

## COURSE SYNTHESIS NO. 44

### VALUING THE PATH OBJECTIVE LOVE

The Fourth Way is a path that is practiced in one's normal social, family, and professional life, and not withdrawn from the world as is the case in other paths. It is adapted to the time and place in which it manifests itself, according to the principle of contingency. It always surfaces in different forms and introduces impulses into humanity during particular periods of chaos or disorder in the world. The methods it uses, whether traditional or contemporary, are only transient means to introduce into humanity the impulses decided on by a higher level, higher consciousness, or the higher circle of humanity. Finally, its emphasis is always on inner work, and it only makes use of the more external aspects (schools, rituals, and books) as a means of attaining its goal.

The first stage proposed in the Fourth Way is to become a balanced person – someone who is no longer simply physical, emotional, or intellectual, but a man no. 4 who has harmonised his three centers. This balance is attained from a state of inner calm, and leads us to become capable of adapting to any situation in ordinary life; faced with any person whatsoever, we remain ourselves. For this to be possible, we need to master our three centers and make efforts of self-remembering and self-observation.

The basic principles are very simple, but they need to be concretely applied in order to attain the state of balance described above; and we can only really apply what we have understood beforehand, through our own practice or through the help or example of other people.

A few examples of these basic principles include acquiring a mastery of our incessant internal chatter, as well as of our negative emotions; and being centered in a state of self-remembering, or at least of self-observation. It is likewise essential to understand and love the Teaching, understanding its principles and loving it because we value the Higher.

We are led to the Teaching at the outset by ordinary motives; nevertheless, through our understanding and practice of the Teaching, we realise that the Work originates at a higher level. It is thus important to recognise the difference of level between living in an ordinary way and living according to the principles of the Path, between love of oneself and love of the Teaching. We cannot neglect any aspects of the Teaching, since we would then be injuring the Teaching and ruling out any possibility of evolution.

The motivation of the Path thus gradually replaces all our personal motivations. We must privilege the development of our essence over the development of our personality and false personality.

When we practice rightly – making right efforts, and not simply the efforts that we feel like making – this leads to a visible improvement, in keeping with the principle, “Help yourself, and God will help you.” Inversely, someone who does not notice an improvement in his life as a result of practicing the Path is making mistakes somewhere or other, and these must be identified as quickly as possible.

Right practice leads to the emergence in oneself of objective Love, which is unifying and which includes all things. With objective love, with real love, there are no expectations. An example of this is illustrated in the Old Testament, in the story of Joseph and Suleika, the wife of Potiphar. If we do not value the Path, if

we do not love it, if we do not perceive its true value and respect it, it is impossible to feel and experience it correctly.

Some preconditions for entering a path include the acquisition of certain basic notions, the use of one's critical sense, the recognition that one man alone can do nothing, and the connection with a genuine school and with other pupils.

The practice of the Path leads to the greatest possible tolerance with respect to other people's weaknesses.

“If, because you are confronted with a particular situation one day, a struggle begins between love of yourself and Love of the Path, and the Higher comes out victorious, then you are on the Path, then you are in the Work. At this moment the value you give to the Path, your love of the Teaching, your attitude toward your personal Work have become stronger than your love for your ego. And then nothing can ever destabilise you again in life or anywhere else, since you have the force of the Path within you.”

When we choose the Higher, we receive the Force, becoming “the pedestal that nothing can shake.”