

14 October 1963

READING 3

PART 1. THIRD LINE OF WORK (Not for New Group)

You remember that the three Lines of Work which are needed by anyone in order to climb the Ladder of Self-realization are thus defined:

First Line: Work for oneself.

Second Line: Work with and for other people in a Group.

Third Line: Work for the Leader or for the Organisation as a whole.

There are two chief aspects of the Third Line of Work just now – one is *Time* and the other is *Money*. We have a large and expensive house which requires a lot of time and a lot of money for upkeep and improvement. Upon this house all our Work depends – people in other countries feel that as much as we do. Some people give very much of their time, some give very much of their money and some few give very much of both. This is all part of Third Line of Work.

Just twenty-eight years ago – on October 29th, 1935 at a meeting in London, Mr. Ouspensky said a very interesting thing which I had forgotten. These were his words:

I will tell you a funny thing. A lady said at the last meeting that she was interested in the first line, but not in the second and third. I will tell you how I will answer that; but will exclude the second line for in that people can arrange nothing themselves; arrangements come from me, and then people either work on second line or they do not.

But the difference between the first and the third line is this: a Russian proverb says, '*people who like to slide down must also like to carry the sledge back*'. If they like to slide down but don't like to carry the sledge back, then they like the first line but not the third. We will have much work with the new house (Lyne Place); it may begin in December. There will be plenty of work for anyone who wants to do it..., don't forget this example about the sledge.

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Now there are not a few people in this room who like a nice run down on a sledge as long as someone else pushes it up; and there are comparatively few who are doing the pushing. At first we, most of us, can't push – we have to learn how to do it, and when; but each should be learning how his or her particular assets and capacities could contribute toward the Third Line.

Take money. I don't suppose there is so large an organisation as ours anywhere which has such small resources of money. We only just manage to grind along; many things we want, we just can't have.

There are two aspects of this. First a lot of people enjoy our privileges for months or even years and pay nothing and never have given anything. I'm talking about small sums, even a bob a week – within almost anyone's capacity. That is a chance of Third Line of Work of which everyone could take advantage. But the other, more important, aspect is this one. Some people trained in financial matters and specially interested in Third Line of Work, are much exercised just now over schemes for endowing the Work and increasing its regular income. If any of you

are equipped for and interested in that, we'd be glad if you'd tell someone on the Committee of Management.

Of course we accept gifts of time or skill in lieu of money; but Third Line of Work involves Understanding the situation of the School at any particular moment.

PART 2

Last Monday Mrs. C. asked a most important question to which I replied that there could be many answers. 'What', she said, 'are the "safety devices" which prevent an "unprepared" person contacting the Fourth Room?'

It is in the answer to this question that men higher on the Ladder than we are *all agree*, though they may speak different languages. Implicit in the Christian teaching is that it is necessary that a man love God with all his heart and with all his mind and with all his soul and with all his strength, and his neighbour as himself. Therefore all those mechanisms in the organism which underlie only self-love are in that way safety devices, which prevent people who don't Love from harming themselves and misusing the powers that Higher Centres give.

All this is stressed in his own vivid language by the Shankaracharya, which he summed up for us in the sentence:

The discipline is to sacrifice the ego on the altar of Wisdom.

He also describes how it all depends on the concentration of Sattva Guna – devotion.

Mr. Ouspensky put it another way when he said that, for this, Emotional centre must work many times faster than it does in ordinary life. Only, we must understand that 'faster' does not refer to *velocity*, mere 'speeding' won't get us there. It refers to being receptive to vibrations of a higher frequency or shorter wavelength. For example, if you can't see what you want through a microscope using ordinary light, you have to use an electron microscope and look with a beam of electrons at a much higher frequency, and this opens up a new world. Or take 'Echo-location' and other wonders of air-waves up in the ultra-sonic frequency range. Think about it. Why should a greater concentration of pure Sattva or Love enable us to become sensitive to waves of frequencies much higher than those that can be picked up by our sense organs?

Also, why should a stilling of the mind, and a withdrawal from all sensory impressions be required for this? Why should it be possible to achieve this also and learn to Love by whirling at high speed, so long as one looks only into one's own heart, while preserving awareness of one's neighbours?

This afternoon we shall relay to you an account of a visit to Turkey which demonstrates that our new friends, the Mevlevi, are using their traditional discipline for this very purpose and their Leader exemplifies and describes their purpose in this same way.

Finally, you might like to follow up the *Canto of Wakefulness* in the translation of the words of the Buddha, by hearing again this account of Wakefulness (Greek 'neopsis') from St. Hesychius in the *Philokalia*:

Wakefulness is a spiritual art which if practised with incessant zeal and over a long period will, with God, help to free a man completely from all passionate thoughts and evil words and deeds. It will grant him who thus practises it a true knowledge of the ineffable God, as far as such knowledge is possible for us; and will give him a secret key

to the sacred and Divine mysteries. In itself wakefulness is purity of heart... and also the stairway leading to contemplation: and it teaches us to control rightly the movements of the triune soul... Wakefulness is also called the silence of the heart and is the same as the guarding of the mind which keeps the mind free from all dreaming.

He who is born blind does not see the light of the sun; in the same way he who does not experience wakefulness does not see the radiance of Grace descending abundantly from above, neither can he free himself from sinful deeds, words and thoughts.

Attention is the unbroken silence of the heart, free from every thought; in which the heart constantly and unceasingly breathes Jesus Christ the Son of God and Him alone; in which it calls upon Him and valiantly arms itself with Him against enemies.

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