

## COURSE SYNTHESIS NO. 27

### KNOWLEDGE AND BEING EIGHT BASIC PRINCIPLES ON AN INNER PATH

The Fourth Way corresponds to the ancient Mystery Schools. In order to enter the Fourth Way, we need to have understood the conditions for doing so. It is an inner Path of personal progress, through contact with other people and with the School. And a certain number of rules need to be respected in order to follow it.

We must have the intention of overcoming everything that is negative in us. In addition, it is important to no longer manifest our egoistic will, developing instead real will, the seed of which we carry within us. There are three means of developing this will:

1) Consciousness of our self, self-remembering, and meditation,

2) Efforts to no longer manifest our negative emotions, and in addition to these, efforts to keep silent, avoiding unnecessary talk. If we have negative things to say, we must only do so with the intention of seeking a solution.

These principles only have value when each of us, through our individual efforts, applies them in our daily lives. This is the Path, and this is the measure of freedom that is available to us.

3) Efforts on our egoistic will, observing wherever it manifests, and wherever it presents an obstacle to our own progress and to the development of real will, which is itself characterised by love of other people.

This egoism may appear in the material, intellectual, or emotional domains. In order to overcome it, we must place ourselves under a higher will, or decide occasionally to follow someone else's will. This is not synonymous with resignation, but with an action that we decide upon voluntarily

The Fourth Way transmits knowledge that originates in higher consciousness, to people who have the goal of transforming their inner being. It is useless to compare, whether it is a matter of schools or individual progress; it is more interesting simply to make efforts, for ourselves and for the humanity to which we belong. The goal is to transform what is lower in ourselves into something higher, and this transformation is only possible with the aid of knowledge that originates in higher consciousness.

Understanding always implies both knowledge and being. Not everyone is endowed with the same intelligence for grasping and understanding School ideas. But the essential thing to remember is that this is not merely a matter of theoretical knowledge: we must apply what we learn, causing it to enter into our being, and this implies that we must *feel* it as well. We are only capable of understanding once we have both acquired knowledge and practiced it concretely.

True understanding makes us free, and when we are free, we become responsible. It is essential for us to free ourselves of our many illusions, particularly our illusions about ourselves – our illusion of being free, of being unified, and of being conscious. We must make use of these illusions as necessary stages for our progress, but we must also recognise them for what they are.

Knowledge can be transmitted, but being can never be transmitted; we can only develop being through our own individual work. And for someone who truly wants to develop his being, there exist no real obstacles.

There are eight basic principles on the inner Path:

- Man is an incompletely developed being

- His evolution is possible...
- ... through voluntary and conscious Work.
- Not everyone evolves.
- Man does not know himself. He is programmed like a machine.
- Man is not free, neither from external impulses nor from his own inner impulses.
- On the basis of a true understanding, he is capable of becoming free and creative.
- Man is not a single I, but a multitude of "I's", each of which propels him in a different direction. (Our feeling of unity comes from the fact that we have a single name, certain bodily sensations, and an ensemble of habits and tendencies that tend to remain more or less the same).

These principles remind us of man's four great illusions: being a single "I", being capable of acting freely, being conscious of himself, and having will. In reality, we function like machines; although we may be effective machines, we are machines all the same, completely conditioned.