

## ESSENCE AND PERSONALITY

*'The touchstone it is which knows the real gold.'*  
Saadi

### The 'Secondary' or 'Commanding' Self

*The Commanding Self, the subjective mind which is a compound of instinct and training, of intellect and emotion: these are the factors which stand between the 'gold' and the 'touchstone' in everyone.*  
Idries Shah

- o In many spiritual teachings a distinction is made between the essence or real self and the secondary self or false personality.

It must be understood that man consists of two parts: *essence* and *personality*. Essence in man is what is *his own*. Personality in man is what is 'not his own.' 'Not his own' means what has come from outside, what he has learned, or reflects, all traces of exterior impressions left in the memory and in the sensations, all words and movements that have been learned, all feelings created by imitation – all this is 'not his own', all this is personality.

A small child has no personality as yet. He is what he really is. He is essence. His desires, tastes, likes, dislikes, express his being such as it is.

But as soon as so-called 'education' begins personality begins to grow. Personality is created partly by the intentional influences of other people, that is, by 'education', and partly by involuntary imitation of them by the child himself. In the creation of personality a great part is also played by 'resistance' to people around him and by attempts to conceal from them something that is 'his own' or 'real.' (1)

- o The secondary or commanding self dominates and controls the human personality. People live largely in this conditioned personality and imagine that it is their only self. "The Commanding Self is that mixture of primitive and conditioned responses, common to everyone, which inhibits and distorts human progress and understanding."
- o The secondary personality develops early in life and forms a sort of mask or 'persona' which covers the true inner being or essential self.

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. (2)

- o In Sufi terminology the dominating self is known as '*nafs*' – the basic but selfish impulses and desires which control the behaviour of most human beings.

The prime target of [Sufi teacher] Sanai's onslaught is the 'self' (*nafs*). By this term he understands something like the 'ego' of western psychology: the provisional 'consensus-reality' which we passively allow environment, culture and experience to erect around us from birth. The self is an entirely illusory entity, constantly changing, full of contradictions which only habit prevents us from discerning. But above all the self is – selfish. As if flying in panic from any recognition of its own nothingness, it feverishly erects edifices of self-importance, self-aggrandizement, self-love. More binding than any prison, since we unthinkingly take its very walls for reality, it prevents us from ever realizing the true significance of our being here. (3)

- o The secondary self rules and limits the scope and possibilities of human functioning. "The Commanding Self is the origin of the individual controlled by a composite consciousness, which is a mixture of hopes and fears, of training and imagination, of emotional and other factors, which make up the person in his or her 'normal state'."

The secondary self is the false personality which, although enabling people to handle many of the circumstances of life, has as its objective the maintenance of itself; not the progress of the individual beyond quite narrow and shallow limits. This Commanding Self is manifested by reactions, hopes and fears and various opinions and preoccupations. (4)

- o The activity of the secondary self leads to behaviour that is automatic, conditioned and uncontrolled. Much of the manifestations of this self are mechanical, almost like a machine.

The ordinary, familiar Self, which is a secondary one, is easily conditioned, dominated and operated by primitive logic. People thus make decisions based on habit, on command or upon lack of information. They do this because they are trained to act in this way, and also because they frequently lack flexibility of approach. (5)

- o One of the qualities of the false personality is that it is constantly changing as it reacts to external influences and events. "The false or secondary self tends to filter and distort impressions from the external world by processing outside impacts and situations from an entirely subjective viewpoint."

Personality is an accidental thing – upbringing, education, points of view – everything external. It is like the clothes you wear, your artificial mask, the result of your upbringing, of the influence of your surroundings, opinions consisting of information and knowledge which change daily, one annulling the other.

Today you are convinced of one thing – you believe it and want it. Tomorrow, under another influence, your belief, your desires become different. All the material constituting your personality may be completely changed artificially or accidentally with a change in your surrounding conditions and place – and this in a very short time. (6)

- o The secondary self acts as a barrier to higher or extra-dimensional perceptions. The activity of the commanding self (which is said to have a 'location' in the area of the navel) stifles the intuition and blocks any recognition of spiritual truth.

People may be obtuse because they are unconsciously suppressing their perception of the facts or of truth. There are many people who act against their reliable and accurate promptings for some delinquent reason. This reason is generally because something in them fears the intrusion of truth, either because this unsettles them or because they are partly hypocrites.

The 'censor' is that part of the Commanding Self – the artificial personality, which seeks to protect the existing ways of thought of the person, who therefore is suffering from an inward conflict: half of which knows the truth and wants it, admitting it into his brain, the other half inhibits the acceptance of this fact, since it is dedicated to maintaining what it takes to be an equilibrium. If it were to admit the truth, so its reasoning goes, it would face the unknown; the personality, it fears, would change, or else the person would then be motivated by something else (truth) not by the small bundle of ideas and reactions with which it is familiar. (7)

- o The element which stands in the way of real human progress and spiritual development is the secondary self or false personality.

The area of psychological activity in the human being is for the Sufi that of his secondary, raw and conditioned self. This is not the self which achieves higher consciousness, but is the socially operative one. Customary human efforts are directed towards stabilizing this secondary self and integrating it in society, and the emotional experiences which are possible to this self are generally confused with higher experiences, giving rise, at best, to therapy or the formation of a new tribe or society (actually a cult), not to a body of more aware people. I say at best because this is the best that can be achieved when working on this level; not to indicate that this is not to be desired. But people who need therapy or a tribe should attend to this need first, and should not confuse it with higher perceptions. (8)

- o The presence and activity of the false personality produces psychological and cultural problems which distort the understanding of mystical teachings and methods.

The Western cultural milieu, more than those of the East, provides a background mentality which encourages the Commanding Self. Procedures designed for Eastern people are likely to have negative effects if adopted by Westerners.

Briefly, the Eastern tradition that one learns until one is permitted by a teacher to teach (an ancient tradition perpetuated in apprenticeship and the granting of degrees in the West), is not adhered to in many non-academic areas of the West.

The reason for this is not far to seek. In the West, the prevailing culture's emphasis is on haste, on getting something and passing it on (e.g. products or ideas, after value-enhancing) and so on. This has taken the form, in spiritual, psycho-psychological and other areas, of people trying to teach, to expound, to treat or cure, to communicate before they are properly fitted to do so.

The fact that, in the West, anyone can set up as an expert, a teacher, a therapist or an adviser, compounds this error.

The Commanding Self, always agile in its sophistication, conceals from the individual that he/she is trying to run before being able to walk. When people start to approve of what the individual is doing, this is misread as a validation of his or her role. In fact, it is usually only the fact that some people are dependent characters by nature or formation.

The answer? Time and service rather than wanting to take a place on the totem-pole. It is for this reason that Sufi teachers divert vanity from the spiritual area, by encouraging their disciples to channel the Commanding Self's activities to any worthy worldly ambition: while continuing to study the Sufi Way in a modest and non-self promoting manner. (9)

- o Although the secondary self is very useful when used for certain purposes, its operation may be useless or even harmful when applied to areas which are not appropriate to it. The impulses and desires of the secondary self should not be suppressed or denied, but rather controlled and channelled.

### **The Essence or Essential Self**

- o The essence or the essential being of a person has an inner hunger and capacity for spiritual growth. But in the majority of undeveloped human beings, the essence operates in such a way that it gives its potential (the development of higher consciousness) to the secondary self.

Take the case of a young child. The sense of 'I-am' is not yet formed, the personality is rudimentary. The obstacles to self-knowledge are few, but the power and the clarity of awareness, its width and depth are lacking. In the course of years awareness will grow stronger, but also the latent personality will emerge and obscure and complicate. Just as the harder the wood, the hotter the flame, so the stronger the personality, the brighter the light generated from its destruction. (10)

- o An analogy by Rumi alludes to the hidden nature of the essence within the dominating structure of the secondary self.

In *Fihi ma Fihi*, Rumi says that there is a minute insect in a field, which cannot be seen at first. But as soon as it makes a sound, people are alerted and see it. People, similarly, are lost in the field of this world, their surroundings and preoccupations. The human essence within is concealed by all this disturbance. (11)

- o Essence grows and develops under favourable conditions, but in most cases any real inner development stops at an early age. "As long as one regards what are in fact secondary things (including one's secondary, conditioned self) as primary, the subtler but more real primary element – Reality and the Essence of the individual – will not be perceived."

With most people, essence continues to receive impressions only until it is five or six years old. As long as it receives impressions it grows, but afterwards all impressions are taken by personality and essence stops growing. Sometimes if

education is not too unfavourable, the essence may continue to grow, and a more or less normal human being can result. But normal human beings are the exception. Nearly everyone has only the essence of a child. It is not natural that in a grown-up man the essence should be a child. Because of this, he remains timid underneath and full of apprehensions. This is because he knows that he is not what he pretends to be, but he cannot understand why. (12)

- o The essential being exists at birth, but its capacity to express itself fully remains latent until it can harmonize with sources of higher knowledge and energy.

*Q: Could you say something about essence, some indications of how we can recognize when we are working with essence or with personality?*

A: To begin with, basically, you are using the essence each time you are using any technique or any context of the Tradition.

Secondly, you are working with the essence, if, before beginning anything, you invoke what we call a “Nyat” or intention. If you concentrate yourself on receiving the help of the Tradition, then you will be using the essence.

The third and most difficult part is when you are treating someone or doing something and suddenly you have no idea of what to do. And then, without you really knowing it, it comes to you. That is the essence working.

*Q: Does the essence work in an unconscious way?*

A: Yes. (13)

- o The essence communicates to the human being in a subtle, refined and precise manner based on necessity, urgency or need to know. “The communication harmonic of the essential being transmits and receives in a very precise frequency. This communication and reception apparatus or harmonic is a very fundamental and functional part of the essential being.”

Essence is a subtle substance that has physical characteristics. This means that in order to experience essence the physical organism has to become sensitive enough to perceive these physical characteristics, which are usually coexistent with the ordinary physical sensations. The physical characteristics of essential substance are very subtle, in the sense that they are quiet and silent compared to the sensations of the body and its feelings. Usually, they are drowned out by the grosser sensations. They might be present, but because the person is attuned only to the grosser, more familiar physical sensations, he might not be aware of their presence. So his awareness will have to become refined enough to be sensitive to the subtler and finer sensations of the essence. (14)

- o Signals from the essence are optimally received in a state of relaxed awareness and openness. “The essential being is reluctant to be recognized or used only in the sense that it wishes to protect itself and also the person. It therefore has to be encouraged and persuaded, and it also has to feel right.”

The essential being of a person knows intimately what the minute by minute and second by second state of the body and mind is signalling to you, and it sends signals to your conscious being in a very simple and also very sophisticated way.

The essential being of the person is interested in the quality and good state of the body. It knows those signals, what type of signals they are, and in what way it can communicate and be understood.

It may choose how to signal to you, either by some physical change or physical manifestation, or else it can signal to you with a series of strong ideas coming back over and over again into the mind.

Signals of a less obvious nature are coming back to one all the time. They can come quickly and pass, perhaps because of a lack of alertness by the person.

Alertness is a state of scanning which is constant in you and it should be encouraged, because if the essential being wishes to send a significant signal, this signal will be repeated over and over again. (15)

### **Relationship Between Essence and Personality**

*‘While the Commanding Self says: ‘Give me what I want’, the Real Self, which lies beyond it, is saying: ‘Give me what I need.’*

- o The secondary self is interposed between objective reality and the real self or essence (whose realization is the purpose of spiritual study). “Personality hides behind essence and essence hides behind personality and they mutually screen one another.”
- o The essence or ‘real self’ must re-establish a living contact with the Divine. In most human beings the inner self is trapped by the operation of the secondary self, and “the shallow but strong bonds of conditioning and environment.”

The secondary (‘commanding’) self in everyone is the false self which everyone takes to be the real one. It stands in relation to the real being of the person as the face does to the person: virtually a persona. Everyone, says Rumi, in *Fihi ma Fihi*, likes a mirror, and is enamoured of the reflection in the mirror of his attributes and attainments: though he does not know the real nature of his face.

The veil which he sees on the looking-glass he imagines to be his face. ‘Take the covering from your face, so that you may see me as the mirror of your real face: so that you will realize that I am a mirror.’ (16)

- o There is a mutual and parallel relationship between the two fundamental aspects of the human being: the essence and the secondary self or false personality.

Essence is the truth in man; personality is the false. But in proportion as personality grows, essence manifests itself more and more rarely and more and more feebly and it very often happens that essence stops in its growth at a very early age and grows no further. It happens very often that the essence of a grown-up man, even that of a very intellectual and, in the accepted meaning of the word, highly ‘educated’ man, stops on the level of a child of five or six. This means that everything we see in this man is in reality ‘not his own.’ What is his own in man, that is,

his essence, is usually only manifested in his instincts and in his simplest emotions. There are cases, however, when a man's essence grows in parallel with his personality. Such cases represent very rare exceptions especially in the circumstances of cultured life. Essence has more chances of development in men who live nearer to nature in difficult conditions of constant struggle and danger.

But as a rule the personality of such people is very little developed. They have more of what is their own, but very little of what is 'not their own', that is to say, they lack education and instruction, they lack culture. Culture creates personality and is at the same time the product and the result of personality. We do not realize that the whole of our life, all we call civilization, all we call science, philosophy, art, and politics, is created by people's personality, that is, by what is 'not their own' in them.

The element that is 'not his own' differs from what is man's 'own' by the fact that it can be lost, altered, or taken away by artificial means.

Sometimes, though very seldom, and sometimes when it is least expected, essence proves fully grown and fully developed in a man, even in cases of undeveloped personality, and in this case essence unites together everything that is serious and real in a man.

But this happens very seldom. As a rule man's essence is either primitive, savage and childish, or else simply stupid. The development of essence depends on work on oneself. (17)

- o The essence or real self, and not the secondary personality, has the potential for inner growth and spiritual development. "As we observe our personality it becomes more passive, then our essence can become active and begin to grow."

A very important moment in the work on oneself is when a man begins to distinguish between his personality and his essence. A man's real I, his individuality, can grow only from his essence. It can be said that a man's individuality is his essence, grown up, mature. But in order to enable essence to grow up, it is first of all necessary to weaken the constant pressure of personality upon it, because the obstacles to the growth of essence are contained in personality.

If we take an average cultured man, we shall see that in the vast majority of cases his personality is the active element in him while his essence is the passive element. The inner growth of a man cannot begin so long as this order of things remains unchanged. Personality must become passive and essence must become active.

In the case of less cultured people essence is often more highly developed than it is in cultured man. It would seem that they ought to be nearer the possibility of growth, but in reality it is not so because their personality proves to be insufficiently developed. For inner growth, for work on oneself, a certain development of personality as well as a certain strength of essence are necessary. Without some store of knowledge, without a certain amount of material 'not his own', a man cannot begin to work on himself, he cannot begin to study himself, he cannot begin to struggle with his mechanical habits, simply because there will be no reason or motive for undertaking such work.

Thus evolution is equally difficult for a cultured and an uncultured man. A cultured man lives far from nature, far from natural conditions of existence, in artificial conditions of life, developing his personality at the expense of his essence.

A less cultured man, living in more normal and more natural conditions, develops his essence at the expense of his personality. A successful beginning of work on oneself requires the happy occurrence of an equal development of personality and essence. Such an occurrence will give the greatest assurance of success. (18)

- o In schools of higher development there exist precise methods which are applied to separate essence from personality and experimentally verify the relation of personality to essence. “In Eastern schools ways and means are known by the help of which it is possible to separate man’s personality from his essence. For this purpose they sometimes use hypnosis, sometimes special narcotics, sometimes certain kinds of exercises.”

### **Personality Roles and Essence Types**

- o The issue of identity and self-image is a major pre-occupation and concern of most human beings. The personality of many people is an artificial one, almost a ‘role’ which they play in social situations.

*Q: How concerned are people, really, about their identity, about who or what they are, and whether what they think and do is real or just habit and instinct?*

A: They are so concerned with this, that they think of very little else, though they do not realize it. It is very easy, however, to observe that this is what is happening, if we only examine what people say, think and do from the point of view of whether it is connected with their identity and/or their perception of themselves and of others. The interesting thing is that they seldom suspect that this is their obsession. (19)

- o The behaviour of most people in customary social situations is based on particular roles that they play. “As soon as we define ourselves in relation to another we feel more comfortable, because now we know how to be and to act.”

If you are awake enough, aware enough, to be able to observe how you interact with other people, you may detect subtle changes in your speech, attitude, and behaviour depending on the person you are interacting with. At first, it may be easier to observe this in others; then you may also detect it in yourself. The way in which you speak to the chairman of the company may be different in subtle ways from how you speak to the janitor. How you speak to a child may be different from how you speak to an adult. Why is that? You are playing roles. You are not yourself, neither with the chairman nor with the janitor or the child.

A range of conditioned patterns of behaviour come into effect between two human beings that determine the nature of the interaction. Instead of human beings, conceptual mental images are interacting with each other. The more identified people are with their respective roles, the more inauthentic the relationship becomes. (20)

- o The average person has a limited repertoire of roles, drawn from the secondary personality, which he or she exhibits in ordinary life.

You must realize that each man has a definite repertoire of roles which he plays in ordinary circumstances. He has a role for every kind of circumstance in which he ordinarily finds himself in life; but put him into even only slightly different circumstances and he is unable to find a suitable role and *for a short time he becomes himself*. The study of the roles a man plays represents a very necessary part of self-knowledge. Each man's repertoire is very limited. One or two for his family, one or two at his office (one for his subordinates and another for his superiors), one for his friends in a restaurant, and perhaps one who is interested in exalted ideas and likes intellectual conversation. And at different times the man is fully identified with one of them and is unable to separate himself from it. To see the roles, to know one's repertoire, particularly to know its limitedness, is to know a great deal. But the point is that, outside his repertoire, a man feels very uncomfortable should something push him if only temporarily out of his rut, and he tries his hardest to return to any one of his usual roles. Directly he falls back into the rut everything at once goes smoothly again and the feeling of awkwardness and tension disappears. This is how it is in life. (21)

- o Most people are unable to live without roles, preventing the real self from emerging. "When we see clearly how we function, how we contact our surroundings through memory from the point of view of separate roles and patterns, the already known, we can only be astonished."

When you are free from the concept "mother," you are really a mother. Then when circumstances call on you to be a mother, when the child asks for a mother, you are a mother. But don't live in mothering. You are nothing, and in this nothingness the mother comes and goes. Then there is a current of love.

The problem is not biology but psychology. To take yourself as a father, mother, lawyer or businessman is fractional living. Then you act according to certain patterns. When you are established in your wholeness, the father or mother appears in this wholeness. Similarly, conception, memory, is an essential tool of our brain, but to live in memory is the problem. (22)

- o In some spiritual teachings the importance of identifying and being aware of unconscious role-playing is the initial step in restoring elements of the personality to their proper functions "as servants rather than masters of the mind."

Human beings play different roles in life, and relate differently to different people and situations through these different roles. The question is this: "Who and what is the real self underlying and undertaking these roles?"

The Zen point is that these roles are not the real self, but are more properly like guests or servants of the real self. Confusion and loss of freedom arise from a fundamental misapprehension: Identifying with a role, people can forget and lose the rest of their potential shifting from role to role unconscious of the central "pivot" of the essential self, people can experience stultifying conflicts among their commitments to different roles. (23)

- o The various roles played by a person in life come from the false personality, but in certain circumstances these may be replaced by the genuineness and authenticity of the essential self.

All the ordinary roles we play are personality; but if, by accident, we find ourselves in unusual conditions, we may behave according to essence. Some grown-up men, for example, when they have had a good deal to drink, or are under the influence of some young woman, will behave like little boys – which essentially they are. On the other hand, in times of danger they may behave either intelligently and rationally or like frightened children. Under the shock of grief, the stern business man or the statesman may become human and tender. 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. (24)

- o In most instances it is difficult to distinguish between personality roles and the workings of essence.

Only a conscious man can tell which are the manifestations of essence and which are personality. The ordinary role we play in life is personality, and with some people it becomes a fixed habit and is no longer even a role. Yet personality can react differently with different surroundings and people. Essence, when it does react, will always react in the same way.

Essence means being, intrinsic nature, the thing in itself, inborn character, something that *is*. The opposite is personality, persona, a mask, that which is not ours. But essence can be spoiled and warped: ‘Man, most ignorant when he’s most assured. His glassy essence plays such fantastic tricks. . .’ (25)

- o The powerful influences of contemporary culture and civilization exert a profound effect on the human being. One of the negative consequences is a one-sided development away from natural type and real individuality.

The life of our times has become so complex that man has deviated from his original type – a type that should have become dependent upon his surroundings: the country where he was born, the environment in which he was brought up, and the culture in which he was nurtured. These conditions should have marked out for a man his path of development and the normal type which he should have arrived at; but our civilization, with its almost unlimited means of influencing a man, has made it almost impossible for him to live in the conditions which should be normal to him. While civilization has opened up for man new horizons in knowledge and science and has raised his material standard of living, thereby widening his world-perception, it has, instead of lifting him to a higher level all round, only developed certain faculties to the detriment of others; some it has completely destroyed. Our civilization has taken away from man the natural and essential qualities of his inherited type, but it has not given him what was needed for the harmonious development of a new type, so that civilization, instead of producing an individually whole man adapted to the nature and surroundings in which he finds himself and which really were responsible for his creation, has

produced a being out of his element, incapable of living a full life, and at the same time a stranger to that inner life which should by rights be his. (26)

- o In many spiritual traditions individuals are classified into various ‘types’ based on common similarities and patterns of behaviour. “If you observe yourself and note the things that attract you, what you like to see, to hear, to taste, touch, you may discover your type.”

Each one of you has probably met in life people of one and the same type. Such people often even look like one another, and their inner reactions to things are exactly the same. What one likes the other will like. What one does not like the other will not like. You must remember such occasions because you can study the *science of types* only by meeting types. There is no other method. Everything else is imagination. You must understand that in the conditions in which you live you cannot meet with more than six or seven types although there are in life a greater number of fundamental types. The rest are all combinations of these fundamental types.

‘How many fundamental types are there in all?’ asked someone.

‘Some people say twelve,’ said G. ‘According to the legend the twelve apostles represented the twelve types. Others say more.’ (27)

- o The concept of ‘types’ is related to the essence or real individuality of people and plays a major role in the attraction and relationship between the two sexes.

If people were to live in essence one type would always find the other type and wrong types would never come together. But people live in personality. Personality has its own interests and its own tastes which have nothing in common with the interests and the tastes of essence. For this reason personality can dislike precisely what essence likes – and like what essence does not like. Here is where the struggle between essence and personality begins. Essence knows what it wants but cannot explain it. Personality does not want to hear of it and takes no account of it. It has its own desires. And it acts in its own way. But its power does not continue beyond that moment. After that, in some way or other, the two essences have to live together. And they hate one another. No sort of acting can help here. In one way or another essence or type gains the upper hand and decides. (28)

- o According to some esoteric teachings the laws of ‘fate’ and ‘accident’ play a fundamental part in the life of humanity – although affecting different aspects of the human being.

Most people are separated from their fate and live under the law of accident only. Fate is the result of planetary influences which correspond to a man’s type. A man can have the fate which corresponds to his type but he practically never does have it. This arises because fate has relation to only one part of man, namely to his *essence*. (29)

## REFERENCES

1. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 161.
2. C.S. Nott Teachings of Gurdjieff: The Journal of a Pupil (New York: Samuel Weiser, 1974), p. 65.
3. David Pendlebury The Walled Garden of Truth (London: Octagon Press, 1984), p. 65.
4. Idries Shah Learning How to Learn (London: Octagon Press, 1983), p. 42.
5. Idries Shah Evenings with Idries Shah (London: Designist Communications, 1981), p. 19.
6. G.I. Gurdjieff Views From the Real World (New York: E.P. Dutton, 1973), p. 143.
7. Idries Shah The Commanding Self (London: Octagon Press, 1994), p. 116.
8. Idries Shah A Perfumed Scorpion (London: Octagon Press, 1983), p. 191.
9. Idries Shah The Commanding Self (London: Octagon Press, 1994), p. 6-7.
10. Sri Nisargadatta Maharaj I Am That (Durham, North Carolina: Acorn Press, 1982), p. 417.
11. Idries Shah Learning How to Learn (London: Octagon Press, 1983), p. 177.
12. J.G. Bennett Gurdjieff: Making a New World (New York: Harper & Row, 1973), p. 134-5.
13. Omar Ali-Shah Sufism As Therapy (Reno: Tractus Books, 1995), p. 18-19.
14. A.H. Almaas Essence (York Beach, Maine: Samuel Weiser, 1986), p. 130.
15. Omar Ali-Shah Sufism As Therapy (Reno: Tractus Books, 1995), p. 105-6.
16. Idries Shah Learning How to Learn (London: Octagon Press, 1983), p. 289.
17. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 162-3.
18. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 163-4.
19. Idries Shah Knowing How to Know (London: Octagon Press, 1998), p. 237.
20. Eckhart Tolle A New Earth (New York: Dutton, 2005), p. 93.
21. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 239-40.
22. Jean Klein Open to the Unknown (Santa Barbara: Third Millennium Publications, 1992), p. 17.
23. Thomas Cleary No Barrier (New York: Bantam Books, 1993), p. 163.
24. C.S. Nott Teachings of Gurdjieff: The Journal of a Pupil (New York: Samuel Weiser, 1974), p. 71.
26. C.S. Nott Journey Through This World: The Second Journal of a Pupil (New York: Samuel Weiser, 1974), p. 84-5.
26. C.S. Nott Teachings of Gurdjieff: The Journal of a Pupil (New York: Samuel Weiser, 1974), p. 2-3.
27. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 246.
28. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 254.
29. P.D. Ouspensky In Search of the Miraculous (New York: Harcourt, 2001), p. 161.