

The Modern Fourth Way — Audiobook Companion

This companion accompanies the audiobook edition of The Modern Fourth Way by Jeremy Simon (Modern Fourth Way Publishing, 2026). It contains the book’s diagrams, referenced by the narration, and the complete glossary of the Work.

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Glossary

Every technical term of the Fourth Way used in this book, with the page where it is first properly introduced.

A, B, and C influences — The three kinds of influence acting on every life: A influences arise inside ordinary life (money, status, security) and lead back into it; B influences originate outside ordinary life and reach us diluted (genuine teachings, sacred art); C influence is direct, undiluted contact with a living teaching.

Aim — The consciously chosen goal that organizes the Work. The daily renewal of aim is itself a practice — the shock that keeps the master octave of your work from bending.

Alarm clocks — Ordinary recurring events (doorways, red lights, the phone’s buzz) deliberately appointed as reminders to self-remember. Rotated regularly, because the machine automates any single alarm within weeks.

Buffers — Automatic psychological shock-absorbers that keep our contradictory I’s from ever colliding in awareness, preserving the illusion of one consistent person. Merciful — and the reason a buffered machine cannot change. The bodyguards of chief feature.

Carriage, horse, driver, and master — Gurdjieff’s image of the human being: body as carriage, emotions as untrained horse, mind as sleeping driver — and the master’s seat empty. The Work is the process by which the master returns to the carriage.

Center of gravity — The center a person lives from by default — the processor that receives experience first and gets the most energy. Determines the three basic human types. In Bennett’s dynamic sense: where the sense of “I” currently resides — and transformation is its relocation, from the surface machinery toward the depth of oneself.

Centers — The distinct processors of the human machine: intellectual, emotional, moving, instinctive, and sex, plus the two higher centers. Each has its own speed, its own kind of work, and its own way of malfunctioning.

Chief feature — The single central habit around which the entire personality is organized — the axle everything else turns on. Specifically defended against self-observation; visible to your friends, invisible to you.

The churn — The intellectual center’s idle state: thought running with no destination, the same loops recycling, commentary for its own sake. A major energy leak.

Conscience — Not the learned, cultural voice of “should” (which belongs to personality), but an innate faculty, identical in every human being: the capacity to FEEL, all at once, the whole truth about oneself. Its awakening is the fire that fuses the many I’s into one.

Crystallization — The process by which something in a person’s being becomes permanent and no longer dissolves under ordinary conditions. Begins at man number five.

The dream — The direct path’s word for the same condition the Work calls sleep: living inside the story in your head, mistaking it for reality.

Enneagram — The tradition’s master diagram: a circle (the octave), a triangle (the three forces, touching the circle at the intervals), and an inner hexad (the hidden circulation within a process). A map of how anything that happens, happens.

MAN NUMBER ONE — CENTERED IN THE BODY

Moving and instinctive center of gravity — lives by habit, appetite, and imitation

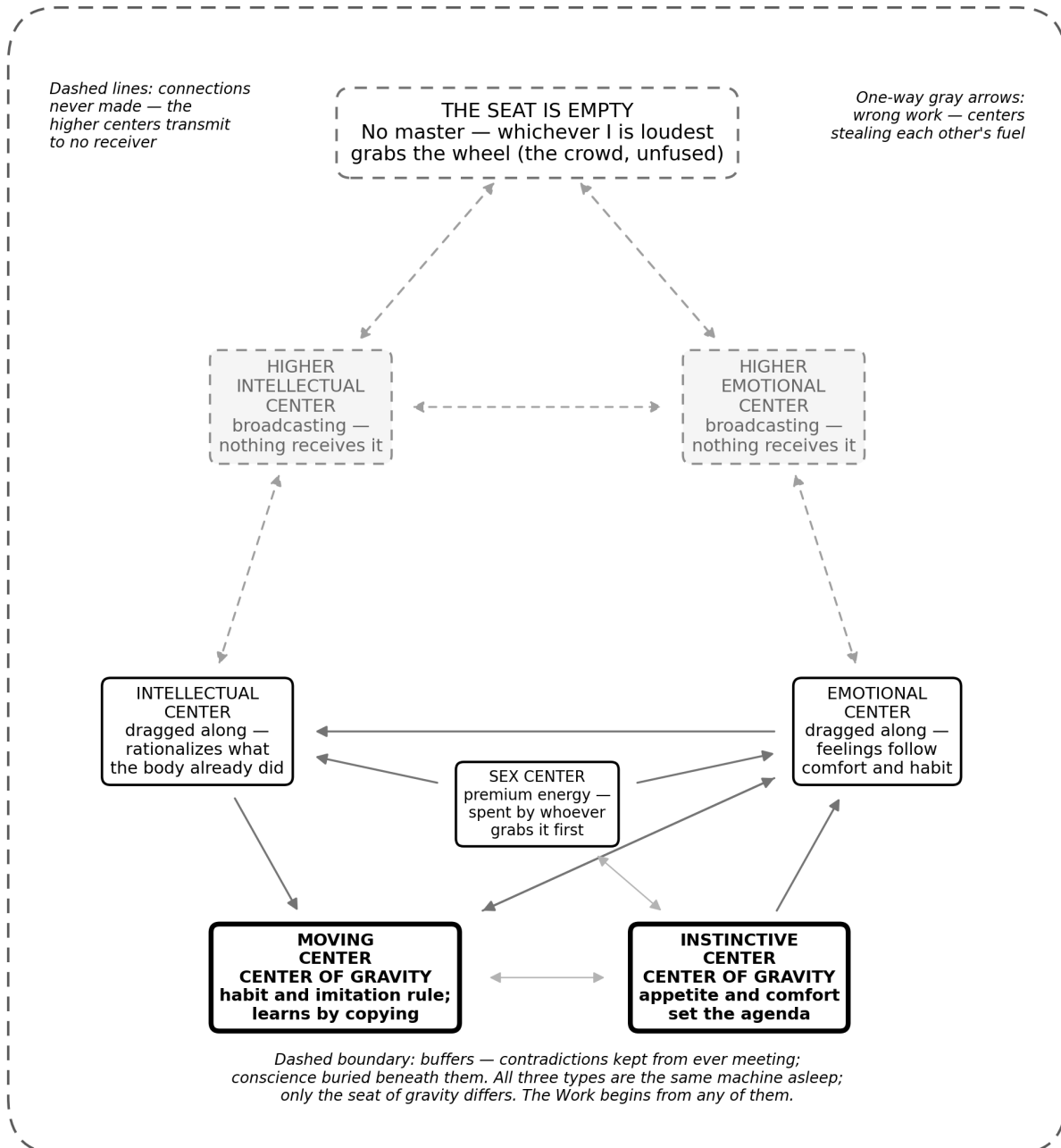


Figure 1: Man number one — centered in the body

MAN NUMBER TWO — CENTERED IN FEELING

Emotional center of gravity — lives by likes and dislikes

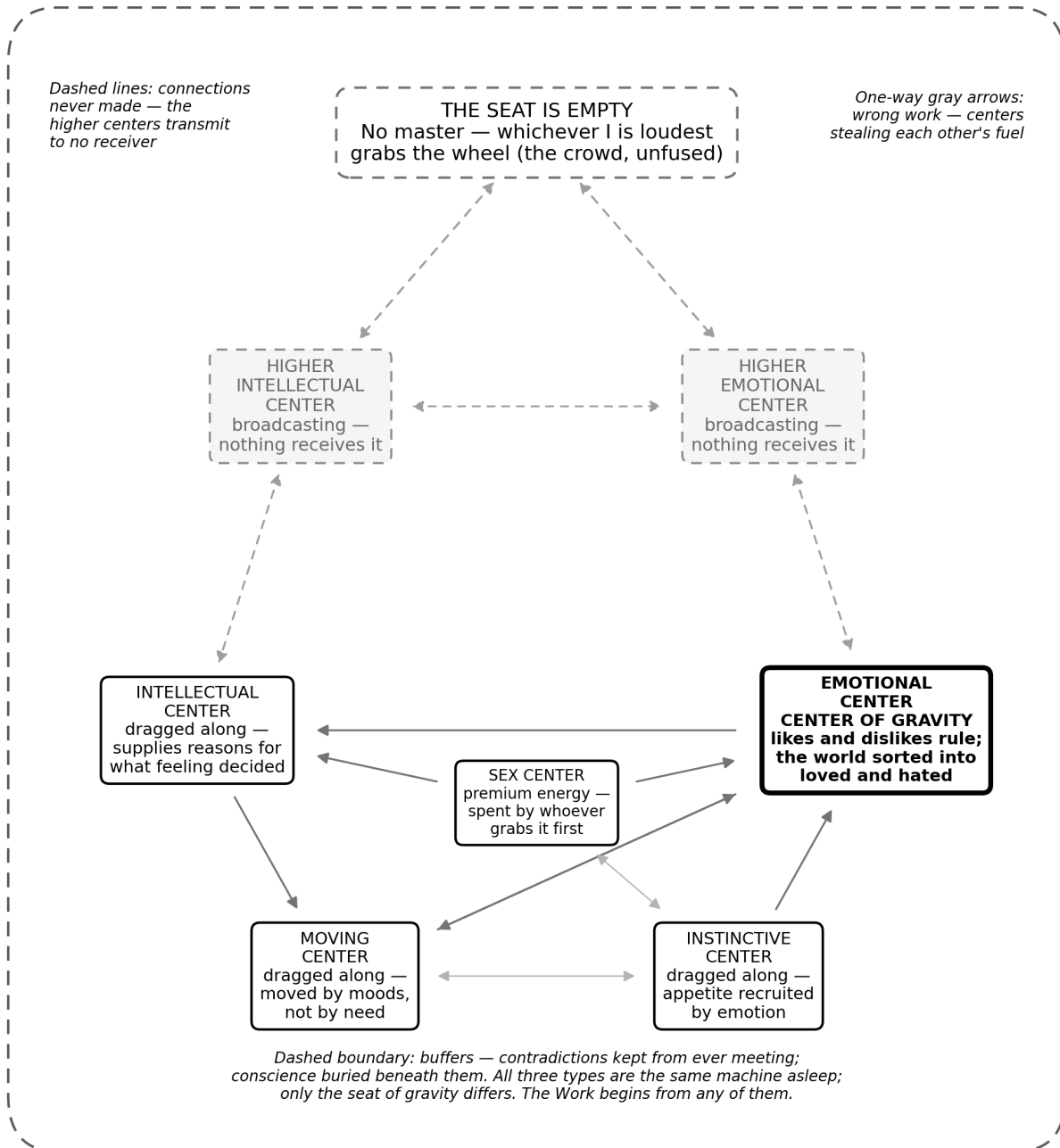


Figure 2: Man number two — centered in feeling

MAN NUMBER THREE — CENTERED IN THOUGHT

Intellectual center of gravity — lives by theories, argument, and the formatory apparatus

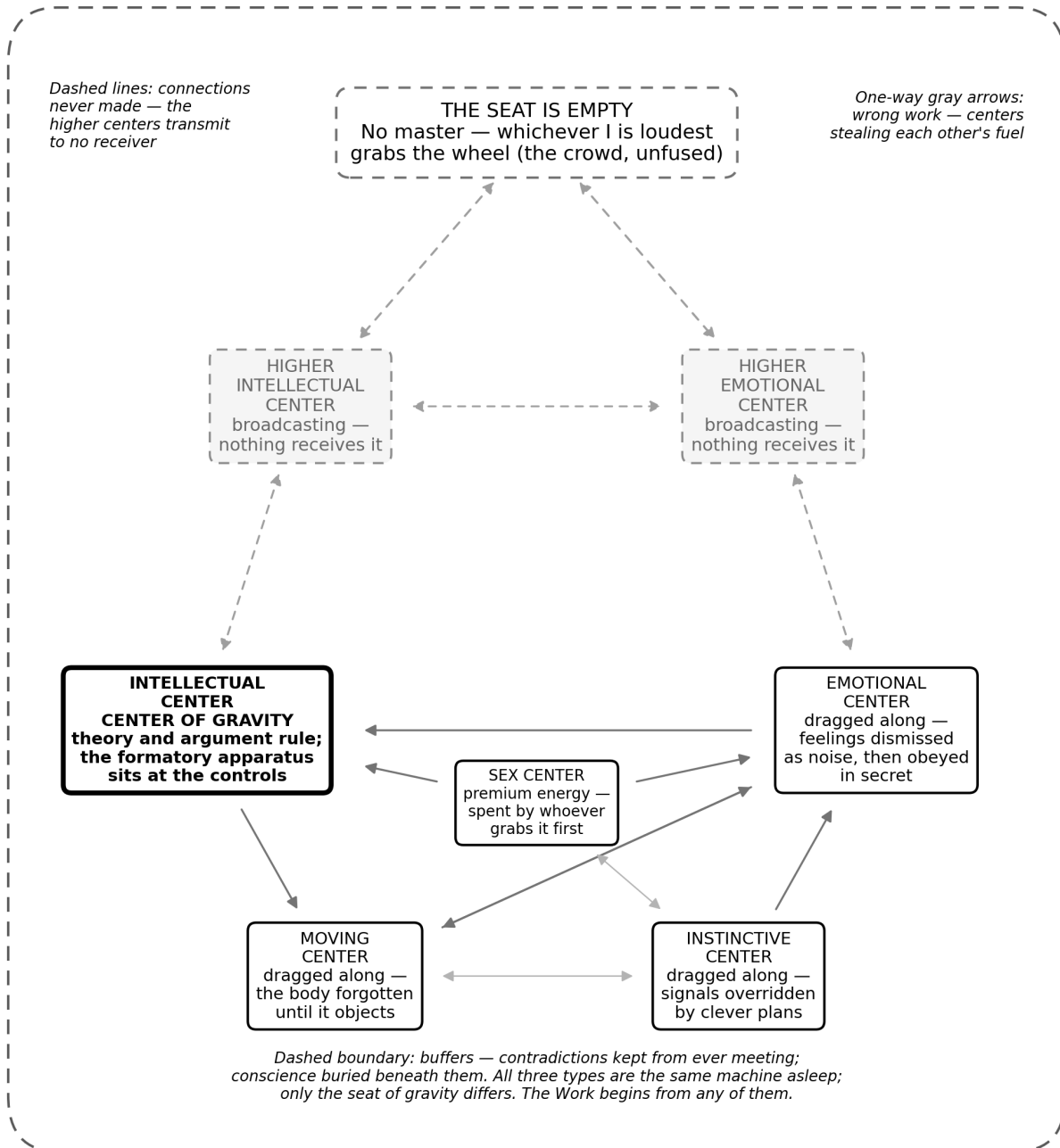
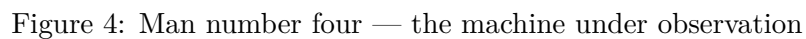


Figure 3: Man number three — centered in thought

A permanent aim, centers coming into balance — the product of work, never of birth



MAN NUMBER FIVE — UNITY AND THE PERMANENT 'I'

Crystallization: the crowd fused into one — the higher emotional center received at last

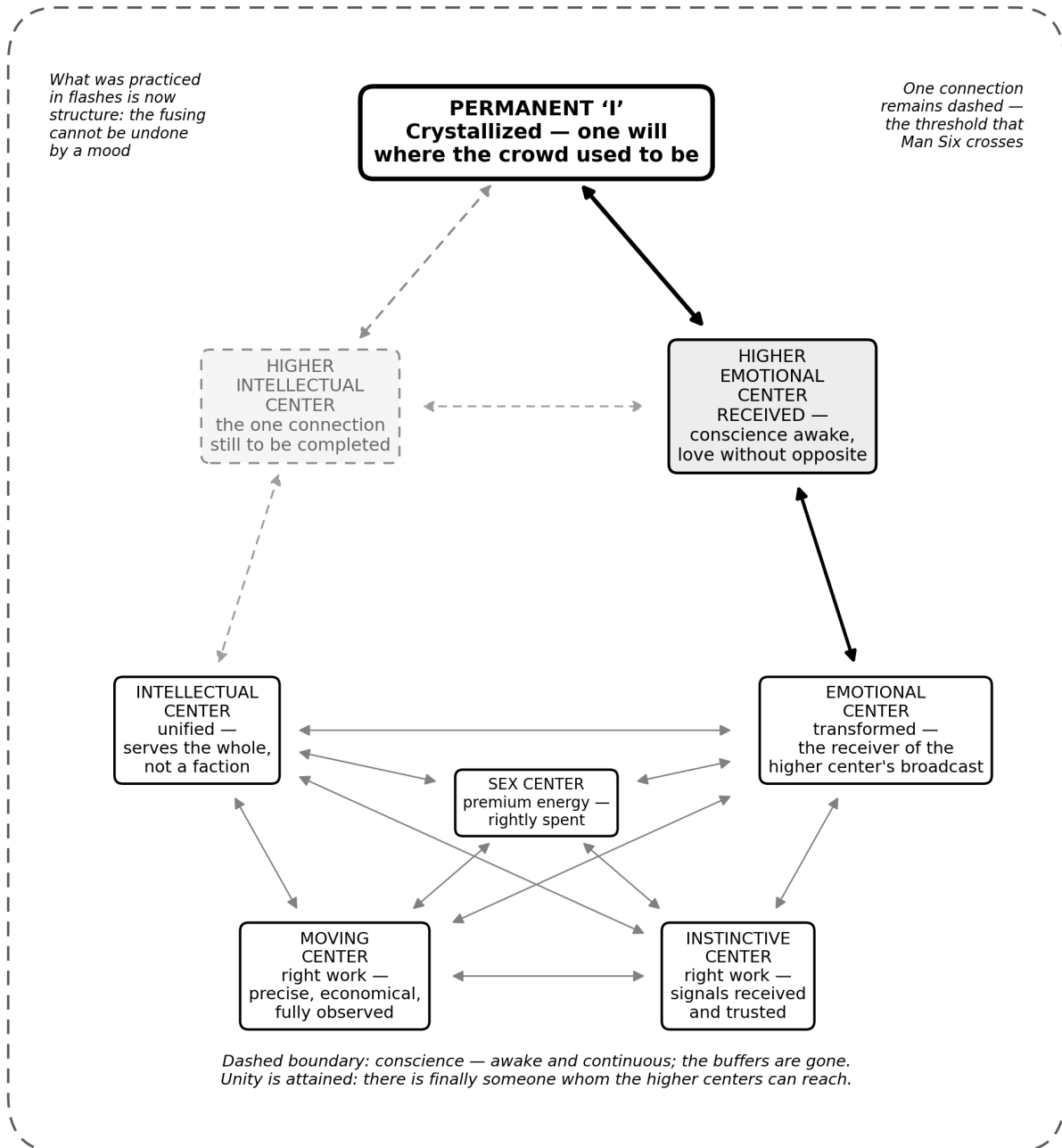


Figure 5: Man number five — unity and the permanent 'I'

MAN NUMBER SIX — THE THRESHOLD

Objective consciousness: both higher centers received — everything of man number seven, except permanence

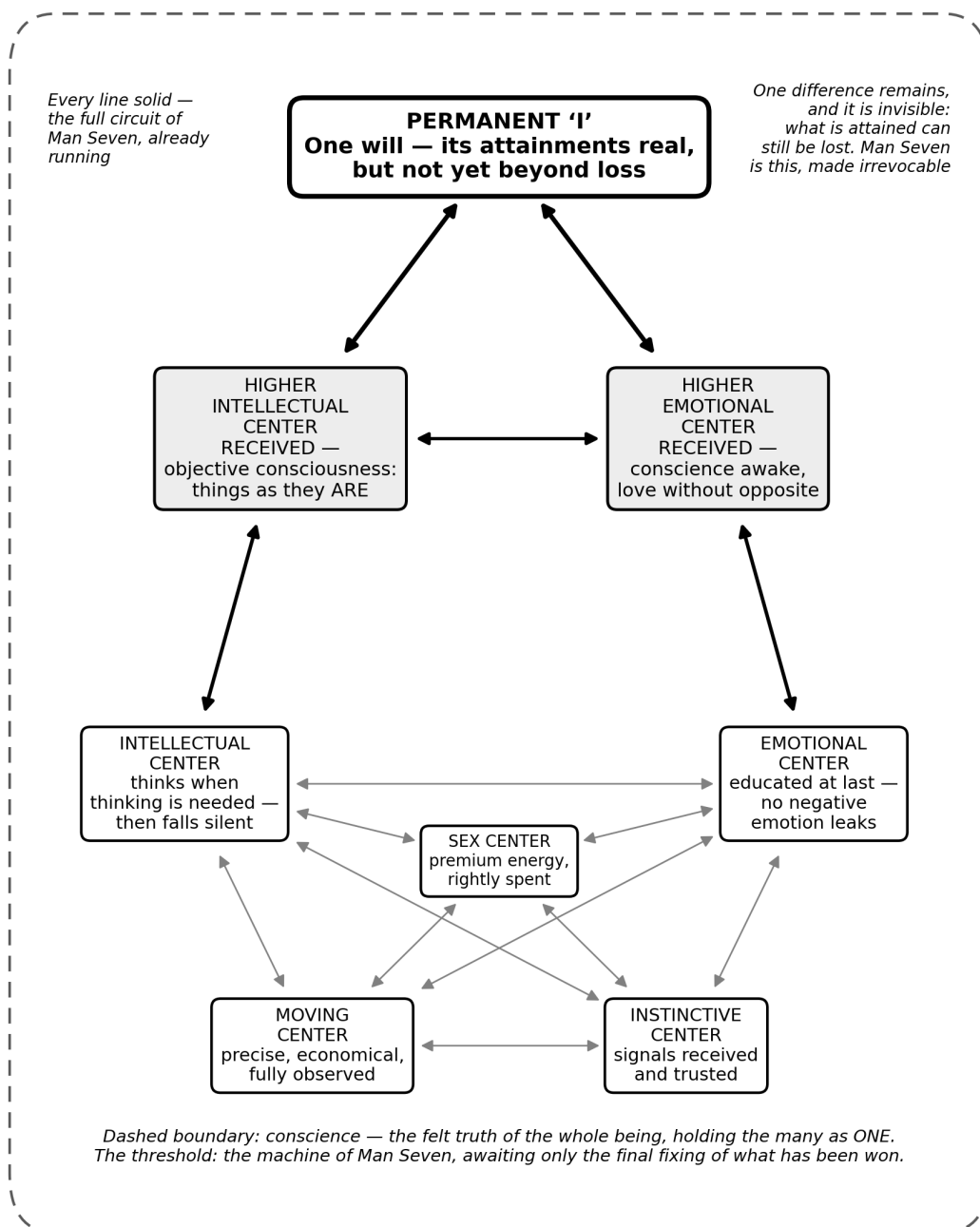


Figure 6: Man number six — the threshold

MAN NUMBER SEVEN — THE MACHINE AFTER CRYSTALLIZATION

All centers connected, each doing its own work with its own energy, under one will

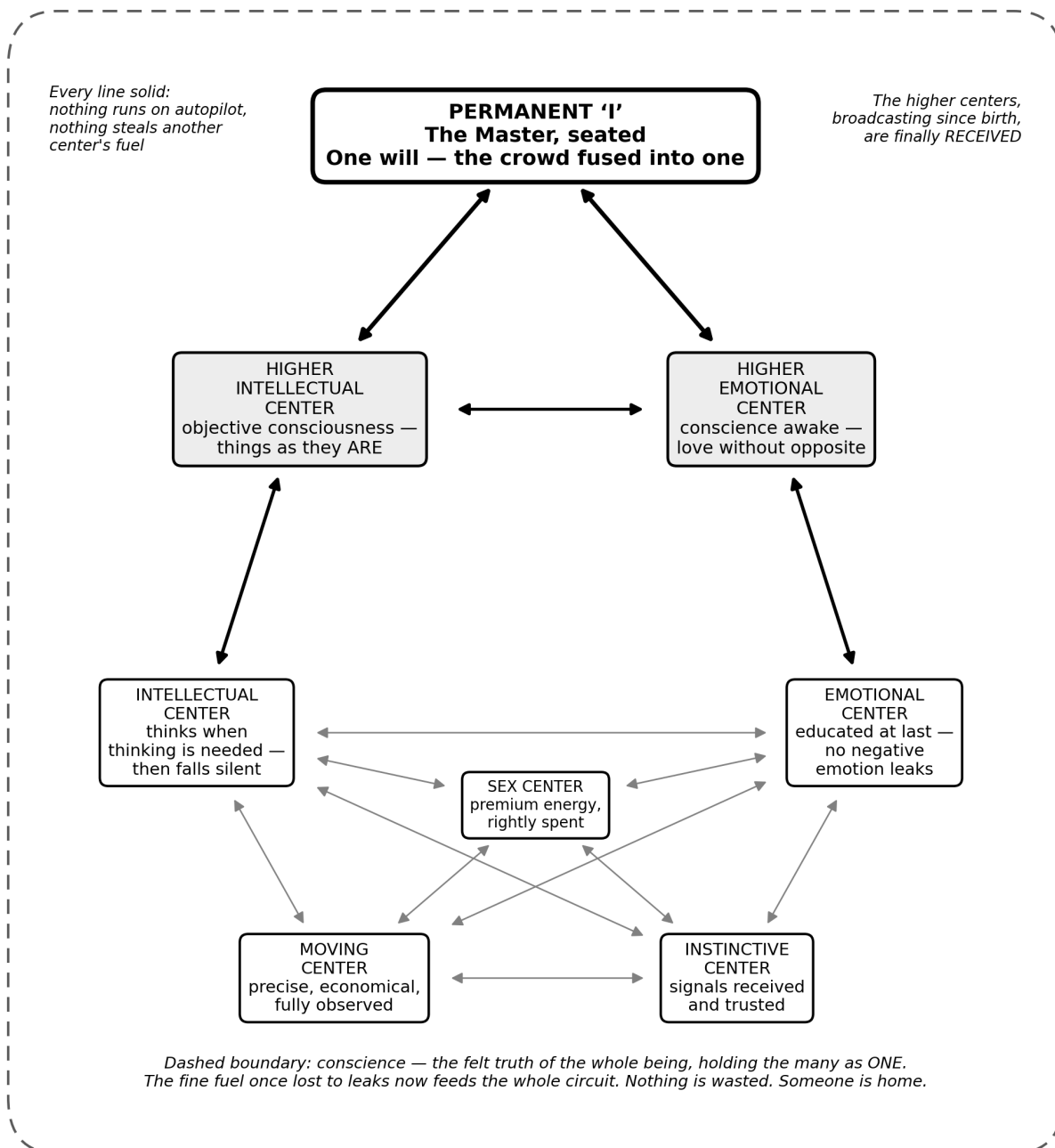


Figure 7: Man number seven — the machine after crystallization

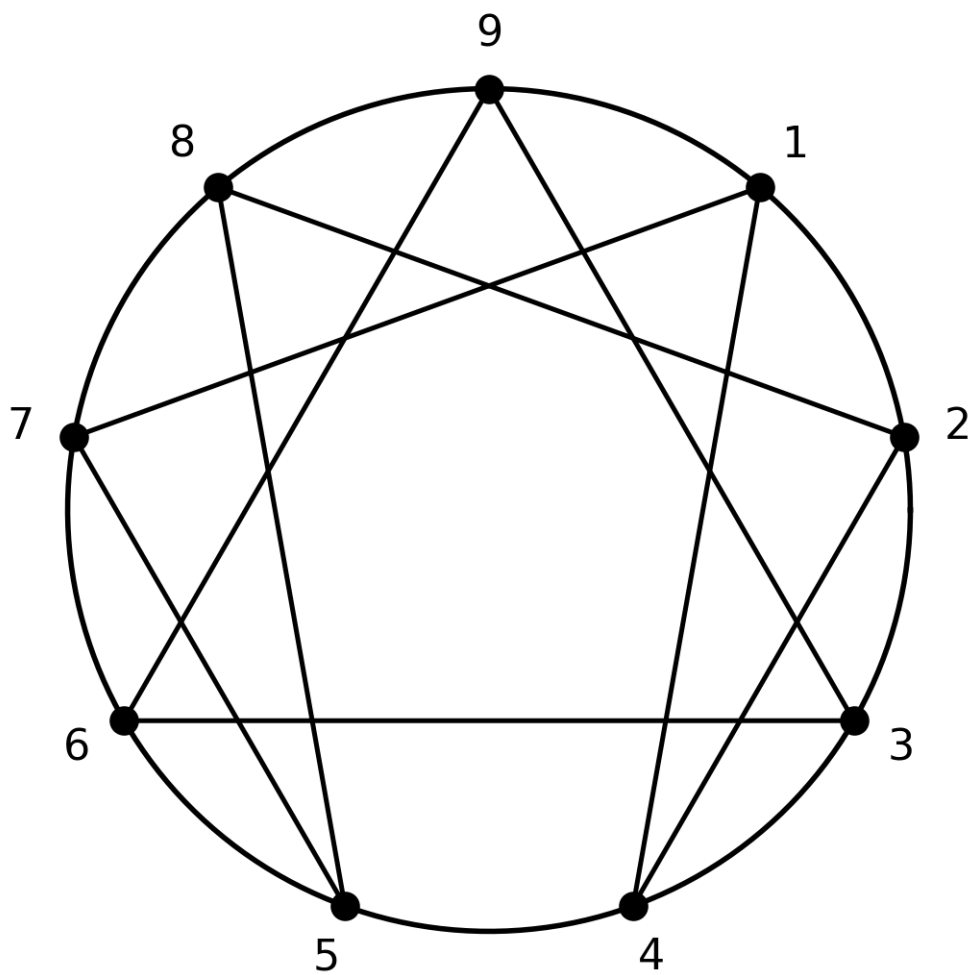


Figure 8: The enneagram: circle, triangle, and hexad

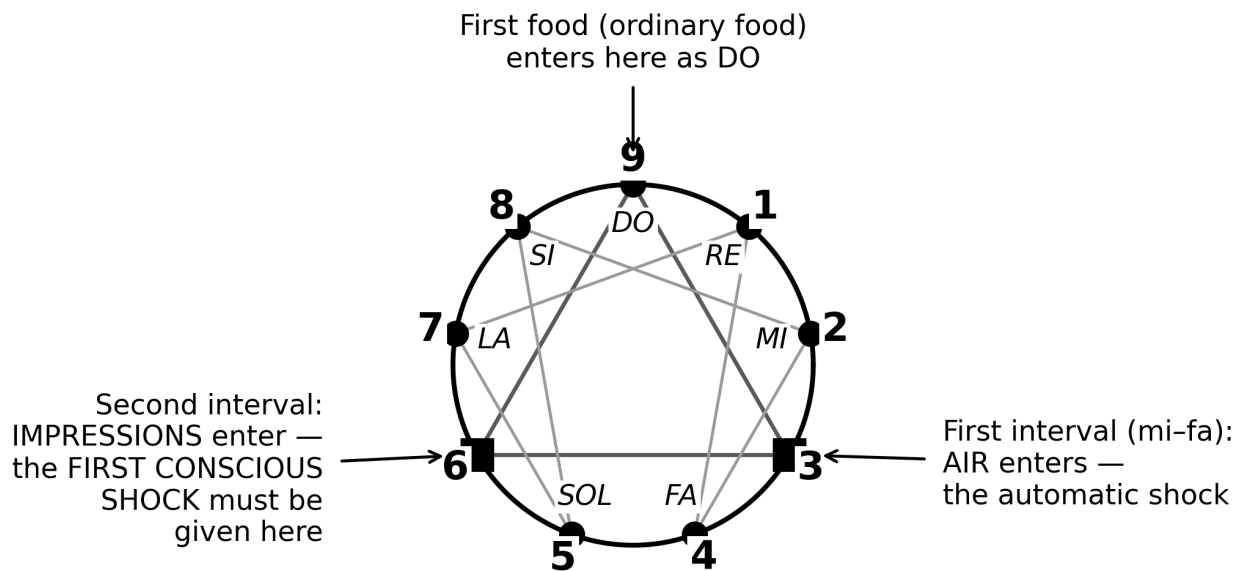


Figure 9: The food octave on the enneagram

Essence and personality — Essence is what you were born with — your real nature, genuinely yours. Personality is everything added from outside: learned behaviors, borrowed opinions, installed ambitions. In most people, essence stops growing in early childhood while personality takes over; the Work's goal is to grow the essence using what personality accumulated.

External considering — Deliberate attention on another person's actual situation, from inside their life. The cure for internal considering, and the Work's name for empathy practiced as a discipline.

First conscious shock — Self-remembering applied at the exact moment an impression enters. Multiplies the fine energy the refinery extracts from experience. The central act of the Work.

Formatory apparatus — The moving part of the intellectual center: the mind's cache-and-retrieval system. Serves stored phrases, opinions, and labels instantly, with no thinking involved. Signatures: instant delivery and binary sorting.

Four states of consciousness — The Work's formal map: sleep (nighttime), waking sleep (ordinary life — the machine running with no one present), self-consciousness (presence, self-remembering), and objective consciousness (things perceived as they are). The third state is the only doorway to the fourth.

The Fourth Way — Gurdjieff's method for waking up inside ordinary life — no monastery, no renunciation. Works on all three centers at once, begins from understanding rather than obedience, and uses life's friction as its gymnasium.

Higher centers — The higher emotional and higher intellectual centers: already complete and functioning in everyone, broadcasting continuously at a fineness the noisy lower centers cannot

receive. The Work is noise abatement, not construction.

Identification — The ordinary state in which attention fuses completely with its object and the sense of self disappears into the experience. One arrow, pointing outward. It feels like nothing at all — that is its signature.

Impressions — The third and finest food of the machine: everything that enters through the senses and awareness. Can be received (digested at full yield) or merely ingested (barely digested at all).

Intentional suffering — Voluntarily bearing what you would normally escape — others' unpleasant manifestations, the sting of non-justification, unavoidable pain consciously consented to — without expression, justification, or display. The practice of the second conscious shock.

Internal considering — Attention on other people in service of the self-image — the anxious inner accounting of your standing in their eyes. Never helpful; one of the heaviest drains in the psyche.

Intervals — The two structural gaps in every octave (mi-fa and si-do) where a process cannot continue on its own momentum and must receive a shock — or bend, stall, or die.

Knowledge, being, and understanding — Knowledge is what a person has learned; being is what a person IS. Either can outgrow the other (the brilliant fool; the stupid saint). Understanding is their product — it grows only when both grow, which is why this teaching cannot be merely studied.

Law of Octaves (Law of Seven) — Every process unfolds in stages like a musical scale, with two built-in gaps. Nothing proceeds in a straight line; every line bends at the intervals unless fresh force arrives there.

Law of Three — Nothing happens without three forces: one that pushes (first force), one that resists (second force), and one that relates them (third force). Where you see only two forces, you have deadlock — or a third force you haven't seen.

The machine — The human organism considered as what it observably is before awakening: a very capable apparatus that runs the whole of an ordinary life automatically, with no one required to be present.

Magnetic center — The inner compass formed by accumulated traces of B influences — everything that ever whispered “there is something more than this” — which steers a person toward the teaching. In Bennett's telling it doesn't retire on arrival: it matures into the living faculty of recognizing the genuine, in teachings and in oneself. Fed by sincerity and real need, not curiosity.

Man numbers one through seven — The scale of human types and development. Numbers one, two, and three (moving-instinctive, emotional, intellectual) are the born types, all equally asleep. Numbers four through seven mark real stages of development: self-remembering taken root, permanent center of gravity, access to higher centers, and full perfection.

Many “I”s — The Work's discovery that there is no single permanent “I” running a life — only a crowd of hundreds of partial I's taking turns at the controls, each calling itself “me” while on stage. A resolution made by one I cannot bind the others.

Negative emotion — Irritation, resentment, self-pity, anxiety, offense, and their family. In this teaching: not natural, not necessary, serving no function — learned leaks that burn the finest fuel

the refinery produces.

Non-expression — The practice of not discharging negative emotion outward — while also not suppressing it, but observing it fully. The first stage of work on negative emotion.

Parts of centers — Each center divides into a moving part (autopilot), an emotional part (runs on interest), and an intellectual part (runs on deliberate attention). Nine compartments in the three main centers — and the division continues fractally below that.

Presence — The direct path's word for the state the Work calls self-remembering: actually being here for your own experience.

Second conscious shock — The transformation, at the octave's upper interval, of the very energy of reaction — suffering received with complete presence becomes the raw material of being. The frontier beyond the first shock.

Second line of work — Work with and for others on the same path — at minimum one partner for weekly plain-language reporting. Structural, not social: the external shock source and the mirror the machine cannot game.

Self-observation — Watching the machine's operations factually, without judgment and without trying to change anything — the Work's iron first step. Months of it precede any attempt at change.

Self-remembering — Attention flowing two ways at once: toward the world AND toward the one attending. Both arrows, in the same moment. The center of the entire Fourth Way.

Shock — Fresh force of the right kind arriving at an interval, allowing an octave to continue true. Every shock is a triad forming at a gap: third force arriving where the structure demands it.

Sleep — The ordinary waking condition: the machine running the whole of life competently while attention is absent and no one is home. Not a metaphor — the technical name for the state the ten-minute experiment reveals.

Sly man — Gurdjieff's name for the Fourth Way practitioner: not dishonest but efficient — using precise knowledge of the machine to produce with a fraction of the effort what brute discipline cannot produce at all.

The Stop — On a signal, total arrest of posture, expression, and thought for ten to thirty seconds while attention floods the frozen frame. The machine caught red-handed.

Three foods — The machine's three inputs: ordinary food (coarsest), air, and impressions (finest). All three are actual nutrition; only the first two are digested automatically.

The Work — The teaching and practice of the Fourth Way as a whole — the path of waking up inside ordinary life.