

## Father Speaks to the State Leaders

East Garden

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Korean leaders will have a rather difficult time in the future to learn language. They can read much better than they speak. So they will fast catch up, their grammar is good, but only their practice is not good yet.

It reminds Father, of when he came to this country a little over ten years ago and couldn't understand one word of English. Father says, he keeps saying that--one word! He could read books and write if you will, but just could not speak, because you speak so fast. It was a while before he learned to speak as Mr. Ye said, Korean-style English. It is difficult especially when you know one word, you may even know how to spell that, but when you say it, the intonation is different, the accent is difficult. You never can understand. North Carolina and Connecticut--these are the most difficult words for Father to get accustomed to. You wonder why its so difficult, but it's difficult.

But the English language itself should pose no serious problem. You will understand their (Korean IW's) heart. It may be a bit frustrating because in something important, you can't understand what he's talking about, but all in all, it will be helpful. But then you have to open up your heart. Otherwise it will be difficult. As it is, try to understand him. Once you understand him, then you will learn a great deal. Because you try very hard to understand what he is saying, you will become very close to him. It will leave the greatest impression of you, because they will never forget that experience the rest of your life: how he came to establish and learn English with you. So since this is the first encounter and the first association, you would like to leave a good impression as an American to the one who doesn't speak English--who began to speak English now.

You give to them. What Father is saying is that you preserve your image and dignity as an American and reflect it rightly to someone who is beginning to learn English.

They being your leader, new leader, or new advisor (whatever you may call it, leader, like was appointed yesterday, IW) the first thing that you will feel difficult will be that until now, you had nobody above you to say anything to whatever you do. The first thing will be a physical thing like, you would like to sleep later than your conscience allows you. They will come and they will really wake you up. So you can expect that difficulty from the very beginning. That how you eat and how you maintain your schedule like getting up early in the morning, will be rather rigid. That is the basics of discipline. Father has been doing this to them. They themselves had gone through the great difficulty as they learned from Father, to change their patterns. At that time, they had their lunch close to the dinner time, skipping breakfast. Americans may be ready to complain, but you can not because they have all gone through that. The key word, the most essential word we learned is the word indemnity and that indemnity is very much from the world.

You should expect to see how different it is. The typical Oriental and typical Western way are very different. Think this way, that you have to go around and meet. When the ends meet, then it's perfect. But until that time, how involved and how difficult it is.

It's like a chain, the thread of the chain, the links. The longer it is, the bigger the circle is, it's more difficult to meet. Even if the thread is not uniform or the width. Maybe in the beginning it's very thin, but the end is very thick. The other side is the other way around, big in the beginning but thin at the end. This comparison is America. They are fantastically big materially, but relatively small spiritually. Whereas Korea, they are so small materially, comparatively, you know big materially, but they are exceptionally big to you spiritually. So how can this be uniform and understood so easily?

So when you find it is difficult, just accept it. It is indemnity. In the world, they don't recognize indemnity so if they don't like something they have no reason to stay and bear with it. But we know we have a good reason. Absolutely in this principle, the reason why we have to stay for indemnity is because that is the purpose of history.

So Father expects you will have some difficulty, mainly centering on these problems. Another thing Father can expect that will happen in your center is there will be more prayer and you will find more time to be involved in prayer.

Father gave this talk and advice deeply when CAUSA was first started. Father advised them, told them, bear in your mind that you are about to go to do CAUSA work. Regardless of what attitude you will take, this will be instantly prosperous. You will gain instant results. But if you do this without heart, you will get a lot of results, but as you keep along, these results will be diminishing little by little and in the end there will be very little left. Whereas if you take to this task with the deepest heart, and the right attitude, you will gain the same, similar result but the difference will be that the result will be greater and greater as you go along in your heart. Why is this so? Why will this putting in the heart and not putting in heart make a difference? If you put in heart and give the lecture, then the person will listen to the lecture, at let's say autumn time.

When the next autumn time comes by then it reminds them, it revives that feeling of a year ago and the years ago. Every autumn that you encounter, also regenerates that deep first impression.

You must understand the difference between the letter you write without feeling and the letter you write on the same paper with the same pencil, while you are writing what you write in tears. Then that letter can equally move the recipients, the one who receives the letter. But the letter you write without tears cannot move the person who is receiving the letter. Maybe you write a beautiful letter without tears. They will feel it's beautiful, but they soon will forget. You may not write a beautiful letter. You in fact, will write a crude letter, but with tears. Then it will move them and he will keep that in mind many years after that.

So that is the difference. One thing is it does not flow away like the river water. It will be around you all the time, it will keep going and you can see that in your presence that feeling just will not go away but it keeps on growing while you are watching it.

If you put a lot of heart to it. It's Father's tradition also. When Father prayed, the place, the site Father prayed on, never had a chance to get dry. It was always wet--wet with tears. That is why prayer is absolutely necessary in your development. It is not that you don't have the ability, that you do not develop. You may have ability, but still you cannot develop. Why? Because you do not have heart. Because there is no heart, heaven cannot work with you. Why is it necessary for heaven to work with you?

When you plant a seed, you drop the seed from up to down. You never plant the seed horizontally or like that and expect it to grow. When you plant the seed you have to first dig the ground, but who digs the ground for you? Its not the earth itself which will dig itself. You have to dig earth. You have to dig that place. How can you dig it without heart? By what? You dig it by prayer. And when it comes to planting, you don't plant yourself, but heaven will have to plant it for you. That is why you have to put in a lot of heart and to put in a lot of heart you have to pray hard. Because you have to prepare that, and it is with heaven, you can have it implanted. All by yourself you cannot get it implanted. Horizontally, no matter how able you may be or how much a man or ability you may be, you cannot implant it. Do you understand that parable? That is why you have to put in a lot of heart and that is why you have to pray a lot. This is why it's universal that those who put in a lot of heart, dedicate in their deepest heart, are the ones who receive blessings.

Like you, if you are a state leader, and you are responsible for the state capital. Looking at the state capital, how many nights did you spend in weeping over the future of that capital city? You must think how much work was involved, how much devotion, how many man hours, how much dedication was spent in this place to put up that building in the beginning. There were many sacrifices to complete that. All for the purpose of erecting the capitol building, for the right kind of people to work, the right kind of way in there. So bring the good results about this race, about the nation.

Imagine among the thousands of workers that worked to erect that building, the capitol building, if there is only one, the carpenter, or the earth worker, whoever he may be, one who prayed while he was working, that thought, "In the future through this capitol building, many will receive blessings from God." If there was that kind of prayer involved in that building, then the building will continue to accuse and blame all those people who do not dedicate their lives in that kind of prayer. But even if there is only one, one person in the entire capitol, that entire state who prays with a deeper heart than that person who prays while they are building that building, God can not help but remember him, remember his prayer and He must listen to your prayer.

So there is always a serious moment while you are praying to God that you will indemnify everything that was done here. Pray to God that God will give a proper blessing for that capitol's sake and for the entire state. Remember the state then when you pray, and as long as you pray deeply in this way, and dedicate lots of heart in this manner, God cannot help but answer your prayer. It's guaranteed an answer.

You have to have that realistic feeling of no doubt. Many people looking at the capital, or walking through the capital or having something to do with the capital have had a lot of prayer and a lot

of hope for the future of that state and of that country. They got old and and died and are in the spirit world. History changes, time changes and today, we see no trace of that love of the country, love of the state. It's a whole different world. This is the reality.

In the past they have done that. There were many people who cried over the future, who had the deepest prayer for the future of their state.

You, as a historical person will dig that history up and link that with the present time. Where that tradition has become desolate, young people are using drugs, thinking no more, loving no more, relating to God no more. They are on the verge of death and there is absolutely no hope--not a thread of hope--you are the only hope that sustains the past and that links the past to the present into the future. Just like if your own lover dies; just like if your own family members that you love deeply die, or are on the verge of dying, you forget yourself, your dignity, your vanity, your everything, your rationality and you're about to collapse in spite of yourself. If you are in that state, deeply praying to God, "God do something about this state," God will instantly work miracles. You must remember that. You must have that real feeling, that picture clearly, before you expect heaven to do something in your state.

Even ordinary, mediocre, small parents, when they give birth to a child, there are occasions, caring occasions that they have to go through in order to rear up a child. Maybe you don't have a child yet and you don't understand, but you can understand what it is like.

If you are about to, as a state leader, to give birth to heavenly sons and daughters, God's sons and daughters, and you expect them then to grow in a healthy way, then you should dedicate more heart than ordinary citizens give to their own individual children. If you expect them to grow naturally without caring after them and sharing after them, then you are a faulty leader. You are not the right leader. Just think about it. You cannot just associate with him or treat him like one of those casual friends you used to have. It would never work that way. Even if you speak one short word, that word had better represent your entire heart, your entire life.

Father feels kind of guilty before you. The feeling that Father feels sorry to you about is that Father doesn't speak the language you speak. How miserable it is that the feeling Father has, cannot be directly communicated with you. Rest assured that Father really feels bad about this. In fact Father really wants to express his sorrow to you. It's not the words Father tries to convey to you.

There has got to be something deeper than the words itself. That is the will of God and that is the love of God which is more important than any words that are spoken. So you can forget about the words and you have that feeling that you would like to embrace Father even though you don't know what Father is saying to you, but still that feeling is there. You have to learn to read that feeling. So, the members around you would have the feeling that they want to at least stay around you, come near to you, be close to you, just like you feel that to our own Father.

The sun's light and the beam always have that rich feeling. The sun's rays or the sun shine, have something more than sun shine itself. It has some invisible shine behind the actual shine. You have to have that kind of home.

Leaders must be different from all the other persons.. Leaders should have something which, even though you don't say, anything different, make outsiders feel something in you. You must provide that kind of feeling. That's why Jesus prayed with his own disciples. And this is the same way that Father talks. The leader and the person responsible at the center, must lead the center by tears. Repent and feel sorry that you cannot dedicate enough of your devotion into the newly born child. Care for your members like that.

What Americans need is not more intelligence or intelligent talk. They can do without that. They don't need any leaves, they don't need any branches, they don't need anything, not even the flowers. What they need is some scent, some aroma that is around the trees.

That is only borne out when you incinerate the sap, the bone marrow of the tree. When you burn that, when you sacrifice that, then that burns and gives away this scent. Imagine how you can generate some scent of the tree, the tree which is as it is. It is difficult. It's not easy. But if you pray deep and pray all the time, sacrificing yourself, then that kind of smell will drift in your center. Do you understand? Everything is a fragrance of love. You must cultivate it. How much effort should go in to generate that scent around the church. How much prayer, how many hours of prayer you must do. You must find time, many times to cultivate, accumulate. Make that kind of prayer a Foundation of love. Do you follow me?

All religious persons must have tears. Lots of them, too. That is the entire life of Father. Even today, he may not express it. Father is in such a state of mind where if one utters a right word to Father, then he will trigger literally tons of tears. It's all that real! You must have that real feeling as a leader. This is exactly what Father told CAUSA. If you but lecture one hour, then you have to spend three hours in prayer in preparation. If someone in the audience was rightfully influenced, inspired and shed tears, then you must instantly shed three times more tears than he. If you keep up with him, that person will never diminish; he will develop eternally. Never forget that. He will never forget that for the rest of his life. That kind of reality is needed. Modest tears will bring forth the victory even against the fiercest enemy. You must have that real feeling and confidence that you will bring forth the banner of victory.

That is what Mother's tears can do. Can you feel that? When you know this, you know you don't have to speak thousands of words of a sermon. Even though this is a desert, don't try to be a rock or don't try to be anything like that. Instead you should try to be the cactus in this desert. The birds and animals will never go to the rock to rest, but they will always come by to the cactus for the water, for a sip of water. The cactus has many thorns, but they come. Why? They can drink. They have life.

The people wonder at you. You don't look it, but there is something in you which defies your appearance. You must always have that something which doesn't appear on your face. You should never ever expect anything or think anything like, "Oh, the new member moved in; our church may benefit. Our center will benefit so much from him in the future." Don't you ever think that way. Instead, think, "I will give everything good that I've got to make him grow." If you expect something without so much as thinking of giving it to him first, this is not right. It is like a thief.

The first time Father set foot in America, Father went around the country praying. Father decided to give the best thing Father's got to this country. You must see also what Father speaks and does. Whatever he does is whatever he speaks. But deep inside, behind the scenes, there is always this depth of prayer and that never ceases even a minute at East Garden.

While you are spending time at East Garden, day in and day out, still looking at the river, the Hudson river, you are yearning for something, some country. You never stop yearning. For that is the country to which I am supposed to go. That is the country I would like to lay my eyes on. You must have that hope every time. You can expect a would-be member to come to you and you are so glad to see him just as you would be if your dead mother came back alive to visit you again. Have that kind of intense love. Also when that dead mother actually comes, you would want to jump to her and embrace and cry.

We should do better than that! The area we must reach is like this: even though that dead mother comes back, and you would like to embrace her, still there is something which holds you back. You cannot even embrace her. There is a reason not to. And because of that reason, you have to cry even more, inside, not outside, before you are embracing her. Do you understand?

The will Father has spent all his tortuous life to find, is this one will which Father just described. It is not something that you can even jump right to, but you can only cry over it silently inside.

So you should keep on praying and yearn to see that original land. If you keep doing that, your future will be wide open. Your success will be guaranteed. You don't want to show the sign of shame or the sign of misery to someone that you love so much do you? No one wants to do that. When you want to love someone, when you want to find him or find her, but you don't and you couldn't and still in tears you think how miserable your situation may be, maybe its miserable but its precious. And that preciousness is what Father is looking for. That preciousness is what we have to achieve.

This reminds Father of when he was an IW. One grandma loved Father deeply. One day Father went to her village. When she saw Father she instantly forgot everything. She didn't mind the dirt or anything. She threw her arms around him and burst into the deepest tears he had ever seen. That irrationality is what Father is looking for. If you don't continue to pray, this kind of accumulation (of heart) will never happen.

When Father prayed for a place, it was usually for 7 hours straight and in one posture. Seven hours, twelve hours, fourteen hours in succession. That is the Unification Church. How serious.

How Father was can only be compared in your situation to where you lost all of your family, even your grandfather and grandmother who are old and die anyway. Even if you lost every one of them, Father could be more serious than that. That was how serious Father was before conceiving the Unification Church. Of course there is no way of your knowing that, and Father doesn't expect that. But there is the world area such as that, and that is what Father would like to leave with you.

Now that it's been almost ten years since the seminary has been in operation, Father would like at least to be able to explain that to you. Even if you can't feel that, and understand by reasoning, it

may be so. But actually that's not good enough. If you understand something that sooner or later will go away, you must have a deep feeling before, so you cannot forget.

When the leader is in the country, in the local or in the great big country, representing all the righteous souls that lived on the earth, the mountains and nature will keep looking at that leader. When that leader defies or betrays the standard or the expectation of a great person who lived before, they do not protect him--he can't expect that. Father remembers that moment when he was in spite of himself. He does not remember anything else--the only thing he remembers is that he was desperately in love with (God's will) desperately placing his heart (there), he was really doing his best (to do God's will); that moment Father cannot forget. And when the time of tradition comes, namely when you die, the kind of feeling you will cherish most is that kind of moment. Do you understand what Father is trying to explain to you? So all in all, recognize what is most precious in you--the most precious thing is this prayer and feeling centering on prayer. Father trusts that IWs will have some standard that he can work on in the future, because they have lived with Father so long. Just as they saw Father do, they must do. Father's own purpose to come here on earth is to go around to every kind of different persons and pick up the fruit of love they cherish so deeply. Unless you love that person very, very deeply, and he knows that he is being loved, like he could never expect to be loved even more--then he is willing to be picked. Otherwise how can you pick these, the fruits of love so much? Do you understand? That's why you have to love a person so much, before he doesn't mind whatever you do to him: he knows its best for him. It is always a feeling of the person in debt. If you never run into debt you never understand. If you run into debt, then you must pay it at the promised day. But you still are breaking a promise. You have to have that kind of feeling. As a leader you don't think it's realistic, you never feel that kind of feeling do you? "I owe nobody nothing." Yes, we do owe everybody everything. When you see that, you will see a different sun, and different scenery. You will see the same thing, but it will appear to you in a different way.

When you have this feeling, you associate it with peace, a mountain, whatever you like to see. The next time you see that same mountain, it reminds you of that very scene. This is exactly why Father goes to Chung Pyung Lake. It's far, a good two-hour drive; back and forth it takes four hours, but Father goes in the morning. After a few hours he goes again. The people ask, "Why Father? You have been there only "a few hours ago." But how can Father help it. He is drawn by this intense feeling--this kind of feeling, which is only revived, regenerated when he goes to Chung Pyung. It's like a half irrational person--like an insane person, but that love is greater than sanity. Father trusts that you will go along with his expectation: this expectation of not only the great experience, but great ground making. Father will not have hope in you, but Father will have a trust in you that you will at least try. That hope and trust are different.

Father let the IWs come here and present their tedious language because language doesn't matter, that is what Father is saying. But if they don't speak the language they have to show the heart.

And you must learn heart, not language.

Father also just instructed you that the first thing after going back, you must think about is the renting of a video center, the selection of site of the video center and the renting of it. Alright, number one. Video home or video center, whichever.

Father kept you for three days while you were busy, and this was an inconvenience to you. Father is sorry about that, but Father expects that this time you will have results, You will say, you will pray, but Father gave you the content of what is best to pray, like Col. Pak may have dictated to you last night. Remember that all year around. When you pray, pray centering on all the subjects and you pledge that you will be the foremost ancestor in your Home Church area. You must always work on some standard, some standard of your heart, putting forth a lot of dedication of your heart. You must have some standard, centering on these topics that were dictated last night. Meditate about them, include them in your sermon. And of course you should write them down on a big piece of paper and paste it on the wall. Adhere to that for the rest of the year and when the end of the year comes and you take it down from the wall, you must be doing that in tears. Until now you have had the beginning of the year motto from Father. You just recited it a few times a year and that was that.

Just think, compare your position to that of the early settlers in this country. Think of the early settlers how they came to inherit the country, what kind of voyage they went through and what kind of place they came to for the initial arrival in the land. Just like you who were born in this country, whatever your background or family, all your life you have been wandering and hoping to find God. Now you met the Unification Church and Father. This is your own very beginning. The harsh survival, in harsh circumstances in the wilderness is your job from now on. You have a model already. It does not need many, many explanations. The first Puritan settlers, that's you. That settler has become the foundation of spirit of this great big nation. Likewise, the life of the world will flow from the oasis that you yourself will well out and flow over this country.

You are different only on the level of settlement and this is real, that America's forefathers made one country under God. You, your settlement will be realistically one world under God, literally. You will be the ancestors especially those seminarians, the first seminary graduates, many of whom Father finds here. Always think that.

Use your imagination and imagine what kind of position you are in as a first settlement of this one world under God. Now you don't think you are an ancestor, but in a hundred years everybody will understand you are the ancestor. Just like your Puritan forefathers. They never thought they were ancestors. Also Father doesn't mind if you really resolve yourself, maybe we won't have to inherit Father's tradition through Japanese brothers and sisters. Maybe we will but maybe we won't. Maybe you will be the one who will inherit this directly from Father, not through Japanese brothers and sisters.

If you resolve that, Father won't mind. How about that? Can you fight?

Maybe you have that kind of home. So the forty days of special fund-raising will end as scheduled



and the last day will be the fifteenth of January. Why fifteenth, why not tenth? Because they delayed for five days in the departure so from the day they started working, that's a matter of forty days. Immediately after the termination of that forty days, the brand new forty days will begin. This is a special witnessing period for forty days. During these forty days, convey Father's heart to your members in explaining that they have to put a lot of heart and tears into (people). And witness to bring three persons. So it's three persons objective, backed up by forty days, the foundation. This should work. If you really dedicate heart, your members shouldn't have difficulty in achieving this goal. These will all work in rhythm. If everything goes right, and Father expects that this will be so, then this new video establishment, especially on the foundation of fund-raising, and witnessing will go in unison. Always as a state leader you think there is no one who will do the work for you or before you or you can make somebody run an errand. It's always you, you have to do it yourself. Test it. You have to do it yourself. You show the members following you in your way. Do you understand that?