also possess acute spiritual vision.

God granted all mankind both physical and spiritual senses so that we could share His emotions. Yet since most people talk to God so seldom, He is frustrated and worried about whether we actually *do* perceive Him. He is more anxious to communicate with us than we think. And because He can perceive our situation with such clarity, He is more distressed about the silence than we are. But unfortunately, we are not very sensitive and insightful about His. If we all could truly understand the quintessence of God, I feel we would be on our knees constantly.

Do we really perceive the love of God? Are we sensitive enough to comprehend the love of brothers and sisters? Do we realize that God conveys His heart to us through revelations and inspirations, people, and things of the creation? Are we basically self-centered in our thinking, or are we aware that others want us to feel the love they have for us?

Sensitivity should be one of our deepest concerns. If we are coarse, we will have difficulty to perceive the vibration of God's heart. The love of God is being transmitted constantly—not just when we pray and meditate, but through the harmony generated within every relationship—between human beings, between entities of the creation, as well as those between humanity and the universe. That is the subtle way the love of God is being radiated to each of us. But we have to become sensitive enough to recognize it.

The element which has the power to change and dominate life is the quality of love. If you love someone, you would not willfully hurt him. When we activate the love within our hearts, we can replace insensitivity with compassion.

Everyone makes mistakes in loving others, but some people have acute problems in this area because they lack sensitivity. They may not mean to harm or offend people by their words or actions, but they are not conscious that what they say and do is hurtful to others. Perhaps they were brought up in a certain way and have been molded by that lifestyle. Yet if someone would point that out to them, they might be taken by complete surprise.

There is no excuse for people to remain insensitive all their lives. The remedy is learning how to love.

Intuition accompanies keen awareness. But you possess it only when you are attuned to God and heaven. It is not something that is acquired mechanically. Intuition develops through a long, intensive life of faith. It is given birth from the seed of love, and nurtured by following the will of God.

Intuition is that elusive sixth sense which some people claim does not exist. Yet Father says it is the highest spiritual sense we possess. I am sure that all of us have it to some degree. **If we** develop and nurture it, we will naturally be sensitive to others. **In order** that it work for us, it is essential that we attain a constant standard of value within ourselves. In other words, we need to be connected to God at all times.

How intuitive are we about God? Are we sensitive to Him **when** we pray? Do we begin our prayer by praising Him? Or do we start off by asking Him for something? Are we sensitive in the words we speak, and stroke Him with words of love, or do we shout things in demand? He is our lover, our beautiful friend. He longs to caress us gently and softly, with His words and His compassion. Can we be intuitive enough to realize that He would love to be treated in the same way?

Conscience is the spark—the fuse—that warns you **what is** right and what is wrong. It is the measure which weighs the truth. If **we get out** of balance spiritually, mentally, or physically, our conscience **cannot work** properly. And both our actions and reactions will suffer. We **should** strive for our conscience to be centered upon God's truth.

When a great artist or painter looks at a certain landscape, his senses absorb it and do not want to miss a thing. He sees everything as alive and vibrant. He ultimately puts his vision onto canvas. He tries to cultivate the ability to see things not normally noticed by others.

If you develop your spiritual senses as an artist develops his, and then better perceive the colors and shades of God's raiment in nature, you will begin to perceive spiritually more of what the universe has to offer. You will naturally become very intuitive and even see the value of mankind and the creation, which previously seemed veiled.

This takes practice. It involves pouring out your heart and developing connections with many people. That is how you train yourself to be able to perceive peoples' problems and further to become a servant, a savior for the people.

It is a question of perception. An artist detects nuances not easily discernible to the untrained eye. Then according to his ability, he re-creates it on canvas and offers it to others; in that way he becomes the mediator between God and man.

A musician or composer also perceives certain variations of nature's melodies. And on the basis of his ability, offers that sound for others to enjoy. He might first study harmony and its theory. But then he opens his senses and through constant trial and error comes forth with rich, exquisite music. By reproducing that on tape, many people are afforded the opportunity to hear it whenever they wish.

Through the arts, God is brought closer to man's heart. And with some sensitivity, we can become more conscious and perceptive of the many voices and portraits of God which surround us.

Sometimes people are so tense and insecure that we have to be extra careful what we say to them. Yet sometimes our words are perceived wrongly because love does not accompany them. We are far too business-like and unfeeling.

Unificationists no longer want to be totally wrapped up in self, but rather desire to exemplify the creed, "Love thy neighbor as thyself." And the qualities of sensitivity and love are factors in teaching us how to reach that goal!

It is one thing to be sensitive and perceptive, but quite another to be offended by someone's words or aggravated because you are *oversensitive*. If you find that you are too sensitive, work on building up your self-confidence and your ability to absorb the pain you may feel because you were stung by the words of another. If you respond by becoming quick-tempered, you will only irritate that sore and it may become infected.

None of your other spiritual senses can be compared with intuition. It is by far the most invisible. You are able to see, hear, taste, smell and touch things of the spiritual world, but intuition is just a feeling. However, in order to become intuitive, you have to develop those other senses simultaneously. And that takes a blending of knowledge, wisdom, and love.

It is good that we have a conscience. Without a conscience how could we detect what is right or wrong? How could we develop our sensitivity? We sometimes regret some of our behavior because our conscience measures our action against the Principle; it becomes an all-too clear mirror. We read what the Principle directs us to do yet when we reflect back on some of our actions, we cannot help but regret our discrepancies. And as a result, we become somewhat more sensitized and sensitive.

Many of us can sense things through our emotions and heart. Just give it a try! What people say is not necessarily what they think and feel. There is a definite psychology behind it. When you start to get to know a person, you try to find out what makes him tick. The more people you meet, the more you will discover that certain behavior patterns exist. People may say things completely opposite to what they feel. Mostly likely they are afraid of what people might think if they were to discover those true feelings. The more people you get to know, the more you will see that people hold themselves back from uncovering their true selves. But through your experience, you might eventually be able to discern many things about a person through the sharpening of your spiritual sensitivity. But if you allow yourself to become insensitive, your ability to intuit the qualities of heart will probably stay underdeveloped.

By now you must have developed and followed a certain moral and ethical standard for your life of faith. You know the Principle. You know something about the kind of faith that God desires from a person. And you know something of human nature. You already have a measuring stick to help you evaluate the words a person uses, and then respond sensitively.

People must not run past each other, but *with* each other, developing concern and then love between one another. All of us came into the movement from different backgrounds and different standards. Even though two people sleep in the same room, one might be in hell, while the other is in heaven. When relationships of heart develop, success can come. People will be happier, more enthusiastic. Why just hang on?—live!

Each of us is responsible for other people. It is because of insensitivity that love does not have the proper breeding ground.

Recognize the difference between the higher spirit world and hell. Every day we go deep into hell—climbing down into the colder areas where

we are exposed to all kinds of spiritual climatic changes. But if you are not well protected, you can get hurt. Make sure you put a cloak of spiritual protection around yourself.

Although we live in this society, we have been "raptured" to build and then live in quite a different world. The cloak of spiritual protection is our connection to God and True Parents. We develop it through prayer life; it will robe us in energy and love, divinity and goodness. If we don't put on this protective mantle, we could feel pain when we descend from the higher realms to the lower ones. But by doing so, we become very sensitive to both God and Satan at the same time.

A person who works with radiation has to put on a lead apron to protect himself from harmful rays. When we go out to the world, it is a normal thing to be exposed to low spiritual vibrations. There is confrontation heart-to-heart, and intellect to intellect. When you have give and take with someone, you can easily absorb some traits or thoughts and feelings from him. But you can fend off the undesirable ones if you are protected. Enfolded in the warmth of that protective spiritual cloak, you will neither become affected nor damaged.

Being sensitive to others involves a certain amount of diplomacy. We are dealing with the psyche, whether we call it the soul, spirit, or mind.

You have to know something about human behavior in order to approach people in a way that you can offer them something. You need to know about the quality of humanness. Yet you also need to know something of the heart of God. Remember the days you felt completely vulnerable and had to endure so much pain. That will better enable you to give of your heart and empathize with them. Share with them what you know of God. But uplift them with the hope of His truth. Be sensitive to their needs and what they desire to hear and experience.

Building human relationships involves risks. Sometimes we get hurt. Sometimes people are insensitive to us. But compare the small hurt we may feel with all that we gain through relationships and friendships. If you get hurt ten percent of the time, you get fulfilled ninety percent of the time. But once you are in pain, you question whether loving someone is worth it. Sure it is! So many people in this world think there is no evil and they continue to sin all the time, not conscious of what is good and what is evil. They do their best to avoid confrontation. But if you followed that same pattern, you would never become the unique image of God you alone can manifest.

All of us have to deal with people who are firmly attached to Satan and living wholly in his world. Although we are exposed to them, it does not matter whether we are conscious of that or not. Because we have the standard of the Principle, any satanic behavior or insensitivity on the part of others, hits us hard. We would probably not become as hurt if our level of sensitivity was not so developed. Yet through living a life of faith, we developed a high level of sensitivity, both spiritually and emotionally.

People in society often try to avoid coming too close to another person. As a result, they fend off a great deal of the hurt they might otherwise feel. This way they do not become too disappointed in people. But if we become more open and sensitive, we naturally become extremely vulnerable and can easily be wounded. People who cannot take the rejection and pain simply throw up their arms, turn around, and walk away in hopes of finding refuge in a less demanding situation, and with others who will not trample their egos.

Unificationists are fortunate to live among people who are sensitive to the love of God and others. These individuals become our friends—our brothers and sisters. We search for a harmony with them; we hope that at least with them we can share our emotions openly and without shame. Yet who can hurt us the most? Those closest to us. We can feel nearly devastated if they should downgrade us. I don't think we Unificationists are unique. I am sure every person feels the same way. Yet if a stranger walks by our house and spits at it—even at us—we can more easily forget it.

The Unification movement is like a university for love and sensitivity. These are the subjects in which we try to get our Ph.D. Those are the elements we would like to embrace and integrate into our individual characters. On the other hand, because we are such sensitive beings, we are also learning how to protect each other and ourselves so that we do not get hurt.

If someone wants to help you and gives you a constructive criticism out of love, will you be able to accept it and not have any animosity toward it or the person who offered it?

Ultimately, all Unificationists are in the same battlefield although some have different motivations from others. Sometimes people who are very insensitive do not have the correct motivation and may hurt you intentionally. Nevertheless, you are a great individual if you are able to forgive and forget. Rather than be intimidated by things people say or do to you, realize their lashing out or holding back is an indication that they are in just as much pain. Every one of us desires to reach perfection and live in the house of God, but all of us are also engaged in an internal war to overcome our fallen nature. Just have compassion with the person who hurt you. If you

can be the stronger one, embrace and forgive that other person, and you might succeed in healing his heart and saving both of you from building up resentment.

The war of words often arises in marriage; husband and wife then take turns doctoring each other's wounds. Sometimes the husband is the first to make up, yet sometimes it is the wife who reaches out the hand of reconciliation. But the same partner cannot *always* be the one to accept responsibility to clear up the discrepancies by seeking forgiveness and beginning again, simply because he or she is more gentle and loving. From day to day all of us are on different wave-lengths in our individual relationship with God. Therefore when tempers flare, the one who feels closer to God should be the noble one—attempting to level out the bumps and making the first step toward establishing accord.

If we become so oversensitive that we continue to hold grudges, all that would be accomplished is that accusation would be renewed, and both parties would continue to feel miserable. And we could potentially be even more hurt unless we implement one motto suggested by Father: "Forgive, love, and unite." Overcome any inferiority complex. No one has valid cause to accuse anyone else, but then none of us should simply anticipate that another person will automatically be unloving and insensitive to us if we have had a disagreement. Things may happen consciously or unconsciously, but we have to be sensitive enough to allow others to put healing balm on our raw and tender wounds, and then simply get on with life.

It is natural that the small things a person does can grate on our nerves. But this gives us the chance to overcome ourselves—our prejudices and fallen nature. The day will come when we will long to be with each other but by that time, all of us may be living in different parts of the world. No doubt some of our most beautiful memories will form when we look back on these very moments. We will remember the faces of all those we worked with, and possibly we will be saddened that we did not share more of ourselves with them. We might be unhappy that we were not more feeling and sensitive to their problems and their needs. But it will be much too late to be loving—to be sensitive—for we may be lightyears away from each other by then.

What great training this very moment is! Training in development of perception, sensitivity, and love. If you think back to when you first joined, you surely see how you have developed and grown spiritually. Certainly your realization of the word of God has deepened. That is part of the process of spiritual attunement. But as you become more aware of others, you

will also be better able to perceive your sins of omission. You may come to the point that even when a wrong feeling or thought begins to emerge, you already feel uneasy.

Let us assume you look at a person when you talk to him. With your eyes and gestures you project emotions which accompany your words. Your physical senses are involved with your spiritual senses through this process of give and take. Yet what you convey may be too much for the person to handle emotionally.

On the other hand, if you close your eyes or turn away when you listen to someone speak, you may get only half the message. You have to listen to someone with your eyes, for they play a tremendous role in communication. You don't just speak with your mouth; you speak with your whole body. And you feel vibrations with all of your senses. Sending or receiving a message is both physical and spiritual at the same time. Considering that, how can you effectively listen to someone speak if you are staring at the floor or the ceiling? The voice and the eye contact, not just the spoken word, makes quite a difference in what you say and what you perceive. It is both common courtesy and a point of sensitivity if you look at a person when he speaks; read him with your eyes.

When you feel spiritually alive and allow yourself to have eye contact or even stare at Father when he speaks, you could look into his eyes and see what is behind them, but you might want to shut your own eyes quickly because you could sense that although he smiles on the outside, something much different is going on inside. You might begin to cry, for at that moment you would respond to Father's dilemma. The world considers him a religious leader. But they do not really know him—his breadth and depth. Yet when we Unificationists look at him, he appears as our father—our leader and guide—who cares for each of us. But if we look behind his eyes and are sensitive to his feelings, we may sustain just a hint of the intensity of his pain and find it impossible to bear.

We are like television sets in need of repair. To be full-functioning again, we have to restore our spiritual senses. Through our life of faith we are becoming more and more aware of the reality of God, humanity, and creation. We perceive certain things with our physical senses, but our restoration is very much a spiritual process. Therefore, we have to begin to use our spiritual senses. Since being confronted with the Principle as well as the reality of the spirit world, our horizon has become greater. We can

discern things we never even thought of before. We become more aware of the validity of the Principle, the Messiah, the value of people, and the value of the universe.

We are being directly educated by the Messiah. Father tells us how to live the Principle, even how to view God and one another. All of this sharpens our awareness and we become more sensitive to things.

We are literally filled with new insights. Our spiritual senses were dulled before; we were not aware that a certain person had a deep way of thinking, or what went on in his heart. But through the Principle we become enlightened and aware that the person riding next to us on the bus or standing across from us at the market counter is actually our brother, our sister—no matter what his or her color, no matter what his or her background, no matter what his or her religion.

Spiritual blocks and inferiority complexes invade our human relationships and especially our connection with God. Pain fills our soul when people are not sensitive to us and in retaliation we often lash out, ready to blame someone or something else. We become murderers to one another but if we were more sensitive, we wouldn't unconsciously hurt so many people. Even though we may not mean to, we often say and do things that offend people. We often act that way because we have a feeling of shame in front of one another. This causes us to put up a mask of pride or arrogance which is nothing more than a self-defense mechanism. We want people to look at our appearance instead of our heart. And in the process of trying to discover who we are in the secular world, we seem to lose our identity as a child of God, rather than see our position in the eyes of God.

We manage to hide our real selves behind steel doors and as soon as we have put on triple locks, we throw away the keys. Even with a deep connection to God, it is a painful process to become a true human being. However, to me, to attempt to do this *without* God is not only overwhelming, it is impossible.

If we could see with the eyes of God and look at each person as His creation—His son or daughter—we could perhaps begin to unlock all those doors in their hearts, as well as the ones which exist in our own heart. The heart of a human being is such a fine instrument. It vibrates like a harp and if properly tuned, sounds beautiful when you pull the right combination of strings. Perhaps if we could learn to play the harps of each other's hearts, we could begin to love others as God does. We would then long to help and

serve one another, just as God ministers to us. To be true images of God, we should begin to feel the compassion God has for other people. Isn't it enough that each one of us suffers under the shroud of our own shortcomings and inadequacies? Yet we must realize that if we put salt in our brother's wound, he will suffer even more.

We can easily feel in spiritual turmoil because our vision is narrow, and our senses not keen or fully developed. This opens the way for us to become unloving and coarse, and to view things in only a horizontal way. But as our spiritual senses open, our insight into the vertical world of our God also deepens. Through the attunement of our five spiritual senses, we become better able to see with the eyes of God.

Problems arise when we are unable to be sensitive to the words of Father, our superiors, or anyone who tries to help us. The true extent of the message never really comes across to us because we block it from our vision. Father talks about big things. But do we hear only his jokes, or do we look behind those words? If we follow Father year after year but just look at the work ahead of us, not perceiving it with spiritual vision and refusing to look at the ultimate goal, our task becomes burdensome. If we do not see and feel God, discerning the feedback and hence the reward of His grace which comes through opening our spiritual senses, we might consider the pain of life to be excruciating. We should examine the status of our heart if we just become workhorses, plodding through this course of restoration, no longer sensitive to the future goal, no longer loving to those around us.

Unless you become more vertical and include God in your life even more than you do now, sooner or later you will suffer. This life of faith will become too much of a strain. You may become physically exhausted. If this happens, your mental state can be affected, which in turn can impair your spiritual state. You may just break down, unable to continue.

Spiritual attunement is most important. Put God into the center of your life and become more vertical than horizontal. See the vision of eternity. Even when you become tired, don't complain to God. Feel close to Him and let your heart be filled with gratitude for all the day's experiences—those that brought you happiness, and even those which made you despair. One secret of finding happiness in life is to become sensitive to and find that sweet accord with the Eternal.