


The Fourth Way

The Journey School

October 8th, 2020



Mr. Gurdjieff taught that there were three traditional paths of development, prior to his Fourth path/way:

The Way of the Fakir

The *Fakir* works to obtain mastery of the attention through mastering the physical body involving difficult physical exercises and postures.

The Way of the Monk

The *Monk* works to obtain the same mastery of the attention through mastering one's affections/emotions, in the domain of the heart, which has been emphasized in the west, and come to be known as the way of faith or religious devotion.

The Way of the Yogi

The *Yogi* works to obtain the same mastery of the attention through mastering mental habits and capabilities.



“A fakir, faqeer or faqir (/fəˈkiər/; Arabic: فقير) noun of faqr), derived from faqr (Arabic: فقر, "poverty") is an Islamic term traditionally used for a Sufi Muslim whose contingency and utter dependence upon God is manifest in everything they do and every breath they take. They do not necessarily renounce all relationships and take a vow of poverty, some may be poor and some may even be wealthy, but the adornments of the temporal worldly life are kept in perspective and do not detract from their constant neediness of God. The connotations of poverty associated with the term relate to their spiritual neediness, not necessarily their physical neediness. The faqir seeks to attain the condition of the perfect slave of Allah, who "delivers his trust (existence) back to its Owner." They are said to be "faqir ila Allah" or impoverished in comparison to Allah, which is the most exalted state to attain. **The term has taken on a more recent and colloquial usage for an ascetic who renounces worldly possessions, and has even been applied to non-Muslims.**”

- Wikipedia

“It was always said about the Fourth Way that it had to be followed in life, and that it consisted in developing consciousness simultaneously in all centers. Yet all that has been known about the Fourth Way till now seems only a prelude to the way which is now gradually being revealed by Great School to the West. For this new way seems to be based on the science of conscious harmony. It means creating harmony between all man's functions, and between all sides of his life. It means creating harmony between the different types in a group. It means creating harmony between all the traditional ways – and beyond that, on another scale, between peoples, races and ages.”

– Rodney Collin



The Concept of the Good Householder

The Fourth Way begins at the level of good householder, with those who have engaged a level of effort and will to become reasonably responsible and intelligent in life, where these developed faculties can now be used in service to purification and transformation.

A good householder is “One who can make a cup of good coffee.”

Along the Fourth Way, the way of the householder-monk, all the facets of our lives are useful for awakening and in fact, become the means for awakening when we learn to take them in this light. Life, as it is, is our school and our destiny. Over time, with deepening dedication and intention, the Fourth Way becomes a way of life – much more than a set of practices, rituals and tools. A restructuring of consciousness takes place and all else follows – changes in perception, attitudes, a reordering of priorities, and much more.

Remain in Ordinary Life

The Fourth Way focuses on inner, psychological work, and thus, nothing external needs to change to begin; students of the Fourth Way remain in ordinary life and life becomes the school for awakening. It's a fully human, incarnational path, one of transformation in Christ in what Bernadette Roberts termed the marketplace of life.

Playing a Role

In the Fourth Way, we play our part in life on purpose – intentionally, prayerfully -- but without investing our feeling of I in the roles and responsibilities. This is another understanding of the Work aphorism "man cannot do." On one level, humanity cannot do at the level of waking sleep, of mechanical living. On another level, Awakening Ones begin to understand that it is the trinitarian impulse within all creation and all humanity which moves us, breathes us and supports our very existence in every moment.

Operationally, the central elements of seriously committed inner-spiritual work consist of:

Discipline of focus without deviation.



Willingness to surrender all desires and fears to God.

Willingness to endure transitory anguish until the difficulty is transcended.

Constancy and watchfulness.

Moving from self-interest as participant/experiencer [identification with I's] to that of the witness/observer.



Willingness to relinquish judgmentalism and opinion about what is observed. [Non-critical observation and acceptance].

Identifying with the field rather than with the content of the field. [Non-identification and Self-remembering].

Proceeding with certainty and confidence by accepting that Enlightenment [transformation in Christ, as Christ] is one's destiny, not a goal, wish, or hope; rejecting the notion that Enlightenment is a gain; and understanding it is a condition that ensues as a consequence of decision, intention, and devotional dedication consequent to both karma and Divine Grace.

Avoiding glamorizing or aggrandizing the endeavor or its destination and relying instead on devotion for its own sake."

Homework -

- If you haven't already, re-read the previous email on the Fourth Way [here](#).
- Practice moving through life, conversations and relationships without working for or being concerned with results. Play your part free of expectations for outcomes.
- After ten months on this journey of "The Way Draws Us Deeper," have you felt the arising of a greater "inner decision to seriously and actively pursue spiritual awareness for its own sake" in any of the ways listed?