

special Gurdjieff sayings.txt

Fundamental World law: the effects of a cause must always re-enter the cause.

If you accustom yourself to do well the task of the present moment, you will learn to do everything well. You are here, now. Sacrifice everything else. All your presence, all your thoughts, all your associations must relate to the matter on which you are working.

You must, said G, be capable of being turned and twisted in every direction in this Work and keep your direction.

Laughter relieves us of superfluous energy, which, if it remained unused, might become negative, that is, poison. Laughter is the antidote.

Gurdjieff said, "A legomonism is the name given to the successive transmission of information about long past events which have occurred on the planet Earth from initiates to initiates of the first kind, that is, from really meritorious beings who have themselves received their information from similar meritorious beings."

Gurdjieff said, "I am *colleague* of life."

Gurdjieff said, "Money is the blood of society."

Gurdjieff said, "Weak in life, weak in the work."

"AU REVOIR, TOUT LE MONDE!"

His last words - His departure was typical.

The ambulance men brought the stretcher to his room, but he wouldn't have this, and walked out into the hall and got on to the stretcher there, sitting back, saying, "Oyl!" as he always does.

He did not dress, but wore pajamas, and his red fez on his head. He sat upright on the stretcher, and was carried away like a royal prince! All the family was clustered at the street door (the crusty old concierge was in tears!) and as they carried him across the pavement he made a little gesture, a sort of wave, with his hand and said, "Au revoir, tout le monde!"

The last sight of him was as he was carried into the ambulance, sitting very upright, with his head up, his fez at a rakish angle and his cigarette between his lips.

In the Opinion of Beelzebub, Man's Extraction of Electricity from Nature and Its Destruction During Its Use, Is One of the Chief Causes of the Shortening of the Life of Man.

To know something means to know everything. Not to know everything is equivalent to ignorance. In order to know everything, it is necessary to know a little bit, but actually to know this little, one must know quite a lot.

A permanent idea of good and evil can be formed in man only in his connection with a permanent aim

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and a permanent understanding. If a man understands that he is asleep and if he wishes to awake, then everything that helps him to awake will be good and everything that hinders him, everything that prolongs his sleep, will be evil.

Voyager's Quatrain by EJ Gold

All phenomina is illusion,
Being neither attracted or repelled,
Making no sudden moves,
My habits will carry me through.

Behind personality is real and permanent 'I'; and behind real and permanent 'I' is GOD.

Egoism has swallowed up the whole of their Essence and also that tendency to hate others which flows from it—the tendency, namely, which engenders all those mutual relationships existing there, which serve as the chief cause of all their abnormalities unbecoming to three-brained beings and maleficent for them themselves and for the whole of the Universe.

Beings of one community began to pipe with full blast against beings of another community that 'Hasnamussian music' they call 'policy,' that is, they began to 'criticize each other,' to 'lower each other's standing,' 'to drown each other,' and so on, their aim being to create what is called 'prestige' among the local beings in relation to their own community.
Sandoor—to wish the death or weakness of others.
Ksvaznell—to incite one against the other.

Said Gurdjieff, "I do not often pray to God. I do not wish to disturb His Endlessness. But when I am drunk I pray to Judas. And I am almost always drunk."

The surrounding conditions of ordinary being-existence have been transformed into Tralalooalalala or a soap bubble that lasts a long time only in a quiet medium.

About his teaching, Gurdjieff once said, "What do I teach? I teach people how to listen to themselves."

I think Gurdjieff said something about needing to build up Ego 'cause its like rocket fuel; we first accumulate mass, then burn it to reach weightlessness

You have no business to believe me.

I ask you to believe nothing that you cannot verify for yourself. . .

If you have not a critical mind, your visit here is useless

Any Prayer may be heard by the Higher Powers and a corresponding answer obtained only if uttered thrice:

Firstly—for the welfare or the peace of the souls of one's parents.

Secondly—for the welfare of one's neighbor.

And only thirdly—for oneself personally.

...having become persuaded by their own eyes that the possibility of losing their own existence depends, at the given moment, absolutely only on the number of beings of the enemy side not destroyed, then in consequence of the strengthened functioning in their imagination of the presence of the impulse called 'cowardice,' and on account of the impossibility of each moment of reasonable deliberation by their being-mentation, weakened already without this, they begin from a natural feeling of self-preservation to strive with all their Being to destroy as many as possible of the existences of the beings of the enemy side in order to have the greater chance of saving their own existence. And gradually progressing in this feeling of self-preservation of theirs, they then reach the state as they themselves say, of 'bestiality.'

"Time is the sum of our potential experience, the totality of our possible experiences. We live our experiences successively, this is the first dimension of time.

To be able to live experiences simultaneously is adding another or second dimension of time.

To be aware of this simultaneity is called solid Time, or the third dimension of Time.

I beg you, before starting on this journey to question yourself. You are plunging into the dark; here is a little lamp; I show you how to rub it; but make sure you know how to rub it.

Suffering is the price of endlessness.

Conscious labor consists of having an objective in life, as a LIFE aim, an Aim which can be pursued the whole of your life. It does not depend on the vicissitudes of life. It is the aim for which you took the trouble to be born. You are an immortal being if you keep this aim.

If you keep this aim through this life you will have an aim strong enough to persist after this life, an aim big enough to persist through an immortal existence."

Next to awareness, the most important thing is Time. The flow of time through us gives us our chance to extract what we can. Time is a three-fold stream, passing through our three centers. We fish in this stream, what we catch is ours, what we don't is gone. Time does not wait for us to catch all in the stream, if we catch enough, we have enough to create the three bodies, and become enduring.

This wish to live constitutes a being. Once being alive there is no choice, we must live forever.

A normal being wishes to live forever. A normal man is one who not only has actualized his inherited potentialities, but has freed himself from his subjectivity.

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Your powers are to actualize, to be aware of your presence. This is your money in the bank, your cash, your earning ability.

Seven kinds of man, Instinctive, emotional, intellectual, balanced, I, Knowledge, Will.
Sample of cosmoses analogous to man. 1, I; 2, Body physical; 3, centres; 4, nerve and other systems; 5, organs; 6, tissues; 7, cells.

In properly organized groups no faith is required; what is required is simply a little trust and even that only for a little while, for the sooner a man begins to verify all he hears the better it is for him.

Some of the consequences of the properties of the organ Kundabuffer: arrogance, the need to provoke astonishment in others, bragging, cunning, the vice of eating, egoism, envy, hate, imagination, jealousy, lying, offensiveness, partiality, pride, wishing the death or weakness of others, self-conceit, self-love, swagger, vanity... all of which later pass by heredity from generation to generation.

G. compared it with an egg hatching out that you must not allow to get too cold.

Always guard against such perceptions as may soil the purity of your brains.

Practice! Practice as you would to play the piano.
You must develop the strength of your fingers. Repeat! Repeat!
You never repeat enough!
-G

First sourced substances [impressions] are a third kind of being-food [which] serve both for the coating and for the perfecting of the higher being-body itself.

The eighteenth personal commandment: Love everything that breathes.

In general the quality of the composition of the blood in the three-brained beings depends on the number of being-bodies already 'completely formed.'

Man is a symbol of the laws of creation; in him there is evolution, involution, struggle, progress and retrogression, struggle between positive and negative, active and passive, yes and no, good and evil.

"There is much in everyone," said G., "that seeks to destroy him."

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He who can love can be; he who can be can do; he who can do is.

To be just at the moment of action is a hundred times more valuable than to be just afterwards.

To love one must first forget all about love. Make it your aim and look for direction. As we are we cannot possibly love.

Sincerity is the key to self-knowledge and to be sincere with oneself brings great suffering.

Sleep is very comfortable, but waking is very bitter.

We are sheep kept to provide wool for our masters who feed us and keep us as slaves of illusion. But we have a chance of escape and our masters are anxious to help us, but we like being sheep. It is comfortable.

Gurdjieff compares humans to a kingdom that is being usurped every 5 minutes by a different king. Each king issues orders that affect the next king. Likewise, we are overrun by different masters every few moments.

Mr. Gurdjieff advises when beginning anything new, unfailingly pronounce: In the Name of the Father, And of the Son, And in the name of the Holy Ghost. Amen.

GURDJIEFF had often said that those in the work should know how to become invisible.

Gurdjieff advises us to read Beelzebub's Tales to his Grandson thrice, with the open heart of a child listening to a fairy tale.

As Gurdjieff noted, "the goal is the journey"...

G. said it is necessary to move the brain once a day-apart from the bowels. Gurdjieff had his students start the day at the Prieure where he taught for some years with 45 minutes of silence.

Gurdjieff advised his disciples to have sudden changes. He would insist on fasting and then he would say, "Now eat as much as you can." Then suddenly he would say, "Go on a fast." Then again he would say, "Start eating." He would say, "Be awake for a few days and nights continuously, then fall asleep for a few nights." This movement between the polar opposites gives you a dynamism, an aliveness.

Gurdjieff meant when he said; "one could take force from the animal and give it to Being."

Gurdjieff meant when he said we must "learn to become good angels

and good devils."

A man whom Gurdjieff had ordered to quit smoking managed to do so after seven years of trying. When he told Gurdjieff about it, the latter took a pipe out of his pocket and, offering it to the man, said: "Now, smoke."

(His name is sometimes also spelled:

Georgiades, Gurdjief, Grudjief, Grudief, Gurdjew, Gurdijef, Grudjiev, Gurdjiefff, Gurdijef, Grudiev, Gurdev, Grudijeff, Grudjoeff, Gurdijeff, Gurdjef, Gudiev, Gudjoeff, Gudief, Gurdief, Gurjef, Dorjoeff)

As Gurdjieff said:

> Leave the sleepers be - but I say why not shake them up?

~"I believe every grown-up man consists wholly of habits, although he is often unaware of it and even denies having any habits at all."

as Gurdjieff tried to train people to understand word roots.

As Gurdjieff put

it, 'nobody can pee for you.'

Gurdjieff said that enlightened people aren't meant to be poor.

As Gurdjieff liked to point out, if powers were granted to people based on their knowledge alone, the world would be full of monsters.

G said "grammar was always formed gradually by life itself, according to the different stages of their development, the climatic conditions of their chief place of existence, and the predominant means of obtaining food."

There is a story that deals with the theme of total surrender, as if often asked of the disciple archetype. Gurdjieff, a spiritual teacher at the beginning of the 20th century, was on a trip by car. At one point the lights stopped working and Gurdjieff asked his disciple to sit on the hood of the car and hold a flashlight. The disciple was about to climb up to do as asked, when Gurdjieff stopped him, asking "Does it not occur to you that this is a completely idiotic request?"

As Gurdjieff said, "essence learns by demonstration."

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Gurdjieff thought alcohol was a good tool in order to find out what kind of 'idiot' he was dealing with.

Gurdjieff thought that his books could be understood better if the emotions were tuned into them.

Enter into yourself, all parts of yourself. Absolutely necessary to learn to feel and think at the same time in everything that you do, in everyday life.

- G.

Gurdjieff said, "only God can say 'I', since only God is unity."

Gurdjieff said, conscious emotion was food for the body of the planet.

As GIG once said, "the greatest art is that of making a complete human being out of oneself."

"If want immediate, necessary result, must use any means."

The first work in esoteric schools of all times is "to decrystallize all the factors which are permitted by relations with others"...

Gurdjieff named in French "le rappelle de soi".

Mr. G loved programming his VCRs (very conscious recruits).

The evolution of man is the evolution of his consciousness, and 'consciousness' cannot evolve unconsciously.

The evolution of man is the evolution of his will, and 'will' cannot evolve involuntarily.

The evolution of man is the evolution of his power of doing, and 'doing' cannot be the result of things which 'happen'.

"Work is earned pearl" George Gurdjieff

Man is his own punishment
George Gurdjieff

Gurdjieff once stated "pride and vanity are two giants who walk in from of us deciding everything in advance"

During a conversation, the subject of cremation came up. Gurdjieff advised against it. "It destroys something," he said.

In an exchange about Beelzebub's Tales and what lays hidden in the book, Gurdjieff said,

"I bury dog."

"You buried the bone," someone 'corrected' him.

"No," said Gurdjieff, "I bury whole dog."

After Mrs. Dorothy Wolfe's father died, she mourned for a very long time. She simply could not get over her grief. Thinking that perhaps there was something not quite right about this, she asked Gurdjieff what to do. He told her to select a prayer that was special for her and recite it regularly, with the intention of sending help to her father. He said it would reach him for twelve months; after that he would be beyond reach. Mrs. Wolfe took his advice and reported to her husband that it helped a great deal.

Work efforts are the Sly Man's pill

Right effort

· At the ·

Right time

· For the ·

Right reason.

George Gurdjieff

'Group is like playing 'musical chairs' - risk of loosing one s place, of being left standing and ultimately left out, or you are out of one chair and have not yet data for sitting in another chair.'
'G'

"You know, Orage, when you give something to a man or do something for him, the first time he will kneel and kiss your hand; second time, he takes his hat off; third time, he bows; fourth time, he fawns; fifth time he nods; sixth time, he insults you and the seventh time, he sues you for not giving him enough."

Also remember what Gurdjieff said: "Patience is the mother of will. If you have no mother, how can you be born?"

The ability to adapt is a sign of intelligence.

- Gurdjieff

Gurdjieff's statement that "if there had been two obstacles as formidable as sex, he would never have achieved the mystical state".

"The task has been given for that. If you do not do the task, then let yourself go; open a vein, it will easier. I can give you a pill to make you sleep forever."

As Mr. Gurdjieff said, once one learned to observe the multiplicity of one's "i"s, there was no longer any need to go to the cinema.

Gurdjieff said, "Make money with your left foot."

It is interesting to recall that Gurdjieff advised students to get a job they "could do with their left hand."

As one proceeds through the work of awakening, impressions become sharper, double in force. "What would it be like to be conscious in essence?" Gurdjieff is asked. "Everything more vivid," was his emphatic answer.

"Yes. But Man must change himself so that certain vibrations do not make him violent. Wars are not caused by Man. The sources are extra-terrestrial - such as two planets crossing each other and causing a tension, a certain vibration. Mechanical mankind translates this vibration into violent emotions and so war results. If Man became more conscious, he might, instead, receive energy in the form of increased consciousness from these vibrations."

"Man's redemption entails his wholehearted and lifelong struggle against egoism, habit, lying, chattering, fantasy, negative emotions, and hypnotic sleep; and a complementary struggle for attention, presence, unity, being and understanding."

-G

Gurdjieff said something a little shocking! He said, "I am under no laws but God's. Do you really think that you would starve if you did not have a stack of green paper and a pile of metal discs? You really think a small round pellet or some fluid pushed through your veins wards off disease and death? Dismiss all magical beliefs today. God's laws forever give and never take."

Buddha said ELIMINATE DESIRE, but Gurdjieff said: CHARGE THE BATTERY OF YEARNING.

As Gurdjieff would say, "they're so lazy with themselves that they want to help others."

one day Gurdjieff said to a student of his, "me, pee far; you, pee near."

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Gurdjieff recalls:

I asked a man to walk fifty miles in the middle of a blizzard. He obeyed and walked that distance in circles. Completely exhausted, having arrived at the limit of his strength, he knocked at my door and said, "I've done it." So I then ordered him to begin all over again. The man reinitiated the walk, convinced that he would die of exhaustion. Nevertheless, when he finished the second round I found him in great shape. He said, "I've finished. Shall I start over?"

Gurdjieff sustained that there exists a certain level of fatigue that must be surpassed in order to enter in the next higher energy level, which, in other circumstances, we could never allow to circulate.

Gurdjieff said: "For a simple reason: if you respect your parents you will respect God, because God is nothing but the ultimate parent. If you don't respect your parents you will not be bothered with God either. "

Gurdjieff said, "if a piece does not fit into the framework of our model (or, to be more exact, of our mythology) then we should change the framework"...

S commented that he could see mathematical order to fire - pyrology being of great interest to him, and he told me how Gurdjieff had once ordered huge fires to be built in order to sit and gaze into the flames while he recuperated from illness.

But as Gurdjieff said,
there are two ends to the world, Greater and Lesser. The latter is when someone else dies, the Greater End to the World is when you yourself die.

"Half-an-hour-Toomer" (Gurdjieff's name for Jean indicating the length of time he inserted between sentences or in response to a question)

"An object attracts us; we do not attract the object. Objects govern us from outside. They make us do all sorts of things. It is not the woman who buys the hat, but the hat buys the woman. The man does not smoke the cigarette; the cigarette smokes the man, as Mr. Gurdjieff said. The attention and the will generated by outside objects, through the senses, are not our own. They are part of the mechanism of Nature: Nature works us. We do not conquer Nature; Nature conquers us."

-Thomas deHartmann

"Work as if everything depends on work. Pray as if everything depends on prayer." -G

Gurdjieff advised

to live one's life as if God were watching.

Gurdjieff said that dogs were experiments in loyalty but cats were experiments in consciousness. Cats ALWAYS know where their parts are. Dogs just don't seem to care!

Gurdjieff said, "only God can say 'I', since only God is unity."

"The first thing is to get rid of the dogs in the village of sex."

G

Gurdjieff said most ancient prayers have nothing in common with petitions; they are, as it were, 'recapitulations'. By repeating them aloud or to oneself, a man endeavors to experience what is in them - their content -with his mind and feeling, concentrating and reflecting on the real sense of each word -what it really means to him, how he can understand it. In this way, many ideas will become connected in his thinking and many thoughts relating to the words of the prayer will pass through his mind. "And then it is precisely thought which can do for him what he asks God to do," Gurdjieff said

"A thing identical with itself cannot see itself because it cannot possibly have a standpoint apart from itself, from which to observe itself."

Q: How should one pray?

G: In our solar system certain substance emanates from the sun and the planets, in the same way as those emanated by the earth, making contact at certain points in the solar system. And these points can reflect themselves in materialized images which are the inverted images of the All Highest - the Absolute. I tell you that there always exists a materialized image in our atmosphere. If people could have enough concentration to enter into contact with this image, they would receive this substance, thereby receiving, no establishing a telephatic line like the telephone.

"Use the present to repair the past and prepare the future," Gurdjieff said.

Why struggle towards future? Relax; future going to happen anyway.

G.

(Gurdjieff said we were future blind)

As Gurdjieff said, "whoever understands the nine can do".

'Speak roughly, it's only necessary to indicate the sense.'

Gurdjieff said.

Be persuaded that things of a laborious nature contribute more than pleasure to virtue.

--- attributed to Pythagoras

Gurdjieff said that the best thing you can

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do when you feel depressed is get out into the garden.

"A man must be calm in the presence of his effects."

- G.I. Gurdjieff

G. once said: "A man should be able to turn round in himself."

"All evil deeds, all crimes, all self-sacrificing actions, all heroic exploits, as well as all the actions of ordinary life, are controlled by the moon."

- G.I. Gurdjieff

"God built the universe on number."

- Pythagoras

"God built the universe on the letters of the alphabet."

- The Zohar

"When you sit, sit. When you stand, stand. Whatever you do, don't wobble."

- Zen proverb

"First Mastic, Then Mystic"

- GIG

"From the acorn springs the mighty oak"

- GIG

Gurdjieff said if you're going to

lie to people, start with a real whopper.

"They are sheep fit only for the shearing."

- GIG

At the end of his spiritual talks, Gurdjieff said "Amen." When asked to translate "Amen," one of Gurdjieff's closet pupils answered, "Give it a try!"

— Michel Legris quoted in *Gurdjieff: Essays and Reflections on the Man and His Teaching* edited by Jacob Needleman and George Baker

Someone had come to do an interview with George Gurdjieff. The man who came was a big journalist. Gurdjieff's disciples were very much excited because now the story was going to be in a big newspaper, and their master's photo and their master's news was going to be published. They cared very much; they paid much attention to the journalist. They virtually forgot their master, and they hung around the journalist. Then the interview began, but really, it never began. When the journalist asked some questions to Gurdjieff, Gurdjieff said, "Wait a minute."

Just by his side was sitting a lady. Gurdjieff asked, "What day is today?" The lady said, "Sunday." Gurdjieff said, "How is that possible? Just the day before it was Saturday, so how can it be Sunday today? Just the other day you said it is Saturday, and now it is Sunday. How, after Saturday, can Sunday come?"

The journalist stood up. He said, "I am going. This man seems to be mad." All the disciples just couldn't understand what had happened. When the journalist had left, Gurdjieff was laughing. What others say is not relevant. Be authentic to what you feel, but be authentic! If real silence happens to you, you will be able to laugh.

"If Take, then take", said Gurdjieff

"Man is sown on earth... with the possibility of inner development, and the existence of this Work, the existence of Christ's teaching and the existence of many other teachings, is due solely to this fact -that Man is created as an organism capable of undergoing an inner evolution"-Nicoll

"On one occasion, when Mr. O. was asked: "What is this pill that Sly Man makes and swallows?" he said that one meaning was that a Sly Man remembers himself in different ways underdecent conditions.

I will quote his words. He was asked the question: "What is it that the fakir suffers years to get and the monk weeks and the yogi days?"

He answered: "Understanding."

He was then asked: "What is the pill that Sly Man takes?"

He said: "It is composed of many things. One must self-remember to be able to take the pill." "

As Gurdjieff said, it's all a matter of focus.

Gurdjieff offered me a piece of sugar. 'You want to ask me something?' he said. I didn't want to ask him anything — I wanted to tell him something. But I was unprepared for this direct and simple opening. I could not quickly think of any abstract or esoteric question, so instead I blurted out what had troubled me ever since I had been going to his house.

'Everyone here seems to have a soul except me. Haven't I any soul?'

He didn't answer immediately, or look at me. He took a piece of sugar, put it into his mouth and sipped some coffee through it. Then he said, 'You know what means consciousness?'

'Yes,' I said, 'it means to know something.'

'No. Not to know something — to know yourself, Your "I". You not know your "I" for one second in your whole life. Now I tell and you try. But very difficult. You try remember say "I am" once every hour. You not succeed, but no matter — try. You understand?'

At this first interview I said none of the things I had planned to say. Instead I told him about my childhood in my father's house, of the goodness of Enrico and my despair when he died, and about my children and how deeply I loved them. And then I said, 'I don't know anything about the things all the others know. I don't even know what to ask you. What can I do when I have nothing to start from? What shall I do?'

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'You must help your father,' Gurdjieff said. I thought he had not understood, that I had spoken too quickly; so I told him again that my father was dead.

'I know. You tell already. But because of your father you are here. Have gratitude for this. You are your father and you owe to him. He is dead. Too late to repair for himself. You must repair for him. Help him.'

'But how can I help him when he's dead? Where is he?'

'All around you. You must work on yourself. Remember what I tell — your "I". And what you do for yourself you do also for me.'

He said no more but I felt as if he had spoken great things, and not in ordinary words; and when I left it was with something rich and strange and full of meaning.

On October 30, 1949, Gurdjieff dies of cancer.

"There is an eastern fable which tells about a porsy Wizard who had a lot of sheep. He was very greedy and didn't want to employ shepherds, didn't want to build a fence around a pasture where his sheep were grazed. Therefore the sheep were constantly wandering into a wood, falling down into gullies, but most of all they escaped from him, as they knew that the Wizard was after their meat and skins.

But at long last the Wizard found a recipe. He hypnotized the sheep and at first convinced them that they were immortal and that losing their skins wouldn't damage them but would even bring them pleasure and profit.

Then he inspired them to believe that he, The Wizard, was their kind Lord who loved his herd so much that he was always ready to do anything for their sake.

Thirdly he inspired them to believe that if anything were going to happen to them it would not occur without warning, therefore they did not have to think about it at all.

At last he inspired his sheep to believe that they were not all sheep, some of them were Lions, others were Eagles, others were Humans and yet others were Wizards... "

"Ever since then silly sheeps believe that one day their time will come and their whitened bones will be re clothed in new flesh and fleece "...

One of his main teachings was to be awake to the moment, to whatever was happening. He liked to, as Chodron said, "tighten the screws on his students." There was a man in the community of students who had a terrible temper. Nobody liked him. Every little thing would send him into a tantrum. He

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complained all the time, and the other students just wished he would go away. Gurdjieff liked to make his students do things that were absolutely meaningless, and one day about forty students were cutting up a lawn into small pieces and planting them elsewhere. This was too much for this angry fellow. He blew up and stormed out. People were so happy, thrilled, that at last he was gone. But when Gurdjieff heard what happened, he said, "Oh no!" and hurried after him in his car. Three days later they both came back. When one of the students was serving Gurdjieff's supper, he asked, "Sir, why did you bring him back?" And Gurdjieff answered in a very low voice, "This is just between you and me—you must tell no one. I pay him to stay here."

My favorite Gurdjieff story is told by Fritz Peters. To explain "the secret of life" to a wealthy English woman who had offered him £1,000 for such wisdom, Gurdjieff brought a prostitute to their table and told her he was from another planet. The food he was eating, he told her, was sent to him from his home planet at no small expense. He gave the prostitute some of the food and asked her what it tasted like. She told him it tasted like cherries. "That's the secret of life," Gurdjieff told the English lady. She called him a charlatan and left. Later that day, however, she gave him the money and became a devoted follower.

Gurdjieff even on his death bed advised his students to travel to the far east not Mt. Athos.

It should be noted that Gurdjieff, aware of the difficulty in writing such a book, praised Fragments for its objective reporting of his presentation of the teaching prior to 1923. "Very exact is," Gurdjieff said. "Good memory. Truth, was so." And, "Before I hate Ouspensky, now I love him."

God forgives everything—this has even become a law in the World.

Originally, animals were chosen to depict certain attributes of Being. But then, as you say, it devolved. That was why when Judaism occurred about 1,100 B.C.E., they banned all images. And Judaism doesn't believe in an afterlife. But then, over time, it rigidified into some 500-plus laws that dictated all human behavior. And, of course, they had the idea of "the chosen people." As Gurdjieff said, "Moses told them that, not God."

To paraphrase Gurdjieff, "An individual begins with 'I' in talking about everything he does, but he mainly refers to his habits and fears ingrained in him from childhood, plus his newly acquired resentments and petty conquests; he has all but forgotten the possibility of a sense of 'I' that impartially accepts his life as it is."

Try to think of different speeds of time, of time passing faster and faster, or slower and slower, of time going backwards, of parallel times, of time coexisting or standing still, of all these different motions of time going on simultaneously in different parts of the universe.

Strange: did you ever think that fear makes time? More fear, more time, less fear, less time. No fear, no time.

Understanding is always the understanding of a smaller problem in relation to a bigger problem. --
P.D. Ouspensky

When a man has had experience of Reality, he is responsible for what he does with his life.

One must do everything one can and then say 'God have Mercy!'

Is there life before death

Nothing shows up people so much as their attitude toward money.

Man never on any account wants to pay for anything; and above all he does not want to pay for what is most important for him

Gurdjieff added that observation showed that people who were weak in life proved themselves weak in the work.

To know everything it is necessary to know only a very little but to know that very little is to know pretty much.

As I try to distill some wisdom from my reflections on Gurdjieff's strange and mysterious career, I keep coming back to a piece of advice given to him by his father: "to be outwardly courteous to all without distinction . . . but inwardly to remain free and never to put much trust in anyone or anything"

I must discover, at all costs, some manner or means for destroying in people the predilection for suggestibility which causes them to fall under the influence of mass hypnosis. - GIG, beginning of 20th century

It is impossible to study a system of the universe without studying man. At the same time, it is impossible to study man without studying the universe. Man is an image of the world. He was created by the same laws which created the whole of the world. By knowing and understanding himself, he will know and understand the whole world, all the laws that create and govern the world. And at the same time, by studying the world and the laws that govern the world, he will learn and understand the laws which govern him. . . . The study of the world and the study of man must therefore run parallel, the one helping the other.

It is necessary to regard the universe as consisting of vibrations. These vibrations proceed in all kinds, aspects, and densities of the matter which constitutes the universe, from the finest to the coarsest So that one of the fundamental propositions of our physics is the continuity of vibrations, although this has never been precisely formulated because it has never been opposed. In certain of the newest theories this proposition is beginning to be shaken.

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In this instance the view of ancient knowledge is opposed to that of contemporary science, because at the base of the understanding of vibrations ancient knowledge places the principle of the discontinuity of vibrations.

The principle of the discontinuity of vibrations means the definite and necessary characteristic of all vibrations in nature, whether ascending or descending, to develop not uniformly but with periodical accelerations and retardations.

"obligatory-gap-aspects-of-the-unbroken-flowing-of-the-whole"

It is true that matter is the same, but materiality is different. And different degrees of materiality depend directly upon the qualities and properties of the energy manifested at a given point.

The speed of vibrations of a matter shows the degree of intelligence of the given matter. You must remember that there is nothing dead or inanimate in nature. Everything in its own way is alive, everything in its own way is intelligent and conscious.

"In addition to its cosmic properties, every substance also possesses psychic properties, that is, a certain degree of intelligence."

This is the "Law of Three" or the law of the three principles or the three forces. It consists of the fact that every phenomenon... is the result of the combination or the meeting of three different and opposing forces. Contemporary thought realizes the existence of two forces and the necessity of these two forces for the production of a phenomenon... No question has ever been raised as to the third, or if it has been raised it has scarcely been heard... The first force may be called active or positive; the second, passive or negative; the third, neutralizing. But these are merely names, for in reality all three forces are equally active and appear as active, passive, and neutralizing, only at their meeting points, that is to say, only in relation to one another at a given moment.

Matter or substance presupposes the existence of a force or energy. This does not mean that a dualistic conception of the world is necessary. The concepts of matter and force are as relative as everything else. In the Absolute, where all is one, matter and force are also one. But in this connection matter and force are not taken as real principles of the world in itself, but as properties or characteristics of the phenomenal world observed by us.

"My ordinary state, my general state, can be described as living on the surface. You can understand very well. For a long time I cannot get to any depth in myself. Because I am very light. I haveno weight for a long time. Now approaching a little more the possibility of not being quite, quite on the surface. . .The effort I have to bring has to be given to me by the depth of my wish when I prepare. You must try very much to realize where you place your attention. . . One must have tireless persistence. Unquenchable desire of Thought, feeling and organic instinct - Work on all round knowledge of oneself - Strive without mercy to oneself. Before beginning Decide forever - To be sincere with oneself/ Shut eyes at nothing./ Shun no results. /Be afraid of no Inferences. Be limited by no previous self imposed limitations...Courage - because findings about self and life - will upset all

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convictions and beliefs, deep rooted as well as whole order of Thinking. Be robbed forever of all pleasant dear to heart values held all one's life. . . But what is religion? All religions are guides to religion. - Gurdjieff swept all religions away. 'There is no religion only one God'...Religions confine expansion to one centre...Approach creating an I - A certain kind of consciousness a certain kind of recognizing something - being obliged to recognize something higher. Perhaps our personality cannot but our nature can. Our nature is integrated in the cosmical realities - (the cosmical realities of levels) our personality is not. The man or woman tht we ordinarily are is not. But if our trying could put us in contact with some deeper reality."

The following is excerpted from the 1922 prospectus for "G.Gurdjieff's Institute for the Harmonious Development of Man". It was apparently written by Gurdjieff in collaboration with students. It sketches some basic Fourth Way ideas so very pithily, so very skillfully, that reviewing them in this compact form helps me constate the ideas a little more; they're offered here merely as a kind of template or armature to build on:

"...the psychological system of Mr. Gurdjieff...proves experimentally that modern man's world perception and his own mode of living are not the conscious expression of his being taken as a complete whole. Quite the contrary, they are only the unconscious manifestation of one or another part of him. From this point of view our psychic life, both as regards our world perception and our expression of it, fail to present an unique and indivisible whole, that is to say a whole acting both as a common repository of all our perceptions and as the source of all our expressions. On the contrary, it is divided into three separate entities, which have nothing to do with one another, but are distinct both as regards their functions and their constituent substances. These three entirely separate sources of the intellectual, emotional and instinctive or moving life of man, each taken in the sense of the whole set of functions proper to them, are called by the system under notice the thinking, the emotional, and the moving centers. Every really conscious perception and expression of man must be the result of the simultaneous and co-ordinated working of all three centers, each of which must fulfill its share of the whole task, ie furnish its quota of associations. A complete apperception in any given case is possible only if all three centers work together. But, owing to many disturbing influences affecting modern man, the working of the psychic centers is almost disconnected. Consequently his intellectual, emotional and instinctive or moving functions fail to complete and correct one another but, on the contrary, they travel along different roads which very rarely meet, and thus allow of very few moments of consciousness. The failure of the three centers to coordinate is due to the fact there are, as it were, three different men in a single individual, the first of whom does nothing but think, the second only feels, and the third only lives by his instincts and motor functions: a logical man, an emotional man, and an automatic man. These three men in one never understand one another; consciously and unconsciously they frustrate the plans, the intentions and the work of one another; and yet each of them at the moment when he is in action occupies a prepotent position and calls himself "I"...People...are under the illusion of the unity of their "I's"...modern man never acts of his own accord, and for reasons within himself, but by his action merely expresses the changes that are induced in his mechanism by external causes. It is not man who thinks, but something thinks in him; he does not act, but something acts through him; he does not create, but something creates in him; he does not accomplish, but something accomplishes through him. . .The psychic centers of a newborn child may be compared to blank, phonograph rolls, upon which from the first day the

impressions of both the internal and external worlds inscribe themselves. The matter thus impressed is preserved in each centre in the same order, sometimes absurd, and in the same relations in which the impressions were actually received in life. The process of imagination, memory, judgement, reasoning and thinking are made up exclusively of the matter inscribed, which combines and associates in various ways under the influence of chance shocks. These shocks set in motion with more or less intensity one or another of the rolls whose contents (the matter inscribed on it) thus become the center of association in the given case. A further shock, or a shock of a different intensity, evokes yet another association, and, consequently, another train of thoughts, feelings and acts. And no center can add anything from itself or anything new to the combinations thus formed, nor can it draw upon the material formed in the other centers....Therefore every judgement man forms about things is the work of merely a part of his psychic constitution and the expression of but a fraction of the matter at his disposal. Hence, man's judgements are invariably partial and, consequently, false. It is clear from the foregoing that the first thing necessary to the harmonious development of man is to train him to be able to introduce immediately the work of his three centers into each of his psychic functions. . .When it is borne in mind that the degree of development possible in each center differs with every individual and that their contents (impressions registered) are also different, we are forced to the obvious conclusion that each person's approach to the work must be strictly individual. All the functional disorders to which the human machine is liable in the conditions of ordinary life increase as time goes on. And this machine can only be made to run smoothly after a long and determined struggle with the defects that have arisen. But man is unable to carry on this struggle unaided and by his own efforts of will. Nor will it avail to him to work upon himself by the various methods of self-training and self-development now widely current. . .In order to obviate unexpected and undesirable consequences, it is necessary when working upon oneself to conform to the discipline imposed by the special and strictly individual methods aiming at the development of new and particular "inertias" by means of which the old ones may be regulated and changed. In other words it is necessary to develop new faculties, unattainable in ordinary life, and which man can neither develop unaided nor by recourse to any general method. . .man from his earliest days, as a result of our modern upbringing, acquires an external mask, that is to say an external type that has nothing in common with his real type. During his lifetime, this mask gradually grows thicker and thicker, until a man is unable to see himself for this mask. But as it is necessary, in order to establish the individual particulars relating to each person, to discover the features and faculties of his type, the mask has to be destroyed, which is a question of time."

There is only one kind of magic and this is 'doing'.

Humanity is the earth's nerve-endings through which planetary vibrations are received for transmission.

Everything in the universe has a place in a scale.

No energy is ever lost in the cosmic scheme.

One twentieth of all our energy goes to emotional and instinctive centers. Self-remembering is a lamp which must be kept alight by energy from these two centers. Our thinking center is not really a

center but an apparatus for collecting impressions.

Formatory apparatus resembles a hired typist who works for a firm and has a large number of stereotyped replies for external impressions. She sends printed replies to other centers who are the 'directors' of the firm and who are strangers to each other. Wrong replies are often sent, as the typist is asleep or lazy.

We have good and bad angels. The good angels work by way of our voluntary, active nature and the bad through our passive nature.

Morality is a stick with two ends; it can be turned this way and that.

From the time when man began to live on the Earth, from the time of Adam onwards, there started to be formed within him, with the help of God, of Nature, and of all his surroundings, an organ whose function is conscience. Every man has this organ, and whoever is guided by it automatically lives according to God's commandments. If our consciences were clear, and not buried, there would be no need to speak about morality, for consciously or unconsciously everyone would behave according to God's commandments. Unfortunately conscience is covered up with a kind of crust which can be pierced only by intense suffering: then conscience speaks. But after a while man calms down and once more the organ becomes covered over or buried.

You should forget about morality. Conversations about morality are simply empty talk. Your aim is *inner morality*.

You should understand, and establish it as a firm rule, not to pay attention to other people's opinions. You must be free of people surrounding you, and when you are free inside you will be free of them.

To be just at the moment of action is a hundred times more valuable than to be just afterwards.

To gain anything real, long practice is necessary. Try to accomplish very small things first.

There are two kinds of doing --automatic and doing what you 'wish'. Take a small thing which you 'wish' to do and cannot do and make this your God. Let nothing interfere. If you 'wish', you can. Without wishing you never 'can'. 'Wish' is the most powerful thing in the world.

To bear the manifestation of others is a big thing. The last thing for a man.

In the river of life suffering is not intentional. In conscious life suffering is intentional and of great value.

Until a man uncovers himself he cannot see.

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In the middle of a forest a man-eating snake saw a monk coming along a path. He went to meet the monk to ask if it was possible for him to take religious vows.

After listening to him, the monk said, "Yes, but if you take religious vows, you will no longer be able to eat men, or attack them!"

The snake promised to obey his instructions.

So, the monk gave the snake some advice, told him how to pray, and said to him, "In one year I will come this way again, and we'll see how you are getting on," and he went on his way.

One year later, the monk came back through the same forest. He saw the snake coming towards him. But the snake was emaciated, and covered in wounds. The monk asked him what had happened.

The snake replied that having kept to his promise of no longer attacking men, these men and children had started to throw stones at him.

"I see!" said the monk. "Yes! yes! I certainly asked you not to attack people, but I didn't forbid you to hiss!"

There are two struggles—inner-world struggle and outer-world struggle, but never can these two make contact, to make data for the third world. Not even God gives this possibility for contact between your inner- and outer-world struggles; not even your heredity. Only one thing—you must make intentional contact between outer-world struggle and inner-world struggle; only then can you make data for the Third World of Man, sometimes called World of the Soul.

To work on oneself one must know every screw, every nail of one's machine—then you will know what to do.

The study of the roles a man plays represents a very necessary part of self-knowledge. . . . To see the roles, to know one's repertoire, particularly to know its limitedness, is to know a great deal.

Without self knowledge, without understanding the working and functions of his machine, man cannot be free, he cannot govern himself and he will always remain a slave.

Self-observation brings man to the realization of the necessity of self-change. And in observing himself a man notices that self-observation itself brings about certain changes in his inner processes. He begins to understand that self-observation is an instrument of self-change, a means of awakening.

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It is only by grounding our awareness in the living sensation of our bodies that the "I Am," our real presence, can awaken.