

## 5 SCHOOL

### *5.1 What Characterizes a School*

<sup>1</sup>There are schools because there is a way, which people can walk to higher states, higher worlds, higher kingdoms. A school teaches, a school shows the way. People cannot find the way by themselves. It is the state of human beings that they can be shown the way but they cannot find it by themselves. School is an organization whose purpose is to guide people definitely in the direction of evolution.

<sup>2</sup>The way does not begin on the same level as ordinary life. One has to go up higher to reach it. This means that one climbs up this staircase which represents the difference in levels between ordinary life and the way. This means that the level of our understanding, our ordinary thinking, even our ordinary feelings have to be changed.

<sup>3</sup>The most important characteristic of a school is that it is an organization for the transmission to a certain number of prepared people of knowledge coming from higher intellect. A school exists not only to teach people, but also to show them how to improve their being. The teacher exists not only to give information, but above all to show his disciples how to use their thought power.

<sup>4</sup>From the first day at school disciples are taught to go forward on the path of knowledge and on the path of being at the same time. They study their mechanicalness and struggle against it, against mechanical manifestations, against unnecessary talk, against imagination, against the expression of negative emotions, against daydreaming, against sleep and forgetfulness. In making a step on the path of knowledge they must make a step on the path of being. The principles of school work, all the demands made upon them, all help them to study their being and to work to change it.

<sup>5</sup>The school is characterized by its teaching disciples how to introduce three forces in their work, how to work on three lines.

<sup>6</sup>Work on the first line is work on oneself: observation of oneself, study of the knowledge and trying to change at least the most mechanical manifestations of oneself. This is the most important line.

<sup>7</sup>Work on the second line is cooperation between many people who all work on the first line. One cannot work by oneself only. In collaboration with other people, there is produced a certain friction, inconvenience, there are certain conflicts – these difficulties should be welcomed as opportunities of solving problems by applying school methods: higher degree of attention, of consciousness.

<sup>8</sup>Work on the third line is work for the school, for the organization.

<sup>9</sup>For anyone working on all three lines the organization will be a school. But for other people, who work on one line only, or on two lines, it will not be a school.

<sup>10</sup>Another very important fact is the selection of students. Only people of a certain preparation and a certain level of understanding are admitted to a real school. A school cannot be open to all, it cannot be open to many.

<sup>11</sup>The level of a school depends on the level of being of the people who study in this school, and their level depends on the level of their being.

<sup>12</sup>A school, in the full sense of the term “school”, must consist of at least two degrees, that is, it must have two levels in it. On the lower level, men 1, 2 and 3 learn to become men 4, acquire the knowledge and make the efforts that help them in this transformation. On the higher level, men 4 learn to become men 5.

<sup>13</sup>There is an enormous difference between man 4 and man 5. Man 4 is a man who has acquired a permanent centre of gravity, but in everything else he is an ordinary man. This centre of gravity has the effect that he does not abandon the work, does not leave the way, except for short times and occasionally. Man 5 is very different. He already has unity, a

permanent “I”, the third state of consciousness. This means that he is awake, he can always remember himself when he needs it and that the higher emotional centre is working in him, which affords him many new powers.

### *5.2 How a School Arises*

<sup>1</sup>The allegory of the prison teaches us that only those who have escaped from it know how to do it and only those are able to teach prisoners how to escape. This means that a school must start or continue from another school. The knowledge can have value only if it comes from a higher intellect. A school cannot be started without knowledge coming from men of a higher intellect. Ordinary people cannot come together and decide to found a school. A school can be organized only according to a certain definite plan worked out and since long ago. There can be nothing arbitrary and improvised in schools.

### *5.3 Preparation for Entrance in School*

<sup>1</sup>Schools are of very different levels depending on the preparation of the pupils and the development of their being. The higher the level of the school, the greater the demands made upon the students. But even in schools of the lowest degree, the beginning of school-work already means a certain preparation. One cannot pass straight from the absurdity of ordinary life to school. Even if a school does all that is possible to give a man something, if he is not prepared, if he does not know how to take it, it cannot be given.

<sup>2</sup>If there are sufficient people with a preparation, then there can be a school. But being prepared is not simply coming to lectures and accepting what one hears.

<sup>3</sup>To be prepared means first of all to be ready to work on the level not only of knowledge, but also of being that the school supposes for beginners. One must have seen one’s situation, know what one cannot do by oneself, see that one needs help, and many other things. To be prepared means that one must already know oneself to a certain extent; one must know one’s aim; one must know the value of one’s decisions; one must have stopped lying to oneself to a certain extent; one must be able to be sincere with oneself.

<sup>4</sup>Besides, one can enter a school only when one has given up, or is prepared to give up, a certain amount of self-will. Self-will is the chief obstacle to entering a school, because a school means not only learning but also discipline. And some people may find discipline boring, or unnecessary.

<sup>5</sup>Pupils are tested almost continuously, not only before they enter the school, but also during their stay there.

### *5.4 Principles of School Work*

<sup>1</sup>Many things are necessary in an organization, understanding first of all, and effort.

<sup>2</sup>The first principle of the work is that efforts give results proportionate to understanding. The more you understand, the better the results can be. Before you begin to work, you must know what to understand and how to get the right understanding.

<sup>3</sup>This means that there is something one has to overcome in order to understand, and in order to understand more one has to overcome something else. In school you get help not to deceive yourself and it can be explained to you why you do not understand.

<sup>4</sup>In the beginning all depends on the intellect. The intellect must be educated, it must awaken. Later it will depend on emotion.

<sup>5</sup>Real work must be work on being, but work on being requires understanding of the aims, conditions, and methods of the work.

<sup>6</sup>There are no imposed obligations. Obligations come from work. The more one does, the more obligations one has. If one does nothing, nothing is asked of one.

<sup>7</sup>It is necessary to work according to school discipline, school rules. The observance of

school discipline must be based on understanding. If one does not understand a rule, one should ask for an explanation, so that one understands.

<sup>8</sup>One must not believe anything, one should try to verify everything. Important parts of the teaching on man's psychology can be verified through observation of oneself and others. Other parts – those concerning superhuman, planetary, solar systemic, and cosmic facts – cannot be verified by us. But we need not embrace even them with belief, but can assume them as elements in a working hypothesis that we consider for the time being. Through its analogies in reality that is knowable to human beings, this hypothesis will prove the more probable the better we understand it.

<sup>9</sup>In school work, one must not do anything until one understands why one does it and for what purpose.

<sup>10</sup>If one does not know what to do, one can always ask for advice from the teacher or senior disciples. But if one asks and receives an advice, one has to accept and follow it. More often than not, one does not receive any advice, and this on at least three grounds: 1) One must at any cost learn to stand on one's own feet. 2) One has a right to the good sowing coming out of one's own right decision and right action, and those who are older in the work do not want to deprive one of that right. 3) Giving advice is serious business: thoughtlessly receiving advice and not acting upon it violates a school principle, and those who are older in the work take care lest they contribute to creating such a situation. An example of not-doing.

<sup>11</sup>A very important principle is that a person cannot study alone, and this is so on several grounds. The first ground is very simple and self-evident: nobody can have a teacher all to himself. If there is someone who can teach, he will not devote his time to one person. Another ground is that if one works alone, or tries to, one cannot put someone else in one's place, and at a certain moment this becomes quite necessary in order to pass to the next degree of knowledge and being. A man can rise to the next level only by putting another man in his place.

<sup>12</sup>The principle of "putting another man in one's place" must not be misunderstood. It does not mean that one individual transmits these ideas to another. Individuals cannot do it, and it cannot be demanded of them, because individual work can only refer to oneself. Putting people in one's place is school work, that is, the joint efforts of all the people belonging to the school. All school work is organized with this purpose in view, the different branches of the work all pursue the same end: to put new people in the place occupied by the people who are there at present and in this way to help them rise to higher steps. Everyone should think like this: Just as those who are older in the work have helped us who are younger, so we must prepare to help those who are still younger, those who have come in recently – also with a view to make it possible for the older ones to move along.

<sup>13</sup>The school does not guarantee anything. An ordinary university, where only knowledge and instruction are given, can guarantee its students a certain amount of knowledge, but even that only if they work as they have been told. But regarding the improvement of being which the school can also help in effecting, no guarantee is possible, but everything depends on the disciples' own understanding and effort, which may be on different levels in different individuals.

<sup>14</sup>Those who work in a school strive to feel that they are the school, parts of it, that it is not anything separate from them. They see that the work, continuation, and well-being of the school are their business. Therefore, everyone thinks about this work, tries to understand its demands, considers the progress of the work a personal matter, does not put it off to the future in some faint hope that "others will take care of it".

<sup>15</sup>You must have your own aim and it must coincide with the aim of the school, it must enter into it. The first aim of everyone who is interested in the work is to study himself and find what must be changed. Only when certain things are changed does one become ready for

active work. The work cannot be theoretical, each of these ideas must become practical. Some things one can discover by oneself. Some other things one can understand only if one is shown them, but not otherwise. And there is a third kind of things which one cannot understand in one's present state. It is necessary to know about these gradations.

<sup>16</sup>One principle in the work is that time is counted. For every person certain demands are made. If you have been only one month in the work, the demands are small. Next month they grow, after six months they are bigger, after a year still bigger. If someone considers that he has the right to be on the level of the first month after being in the work for some years, he cannot come up to the demands. Demands always grow, but if you work, if you grow, you will be on the level of the demands.

<sup>17</sup>In the following there will be more said on certain definite school principles concerning payment, rules, discipline, not speaking to outsiders, work on three lines.

### *5.5 Payment*

<sup>1</sup>In the work the first condition is understanding what one wants to gain and how much one is prepared to pay for it, because one has to pay for everything. Sometimes one wants things without seeing what it involves and how much there is to pay. Payment means first of all being able to meet demands.

<sup>2</sup>Payment is necessary not to the school but to the people themselves. Nobody can get anything that he does not pay for. If one has knowledge, one cannot give it to another person, for only if he pays for it can the other person have it. What one can get is proportionate to what one is prepared to pay.

<sup>3</sup>All too often we want to get something for nothing, and that is why we have nothing. If we really decided to go for this kind of knowledge – or even for quite a small thing – and we went for it regardless of everything else, we would get it.

<sup>4</sup>First you make the effort to study and understand the things you hear. Effort is not yet payment in itself, but it creates the possibility of payment, for it educates work personality, and only it can pay. False personality cannot pay. Payment always means a certain effort, a certain “doing”, different from what you would do “naturally” – that is: mechanically.

<sup>5</sup>Payment, in the true sense of the word “payment”, must be useful not only to you but to others as well – to the school. But if you are not useful to yourself, you cannot be useful to the school either. A school loses by giving out its knowledge to people who do not pay back to the school.

<sup>6</sup>When you understand what the work is about and what it needs to go on, you will find ways of doing something useful. Attitude depends on yourself and on your understanding. Opportunity depends on circumstances.

<sup>7</sup>Only if you work on yourself will you be able to pay. When one strives to attain something in the work, one gets only as much as one pays for. It is a law, the law of equilibrium.

<sup>8</sup>Payment is sacrifice, but you have to sacrifice only imaginary things. In the work one acquires new, real values and loses imaginary values.

### *5.6 Rules*

<sup>1</sup>One of the most important things in every kind of school is the idea of rules. If there are no rules, or if people do not understand the importance of rules, there is no school work and no school. All rules are for self-remembering, although they also have a purpose in themselves. Rules are not for convenience, they are not for comfort – they are for inconvenience and discomfort, and in that way they help self-remembering.

<sup>2</sup>If people knew what to do without rules, rules would not be necessary. At the same time, rules are also a kind of education, because by obeying rules people create force in themselves. Rules are difficult to obey. But by remembering, understanding, and obeying rules you

accumulate conscious energy. That is chiefly why rules are made. Each rule has many objects.

<sup>3</sup>The observance of rules must not start from attempts at shirking responsibility or desiring to stay from irrelevant motives such as liking to be with the other disciples and desiring their support, help, appreciation, and company, or being the victim of other such thinking based on rewards.

<sup>4</sup>There is really only one rule, or one principle – that one must not do anything unnecessary. The fact that we cannot “do” in the right sense of “doing, is because we do so many unnecessary things. Therefore, we must first learn to “not-do”, not to do anything unnecessary. It may take a long time, but this is the way to learn.

<sup>5</sup>One cannot describe rules or give a catalogue of them, but one can understand rules. Besides, emotional development needs discipline. Nothing develops the emotional centre so much as giving up self-will. Rules are connected with the idea of conduct. When we become men 5 our conduct will be perfect compared to what it is now. But we are not men 5, so we must have rules. If we remember rules, understand, and follow them, our conduct will be consistent and will lead in a definite direction. It will no longer be the erratic conduct of men 1, 2, and 3.

### 5.7 Discipline

<sup>1</sup>All the four ways need discipline. This explains why one cannot work by oneself. One cannot create discipline by oneself. If one understands this work, then discipline takes the form that one does not decide for oneself but works according to instructions. It takes a long time to acquire will, for self-will has to be overcome first. In the meantime the will of the school holds sway.

<sup>2</sup>Study of discipline is connected with the second line of work. Without understanding school discipline one cannot have inner discipline. There are people who could do good work and who fail because they lack discipline. Yet change of being is possible only with school work and school discipline. For a certain period of time one must have it, and then, later, one can work by oneself. Discipline is connected with rules. Rules are the conditions on which people are accepted and given knowledge in a school. Keeping these rules or conditions is their first payment, and their first test.

<sup>3</sup>There can be no rules on the first and the third lines. There you must do what you can, there must be initiative, work must be free.

<sup>4</sup>On the second line, however, there must be discipline. On the second line you must be able to forget your own interests, your own likes and dislikes.

<sup>5</sup>One example of discipline is that one must surrender one’s decisions in questions connected with work in the school, one must remember why one is doing it and what one is doing. For instance, in remembering rules, one must surrender a considerable part of one’s own judgment and simply remember them. Why? Because one sees that one does not understand enough. When one does understand, there will be no need to remember rules. Therefore, surrender does not mean blind sacrifice, and it is necessary only in connection with schoolwork, not outside schoolwork.

<sup>6</sup>One can learn to be free only by obeying more laws. There are many reasons for this. One reason is that we are too lenient with ourselves. If we set ourselves a task, after some time we begin to make excuses for not doing it. And then we deceive ourselves too much.

<sup>7</sup>The way to acquire will is to put oneself under a certain discipline and not try to escape. People use in the work the same methods they use in life – they adapt. They try to make work as comfortable, or as little uncomfortable as possible, and in that way they lose what the work can give. You cannot adapt to the work; you have to work in actual fact.

### 5.8 *Not to Speak to Outsiders*

<sup>1</sup>It is a principle of school work not to give ideas to anyone without discrimination, but on the contrary to give them only on certain conditions which safeguard them from being distorted. It is a very important function of a school to prevent these ideas from being distorted.

<sup>2</sup>Therefore, there is a rule for beginners that they should not talk to people outside about what they are being taught. People begin to see the importance of this rule only when their friends insist on their talking and they no longer want to talk. This rule is to help people who have good intentions, but still know too little to convey it right to others. If they nevertheless try, they convey, not the knowledge, but their own misconception of it. Besides, they have not yet enough discrimination to decide to which people they can talk and to which they cannot talk.

<sup>3</sup>Another reason for this rule is that it is a test, an exercise of will, an exercise of memory and understanding. You participate in the teaching of the school on certain conditions. The first condition is that you must not talk, and you must remember it. This helps you to self-remember, because it goes against all mechanical habits. Our ordinary habit is to talk without discrimination. But in relation to these ideas we must use discrimination.

<sup>4</sup>Besides, all the parts of the knowledge are connected with each other, so that in order to explain one thing you have to explain another, and so on. You will soon experience that your whole attempt is meaningless. Then perhaps you are ripe for the following conclusion: If it actually were possible to convey the knowledge in this manner to unprepared people, then no schools would be needed; but since schools exist, the knowledge must be taught through them only.

<sup>5</sup>For us many things are facts, or at least should be facts. If you tell them to people who have not even begun to seriously study them, for them it will be something like belief, which they will either accept or reject, usually without examination. It is not the purpose of the school, however, to produce more believers or skeptics. It is impossible to convey these ideas sufficiently clearly to people who just hear about them but do not study them during long time and repeatedly, do not reflect on them. The understanding, clarity, insight you have gained is the fruit of precisely such work. The work you put in was the necessary payment – thus you were not given the insight, but you bought it. You cannot convey your understanding when talking to unprepared people. That is what all beginners believe, however, when they forget the principle of payment just as they forget all other principles.

<sup>6</sup>Only when you are able to keep silent, keep something to yourself, only then can you accumulate more knowledge or material. Anyone who talks to other people about his own insights, his experiences, wastes valuable energy without benefiting anyone. The inner emptiness one feels afterwards comes from this loss of energy.

### 5.9 *Who Needs a School?*

<sup>1</sup>Schools are not necessary at all for the vast majority of people. They are necessary only to those who have already seen the inadequacy of knowledge collected by the ordinary mind and who have experienced that, by themselves, with their own strength they can neither solve the problems which surround them nor find the right way. Only such people are capable of overcoming the difficulties connected with school work, and only for them are schools necessary.

<sup>2</sup>One and the same organization can be a school for certain individuals, but not for others. One and the same school can be on different levels depending on the people who enter into it. Three persons can be in a school. To one it may be a school on a certain level, to another a school on another level, and to the third person no school at all. It all depends on how deep into it one is. It is required that one works and remembers one's aim.

<sup>3</sup>Sometimes it is asked why schools do not wield a greater influence in and on the world.

But schools can work only through people who take an interest in them on their own accord. If people are not interested, schools can do nothing about it. Schools cannot use violence.

### *5.10 Why School is Necessary*

<sup>1</sup>Nobody can work alone. However, not even a group of people who decide to work by themselves will achieve anything without a school, since they do not know where they are heading or what they should do.

<sup>2</sup>If you try to understand all the difficulties you have to overcome to develop without a school, you will see that without method, and without help, you will not go forward – you will remain what you are, or rather you will go down, for nothing remains in the same state, and if you do not develop, you decay. In life, in ordinary conditions, everything goes down, or one capacity may develop at the expense of another. The development of all necessary qualities requires a school, for system and method are necessary.

<sup>3</sup>Schools are necessary on many grounds: to transmit higher knowledge, to help people to develop their being in the right way, to safeguard that esoteric ideas are not misunderstood and distorted.

<sup>4</sup>Schools are necessary because the knowledge which comes from beings of higher intellect can be transmitted only to a very limited number of people simultaneously and that it is necessary to observe a whole series of definite conditions, without which knowledge cannot be transmitted correctly. The transmission of knowledge demands efforts both on the part of him who receives it and on the part of him who gives it. The organization facilitates these efforts or makes them possible. These conditions cannot come about by themselves.

<sup>5</sup>These conditions are connected with the necessity of a simultaneous development of knowledge and being. The development of one without a corresponding development of the other gives wrong results. Schools are necessary to prevent such one-sided development and the undesirable results connected with it.

<sup>6</sup>Right development of being is impossible without schools, because those who wish to walk the way cannot walk it alone. What was just said is expressed on a certain scale. On a smaller scale it can be said that they cannot look after themselves, they cannot be sufficiently strict or firm to themselves. They cannot remember things at the right time, they will forget or they will make things easy for themselves. They have a tendency to forget the most elementary things they have learnt. Even what they have understood they forget, if they do not constantly return to it. It is the task of the school, the teacher, and the older disciples to keep check and remind. If it were possible to work by oneself, schools would be a waste of time and systems would not be necessary. But since schools and systems exist, it means that it is impossible without them.

<sup>7</sup>The school studies possibilities of the development of inner qualities in man. It starts from the idea that not all the qualities can develop equally. In order that certain qualities should develop, other qualities have to be restrained and some others have to be eliminated. In schools they have a certain knowledge about which qualities can and which cannot develop, which qualities should and which should not be developed, which conditions are good, how to restrain certain qualities, how to develop other qualities.

<sup>8</sup>The development of being requires that many people work in the same direction according to school principles and methods. What one man cannot do, many people working together can do. People need to meet, so that those who know and understand more can help those who know and understand less, and they must discuss the work, exchange experience. Anyone who tries to work alone will certainly fail. He will forget what he has learnt, since there are so many forces within us that things simply vanish from memory. Therefore: only the combined work of many people can produce the necessary results.

<sup>9</sup>Experience shows that in order to get what is possible from these ideas a certain organiza-

tion is necessary, organization of groups of people not only for discussing things but also for concerted work that is organized and started. When people work together at anything for the sake of experience, they begin to see in themselves and in other people different things which they do not notice when they just discuss. Discussion is one thing and work is another. So in all schools there exist different kinds of organized work, and people can always find what will suit them without unnecessary sacrifices, because sacrifices are not expected.

<sup>10</sup>In schools certain sharp corners are smoothed out. People learn how to adapt to one another, and this is generally very useful. When one is surrounded by mirrors, one can see oneself in every person.

<sup>11</sup>One purpose of schools is to counteract the misunderstanding, distortion, and abuse of esoteric ideas. With the best intentions people distort ideas – this being directed at those who still believe in “good will”. People who are interested in esoteric ideas but do not come in contact with any school, nevertheless continue to think, they have problems in their understanding, ask themselves questions and try to find answers to them. For instance, one of the usual forms of distortion by people who work by themselves or in separate groups is that they invariably take some kind of explanation as a principle, ascribe a general import to something that was given only as an example.

<sup>12</sup>It does not necessarily benefit the school if its ideas are spread among people. The ideas must be spread in the right form to people who are somewhat prepared to receive them. One must not think that it is sufficient to spread the ideas in a certain form or language for them to be apprehended correctly. The same words are apprehended differently by different people. There also must be people who can explain the ideas, correct misunderstandings of them, and this is done in schools. If it were sufficient to spread the ideas, why would schools be needed? The words, the terms will spread by themselves, but the ideas will be misunderstood and distorted outside schools.

<sup>13</sup>The ideas can reach the right people, that is, people who can not only *take*, but also *give*, only if they are given to a large number of people. If the ideas are limited to a small group, they will never reach the right people. Small groups, if they think that they can keep the ideas to themselves, will distort and spoil them. Distortion can be avoided only if the work grows and if many people know about it. Small groups, limited and unchanging, will always make their own additions to the work. So the more the work grows, the more each individual can get from it. Another reason why schools cannot exist on too small a scale is that only a certain number of people gives the variety of types required for successful work.

### 5.11 Work on Three Lines

<sup>1</sup>All events, all processes in the world obey the law of seven, the law of octaves. A certain event increases or decreases, goes through intervals or gaps, departs from its original direction, changes its character. In each octave there are two intervals or gaps, the one between *mi* and *fa*, and the other between *si* and *do*. The gap is a point of weakness, where accidents are particularly apt to occur, accidents mechanically altering the direction of the movement or work. In octaves of human activity, weakness means that attention becomes weaker, consciousness becomes weaker. If the work is allowed to pass a number of such gaps and mechanically to depart in each one of them, it will eventually change beyond recognition, miss the goal completely. Certainly this is what is constantly seen in the community outside schools in the domains of religious, social, political movements, etc.

<sup>2</sup>There are ascending and descending octaves. School work should be regarded as an ascending octave, ascending also in a qualitative sense.

<sup>3</sup>The law of seven applied to school work is the principle of work on three lines. School work uses many cosmic ideas, and three lines of work is a special arrangement intended to safeguard the right direction of the work and to make it successful.



<sup>4</sup>The principle of three lines is that the three octaves must go on simultaneously and parallel to one another, but they do not all begin at the same time, and so their inevitable gaps most often do not coincide. This means that when one line reaches an interval in its octave, another line may be strong and so come in to help the first line over its interval. For instance, when in one's individual work on the first line one comes to a gap, one's work on the second or the third line may be going well and help one to pass the gap in one's individual work. Or, on the contrary, the individual work may be going well and so help one to pass a gap in work on the second line or the third line.

<sup>5</sup>In order to pass through such a gap in such a way that the character of the work on the line does not change, it is necessary to know how to fill the gap. And you fill it with the attention and consciousness you summon in work on the other two lines.

<sup>6</sup>If I work only on one line, or on two lines, the direction will change. If I work on three lines, or three octaves, one line will help another to pass the interval. So if I want to guarantee the direction of the work in a straight line to the intended goal, I must work on three lines simultaneously. If a man is equally energetic on all three lines, it leads him out of many accidental happenings.

<sup>7</sup>Naturally, the first line begins first. In the first line of work you think of what you want to get, what you want to know, what you want to be, how to change old habits of thinking, old habits of feeling.

<sup>8</sup>In the work on the first line you *take* – knowledge, ideas, help. This line concerns only yourself, it is entirely egocentric. On the second line one must not only take but also *give* – communicate knowledge and ideas, serve as an example, help one's fellows in the common work. This line concerns people in the work, so on this line one works half for oneself and half for other people. The work on the third line takes on different aspects for different people.

<sup>9</sup>First one must work on acquiring knowledge, material, practice. Then, when one has got a certain amount, one begins to work with other people in such a way that one person is useful to another and helps another. On the second line, because of a certain special organization, one is in a position to work for other people, not only for oneself. And later one may understand in which way one may be useful to the school. It is all a question of understanding. On the third line you work for the school only, not for yourself.

<sup>10</sup>You enter the second line of work in this way: these groups have been going on for some time, and there were people and groups before you. One of the principles of school work is that you can get instruction and advice not only from the teacher but also from people who have been studying before you came, perhaps for many years. Their experience is very important for you, because the teacher seldom gives his time to an individual disciple, and he never does so in cases where disciples can, and so must, help each other. Disciples who have been long in the work must complete for the younger ones what the teacher gives, and the younger ones must learn how to use it, how to profit by the experience of the older ones, how to receive what they are able to give.

<sup>11</sup>When you begin to understand that it is impossible to work alone, that it is only because of these other people that you yourself can work, that will be understanding, but it will not be work on the second line yet. You must understand that the people you meet in the work are as necessary for you as the knowledge itself.

<sup>12</sup>On the third line one thinks of the work in general, about the school or the organization as a whole. One thinks about what is useful, what is necessary for the school, what the school needs, so the third line concerns the whole idea of school and all the present and the future of the work. Only when a man thinks about this and understands it will the first two lines produce their full effect. This is how school work is arranged and this is why three lines are necessary – one can get the full benefit of the work only if one works on all three lines.

<sup>13</sup>If we connect the three lines of work with the idea of right and wrong, then we see that all that helps the first line, that is, one's personal work, is right. But on the second line you cannot have it all to yourself. You have to think of other people in the work, you have to learn not only to understand but also to explain, you must give something to others. And you will soon see that you can understand certain things only by explaining them to others. The circle becomes larger, right and wrong become bigger. The third line already relates to the outside world, and good and bad become what helps or hinders the existence and work of the whole school, so the circle grows still larger. This is the way to think about it.

<sup>14</sup>The study and understanding of the three lines is one of the foremost principles of school work. There is much that can become clear to you when you apply the idea of the three lines. And applying the idea means working on the three lines in fact. This is knowledge and understanding that you obtain by doing. You can never understand it in theory only.

<sup>15</sup>It is necessary to understand what the word "work" means in the fourth way sense. If somebody asks a question at a lecture, and it happens to help others to understand, it is not work on the second line. Work is not something that happens, unintentionally, accidentally. Work is always intentional, is always a line of efforts leading towards a certain definite goal. Not one effort, but a connected line of efforts, an uninterrupted line of efforts.

<sup>16</sup>There is a tie between all who work, and everybody who works creates this tie.

<sup>17</sup>Already in the work on the first line, your understanding of the work on the third line can grow. On the first line you study yourself and the knowledge. The better you do this, the better will be your picture of the whole. And the whole is all the ideas of the knowledge and the principles of school work. This includes every possibility to be found in the work. So the deeper your study is, the better will be your understanding of what enters into school work. In this way, understanding will grow eventually. On the first line you must be very practical and think about what you can gain. If you feel that you are not free, that you are asleep, maybe you will want to be free, to awake, and so you will work to gain that. On the third line, you think about the work, about the whole organization. There, the organization must be the foremost subject of your study, the idea of the organization, the needs of the organization, the forms of the organization. Then you will see that the organization is your business, not someone else's business. Everybody must take part in it, when they can. Nobody is asked to do what he cannot, but everybody must think about it and understand it. What is important on the third line is not so much actual doing as thinking about it. You cannot leave to other people to think about it for you. One line cannot exist without the other two. One line or two lines are not work. There can be no school work on one line. School work *means* work on three lines.

<sup>18</sup>First of all understanding is necessary, and to understand is already work. If enough people think about the work as a whole and understand it, it is possible to continue. Then, with right understanding, it will be right development. But you cannot expect someone else to go on putting understanding and energy into it for you.

<sup>19</sup>If you arrive at an understanding of the third line, then it will be the third line for you. Everything depends on your attitude and your possibilities. If you see that it is necessary to do something for the work of the school, and if you are able to do it, then it will be work on the third line.

<sup>20</sup>The whole work is arranged in such a way that you cannot get anything from the first line if you do not work on the second line and third line. On the first line you can get certain results, but after a while you come to a stop if you do not work on the other two lines.

<sup>21</sup>It is too easy to speak about the development of consciousness, about the work on three lines in general and abstract terms, as if it did not concern ourselves. But it is necessary to have your own personal picture of these lines: first of yourself acquiring knowledge, new ideas, discarding wrong ideas which you have accepted in the past and which contradict more

recent insights, studying yourself, studying the knowledge, attempting to remember yourself and many other things. You make efforts to formulate your aim: distinctly, in everyday terms, and with your own words. All of this is work on the first line.

<sup>22</sup>On the second line the chief difficulty in the beginning is working not on your own initiative. You are told to do this or that, and you want to be free, you do not want to do it, you do not like it, or you do not like the people with whom you have to work. You may think you can do whatever you have to do better in your own way; you may not like the conditions, and so on. All of this is self-assertion, which you must learn how to overcome.

<sup>23</sup>On the third line your own initiative comes in once more. In the beginning it is sufficient to understand what *can* be given, not what *you can* give, that is, to know what is useful and necessary for the work without relation to yourself. So before you can put "I" into it, you must understand what can be done in general, what the work needs. Only later can you put "I" into it. It is not as important what a person actually does as what he thinks. If he thinks and feels right, opportunity may come. He may not have the opportunity to do anything today, but circumstances may change and opportunity may present itself. But if he does not care about this side of things, if he does not understand it and does not think right about it, he deprives himself of the possibility to gain what he wants to gain.

<sup>24</sup>In relation to the third line it is very important to understand why this work exists and how to help it. The idea is to establish a school, that is, to work according to school rules and school principles, first studying these rules and principles and then applying them in practice. Many conditions are necessary for that. One of these conditions is that people are necessary. There are people who are prepared, who are capable of developing these ideas, but they do not know them. So it is necessary to find them, find the right kind of people and give them these ideas. But in order to do that one must first understand these ideas oneself.

<sup>25</sup>When one begins to understand the work on the third line practically, then this marks a definite stage in the work. In the school we receive certain knowledge. But what do we give in return? In which way do we help the school?