

“Gurdjieff gave his pupils a means of developing potential. A step in the process was a conscientious scan of one’s false selves. One’s ‘real’ self is perceivable, he said, only when all the false ones are exposed and disdained. What then is left is one’s own essence. So, one must learn to recognize the false in order to find the real. One method of discovering the false is to play it, to play the role one thinks is the real self. ‘Play what you think you are and you will see how shallow is that role.’ ”

Paul Beekman Taylor, “What Did Gurdjieff Give to Me? What Did He Ask of Me?” p. 28

“Insisting on man’s nothingness, he never negated the human being; he attacked our masks and our nonsense, never our possibility of becoming what we really are. ‘He always,’ I heard one man say, ‘made you know that you were *someone*.’ He turned us to look, with eagerness and respect, for our essential selves... With him, we knew ourselves to be potentially different beings; we felt in ourselves the beating of great wings. And Gurdjieff loved and trusted, not us, but that possibility in us.”

D.M. Dooling, “The Key to a Teaching,” p. 7

“One must take the emotions that come to one—of wonder, of thankfulness, love of beauty—and bring out of them a strengthening of one’s wish to work... If one does not convert the experience of the rejoicing into a wish to be worthy of it then it is wasted... When we used to listen to Gurdjieff playing the little hand organ, somehow he produced in me—and many others felt the same—a longing to purify myself, far stronger than anything I could summon up. I just wanted to be right, to be what I should be.”

Bennett, *Talks*, p. 123