


How To Teach Divine Principle

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How To Teach Divine Principle

Rev. Sun Myung Moon

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Second 100-Day Training Session, After A Lecture By Mike Warder

Master Speaks

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Probable Translator: Won Bok Choi

[To the Europeans] Are you confident that you can replace the present leaders in your countries? Would you prefer to go back to your nations right after the training course; or would you want to visit the mobile teams in the States? The U. S. has 50 states, so if you spend three days in each state, that means that you would have to spend almost half a year. Why don't you think of visiting the New York center, helping the mobile teams there, instead of visiting 50 states?

Those who have already left for the front line missed opportunities for flower selling and witnessing, so I am thinking of bringing them back sometime in the future to have them go through those things. Everybody and anybody has to go through those things. The American members who came right in the beginning of this training session hold up your hands please. I count sixteen. Is that all?

Now for Alan Wilding, as I see, you have many good qualities and a good brain, but once you are involved in a thing you become too involved and are apt to lose your balance. I want you to hold yourself back sometimes so that you will be stable in going. If you are overwhelmed too much by what you are doing and forget about other people, then you lack the quality of leadership. You have keen observation and are keen in every other way, so sometimes try to be dumb. Am I describing you right? Yes. You are a handsome boy. If you are too concerned about yourself, that's not right. In order to become a qualified leader, you must be more concerned about the members under you than yourself. Take care of them as you would your own children. Right in the midst of temptation you must be like a rock. You must never waiver. You must be able to put things in order in the way you think, say things and act out things. Are your parents alive? Haven't you grown up in a family where there have been conflicts? You must try hard to be harmonized with other men. You have distinct likes and dislikes. Eradicate those things and try to like and love everybody. Canada needs a leader right away. You are the only one who has gone through the training course. But before your taking charge of all of Canada you must go through pioneering work. What other major cities are there besides Toronto? Would you like to go to Montreal and open a center there? [Yes.] Then I want you to work really hard to win more members than they have in the Toronto family.

The sixteen American members will have fulfilled your 40 days training — the whole thing will be completed by the tenth of June. Those who will not have passed the examination will have to come back some other time. Try your best to pass the examination. You have heard the lectures many times. Master is sure you can study with the Study Guide, and before long the Divine Principle book will come out. The Divine Principle book will have some 600 pages or more. In the Japanese family we have many members who try to memorize the books. Some of them know exactly what is on each page. Among several members, they encourage each other and test each other and tell what is on what page and what portion of the page ("upper right corner, middle, " etc.) If you repeat reading the book, you must memorize the whole thing. If you keep reading the book, you will be touched by the story, and then you can give dynamic lectures to other people.

I like the way Mike Warder delivers his lectures. You must be able to grasp the nature of the lecture, so you must practice how to write on the blackboard, make charts and things like that. But try not to write too much, because it's

time consuming. Sometimes you feel it is necessary for you to write things on the blackboard for the newcomers, but this is not necessarily so, because the newcomers are apt to be distracted when you write too much. It is better for you to look into the eyes of the people rather than write. You must know how to handle the atmosphere of the whole group. If you notice someone dozing off in that corner, you can walk to that side and people will feel strange that you are walking to that side. That person can feel your observation of him and come awake. In the public speech you can even pound on the table, but in using gestures you must try to do it naturally. There are many ways possible. You can employ jokes and sometimes even play pantomime in describing God. Let them figure out who or what you are describing. In that case you can hold the audience, and you must be keen in catching their response.

You must know that among the audience, there are people who would feel like objecting to what you are saying. Then, what would you do? Don't wait until that person raises questions and shouts and screams and goes against you. That will break the whole atmosphere. Before he does that, you must attack him by giving your own testimony or another's testimony, by saying "When I first came to this movement, I was skeptical of this point, that point, etc. I was really mad at the lecturer, but then the thought came into my mind that such and such thing really happened, and I was so moved to tears that I had a revelation," and so on. Then he will realize his situation. That can stop a person from questioning. You will see his eyes change. The spiritual war is won by the skill of the lecturer.

If you write too much, your own attention is focused on that, and you want to make sure you are spelling right. You cannot give a lecture heart to heart like that. Mike Warder was in such a hurry he would do this and concentrate on his board work. People will either think it's amusing, funny or strange. Then you would distract their attention. Why not make the chart simple, and don't try to write too much. Try to make everything appear normal, then people's attention will not be distracted. You can even make a quick line sometimes to make an arrow. In making circles too, you can do it quickly. But since you are writing you should write so that everybody can understand. When you deliver a speech or a lecture, some very interesting things are happening. In the spiritual sense, it's something like an electrical current going around through the lecturer. Everybody's response will be different. Ten people may listen, and there are ten ways of response — like a broadcasting system.

One act of yours, one utterance of yours will be analyzed or criticized by others. You must know that. You must conduct yourself normally. Some wear their ties too short, so that their buttons show. Some wear their neckties too long — covering the belt. When you are here on this platform, if you look normal, tidy, they will forget about your appearance. But if your tie isn't tied right, then they will keep looking at you rather than listening to your words. Some lecturers are lax and powerless, but if some power does not go out from you, the people cannot respond with power or strength. Your lecture must be pointed and forceful, but more than anything else you must have the feeling welling up in your heart of the strenuous effort of our Master in finding the Principle and the agony of our Father's heart in trying to give the Principle to humanity. When you organize a good lecture, you feel Father's heart and the heart of our Master in finding the Divine Principle. If you deliver the lecture with warmth and zeal, they will long to see Master, and already they will feel God's heart.

The most important thing is for you to realize that you are the mediator between God and the audience. You must be able to relay what they are to God. You must let them know that the center of this truth is Master. The center of the truth and Master is, in turn, God. If you fail to do that, in a way, your lecture is a failure. You have to introduce God there; God is everything — there are so many materials for you to introduce God through when you talk about give and take action, three stages of growth, purpose of creation. Don't forget — you have to be the spokesman of God and you put yourself in the position of God and Master, and then put your heart and determination into your lecture. The knack of it is to express what the persons need most.

You have President Kim and Master with you, but are you more concerned with Master or with President Kim's test? [Master.] That's true, but why is it so? You spend more time with President Kim than with Master. It is because, Master, gives You words with heart, and he has love and life to give you. So, when, you give lectures, you must be like that. If, after giving the Principle of Creation, you notice that there is a good response from the audience, you can ask the question, "Are you touched to the heart by this Principle?" Then if you have an answer from them in the

affirmative, you can go on, saying, “In this dark world there has come a light of truth: the first one who brought the light and the truth had to go through great difficulty” — you can introduce Master right there. Some of them who are receptive to truth and who have been waiting will be able to sense the depth of this message. There have been people who have been longing to see the central figure, so they must feel cautious. In order to see if he is the person they have been longing for. You can introduce Master in many places in the lecture in such a way that will move their hearts to feel God for the first time.

You have to connect God to the audience. If they come into contact with God, then the spirit world can help them. Those who are sent to the field, when they fail in their position, it is because they forget that they are in the position of mediator to connect God and Master that they put themselves in the central position. Don't forget that you are the mediator between God and man, and the mediator must sometimes go to God and help Him, and sometimes go to man and help console him, and go back and forth. When a tree wants to grow wholesomely, the trunk must play the role of the mediator. With action it becomes wholesome and purposeful. The quicker the action is the more the tree is a tree of life.

Don't say to yourself that you have to be a good lecturer, not only that but you must say to yourself that you must be a good mediator between God and man. In hoping to be a good lecturer, you are already forgetting how to connect God and man, and you are apt to place yourself in the position of Satan. You want to become the master of the people, master of the lectures, and then you cannot be better. You are substituting Master, but you are not Master himself. Do you understand? (Yes.) You should want to be a good lecturer, but more than that you must be trying to be a good mediator.

Whenever you have good things to eat good things to use, right at that very moment you must feel that it belongs to God and in your heart you must return it to God, and then you will receive it back from Him.

When you think of God, then think of your members before thinking of yourself. If you don't think of the members, their thoughts and love are not coming to you. If you are in the position of God, would you feel like helping the person who doesn't mind about you? If you are in the subjective position, you must give out. It's the core of the things and the formula. You must go through that and realize that. However hungry you may be, at one glance when you eat the dish, you must think of God and be thankful to Him. Say to yourself, “I am eating this for the sake of my members and my family”, then God will be there helping you. You must think of the people who are starving to death and you must say to yourself “I must eat this because I need energy to save the people and reach out to the people.” But you are apt to forget about these things. If you go somewhere, you say to yourself, “I am going there for the sake of God and for the sake of humanity.”

Some doze off like this. Are you dozing off for the sake of someone? You are dozing for the sake of Satan, not for the sake of God! At this very moment there are many people dying and leaving this earth. You must be anxious to save them. Even after dozing off; you must think, “I am doing this for the sake of God and man, but the next moment when I wake up I will work harder.” You want to rest, but for whom are you resting? You must not rest for the sake of yourself, but for the sake of God's will. You must train yourself like that, whatever you see, whatever you think and hear will be in accordance with God's will. Everything coming to you will be a goad stimulus, while bad things will be shut out.

In, giving gestures too, which of the two gestures would be more influential: to shout with force, or with much more force like this. When you say “let us all gather our strength [motioning], every utterance of yours and motion and gesture; everything will add up to make the strength of your speech. When you gesture, try to put 50% or more of your power in the gesture if you are going to use it at all. If you want to have that kind of gesture, you must feel that you can pierce through the hearts of the people. When karate people break bricks, it is from their spirit and mentality more than their physical strength, because they believe that they can do that. If you just say God's words, then it's too weak, but God's dramatic movements pierce through their hearts. So, you must practice how to deliver God's speech and how to deliver the lecture. People will think it strange if you shout at the top of your voice if you don't know the contents.

I trained the late President Eu directly, and told him “Even though you have only two or three persons, or even one person, you must shout out as though you would to hundreds and thousands of people.” He gave ten hours or more of lectures every day, without a day off for months. Sometimes he was so tired he would rest and I would say to him, “Don’t you realize that at this very moment many people are dying off? You are the only lecturer as I now have, so can you rest? You must be anxious to raise more lecturers.” You must train yourself that well. Do you really feel that there is a God? Are you honest? [Yes!] In what way do you feel him? Do you have Him in your brain, or feeling in your heart? You must have both. At the moment you think of Him, you must be able to feel a power welling up in your heart. With that in your heart don’t worry about what kind of lecture you are going to give; God will, help you. You have your antennae, your bridge to God, and if you tune up yourself with some of the channels, you can reach to God. In that case you are going to have a keen sense.

When you walk on the street, you are going to know that you will meet a certain person, but on the way you may feel like turning back because you sense some evil power is bothering you. You must overcome this with your will when you sense it happening. Then you can save the person. You either go there and fill some indemnity condition or turn back. There is a strict law of indemnity for you to have to go through, but you don’t know that exactly.

Those who doze off are not with a sense of responsibility, because they have grown under a leader who doesn’t have the sense of responsibility. (Pointing, to someone in the audience found dozing) Who is your leader? Were you raised in a family where you had brothers and sisters? Your parents were not strict enough? Either your, parents spoiled you with love or you were too strong not to be influenced by them. Dozing off means that you don’t know how to be polite. By dozing off you can influence other people in bad ways. Sooner or later you are going to give the lecture, and if you stand on the platform and look at people and some are dozing off, would you like that? After dozing off, when you wake up you must at least feel ashamed, then you cannot doze off again. The law of indemnity would tell you that if you doze off when the lecturer is giving his lecture, then when you give the lecture, many people will doze off. How do you like that idea? When the water is muddy at upstream, the water downstream must be muddy too. So, if you as the leader would have that kind of laxness, your members will be influenced like that.

Even now, as always, Master feels ashamed when he fails to keep time to attend any place. You had better not come to the lecture if you are not sure you will be wide awake through the lecture. Every misconduct of yours will defame your family, your leader, your friends, your neighbors. I saw you dozing off very often. When you doze off, remember that that’s the channel for Satan to reach you. Do you understand? If you are on the platform you will see three or more dozing off, and it will be contagious. Then, you have to stop that condition. As a lecturer, you must wake them up before going any further. As a leader, you must be able to move the hearts of the people. So, if you are not alert, enthusiastic or with ardor in everything, you can never move the hearts of the people – that’s what you must remember.

If you are supposed to become a good artist, you have to repeat painting pictures. There is no other way but practice. Repeat and practice the lectures so you can be a good lecturer, but knowing how to move the hearts of the people is more important. The more you shed tears in giving the lecture, the more you can move the hearts of the people. First you must shed tears for your own sake in repentance. Then for the sake of the members. Why is it so? It is because man fell and the central figures had to shed tears, and through the way of tears we reach back to the original status — cleansing ourselves. Right after Adam and Eve had been driven out of the Garden of Eden, they began to cry. The tears came first after the fall, so in the course of restoration too, we must reach God in tearfulness and in repentance. Have you ever been so serious as to cry for, the sake of God, for the sake of yourself, and for the sake of your members? Have you ever wept for the sake of your nation — for the world? You must know that God has been tearing all through history for the sake of His lost children. In the parable when the shepherd has lost one sheep out of one hundred, he feels loss and sorrow, and goes out in search of the lost one. If you give the lecture with tearful eyes, that’s the only way you can reach out to the peoples’ hearts.

The only two points which you must remember in order for you to be good lecturers are: listen to more lectures from more people, and practice so many times as to become good in delivering a powerful lecture. Then be a lecturer

who can deliver with heart, sweat and tears. You, yourself, must shed tears right on the platform or else you cannot make people cry. For people joining this movement, cutting off their tie with the satanic world is a revolutionary thing. So, how can you influence the people to do that without tears and a throbbing heart? I think you have only a vague notion of what heaven is and what the kingdom of God entails. If you have a clear notion of what the boundary is between good and evil and hell and heaven, and if you really know that and know that people are at the verge of life and death, you cannot but be serious. In order for you to be a really good leader, you must try hard remembering these points.

I want to advise you in something, Michael Warder. You have a good brain and so you are going to be a good lecturer, but don't ever stop at that point. After that you must have heart. A man with a keen sense of observation and good brains is apt to be critical. You may lack sympathy, and you must also have warmth. Before criticizing or analyzing a person try to embrace him as a whole, embracing his advantages and disadvantages too, and then analyze or criticize him in such a way as to be able to correct his mistakes. When you give the lectures, it means you are giving the words to them, and in that case you must become the incarnation of the words. After the lecture you must have the person feeling like coming to you for consolation and advice. You are honest, and you must try to be equipped for those things. Intellectual people are apt to calculate and think in such a way as to expect a return from each action. But if you don't lose things first, and give out things to him, you cannot get it back or have more things returned to you. The quality of leadership is very simple: you want to give out unconditionally or at least give out more than the person will give you. Then he would feel like coming back to you with more things. Then, when other people don't mind about him and are sympathetic to him, then you look for the loneliest person and try to warm his heart. You would sit up the whole night forgetting to sleep and eat because of that person. Don't ever tell the persons who are in need of you that "This is my breakfast time and I am sorry that I have only five minutes to talk with you." Know how to grasp the time and think "for this person, this is the only moment I can give him life, or else he will die." You must feel that urgency. That's what you are lacking. So, I want you to bear that in mind.

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