

SAYINGS OF G. I. GURDJIEFF



BERSERKER

BOOKS



"Man" in quotation marks / Sleeping Man

A man is not free either in his manifestations or in his life. He cannot be what he wishes to be and what he thinks he is. He is not like his picture of himself, and the words "man, the crown of creation" do not apply to him.

"Man" - this is a proud term, but we must ask ourselves what kind of man? Not the man, surely, who is irritated at trifles, who gives his attention to petty matters and gets involved in everything around him.

To have the right to call himself a man, he must be a man; and this "being" comes only through self-knowledge and work on oneself in the directions that become clear through self-knowledge.

There is a spiritual limitation corresponding to our physical limitation, but both can be greatly increased. Limitation depends on efforts made.

We must have within us, *unchangeable source*. This holding-in of emanations will make energy for unchangeable source

Here, when we speak of development and change, we speak of essence. Our personality remains a slave; it may be changed very quickly, even in half an hour. For instance, by hypnosis it is possible to change your convictions. This is because they are alien, not your own. But what we have in our essence is our own.

Every one of you is a rather uninteresting example of an animated automaton. You think that a "soul," and even a "spirit," is necessary to do what you do and live as you live. But perhaps it is enough to have a key for winding up the spring of your mechanism.

This is an example of what we call "man," to which we often even add such words as talent and genius. Yet our "genius" will have his mood spoiled for the whole day if he does not find his slippers beside his bed when he wakes up in the morning.

These forebodings of future unpleasantnesses, illnesses, losses, awkward situations often get hold of a man to such an extent that they become waking dreams.

It is the greatest mistake to think that man is always one and the same. A man is never the same for long. He is continually changing. He seldom remains the same even for half an hour.

Man is a plurality. Man's name is legion.

It may surprise you if I say that the chief feature of a modern man's being which explains everything else that is lacking in him is sleep.

In most cases, a man when still a child already loses the possibility of awakening; he lives in sleep all his life and he dies in sleep. Furthermore, many people die long before their physical death.

Moreover, it happens fairly often that essence dies in a man while his personality and his body are still alive. A considerable percentage of the people we meet in the streets of a great town are people who are empty inside, that is, they are actually already dead.

The number of dead people walking the street - if you really knew - is incredible.

It is fortunate for us that we do not see and do not know it. If we knew what a number of people are actually dead and what a number of these dead people govern our lives, we should go mad with horror.

And indeed people often do go mad because they find out something of this nature without the proper preparation, that is, they see something they are not supposed to see.

In order to see without danger one must be on the way. If a man who can do nothing sees the truth he will certainly go mad.

Our thinking machine possesses the capacity to be convinced of anything you like, provided it is repeatedly and persistently influenced in the required direction. A thing that may appear absurd to start with will in the end become rationalized, provided it is repeated sufficiently often and with sufficient conviction.

Must learn from Nature. Man is also organism. Nature make many acorns, but possibility to become tree exist for only few acorns. Same with man - many men born, but only few grow. People think this waste, think Nature waste. Not so. Rest become fertilizer, go back into earth and create possibility for more acorns, more men, once in while more tree - more real man. Nature always give - but only give possibility. To become real oak, or real man, must make effort. You understand this, my work, this Institute, not for fertilizer. For real man, only. But must also understand fertilizer necessary to Nature. Possibility for real tree, real man also depend just this fertilizer.

If Man were properly conscious, he would not serve Nature. He was created to awaken - to develop. But he is gradually losing all sense of himself - losing indeed everything of value for himself.

One may say that evil does not exist for subjective man at all, that there exist only different conceptions of good. Nobody ever does anything deliberately in the interests of evil, for the sake of evil. Everybody acts in the interests of good, as he understands it.

Consequently men drown, slay, and kill one another in the interests of good. The reason is again just the same, men's ignorance and the deep sleep in which they live.

However, the fact remains that they fail to understand this and everyone considers his good as the only good and all the rest as evil. It is naive and useless to hope that men will ever understand this and that they will evolve a general and identical idea of good.

And yet many people spend nine tenths of their lives in just such painful daydreams about misfortunes which may overtake them or their family, about illnesses they may contract or sufferings they will have to endure.

Imagination and daydreaming are instances of the wrong work of the thinking center.

A man can take everything in such a personal way as though everything in the world had been specially arranged in order to give him pleasure or on the contrary to cause him inconvenience or unpleasantness.

A man inwardly 'requires' that everyone should see what a remarkable man he is and that they should constantly give expression to their respect, esteem, and admiration for him, for his intellect, his beauty, his cleverness, his wit, his presence of mind, his originality, and all his other qualities.

The greatest insult for a 'man-machine' is to tell him that he can do nothing, can attain nothing, that he can never move towards any aim whatever and that in striving towards one he will inevitably create an other.

He is a machine, everything with him happens. He cannot stop the flow of his thoughts, he cannot control his imagination, his emotions, his attention.

The real world is hidden from him by the wall of imagination.

The more 'moral' a man is, the more 'immoral' does he think other moral people.

Nobody ever does anything deliberately in the interests of evil, for the sake of evil. Everybody acts in the interests of good, as he understands it.

Still further we can point to the habit of continually talking with anybody and about anything, or if there is no one else, with ourselves; the habit of indulging in fantasies, in daydreaming; the continual change of mood, feelings, and emotions, and an enormous number of quite useless things which a man considers himself obliged to feel, think, do, or say.

He is attached to everything in his life, attached to his imagination, attached to his stupidity, attached even to his sufferings, possibly to his sufferings more than to anything else.

He must free himself from this attachment. Attachment to things, identification with things, keep alive a thousand useless I's in a man.

First of all it must be realized that the sleep in which man exists is not normal but hypnotic sleep. Man is hypnotized and this hypnotic state is continually maintained and strengthened in him.

Those who work on themselves can be free of it (hypnotism).

The hypnotic power of life is so terrible that we have to think of strong antidotes to wake people up from this hypnotism.

A good gardener willingly sacrifices some seedlings in order to create space and conditions for others to flourish. What causes real suffering is when fertile conditions are created in this way and nothing grows.

And it is necessary to realize that most people, especially in your circle of society, have very little of their own. Everything they have is not their own and is mostly stolen; everything that they call ideas, convictions, views, conceptions of the world, has all been pilfered from various sources, and all of it together makes up personality and must be cast aside.

Mechanical man cannot love - with him it loves or it does not love.

Modern education and modern life create an enormous number of sexual psychopaths. They have no chance at all in the work.

Modern civilization is based on violence and slavery and fine words. But all these fine words about 'progress' and 'civilization' are merely words.

'Progress' and 'civilization'; in the real meaning of these words, can appear only as the result of conscious efforts. They cannot appear as the result of unconscious mechanical actions.

People are machines. Machines have to be blind and unconscious, they cannot be otherwise.

A man is responsible. A machine is not responsible.

Man is a machine. All his deeds, actions, words, thoughts, feelings, convictions, opinions and habits are the results of external influences, external impressions. Out of himself a man cannot produce a single thought, a single action. Everything he says, does, thinks, feels - all this happens.

Man cannot discover anything, cannot invent anything. It all happens.

The slavery in which mankind lives is based upon this fear. It is even difficult to imagine all the horror of this slavery. But in order to understand the cause of this slavery it is enough to see how people live, what constitutes the aim of their existence, the object of their desires, passions, and aspirations, of what they think, of what they talk, what they serve and what they worship.

Contemporary culture requires automatons. And people are undoubtedly losing their acquired habits of independence and turning into automatons, into parts of machines.

One thing alone is certain, that man's slavery grows and increases. Man is becoming a willing slave. He no longer needs chains. He begins to grow fond of his slavery, to be proud of it. And this is the most terrible thing that can happen to a man.

An ordinary man has no 'Master.' He is ruled now by the mind, now by the feelings and now by the body. Often the order comes from the automatic apparatus and still more often he is ordered about by the sex centre. Real will can only be when one 'I' rules, when there is a 'master' in the house.

All other men are merely automata, put into action by external forces like machines or clockwork toys, acting as much and as long as the wound-up spring within them acts, and not capable of adding anything to its force.

Unused energy causes frustration, which is deflected into the expression of negative emotion.

Man is such that he wishes to live until last minute; such is his egoism. Let whole world burn, but let him live.

Man is such svoloch - first time you give to him, he prostrates himself; fifth time, he sues you for not giving enough. All ordinary man is such. I am old man now, never in all life I find one who is not such.

With a svolotch I am a svolotch. With a good man, I am a good man.

Yes, he is kind. When he is asleep. Everyone kind when he has a need. But see what he is when you tread on his tender corns.

We never meet such a man in real life, neither in the present nor as a historical personage in the past. For every man has his own weaknesses and if you look closely the mirage of greatness and power disintegrates.

Is it not strange with what dull complacency they shut their eyes to what they really are and spend their lives in the pleasant conviction that they represent something valuable?

They fail to see the galling emptiness hidden behind the highly painted facade created by their self-delusion and do not realize that its value is purely conventional.

This infatuation, this capacity for being captivated is, under many different guises, a property of each one of us. This binds us and prevents our being free.

A man who sleeps cannot "do." With him everything is done in sleep. Sleep is understood here not in the literal sense of our organic sleep, but in the sense of a state of associative existence.

And this really applies to us all. We are never at home, or very rarely. We are nearly always out. So our experiences have little or no meaning for us.

Will is a sign of a being of a very high order of existence as compared with the being of an ordinary man. Only men who are in possession of such a being can do.

All other men are merely automata, put into action by external forces like machines or clockwork toys, acting as much and as long as the wound-up spring within them acts, and not capable of adding anything to its force.

Man must realize that he cannot do. All our activities are set in motion by external impetus; it is all mechanical. You cannot do even if you wish to do.

We are machines. We are governed entirely by external circumstances.

Every man dislikes suffering, every man wants to be quiet. Every man chooses what is easiest, least disturbing, tries not to think too much.

I called usual conversations pouring from the empty into the void. And indeed, think seriously about the long time each of us has lived in the world and the many conversations we have had! Ask yourselves, look into yourselves - have all those conversations ever led to anything?

There is no master in ordinary man. And if there is no master, there is no soul.

We are like monkeys in the sight of Conscious Man.

People have no idea how much they are carried away by fear. This fear is not easily defined. More often than not it is fear of awkward situations, fear of what another man may think. At times this fear becomes almost a mania.

Unconscious fear is a very characteristic feature of sleep.

Most people are inconsistent and constantly stray from the subject.

Most people are in the clutches of laziness.

Suggestion is very powerful. Every person is under the influence of suggestion; one person suggests to another.

I said that we have many independent enemies, but the chief and most active are vanity and self-love.

It is an illusion that our movements are voluntary; in reality they are automatic. Our thoughts and feelings are equally automatic.

"Go ahead," Mr. Gurdjieff continued. "Train. Become stronger and stronger. But you know, whatever you do, you'll never become stronger than a donkey!"

In this state of so-called full consciousness, which I call a state of sleep, millions of sleeping people kill millions of other sleeping people. Thousands of sleeping people write books which thousands of other sleeping people read. And everything happens in the only way it can happen, as long as people remain asleep.

It is because men do not wish to liberate themselves from this hypnotic state of sleep in which they live, that they can so easily be hypnotized. That is why their psyche is subject to that terrible disease called 'suggestibility'.

De-hypnotize yourself, Tchekhovitch. Only then will you be able to help others.

The whole of a man's life is self-hypnosis or one man hypnotising another. We are puppets in the hands of people stronger than ourselves.

You have already understood, haven't you, one important thing: man is not one. He is a multitude of numerous impulses and motivations that continually manifest in him.

It is sad that these people have no interest in things that are really important and that their attention is so easily taken by things that have no importance at all. Doesn't this upside-down view show how childish man is?

In general, few people have attention. It is possible to divide one's attention into two or three parts. In this work you must try to gain attention. Only when you have gained attention can you begin to observe yourself and know yourself. You must start on small things.

People in general have no real attention.

We have only the possibility of consciousness and rare flashes of it.

It can be said without any exaggeration that at the present time the third state of consciousness occurs in man only in the form of very rare flashes and that it can be made more or less permanent in him only by means of special training.

Man as he is has three or four personalities instead of one 'I.' Each day he is a different person, depending on which center is the day's center of gravity. Only after he has made his "I" can he begin to develop a soul and unless he does this, he will die the merde he was born.

Can *never* make stop associations; as long as you are breathing there are associations, these are automatic.

We fully realize small terrors, as for example, finding a mouse in our beds, but we cannot realize the terror - of death. If we did we would live differently. But life prevents us realizing this.

When you do a thing, do it with the whole self. *One thing at a time*. Now I sit here and I eat. For me nothing exists in the world except this food, this table. I eat with the whole attention. So *you* must do—in everything. When you write a letter, do not at the same time think what will be the cost of laundering that shirt; when you compute laundering cost, do not think about the letter you must write. Everything has its time.

To be able to do *one* thing at a time ... this is a property of Man, not man in quotation marks.

Our nothingness he called our "*nonentity-ness*." To see this for ourselves was our primary task.

To know the insignificance of yourself is extremely difficult.

Nature *hates* man in quotation marks.

About 70 per cent of people are ill from psychological reasons - for example, from wrong impressions.

All wars, all disputes, all misunderstandings, all misfortunes, all experiences which seem terrible when they occur, when they have passed we can see are not worth a half-penny.

In this sense, as if from a fly one should get an elephant, and now from an elephant a fly.

The reason for this is always the same property of man, that he reflects reality in the reverse. During such events, all are slaves, and all are under a general hypnosis. Where is the dignity attributed to man? Where is man with his free will?

All philosophies refer to man, but to which kind, therefore no agreement between them. All are right in a limited way.

Man was born in a state of Self-Remembering. Being born among sleeping people, he fell asleep. This Work is to wake us up.

The most important thing is to realize that we do not remember ourselves, and that for this reason we do not actually exist as individuals in our experience.

Western psychology, as contrasted with Eastern psychology, starts from the idea that Man as he is is fully conscious and that there is no further state of consciousness possible for him. This is where Western psychology is at fault. A man, as he is, is not fully conscious.

What he calls consciousness is not, in my sense, consciousness. From the standpoint of the system that I teach, Man is in the illusion that he is already conscious, whereas actually he is in a state of sleep and he lives his whole life in a state of sleep.

Learning & Understanding

When working with pupils, I am like a coachman. If the horse follows the road, I give him free rein. If he goes to the right towards the ditch, I pull the left rein. If he goes to the left towards the hillside, I pull on the right one.

Each of us is composed of two men - essence and personality. Essence is everything that we are born with; heredity, type, character, nature; essence is the real part of us. Essence does not change. I, for example, have a swarthy skin which belongs to my type; it is part of my essence.

Personality is an accidental thing, which we begin to acquire as soon as we are born; it is determined by our surroundings, outside influences, education and so on; it is like a dress you wear, a mask; an accidental thing changing with changing circumstances. It is

the false part of man; and can be changed artificially or accidentally - in a few minutes by hypnosis or a drug. A man with a "strong personality" may have the essence of a child, overlaid by personality.

Personality is what is not really you, but Essence is what is really you.

There is a thousand times more value even in polishing the floor as it should be done than in writing twenty-five books.

If you know how to do one thing well, you can do everything.

Man must understand this: his evolution is necessary only to himself. No one else is interested in it.

Must at once do in life, if wish normal man be - in all things. There is no "nearly" in real understanding; is or is not.

Understanding grows only with the growth of being.

Feeling is more near to nature. Mind is nothing, in this case is only policeman, and only important as such.

The great thing in education was not to accumulate a vast store of information but to learn how to learn.

Understanding, however, is the function of three centers. Thus the thinking apparatus may know something. But understanding appears only when a man feels and senses what is connected with it.

Understanding is the essence obtained from information intentionally learned and from all kinds of experiences personally experienced.

New things can be learned only up to the age of 17; what can be learned later is only learning in quotation marks, that is, merely a reshuffling of the old.

With sincerity man may look and see something. Sincerity with oneself is very difficult, for a thick crust has grown over essence.

You can study a man better by his postures and gestures than by what he says.

The head is like an apparatus, it plays the role of police. But the center of gravity of your presence is in your solar plexus, which is the center of feeling. That is where things happen. The head is like a typewriter.

People prepare everything automatically, they make children function like bells which ring when one presses them, like an electric push button.

The most important part of our slavery is dependent upon factors which are crystallized in us and which are related to outsiders, to relationships with people unfamiliar to us.

And in order to be able to be free, the first work in esoteric schools of all times, begins exactly with this question: "To decrystallize all the factors which are permitted by relations with others"

To a man who is searching with all his being, with all his inner self, comes the unfailing conviction that to find out how to know in order to do is possible only by finding a guide with experience and knowledge, who will take on his spiritual guidance and become his teacher. And it is here that a man's flair is more important than anywhere else. He chooses a guide for himself.

It is of course an indispensable condition that he choose as a guide a man who knows, or else all meaning of choice is lost. Who can tell where a guide who does not know may lead a man? Every seeker dreams of a guide who knows, dreams about him but seldom asks himself objectively and sincerely - is he worthy of being guided? Is he ready to follow the way?

I sell knowledge. All is in rugs around you, all. Read! All life is hidden in design.

Man who all 'good' or man who all 'bad' is not whole man, is one-sided. Third thing is conscience; possibility to acquire conscience is already in man when born; this possibility given - free - by Nature. But is only possibility.

Real conscience can only be acquired by work, by learning to understand self first. Even your religion - western religion - have this phrase "Know thyself". This phrase most important in all religions.

When begin know self already begin have possibility become genuine man. So first thing must learn is know self by this exercise, self-observation. If not do this, then will be like acorn that not become tree - fertilizer. Fertilizer which go back in ground and become possibility for future man.

It is a common characteristic of human nature that a man sees the faults of others more easily than he sees his own. At the same time on the path of self-study he learns that he himself possesses all the faults that he finds in others. But there are many things that he does not see in himself, whereas in other people he begins to see them. But, as I have just said, in this case he knows that these features are his own. Thus other members of the group serve him as mirrors in which he sees himself.

I never teach directly, or my pupils would not learn. If I want a pupil to change, I begin from afar, or speak to someone else, and so he learns.

General methods will be accessible to all, but subjective methods will be given in groups only to those who work, who try and wish to try to work with their whole being. Those who are lazy, who trust to luck, will never see or hear that which constitutes real work, even if they remain here for ten years.

Do you think that anything is given in a completed form in schools? You look at this very naively. You must be cunning, you must pretend, lead up to things in conversation.

Sometimes things are learned from jokes, from stories. And you want everything to be very simple. This never happens. You must know how to take when it is not given, to steal if necessary, but not to wait for somebody to come and give it to you.

Observe how people dance. Each nationality has its own way of dancing. You can always tell the nationality by the way a man dances. In the East, where traditions are much stronger, you can even tell which tribe or village people come from by the way they dance. In this way dances become like a kind of language by which people, unconsciously, of course - tell us about themselves. It is the same with everything.

Each nation has a limited repertoire of movements which come from the impressions of childhood.

Mathematik is useless. You cannot learn laws of World Creation and World Existence by Mathematik. You must only look for Being. When you have Being, you will know all those things, without the need of Mathematik.

The realization of the fact that he has no aim and that he is not going anywhere is the first sign of the approaching awakening of a man or of awakening becoming really possible for him.

Awakening begins when a man realizes that he is going nowhere and does not know where to go.

It is only when you realize life is taking you nowhere that it begins to have meaning.

The work needs nothing external. Only the internal is needed. Externally, one should play a role in everything. Externally a man should be an actor, otherwise he does not answer the requirements of life.

One man likes one thing; another, another thing: if you want to be a friend to both and behave in one way, one of them will not like it; if you behave in another way, the other

will not like it. You should behave with one as he likes it and with the other as this other likes it. Then your life will be easier.

On the contrary, they ought to be difficult, unpleasant, and uncomfortable; otherwise they would not answer their purpose. Rules are the alarm docks which wake the sleeping man. But the man, opening his eyes for a second, is indignant with the alarm dock and asks: Can one not awaken without alarm clocks?

In addition to these fundamental demands it is of course presumed that the members of the group must work. If they merely frequent the group and do no work but merely imagine that they are working, or if they regard as work their mere presence in the group, or, as often happens, if they look upon their presence in the group as a pastime, if they make pleasant acquaintances, and so on, then their presence in the group likewise becomes completely useless. And the sooner they are sent away or leave of their own accord the better it will be for them and for the others.

During our work, not a single man worked like a man. But for the Institute it is essential to work differently. Each must work for himself, for others can do nothing for him. If you can make, say, a cigarette like a man, you already know how to make a carpet. All the necessary apparatus is given to man for doing everything.

Every man can do whatever others can do. If one man can, everyone can. Genius, talent, is all nonsense.

The secret is simple, to do things like a man. Who can think and do things like a man can at once do a thing as well as another who has been doing it all his life but not like a man. What had to be learned by this one in ten years, the other learns in two or three days and he then does it better than the one who spent his life doing it. I have met people who, before learning, worked all their lives not like men, but when they had learned, they could easily do the finest work as well as the roughest, work they had never even seen before.

The secret is small and very easy - one must learn to work like a man. And that is when a man does a thing and at the same time he thinks about what he is doing and studies how the work should be done, and while doing it forgets all - his grandmother and grandfather and his dinner.

If see another man fall down, when he must walk, you can pick him up. But, although to take one more step is more necessary for him even than air, he must take this step alone; impossible for another person to take it for him.

All this teaching given in fragments must be pieced together and observations and actions must be connected to it. If there is no paste, nothing will stick.

It is impossible to give to a man anything that could become his own without effort on his part. One can only show and direct, but not initiate. One can only give to a man just as much as he is ready to receive.

But for serious man is not necessary find new answers, but new questions. Once you ask question, this mean you already have a very good idea about answer. For teacher is important make student ask new questions. This reason why education in your country and in modern times upside-down. Teacher in school never make new student ask new question or try to discover new thing.

Man is, in the full sense of the term, a 'miniature universe'; in him are all the matters of which the universe consists; the same forces, the same laws that govern the life of the universe, operate in him; therefore in studying man we can study the whole world, just as in studying the world we can study man.

To become free, to be liberated from slavery: this is what a man ought to strive for when he becomes even a little conscious of his position. There is nothing else for him, and nothing else is possible so long as he remains a slave both inwardly and outwardly.

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, and the plaything of the forces acting upon him.

Therefore self-observation and self-study must, from the first, be accompanied by the struggle against the expression of unpleasant emotions.

If the photographs are taken successfully and if there is a sufficient number of them, a man will see that his usual conception of himself, with which he has lived from year to year, is very far from reality.

It must be understood that without outside help a man can never see himself.

Identifying is one of our most terrible foes because it penetrates everywhere and deceives a man at the moment when it seems to him that he is struggling with it.

'Identification' is so common a quality that for purposes of observation it is difficult to separate it from everything else. Man is always in a state of identification, only the object of identification changes.

Man cannot do anything sensible when he is in a state of identifying.

Freedom is first of all freedom from identification.

But if a man really remembers himself he understands that another man is a machine just as he is himself. And then he will enter into his position, he will put himself in his place, and he will be really able to understand and feel what another man thinks and feels.

Schools of the fourth way demand understanding before anything else. Results of efforts are always proportional to understanding.

This system is for those who have already sought and have burned themselves. Those who have not sought and who are not seeking do not need it. And those who have not yet burned themselves do not need it either.

Every man has a certain feature in his character which is central. It is like an axle round which all his 'false personality' revolves.

Take nicknames. Nicknames sometimes define chief features very well.

When a man begins to know himself a little he will see in himself many things that are bound to horrify him. So long as a man is not horrified at himself he knows nothing about himself.

To awaken means to realize one's nothingness, that is to realize one's complete and absolute mechanicalness and one's complete and absolute helplessness.

In studying man we study the cosmos, in studying the cosmos, we study man.

Only conscious work can be useful in all the undertakings of the Fourth Way.

A most important thing in the work is to remember that one came to learn and to take no other role upon oneself.

People do not value a thing if they do not pay for it.

People do not value what is easily come by.

Things which are easy never give energy.

Such is human nature. 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.

You now know that everything must be paid for and that it must be paid for in proportion to what is received.

To be able to keep a secret a man must know himself and he must be. And a man such as all men are is very far from this.

If a man knows how to make coffee well or how to make boots well, then it is already possible to talk to him. The trouble is that nobody knows anything well. Everything is known just anyhow, superficially.

People living on the earth can belong to very different levels, although in appearance they look exactly the same.

If a man in prison was at any time to have a chance of escape, then he must first of all realize that he is in prison. So long as he fails to realize this, so long as he thinks he is free, he has no chance whatever. No one can help or liberate him by force, against his will, in opposition to his wishes.

If liberation is possible, it is possible only as a result of great labor and great efforts, and, above all, of conscious efforts, towards a definite aim.

But only that one who sees that he is imprisoned in himself has a chance of freedom; that is, if he really desires it and is intelligently prepared. One needs to think very carefully and see who is in prison and what the prison consists of.

What can be serious for a man in prison who is condemned to death? Only one thing: How to save himself, how to escape: nothing else is serious.

Knowledge cannot come to people without effort on their own part.

In reality only self-initiation, self-presentation exist. Systems and schools can indicate methods and ways, but no system or school whatever can do for a man the work that he must do himself. Inner growth, a change of being, depend entirely upon the work which a man must do on himself.

A man is unable to keep watch on the whole of himself, that is, all his different sides. Only school can do this, school methods, school discipline a man is much too lazy, he will do a great deal without the proper intensity, or he will do nothing at all while thinking that he is doing something.

There are schools which make use of narcotics in the right way. People in these schools take them for self-study; in order to take a look ahead, to know their possibilities better, to see beforehand, 'in advance,' what can be attained later on as the result of prolonged work. When a man sees this and is convinced that what he has learned theoretically really exists, he then works consciously, he knows where he is going. Sometimes this is the easiest way of being convinced of the real existence of those possibilities which man often suspects in himself.

You can struggle consciously only in proportion to the energy you possess. You have batteries. If they are empty, you can do nothing.

External work goes on quite automatically and requires very little energy. Let life go on by itself. Keep your energy for work. Work needs a lot of energy.

Never believe anything you hear me say. Learn to discriminate between what must be taken literally and what metaphorically.

One can only give to a man just as much as he is ready to receive.

Man must at all times mathematically hear, mathematically understand, mathematically answer. Only this is life. Always he must be with his I. Only then is he man not in quotation marks. No matter what he have in surroundings - people, noise, alcohol - always he must mathematically understand. Never lose self, even when drunk. He can be drunk, but never his I be drunk.

Not enough read my words - also must think about what read, otherwise empty will remain.

The morning sun is best for us, the only time of day when the rays contain certain properties necessary for our understanding.

In order to be understood by another man, it is not only necessary for the speaker to know how to speak but for the listener to know how to listen.

Do not listen to the words - try to hear internally the meaning.

If a man reasons and thinks soundly, no matter what path he follows in solving these problems, he must inevitably arrive back at himself, and begin with the solution of the problem of what he is himself and what his place is in the world around him.

Knowledge is an inalienable property of a man; it cannot be more and it cannot be less. For a man "knows" only when he himself "is" that knowledge.

With a development of our being we can find a higher state of consciousness. Change of knowledge comes from change of being. Knowledge in itself is nothing.

If anyone thinks that self-study will help and he will be able to change, he is greatly mistaken. Even if he reads all the books, studies for a hundred years, masters all knowledge, all mysteries - nothing will come of it.

This change depends on you, and I will not come about through study. You can know everything and yet remain where you are. It is like a man who knows all about money and the laws of banking, but has no money of his own in the bank. What does all his knowledge do for him?

When we speak of change, we presume the need of inner change.

Only when he knows himself, knows his inner structure, only then can he see.

Only if we know ourselves can we see others, for all people are alike inside and others are the same as we are.

Memory, attention, observation is nothing more than observation of one center by another, or one center listening to another.

We very seldom watch one center from another, only sometimes, perhaps one minute a day.

Education is nothing but a mask which has nothing to do with nature.

Sitting in your room you will not see anything; you should observe in life.

Nothing can happen by thought alone.

Understanding is perception not by one but by not less than two centers.

A large idea should be taken only with large understanding.

You can become a little more free in life, more secure, if you begin to be interested in all new things and remember them by new methods.

Change is a distant goal, requiring much time and labor. But study does not take much time.

It is necessary to learn to be unbiased, to sort out and analyze each action as though one were a stranger. Then one can be just. To be just at the very moment of action is a hundred times more valuable than to be just afterwards.

Those who are lazy, who trust to luck, will never see or hear that which constitutes real work, even if they remain here for ten years.

There is no "nearly" in real understanding; is or is not.

Never try to teach directly. Always with children begin from afar. Children must find for themselves; otherwise they will grow up as slaves.

One day you will understand on your own that what you want someone else to give you now, all at once, would be of no use. Only what you understand through your own efforts can become part of you.

It is the constant effort to be at the level of the highest understanding.

However, he can try to observe and notice what is actually happening in him. Only such observations can lead to real understanding, and understanding is the threshold of real doing.

I put people into situations to see how they will get out of them by themselves. You must make the first efforts, then later I can help you.

Ordinary education is one-centred, concerned only with the formatory apparatus; only those schools which do something for the emotions as well as mind and body approximate to real education.

The great thing in education, is not to accumulate a vast store of information, but to learn how to learn.

In life we only train memory. Our feelings never educated, nor movements. Our education is one-centered, therefore we are as we are, hopeless. We have two strangers in our house and can do nothing with them.

The accumulation of too much knowledge is useless unless it is applied. What's the use of reading about someone else's efforts? That won't help them - only their own efforts can do that.

People not understand about learning. Think necessary talk all time, that learn through mind, through words. Not so. Many things can only learn with feeling, even from sensation.

Try to put yourself in the position of others - they have the same significance as you; they suffer as you do, and, like you, they will die.

A man must die to be changed. I wish you not to be Nonentity. So first I make you feel like nonentity. Only from there can you begin. It is nothing to know your nonentityness, you must experience it personally.

Work on Oneself

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

Work will be of value only when man gives as much as is the limit of possibility.

The development of essence depends on work on oneself.

Work on oneself must begin with the driver. The driver is the mind.

A man always wishes to begin with something big. But this is impossible; there can be no choice, we must begin with the things of today.

Man's work begins when his struggle with his Chief Feature starts.

Fusion, inner unity, is obtained by means of 'friction,' by the struggle between 'yes' and 'no' in man. If a man lives without inner struggle, if everything happens in him without opposition, if he goes wherever he is drawn or wherever the wind blows, he will remain such as he is.

Sacrifice is necessary only while the process of crystallization is going on. When crystallization is achieved, renunciations, privations, and sacrifices are no longer necessary. Then a man may have everything he wants. There are no longer any laws for him, he is a law unto himself.

Work consists in subjecting oneself voluntarily to temporary suffering in order to be free from eternal suffering. But people are afraid of suffering.

The fire by means of which fusion is attained is produced by 'friction,' which in its turn is produced in man by the struggle between 'yes' and 'no.' If a man gives way to all his desires, or panders to them, there will be no inner struggle in him, no 'friction,' no fire.

A man can keep silence in such a way that no one will even notice it. The whole point is that we say a good deal too much. If we limited ourselves to what is actually necessary, this alone would be keeping silence. And it is the same with everything else, with food, with pleasures, with sleep; with everything there is a limit to what is necessary. After this 'sin' begins.

Associations never stop until the end. This is life. But one can stop paying attention to associations.

The dreams or associations which continue are those which are the most habitual and therefore which recur.

Treat your associations as another person. Say to them, 'Let me do my work now and you shall have your play later.'

He only is a good actor who is able to remember himself and consciously play his role, no matter what it may be.

He who works becomes an actor, a real actor in life. To be an actor is to play a role. Life is a theater where every man plays a role.

It is also a good thing that you see your laziness, because many people are lazy, but they do not see it.

Education makes a mask. When you see people, you believe in this mask. After a while the mask falls and you see that they are the same merde as yourself.

I pointed out to you that most of the energy produced by the factory is wasted uselessly, among other things energy is wasted on unnecessary muscular tension. This unnecessary muscular tension eats up an enormous amount of energy. And with work on oneself attention must first be turned to this.

When a man decides to struggle for freedom he has first of all to struggle with his own body.

Every bad thought and feeling reacts on you, on others, and on me, and bad thoughts and feelings keep out life.

Understanding comes only with work.

You can have no bread without baking; knowledge is water, body is flour, and emotion - suffering - is fire.

A man must have sodium in him to combine with the chlorine of life. Then he can make sodium chloride - which is a salt. But if he has nothing in him to combine with life, he cannot make this salt.

Working on oneself is not so difficult as wishing to work, taking the decision.

Looking backwards, we only remember the difficult periods of our lives, never the peaceful times; the latter are sleep, the former are struggle and therefore life.

People make a tremendous mistake when they try to 'save their strength,' make fewer movements, and so on, when fasting. On the contrary it is necessary to expend as much energy as possible. Then fasting can be beneficial.

You must educate your body with your head, consciously. It is very simple. Never allow it to do what it wants. You make it do everything contrary to that which it loves. It likes sugar, you do not give it any. One must inure it to struggle, you are always right when you resist your body. It is simple. Everything contrary;

Under all conditions, in all political situations, man must educate his body to be submissive to him. Your personality can educate your body. He in which the body is strong and has the initiative over him, this one is null. He who has his body enslaved is intelligent. You understand what is meant by intelligent? Intelligent means he who directs his body.

If the body directs, you are a nullity, a peasant—if you direct your body you are intelligent. Thus, choose what you want. Intelligent or peasant? If you want to be a peasant, let your body direct you. If you want to be intelligent, let your consciousness direct your body. The more you want to direct your body, the more it opposes you. And in resisting you, the more strength it gives you.

You must suffer physically. For instance, don't eat enough; be hungry. Or, if your organism doesn't like cold water, make yourself bear cold water. Same with hot water. Do the opposite of what your body is in the habit of doing. Make it suffer. It is the one and only way to make the force you lack. Not a mental suffering. We have seven kinds of suffering. For you, bodily suffering is necessary.

One needs fire. Without fire, there will never be anything. This fire is suffering, voluntary suffering, without which it is impossible to create anything. One must prepare, must know what will make one suffer and when it is there, make use of it. Only you can prepare, only you know what makes you suffer, makes the fire which cooks, cements, crystallizes, does. Suffer by your defects, in your pride, in your egoism.

The whole of alchemy is nothing but an allegorical description of the human factory and its work of transforming base metals (coarse substances) into precious ones (fine substances).

Past joys are useless to a man in the present; they are as last year's snows, which leave no trace by which they can be remembered. Only the imprints of conscious labour and voluntary suffering are real, and can be used in the future for obtaining good.

You do nothing, and you wish for immortality! But this does not come by wishing but by special kind of work. You must work, make effort, for immortality. Now, I will show you how to work. First, tell servants to go and begin by doing everything yourself.

And so, only he who consciously assists the process of this inner struggle, and consciously assists the "nondesires" to prevail over the "desires," behaves in accordance with the Being of our Common Father Creator Himself, whereas he who consciously assists the contrary only increases His sorrow.

He also said that any efforts of less than "super-human" strength were of no value anyway, once more pointing out that, in a sense, man's only hope was to fight to attain the "impossible".

The only thing worth doing being something that "could not be done".

Only super-efforts count. And so it is always and in everything. Those who do not wish to make super-efforts had better give up everything and take care of their health.

Can not super-efforts be dangerous?

Of course they can, but it is better to die making efforts to awaken than to live in sleep. One need not, therefore, be afraid of efforts; the danger of dying from them is not at all great. It is much easier to die from inaction, from laziness, and from the fear of making efforts.

In work only super-efforts are counted, that is, beyond the normal, beyond the necessary; ordinary efforts are not counted. It means an effort beyond the effort that is necessary to achieve a given purpose. Another form of super-effort is carrying out any kind of work at a faster rate than is called for by the nature of this work.

The best formulation of those that have been put forward is the wish to be one's own master.

Only a man who can be silent when it is necessary can be master of himself.

The other and no less important side consists in the fact that it is very difficult for a man to keep silent about things that interest him. He would like to speak about them to everyone with whom he is accustomed to share his thoughts, as he calls it. This is the most mechanical of all desires and in this case silence is the most difficult abstinence of all.

What is useful for one is harmful for another. One man talks too much; he must learn to keep silent. Another man is silent when he ought to talk and he must learn to talk; and so it is always and in everything.

The second barrier is very often the conquest of fear. A man usually has many unnecessary, imaginary fears. Lies and fears this is the atmosphere in which an ordinary man lives.

Work on self-change must begin today, immediately.

Without sacrifice nothing can be attained.

In actual fact they have to sacrifice only what they imagine they have and which in reality they do not have. They must sacrifice their fantasies. But this is difficult for them, very difficult. It is much easier to sacrifice real things.

Nothing can be attained without suffering but at the same time one must begin by sacrificing suffering.

It is necessary to know how to sacrifice everything, including oneself. A price has to be paid for Knowledge. You yourself are this price.

You must know how to take when it is not given, to steal if necessary, but not to wait for somebody to come and give it to you.

Sometimes it is necessary to have people round you that you dislike. If people always pleasant, you like them - no incentive for work.

'To awaken' for man means to be 'dehypnotized.'

There is the quite unnecessary constant tension of the muscles of our organism. The muscles are tense even when we are doing nothing.

The starting point is relaxation. Until you learn how to relax, you cannot save energy.

Energy is spent chiefly on unnecessary and unpleasant emotions, on the expectation of unpleasant things, possible and impossible, on bad moods, on unnecessary haste, nervousness, irritability, imagination, daydreaming.

But more than three quarters of your energy is wasted without even serving the purposes of life. With a quarter of the energy you could do everything that you need to do in life and have a surplus for work.

But you waste it on imagination, unnecessary muscular tensions, emotional tensions, and so on. The first thing you have to learn is to save the energy you waste in this way and use it for conscious work.

Energy is wasted on the wrong work of centers; on unnecessary tension of the muscles out of all proportion to the work produced; on perpetual chatter which absorbs an enormous amount of energy; on the 'interest' continually taken in things happening

around us or to other people and having in fact no interest whatever; on the constant waste of the force of 'attention'; and so on.

All your energy that is not needed for keeping alive is taken by imagination and other useless activities.

People are not willing to work like this, and so they live their lives with only the energy which comes to them mechanically. This is enough to keep you alive, but it is not enough for conscious "doing".

The key to everything - remain apart.

Our aim is to have constantly a sensation of oneself, of one's individuality. This sensation cannot be expressed intellectually, because it is organic. It is something which makes you independent, when you are with other people.

Without fire, there will never be anything. This fire is suffering, voluntary suffering, without which it is impossible to create anything.

The organic body obeys its laws. It only wishes to satisfy its needs - eating, sleeping, sex. It knows nothing else. It wishes nothing else. It is a real animal. One must feel it as an animal. One must feel it as a stranger. One must subdue it, train it and make it obey, instead of obeying it.

Nature is more intelligent than you; she knows better than you which are the best conditions for your work; and if you work, Nature calls on conscious spirits who will arrange for you the conditions you need. For ordinary man, for the man who does not work, there is nothing but chance. But for the man who works, Nature gives him through conscious spirits all that he needs.

You must suffer organically; for instance, not eat enough. Or this: your organism does not like the cold, endure cold water. The same thing with hot water. Do the opposite from that to which your organism is accustomed to do. Make it suffer. It will not be a psychic suffering. We have seven qualities of suffering; for us organic suffering is necessary: with your intellect you can direct your organism without mercy, force it to suffer.

You must educate your individuality. Refuse it that which it likes. Give it nothing. Oppose yourself in all things. For example, that which you do to the right, do to the left. Everything to oppose it. And your individuality can find itself in a very bad situation. Worse than prison.

Man is man. He cannot be otherwise. He is such that he can never change his body. He can only be as he is because he is the result of heredity. But his mind he can educate and

with this control his animal body and not be its slave. He must at all times struggle and as his mind grows stronger, so will his weakness grow stronger. This is good thing, it makes for more struggle. It is not good if body at once lies down. He must command, he must direct. Easy not eat if not see. Only is difficult if he sees before him—and then not take. This will make something for him in another place, something he can use.

Punish yourself. One day, two days, ten days without food. Be thirsty. Make your body suffer. It must do. But when it has done what you have ordered it to do, then reward it like a child, encourage it, give it ten times what it needs.

Only conscious work is able to change the interior - conscious labor and voluntary suffering.

Not important what you are, big man or small man, not important what you do - only important how you do it.

Exercise not make force. When you make body do what not wish do, then that make force. For making do just one little thing which hate doing, that make more force than whole day of walking.

Attention is gained only through conscious labor and intentional suffering, through doing small things voluntarily.

Self-remembering begins with self-sensing. It must be done through the instinctive-moving centre and the emotional centre.

We have a right to remember ourselves. Man, in fact, is born into this right but he falls asleep.

The wish to change, to be what one ought to be, must be in our emotional centre, and the ability to do in our body.

Work will be of value only when man gives as much as is the limit of possibility.

Without struggle, no progress and no result. Every breaking of habit produces a change in the machine.

If you can learn to master your body, you will begin to acquire Being.

In the depths of your organic life things must change, must become accustomed to being related differently.

Don't jolt your inner mechanism. Accustom your mechanism to a different inner light.

If you can learn to bear one manifestation of one person, which irritates you, you will have learnt to make the effort of a fly.

For this, you must look on your body as a servant. It must obey you. It is ignorant and lazy. You must teach it to work. If it refuses to work, you must have no mercy on it. Remember yourself as two— you and your body. When you are master of your body, your feelings will obey you. At present nothing obeys you—not your body, nor your feelings, nor your thoughts. You cannot start with thoughts, because you cannot yet separate yourself from your thoughts.

Everyone knows something. Each of us has learned to do something mechanically. Two people have the same worth when each stay within his own speciality. However, if one can also do what the other does, then he is superior. He who aspires to be of the elite must be capable not only of doing what he does habitually, but also of doing anything that those he regards inferior can do, even if not with the competence of a professional.

Try to be conscious of the needs and possibilities of the moment. We all depend on each other's work and intelligence.

All centers should work simultaneously, great results can be obtained. Intellect hampered by lack of physical movements of which we have few, owing to lack of use of limbs. The more movements we have, i.e. the greater the variety of physical work, dances, etc., the greater the possibility of getting new thoughts and "seeing".

Development of moving center awakens other two. Real Work from body upwards, must begin from it Every feeling stopped helps self-remembering by that feeling.

One thought observes another not I. We not observe. Waking life is a different form of subjective sleep because we observe mechanically through external impressions.

For wishing and doing man is made in two separate parts and such is the law concerning the operation of these parts that the more he may wish to do, with one part of him, the less he can do in the doing part — even with constant struggle. For a young person, Nature will help in the effort *to do*, so that person will not have to struggle as will a person of responsible age. After a certain age, this effort is very difficult, often impossible.

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 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. Understand?

Consequently, like all three-centered beings of our Great Universe, we men existing on the Earth, owing to the presence in us also of the factors for engendering the divine impulse of Objective Conscience, must always inevitably struggle with the two quite opposite functionings arising and proceeding in our common presence, the results of which are always sensed by us either as "desires" or as "nondesires."

And so, only he who consciously assists the process of this inner struggle, and consciously assists the "nondesires" to prevail over the "desires," behaves in accordance with the Being of our Common Father Creator Himself, whereas he who consciously assists the contrary only increases His sorrow.

I cannot change your being, but I can create conditions, thanks to which you can change yourselves.

If each day you could have a quarter-hour of true remembering, your whole life would be transformed.

Suffering is the price of immortality. Our fulfillment is imposed on us, and this can be called justice.

One must *know*. One has to get off the soft divan and climb that mountain one has seen outside. But not everyone even sees the mountain ... they are the men who sit there on the divan, trying to teach others without themselves seeing the summit, the sacred heights, and then no one makes any progress. Yes! And how *will* you progress? Only by paying attention in every way to the most important thing, the one thing you have made an idol of.

We have three kinds of muscles - large, middle and small. Large we all use, but so do donkeys - middle ones we use sometimes a little, but small we use not at all. Cats use these. Movements must be like cat, not like elephant.

Our task is to die to this personality, which is a false thing, not our own; it may be necessary to melt it down in the fires of great suffering, but when this is done correctly, in its place will grow individuality; a man will become an individual, possessing real will and an 'I.' He will be himself.

Cosmology

As cell is in body, you are cell for planet; planet is cell for large system. You are louse of planet and planet is louse for universe. All feeds on bigger organism.

It is not only we who are alive. If a part is alive, then the whole is alive.

The whole universe is like a chain, and the earth is one link in this chain.

Where there is movement, there is life.

Every kind of creature, every degree of being is defined by what serves as food for this kind of creature or being of a given level and for what they themselves serve as food, because in the cosmic order each class of creature feeds on a definite class of lower creature and is food for a definite class of higher creatures.

The ordinary man is not free in his life, in his manifestations, or in his moods. He cannot be what he would like to be, and what he considers himself to be, he is not that **Man** - how mighty it sounds! The very name 'man' means the 'acme of creation', but how does this title fit contemporary man?

And yet man should indeed be the acme of creation, since he is formed with and has in himself all the possibilities for acquiring exactly similar data to those of the Actualizer of all that exists in the Universe. To have the right to the name of man, one must be one.

...on account of their lack of will-power and of real, objective reason, so that they, i. e. our descendants, unlike us who, as people of our times, have already become, by reason of the abnormal environment, almost simple and automatically-vegetating animals, whereas we should be real God-like creatures capable of entering into and understanding the position of others...

There are two processes which are sometimes called 'involutionary' and 'evolutionary.' The difference between them is the following: An involutionary process begins consciously in the Absolute but at the next step it already becomes mechanical - and it becomes more and more mechanical as it develops; an evolutionary process begins half-consciously but it becomes more and more conscious as its develops.

Thereupon, when our Common Father Endlessness perceived this automatic movement of theirs, there arose in Him for the first time the divine idea of making use of it as a help for Himself in the administration of the enlarging world.

This system, which maintains everything that arises and exists, was established by our Endless Creator to permit the 'exchange of substances,' or 'reciprocal feeding' of everything existing, to proceed in the Universe, so that the merciless Heropass would no longer have its maleficent effect on the Sun Absolute.

Wars cannot be stopped. War is the result of the slavery in which men live.

Strictly speaking men are not to blame for war. War is due to cosmic forces, to planetary influences.

What is war? It is the result of planetary influences. Somewhere up there two or three planets have approached too near to each other; tension results.

They fail to realize to what an extent they are mere pawns in the game. They think they signify something; they think they can move about as they like; they think they can decide to do this or that. But in reality all their movements, all their actions, are the result of planetary influences. And they themselves signify literally nothing.

Everything that happens on a big scale is governed from outside, and governed either by accidental combinations of influences or by general cosmic laws.

For the sake of clarity in certain of my further explanations it must be remarked here that, in the process of creation of the now existing world, the 'Force of the Divine Will' of our Endlessness participated only at the very beginning.

In the economy of the universe nothing is lost, and a certain energy having finished its work on one plane goes to another.

The earth is a very bad place from the cosmic point of view-it is like the most remote part of northern Siberia, very far from everywhere, it is cold, life is very hard. Everything that in another place either comes by itself or is easily obtained, is here acquired only by hard labor; everything must be fought for both in life and in the work.

The evolution of large masses of humanity is opposed to nature's purposes. The evolution of a certain small percentage may be in accord with nature's purposes.

Man contains within him the possibility of evolution.

But the evolution of humanity as a whole, that is, the development of these possibilities in all men, or in most of them, or even in a large number of them, is not necessary for the purposes of the earth or of the planetary world in general, and it might, in fact, be injurious or fatal.

There exist, therefore, special forces (of a planetary character) which oppose the evolution of large masses of humanity and keep it at the level it ought to be.

Everything in the world, from solar systems to man, and from man to atom, either rises or descends, either evolves or degenerates, either develops or decays. But nothing evolves mechanically. Only degeneration and destruction proceed mechanically.

God and microbe are the same system, the only difference is in the number of centers.

The evolving part of organic life is humanity.

If humanity does not evolve it means that the evolution of organic life will stop and this in its turn will cause the growth of the ray of creation to stop.

At the same time if humanity ceases to evolve it becomes useless from the point of view of the aims for which it was created and as such it may be destroyed. In this way the cessation of evolution may mean the destruction of humanity.

Intellectual theories put man in the center of everything; everything exists for him, the sun, the stars, the moon, the earth. They even forget man's relative size, his nothingness, his transient existence, and other things.

Time flows in a way proportionate to your associations. Time flows in a manner proportionate to your state, to the quantity of associations flowing.

When I am with "I am," the new time, objective time goes quickly.

The more you concentrate, the quicker the time goes. An hour may pass unnoticed, because if you concentrate you have very few associations, few thoughts, few feelings, and time seems short.

The moon is man's big enemy. We serve the moon. Last time you heard about kundabuffer. Kundabuffer is the moon's representative on earth. We are like the moon's sheep, which it cleans, feeds and shears, and keeps for its own purposes. But when it is hungry it kills a lot of them.

All organic life works for the moon. Passive man serves involution; and active man, evolution. You must choose. But there is a principle: in one service you can hope for a career; in the other you receive much but without a career. In both cases we are slaves, for in both cases we have a master.

Inside us we also have a moon, a sun and so on. We are a whole system. If you know what your moon is and does, you can understand the cosmos.

And indeed planets have a tremendous influence both on the life of mankind in general and on the life of every individual man. It is a great mistake of modern science not to recognize this influence. On the other hand this influence is not so great as modern "astrologers" would have us believe.

All living things are tied one to another. This includes everything that lives. All things depend on each other.

In the higher spheres, intelligence is in its pure form, but as it descends it becomes less intelligent.

Kundalini at base of spine prevents our seeing things as they are; it is the representative of the moon; it is necessary for life, for if we saw things as they were we'd hang ourselves.

He who knows what his moon is and does can understand the cosmos.

Scale of cosmoses analogous to man. One, two, body, physical, three, centers, four, nerve and other systems, five, organs, six, tissues, seven, cells.

He who knows what his moon is and does can understand the cosmos.

The Cosmic Apparatus

You owe to Nature. The food you eat which nourishes your life.

You must pay for these cosmic substances. You have a debt, an obligation, to repay by conscious work.

Do not eat like an animal but render to Nature for what she has given you, Nature, your mother.

Organic life on earth feeds the moon. Everything living on the earth, people, animals, plants, is food for the moon. The moon is a huge living being feeding upon all that lives and grows on the earth. The moon could not exist without organic life on earth, any more than organic life on earth could exist without the moon.

Everything living sets free at its death a certain amount of the energy that has 'animated' it; this energy, or the 'souls' of everything living - plants, animals, people - is attracted to the moon as though by a huge electromagnet, and brings to it the warmth and the life upon which its growth depends, that is, the growth of the ray of creation.

In this case, the very little we must know is that man does not exist for himself, he exists to transmit vibrations needed for the moon.

Man is part of the life of the earth. The earth is surrounded by a film of organic life kept in balance by planets, earth and moon. Organic life is so strong that no one can change his situation by himself.

Suppose that God wants to help us; He cannot. The earth is too small to be affected by God's Will. If the earth is too small, how much more man?

But you should already understand that there is nothing accidental or unnecessary in nature and that there can be nothing; everything has a definite function; everything serves a definite purpose.

Man is as much a transmitting station as, for instance, the earth or the sun; he has in him the same mechanical processes.

The same transformation goes on in him of higher forms of matter into lower and of lower into higher.

From the density of a stone to the finest matter, each do has its own emanation, its own atmosphere; for each thing either eats or is eaten. One thing eats another, I eat you, you eat him, and so on.

The law "as above, so below" is the same everywhere; it is all one law. We also have in us the sun, the moon, and the planets, only on a very small scale.

Everything is in movement, everything has emanations, because everything eats something and is itself eaten by something.

Man serves as an apparatus in the development of this law. I eat, but Nature has made me for a certain purpose, I must evolve. I do not eat for myself but for some outside purpose. I eat because this thing cannot evolve by itself without my help.

Purpose of Life. Just vibration transmitters. Moon-fodder. 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.

All forces of the universe manifest here. All life depends on the physical here. Life strikes notes and we respond. Life has no need of "balanced" man, earth only requires mechanical man.

Potential of Man

Unmortal is very big thing, but is not all. If a man works he can become of use even to God.

Real Will is possible because it exists in Man. It is Master. But Man is cut off from it.

For development there is no limit, for young or old.

Is more important that you say 'I am,' than is that you breathe.

Man's possibilities are very great. You cannot conceive even a shadow of what man is capable of attaining. But nothing can be attained in sleep.

You think you are millionaires, but only by seeing you are nothing can you become real millionaires.

If a man works on himself and purges himself of undesirable elements he will be better than an angel, a being with more understanding and experience.

Real love is the basis of all, the foundations, the Source. The religions have perverted and deformed love. It was by love that Jesus performed miracles. Real love joined with magnetism. All accumulated vibrations create a current. This current brings the force of love. Real love is a cosmic force which goes through us. If we crystallize it, it becomes a power—the greatest power in the world. Later you will study magnetism in books, no matter which, it will give you material. And with love as a basis, you will be able to cure paralytics and make the blind see.

But whichever way we take, our aim is to develop our soul, to fulfil our higher destiny.

We are born in one river where the drops are passive, but he who works for himself is passive on the outside and active inside. Both lives are according to law: one goes by the way of involution and the other by evolution.

Thereupon, when our Common Father Endlessness perceived this automatic movement of theirs, there arose in Him for the first time the divine idea of making use of it as a help for Himself in the administration of the enlarging world.

The evolution of man can be taken as the development in him of those powers and possibilities which never develop by themselves, that is, mechanically. Only this kind of development, only this kind of growth, marks the real evolution of man.

In speaking of evolution it is necessary to understand from the outset that no mechanical evolution is possible.

There is not and there cannot be any choice of the people who come into touch with the ways. In other words, nobody selects them, they select themselves, partly by accident and partly by having a certain hunger. Whoever is without this hunger cannot be helped by accident. And whoever has this hunger very strongly can be brought by accident to the beginning of a way in spite of all unfavourable circumstances.

In west - your world - is belief that man have soul given by God. Not so. Nothing given by God, only Nature give. And Nature only give possibility for soul, not give soul.

Must acquire soul through work. But unlike tree, man have many possibilities. As man now exist he have also possibility grow by accident - grow wrong way. Man can become many things, not just fertilizer, not just real man: can become what you call 'good' or 'evil', not proper things for man.

Real man not good or evil - real man only conscious, only wish acquire soul for proper development.

The highest aim of man is to be cunning. Man with real cunning is man without quotation marks. Angel can do only one thing. Devil can do all. Men like that are nearest man can ever get to God, because only then he has impartial justice.

All men with quotation marks are the same. But men without quotation marks are never the same.

One man without quotation marks is worth all your kings with all their objects.

The difference between an ordinary man and a conscious man is in the persistence of their aims.

Man has three worlds:

One: the outer world, the world of impressions, everything that happens outside of us.

Two: the inner world, the world of the functioning of all our organs, the totality of organ functioning.

Three: the world of the soul, which was called by the ancients, the world of man.

"Man"—this is a proud term, but we must ask ourselves what kind of man? Not the man, surely, who is irritated at trifles, who gives his attention to petty matters and gets involved in everything around him.

To have the right to call himself a man, he must be a man; and this "being" comes only through self-knowledge and work on oneself in the directions that become clear through self-knowledge.

Man is the being who can "do," says this teaching. To do means to act consciously and according to one's will. And we must recognize that we cannot find any more complete definition of man.

In order to "do," a very high degree of being and of knowledge is necessary.

When a certain level of being is reached we can really control every part of ourself.

To endure the manifestations of others is a big thing. The last thing for a man. Only a perfect man can do this.

A really conscious man can produce any impression he wishes on others, and play any role he pleases.

Conscious people can produce any impression they please on people, and show themselves at will, play any role they wish.

Consciousness does not evolve by itself. A man can, if he wishes and knows how, increase consciousness. But by thinking he cannot do so.

Real Consciousness is a state in which a man knows all at once everything that he in general knows and only in this state can he see how little he knows and how so many contradictions lie in what he knows.

The difference between an ordinary man and a conscious man is in the persistence of their aims. There are some people who maintain an aim for a week, or a month, or a year. They are relatively ephemeral, like insects. There are some whose major purpose animates them during their lifetime: they have attained human stature. Then there are the rare few whose aim is so intense and all-embracing as to endure beyond the human span. These are immortal.

At the same time Nature has given him the possibility of changing, but this does not mean that any change will necessarily take place.

We have to serve as slaves - that is our destiny. And at the same time nature has foreseen the possibility, but not for everyone, to throw off this slavery. This throwing-off is the first liberation. Life has two directions, life is like two rivers.

"Higher mental" may be used at moments but then we lose consciousness and bring back nothing. Same in "ecstasy." Not trained to use them. Higher beings can only reach us and help us through "higher centers," we must reach upwards.

God can maintain the universe without help, through himself. But He is good: He wishes beings to fulfill themselves in the universe, so that they can enjoy beatitude and become His children, capable of penetrating to an understanding of the being that created the world.

The wish to live participates in being. God, who wishes to live, shared this wish among us all, and He also saw to it that this wish to live becomes life immortal.

Its possible that millions of men may be in this unhappy situation, but that must not stop us. Even if there are millions of incomplete half-men - thanks, objectively, to their own fault - with all the suffering this implies, this number can be more readily accepted if even one man escapes the sad fate that awaits all who do not fulfill their duty to nature.

People may base themselves on hope. They hope for after-life, or they hope that some promised Messiah will come and do everything for them. But they do all this in a state of sleep. They do not understand that all *rea*/teaching about Man and his possibilities refers to the actual state of Man now - as he is and what he can become - and not to some future state or some eventual progress.

For that reason if you ask me what this Work promises, I will answer you by saying that it promises nothing.

A man must begin by realizing what he actually is now. He is not yet conscious. When he sees this, he must begin by remembering himself. If a man could remember himself he would be at a higher level of consciousness. He would be no longer asleep.

As a result, many illusions would fall away from him and everything would appear in a new light. If he went on he would reach a state of consciousness above that of Self-Remembering - the state of Objective Consciousness. In that state he would see things as they really are. He would then be awake.

A man can merely hope for Objective Consciousness, but hope will not give it him. He has to work on himself here and now, and not hope that he will be given it in some other existence. So this system promises nothing. But if a man works, he will get something. Let us say, he will receive leather with which to make shoes. But he must make the shoes himself, so that they fit him. They must be his own shoes—not borrowed shoes.

Objective Art

Music has a power besides that of charming the listener - a power which is contained in its hidden vibrations.

I am going to hum you a melody which is an antidote to fever, for music has this hidden healing power which is generally unknown.

I play objective music to make cry. There are many kinds such music - some to make laugh, or to love or to hate. This the beginning of music - sacred music, two, three thousand years old. Your church music comes from such but they don't realize. They have forgotten. This is temple music - very ancient.

Where truth is, there cannot be many different opinions.

In antiquity that which is now called art served the aim of objective knowledge. And as we said a moment ago, speaking of dances, works of art represented an exposition and a record of the eternal laws of the structure of the universe. Those who devoted themselves to research and thus acquired a knowledge of important laws, embodied them in works of art, just as is done in books today.

The keys to all the ancient arts are lost, were lost many centuries ago. And therefore there is no longer a sacred art embodying laws of the Great Knowledge, and so serving to influence the instincts of the multitude.

For instance, take architecture. I saw some examples of architecture in Persia and Turkey - for instance, one building of two rooms. Everyone who entered these rooms, whether old or young, whether English or Persian, wept.

With these architectural combinations, the mathematically calculated vibrations contained in the building could not produce any other effect.

We are under certain laws and cannot withstand external influences. Because the architect of this building had a different understanding and built mathematically, the result was always the same.

You come to a monastery. You are not a religious man, but what is played and sung there evokes in you a desire to pray. Later you will be surprised by this. And so it is with everyone.

This objective art is based on laws, whereas modern music is entirely subjective. It is possible to prove where everything in this subjective art comes from.

Talent can be made in twenty-four hours. Genius exists, but an ordinary man cannot be a genius. It is only a word. It is the same in all the arts. Real art cannot be the work of an ordinary man. He cannot act, he cannot be "I."

And it is so with every profession; special knowledge is required.

The artist without knowledge only imagines.

In ancient times they did not write books but expressed knowledge in works of art.

We shall find many ideas in the ancient art which has reached us, if we know how to read it. Every art was like that then, including music. And people of ancient times looked on art in this way.

Real art is based on mathematics. It is a kind of script with an inner and outer meaning. In early times, conscious men - who understood the principles of mathematics - composed music, designed statues and images, painted pictures and constructed buildings - all of which were such that they had a definite effect on the people who came in contact with them: on their feelings and senses.

There is a room in a monastery in Persia, for example, the proportions and volumes of which are such that everyone who goes into the room begins to weep.

The right understanding of symbols cannot lead to dispute.

Pure knowledge cannot be transmitted, but by being expressed in symbols it is covered by them as by a veil.

There can be nothing accidental either in the creation or in the impressions of objective art.

In objective art there is nothing indefinite.

Real art is knowledge, not talent.

In real art there is nothing accidental. It is mathematics. Everything in it can be calculated, everything can be known beforehand. The artist knows and understands what he wants to convey.

A real work of art is as precise as a treatise on mathematics.

An objective work of art is just such a book, except that it affects the emotional and not only the intellectual side of man.

All creation, all forms of art, were originally instruments of knowledge.

A ceremony is a book in which much is written. Anyone who understands can read it. In one ceremony more is contained than in a hundred books. Usually everything changes, but customs and ceremonies can remain unchanged.

Real art cannot be the work of an ordinary man. He cannot act, he cannot be "I."

Ancient art has a certain inner content. In the past, art served the same purpose as is served today by books - the purpose of preserving and transmitting certain knowledge. In ancient times they did not write books but expressed knowledge in works of art.

The value of a work of art lies in its content.

A work of art is like a book - a scholar can transmit knowledge, fragments of understanding, or even a discourse on human evolution.

Design is done in the head. It is entirely prepared in the head. The hand follows thought; it does not design by itself. This is why, as long as thought is active, the hand can move almost as quickly as thought.

Secret Knowledge

Like almost all people, you not understand nature of knowledge. Knowledge, like very fine French champagne, is rare. There exists only a certain amount - and is impossible produce more.

While what I say is true - that existing amount of knowledge is limited; receptivity for such knowledge is also limited.

The idea of this transmutation was known to many ancient teachings as well as to some comparatively recent ones, such as the alchemy of the Middle Ages. But the alchemists spoke of this transmutation in the allegorical forms of the transformation of base metals into precious ones.

The Great Knowledge is handed on in succession from age to age, from people to people, from race to race. The great centers of initiation in India, Assyria, Egypt, Greece, illumine the world with a bright light.

After a certain time has elapsed, the centers of initiation die out one after another, and the ancient knowledge departs through underground channels into the deep, hiding from the eyes of the seekers.

The bearers of this knowledge also hide, becoming unknown to those around them, but they do not cease to exist. From time to time separate streams break through to the surface, showing that somewhere deep down in the interior, even in our day, there flows the powerful ancient stream of true knowledge of being. To break through to this stream, to find it—this is the task and the aim of the search.

No ordinary reason is enough to enable a man to take the Great Knowledge to himself, and make it his inalienable possession. Nevertheless it is possible for him. But first he must shake the dust from his feet. Vast efforts, tremendous labors, are needed to come into possession of the wings on which it is possible to rise.

You said that knowledge is concealed. That is not so. It is not concealed, but people are incapable of understanding it.

If you begin a conversation about higher mathematical ideas with a man who did not know mathematics, what good would it be?

I personally should be very glad if I could speak now to somebody, without trying to adapt myself to his understanding, on those subjects which are of interest to me. But if I began to speak to you in this way, for instance, you would take me for a madman or worse.

In the first place, this knowledge is not concealed; and in the second place, it cannot, from its very nature, become common property.

Knowledge is far more accessible to those capable of assimilating it than is usually supposed; and that the whole trouble is that people either do not want it or cannot receive it.

But first of all another thing must be understood, namely, that knowledge cannot belong to all, cannot even belong to many. Such is the law.

You do not understand this because you do not understand that knowledge, like everything else in the world, is material. It is material, and this means that it possesses all the characteristics of materiality. One of the first characteristics of materiality is that matter is always limited, that is to say, the quantity of matter in a given place and under given conditions is limited. Even the sand of the desert and the water of the sea is a definite and unchangeable quantity. So that, if knowledge is material, then it means that there is a definite quantity of it in a given place at a given time.

It may be said that, in the course of a certain period of time, say a century, humanity has a definite amount of knowledge at its disposal.

But we know, even from an ordinary observation of life, that the matter of knowledge possesses entirely different qualities according to whether it is taken in small or large quantities. Taken in a large quantity in a given place, that is by one man, let us say, or by a small group of men, it produces very good results; taken in a small quantity (that is, by every one of a large number of people), it gives no results at all; or it may give even negative results, contrary to those expected.

But if large quantities of knowledge are concentrated in a small number of people, then this knowledge will give very great results. From this point of view it is far more advantageous that knowledge should be preserved among a small number of people and not dispersed among the masses.

Speaking in general it must be understood that the enneagram is a universal symbol.

All knowledge can be included in the enneagram and with the help of the enneagram it can be interpreted.

The knowledge of the enneagram has for a very long time been preserved in secret and if it now is, so to speak, made available to all, it is only in an incomplete and theoretical form of which nobody could make any practical use without instruction from a man who knows.

It has already been said that the higher psychic centers work in man's higher states of consciousness: the 'higher emotional' and the 'higher mental.'

The aim of 'myths' and 'symbols' was to reach man's higher centers, to transmit to him ideas inaccessible to the intellect and to transmit them in such forms as would exclude the possibility of false interpretations. 'Myths' were destined for the higher emotional center 'symbols' for the higher thinking center.

Knowledge, however, the real objective knowledge towards which man, as he asserts, is struggling, is possible only in the fourth state of consciousness, that is, it is conditional upon the full possession of the fourth state of consciousness.

One of the most central of the ideas of objective knowledge, is the idea of the unity of everything, of unity in diversity. From ancient times people who have understood the content and the meaning of this idea, and have seen in it the basis of objective knowledge, have endeavored to find a way of transmitting this idea in a form comprehensible to others.

The successive transmission of the ideas of objective knowledge has always been a part of the task of those possessing this knowledge. In such cases the idea of the unity of everything, as the fundamental and central idea of this knowledge, had to be transmitted first and transmitted with adequate completeness and exactitude.

Is the attainment of any kind of occult possibilities one of the subjects of this 'education'?

Gurdjieff: Truth is one. It existed always and is as old as the world itself. In distant times there existed a real knowledge, but owing to all kinds of life circumstances, political and economic, it was lost and only fragments of it remain. These remains I collected with other people. We learned of them and found them through people, monuments, customs, literature, our own experiments, comparisons and so on.

There are three ways. First, instinctive, fakir. Second, monk, emotional. Third, intellectual, raja. yogi. These ways always open but impossible as fakir becomes paralysed,

body ruined. Monk becomes "stupid saint" impossible of impartial thought. Yogi knows but too weak to do.

Inner circles of humanity requires special people for work as for example the Gothic cathedrals, and show the fourth way, this way, in return. In this way energy is given by special "traditional methods." In Lords Prayer, this energy is called or wrongly translated as uour daily bread."

First must get self-knowledge, then self-control. We have no free will, merely response to life's forces. One "I" against another "I" We have numerous "I"s, and when they are passive, we get conscious. We respond on account of memory, we have no choice. Life forces work automatically through us, there is a response to one and not to the other because one is more sensitive owing to keener memory. In life here, the outer circle, there is Science, Philosophy, Religion and Art, all opposing. In inner circle, agreement; in third circle, knowledge; in fourth, practical work.

Knowledge was always with initiate people. All goes in one stream; you remember initiation? *Still today flows that stream.* You see, Thin One, *you* ask questions from one stream, I answer from the other, then you go back to your stream with my answer. You remember the two streams I wrote about? The difference in the two streams is the difference between interpretations of events on earth. Events have two interpretations - one for mankind, one for me. *My stream is initiation.* What happened before, as you ask, does not interest me. Remember my chapter on Maralpleicie ... this is what happened before.

on Understanding Beelzebub

There are three "versions" of the book - an outer, an inner, and an inmost: also, every complete statement in the book has seven aspects.

But since, little by little, I had become more adroit in the art of concealing serious thoughts in an enticing, easily grasped outer form, and in making all those thoughts which I term 'discernible only with the lapse of time'...

For example, in the First Series, I know there is everything one must know. It is a very interesting book. Everything is there. All that exists, all that has existed, all that can exist. The beginning, the end, all the secrets of the creation of the world; all is there. But one must understand, and to understand depends on one's individuality. The more man has been instructed in a certain way, the more he can see.

The text of this manuscript is expounded, as was done in antiquity, "podobolizovany," in the form of symbolizing, or, as it is called in esoteric science, "making alike," that is,

allegorically - quite different from the form now established for mentation among contemporary people. As the difference between these forms is very well-known to me...

Since I had not, when in full strength and health, succeeded in introducing in practice into the life of people the beneficial truths elucidated for them by me, then I must at least, at any cost, succeed in doing this in theory, before my death.

What is the aim of this book?
To make free thought possible.

Sayings on Jesus & Judas

Moreover what could she see, this Muggy Muddalene (Mary Magdalene) you speak about? She see nothing, she only prostitute.

Jesus knew his own nonentityness and should he return, he would be very angry that people thought he had said he was God.

In this case Moses was such. He was center of gravity of Jewish people and he make them chosen, not God.

What you learn from bible you wish believe, but your bible is one thing and my bible is quite another.

Nobody now believe in Christian thing, not with inner world, especially young ones. Nobody but English old maid and your American Lesbians. In General, man over there not believe. Your bible is hodgepodge.

Was Christ a teacher with a school preparation, or was he an accidental genius?
Gurdjieff: Without knowledge he could not have been what he was, nor could he have done what he did. It is known that where he was there was knowledge.

But while for some people religion serves as guidance, for others it is only a policeman. Christ, too, was a magician, a man of Knowledge. He was not God, or rather He was God, but on a certain level.

Let us suppose Jesus Christ to be man number eight.

The Last Supper was a magical ceremony similar to 'blood-brotherhood' for establishing a connection between 'astral bodies.' But who is there who knows about this in existing religions and who understands what it means? All this has been long forgotten and

everything has been given quite a different meaning. The words have remained but their meaning has long been lost.

There is nothing new in the idea of sleep. People have been told almost since the creation of the world that they are asleep and that they must awaken. How many times is this said in the Gospels, for instance? 'Awake,' 'watch,' 'sleep not.' Christ's disciples even slept when he was praying in the Garden of Gethsemane for the last time.

Judas was a great initiate. He was the second disciple after St. John the Baptist. All that is told about him is false. If you wish to know, he was even the master of Christ.

I think myself that if Judas was portrayed in their Holy Writ in this way, it may have been because it was necessary for someone or other belonging to the mentioned types to belittle for a certain purpose the significance of Jesus Christ himself.

Judas was the best and closest friend of Jesus. Judas alone understood why Jesus was on earth. Judas had saved the work of Jesus from being destroyed, and by his action had made the life of humanity more or less tolerable for two thousand years.

Judas is universal type: he can enter into all situations - but he has no type of his own.

Because of Judas, your Christ has been God for 2,000 years.

There are 21 gradations of reason from that of the ordinary man to that of Our Endlessness, that is, God. No one can reach the Absolute Reason of God, and only the sons of God like Jesus Christ can have the two gradations of reason that are 19th and 20th.

It is said of Christ that he never laughed. And indeed you will find in the Gospels no indication or mention of the fact that at any time Christ laughed. In the higher centers there can be no laughter, because in higher centers there is no division, and no 'yes' and 'no.'

In the beginning Catholicism was very good, but then not. They searched for midday at two o'clock; they diluted everything. In the beginning it was superior to the Orthodox religion and to all others.

Old Jews believe Jesus Christ fed many people with six, seven fishes; you remember how many was, but how was filled, the people that not tell. Another example, they believe He turn water into wine, but who get drunk on such wine, that they not say. And once more, they believe He walk on water, but how deep was water, they not speak about that.

But in many countries, Armenia also, Jesus is not the hero, but John the Baptist. From legomonism I know that he it was who was nurse to Jesus for first twelve years, in Essene

Brotherhood; after this first twelve years, then in this company the responsibility to another give. This is the story how I know from legomonism.

These Old Testament stories can be more important than all the words of Jesus Christ.

Christ and all the others spoke of the death which can take place in life, the death of the tyrant from whom our slavery comes, that death which is a necessary condition of the first and principal liberation of man.

It is necessary to distinguish between dances and gymnastics - they are different things. We do not know whether his disciples danced, but we do know that where Christ got his training they certainly taught "sacred gymnastics."

I do not often pray to God. I do not wish disturb His Endlessness. But when I am drunk, I pray to Judas. And I am nearly always drunk!

on Religion

There are not three, not twenty, not even two, religions. There is simply Religion.

True religion is always and everywhere the same - it is one and unique.

The name of religion is given today to a sect that yesterday was regarded as heretical.

The essence of all the religions you've mentioned is the same, fundamentally, they are all concerned with only one thing - evolution.

The teaching of each great master enables his pupils to follow a certain evolutionary path, and to arrive at a level where contact with the highest cosmic force becomes possible.

At their root, all the teachings are one and the same, each having as its purpose to help us attain this possibility.

Religions are actually like mathematics: it is the elementary part, the most exoteric, that is offered to the masses, and this elementary part differs according to the religion. It is because a Messiah or Messenger from Above appears among people who differ in language, philosophical outlook, character, fundamental mentality, and many other temporal aspects, that he has to adapt to the times and choose an appropriate way to accomplish his task.

There also exists a 'fourth way', based on the sacred impulse emanating from Conscience, of which a germ is deposited in each human being. This way leads to another specific form of teaching, a new approach to Religion.

Anyone would have to admit that almost no one knows the true essence of his own religion, yet everyone believes he can judge all the others.

Only he who has succeeded by persistent and conscious efforts in freeing himself from the chaos resulting from his own lack of consciousness can be aware of what Religion really means.

Only conscious work is worthy of a genuine Christian, he said.

To work as a Christian requires a super-effort in order to consciously approach an aim that is beyond one's reach.

Only that person is worthy to be a follower of any religion who, although he remembers the wrong done to him by someone, will not manifest any evil toward him.

Faith is the knowledge of feeling, 'knowledge of the heart'.

Christianity forbids murder. Yet all that the whole of our progress comes to is progress in the technique of murder and progress in warfare. How can we call ourselves Christians?

He who desires the truth will not speak of love or of Christianity because he knows how far he is from these.

Someone spoke about studying the ideas in other religions. He said that it is far better to study one's own machine than to read about ideas.

All religious teachings, excepting of course the completely degenerated religions of savages and the invented religions and sects of modern times, consist of two parts, the visible and the hidden.

Religion says believe, and uses words like love, hope, faith. I say to you, believe nothing, trust nothing, hope for nothing, love nothing. Yet I am a very religious man.

If you learn to obey Inner God, this is a thousand times better than the Ten Commandments, which only tell us how to live, but cannot help a man to work.

The Ten Commandments cannot help a man to work. But if he listens to his Inner God, then he has something a thousand times greater than the Ten Commandments.

(about Hell) It is only terrible for the first few days.

I do not speak of pseudoreligions. There are four real religions - the Christian Church, Roman and Orthodox, the Moslem faith, the Hebraic faith, and the Brahmanic religion.

Man cannot change his religion because religion is conscience.

Religion for some is useful, for others policeman.

There have been several „messengers from God“ bringing men the possibility of freeing themselves from their condition: Buddha, Lama, Christ, Mohammed are some of these.

Don't bother about the saints. Keep yourself always turned toward God.

Every real religion, that is, one that has been created by learned people for a definite aim, consists of two parts. One part teaches what is to be done. This part becomes common knowledge and in the course of time is distorted and departs from the original. The other part teaches how to do what the first part teaches. This part is preserved in secret in special schools and with its help it is always possible to rectify what has been distorted in the first part or to restore what has been forgotten.

Soul & Reincarnation

A soul is a luxury. No one has yet been born with a fully developed soul. Before we can speak of reincarnation, we must know what kind of man we are speaking about, what kind of soul and what kind of reincarnation.

A soul may disintegrate immediately after death, or it may do so after a certain time. For example, a soul may be crystallized within the limits of the earth and may remain there, yet not be crystallized for the sun.

Reincarnation is a very rare phenomenon. It is possible either over a very long period of time, or in the event of there being a man whose physical body is identical with that of the man who possessed these higher bodies.

Moreover, the astral body can reincarnate only if it accidentally meets with such a physical body, but this can happen only unconsciously. But the mental body is able to choose.

But the systems with which you are acquainted and which use this expression state that all men have an 'astral body.' This is quite wrong.

What may be called the 'astral body' is obtained by means of fusion, that is, by means of terribly hard inner work and struggle. Man is not born with it. And only very few men acquire an 'astral body.'

If it is formed it may continue to live after the death of the physical body, and it may be born again in another physical body. This is 'reincarnation.' If it is not re-born, then, in the course of time, it also dies; it is not immortal but it can live long after the death of the physical body.

What is the use of a man knowing about recurrence if he is not conscious of it and if he himself does not change? Why should he make any efforts today when there is so much time and so many possibilities ahead—the whole of eternity? Why should he bother today?

This is exactly why the system does not say anything about repetition and takes only this one life which we know. The system has neither meaning nor sense without striving for self-change.

Work on self-change must begin today, immediately. All laws can be seen in one life.

Here it might as well be mentioned that your favorites also have a representation somewhat similar, as it were, to the 'okipakhlevian substitution.' They have even invented very clever names for it, 'metempsychosis' and 'reincarnation,' and in the last century have created around this question a branch of their famous 'science' which gradually became, and still is, one of those minor maleficent factors which in their totality are making their Reason.

But the highest being-body, formed of crystallizations received directly from the sacred Theomertmalogos within the limits of the solar system where the being has arisen and existed, can never decompose. And this highest part must exist in the given solar system until perfected to the required degree of Reason—just that Reason which makes such cosmic formations 'irankipaekh,' that is, formations of the most most sacred substances already mentioned, which can exist independently of kesdjanian arisings and not be subject to what are called 'painful influences' from any external cosmic factors whatever.

...that is, not being subject to decomposition in any sphere of that solar system in which he arose, he must inevitably be coated in a new planetary body, usually with the exterior form of a being of a one-or two-brained system, and in view of the generally brief existence of such beings and of his not having time to adapt himself to any one exterior form, he must constantly begin all over again in the form of another being of that planet with all the uncertainty as to the result of this coating.

It is almost impossible for them to bring the perfecting of the higher sacred parts coated in them up to the required degree. And since, in accordance with the fundamental cosmic laws, such formations as the 'higher being-parts' coated in the common presence

of three-brained beings are not subject to decomposition on planets, and since their planetary bodies cannot exist endlessly and must inevitably undergo the process of the sacred 'rascoarno' at the proper time, the unfortunate 'higher being-bodies' arising in these terrestrial three-brained beings must inevitably languish forever in all kinds of exterior planetary forms.

Meanwhile, one thing only is certain those unfortunate germs of 'higher being-bodies,' which arose and continue to arise in some of the three-brained beings here, are condemned, as I have already told you, to 'languish' in the presences of abnormal forms of all kinds—forms which it has become proper to this ill-starred planet Earth to actualize, owing to the nonlawful consequences arising from the lack of foresight of certain of our Most High, Most Sacred Common-Cosmic Individuals.

A child is never born with a soul. A soul can be acquired only in the course of life. Even then it is a great luxury and only for a few.

Most people live all their lives without a soul, without a master, and for ordinary life a soul is quite unnecessary.

People of the objective way simply live in life. They are those whom we call good people. Particular systems and methods are not necessary for them; making use of ordinary religious or intellectual teachings and ordinary morality, they live at the same time according to conscience. They do not of necessity do much good, but they do no evil. Sometimes they happen to be quite uneducated, simple people but they understand life very well, they have a right valuation of things and a right outlook. And they are of course perfecting themselves and evolving. Only their way can be very long with many unnecessary repetitions.

Few human beings have a soul. Nobody has a soul at birth. One must acquire a soul. Those who do not succeed in this die. The atoms disperse and nothing remains. Some make a partial soul and are then subject to a kind of reincarnation that permits them to progress. Finally, a very small number of men succeed in possessing immortal souls. But this number is extremely small. There are only a few of them. Most of those who accomplish anything have only partial souls.

Those people who have a soul are immortal, but not everyone has a soul. A man is born without a soul, with only the possibility of acquiring one, and he has to earn it during his lifetime.

For those who have not acquired a soul, nothing happens to them. They live and they die.

Individuals die, but the atoms live because in the world nothing ceases to live. But even immortal souls exist in different stages. Full immortality is quite unique.

Man in his history has always believed he had a soul and sought for it. This is the aim of all religions. If in ordinary life I were asked if man has a soul, I would say no, because in general, man has not. Before man can have a soul, he must have an 'I'. Only when he achieves an "I" can he develop a soul.

The body, when born, is the result of many things, and is just an empty possibility. Man is born without a soul, but it is possible to make one. Heredity is not important for the soul.

When a great deal of fine matter accumulates in a man, there comes a moment when a new body can form and crystallize in him: the do of a new octave, a higher octave. This body, often called the astral, can only be formed from this special matter and cannot come into being unconsciously.

A soul - this is the aim of all religions, of all schools. It is only an aim, a possibility; it is not a fact.

Ordinary man has no soul and no will. What is usually called will is merely the resultant of desires. If a man has a desire and at the same time there arises a contrary desire, that is, an unwillingness of greater strength than the first, the second will check the first and extinguish it. This is what in ordinary language is called will.

There are two kinds immortal. You now already have kesdjan body, this is immortal, but not real immortal. Real immortal only comes with higher body. You have body for soul, but must have body for I.

You can go to Paradise with the Kesdjan body. But Paradise is only good for two or three days. Imagine what would be if next year, year after, hundred years. Imagine how you would be irked (not the word, but equivalent), by such thing. Must want go Soleil Absolu.

What they call the "soul" does really exist, but not everybody necessarily has one. A soul is not born with man and can neither unfold nor take form in him so long as his body is not fully developed. It is a luxury that can only appear and attain completion in the period of "responsible age," that is to say, in a man's maturity. The soul, like the physical body, is also matter—only, it consists of "finer" matter. The matter from which the soul is formed and from which it later nourishes and perfects itself is, in general, elaborated during the processes that take place between the two essential forces upon which the entire Universe is founded. The matter in which the soul is coated can be produced exclusively by the action of these two forces, which are called "good" and "evil" by ancient science, or "affirmation" and "negation," while contemporary science calls them "attraction" and "repulsion."

We have no astral body, only astral “matter.” From astral body mental body formed, from mental, higher body still. Astral body formed when all desires *one*. We are like a heap of say metallic powder, no one grain ever in the same place. But through “heat” can become *one* mass, each having its place—then mass as a mass can be used; it can, for example, be magnetised with “something.”

In order to understand how immortality can be acquired, one must know that in certain definite conditions, man has the possibility of transforming coarse energies into very fine ones. By means of a work that accumulates these energies, they can reach saturation and eventually crystallization. As every student of physical chemistry knows, crystals have properties that have many advantages over those that exist in a saturated liquid.

You know that in the gall bladder, for example, stones form as a result of crystallization from a saturated liquid. Psychic substances obey the same law and, having reached saturation, they crystallize, as salt does when the concentration is above a certain level.

Quotes on Sex

At the same time sex plays a tremendous role in maintaining the mechanicalness of life. Everything that people do is connected with 'sex': politics, religion, art, the theater, music, is an 'sex.' Do you think people go to the theater or to church to pray or to see some new play? That is only for the sake of appearances. The principal thing, in the theater as well as in church, is that there will be a lot of women or a lot of men. This is the center of gravity of all gatherings.

What do you think brings people to cafes, to restaurants, to various fetes? One thing only. Sex: it is the principal motive force of all mechanicalness. All sleep, all hypnosis, depends upon it.

In the first place sexual abstinence is necessary for transmutation only in certain cases, that is, for certain types of people. For others it is not at all necessary. And with yet others it comes by itself when transmutation begins.

But it must again be remembered that only a person who is completely normal as regards sex has any chance in the work. Any kind of 'originality,' strange tastes, strange desires, or, on the other hand, fears, constantly working 'buffers,' must be destroyed from the very beginning.

Modern education and modern life create an enormous number of sexual psychopaths. They have no chance at all in the work.

Speaking in general, there are only two correct ways of expending sexual energy - normal sexual life and transmutation. Any inventions in this sphere are very dangerous.

If even once the sensation of the climax of what is called the 'Ooomonvanosi process' occurs in what is called the "nervous system" of their children before they reach majority, they will already never have the full possibility of normal mentation when they become adults.

If a youth but once gratify this lust before reaching adulthood, then the same would happen to him as happened to the historical Esau, who for a single mess of pottage sold his birthright, that is, the welfare of his whole life; because if a youth yields to this temptation even once, he will lose for the rest of his life the possibility of being a man of real worth.

There is the love of sex, which is ordinarily known as "love" between men and women—when this disappears a man and a woman no longer "love" each other. There is love of feeling, which evokes the opposite and makes people suffer. Later, we will talk about conscious love.

Why is it that men are so often attracted to women who make them suffer? And women, of course, by men in the same way?

Gurdjieff: 'Think over what I said about love of feeling.'

To cause flow in the vertebral column, you must first do an exercise in order to get accustomed to having sensations of the Kundalini. You know what that is? We used to have there a tail, formerly. It is necessary to do this only as an exercise, to have the sensation of this spot.

In fact, this is perhaps even good thing you tell me about group people. America is still very young, strong country. Like young people everywhere, all Americans very interested, very preoccupied with sex things. So very natural for them talk and act this way. And not bad thing they do. I tell many times that all work must start with body; like I tell many times that if wish observe self must start from outside, by observing movements of body. Only much later can learn how observe emotional and mental centres. Young people not have very much inside, so not much to observe yet. And this is also good thing, one of reason I come to America and have many American students. Europeans already blase, know everything, or think know about philosophy, religion, other such things. This not true. They only have already formed inner self that makes them rotten inside because formed with unconsciousness.

Americans more receptive because not closed up inside yet; they naive, stupid, perhaps, but still real. Americans, particularly, have more chance grow properly as men because have not yet become - like you say - 'phony' men.

Excuse me, do not get angry, but for me, three sexes exist, masculine, feminine, and intermediate sex. Excuse me, but from the beginning, you have been on the list of the third sex. There are five or six people like this, neither men nor women.

The sex center plays a very great part in our life. 75% of our thoughts come from this center, and they color all the rest.

Why do religions forbid the sexual act?

Gurdjieff: Because originally we knew the use of this substance, whence the chasteness of the monks. Now we have forgotten this knowledge and there only remains the prohibition which attracts to the monks quantities of specific disorders and illnesses. Look at the priests where they grow "fat like pigs" (the concern about eating dominating them), or they are "skinny as the devil" (and they have inside little love for their neighbor); the fat are less dangerous and certainly more gentle.

For the same reason that you go to the bathroom for this maintenance, you must go to the bathroom for the second excrement which is rejected from you by the sexual function. It is necessary for health and the equilibrium of the body; and certainly it is necessary in some to do it each day, in others each week, in others again every month or every six months.

It is not necessary to mingle the acts of sex with sentiment. It is sometimes abnormal to make them coincide. The sexual act is a function. One can regard it as external to him, although love is internal. Love is love. It has no need of sex. It can be felt for a person of the same sex, for an animal even, and the sexual function is not mixed up there. Sometimes it is normal to unite them, this corresponds to one of the aspects of love. It is easier to love this way. But at the same time it is then difficult to remain impartial as love demands. Likewise if one considers the sexual function as necessary medically, why would one love a remedy, a medicine?

The sexual act originally must have been performed only for the purpose of reproduction of the species, but little by little men have made of it a means of pleasure. It must have been a sacred act.

One must know that this divine seed, the Sperm, has another function, that of the construction of a second body in us, from whence the sentence, Happy he who understands the function of the exioehary for the transformation of his being. Unhappy he who uses them in a unilateral manner.

Sex, being basically the source of all energy and therefore, potentially, the well-spring, for example, of art, had also become for most people nothing more than the most titillating diversion of the many forms of amusement known to modern man. Because of this, energy that could be used - and was destined to be used - for a serious, and high purpose, was simply wasted; thrown away in a frantic chase after pleasure.

The human machine and its functions are very limited. If it is not spoilt, if it is normal and natural, its business and main function is the production of a physical substance, the male and female seed, the sperm. Breathing, eating, thinking, sleep and so on exist for the production of this physical substance, seed, sperm. It is very important not to connect this with its fruit, i.e., child, descendants.

If we take the human machine and consider the question of food as cause, then the effect of food will be the sperm. It is not the moment to speak in detail about cause and effect. We will at the moment confine ourselves to saying that if the question of food is important for a man, the question of sex is equally so. A rightly working machine is one which justifies its construction. It is possible to judge approximately of the right work of the machine by the quantity of sperm it produces. If sperm is not produced, this means that the machine is not in order. We are now speaking of the correct working of the machine. This also is indispensable for our aims and intentions and possible achievements, for they depend on whether the machine works rightly. Our aim is to have a sound machine and one of its main and indispensable parts is that of sex. In the meantime in every machine, if it is being fed, this matter (sperm) is produced. This particular matter is deposited and stored in a definite place in the organism and from time to time in a normal machine this place must be evacuated in order to be refilled. There are two ways of evacuating this place; it can be done either through sexual intercourse, or by transforming this matter into a different kind of matter by will power, using the possibilities given us. But for the second method, for transforming this substance into another kind of substance, we have at present neither the power nor the possibility, for in order to be able to use this substance when we need energy or power, we must first acquire other qualities and powers.

And by this name 'sperm' they give importance to the totality of definite substances formed only in the presence of beings of the male sex, scorning and leaving nameless a similar totality of the 'end results' of the substances arising in beings of the female sex.

Man & Woman

From this time on, that is, from the moment the process of his development is finished, a man becomes personally responsible for all his voluntary and involuntary manifestations. According to laws of nature elucidated and verified through many centuries of observation by people of pure reason, this process of development is finished in males between the ages of 20 and 23, and in females between the ages of 15 and 19, depending on the geographical conditions of the place of their arising and formation.

But if they are full of passion, angry with one another or with anyone else, or if the father is only thinking of his cheque book and how much the baby will cost—then all these influences filter the seed, and the essence is formed with tendencies to hatred and avarice. GOD is not responsible for this. He made man to be clean: if he is now dirty it is his own fault.

The nature of women was such that "self development" in his sense of the phrase was something that they could not achieve. Nature of woman is very different from that of man. Woman is from ground, and only hope for her to arise to another stage of development—to go to Heaven as you say—is with man. Women already know everything, but such knowledge is of no use to her, in fact can almost be like poison to her, unless have man with her.

Man have one thing that not exist in woman ever: what you call 'aspiration'. In life, man use this thing—this aspiration—for many things, all wrong for his life, but must use because have such need. Man—not woman—climb mountains, go under oceans, fly in air, because must do such thing. Impossible for him not to do; cannot resist this. Look at life around you: Man write music, man paint pictures, write books, all such things. Is way, he think, find Heaven for self.

You ask question about woman artist, woman scientist. I tell you world ill mixed up, and this true thing I say. True man and true woman not just one sex—not just male or female. Even you sometimes understand this because sometimes you surprised when you see man who feel thing like woman, or woman who act like man; or even when in self feel feelings proper to opposite sex.

We all live in what we call universe, hat this only very small solar system, smallest of many, many solar systems— even very unimportant place. For instance, in this solar system, people bi-sexual: necessary have two sexes for reproduction of kind—primitive method, which use part of a man's aspiration for creation of more people.

Man who can learn how to achieve higher self—how go to proper Heaven - can use all this aspiration for development of self, for what you call immortality. In world as row exist, no man able do this: only possibility for immortally is reproduction. When man have children, then all of him not die when his body die.

Not necessary for woman do work of man in world. If woman can find real man, then woman become real woman without necessity work. But, like I tell, world mixed up. Today in world real man not exist, so woman even try to become man, do man's work which is wrong for her nature.

Thanks to the practical knowledge acquired over many centuries and transmitted from generation to generation, they knew which types of the passive sex corresponded to which types of the active sex. Thus the pairs chosen according to the indications of the

astrologers nearly always turned out to be corresponding, which is the opposite of what happens there today when your favorites are united in conjugal pairs who almost never correspond in type.

You not understand; they do not say what they really feel. Men are logical, women not logical. You make mistake because you expect a woman to react as a man would react. Men are men. Women are women.

We must not become the slave of our passive part as represented by a woman. A man should not be dominated by a wife or a mistress.

There exists, pertinent to this, in Asia an original thing. Over there one calls the wife Fatma. But when she has a child, her husband calls her Padgi, that is to say, "sister," and the wife calls her husband Kardavate, that is to say, "brother." They are named brother and sister, they are not longer husband and wife. It is absurd and at the same time it teaches. And this comes to us from very remote times.

I am going again to explain to you among other things, something oriental. When a child arrives, after this moment the father and mother must figure that life is finished for them; their life, their satisfactions, all is sacrificed for their children. They do everything for their children and refuse themselves everything. They are father and mother, their life is finished. Their aim is their child, they must do all for him, even kill, even steal, some bad actions - for their children.

It seems rather a silly question to ask, but what would you say is the difference between men and women?

Gurdjieff: In general, men have minds more developed; women, feelings more developed. Men are logical, women are not logical. Men should learn to feel more, women to think more. You must think, feel, and sense a thing before it can become real to you.

Can women work as well as men?

Gurdjieff: Different parts are more highly developed in men and women. In men it is the intellectual part, which we will call A; in women the emotional, or B. Work in the Institute is sometimes more along the lines of A, in which case it is very difficult for B. At other times it is more along the lines of B, in which case it is harder for A. But what is essential for real understanding is the fusion of A and B. This produces a force that we shall call C. Yes, there are equal chances for men and for women.

There was something - a kind of relationship that rarely existed in modern times - that was worthy of the term "real marriage"; that marriage as we knew it was nothing more than legal sexual intercourse, and that since most people, men and women, were sexually motivated and therefore needed variety, such relationships rarely lasted and usually ended in divorce. There were occasional exceptions to this rule - when a deeper, more

valid relationship developed out of something that was purely sexual in the beginning, but that this was rare.

How should a man act towards a woman so as to be her master and make her happy? To be really master of the situation.

Gurdjieff: Your question is, what is it necessary to do. First of all you must be a man inside yourself. Every woman should feel herself a man's slave. This is the property of women, they are made that way. For that there is a law. You ought to represent the boss, the master. You should consider all things as the master. If you are like that, she, without manipulation, without anything, (it always happens) becomes your slave. Without explanations or anything, it only depends on you. If I am a man I will have a woman. This depends on what I am, what you are. If I ought to have seven wives all seven will be my slaves, perhaps because I am a man. Not only will all seven be unable to deceive me but they will tremble at the mere idea of deceiving me; they feel that they have a master. These seven women always and everywhere are my slaves. This, firstly, is what is necessary. Now secondly many other things are still necessary. What I have just said is the main thing. Now I say secondly: You are man, she is woman. Nature has given you more possibilities than to woman. You have more physical strength; everything you have more than her. Amongst all these things you have more logical thought than the woman. You should first prepare her, calm her, put her into a certain state and then logically explain to her what can happen for the future. Show her life not for today but life in a month, in a year, in five years time. As it is established on earth that if husband and wife live well together they will live a long time together, and as life is long it is necessary to explain to her what things she must not do and what she must do. If you explain to her as I have told you, she will do it.

One must not be angry, never negative?

Gurdjieff: You must be the opposite. Science says a woman is hysterical, she has five Fridays in one week. Man, a real man, has one Friday. Science of all epochs explains this. If you are not master of your state you do not know which Friday she has today. What you have decided, put that into her. You tell her. Even if she is at Friday number three, do the same number four or number five—do the same. If you continue a hundred times, a thousand times, she will transform herself and will receive that which you wish. You are obliged to be a man; she is obliged to fulfil her obligations as a woman. You cannot be egoist. You are a man. You ought to demand of her that she be woman. If the man is an egoist, he is merde. He wants to do everything (as it pleases him, by chance) and he expects his wife to be a woman? Little by little it can happen that she may reach the same state as him; either nature does it or it becomes established by force of law. Begin at the beginning. If she has five Fridays a week and if you, not being a man, have two or even three Fridays in a week, first of all, try, like any normal person to have only one Friday each week. When you succeed in having only one Friday, she too will have only one Saturday. Logical thought even automatically makes understandable the present, past, future and the rest. The man must be a man. Your question is very original and characteristic for everybody. A man can demand everything of his wife but he can

only demand if he is, in truth, a man. If he is a man of the middle sex it is impossible. This, by the way, exists in all languages: there are two kinds of prostitutes: prostitutes in skirts and prostitutes in trousers. In trousers it is neither man nor woman—middle sex. He who always in his waking state is a man can never belong to the middle sex. Whether it be his mother, his sister or his wife, she will act as she is told to. Woman does not depend upon herself. If you are not a man then you are a prostitute and you suggest to her that which she is.
You are half a man.
[All fall silent.]

In the primary sense, the purpose of sex was reproduction, which was actually only a synonym for creation. Love, therefore, in any sense - whether physical or not - had to be creative. There was a proper form of what might be called "sublimation" of sexual energy; that sex was the source of all energy and when not used reproductively could still be used in an equally creative sense when sublimated and used as energy for other types of creativity. One of the misuses of sex that had arisen through bad training, the wrong type of education, and improper habits, was that it had become almost the only vital form of human communication.

It was possible for people to "join actively" in other ways than physically, to, as he put it, "touch each other's essences", but human beings had lost this faculty many, many years - many centuries - ago.

Today, for everyone, love is based on sex and sex on polarity. So if a person has a nose like this you love her; if she hadn't a nose like that, you don't love her. Real love is objective; but in Paris objective love doesn't exist. You have made the word sentiment for sex, for dirty things; you have forgotten real love.

It is the same blood if you have children because the blood is then mixed with that of the wife. But if you marry and you do not have children, it is not your blood, and you can send your wife to the devil. If you have children, she is of your family. With children the relations must be completely different; the whole world knows that. The bloods are mixed when there are children.

A wife must do everything for her husband and he will do everything for her - like the hands washing each other no good apart.

Confessions

Crumbs of truth are scattered everywhere; and those who know and understand can see and marvel how close people live to the truth, yet how blind they are and powerless to penetrate it.

My teaching is my own. It combines all the evidence of ancient truth that I collected in my travels with all the knowledge that I have acquired through my own personal work.

Someone asked if it was true that man evolved from animals.

Gurdjieff said no, man was from a different order of Nature, a different formula.

But what is a whole lifetime if such a thing is possible? Ever since I was a young boy, I have known of the existence of this power and of the barriers that separate man from it, and I searched until I found the way of breaking through them. This is the Greatest Secret that man can discover about human nature.

What I have to give cannot be paid for; it is priceless. Therefore, if you need it, you must steal it.

When I was small boy I see that around me all people was animal. I see and I know that for me that must not be. And I was son of poor man. Even bread not have.

In my case, as a child I did not play with toys. I was less under imagination. I saw what life was like at a very early stage.

From the West I wished to take the knowledge that the East could not give me. From the East I took theory; from the West, practice. That which is in the East did not exist in the West and vice versa. That is why each alone has no value. Together they complete each other.

I want to create a type of sage who unites the spirit of the Orient and the technique of the Occident.

I have worked so hard that I can freely say harder than any man on earth. The result of it all is that all who have ever known me will either hate me or call me a speculator or an enthusiastic psychopathic visionary or what-not.

I know what is state of each man around me, because I am educated man, I have knowledge.

If beautiful face have man or woman, always I know is merde. If lawyer or engineer I need, never I choose beautiful face - merde is. I choose monster. He is not spoiled. He study when young, is clever. This is fault of education and parents.

My past was till accident, then I begin my real life, I am only boy of twelve.

When I tell, it means something. Never I tell something without a meaning.

Thirty years ago I could imagine, even was time I imagine I was God - or your Uncle Sam.

I am sometimes God and sometimes I have 10,000 devils.

I am the same as other men, but I know and understand more.

I am small compared with those that sent me.

Other people read books, but I verify.

(*about his institute*) I needed rats for my experiments.

In fact the sheep and camel are better than man; man, who should be like God, has to learn from the animals. Though he doesn't believe it, because he thinks himself very great. In reality, man is like louse; both unimportant things, both easy to destroy.

Oh yes, Ouspensky very nice man to talk to and drink vodka with, but he is weak man.

Only he who is convinced that he is heading directly over a precipice toward annihilation understands the vital necessity of following a path that leads somewhere. I know this path. It is very difficult but it can prevent 'weeping and gnashing of teeth'.

There is one type of mother who is venerated throughout the world. She is the 'devoted mother' who can spend whole nights mending or knitting at her child's bedside.

Everything in the Work is related to everything else. Some people have worked giving all attention to the Law of the Octave, others to the Law of Otherwise, and so on. This is wrong. Here in America you have worked only with self-remembering - now you are candidates for the insane asylum. You must think of all aspects of the Work.

Essence is germ of astral body, astral body germ of mental.

I always work in cafes, dance halls, places where I see people, how they are; where I see those most drunk, most abnormal. Seeing them I can produce impulse of love in me. From that I write my books.

(*to Orage*) You not know how to give. You only let others take. Let them take, you do no good: you lose and they get dependent. Not easy to give. Learn how to give, then you make other people free.

In life is only necessary for man to find one person to whom can give accumulation of learning in life. When find such receptacle then is possible die.

Suffering important because is also part of life, necessary part. Without suffering man cannot grow.

Real man also sometimes feel happiness, real happiness; but when he also feel real suffering, he not try to stop this thing in self. He accept this because he know is proper to man.

Cannot be understanding between rich and poor, because rich and poor, both, only understand money. One understand life with money and despise people without money. Other understand life without money and hate people who have money.

Poor man hate self - or sometimes just life - because feel guilty about not having money or feel cheated by world. With such unreal, false attitude, impossible understand any serious thing like my work.

Never lie, play roles. Be something else than what you have habit of being. Know what you not and can know what you are. Even God play roles. Playing roles teaches sincerity, changes attitudes.

The extraordinary man is just and indulgent to the weaknesses of others; and he depends on the resources of his own mind, which he has acquired by his own efforts.

In this system that I teach the emphasis is not on faith, or hope, or love, but on consciousness.

For this reason I begin by saying that Man is not yet conscious, although he believes he is. He believes he is conscious. He believes that all he does and says is done and said in a full state of consciousness. But this is not the case.

Every man must have a teacher. Even I, Gurdjieff, have my teacher. I am never separated from my teacher, even now I am communicating with him.

What would it be like to be conscious in essence?

Gurdjieff: "Everything more vivid."

A man, who was not a pupil, asked Gurdjieff what he was trying to do.

"I try to make human beings," Gurdjieff replied.

"Mr. Gurdjieff, what are you trying to do?"

What I try do? I try show people when it rains the streets are wet.

Various Sayings

Whoever does not love life does not love God.

Man not know his own nose and at same time wish to know God's tail.

When God sleeps is the only time the devil is free to do what he wishes, for good or for evil.

When I AM, neither God nor the Devil exists.

Behind Real I stands God.

Behind Essence lies Real I, and behind Real I lies God.

Patience is the Mother of Will.

The devil's attention is always on the lookout.

Accustom yourself interior to be very quiet and to see sincerely and with affection your father, your mother. Objectively, they are more than God. God himself said: As long as your father and mother live, I do not exist for you.

The unique parasite, do you know who he is? Our God. In the world everyone is a parasite. The only person who is not - our esteemed Mullah Nassr Eddin. He is impartial.

Every man thinks he is God but a subjective hopeless idiot sometimes knows that he is not God.

The true sense of life is knowledge. All life, all experience, leads to knowledge.

Time is precious and should not be wasted on things which have no direct relation to your aim.

Never be aggressive. Try always to understand the other person. Then you can help, not hinder.

Everything in nature has its aim and its purpose, both the inequality of man and his suffering. To destroy inequality would mean destroying the possibility of evolution.

What a man sows, he reaps. The future is determined by the actions of the present. The present, be it good or bad, is the result of the past. It is the duty of man to prepare for

the future at every moment of the present, and to right what has been done wrong. This is the law of destiny. Blessed be the prime source of all laws!

Ah, tomorrow. Well I know this disease. Often I tell tomorrow not exist. Is only today. What must be done, must be done today. It is now or never. Next day twice as hard, day after four times as hard. Only you can count on today.

He who has freed himself from the „tomorrow disease“ has a chance of finding what he has come in search of.

If you acknowledge your sin and feel remorse of conscience for having done wrong, your sin is already forgiven. If you continue to do wrong, knowing it to be so, you commit a sin that is difficult to forgive.

Past joys are useless to a man in the present; they are as last year's snows, which leave no trace by which they can be remembered.

Only the imprints of conscious labour and voluntary suffering are real, and can be used in the future for obtaining good.

What one sows, one reaps.

You are not tail of donkey, you are pupil of Mr Gurdjieff.

Real change is a very difficult thing, more difficult than finding a million dollars in the street.

Every thinking man - and by man I also mean woman - must be occupied only by this interest - to develop a soul.

He stated clearly that philology was a better route to Truth than philosophy.

In life one must play part, but remember you are playing part.

Only with those with common aim can you be sincere about your inner world. To be sincere with everyone is pathological.

Common aim is stronger than blood.

He said that if people have a common aim, a real aim - not an ordinary life aim - a feeling of brotherly love will arise in them. If they live and work together they will always feel this, whether they love or hate each other. Not even family love can equal this feeling.

You will go, but we not will be separated as long as with inside we same idea have.
Separation not touch your inner world, because we are together there.

An honest being - his presence is a teaching.

When you talk much, your words have no weight.

I have very good leather to sell to those who want to make shoes out of it.

Nerves are pipes - like those for electricity and radio. Remember this when you study.

For earning money, only four hours must work if intelligent - only donkey work eight hours. But study is different - forty-four hours a day study, because is bank for future.

Every good commercial businessman knows the future. If he does not know the future his business goes smash. In work on oneself one must be a good businessman, a good merchant.

In order to help others one must first learn to be an egoist, a conscious egoist. Only a conscious egoist can help people. Such as we are we can do nothing.

Before you can help others, be of real use to others, you must know yourself and be able to help yourself.

Only awakening and what leads to awakening has a value in reality.

In reality, however, good and evil exist only for a few, for those who have an aim and who pursue that aim.

Nothing shows up people so much as their attitude towards money. They are ready to waste as much as you like on their own personal fantasies but they have no valuation whatever of another person's labor.

Only a man's attitude to the work, to school, his valuation of the work, and his realization of the mechanicalness and aimlessness of everything else can create in him a permanent center of gravity.

This system has a wonderful property: even a mere contact with it calls forth either the best or the worst in people.

Thus the conditions for ascending the stairway on the fourth way are that a man cannot ascend to a higher step until he places another man upon his own step.

Whoever does not want to wake up, at any rate let him sleep well.

Sleep is very comfortable, but waking is very bitter.

The force and degree of a man's inner benevolence evokes in others a proportionate degree of ill-will.

The way of the development of hidden possibilities is a way against nature, against God.

Time is precious and should not be wasted on things which have no direct relation to your task.

Remember where you are and why you are here.

Do not spare yourself and remember that no effort is made in vain.

One must love in order to understand someone who loves.

To know means to know all. Not to know all means not to know. To know all is not impossible. It is necessary for this to know even very little. But to know that little one must know pretty much.

One must decide: **All or nothing**. It is simple, all or nothing. If you know your past nothingness, then decide; either you want to transfer this nothingness into something, or you will perish.

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

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

Before real growth becomes possible, our personality must die.

The worse the conditions the better the result.

A man must keep his given word; in all cases, whatever happens. It is an absolute command.

Always have an immediate aim. This is your objective. You must achieve this. There are many zigzags on the way. Do not delay. Always see the aim. Know where you are going and you will find the means to get there. The aim should be clear and always before you.

Wish is the most powerful thing in the world. Higher than God. Of course I speak of conscious wish; and with conscious wish, everything comes.

Rest does not depend on the quantity but the quality of sleep. Sleep little without regret.

It is by doing that man understands.

Man must know himself.

He who works on himself will die like a man; he who does not will perish like a dog.

Within you it is like this, there are the wolf, the goat and the cabbage; and you must live while keeping them all intact.

If you are about to undertake a new project, talk about it with women - then do the opposite.

You can understand and love me(the rose) only when you love my thorns; only then am I your slave.

The only flower worth growing is the rose. All other flowers are 'merde'.

Mind not important. Can be useful, like policeman. Feeling and sensing nearer to Nature. Man must feel, feeling with sensing. From this begins self-remembering, consciousness of self.

All life is a stage and man is one of two things - is meat (for manure, etc.) or is actor. To learn role is intelligence, to be able to play role is what intelligence mean.

To gain anything real, long practice and much work is necessary.

We have a Master in us, but this Master is asleep.

It is fortunate that men do not know the objective signs of real inner work of development, otherwise they would fantasise and imagine that they had them, and their possibility of developing would be lost forever.

In all our actions we should strive to attain that which is useful for others and agreeable to ourselves.

What is good for personality is bad for essence.

When we die, we won't take our belongings with us...but something else, if we develop it.

Every fool can play on a good piano. You must know how to play on a bad one!

Today you are a fool for me, but tomorrow I will be a fool for you.

I can lift you to Heaven in a moment, but as quickly as I lifted you up you would fall back down, because you would be unable to hold on. If water does not reach 100 degrees [C], it is not boiling.

Every satisfaction is accompanied by a non-satisfaction.

There is a cosmic law - an objective law which says that each satisfaction must be paid for by a dissatisfaction. And each dissatisfaction a man must sooner or later pay for by a satisfaction.

You will go, but we not will be separated as long as with inside we same idea have. Separation not touch your inner world, because we are together there.

Jealousy can be good thing, can be holy impulse. Man see something higher than himself, wish to be such, so make effort. Jealousy can be factor for cunning.

Function is the process of transforming from one scale to another.

You must feel your subjects around you, you for them must be king.

In life never have second chance, only have one chance.

Go the whole hog.

It is law. For one dissatisfaction, *always* there must be one satisfaction.

Only in Orient know what is home, what is real hospitality. When in my house you sit, it is yours, even my soul is yours, such is guest in Asiatic country.

I am colleague of life. Only two things not spoiled by age - Armagnac and carpets.

The stronger physically a man is, the weaker his brain. Donkey is stronger than horse because donkey is more stupid.

The center of gravity of the body, its soul, is the moving center.

The center of gravity of the essence is the emotional center,

and the center of gravity of the personality is the thinking center.

Length of life does not mean maturity. A man may live to a hundred and yet remain a child.

Many organs work mechanically, without our conscious participation. Each of them has its own rhythm, and the rhythms of different organs stand in a definite relationship to one another.

If you help others, you will be helped, perhaps tomorrow, perhaps in 100 years, but you will be helped. Nature must pay off the debt. It is a mathematical law and all life is mathematics.

On the same ground, different people can sow the same seeds and the results will be different.

One should behave like others and, as the saying goes, when in Rome do as the Romans do.

Active reasoning is learned by practice; it should be practiced long and in many varied ways.

Man must at all times mathematically hear, mathematically understand, mathematically answer. Only this is life. Always he must be with his I.

Never allow doctor to give you penicillin. It is poison for the psyche of man.

Every breathing creature has self-love, and this we must not offend.

Conscience all have. But it is out of reach. It can only be brought into consciousness by the intensity of inner struggle.

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

Only then may a man be a good altruist to his nearest, when at times he can be a complete egoist.

A man is not a pig to forget good, nor is he a cat to remember evil.

The first refusal to a person who is devoid of conscience or consideration will destroy the results of even thousands of good deeds formerly manifested toward him by you.

You will be reasonable only then when you will learn to distinguish your future good or evil from that of your present.

It is necessary to know when to be serious and when to laugh.

If one is on a spree, one must not stop at trifles.

Of course, be sincere only here in the group, and in questions concerning the common aim.

Sincerity with everyone in general is weakness, slavery and even a sign of hysteria.

Only the complete realization by man of the inevitability of his own death can destroy those factors, implanted thanks to our abnormal life, of the expression of different aspects of our egoism, this cause of all evil in our common life.

Only such a realization can bring to birth again in man those formerly present, divine proofs of genuine impulses - faith, love and hope.

Think that you could die tomorrow ... The ego and the imagination will be seen better ... Objective reason will be able to have a place.

Yes, philosophy can be very useful, but only up to a point. And then, only if it's actually philosophy in the proper sense of the word. Unfortunately, what you are doing is just pouring from the empty into the void.

When you live among wolves, you have to howl like a wolf; but you should not be taken over by the psychosis of war, and inside you should try to be far removed from all this.

He who realizes what war really is cannot but wish to desert.

A conscious man refuses war. Mutual destruction is a manifestation of men who are asleep.

Don't ask an idiot to prostrate himself on a tiled floor - his skull would shatter to bits.

When human reason realizes its limits, it recognizes the laws of nature.

He who works on himself also prepares for an honourable death.

Everyone must have an aim. If you have not an aim, you are not a man. I will tell you a simple aim, to die an honourable death. Everyone can take this aim without any philosophising - not to perish like a dog!

It's impossible always to be polite. Absolutely impossible. If you want to say the truth you can't always be polite.

What falls from the wagon is lost.

The true sense of life is "*connaissance*". All life, all experience, leads to "*connaissance*". The world is everything existing. Man, in becoming conscious, becomes conscious of himself and of the world of which he is a part.

The function of consciousness is to become aware of his, and its, existence. One's relation with oneself and with the world - this is "*connaissance*", or knowledge.

Dwelling on wounded feelings prevents "life" entering.

He who can love can Be. He who can Be can Do. He who can do, Is.

We can only love when we forget about love.

Make love your aim and begin to look for direction.

We only love our own emotions. As we are, we cannot love until free from external influence.

We are only influenced because we allow it.

Being passive creates a vacuum. So be calm, feel and "listen".

Fight against suggestion.

Self-sincerity is the key to self-knowledge.

The acquisition of self-sincerity brings much suffering.

Sincerity is a function of conscience, the bridge between the personality and the essence. The essence is the real thinker, the personality theorizes.

Essence is always the same; mind changes cannot influence essence by argument. Mind knows essence is timid.

Think of what you feel, and feel what you think.

Before seeking the way we must realize our nothingness.

The greater the understanding, the fewer the words.

Don't trouble your head over details. Why bother yourself with them before you have worked out the main decision? That comes first.

Every emotion has its opposite. To be free, must transcend both.

A strong feeling center is a gift of God.

We must suffer for our sins before we can begin real development.

Observing people's reactions on each other is more amusing than a cinema.

Actions in one center react on all others (even outside the body), and a man's intelligence varies according to his capacity to localize these actions.

To see your real character, watch your imagination.

Speak to no one who desires not to listen.

Act because it ought to be done.

I do nothing. The senses move among the objects of the senses.

No man is friend, no man is enemy, all are teachers.

Never justify nor excuse self - self has no individual rights.

We can have no bread without baking; knowledge is the water, emotions the flour, and suffering the fire.

"I" is the astral body.

It is necessary to have had all illusions and all disillusion.

Man is stronger than a mule.

So you remember this important thing. Take good care of animals; always be kind.

Remember despair in periods of triumph; remember triumph in periods of despair. Failure in success, and success in failure.

One needs to know both *what* and *how* to speak.

No one is of any use to me unless he is first useful to himself.

To know and use, not the grammar of language, but the "grammar" of psyche associations.

It is never the weather, but always the hand that sows.

The slug is higher than the donkey, because the slug is eaten by some people, the donkey by no one.

We talk of superman, but we have never seen a man.

You started the Quest. You are on the road. You must go on.

One must be very sure to be severe.

Who does not doubt, has no place here with me.

Do not believe what I tell you, but experience it for yourselves.

You believe: if i tell you to sit in the middle of the street, you will sit there. I believe only what I can measure, and then I know.

One must be loyal to the most important, most cherished, object in one's life, and must never betray it.

The highest aim and the meaning even of human life is to strive to do your best for the well-being of your neighbor, which is only possible by renouncing your own self-interest.

A new function makes a new organ, that is, a new understanding. We cannot understand everything, however clearly it is expounded.

New knowledge and new understanding will come through the emotional centre and not through the mental centre.

If all the cells of a tree tried to become seed cells, the law and structure of the tree would be destroyed. But for this very law and structure a certain number of seeds cells are necessary.

There are seven times seven scales ... the formulation of 49 is you in yourself!

Hope in my opinion is an evil thing, is why man is nearly not man any longer. Man must *use what he has, not hope for what is not!*

Here there are neither Russians, English, Jews nor Christians, but only those following a common aim: TO BE CAPABLE OF BEING.

The *terribleness* of it is that man, *real* Man, must remember if not himself, then what he does in relation to his surroundings. Man must *always prepare* for what he does, necessary at all times that he *thinks* what he does.

Man should remember himself and he was born to do so.

The angels are pure, and there is no place for them to go. We on this earth are fallen angels, but we have a place to strive for, objectively and actively to come to.

Evil is ignorance of all the laws of Good. There is no such thing as sorcery, it is science.

Do everything quickly and well.

Question yourself always. 'BE QUESTION'.

You can take anything, absolutely anything, on condition that you give it back a hundredfold.

The concepts of responsibility and freedom both have their source in C influences.

Happy is he who knows nothing of his situation. Equally happy is he who is on the path of his spiritual evolution. But unhappy is he who has recognized only a few fundamental truths, that is, he who has only a germ of consciousness.

Happiness is nothing, is only other side of unhappiness.

Cannot live life alone. Aloneness - not loneliness, which is bad thing - but *aloneness* can be good thing for man, very necessary for life, but also necessary learn not live alone because real life depend on other human being and not just on self.

Is very important to find proper vocation in life. Only in this way possible to fulfil one's destiny.

I'm interested in everything, because it is necessary know all things for self in life.

Every stick has two ends. One is the growing end, and the other will beat you.

Every manifestation that exists on this earth is due to the meeting of three forces together.

I never cook exact same dish twice. Always different.

Meat is necessary when there is hard physical work to be done, or in a very cold climate, or when edible plants cannot be found.

Animal flesh provides all the substances we need, both for the intensive working of our organism and for maintaining a normal temperature in cold climates.

The human organism receives three kinds of food:

1. The ordinary food we eat
2. The air we breathe
3. Our impressions.

This exact analysis shows that although the air inhaled by different people is exactly the same, the air exhaled is quite different.

By inhaling air we introduce these higher 'hydrogens' into ourselves, but if our organism does not know how to extract them out of the particles of air, and retain them, they are exhaled back into the air. If the organism is able to extract and retain them, they remain in it. In this way we all breathe the same air but we extract different substances from it. Some extract more, others less.

Chocolate coats inside and takes away all feeling of hunger, this is only for travellers, mountain climbers, etc., to eat only when they wish this effect when not can have food. This is why soldiers ate chocolate during war. But Americans eat before meals, such uneducated people they are.

Sugar gives by the way heat. Starch gives everything - body heat, material, even God thing.

Man never need toothbrush. Toothbrush very harmful, especially in morning - new enamel that has grown in night is brushed away.

It is as important to compose a dish in its correctly-blended elements as a composition of music or the colors in painting. Harmony in scale. Must have much knowledge to be a good cook. A culinary doctor.

Twice month is necessary eat pepper for disinfecting. Your doctor say not eat but each year I eat in pepper weight of one of your doctor. I eat the red pepper.

The English don't know how to eat: they eat to live whereas they should eat with pleasure.

Many people hesitate when eat, even choose such time, and those you hinder. This is American typicality. They have no education or even understanding of ceremony.

In the laboratory of the human body, three kinds of nourishment - physical food air, and impressions - are transformed, not only into the substances necessary for the life of the organism, but also into subtle substances and energies with higher frequencies of vibration.

Onion perfect food for man. Have everything he need. Can even keep from poison such chicken soup make.

In truth we are slaves, such poor slaves. Nature does not give this food; all his life man must work for it, and, when he eats, it is not for him but for servicing Nature. Nature gives only *one* thing; he gives atmosphere, this air. This is all he gives. For all the rest, man must work his whole lifetime.

If you want to make tea, perhaps I can show you how to make It.

Man should eat, not as an animal, but consciously.

Every living being must work in order to eat. It is a great law of nature. But the man who works only to feed himself is nothing but an animal.

When I eat, I self-remember.

Monsieur, cooking could well be a branch of medicine?

G: No, medicine branch of cooking.

One must not drink with food in mouth. Because alcohol noble; wants to be alone on palate.

Alcohol opens, it shows many aspects of your interior; it is very important for knowing someone.

Eat or be eaten.

Energy + Magnetism + Kesdjan

There is a certain energy that is necessary for work on oneself. No man can make efforts unless he has a supply of this energy. We can call it the Higher Emotional Energy.

The real complete transformation of Being, that is indispensable for a man who wishes to fulfil the purpose of his existence, requires a very much greater concentration of Higher Emotional Energy than that which comes to him by nature.

There are some people in the world, but they are very rare, who are connected to a Great Reservoir or Accumulator of this energy. This Reservoir has no limits. Those who can draw upon it can be a means of helping others. Those who have this quality belong to a special part of the highest caste of humanity.

The truth is, that very few people in the contemporary world have this possibility: for most people there are barriers that they cannot pass. Everyone has these barriers: they are in human nature.

You have seen that it is possible to be directly connected with the Great Accumulator of Energy that is the source of all miracles. If you could be permanently connected with this source, you could pass all barriers.

Many people are convinced that they wish to be free and to know reality, but they do not know the barrier that prevents them from reaching reality. They come to me for help, but they are unwilling or unable to pay the price. It is not my fault if I cannot help them.

There is a special substance - let us call it "higher emotional energy" that you need. You do not know where to get this substance, but I know. Later you will know too and then you will understand this work.

Those who can give this substance to others who need it belong to a special section of the highest caste of humanity.

How can I get the help I need?

When you say Amar (Mercy!) with all your being. Only then can you be helped.

The memory of an ordinary man, compared with that of a man who is harmoniously developed, is very imperfectly adapted for the utilization during his responsible life of his store of previously perceived impressions.

Emanations - everything has emanations. Earth, dog, that bottle, me, you—emanations are automatic, must go out from us, from every separate part, from all total, part go out automatically from every living thing.

We each one surrounded by atmosphere of our emanations. We each have atmosphere around us all the time - dog also, also bottle, also earth.

Around your body is electrical envelope. On quality, quantity, of this material depend if people like or dislike you.

Human beings are surrounded by an atmosphere, like the earth. Through thoughts and emotions, one lets out one's energy, and it is lost.

The total sum of vibrations from all organs in whole person makes a subjective chord.

If I take the hand of my neighbour and we all hold hands, I can drain the doctor until she dies of it.

Was time, thirty years ago, when I could split that table with thought.

Thirty years ago I had it so much that I could split that table in two from a distance, if I so wished, and kill a large animal like a yak.

For instance, the development of the power of my thoughts had been brought to such a level that by only a few hours of self-preparation I could from a distance of tens of miles kill a yak; or, in twenty-four hours, could accumulate life forces of such compactness that I could in five minutes put to sleep an elephant.

Namely, the power based upon strength in the field of "hanbledzoin," or, as it would be called by others, the power of telepathy and hypnotism.

Good wishing is effective from great distance - bad wishing also.

Hormones are clouds of fine matter, finer than the gases given off by our various bodily organs.

These hormone clouds permeate the whole organism with great rapidity and intermingle to cause one's state at a given moment.

The state of our emanations determines our health.

Magnetism, hypnotism and telepathy are phenomena of the same order. The action of magnetism is direct; the action of hypnotism is at a short distance through the atmosphere; telepathy is action at a greater distance. Telepathy is analogous to the telephone or telegraph.

The general radiation of a person also consists of three independent kinds of vibrations, each with its own quality of vivifyingness.

For example, while the vibrations issuing from a process of active reasoning can, under certain known conditions, acquire a force of expansion that can span hundreds or thousands of kilometers, the vibrations given off by the process of sensation, however active it may be, cannot extend beyond some two hundred meters.

The vibrations given off by the whole presence of a man in a state of complete relaxation constitute in themselves an atmosphere analogous to the spectrum of colors, having a known limit to its expansion.

Do not express feelings, save the energy.

Man is given a limited number of experiences. If he is economical with them, he prolongs his life.

Imagination wastes very much energy.

All energy spent on the conscious work is an investment, that spent mechanically is lost forever.

Study movements and postures, through them, can easily read emotions and thoughts.

Wars occur when certain energies available.

Same with „schools“ energies not always available.

The energy used in active inner work transforms itself immediately into new energy, but that which is spent in passive work is lost forever.

Energy must have been acquired before it is used.

Four kinds of energy.

Mechanical energy, machines, etc.

Life energy, plants, cellular, etc.

Psychic thoughts, emotions, etc.

Spiritual acquired by transmutation of others.

BERSERKER

BOOKS

