Manuscript Lecture

No. 3

Gloria Dare



Subject: Teacher and Pupil
Part I

BY

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A TALK TO THOSE WHO ASPIRE TO BE TEACHERS.

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Every one of those who take up the study of the sacred truths look forward to the day they too shall be elected of their God to go forth with a message of light and true knowledge to the world. Somewhere within every soul is hidden a great longing, the great desire to express itself, to be of real use in life and to find the better way of expanding. The mystic realizes that the way to gain is to give out and that when as a teacher he strives to give to the world that which he has received then he is most certain to secure more. As his thoughts and his ideals are raised and lifted to the nobler and finer things and as he tries to prove to others the existence of these subtler forces, his own consciousness is lifted and he is inspired in his message to man. He then not only gives forth but also receives a great spiritual ordination, a baptism of life and power, which glorifies him as in his humble way he seeks to glorify it.

So through the passing years the student gazes longingly at the majestic file in the distant shades - that silent band of Illuminated Ones who have reached a point where they are in truth conscious servants of the living God, spreading not the half light of man which is so often false because it is incomplete, but a more perfect light which is flooding in and passing out through a more perfect body and enlightened soul.

The great danger to the student is that he is not patient. As soon as he realizes that it is possible for him to be a servant of the highest, the soul-longing - hidden mayhaps for ages in a body of clay - cries out to hasten the day and then instead of the slow and gradual path which the wise walk, he eagerly seeks to scale the cliff and reach the summit by a shorter route. And so the valleys are always filled with the dried bones of those who have thus fallen because they could not know the road.

The student must realize that not only is he drawn by his own higher nature into the work of serving man, not only is he ordained of the spirit to enter the ministry of his God, but he must also be called by his brother man. Not only must he feel the desire to serve the world but the world must receive him and many there are who have been called by their own great desire but have not been chosen by their brother man. There is something hidden away in even the darkest life which recognizes the One annointed of the Divine and while the lower man may persecute and crucify the One who is sent to teach him, even while his hands are driving the nails the voice within recognizes Divinity.

So the student should learn that he must not only be called of God but also accepted by man and in this there are two very different things to be considered. To be accepted does not mean that man should acclaim him and place laurels upon his brow but rather that hardships and sorrow confront him. To be accepted means that through a subtle working of nature his message is received. Even as he dies a great Spiritual Being catches up the truths that issue from his dying lips and writes them eternal on the heavens. In this way he is accepted of man like the great Masters have been accepted, who -

though their bodies were torn,- live eternal because of that acceptance. This is a very hard thing to explain and we can only hope that you will understand what is trying to be said. Many aspiring teachers have realized the truth of this when, in spite of the inner urge to serve and save, none listen to their words. The great spiritual power which becomes a magnet to the best in his fellow man was not awakened in that teacher, and while his heart was willing the spirit was not strong enough to move his brother man. So let not the student go forth to preach the gospel alone but let him humbly beg that he may be found worthy to receive the ordination of the Annointed Ones, that in his hands may be found the marks of the passion nail, that man may recognize him as not only one who is sent forth but one who is accepted of his God and of his brother.

In order that he may be accepted in the Eternity he must have certain qualifications and traits - not of the mind nor of the body but of the soul and the spirit within. Many have risen like comets and fallen again like shooting stars across the sky and the place knew them no more; while they were great in mind, massive in philosophy, and ponderous in knowledge, still history has no room for them and Eternity's pages bear no mark of their passing. You do not want to be a teacher like this whose words are heard while he is there and are forgotten when the day is gone. Most of our teachers in religion today will pass and be forgotten; but a few there be who will live, not in time but in eternity, because they speak not words of mortal truth but of immortal wisdom and Truth shall live eternal while human concepts must fade and pass.

The glory of the moment is not the goal of the teacher but the power he seeks is that slowly growing thing which, a tiny seed today, shall in the ages to come produce a massive trunk upon whose many branches shall grow the fruits of wisdom to feed the hungry of the ages. He may not live to see the harvest but then none of the greatest teachers have ever lived to see the fruit of their works. Still, they are more alive today than when they walked the earth, for then they were unknown and now they are immortal. No stone or stick marks the grave of the Masters of the past. Unhonored and forgotten in their own day, they live now in the memory of nature, teaching not only by their words but by their glorious example. Man's words must fade, even the thoughts he gives to the world will fade and cease to be, but the divine inspired ego shining out more brightly than its fellow creatures from the encircling garment of fluttering matter, becomes a beacon-light beside the sea of life and an immortal watchword among the children of creation.

Many things move the teacher to his works. The call of his suffering brother sounds in his ear and he is sad and with what comfort he may have gained at the feet of others he longs to soothe the agony in the heart of his brother. So he goes forth to preach the gospel - but what gospel? Does he know the thing he seeks to tell? what has it soothed within his own being that he would give it to the world? Has it made his life the purer and his heart the truer or has this balm of Gilead merely silenced a crying conscience, or like some cruel driver of slaves beaten a dying body back into its harness? Is the thing a truth of value to his brother or is it but a comfort which means nothing in the eternal plan? Comfort is not the answer to life's longing. It is but a will-o'-wisp which flits with every mood and leaves the soul's desire unsatisfied.

So if you would go out and teach, first find out if you have that which is of real value to the world or whether you merely have a temporary narcotic to ease the pain awhile then to leave them broken as before. When you ease the pain of man you will gain the plaudits of the world but oblivion alone awaits you in eternity's endless march, while often those who come with words not half so fair, who promise nothing, whose every word tears from you the mists of your desires and leaves you crying beside your shattered hopes - that one may live eternal while hated by man. For with the spirit of truth he shatters the false and be it sweet or bitter, those who shatter the false, slay the dragon, pick up the mountains of human ignorance and cast them into the sea - while they may leave a bleeding heart, they point the way to soul's salvation.

That the student may become a better teacher in his walk of life there are certain things he must know, accept and understand. Not to accept them because another says them but because he has found in the mystic workings of his own soul that they are true, for as the budding studentship blossoms forth into mastery certain great realizations unfold to the comprehension of the neophyte. These things are of the first importance - others fill in as time goes on. Listed below are several such considerations by which the student may measure his task and his ability:

1. That person who is inspired to go forth onto the endless wheels of guardianship, who has received and recognized the call which comes from the heart of the suffering into the heart of one who has suffered, - that person must have courage, the courage of his convictions even though they be not true. If he believes them not himself, he shall never teach another man. If he accepts them not, he shall never find one who shall accept them in spirit and in truth. He must dare all for he who compromises with Truth compromises with God. Such a one is useless and shall never be of the immortals. In pain and in pleasure, in glory and in shame, in life and death, he must stand for that which to him is true and while his work may not be complete his reward shall be so.

2. The teacher is the servant of his students as God is truly the servant of man, for as the Divine lives to glorify His creations so the teacher lives to glorify his pupils. If he would be the greatest of masters among men he must be the most perfect in his servilitude, for indeed the greater the master the more is he a slave. The true teacher lives only that his pupils may have light and from his own soul pours out the rivers of living water which have come to him from which all may draw. He is no longer even of earth, he no longer wills his own life, but as a tool, a pen, an instrument, he lives that the Eternal Hand may feed humanity through him, that the Eternal Hand may write Its laws with the style of his body and that upon the instrument of his being fingers celestial shall sound melodies to soothe the aching heart of nature. The teacher is not puffed up, he vaunteth not himself, but the meekest among the meek, the most silent among the silent, the most simple among the passing throng, he is all mens' servant because he is their god.

3. No teacher who is true claims Truth as his own. It is not his work he is carrying on but his Father's who is in heaven, he is not seeking to glorify himself but his God and his brother. The true disciple realizes that Truth is the birthright of man which has been forfeited for things of no account and his life is

sanctified and ordained to the labor of helping man to regain that which he already has possessed but lost through the darkness of his life. No man ever invented a truth - he alone conceives the error. The good works of man are the expressions of his God, his sins he may alone claim credit for. When the teacher says, "Truth dies with me. I am its appointed messenger", he denies his God for Truth was before he was and shall be when he is no more. Man is here today and gone tomorrow and although in the eternal here and now he is ever about his Father's business, still one after another the shadow shapes come and go. The work of the student is to fulfill the labors of the day and go to rest at the falling of each night with the files of his being in order and the labors of his life well done; for the garment he lays aside tonight another he may don tomorrow and the truth we lay aside this night may have another messenger before the sun rises. All we can say is that we have kept it clean while it was in our charge and when it passes on to others our responsibilities cease. Like the runner of ancient Greece, man carries his message until he falls and then another picks it up - not a new message but a new runner for each age of the world. And he who glorifies himself with his truth glorifies the runner who must fall, but he who glorifies the truth with himself shall, while lying faint and fatigued, see the light he served reach the mountains he could not climb. And so the teacher, realizing this wonderful truth, says, "Let me have the light while I can carry it and when I can no longer feed its flame give it to another and let me stop - but let the Light go on." He knows that Truth cannot die for it is the spirit of Eternal Life and as the messengers drop beside the way the gleaming coal is caught by others that it may not touch the ground.

4. Let the teacher realize that he shall not be heard from his much speaking but that the truth which reaches to the soul of all things is that which is simple enough for the very stones to understand and still great enough to make the planets stop in their orbits. Truth is not many worded nor hard to understand. The simple doctrines of purity, brotherhood, regeneration and resurrection - while they carry mighty words and mystic mazes of intellectual thought - are of themselves simple things like the Great Ones who brought them to the world. Those who would be teachers of men, know that the simpler your creed the greater its power; that which comes the closest to the simple needs of man and the simple ideals which fill his soul shall redeem him; while the weighty words of the many but wrangle on the untrained ear and meet no response from the soul that is hungry.

5. There is no more sacred trust in the hands of a teacher than the faith of his followers. The reverence, love and esteem poured upon those who serve and save is more glorious and priceless than strings of precious pearls. The love and thankfulness which shines from the eyes of those who sit at our feet to listen are a sacred trust and woe unto him who abuses that trust. When we take the childish simplicity of the ignorant and use it to gratify greed and desire we have prostituted a sacred thing and no greater curse can be visited upon the false teacher than to see, as he flees from his misdeeds, the eyes looking into his which have so often turned to him for help and worshipped him as a god. A curse far worse than that of Cain is upon the one who abuses the faith of his fellow man.

6. The reason why so many beautiful doctrines die is because there is a string fastened to them. Beautiful in themselves, man

uses them as a bait for something else and in doing so is false to the light that he claims to serve. Never mind how carefully he may conceal it, that string is sensed and sooner or later he will fail because he has not been true to the Master's work.

7. A true teacher has no right to demand respect or confidence nor should he expect that others should serve him, take care of his needs or requite him for his works. His is the privilege to labor - the greatest privilege in all the universe. The privilege of those whom he helps is to help him and when the student and the teacher labor together, helping and being helped, a bond is built between them which no power of man can sever.

8. The teacher is patient. When others do not do their work he does his brother's also, when they cast their slurs in his face he takes them, when they hate him he waits in silence and turns not to hate them back. He claims nothing and professes nothing but lets his works alone prove his power.

9. Those who are always telling of their accomplishments prove that talking is their greatest. Those who know need not tell their thoughts; their actions and their lives are the proof of their knowledge and that proof speaks louder than any word of mouth. The sweetness and benevolence which marks the master needs no words to describe it. It is the balm of Gilead that heals the pains of the world and all whom he meets, man and beast alike, love him for what he is and not for what he says. The Masters speak not for themselves but only for others. They do not claim to be messengers of the divine, they do not claim to be appointed of God, they claim no source of their light, no reason for their works. They only serve mankind and let the world judge the value of the labors.

We feel that it is a great glory to stand before the world and speak eloquent words and inspiring truths and many there are who long for the plaudits of their brothers. But the student of Truth knows better; he knows that today they glorify and tomorrow they crucify. No word of man can move the Master for he knows the fool who utters it. How can the simple flatter the wise? The philosopher knows that he who calls him Master would not know one if he met him.

Remember, oh Lanoo! that of all the things which the teacher has to face there are none which are so often his undoing as the words of flattery. Surrounded by admirers who will turn against him when the wind changes, worshipped by those who have worshipped others before and will worship others again, and those who having left others faiths to embrace another will in turn leave his to embrace still others - let him not be moved by these things. When the spirit of egotism is born the spirit of God must go. When the many speak, heed not the words but the source from whence they come. A word of correction from the wise is better than the applause of the world for the world has applauded before and will applaud again, while the words of the wise are spoken but seldom and that of which there is not much is the most precious.

Judge not the results of your labors - they are in the hands of the Divine. Yours is the power to do and God shall judge the doing. Yours is the privlege to strive, God to reward the striving. Yours is the opportunity to improve, in God's hands rests the result of the improvement. Do that which cometh to your hand in the spirit of light; do it as best you can be it for friend or foe and you will find that you do no wrong. In glorifying your enemy you prove to man the universal Fatherhood of God, for as the rains fall upon just and unjust alike, so the teacher serves all, pouring upon creed and clan, caste and color without partiality the waters which have been given him.

If you will follow these thoughts your privilege shall come to ask and to be given charge of one small part of the Master's work. And once one part is given all rests with you for each day a new part is given but few there be who see it.

(This little talk to the new teachers of a new age will be continued in another manuscript which will be Part II of this subject.)

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