

## Suffering is needed

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*Photo date and location unknown*

What remains forever is the suffering you underwent in leading a public life. If you undergo such suffering and subsequently face ruin in the spirit world, it will be all right to confront me with the matter. Those who are beaten up while working for the sake of the race, the world, and the cosmos, are wise people. (19-29, 1967.12.10)

If the person responsible for a nation were captured by the enemy and then given preferential treatment, his people would scatter. If instead, he suffered a miserable death his people would be inspired to remain together. We can, therefore, create unity with the spirit world by going through difficulties. The more we suffer, the more the spirit world will relate to us and stand together with us.

If we just carry on in a casual way, the spirit world will do the same. In this sense, God unfolds His strategy through Satan and He lets us suffer unrelentingly. Sometimes He lets us get killed. Death itself is pitiful, but the reaction creates unity. (49-108, 1971.10.9)

Those who wish to enter heaven must live, die and depart miserably. Are these good words or bad words? They are good words. The words, "Go out and die witnessing to people!" are also good words. Die for the

sake of others. If you die, not for yourselves, but for others, for the world and the universe, you will be raised up as masters of the great universe.

The creation, human beings and God are very precious. Those who sacrificed and risked their lives to embrace the world from the position of goodness are essentially sacrificing for the sake of those three precious things. God has to compensate them with something more precious than that which they sacrificed. From such a standpoint, Jesus proclaimed, "Your family members are your enemies," and "Those who seek to die shall live, while those who seek to live shall die." Otherwise, people cannot go to heaven. This lesson from Jesus was the most blessed lesson. It was the most dear and most precious lesson. It was the most indispensable and absolute gospel.

Thus, the Unification Church does not teach us to live rich and comfortable lives on earth. We may live exceedingly poor lives and undergo unbearable hardships, and die on the streets so that even dogs avert their eyes from our corpses, but the day will come when flowers will blossom at the place of our death. At that place every holy person will gather to create a capital city. My thought is to have Unification Church members undergo tremendous hardships for the nation and world in order to make them devoted children and loyal subjects of God. I shall chastise those who are unwilling to go. Pushing you to overcome your current tragic situations and difficulties, even if it requires kicking you, is a sign of my love for you.

Jesus' first commandment, not his second, therefore is: "Love the Lord your God with all your heart, with all your soul, and with all your mind!" Jesus' second commandment is, "Love your neighbor as yourself!" Who is your neighbor? The people of the world are your siblings and neighbors. You have to invest your heart and soul, and offer your life for the people of the world. If you do so at the risk of your life, you will have done your work. Die once for God's will.

Where shall we die? We must find the place of our death. If you were born as a bomb, you should be dropped on rocks and explode cleanly. Do not waste your energy in a sewer. Consider yourself as a bomb already released; your goal is to land on a rock. As formidable beings, pit your strength against that of formidable enemies. Because I made such a resolution, though past fifty, I have not yet complained about the long distance to cover and I do not hesitate to keep going.

In order to realize the hope of tomorrow you should devote yourselves while shedding tears. You should exert your entire effort and mind, passion and devotion. My mainstream thought, as the founder of the Unification Church, is to go forward without regard for my life in order to create that one point of unification that can correspond to this goal. Adventure can be experienced both on and off this path.

We are now unfolding a ruthless and bloody fight. If a foundation for which you risked your life survives, it will be a model for history, and a foundation for the happiness of the world's people. The entire universe will regard that inundation as the starting point of harmony. It will be a point for an axis and the unfolding of a great movement, a place which could move God and bind together the hope of humanity. Those who live in such a place will feel the cosmic responsibility; they will make everything stand still during their times of inaction and activate everything during their times of action. They will never be small-minded people. (49-303, 1971.10.17)

Those who are on the way of truth should walk the path of death until the day they die. We need to go that way during our lifetime in order to indemnify the suffering, which would normally have to be paid after death. Through suffering on earth we can reduce the period of atonement necessary after death, and that period can be measured in eons. We are walking the way of truth on earth to indemnify the suffering course that otherwise would be walked for eternity. (11-320, 1970.6.7)